

LIBERTY UNIVERSITY SCHOOL OF MUSIC

**FIVE PRINCIPLES TO EMPOWER THE WORSHIP
LEADER**

A THESIS PROJECT SUBMITTED TO
THE FACULTY OF LIBERTY UNIVERSITY SCHOOL OF
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DOCTOR OF WORSHIP STUDIES

BY

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LIBERTY UNIVERSITY SCHOOL OF MUSIC

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The role of the worship leader exists in most churches. These leaders serve in roles from volunteer choir directors to the directors of large worship staffs. They are the standard-bearers of worship for their teams and their congregations. To successfully serve, they must possess knowledge of worship practices and leadership skills. While students of worship may have a firm foundation of biblical, historical, and philosophical principles, many current leaders do not have strong leadership backgrounds and, therefore, lack basic foundational skills for leadership. Through a study of current literature and a survey of leaders of worship in churches of various sizes, this author will develop a plan of action that, through a blend and balance of worship and leadership principles, will enable individuals to be worshipping leaders.

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CHAPTER 1

Introduction

Statement of Purpose

Worship is arguably the most powerful force on planet earth. It has the power to give life and take it away, to provide unbelievable provision and ultimate destruction. Worship disobedience cost Adam and Eve not only the best earthly provision God had to offer but also a personal relationship with him in the garden. Insincere worship turned Cain into a murderer and cost Abel his life. Sincere worship freed the Israelites from slavery, saved Isaac on Mount Moriah, and led Jehoshaphat and his people to victory over the Moabites and the Ammonites. When the people followed the Lord, provision always followed; when they turned away, destruction reigned in their midst.

Because worship is so powerful, the ability to lead that worship is paramount. It is vital that the leader of worship do more than rely on musical skill as the foundation for ministry. Dr. Vernon Whaley, Dean of the Liberty University School of Music, estimates that the modern worship leader fills eighteen different roles in the lives of the people to which he or she ministers.¹ In addition to these ministerial requirements, other variables such as level of education, church size, and stage in ministry may also affect the role of the worship leader. Considering all of these factors, it is crucial that the worship leader exert effective leadership in life and ministry.

A plethora of literature exists to assist the worship leader in performing his duties. The volume and variety makes it almost impossible to explore this literature and extract the information

¹ Vernon Whaley, *The Role of the Worship Leader Workbook: Class Notes, Articles, and Handouts* (Virginia Beach: Academx Publishing Services, 2010).

needed to accomplish these tasks on a daily basis. With eighteen roles to fill, there is very little time left to study every book or article. Nevertheless, these resources are useful to the worship leader and, in fact, provide much-needed information about the variety of roles in which he serves. A survey of these resources uncovers five key elements that will empower the worship leader to be successful. The ability to apply these five key elements will streamline a worship leader's thought process and place his focus on the things that matter most. When this happens all other things will fall into place.

Owing to the fact that most worship literature qualifies as theological or philosophical in nature, the addition of leadership principles proves essential to balancing the worship leader's "worship" ability with his or her "leadership" skills. Many of these leadership principles exist in business literature. Adding a new category of reading further complicates the worship leader's ability to quickly glean information applicable to his ministry. By bridging the gap between worship and business principles, a simple model for success is possible. It is, therefore, the purpose of this project, to present five key principles that will help empower worship leaders. They are conducive to all church sizes, level of the leader's education or stage in ministry. These five principles are "The Power of Lists," "The Power of Learning," "The Power of Lunch," "The Power of Love," and "The Power of Legacy." These five principles not only assist the worship leader to lead in ministry but also relate to each of Whaley's eighteen roles that a worship leader must fill.

In order to make this work relevant, several terms require definition. The title of worship leader will refer to any person responsible for the planning and leading of worship, specifically in the area of music. This will include, but not be limited to, the titles of music director, minister of music, choir director, and worship pastor. In addition, the terms platform or platform worship will refer to the area on which the service is presented or the function of presenting music for a worship

service. Church size will represent the church from which the worship leader draws volunteers; education level will represent the level of formal or continued education completed by the worship leader; stage of ministry will refer to the specific life stage that the worship leader finds himself in, i.e. first church, new church, last church. Finally, the word worship will always refer to the worship of God unless otherwise noted in the text.

Statement of Limitations

For the purpose of the project, certain aspects of worship philosophy will be understood as truth. The paradigm of God's creation of man for His worship, and the role in which man has both fulfilled and turned from this created intention, will be stipulated. That the sole purpose of congregated worship is to bring the body of Christ together in worship of the Father, through the Holy Spirit, will also be held to as a tenet of the discussion. Furthermore, the view of worship as an aspect of everyday life will be not only embraced but also be foundational in the application of the five presented principles. There is no shortage of material on worship, the role it plays in the life of the church, and in the life of the believer. This abundance of literature provides the worship leader with plenty of resources on the "why" of worship, but very few of these tell him how to get it all done. While a brief overview will be offered in the formation of this project, there is no need to either recreate or add to that genre of worship literature in the scope of this work.

Nor will this work be an attempt to pass off the practices of one church as the standard for all churches. While similar styles and programs may exist in more than one place, every community and congregation is different. The five principles presented will provide a method to draw out the uniqueness found in each ministry through the ability of the worship leader to effectively lead in his life and in his ministry.

In much the same way as the focus on the philosophy of worship is adequately covered, so is the amount of literature focused solely on platform leading. Several stipulations in this area will be made. First, the role of the worship leader is the most visible role in which he serves. Second, leading from the platform is the way in which the worship leader interacts with the entire congregation. Finally, the majority of the ministry not only takes place off the platform, but should also fuel and enhance the time spent on the platform. The ability to succeed off the platform should lead to success on the platform.

Theological Basis

The Bible is the record of God's attempt to create a loving relationship between His children and Himself, based upon worship. Worship is the path through which communication with God takes place. Prayer is worship. Praise is worship. Obedience is worship. A.W. Tozer writes, "Deep within every human is the impulse to worship, and it is the most natural thing about us."² In fact, every action of every day is worship because it reflects that upon which the heart and mind focus.

Study of Scripture also directs the worshiper to the life of Jesus as the model for life lived through worship, a life lived in response to the fallen nature of man. God created Adam and Eve to worship. Their disobedience in worship produced the inherently sinful world that man inherits. Their desire to choose for themselves instead of trusting the One who had given them life, forever altered humanity; where once worship had been "natural and free, it was now inhibited because of

² A. W. Tozer, *The Purpose of Man: Designed to Worship*, James L. Snyder, ed. (Ventura: Regal, 2009), 61.

mankind's altered physical proximity with God."³ This desire to be in control did not stop with Adam and Eve and continued with the next generation.

In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. The Lord said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it." Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him (Genesis 4:3-8).⁴

Not willing to give an authentic offering and unwilling to be bested by his brother, the desire to choose for himself overtook Cain, and he took Abel's life. It is this desire to separate from God and His desire to close the gap that is at the heart of how a worship leader must think about all aspects of worship.

God so desired to close this gap and build a relationship with His people that when all else had failed, He sent his son as the ultimate sacrifice for man's sinful nature. Jesus was born to die. He carried sin and shame to the cross, suffered, bled, and died. In this, He resembled every other sacrifice, killed by man, to receive something in return; however, Jesus was like no other sacrifice ever offered. He did not remain dead on the altar; He rose from the grave and ascended to the Father that He might intercede on man's behalf. Robert E. Webber, in his book, *Worship Old & New*, calls this the "Christ Event."⁵ It is the basis for all worship in the New Testament era.

³ Vernon Whaley, *Called to Worship: From the Dawn of Creation to the Final Amen* (Nashville: Thomas Nelson, 2009), 33.

⁴ Unless otherwise noted, all biblical passages referenced are in the *English Standard Version* (Wheaton, IL: Crossway, 2005).

⁵ Robert E. Webber, *Worship Old & New* (Grand Rapids: Zondervan, 1994), 20.

Because of the Christ Event, "worship cannot be isolated or regulated to a single place, time, or segment of our daily lives."⁶ For this reason, it is the responsibility of the worship leader to empower the congregation in all aspects of worship, not just on Sunday morning. In II Timothy 2, Paul instructs Timothy on proper leadership techniques as they apply to worship. They involve, entrusting the story to "faithful men," (v.2), being mindful of his method of communication, (v.14-17), and paying attention to his relationships, (22-26). Time together on Sunday morning should be both a time of worship for who God is and a time to engage, encourage, and equip the believer to live a whole life of worship. "If the corporate worship in the church leaves people unchanged, the church is not really worshipping."⁷ Guidance from II Timothy 2 empowers the worship leader to create an opportunity for life-changing, transformational worship that spills over into the daily life of the believer. Compelled by a personal relationship with God, the worship leader embarks on a path to guide those he leads into relationship with the Father. Through the love of the Father, love for one another overflows and transforms itself into a life of worship through service.

The worship leader cannot assume that each person who walks through the door on Sunday morning understands the meaning of worship. If they do understand, they "still come to the hour of worship from differing places of blessing and burden."⁸ It is the responsibility of those called to lead to make sure that everything presented embodies the fullness of God, representing the entirety of the Christ Event, remembering all that God has done, and recognizing all that He is doing and promises to do. The worship leader must prepare for worship personally, in private time with God seeking direction and wisdom, and then use the proper organization to plan for worship from all

⁶ John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 2012), 43.

⁷ MacArthur, *Worship*, 193.

⁸ Terry W. York and C. David Bolin, *The Worship Matrix* (Macon: Celebrating Grace, 2010), xi.

that God has revealed. The worship leader must prepare professionally, always honing his craft to "play skillfully" and increase his knowledge of available resources for worship. He or she must use gained knowledge to empower those who assist in ministry with the love of God evident in every action, passing on the preservation of the gospel to the next generation.

Methodology

In order to determine if the five basic principles can empower a worship leader into a greater level of both worship and leadership, a review of current literature and a survey of current ministry practices will be undertaken. An overview of worship literature provides a wealth of resources so vast that the ability to sift through all the available resources required to make the best choices for his ministry might be impossible. More often than not, friends or fellow staff members make suggestions, a popular author is chosen, or a book on the bestseller list becomes the required reading for the worship leader. A survey of the literature will demonstrate the relationship of resources to their ministry application.

A survey of many of those serving will present a picture of current ministry leaders. The survey will be a fifty-one question document which will look at personal demographics, church and staff relationships, leadership, and education factors. These areas will provide a sample of the spectrum of leaders currently working in churches today. While no two completed surveys will be identical, it is hypothesized that enough similarities will exist to allow a universal, five-principle leadership process to accommodate all participants.

A comprehensive survey of worship literature will be detailed in Chapter Two. An analysis of the survey, responses, and data occupy Chapter Three. The study of both literature and survey responses will present the background information for application of the five principles: "The

Power of Lists," "The Power of Learning," "The Power of Lunch," "The Power of Love," and "The Power of Legacy," submitted for utilization by the worship leader as a foundation for successful ministry.

Chapter Four details the first two of the five principles, "The Power of Lists" and "The Power of Learning." These two principles represent the worship leader's personal preparation that builds the foundation for both life and ministry. "The Power of Lists" represents order and organization. With a minimum eighteen roles to fill, organization is a necessity. "The Power of Learning" represents the knowledge needed to complete the tasks required and the ability to teach those who follow. The worship leader must be both student and teacher. In Chapter Five, the third and fourth principles "The Power of Lunch" and "The Power of Love" represent the worship leader's application of his personal preparation to ministry. "The Power of Lunch" addresses the need for communication and connection. The ability to sit down, face-to-face, and build relationships is crucial in ministry and life, especially for the worship leader. "The Power of Love" represents both the recognition of God's love for man and the sharing of that love with others. The worship leader must serve out of love.

In Chapter Six, "The Power of Legacy," will establish the need for generational leadership and teaching, the use of mentoring as a tool to grow others, and the need for a plan of succession. Each principle will include a theological and philosophical basis for application and a suggested plan of action. The principles are not exclusive to the size of the church served, the level of education held by the worship leader, or the stage in life in which the worship leader is currently serving. They are presented in a way that can be applied across the spectrum of ministry.

Review of the Literature

Many sources provided the impetus for much of this work, though the available literature is often confusing. The title of Tom Kraueter's book *Keys to Becoming an Effective Worship Leader*, does not adequately present the nature of the text.⁹ The title of the book gives the reader no indication as to the focus of the text. Kraueter's work is a short read. His work is concise and to the point; however, it is more about the philosophy of facilitating a service of worship from the platform as a "leader of worship," than it is about the role of worship leadership.

Rory Noland, noted author and speaker, writes predominantly on the theology and philosophy of worship. His books speak to the heart of an artist in regards to the roles of performer as worshiper and are focused in large part on platform leadership. *The Worshiping Artist* reflects Noland's deep passion for the role of the artist in worship.¹⁰ His work assists the worship leader not only in becoming a more effective worshiper but also in teaching team members' proper response through worship. Like Noland, John MacArthur's *The Ultimate Priority* also looks at worship as foundational, only for MacArthur it is not only about the role of an artist but about the combination of worship and life itself.¹¹

Matt Boswell's *Doxology and Theology: How the Gospel Forms the Worship Leader* and Kevin Navarro's *The Complete Worship Leader* both speak to the roles a person serving in the position of worship leader fills.¹² These texts do not claim to be volumes of practical working

⁹ Tom Kraueter, *Keys to Becoming and Effective Worship Leader* (Lynwood: Emerald Books, 2011).

¹⁰ Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship* (Grand Rapids: Zondervan, 2007).

¹¹ John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 2012).

¹² Matt Boswell, ed. *Doxology & Theology: How the Gospel Forms the Worship Leader* (Nashville: B&H Publishing, 2013). And Kevin J. Navarro, *The Complete Worship Leader Handbook* (Grand Rapids: Baker Books, 2001).

principles; however, understanding these roles from a theological and philosophical standpoint is crucial to both the worship leader and his or her ability to apply practical leadership principles.

With an estimated eighteen different roles to fill, the worship leader's need for information that helps him or her serve in the best manner possible is paramount. Matt Perman's *What's Best Next: How the Gospel Transforms the Way You Get Things Done*, deals with personal planning and organization.¹³ William Bryan Harris and Daniel Roland in their article, "Information Needs of Church Worship Leaders," speak to the organizational needs specifically for effective service planning.¹⁴ On the other hand, Maake Massango's article "Mentorship: A Process of Nurturing Others," deals only with mentoring.¹⁵ A few texts in this category combine all of the relevant information into one book. C. Randall Bradley, in *From Postlude to Prelude: Music Ministry's Other Six Days*, addresses topics from philosophy to managing a 401K, with leadership tucked in between.¹⁶

In *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* and *How Successful People Lead: Taking Your Influence to the Next Level*, John Maxwell, presents a series of leadership principles that transfer easily from the boardroom to the choir room.¹⁷ The establishment of a vision for the team or properly communicating that vision is universal and does

¹³ Matt Perman, *What's Best Next: How the Gospel Transforms the Way You Get Things Done* (Grand Rapids: Zondervan, 2014).

¹⁴ William Bryan Harris and Daniel Roland, "Information Needs of Church Worship Leaders," *Journal of Religious and Theological Information*, 13:1-2, 25 June 2014, 35-52.

¹⁵ Maake Massango, "Mentorship: A Process of Nurturing Others," *HTS Teologiese Studies / Theological Studies* 67, no. 1, At#937.

¹⁶ C. Randall Bradley, *From Postlude to Prelude: Music Ministry's Other Six Days* (St. Louis: Morning Star Music Publishers, 2004).

¹⁷ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 2007). And John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013).

not take place only in the business world. By looking to this genre of literature, principles viewed out of the worship context may gain hold personally and be professionally relevant.

One book is so unique that it fits no category but represents the five presented principles in a real life narrative. Gordon MacDonald's *Who Stole My Church?: What to do When the Church You Love Tries to Enter the 21st Century*¹⁸ is written in a narrative style more reminiscent of a novel. MacDonald's text details the growing pains of a church struggling to move forward while desperately holding on to the past. Through a series of meetings and meals, organizing a plan of action, mentoring and love, the church builds a legacy of worship through proper leadership principles.

Seeking to empower the worship leader, through a balance of worship and leadership skills, results in five basic principles that are found in worship literature and supported by Scripture. "The Power of Lists," "The Power of Learning," "The Power of Lunch," "The Power of Love," and "The Power of Legacy," all have their foundation in the Word. "The Power of Lists" and "The Power of Learning," focus the worship leader's personal attention to his own responsibilities. In II Chronicles 20, Jehoshaphat followed the proper order for battle given by God; the result was victory. In I Chronicles 13, David's failure to follow the list of requirements for the Ark resulted in disaster. These stories represent the importance of following God's plan, his order of things, His "to-do" list for His work. Paul continues to encourage order in all things in I Corinthians 14:26-40, when he gives instruction for worship and concludes with "but all things should be done in a decent and orderly way."

¹⁸ Gordon MacDonald, *Who Stole My Church?: What to Do When the Church You Love Tries to Enter the 21st Century* (Nashville: Thomas Nelson, 2007).

"The Power of Learning," helps the worship leader understand the importance of education and the ability to teach. The Bible is replete with information for learning and the importance of that education. In Romans 12, Paul presents instructions to the church regarding life in community and the responsibility for one's actions. Luke 2:41-52, reveals that Jesus also valued education, "and Jesus increased in wisdom and in stature, and in favor with God and man." Jesus was dedicated to learning and it was evident. Scripture also teaches the reader to learn about one's self:

Now, therefore, thus says the LORD of hosts: 'Consider your ways. You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.' Thus says the LORD of hosts: 'Consider your ways'" (Haggai 1:5-7).

The second set of principles turns the worship leader's focus out towards his people. "The Power of Lunch" empowers the worship leader to step off the platform, out of the office, and make connections with members of the congregation and the worship team. Acts 2:46-47, gives a clear example of the importance of sharing a meal with fellow believers. Establishing a one-on-one connection is important. Moses knew this type of relationship well, "Thus the LORD used to speak to Moses face to face, as a man speaks to his friend" (Exodus 33:7-11). The Lord sets the example for meeting face to face. The worship leader must also take care in his or her communication. "I tell you, on the day of judgment people will give an account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned" (Matthew 12:36-37). The ability to make connections and communicate well builds relationships.

Perhaps the principle that governs the heart is "The Power of Love." The entire Word of God is the story of his love for man; love so great that he sent his only son to die so that man could be brought back into relationship with the Father. John 3:16 details the method and the motive of this love: "For God so loved the world, that he gave his only Son, that whoever believes in him

should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him." Through the role of worship leader, God's love propels all actions, words and deeds. It is this love that prompts the desire for order and organization so that there is time to share lunch with a friend; or the desire to learn more about theology so that the truth of God's love is spoken clearly. And it is this love that empowers the worship leader to continue to prepare future generations to share the gospel.

Principle number five, "The Power of Legacy," concludes the project by empowering the worship leader to ensure that the work of God does not end when the time to move on or retire approaches. The work of God is greater than one man or woman, it is a legacy established throughout Scripture with acts of love and sacrifice. In Isaiah 6, Isaiah responds to the request of God with "Here I am, send me," and in Acts 7, Stephen faces death by proclaiming the Word of God. Both men leave a legacy of proper response to a life lived for God and His glory. Luke records Jesus instructions for future believers at the final Passover in Chapter 22, verse 19, saying, "This is my body, which is given for you. Do this in remembrance of me." Psalm 78:5-7 also commands that the testimony and teaching be carried on for generations. In the lives of Abraham and Moses God clearly serves as mentor through his guidance and teaching. This same mentor relationship, viewed in II Timothy, between Paul and Timothy, demonstrates that in the same way God mentored Moses, man should mentor one another.

Empowering the worship leader through these five distinct yet interwoven areas will help him fulfill the many roles the position requires. Worship does not exist only on the platform at church on Sunday morning. Jesus made this very clear saying, "Believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father... but the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for

the Father is seeking such people to worship him" (John 4:21,23). The worship leader cannot lead solely from the platform. The ability to move out into the congregation and the surrounding community in a manner that represents the love and grace of God through a lifestyle of worship must be the focus of true worship leadership.

CHAPTER 2

Review of Literature

Description

When writing on any aspect of worship, the first thing the author will find is an overwhelming amount of literature available on the subject. Dating back to the original book on worship, the Bible, followers of Jesus left their words and beliefs for others to read and follow. Matthew, Mark, Luke, and John left testaments to the life of Jesus. Paul and others wrote letters, preserved in Scripture, to help continue the belief in and worship of God. In fact, all of Scripture from creation to John's revelation is the story of worship and God's attempts to bring his people into relationship with Him through that worship.

The literature reviewed for this project will not annotate every resource available on the subject of worship. The absence of a particular title does not imply that the books chosen are in some way superior or that a book not used is irrelevant. There are simply too many books covering too many aspects of worship, the worship leader, and worship leadership to cover them all. Moreover, the addition of books on leadership from a business perspective further broadens the amount of literature to cover.

The purpose of this literature review is to give the reader a broad overview of the all-encompassing role of the worship leader and a partial look at the literature available to him as he serves. This review will also demonstrate the need for a document that encompasses the main ideas from the plethora of literature. Furthermore, this review will help build a supporting basis for the five principles presented as the foundation for worship leadership.

The Role of the Worship Leader

The list of roles and requirements for the worship leader is long. Some are activity specific while others are philosophical or based on characteristics or attitude. The longest list, based on activity-focused roles comes from Dr. Vernon Whaley, author, lecturer, and Dean of the Liberty University School of Music. In his text, *The Role of the Worship Leader Workbook*, Whaley defines fifteen separate roles in which the worship leader will serve in his ministry; worshiper, theologian, disciple, professional, artist, musician, servant-leader, pastor, staff member, administrator, team member, teacher, student, counselor, and family person.¹⁹ Whaley later expands the list to eighteen, adding, evangelist, mentor, and producer.²⁰ Skill in all areas allows the worship leader to adequately serve God, his church, and his family.

Other authors share many of Whaley's roles. Kevin Navarro, in his book *The Complete Worship Leader*, chooses only to address four areas of concentration: theologian, artist, disciple, and leader.²¹ While this list is in line with Whaley's, given the extensive nature of Whaley's work, Navarro seems to narrow. Stephen Miller shares common thought with Whaley and Navarro, listing worshiper, theologian, pastor, evangelist, and artist but adding redeemed & adopted, deacon, storyteller, and Christian to his areas of concentration.²² While Miller's list omits some of those mentioned by Whaley, the nature of his categories only broadens the number of things the worship leader must consider in order to serve to the best of his ability. Rick Kilpatrick further adds to the list with his *Six Hats of the Worship Leader* extending the list with, music director, tech director,

¹⁹ Vernon M. Whaley, *The Role of Worship Leader Workbook* (Virginia Beach: Academx, 2010). See Appendix A for a complete list of roles, responsibilities, and characteristics found in reviewed literature.

²⁰ Vernon M. Whaley, "Introduction" (Lecture WRSP 820, Liberty University, Lynchburg, online).

²¹ Kevin J. Navarro, *The Complete Worship Leader* (Grand Rapids: Baker Books, 2001).

²² Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago: Moody Publishers, 2013).

service producer, and programming director.²³ Even books not specifically written to establish roles heavily lean toward one area or another of the worship leader's life. For example, Rory Noland's influential work on the heart and character of the worshipping artist in *The Heart of the Artist*, clearly bends towards the role of worshiper, service leader, and pastor.²⁴ Even with the seemingly exhaustive nature of Whaley's work, each additional author continues to add to the growing number of things that the worship leader must do or consider.

Another set of books presents the role of the worship leader in a completely different manner. Identified as characteristics, principles, or tools, these descriptions are more traits than roles, and while they may tell the worship leader how to act, they do not tell him what to do. Joel Manby, in his book, *Love Works: Seven Timeless Principles for Effective Leaders*, bases his list of attributes on 1 Corinthians 13: 4-7. He writes that a leader is patient, kind, trusting, unselfish, truthful, forgiving, and dedicated.²⁵ In the same vein of Scripture-based approach, Tommy Newberry in *The 4:8 Principle: The Secret to a Joy-Filled Life*, pulls his attributes from Philippians 4:8.²⁶ Even though neither book is academic in nature, and will probably never be included on a college syllabus, both books ended up on the bestseller lists and more than likely into the hands of pastors, worship leaders, choir members, and church members across the country and, therefore, should not be ignored as unimportant or uninformative.

John Dickinson in *Humiliates: A Lost Key to Life, Love, and Leadership* seeks to establish the art of humility as the foundation for life and leadership. He defines the tools for success as

²³ Rick Kilpatrick, *The Six Hats of the Worship Leader* (Rick Kirkpatrick, 2014).

²⁴ Rory Noland, *The Heart of the Artist: A Character-Building Guide for You and Your Ministry Team* (Grand Rapids: Zondervan, 1999).

²⁵ Joel Manby, *Love Works: Seven Timeless Principles for Effective Leaders* (Grand Rapids: Zondervan, 2012).

²⁶ Tommy Newberry, *The 4:8 Principle: The Secret of a Joy-filled Life* (Carol Stream: Tyndale House, 2007).

ability, authority, persuasion, and example.²⁷ C. Randall Bradley, in *From Postlude to Prelude: Music Ministry's Other Six Days*, adds yet another twenty-four areas of development for the worship leader.²⁸ The list for the worship leader grows as the stack of books grows.

Worship literature is not the only place to find books on leadership that pertain to the responsibilities of the worship leader. Many texts from the business world are also germane to the discussion of worship leadership. Philip West, in *Leadership: Top 10 Leadership Secrets for Becoming a Great Leader that People will Follow*, chooses to emphasize confidence, positive attitude, and sense of humor, communication, honesty, commitment, inspiration, intuition, creativity, and delegation.²⁹ John Maxwell, prominent author and lecturer on the art of leadership has published a number of books relevant to the worship leader. Depending on the text, the worship leader would have an additional five or up to twenty-one principles to consider.³⁰ Even the great Abraham Lincoln left behind strategies of leadership. They include discipline, communication, responsibility, conflict resolution, and determination.³¹ At this rate the worship leader will spend so much time trying to figure out what to do and how to do it, that he will have no time left for the job itself. Kimberly Bracken Long puts it this way, "We [worship leaders] are confused about who we are supposed to be, what we are supposed to do, and how we are supposed

²⁷ John Dickinson, *Humilitas: A Lost Key to Life, Love, and Leadership* (Grand Rapids: Zondervan, 2001), 37-41.

²⁸ C. Randall Bradley, *From Postlude to Prelude: Music Ministries Other Six Days* (St. Louis: Morning Star Music Publishers, 2004), 47.

²⁹ Phillip West, *Leadership: Top 10 Leadership Secrets for Becoming a Great Leader that People Will Follow* (2015), Kindle.

³⁰ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 2007).

³¹ Abraham Lincoln, *Leadership Lessons of Abraham Lincoln: Strategies, Advice, and Words of Wisdom on Leadership, Responsibility, and Power* (New York: Skyhorse Publishing, 2011).

to relate to the congregation."³² A more concise list, maintaining a balance of roles and characteristics is needed if the worship leader is going to efficiently serve in all areas.

Literature regarding the roles of the worship leader bears out two things. First, it is important to note that at no time do any of these authors reference church size, worship style, education levels, or career milestones. This is a significant element to the understanding of the role of the worship leader. The responsibilities of the worship leader do not change based on any of these characteristics. A volunteer choir director should strive to be just as much an artist or musician as the person serving fulltime in a large church. While there will be some differences in the overall culture of the church, there is no difference in the responsibility of the worship leader. Second, the position of worship leader is, quite possibly, the most demanding job in regards to roles in the church. Where both the Pastor and the worship leader will need to be theologians, the Pastor does not have to master a musical art form or learn the technical side of graphic production. A comparison study of these roles may serve as a catalyst for greater understanding and relationship between the Pastor and the worship leader.

Tenets

Created by God

Several tenets related to worship and to worship literature form an accepted platform on which to build and present this thesis. Moreover, they speak to the very roles that a number of authors believe the worship leader must fill. First, God created worship and He created man to worship. These acts of worship are man's response to God for His provision, guidance, and grace.

³² Kimberly Bracken Long, "Speaking Grace, Making Space: The Art of Worship Leading," *Journal of Religious Leadership* 7, no. 1 (Spring 2008): 35.

Man's relationship with God begins, blossoms, and flourishes through his acts of worship. Dr. Vernon Whaley, in his book, *Called to Worship: From the Dawn of Creation to the Final Amen*, writes that from the moment of creation, "God established precedent for building relationships with people and showing them how to worship Him."³³ A.W. Tozer in *The Purpose of Man* agrees, stating the purpose of man is to "worship God and enjoy Him forever."³⁴ Rory Noland breaks down the responsibility declaring that man is not only created to worship, but also commanded, called, compelled, and destined to worship.³⁵ With few exceptions, authors begin their contribution to worship literature by stating this premise and many create additional entire works on the subject.

God alone is worthy of worship. He is Creator, Deliverer, and Redeemer. David Edwards, Rory Noland, and John MacArthur, among others, see worship as a priority.³⁶ Marva Dawn describes God as the subject of worship. She writes, "It is absolutely essential that the church keep God as the subject of worship since to be a Christian means to believe that what God revealed in Jesus Christ means everything to us."³⁷ As a worship leader, maintaining the centrality of God is critical to the lives of those in the congregation. Bob Kauflin in *Worship Matters: Leading Others to Encounter the Greatness of God* puts it this way "Worship matters. It matters to God because he is the one ultimately worthy of all worship. It matters to us because worshipping God is the reason for which we were created. And it matters to every worship leader, because we have no greater

³³ Vernon Whaley, *Called to Worship: From the Dawn of Creation to the Final Amen* (Nashville: Thomas Nelson, 2009), 12.

³⁴ A. W. Tozer, *The Purpose of Man*, Compiled and edited James L. Snyder (Ventura: Regal, 2009), 28.

³⁵ Rory Noland, *Worship on Earth as It is in Heaven: Exploring Worship as a Spiritual Discipline* (Grand Rapids: Zondervan, 2011), 27-30.

³⁶ David Edwards, *Worship 365: The Power of a Worshiping Life* (Nashville: B&H Publishing, 2006), 18. Noland, *Worship on Earth as It is In Heaven*, 26. John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 2012).

³⁷ Marva J. Dawn, *Reaching Out Without Dumbing Down: A Theology of Worship for this Urgent Time* (Grand Rapids: Wm. B. Eerdsman's Publishing, 1995), 76.

privilege than leading others to encounter the greatness of God."³⁸ The act of leadership in worship bears much responsibility, from daily life to the platform ministry.

Mandated in Scripture

Second, John MacArthur reminds the reader that everything needed for worship comes from Scripture. In *Worship: The Ultimate Priority*, he writes, "real worship acknowledges God as He has revealed Himself in His Word."³⁹ It is the responsibility of the worship leader to know and understand the Word. Kauflin writes, "A worship leader who barely knows the Bible can't be a faithful worship leader."⁴⁰ Edwards frames his admonition with Scripture in response to John 4:24, that in order to be freed by scripture and worship *in truth*, "we need to know it."⁴¹ Stephen Miller renders a sobering description of the theological role of the worship leader. In *Worship Leaders: We are Not Rock Stars* he writes, "When we are leading our people in worship through singing, we are actually putting words in their mouths to sing to God. Therefore, it is imperative that we guard with all diligence the songs that we chose for our people to sing and be careful to maintain the doctrinal integrity of the content we are teaching. It must be the truth in song every time. No exceptions."⁴² If worship is mandated in scripture it is, therefore, the responsibility of the worship

³⁸ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton: Crossway Books, 2008), 19.

³⁹ MacArthur, *Worship: The Ultimate Priority*, 37.

⁴⁰ Kauflin, *Worship Matters*, 28.

⁴¹ Edwards, *Worship* 365, 9.

⁴² Miller, *Worship Leaders*, 73.

leader to "protect congregations from errant doctrine" and present scripture in a correct and worshipful manner.⁴³

The worship leader is not alone when approaching the theology of any aspect of his field. David Peterson's *Engaging with God: A Biblical Theology of Worship* outlines the appearance and meaning of worship in the Old and New Testaments and the application of the words of Scripture to worship throughout time, not just modern worship practice.⁴⁴ Through a detailed study of both Testaments, Peterson links the worship of God, the methods of the early church, and the application of worship to daily life. Through this method, he brings to light the relevance of the Word in modern ministry.

Even though most authors agree that worship is mandated in scripture, they do not all agree to the depth of application. Disagreements regarding which Scriptures are worthy and their application to worship are prevalent.⁴⁵ Many authors, however, find sufficient evidence for Old Testament worship guiding New Testament worship and therefore, directing modern worship. Daniel Block, in *For the Glory of God: Recovering a Biblical Theology of Worship*, answers these theories by arguing for the veracity and importance of all of Scripture. He writes, "By driving a wedge between the Testaments, we dismiss the only Bible that Jesus and the New Testament authors had as irrelevant and lacking authority for us, and sweep away significant continuities between the faith of ancient Israel and the early church."⁴⁶ Block is not alone; Noel Due in *Created*

⁴³ Frank Page and L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham: New Hope Publishers, 2014), 126.

⁴⁴ David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove: IVP Academic, 1992).

⁴⁵ Daniel Block, *For the Glory of God: Rediscovering a Biblical Theology of Worship* (Grand Rapids: Baker Books, 2014), Chapters 1-4.

⁴⁶ Block, *For the Glory of God*, 5.

to Worship: From Genesis to Revelation to You describes a heritage of modern worship that traces back to Genesis 1-11. Allen Ross in *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* and Vaughn Roberts in *God's Big Picture: Tracing the Storyline of the Bible*, also advocate for a continuous thread of worship through all of Scripture.⁴⁷ Roberts presents a thread of "sin, judgment, and grace" that winds through every story in the Bible, thus linking them together in one tremendous story.⁴⁸

Leadership also meets with theological discussion. Don Howell and Skip Bell, both present books that seek to define leadership as it relates not only to the fundamentals of Scripture, but also to the life of Jesus. Howell's *Servants of the Servant: A Biblical Theology of Leadership* begins by defining the term servant and then applying what he derives to the lives of both Old Testament and New Testament leaders.⁴⁹ Skip Bell's collection, *Servants and Friends: A Biblical Theology of Leadership* unfolds in a similar manner, looking to both the books of the Bible and the lives of specific leaders for explanation.⁵⁰ The worship leader should take note that in both instances, when the authors approached the theology of leadership, the term 'servant' led the discussion. "A servant leader is someone whose nature is characterized by service to God and to others..." and it is this mindset on which both authors base the theology of leadership.⁵¹

⁴⁷ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregal Publications, 2006). Vaughn Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove: InterVarsity Press, 2002).

⁴⁸ Roberts, *God's Big Picture*, 48.

⁴⁹ Don Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene: Wipf & Stock Publishers, 2003).

⁵⁰ Skip Bell, ed., *Servants and Friends: A Biblical Theology of Leadership* (Berrien Springs: Andrews University Press, 2014).

⁵¹ Richard M. Davidson, "Leadership Language in the Old Testament," *Servants & Friends: A Biblical Theology of Leadership*, ed. Skip Bell (Berrien Springs: Andrews University Press, 2014), 18.

Lifestyle of Worship

The final established precept found in worship literature and agreed upon in scholarly circles is the belief that worship is a lifestyle not just a weekly service. Moreover, concerning that service, R. Kent Hughes writes, "neither must we be allowed to think that 'worship' is only a part of the service - as if singing and praise were worship in contrast to the preaching."⁵² It is this precept that will play the largest role in the presentation of this thesis, as the principles applied to the role of the worship leader will empower all areas of his life, not just the time spent at church or on the platform. In defining worship as a whole life event, David Edwards in *Worship 365: The Power of a Worshiping Life*, puts it this way "worship," he writes, "is not just a time/space event...that time/space event should be simply an outflow, just one expression, of a lifestyle of worship."⁵³ Hughes agrees that corporate worship is "a particular expression of a life of perpetual worship."⁵⁴

This lifestyle is a commitment by man to a life lived in worship of God played out through his constant and consistent obedience. Vaughn Roberts, in *True Worship: What is the Nature of Christian Worship?* writes, "You cannot judge a church's worship by what happens in the hour or so when they meet on Sunday. The real test is how its members behave during the rest of the week."⁵⁵ Tom Kraeuter evaluates the situation in this manner. He writes, "I am convinced that we will never enter into the kind of worship God desires until we live a lifestyle of worship."⁵⁶ Where Roberts and Kraeuter are focused on the relationship between life and service in a way that still

⁵² R. Kent Hughes, "Free Church Worship," *Worship by the Book*, ed. D. A. Carson (Grand Rapids: Zondervan, 2002), 141.

⁵³ Edwards, *Worship 365*, 18.

⁵⁴ Hughes, "Free Church Worship," *Worship by the Book*, 140.

⁵⁵ Vaughn Roberts, *True Worship: What is the Nature of Christian Worship?* (Milton Keynes: Authentic, 2012), 24.

⁵⁶ Tom Kraeuter, *Keys to Becoming an Effective Worship Leader* (Lynwood: Emerald Books, 2011), 31.

places emphasis on the service as an act or phase of worship, Harold M. Best in *Unceasing Worship: Biblical Perspectives on Worship and the Arts* writes, "We do not go to church to worship. But as continuing worshipers, we gather ourselves together to continue our worship, but now in the company of brothers and sisters."⁵⁷ It is clear that these authors agree that the impact of daily living on corporate worship is crucial to an authentic worship experience.

Idolatry

For the worship leader, commitment to a lifestyle of worship and obedience guards against replacing God as the center of worship. Replacing God with anything is a form of idolatry. Man does not have to build a golden calf to be trapped by his new object of focus. In G. K. Beale's commentary, *We Become What We Worship: A Biblical Theology of Idolatry*, on the relevance and prevalence of idolatry in Scripture, he describes man's slide into idolatry in this manner, "I will argue here that when Adam stopped being committed to God and reflecting his image, he revered something else in place of God and resembled his new object of worship. Thus at the heart of Adam's sin was turning from God and replacing reverence for God with a new object of reverence to which Adam became conformed."⁵⁸ For the worship leader, the temptation to follow, make, or become an idol is strong.

Dan Lucarini in his autobiographical book, *Why I Left Contemporary Christian Music: Confessions of a Former Worship Leader*, recalls the many times he allowed the music to control his actions "during our weekly practices, the praise band would often switch into a rock and roll

⁵⁷ Harold M. Best, *Unceasing Worship: Biblical Perspectives on Worship and the Arts* (Downers Grove: InterVarsity Press, 2003), 46.

⁵⁸ G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove: InterVarsity Press, 2008), 127.

'jam session'. As the leader, I could have discouraged this but I chose instead to indulge my own appetite for rock and roll. To put it bluntly, I was having fun."⁵⁹ Even though he did not recognize it at the time, Lucarini's appetite for rock and roll had become an idol, taking away time for service preparation, undermining biblical authority and leadership, and communicating to the members that personal preference took precedent over the worship of God. He, like Adam, replaced God as his focus and conformed to that which he desired.

Rory Noland, author, teacher, and worshiper, dedicates his writing and teaching to the heart of the worship leader and his team. His theme encourages musicians to lead in such a way that they are willing to put aside the need for personal accolades in favor of offering their talents as worship to God. In *The Worshiping Artist*, he writes, "Because leading worship is an 'up front' activity, artists must continually check their motives ... if we long to be admired or praised, or if we are starving for attention, the stage will be especially alluring."⁶⁰ If worship leaders are going to "facilitate worship for others" and "help reconcile others to God" they must be able to set aside personal pride and ambition in favor of humility and service.⁶¹ A commitment to a lifestyle of worship drives the worship leader down the path of worship instead of performance.

⁵⁹ Dan Lucarini, *Why I Left the Contemporary Christian Music Movement: Confessions of a Former Worship Leader* (Carlisle: E. P. Books, 2002), 31.

⁶⁰ Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship* (Grand Rapids: Zondervan, 2007), 163.

⁶¹ Noland, *The Worshiping Artist*, 163, 165.

Trends

Lack of Leadership Skills

Business and worship authors agree that the ability to lead is one of the most deficient areas in modern worship leading. Bob Kauflin writes, "Perhaps the most neglected skill among worship leaders is leadership."⁶² George Barna echoes this sentiment in "Nothing is More Important than Leadership."⁶³ After fifteen years of research, Barna writes, "The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership."⁶⁴ Kimberly Bracken Long notes that musicians are "often schooled as performers but receive little guidance in theological or pastoral matters."⁶⁵ Tom Kraeuter writes from his own personal experience when he says that even though he felt called to lead, "the tools that God had provided to be effective in leading worship had become an end unto themselves."⁶⁶ His heart for leading did not equal his leadership ability.

This story plays out far too often for the church and the worship leader. As Kraeuter narrates, a person is typically hired based on musical ability. His lack of leadership abilities allows him to follow a path of self-absorption instead of humble, God-focused worship. Kraeuter attributes this to a lack of leadership skill on the part of the worship leader. He also places some of the blame on the Pastor who did not require scriptural standards of leadership upon hire and did not

⁶² Kauflin, *Worship Matters*, 38.

⁶³ George Barna, "Nothing is More Important than Leadership," *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People* (Grand Rapids: Baker Books, 1998).

⁶⁴ Barna, "Nothing is More Important than Leadership," *Leaders on Leadership*, 18.

⁶⁵ Long, "Speaking Grace, Making Space," 36.

⁶⁶ Kraeuter, *Keys*, 17.

mentor the worship leader down a different path. The congregation's misdirected lavish praise on the young, immature leader also adds to the young man's demise.⁶⁷ Andrew J. Robbin's personal journey also bears this out. Following the disintegration of his worship team and the long road to recovery, he writes, "At that point in my life I understood music, but I did not understand leadership."⁶⁸ Leadership clearly requires more attention than the worship leader may understand.

Psychological Pressures

Several authors refer to the psychological nature of worship leading. Some speak of the lull created when the "high" from worship has worn off. Kraeuter in *Keys to Becoming an Effective Worship Leader* refers to this as the "...Sunday afternoon let-down syndrome. It could be caused by feelings of inadequacy because of the mistakes made...to the withdrawal of the adrenaline 'high' during the service."⁶⁹ Perhaps the opposite is also relevant. Kauflin in *Worship Matters* recalls the feelings of a friend when he states that "one of his greatest struggles in leading worship is fighting the feeling that he has to 'get up and do it again' for the two-hundredth time."⁷⁰ Another leader senses that after the effort of a worship service he is "flat-lined for the rest of the day."⁷¹ *Resilient Ministry: What Pastors Told Us about Surviving and Thriving* by Bob Burns, Tasha Chapman, and Donald Guthrie deals entirely with the lives and feelings of pastors and their wives and *The Emotionally Healthy Church* by Peter Scazzero moves farther along the path of the emotional and

⁶⁷ Kraeuter, *Keys*, 43-45.

⁶⁸ Andrew G. Robbins, *The Complete Worship Ministry Handbook: A Comprehensive Guide for Worshipping God and Serving in Worship Ministry* (Bloomington: Author House, 2013), 161.

⁶⁹ Kraeuter, *Keys*, 80.

⁷⁰ Kauflin, *Worship Matters*, 15.

⁷¹ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us about Surviving and Thriving* (Downers Grove: IVP Books, 2013), 57.

psychological effects of worship on not only the pastor but also the congregation.⁷² Research into this area will require reading in worship, counseling, and psychological venues.

Major Problems

Amount of Literature

A significant problem facing the worship leader in regards to his ability to study is the overwhelming amount of literature available to him. As it has been shown, the broad area of research and the amount of information to absorb is daunting. In addition to this problem, there are elements within the literature that also hinder the worship leader's ability to study his profession. It is not always easy to determine which book to choose. By choosing only worship-related books, the reader might miss valid leadership principles, while choosing books on leadership may not present principles in a worship context. In short, there are too many books covering too many topics for the worship leader to quickly cover the basic principles he needs to function in his ministry. During a difficult time in ministry, a time of change or adjustment, or just the daily constraints of ministry, the worship leader will need readily available information. Time spent combing through the mountain of available literature will not serve his best interests.

Confusing Nomenclature

The lack of a standard title for the person who is responsible for leading the music ministry in contrast to the person who only leads on Sunday mornings, presents a struggle within the literature. When the title of a book or article references the "worship leader," does the author intend

⁷² Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids: Zondervan, 2010).

for the information to be focused on the leader who is in charge of the entire ministry or the leader who is presenting songs to the congregation? The same question applies to the term "worship leadership." Moreover, a lack of understanding of the role itself may lead those serving in part time or volunteer roles or smaller ministries to feel as though the presented material only applies to larger programs when, in fact, most literature omits any reference to these things in regards to the role of the worship leader or the application of leadership principles.

The use of the term worship leader in the title may immediately confuse the intended focus of the book. For example, in William Hooper's *Worship Leadership for Worship Leaders: Vol. 1: Developing Skills for Effective Worship Leading*, does the reader expect to find ministry leadership skills or platform skills? Hooper's focus is on the personal side of leadership. With chapters like "You and Your Music" and "You and Your Theology," the leader may learn about himself and through that knowledge grow into a stronger leader. However, the reader does not gain practical "get-the-job-done" answers, nor does Hooper reveal any leadership principles.⁷³ It is interesting to note that Hooper's cover art is equally distracting, depicting a highly lit, smoke-filled worship scene, thoroughly implicit in its modern/contemporary leanings. In his *Worship Planning for Worship Leaders: Vol. 2: Developing Effective Planning Skills*, Hooper begins to address issues facing the worship leader in a more applicable fashion.⁷⁴ His topics in this second volume are more specific and range from theology to the legality of using copies.

⁷³ William L. Hooper, *Worship Leadership for Worship Leaders: Vol.1: Developing Skills for Effective Leadership* (Petersburg: FollowMe! Books, 2007), Ch 2 & Ch 4.

⁷⁴ William L. Hooper, *Worship Planning for Worship Leaders: Vol.2: Developing Effective Planning Skills* (Petersburg: FollowMe! Books, 2008).

More Focused Literature

As books become more specific, however, they begin to deliver more accurately on their title. While this may seem like a turn in the right direction, it is only a partial turn. The author may present an upfront description of his work, but the specificity of the information now begins to broaden the scope of literature and thus creates an even wider range of books for the worship leader to choose from. Tom Kraeuter's *The Worship Leader's Handbook: Practical Answers to Tough Questions* seeks to provide answers to the frequently asked questions and circumstances facing a worship leader.⁷⁵ It could be argued that even though these answers assist in some of the ministry aspects of worship leading, they do not teach or provide a foundation for solid leadership.

In contrast, Greg Scheer in his book, *The Art of Worship: A Musician's Guide to Leading Modern Worship* delivers what he advertises. Scheer is very straightforward in defining his audience - musicians and leaders, and that the relevant framework is modern worship, which would leave the reader to expect a certain bent towards the modern worship service.⁷⁶ His topics range from the theology behind a song to properly placing that song within a service. While his text is focused towards the platform, he does provide enough foundational information for the worship leader to build upon. Rory Noland's *The Worshiping Artist* is an excellent text on relationships and proper worship focus and is clearly presented in his title.⁷⁷ Unfortunately, while Noland's work is valid, if all one does is disciple the worship team in preparation for the morning service, many other areas of leading will not be met.

⁷⁵ Tom Kraeuter, *The Worship Leader's Handbook: Practical Answers to Tough Questions* (Lynwood: Emerald Books, 2007).

⁷⁶ Greg Scheer, *The Art of Worship: A Musician's Guide to Leading Modern Worship* (Grand Rapids: Baker Books, 2006).

⁷⁷ Noland, *The Worshiping Artist*.

Many books will be dismissed by ministry leaders because of the perceived focus of the material. Gerardo Marti's *Worship across the Racial Divide*, who argues for more racially balanced services, and Mark DeYmaz's *Building a Healthy Multi-Ethnic Church* who offers a plan for racial foundation and integration in worship, each represent a slice of multicultural and multiethnic literature.⁷⁸ While these books may contain information suitable to all ministries, a worship leader with no “multi” anything, may not read these books. Because of the specificity of the work, the worship leader, and subsequently the congregation, may miss relevant information. For example, DeYmaz writes an entire chapter on the believer's dependence on the Lord, which is in contrast to the "fiercely independent" nature of most Americans.⁷⁹ Unfortunately, because of the unique nature of his book, many worship leaders may never read this great chapter.

Other books deal directly with style. These bear the same inherent baggage as the previously mentioned books; however, they also bring with them one very distinct danger. Books like Dan Kimball's *Emerging Worship: Creating Worship Gathering for New Generations*, Elmer Towns, Ed Stetzer, and Warren Bird's *11 Innovations in the Local Church: How Today's Pastors Can Learn, Discern, and Move into the Twenty - First Century*, and J. Matthew Pinson's collection of service style articles, *Perspectives on Christian Worship: 5 Views*, all describe for the reader what the authors feel is the best way to "do" worship.⁸⁰ From their points of view, their styles will bring people not only to church, but also into an eventual relationship with God. The danger comes

⁷⁸ Gerardo Marti, *Worship Across the Racial Divide: Religious Music and the Multiracial Congregation* (New York: Oxford University Press, 2012). Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandates, Commitments, and Practices of a Diverse Congregation* (San Francisco: John Wiley & Sons, 2007).

⁷⁹ DeYmaz, *Building a Healthy Multi-Ethnic Church*, 47.

⁸⁰ Dan Kimball's *Emerging Worship: Creating Worship Gathering for New Generations* (Grand Rapids: Zondervan, 2004). Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Pastors Can Learn, Discern, and Move into the Twenty-First Century* (Ventura: Regal, 2007). J. Matthew Pinson, ed., *Perspectives on Christian Worship: 5 Views* (Nashville: B&H Academic, 2009).

when a worship leader reads one of these books, becomes filled with the author's spirit (not the Holy Spirit), and immediately changes what the church is doing in order to implement this latest trend or experience. Even though a particular style works in one place, it does not mean it will work locally. This is a symptom that Kauflin and Barna attribute to a lack of leadership in the local church. Mature leaders will read and discern what elements, if any, may be applicable to their ministry, where immature leaders tend to go “all-in” in the name of Jesus.

Some books are devotional in nature and could be considered for personal or group Bible study. Dwayne Moore's *Pure Praise: A Heart-Focused Bible Study on Worship* requires the reader to take a personal role in the application of worship as seen through the story of Jehoshaphat.⁸¹ Bob Borroughs, *What Think Ye?: Essays for Twenty-first Century Leaders, Pastors, and Church Musicians* offers thoughts on leadership to be considered by the reader and *The People Skills of Jesus* by William Beausay II, proffers short devotional style thoughts on the life and ministry of Jesus as they pertain to leadership.⁸² Because daily devotions are a foundational part of the life of the worship leader, books on leadership that are presented as devotions will help the reader understand leadership on a thought provoking level.

Practical Application

Few texts attempt to cover everything that the worship leader must know; however, there are several texts that present a broad overview of many aspects of ministry. C. Randall Bradley's *From Prelude to Postlude: Music Ministry's Other Six Days* and Andrew Robbins' *The Complete*

⁸¹ Dwayne Moore, *Pure Praise: A Heart-Focused Bible Study on Worship* (Loveland: Group, 2009).

⁸² Bob Borroughs, *What Think Ye?: Essays for Twenty-First Century Leaders, Pastors, and Church Musicians* (Eugene: Resource, 2012).

Worship Ministry Handbook: A Comprehensive Guide for Worshiping God and Serving in Worship Ministry take a more complete approach.⁸³ Both of these volumes are focused on the daily life of the worship leader and provide an overview of the job that ranges from planning for worship to negotiating salaries.⁸⁴ While these volumes provide the worship leader with details for many aspects of the job and should be considered as necessary desk references, they do not prompt the worship leader in daily tasks or plan of action.

The lack of leadership in modern day churches is not because of the lack of literature. Both worship and business literature provides copious volumes on every aspect of leadership. John Maxwell and George Barna are not only leaders in the field of leadership but also authors and teachers who endeavor to expand a person's ability to lead. Maxwell's extensive body of work provides the reader with many titles from which to choose. His methods are tested and proven. Barna's work, based on interviews and surveys provides a cultural nod to the era in which the person served or the information was gathered and teaches through not only his emphasis on the chosen contributors, but also through the inspiration they bring from their own personal experiences. Where Maxwell presents principles and practices, Barna presents a wide range of views and applicable stories. Both are great leaders in the field of leadership.

In contrast to the over-arching approach of Maxwell and Barna, Mike Bonem and Roger Patterson in *Leading from the Second Chair: Serving Your Church, While Fulfilling Your Role, and Realizing Your Dreams* addresses a specific area of leadership, focusing on the need of the

⁸³ Bradley, *From Prelude to Postlude*. Robbins, *The Complete Worship Leader Handbook*.

⁸⁴ Bradley, *From Postlude to Prelude*, Chapter 3.

worship leader to serve in roles of both authority and submission.⁸⁵ *Leading from the Second Chair* is aptly titled to relate to the worship leader who is, at the core, a musician and understands the responsibility of being the "first chair" and the role of the person in the second chair. Bonem and Patterson understand the duality of serving as both leader and follower.

Back to Basics

In light of the available literature for the worship leader to consider and the roles and responsibilities he must fulfill, he will benefit from a tool to help empower him as he serves in the local church. Even though "going back to the basics" seems like moving backward instead of forward, it is just what the worship leader needs. These "basic" are relevant regardless of church size, job description, a person's education, or age. They are just as important for the person beginning his career as they are for the person paving the way for future generations. The ability to apply five simple principles or "basics" and accomplish the myriad of tasks assigned to the worship leader is invaluable.

Frequently, a worship leader will find he needs to implement these basics during times of turmoil or change. Taking a new position, leading through a difficult time, ushering in a new pastor, or just keeping up with a growing or changing congregation will cause him to need a foundation to fall back on. The widely popular book about two mice named Sniffy and Scurry and two mini-people named Hem and Haw, by Spencer Johnson entitled *Who Moved My Cheese?* chronicles the efforts of Haw as he seeks to discover the new location of his beloved cheese. In this book about finding your way through new and daunting circumstances, Johnson advises, "it would

⁸⁵ Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, While Fulfilling Your Role, and Realizing Your Dreams* (San Francisco: Jossey-Bass, 2005).

be to our advantage to do the simple things that work when things change."⁸⁶ Even though there are hundreds of roles, responsibilities, and characteristics presented in literature by well-respected scholars, there are five basic principles that rise to the surface that a worship leader can institute to empower his ministry as he serves his congregation or seeks to regain his foothold during times of change.

The Power of Lists

John Dickson defines leadership as, "The art of inspiring others in a team to contribute their best towards a goal."⁸⁷ Without proper organization and planning there can be no goal to inspire or aspire to. "The Power of Lists," implies that the worship leader needs to be organized; he needs to have a vision and a plan of execution. No one can implement all of the roles and responsibilities assumed without some sort of plan; there is simply too much to do. In his book, *What's Best Next: How the Gospel Transforms the Way You Get Things Done*, Matt Perman builds on Jim Collins book, *Good to Great: Why Some Companies Make the Leap...and Other's Don't*.⁸⁸ Collin's work is for the business leader who wants to take his business to the next level, where Perman's seeks to apply growth principles in light of the gospel. Even though Perman's work is based on his personal experience with Collins contribution, Perman does not focus on the big picture of company growth; rather, he focuses on putting the life of the individual in order first and allowing proper time management and organization to be driven by the gospel.

⁸⁶ Spencer Johnson, *Who Moved My Cheese?* (New York: Putman, 2002).

⁸⁷ Dickinson, *Humilitas*, 33.

⁸⁸ Matt Perman, *What's Best Next: How the Gospel Transforms the Way You Get Things Done* (Grand Rapids: Zondervan, 2014). Jim Collins, *Good to Great: Why Some Companies Make the Leap...and Others Don't* (Harper Business, 2011), Kindle Edition.

Perman is not the only author to see personal commitment to organization as a foundational principle of leadership. Robert Morgan, in his book *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose*, also instructs the reader in the importance of organization and time management.⁸⁹ These two areas are of paramount importance and they continue to bear themselves out in literature. Kenneth Gangel, author of "What Do Leaders Do?" lists organization as one of his six activities.⁹⁰ William Bryan Harris and Daniel Roland devote the entirety of their article "Information Needs of Church Worship Leaders" to the necessity of proper organization as it relates to the function of the ministry.⁹¹ Graham Fender Allison in "Current Trends and Resources for Worship," and Terry York and David Bolin in *The Worship Matrix* go one step further and impress the importance of proper organization to not only the function of the ministry but also to the service itself.⁹² Robert Webber is a main proponent of proper worship planning and his views on worship order and flow appear in many of his works including *Worship Old and New* and *Planning Blended Worship*.⁹³

The Power of Learning

Dan Lucarini in *Why I Left the Contemporary Christian Movement* provides a prime example of the importance of education or the damage done by the lack thereof. His text begins

⁸⁹ Robert Morgan, *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York: Howard, 2015).

⁹⁰ Kenneth Gangel, "What Do Leaders Do?" *Leaders on Leadership*, 31-46.

⁹¹ William Bryan Harris and Daniel Roland, "Information Needs of Church Worship Leaders," *Journal of Religious and Theological Information* 13, no.1-2 (June 2014): 35-52.

⁹² Graham Fender Allison in "Current Trends and Resources for Worship," *The Expository Times* 135, no. 4 (2013): 167-178. Terry York and David Bolin, *The Worship Matrix: Worship Planning as Journey and Exploration* (Macon: Celebrating Grace, 2010).

⁹³ Robert Webber, *Worship Old and New* (Grand Rapids: Zondervan, 1994). Robert Webber, *Planning Blended Worship: The Creative Mixture of Old and New* (Nashville: Abingdon Press, 1998).

with his slide into musical idolatry and ends with a legalistic swing in the other direction. His background is in business and his bibliographic foundation for his arguments are slim and represent little more than several popular titles, commentaries, and articles that fit his agenda. His lack of education is evident on every page.⁹⁴ "The Power of Learning" impresses upon the worship leader the importance of evaluation and education. It is not difficult, however, to find an author who sees the value in education. John Maxwell's five levels of leadership in *How Successful People Lead: Taking Your Influence to the Next Level*, all include some element of learning, whether it is learning about one's strengths and weaknesses in level 1 or learning how to let go in level 4, a good leader is dedicated to bettering himself by gaining knowledge.⁹⁵ J. Robert Clinton and Richard W. Clinton describe the importance of learning at every stage of ministry in their article, "The Life Cycle of a Leader."⁹⁶

In *Hungry for Worship: Challenges and Solutions for Today's Church*, Frank Page and Lavon Gray address the need for the worship leader's personal education in theological education and its effect on the ministry as a whole.⁹⁷ Tom Krauter and William Hooper in their aforementioned books offer similar arguments to Page and Gray.

In addition to basic education in the more evident areas of music, worship, and theology, the worship leader will need to learn how to evaluate himself and his team. The works of Mels Carbonell, *How to Solve the People Puzzle* and Tom Rath's *Strengths Finders 2.0*, as well as other

⁹⁴ Lucarini, *Why I Left the Contemporary Christian Movement*.

⁹⁵ John Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013).

⁹⁶ Clinton and Clinton, "The Life Cycle of a Leader," *Leaders on Leadership*, 149-182.

⁹⁷ Frank Page and L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham: New Hope Publishers, 2014).

assessment protocols offer the leader tools for evaluation.⁹⁸ Moreover, Gary L. McIntosh and Samuel D. Rima in *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, encourage the reader to take a more personal look at the events shaping personality and leadership tendencies in order to avoid pitfalls and turn weaknesses into strengths.⁹⁹ C. Randall Bradley in his comprehensive guide also recommends self-evaluation for the worship leader in relation to his ministry. He writes, "Ministry effectiveness requires an honest assessment of self. When we understand ourselves, we are better able to understand others and relate to them in a healthy manner."¹⁰⁰

Many authors speak not only to the education of the worship leader, but also to his ability to educate others. Dave Williamson, in *God's Singers*, spends much of his text educating the worship leader about how to teach the choir to sing and lead.¹⁰¹ Tom Lane, in *The Worship Band Book: Training and Empowering Your Worship Band*, balances his concern for the heart of the artist with tips for the leaders on musical style, change, and conflict resolution.¹⁰² Other texts such as *The Instrumental Resource for Church and School* assists the worship leader in working with instrumentalists where Brian Schrag's *Creating Local Art's Together: A Manual to Help*

⁹⁸ Mels Carbonell, *How to Solve the People Puzzle: Understanding Personality Patterns* (Blue Ridge: Uniquely Yours Resources, 2008). Tom Rath, *Strength Finders 2.0* (New York: Gallup, Inc., 2007).

⁹⁹ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids: Baker Books, 2007).

¹⁰⁰ Bradley, *From Postlude to Prelude*, 10.

¹⁰¹ Dave Williams, *God's Singers: A Guidebook for the Worship Leading Choir in the 21st Century* (Nashville: in:cite Media, 2010).

¹⁰² Tom Lane, *The Worship Band Book: Training and Empowering Your Worship Band Book* (Milwaukee: Hal Leonard, 2012).

Communities Reach Their Kingdom Goals provides step by step instructions for teaching others how to create a local arts community.¹⁰³

The Power of Lunch

“The Power of Lunch” focuses on the ability of the worship leader to communicate and connect with others in order to build relationships. It is important to understand that every book reviewed by this author in some way is based on, or gives reference to, the foundational aspects of communication and relationship as they relate to worship or the worship leader. Effective worship leadership is founded on relationship and communication and no book or ministry will be complete without them.

Several works, however, give the leader a more focused look at these tenets. For eighty years, Dale Carnegie's *How to Win Friends and Influence People* has led the business world's thought process on building and maintaining relationships.¹⁰⁴ By offering clear-cut examples of the little things a leader can do to help establish a relationship with another person, Carnegie defines what it means to connect with others. John Maxwell continues in the tradition of Carnegie by offering the reader multiple avenues of connection and, like Carnegie, he clearly unites connection and relationship to success. At first glance, Maxwell's, *How Successful People Lead* may resemble a book about climbing the organizational ladder, but it is ultimately about relationships.¹⁰⁵

¹⁰³ Julia Barrier, Jim Hansford, and Mark Johnson, *The Instrumental Resource for Church and School: A Manual of Biblical Perspective and Practical Instruction for Today's Christian Instrumentalists* (Nashville: Church Street Press, 2002). Brain Schrag, *Creating Local Arts Together: A Manual to Help Communities Reach Their Kingdom Goals* (San Francisco: William Cary Library, 2012).

¹⁰⁴ Dale Carnegie, *How to Win Friends and Influence People* (New York: Simon and Schuster, 1936).

¹⁰⁵ John Maxwell, *Everyone Communicates, Few Connect: What the Most Effective People Do Differently* (Nashville: Thomas Nelson, 2010).

Everyone Communicates, Few Connect addresses just what he proffers - principles and practices on successful communication and connection and, of the 21 laws in *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, almost all deal, in some way, with relationships built with fellow team members.¹⁰⁶

Dave Browning, in *Deliberate Simplicity: How the Church Does More by Doing Less*, writes of the church, "The difference between a crowd and a community is connection."¹⁰⁷ Molly Marshall shares the understanding that the "Trinitarian life is a shared life," to undergird her argument that "creating space for others is critical to inclusive theological education."¹⁰⁸ In his book, *The Carpenter: A Story about the Greatest Success Strategies of All Time*, Joe Gordon gives an account of a carpenter who creates with his hands, but changes lives with his heart. In it, he offer's one of the carpenter's many principles, "Never underestimate the importance of making time to make someone feel special."¹⁰⁹ The idea of creating space for others resonates. Shelley Trabesch, in her article "A Theology for Transcending Culture in Leadership," argues that the very fact that "Jesus invited followers into community" is the key to His servant leadership and His shift from the earthly power structure and sets the tone for His earthly ministry.¹¹⁰ Gordon MacDonald illustrates this in his book *Who Stole My Church?: What to Do When the Church you Love Tries to Enter the 21st Century*. His narrative recalls the attempt by church members to refuse to create space for new members, thoughts, and ideas. Through a series of meetings and a process of

¹⁰⁶ Maxwell, *21 Irrefutable Laws*.

¹⁰⁷ Dave Browning, *Deliberate Simplicity: How the Church Does More by Doing Less* (Grand Rapids: Zondervan, 2009), 126.

¹⁰⁸ Molly Marshall, "One Student at a Time: The Hospitality of Multicultural Theological Education," *Review and Expositor* 109 (Winter 2012): 53.

¹⁰⁹ Joe Gordon, *The Carpenter: A Story about the Greatest Success Strategies* (Hoboken: Wiley, 2014), 81.

¹¹⁰ Shelley Trabesch, "A Theology for Transcending Culture in Leadership: The Mission of God in Conversation with the Cultural Dimension," *Journal of Religious Leadership* 12, no. 1 (Spring 2013): 59.

growth, the church rediscovered the meaning of community and not only created space for others, but also learned and grew in the process.¹¹¹

The Power of Love

"The Power of Love" undergirds the life of the worship leader and grounds his ministry. It represents God's love for him and his love for God. *A Work of the Heart: Understanding How God Shapes Spiritual Leaders* by Reggie McNeal details the way in which God worked through the lives of great Biblical leaders. Through the narratives, McNeal gives the reader a glimpse of how much God truly loves His children. He always guided and He always provided. McNeal also reassures the reader that this same love relationship is working in and through each person today.¹¹² It is God's love for man that allows for worship. Moreover, as Vaughn Roberts claims in his book *True Worship: What is the Nature of True Christian Worship?* "True worship is impossible without Jesus Christ."¹¹³

As a result of his relationship with God, the worship leader will build relationships with others. Judith Schwang, in her book *Blessed Connections: Relationships that Sustain Vital Ministry* suggests that there are three relationships that a minister must attend if he is to sustain his ministry; they are his relationship with himself, his relationship with others, and his relationship with God.¹¹⁴ Self-care is the immediate way for the worship leader to exercise his love for himself.

¹¹¹ Gordon MacDonald, *Who Stole My Church?: What to Do When the Church You Love Tries to Enter the 21st Century* (Nashville: Thomas Nelson, 2007).

¹¹² Reggie McNeal, *A Work of the Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2011).

¹¹³ Roberts, *True Worship*, 2.

¹¹⁴ Judith Schwang, *Blessed Connections: Relationships That Sustain Vital Ministries* (Washington, DC: Rowman and Littlefield Publishers, 2008).

Robert Morgan encourages his readers to make time to rest and connect with God.¹¹⁵ Gary Thomas in *Every Body Matters: Strengthening Your Body to Strengthen Your Soul* advocates for a whole lifestyle of self-care.¹¹⁶

This love, once received and accepted from God and established in one's life will then overflow into all areas of relationship. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* deals in great detail about the relationship between the pastor and his spouse and his family and the stress that the church places on the family unit.¹¹⁷ The ability to reflect God's love, instead of the turmoil and circumstances of the church, helps to build a strong home front. *Sacred Marriage: What if God Designed Marriage to Make Us Holy More Than to Make Us Happy*, by Gary Thomas combines his knowledge and research with the experiences of others to demonstrate the need for men and women to learn to love.¹¹⁸ H. B. London, Jr. and Neil B Wiseman, in *They Call Me Pastor: How to Love the Ones You Lead*, also direct concerns and thoughts to the minister and his family.¹¹⁹

The most visible and often most difficult relationship to maintain is the relationship between the worship leader and his pastor. London and Wiseman also direct their instruction towards the pastoral relationship between ministers. They contended that there is a danger of superficial relationships. Their solution is to encourage ministers to be "actively responsible for

¹¹⁵ Morgan, *Mastering Life Before It's Too Late*, 135-157.

¹¹⁶ Gary Thomas, *Every Body Matters: Strengthening Your Body to Strengthen Your Soul* (Grand Rapids: Zondervan, 2011).

¹¹⁷ Burns, Chapman, and Guthrie, *Resilient Ministry*, Ch. 11 & Ch. 12.

¹¹⁸ Gary Thomas *Sacred Marriage: What if God Designed Marriage to Make Us Holy More Than to Make Us Happy* (Grand Rapids: Zondervan, 2015).

¹¹⁹ H. B. London, Jr. and Neil B Wiseman, *They Call Me Pastor: How to Love the Ones You Lead* (Grand Rapids: Baker Books, 2000).

one another."¹²⁰ This active role is seen in Dan Reiland's *Shoulder to Shoulder: Strengthening Your Church by Supporting Your Pastor*. Reiland presents in much the same style as John Maxwell. He believes in supporting the pastor and offers several lists or check lists on topics ranging from connecting with, to praying for, the pastor. Above all he communicates to the reader that the pastor is no more or less human than anyone else. In addition, he conveys his suggestions of support and love in such a way that actual results can be envisioned. In Reiland's view, these results not only strengthen the relationship between the worship leader and the pastor but also influence the whole life of the church.¹²¹

The Power of Legacy

"The Power of Legacy" will require the efforts of all the other principles. It is the place where everything comes together in order to leave a lasting impression, good or bad, on the next generation. Many authors see mentoring as the path by which legacy is built and ministry continues. John Maxwell sees mentorship as an act of generosity. In *Make Today Count: The Secret of Your Success is Determined by Your Daily Agenda* he writes, "a good mentor buys a better future."¹²² Ken Blanchard and Spencer Johnson in *The New One Minute Manager* offer a philosophy of leadership built upon mentoring as the best method for creating competent and productive employees.¹²³

¹²⁰ London and Wiseman, *They Call Me Pastor*, Chapter 1.

¹²¹ Dan Reiland, *Shoulder to Shoulder: Strengthening Your Church by Supporting Your Pastor* (Nashville: Thomas Nelson, 1997).

¹²² John Maxwell, *Make Today Count: The Secret of Your Success is Determining Your Daily Agenda* (New York: Center Street, 2004).

¹²³ Ken Blanchard and Spencer Johnsons, *One Minute Manager* (New York: Harper Collins, 2015).

Empowered Leaders: The Ten Principles of Christian Leadership, by Hans Finzel presents a view of legacy based not on the summation of accomplishments, but at the beginning of ministry. He encourages the reader to begin with the end in mind and to map a course to reach this end.¹²⁴ He, like J. Robert Clinton and Richard W. Clinton, understands the importance of recognizing the life cycles of ministry and learning to lead through them while always keeping the end in mind.¹²⁵ Finally, Finzel writes, "One of the greatest final acts of a good leader is to create a smooth leadership transition to his or her successor."¹²⁶ The ability to leave a flourishing rather than a dying ministry is the goal.

If the end is the goal from the beginning, then proper planning will allow for smooth transitions. Warren Bird, in "Putting Success in Succession," presents four models of succession prevalent in today's churches. The most common problem he finds is that most churches have no plan at all. Of the four plans studied, the family plan, the denominational plan, the process only plan, and the intentional overlap plan, no one pattern or approach was more successful than the other, but all were better than having no plan at all.¹²⁷ C. Randall Bradley, an author whose work is vital to the study of the worship ministry, understands mentoring from all levels, from involving others, to transitions and change, and to the ultimate goal of leaving a legacy.¹²⁸

¹²⁴ Hans Finzel, *Empowered Leaders: Ten Principles of Christian Leadership* (Nashville: Thomas Nelson, 1998), 166.

¹²⁵ Clinton and Clinton, "The Lifecycle of a Leader," *Leaders on Leadership*.

¹²⁶ Finzel, *Empowered Leaders*, 176.

¹²⁷ Warren Bird, "Putting Success in Succession," *Christianity Today* (November 2014): 50-53.

¹²⁸ Bradley, *From Postlude to Prelude*, Ch. 5 & Ch. 9.

Conclusion

This review set out to offer support of the five principles presented for this project by offering the reader a glimpse at the magnitude of roles and responsibilities of the worship leader and the overwhelming amount of literature relative to his job. If, as Whaley suggests, his eighteen roles are a true representation of the responsibilities of the worship leader, it is this author's opinion that he will need a plan that not only covers these areas, but one that helps him walk through the areas successfully. Clay Hecoeks agrees. In *The Framework of Worship*, he writes, "If I don't manage the multitude of roles that come along with this broad responsibility and expectation, I will end up working 60-70 hours a week while not being creative, writing any new songs, or producing any new projects."¹²⁹ Something will be sacrificed, whether it's the ability to create, or time with family, or his personal time with God; without a plan, something will get lost.

¹²⁹ Clay Hecoeks, *The Framework of Worship* (Clay Hecoeks, 2014), Kindle Edition.

CHAPTER 3

The Survey

Description

In order to write about worship leadership, it is helpful to study worship leaders. This survey vehicle, "Worship Leadership in the Local Church," allowed this author to gain data in order to confirm the need for the thesis project or redirect the focus of the work.¹³⁰ It is the hope of the author that the respondents provided information that would support the creation of the most useful tools possible to empower the worship leader. Fifty-seven people received the survey document, which arrived via email link to the Survey Monkey survey-hosting website. The author notified the respondents at the time of invitation, in the email link request, and in the survey document itself that all answers would remain anonymous and that completion of the survey would indicate implied consent. The anonymous format allowed respondents to proceed without fear of identification and thus elicit more realistic and truthful answers. The online format allowed for ease of use and quicker turnaround time.

The survey document consisted of fifty-three questions, involving a mixture of multiple choice, scale rating, and open answer questions. Through initial contact, fifty-seven individuals indicated their willingness to participate. The author made a concerted effort to include individuals of all ages, serving in a variety of church sizes, at well-spaced career intervals, in a variety of geographic and denominational circles.

¹³⁰ Stacey Noone Brown, "Worship Leadership in the Local Church," Survey Monkey, Inc. <http://www.surveymonkey.com>.

Basic Statistics

Section one: personal demographics

Of the 57 individuals contacted, 39 responded with completed surveys. Section One: Personal Demographics, created a baseline for further responses. In short, did age, years of service, or education, have any bearing on the respondent's answers? There were 57 requests for participation; 6 in the 21-35 age range, 25 in the 36-49 age range, 17 in the 50-64 age range, and 9 in the 65+ age range. The greatest percentage of completed responses came from the 65+ age range with 8 out of 9 individuals or 88.8% returning completed surveys. The least percentage of completed responses came from the 21-35 age range with 1 out of 6 individuals or 16.6% submitting completed surveys. While the 65+ bracket represented those most likely to complete the survey, the 36-49 age bracket represents the largest over all percentage of responses. (Fig. 3.1)

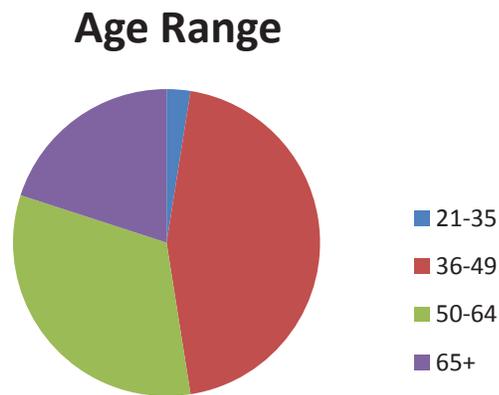


Figure 3.1. Representation of participant age ranges

The respondents all indicated more than 5 years of service; 5.0% (or 2) indicated 5-10 years of service, 15.0% (or 6) indicated 11-20 years of service, 47.5% (or 19) indicated 20-30 years of

service, and 32.5% (or 13) indicated 30+ years of service. With only eight completed surveys from the 65+ age bracket, five of the 30+ year's responses came from those in other brackets. These answers also do not account for the number of years a worship leader may have served before attending college in conjunction with his service after receiving his education. An overwhelming 80% of respondents reported having served for a total of 20 or more years. This is in sharp contrast to the average American tenure of service where in 2014 only 30% of men had 10+ years of total service. A slightly higher average rate of 53.6% was found among those 50 and older.¹³¹

The education statistics of those responding create two branches of analysis. First, the data presents that 61.54% (or 24) individuals hold some type of graduate degree; 28.20% (or 11) hold at least a Bachelor's degree; with only 10.26% (or 4) holding less than a Bachelor's degree in any area of study. Second, the data presents that 51.28% (or 20) hold college degrees in the areas of music and worship, while 48.72% (or 19) hold no degree or a degree in something other than music and worship. Whether in music and worship or in another field, 89.74% (or 35) responding individuals hold at least Bachelor's degrees in one field or another. Moreover, all but 1 of the respondents in the 65+ age bracket held Graduate degrees. The same majority held for the 50-64 and the 36-49 age brackets where more than 50% of those responding held Graduate degrees.

Results for continuing education allowed those responding to choose more than one answer. Where formal education held 89.74% of the education statistics, only 8 respondents indicated that they sought additional education in the form of formal schooling in music and worship in either a degree seeking or a non-degree seeking manner. With 24 out of 37 individuals already holding graduate degrees, this number does not seem out of line. Moreover, the fact that

¹³¹ "Employee Tenure in 2014," U.S. Department of Labor Bureau of Labor Statistics, USDL-14-1714, September 18, 2014.

most, 87.18%, receive continued education through conferences and seminars also does not seem too far afield for a group of individuals who fill an individual role but serve within a community. A second area of interest, personal study, mentors, and reading, received an 84.62% response. Those who addressed specific choices for continued education highlighted denominationally led state programs, and music related conferences as high priority. For example, participant #23 listed participation in the Georgia Baptist Mission Board's Worship and Music Ministry's state training conferences and the men's chorus "Sons of Jubal" as specific types of groups or events relevant to his continued education.¹³² With all respondents participating in some method of continuing education, one can surmise that at the very least an indication of a need for further learning is evident.

Section two: job demographics

Worship leaders serve in many different size churches at many different levels. In order to learn more about the churches in which those responding serve, job demographic questions gathered information that paired with personal demographics would give a better picture of both the person surveyed and the state of worship employment. Just over half of those responding, 56.41% (or 22) indicated that they served in full-time, paid positions, 33.33% (or 13) served in part-time paid positions, and 10.26% (or 4) served as volunteers. While it might be easy to assume that these four volunteers, serving in smaller churches are less experienced leaders, the opposite is true. Of these four volunteers, only one fits this stereotype, two of those volunteering hold graduate degrees, and two serve churches with 500 or more members. Even though these individuals serve

¹³² Participant #23, "Worship Leadership in the Local Church."

in a variety of situations, job demographic information combined with education levels demonstrates a definite link between education and full-time employment. (Fig. 3.2)

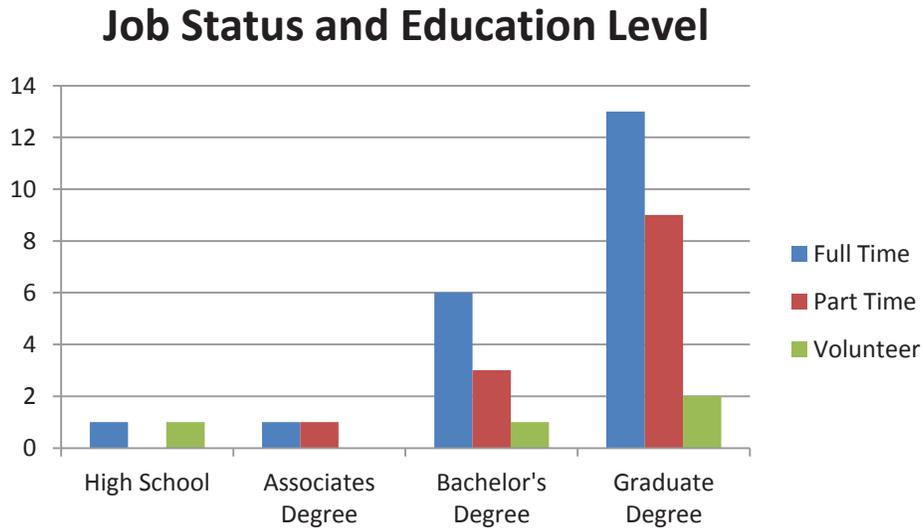


Figure 3.2. Comparison of individual job status and education level

The assumption of church size and the varying methods used to calculate attendance and membership did not produce the balance of church size intended. For this survey, 5 individuals responded that they serve in churches with 100 members or less; 3 responded serving in churches of 100-200 members, 10 serve in churches of 200-500 members, and the majority of individuals, 20, responded that they serve in churches with 500 or more members.

The addition of staff creates multiple levels of leadership for the worship leader. The size of staff varied greatly among respondents, from 8 who serve alone to 2 who indicated leading over 20 full-time staff members. The majority indicated the addition of piano, organ, and/or keyboard musicians at 66.67%, with media specialists serving in 43.59% of churches, where others indicated

leading only volunteer staff or leaders in areas such as graphic design, student music, orchestra, or contemporary worship leadership. Neither job status nor church size plays a definitive role in determining who will and who will not serve with a staff. While 20% indicated serving alone, those individuals represent every job level and every church size; however, those in larger churches are more likely to serve with at least one additional staff member.

Section three: musical training

For the following three sections of the survey, the respondents answered on a scale of one to five, one being lowest and five being highest; three was considered average. For these sections, the participant described music, worship, and leadership through personal evaluation, staff evaluation, and pastoral perception. Section Three obtained the individual's assessment of musical training. 97.43% (or 38) individuals felt they were personally at or above average with 38.46% (or 15) of those rating a personal high score of five for musical ability. In addition, 97.43% or 38 of those completing the survey felt that their musical training was at or above average in level of importance. Only 1 person, participant # 29, felt he was below average and rated a personal score of one.¹³³ This participant holds an Associate's degree, serves part time in a 200-500 member church, and serves alone with very little perceived pastoral support. He indicates an above average level of importance for continued musical training; however, as a bi-vocational worship leader working another full time job, his hours for improvement are limited.

Survey participants also rated the musical training of their staff. The data represents that four individuals skipped this question. While eight individuals previously answered that they

¹³³ Participant #29, "Worship and Leadership in the Church."

served alone in their ministry, this number must represent those who serve alone but evaluated the abilities of their volunteers. Only 22.86% (or 8) felt that their staff ranked well above average, 31.43% (or 11) ranked them above average, and 45.71% (or 18) indicated that the musical training of their staff was at or below average. A 91.42% rating of average or above average importance for continued musical training for their staff balances the marginally average assessment of staff musical training.

Ratings dropped slightly when asked "How important do you feel your pastor thinks musical training is for you?"¹³⁴ While the participant may know his pastor's thoughts on the subject, he can only report what he perceives. Scores in this category spread more evenly across the spectrum with the greatest number of responses, 33.33% (or 13) indicating above average importance, and only 15.38% (or 6) indicating well above average. In contrast to the worship leader's view of importance for music training, 30.76% (or 12) felt that their pastor implies a below average or well below average importance for continued musical training.

Numbers for the pastor's view of staff training also dropped slightly from the worship leader's ratings. Only 8.57% (or 3) of those responding indicated that they felt the pastor was greatly interested in the musical training of staff members and only 65.71% sensed that the pastor's interest or level of importance was average or above, where 34.29% responding felt the pastor indicated a below or well below average. Discussion of the grand scope of pastor, worship leader, and staff relations is well beyond the scope of this work; however, data from this survey indicates enough importance for future study.

¹³⁴ Question #12, "Worship Leadership in the Local Church."

Where 48.72% (or 19) indicated the highest rating for the importance of musical training, only 23.08% (or 9) devoted four or more hours to musical study. The balance may be made up in the 38.46% (or 15) indicating a dedication of two or more hours a week spent in musical training. Of notable contrast are the 30.77% (or 12) who spend one hour per week or less even though only 1 individual saw personal musical training of below average importance. Further investigation shows that of those devoting less than one hour per week, the majority hold a graduate degree and serve in full time positions. In contrast, the majority of those devoting four or more hours a week to training also hold graduate degrees and serve in full time positions. Further research is needed in this area to determine the factors that govern a worship leader's devotion to musical training.

Section four: worship training

As with musical training, an almost unanimous number of respondents, 93.87% (or 37) answered average or better in their level of ability to lead worship. Numbers also coincided for the importance of personal training, with 92.32% (or 36) viewing worship training of average or better importance. Of those 36 individuals, 16 ranked the importance of worship training well above average. However, only 15.38% (or 6) spent two or more hours a week on worship training. The vast majority 84.62% (or 32) spent two hours or less with 43.49% (or 17) dedicating one hour or less to continued training.

Staff assessment in worship leading followed along the same lines as musical ability. The worship leaders responding to the survey indicated a 94.29% average or better ability of his staff in leading worship. They also indicated a 97.14% average or better rating for the importance of staff worship training. Not only did the worship leader's ratings coincide with musical ability but the percentage of well above average musicians and well above average worship leaders were the

same at 22.86% or 8 of the 35 of those who offered a response. Moreover, the numbers for the pastor's level of perceived importance also remained the same, with the same percentages above and below average for both the worship leader and his staff. This begs the question, "Is the ability to lead in worship directly related or perceived to be related to the musical ability of the individual?"

Section five: leadership training

Fewer participants remained as confident in assessing leadership ability. Where 15 individuals identified as well above average in musical ability and 12 identified well above average in leading worship, only 15.38% (or 6) identified as being well above average in leadership ability. Even though the number for average or above ability remained roughly the same, at 89.74% (or 35), the number of those feeling well trained dropped in half. In contrast, the numbers for the importance of continued training remained the same, with the exception of participant #5, who felt a well below average level of importance for continued leadership training.¹³⁵ As with worship, the amount of time dedicated to leadership training also dropped. Only 5 persons devoted two or more hours a week to leadership training even though 97.44% (or 38) indicated that continued leadership training was of average or above importance and a significant 61.54% (or 24) identified as having spent less than one hour a week on leadership training.

In the area of staff leadership assessment, the data move towards an average rating. Only 5.88% (or 2) gave their staff the highest marks; however, only 5.88% (or 2) also gave their staff the lowest marks. The remainder 88.24% (or 30) indicated average, just above, or just below for staff

¹³⁵ Participant #5, "Worship Leadership in the Local Church."

leadership ability. The numbers for the importance of continued leadership education for staff remained about the same with 91.37% (or 32) indicating an average or above importance for continued staff leadership training. The perceived level of importance by the pastor remains relatively unchanged from the areas of music and worship.

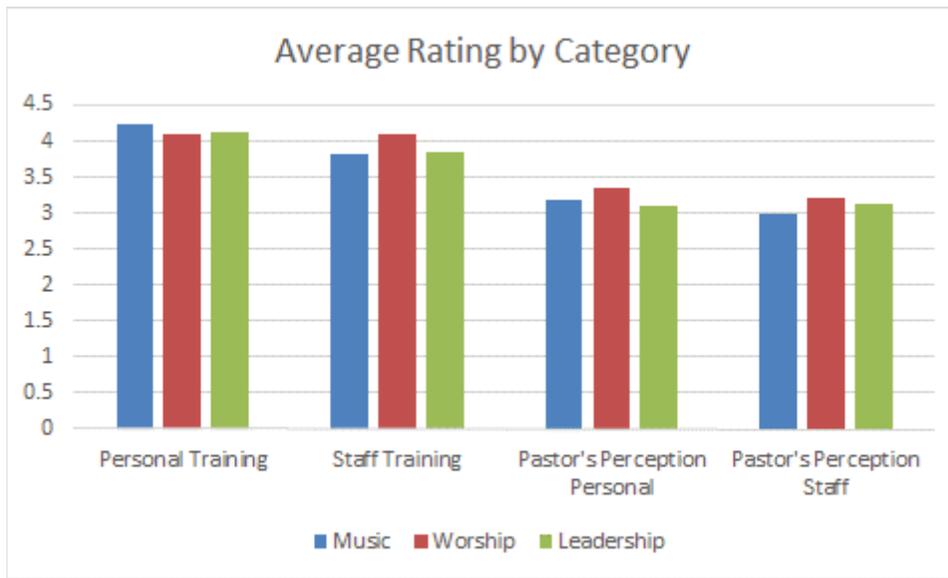


Fig. 3.3 Comparison of the importance of training in all categories

Section six: education and training

Section six is designed to learn from the participant about his personal education habits, his primary area of focus, his limitations in gaining education, and the methods of gaining information. In response to "If you only have time to continue your education in one area, which area do you choose," musical training topped the list with 39.47% (or 15) responding that music is most important.¹³⁶ This is in line with the high numbers registered for level of musical ability,

¹³⁶ Question # 29, "Worship Leadership in the Church."

importance of continued education, and time devoted to practice. Worship philosophy at 21.05%, leadership at 21.05%, were also in line with previous survey results. Of the offered responses, all but the suggestion of music technology would have fallen within the scope of the provided choices, but would not have affected the overall balance of the results.

Participants received the opportunity to choose more than one answer when responding about the limitations that hinder additional training and education. Time is the number one factor given with 34 responses. One supplementary comment spoke to the bi-vocational life that many, especially part time and volunteer leaders, must balance as a reason for time constraints. However, with 34 out of 38 individuals indicating time as a factor, job status does not seem to be a delineating factor. Twenty-six chose money as the second most influential factor in receiving additional training and education. The worship leader also views pastor's support with 9 individual responses, and family support with 7 individual responses as impeding factors. With proper organization, time management, and relationship building, many of those who did not believe that continued education was possible may find it probable.

With the ability to choose all answers that apply, respondents overwhelmingly indicate worship training through blogs and websites with 30 individuals indicating web-based information as their form of worship training. With time as a factor, the immediate availability and mobility of blogs and web sources makes web-based education highly attractive. Books, with 23 responses, email lists, with 19 responses, and Journals, with 14 responses rounded out the data. The better-vetted options of books, e-mail lists, and journals, provide the leader a filter through which internet material can flow. The worship community would benefit from further discussion in regards to the veracity of online blog and web resources, YouTube videos, and Facebook article shares, as viable methods of gaining information.

In line with the importance of continued music and worship education, 73.68% or 28 of the 38 responding, chose worship or music as the topic they are most likely to study. Media and technology with 13.16% (or 5), and leadership with 10.53% (or 4) filled the rest of the selections. The follow up question, meant to discover what, if any, books are currently shaping our worship leaders, found an almost even split between worship, leadership, and works of fiction, with works of fiction slightly edging the other categories. Choice of books fell along no line of agreement; moreover, those who offered titles, even in the same genre, did not represent a consensus on topic.

Most leaders serve through their strengths and minimize or delegate their weaknesses. Each participant rated his strengths, one being strongest, to five being weakest, in five separate categories related to the role of the worship leader: musical ability, relationships, organization, mentoring, and casting vision. Out of 39 surveys, only 33 participants completed this section. Where music and worship received overwhelmingly high marks for ability, when asked to evaluate strengths, there arose no clear front-runner. While musical ability did rank the highest with 39.39% (or 13) identifying musical ability as their greatest strength, it did not garner the almost unanimous support from earlier questions. Relationships, with 27.27% (or 9), and mentoring with 18.18% or 6 individuals ranked second and third. Among those surveyed only 12.12% (or 5) identified organization as their strength, and only 1 viewed casting vision as the strongest point in their ministries. With 27.27% (or 9) in both categories, a total of 54.54% (or 18) individuals identified weakness in their organization and vision casting abilities. In fact, not only did participants not view these as areas of personal strength, but they also were the highest-ranking answers for the weakest area of ministry.

Coorelation Between Strength, Weakness, and Importance to Ministry				
	Strength	Weakness	Most Important	Least Important
1	Relationships	Organization	Relationships	Organization
2	Organization	Musical Ability	Organization	Musical Ability
3	Musical Ability	Casting Vision	Musical Ability	Mentoring
4	Relationships	Organization	Relationships	Mentoring
5	Musical Ability	Organization	Relationships	Mentoring
6	Musical Ability	Organization	Musical Ability	Organization
7	Relationships	Organization	Relationships	Musical Ability
8	Mentoring	Organization	Musical Ability	Casting Vision
9	Relationships	Mentoring	Relationships	Musical Ability
10	Mentoring	Casting Vision	Mentoring	Casting Vision
11	Relationships	Mentoring	Relationships	Musical Ability
12	Mentoring	Relationships	Mentoring	Relationships
13	Musical Ability	Organization	Relationships	Casting Vision
14	Organization	Casting Vision	Organization	Casting Vision
15	Musical Ability	Casting Vision	Relationships	Organization
16	Musical Ability	Casting Vision	Musical Ability	Casting Vision
17	Musical Ability	Casting Vision	Casting Vision	Mentoring
18	Musical Ability	Casting Vision	Mentoring	Casting Vision
19	Relationships	Casting Vision	Relationships	Casting Vision
20	Relationships	Organization	Relationships	Casting Vision
21	Organization	Musical Ability	Relationships	Musical Ability
22	Relationships	Musical Ability	Mentoring	Musical Ability
23	Musical Ability	Mentoring	Musical Ability	Casting Vision
24	Musical Ability	Mentoring	Casting Vision	Organization
25	Musical Ability	Mentoring	Casting Vision	Organization
26	Musical Ability	Mentoring	Relationships	Mentoring
27	Casting Vision	Musical Ability	Relationships	Mentoring
28	Organization	Casting Vision	Relationships	Mentoring
29	Mentoring	Organization	Casting Vision	Musical Ability
30	Mentoring	Relationships	Relationships	Organization
31	Musical Ability	Organization	Musical Ability	Organization
32	Mentoring	Musical Ability	Mentoring	Organization
33	Relationships	Mentoring	Relationships	Musical Ability

Figure 3.4 Ministry element relationships of 33 participants

This pattern also holds when asked to evaluate the importance of these same areas to ministry. Musical ability, relationships, and mentoring remain strong elements, with relationships rising to the top as the most important element in ministry with 48.48% (or 16) responses. When allocating time, elements of relationships, and connecting with others also received the highest margins with a combined 66.30% (or 24), placing these at the top. Organization was viewed as the least important first choice element with only 1 respondent finding it most important. Organization

also skewed heavily towards the bottom with 57.78% (or 19) rating it below average or in the bottom. The most interesting shift in the numbers for importance to ministry comes in the musical ability category where 24.24% (or 8) chose musical ability as the least important of the five choices available. Moreover, musical ability tied for the highest number of least important votes with casting vision.

Section seven: organization

Of the 38 leaders responding to this survey, 60.53% (or 23) did not begin ministry with a system of organization, but all participants now indicate using some form of organizational platform, with Planning Center or other software-based systems and handwritten calendars, each garnering 36.84% (or 14) votes. None of the respondents indicated that they exclusively utilized the services of their secretary to remain organized. 18.42% (or 7) indicated the use of a smartphone or iPad, and 2 individuals noted that they used all of the available methods of organization. When asked if teaching organizational skills to team members as part of a lifestyle of worship, 84.21% (or 32) responded in the affirmative. However, 15.79% (or 6) indicated that they did not see the importance of teaching this principle. Previous results indicate that while methods of organization may be in place, it is neither an area of strength nor an area of importance for most of the survey participants.

Section eight: connecting

Regarding connecting to the surrounding community, respondents chose any or all from the following choices: walking around, community events, meeting local leaders, or statistical and historical research. Participants also had the option to indicate that they did not make an effort or to

list the details of their efforts. Of these opportunities, attending community events ranked highest with 71.05%. Walking around and meeting people followed a close second with 63.16% and meeting local leaders followed in third with 57.89% indicating that connecting to the community involves a personal effort. Participant #10 indicated that he did not make any effort to connect with the local community, and participant #26 believed that growing up in the community gave him the necessary knowledge.¹³⁷

Worship leaders also identified methods for connecting with their church family. They were encouraged to choose all that applied. Church functions ranked highest with 97.37% (or 37) using opportunities already available, and 78.95% (or 30) indicating that of these events, they used small groups, Bible studies, and Sunday School classes as avenues for connection. There is no evidence available from this survey that the use of church functions is part of a larger, whole church ministry vision, or a lack of effort on the part of the worship leader. Personal visits and shared meals garnered 81.58% (or 31) responses. In contrast, only 28.95% (or 11) indicated that they use personal meetings, lunch or coffee visits to connect with new team members. The majority, 42.11% (or 16) rely on email and phone calls. While these methods are more personal, no one chose the more intimate small group or Bible study for team member connection. Moreover, the higher percentage of personal visits and shared meals with congregants than new team members is curious.

¹³⁷ Participant #26, "Worship Leadership in the Local Church."

Section nine: evaluation

Personal and team evaluation require the worship leader to get to know both himself and those with whom he serves. When asked, "do you require members of the platform team to be Christ followers," 63.16% (or 24) indicate that members of their platform teams must be Christ followers.¹³⁸ Eight individuals offered further explanation indicating that those "out front" must meet the requirement, however, background groups such as choir and band were places for witness and ministry. In conjunction, 55.26% (or 21) indicated that they used the worship team to witness to musicians, a way of introducing them to a relationship with Jesus. Interestingly, two participants #35 and #38, indicated this requirement was not an issue because they either assumed their team members were followers (#35) or that it seemed a given that they would be (#38).¹³⁹ There is no common denominator for these two responses. Regardless of how dangerous their assumptions sound, there is no single factor in either individual survey that leads this author to an area for further investigation.

Personal evaluation is a resounding requirement in the life of the worship leader. In the majority, 94.59% (or 35) of those responding to the question, indicate that yes, self-evaluation is an important part of a growing relationship with the Lord. Moreover, 97.37% (or 37) believe that self-evaluation is an important tool for growing in relationship with both team members and the congregation. None responded negatively. Those abstaining listed Bible study, prayer, retreats, and friends as methods of growth.

¹³⁸ Question #45, "Worship Leadership in the Local Church."

¹³⁹ Participant #35 & Participant #38, "Worship Leadership in the Local Church."

Section ten: mentor and legacy

The last section of the survey asked the participants to evaluate their experiences with mentoring and their views on leaving a legacy. Almost half, 48.65% (or 18) indicated the presence of a mentor from the beginning ministry. Others, 21.62% (or 8), gained a mentor during a difficult personal issue, for a total of 70.29% (or 26) indicating a relationship with a mentor. In addition, 57.89% (or 22) indicated that they serve as a mentor, while 42.11% (or 16) responded that they did not. The 11 individuals who indicated no relationship with a mentor draws the attention of this author. Further investigation shows that of those eleven, ten hold college degrees, six with Graduate degrees. There is no age majority in this group; the results are spread evenly across the survey.

It is probable that the worship leader will change churches or retire from ministry, leaving behind his legacy. Of the 37 survey participants, 81.08% (or 30) of those responding indicated that continuing to carry the vision was most important. Of note, while the majority of respondents elected carrying on the vision as the one thing they hoped to leave behind, casting vision was among the lowest in both personal strength and ministry importance for the worship leader. Moreover, this number stands in contrast to those who serve as a mentor in order to pass along the vision. Where musical ability ranked high throughout the survey, when applied to legacy only 10.81% or 4 individuals indicated that they hope to leave behind strong musical training. Of those responding, 76.32% (or 29) gave an average or above emphasis to the importance of their legacy.

It is possible, as with mentoring, that there is a misunderstanding of one's legacy. For example, participant #25 is 65+ years of age, has 30+ years of service, sees casting vision as both a strength and most important to ministry, and hopes to leave someone to carry the vision, yet rates

the importance of his legacy as well below average.¹⁴⁰ Most who indicate a low importance of legacy serve in part time positions. Three individuals who indicated a low importance also never had, and do not serve as, a mentor. However, they all see preparing someone to carry the vision as what they hope to leave behind.

"The Three Things I Wish I Had Known"

It is this author's belief that five leadership elements, lists, learning, lunch, love, and legacy are applicable to ministry regardless of age, stage in ministry, education level, job status, or church size. In light of the author's proposition, survey respondents were asked, "If you could write an original book entitled 'The Three Things I Wish I had Known about Worship Ministry,' what would those things be?"¹⁴¹ The responses were analyzed in conjunction with individual surveys.

The responses given, by the 37 participants who provided answers, dealt largely with organization and personal relationships. Organization received the most suggestions in the area of personal application. Many wished for better organization skills in a broad sense. Others were more specific, commenting on the time requirement or the importance of organizational and business skills. In conjunction with individual surveys, these responses paint a picture of the life of the worship leader and the culture of worship leading. For example, participant #32 offered, "you need to be more organized."¹⁴² Further investigation shows that this participant serves full-time in a 500+ member church, yet only uses a handwritten calendar as his method of organization. While he places organization as second in level of importance, he sees it as his weakest attribute, and next

¹⁴⁰ Participant #25, "Worship Leadership in the Local Church."

¹⁴¹ Question #53, "Worship Leadership in the Local Church."

¹⁴² Participant #32, "Worship Leadership in the Local Church."

to last in level of importance in allocating time. His responses are in line with the majority of participants. Having listed organization as something he wished he had known, but only giving marginal attention to the area, it leads this author to believe that, like his peers, this participant does not understand the nature and importance of organization and therefore a resource to help facilitate effectiveness and efficiency in this area is needed.

Survey participants also spoke to the need for education in ministry. Participant #25 encourages leaders to learn skills early and to practice.¹⁴³ He offers that it is difficult to go back and pick up what was set aside. Participant #6 shares that both Biblical theology and musical education are important for the worship leader. He also offers that in the book of James, "God will give us wisdom if we but ask. Never stop asking! You will never 'have arrived.'"¹⁴⁴ Participant #6 also indicates an average level of importance for personal training, his pastor's level of support, and his personal time commitment, but places education last in importance when allocating time in ministry. His time commitment may be weighed against the size of the church at less than 50 and his volunteer job status, however, having only a high school diploma, he does indicate that he is seeking formal schooling in music and worship.

Education also involves teaching. Participant #9 wished to have known how to teach leadership skills to volunteers.¹⁴⁵ He indicates that both he and his pastor share a high level of emphasis on staff training. Furthermore, he indicates that he spends more time on leadership training than music and worship. In addition, participant #1 added teaching new songs to the

¹⁴³ Participant #25, "Worship Leadership in the Local Church."

¹⁴⁴ Participant #6, "Worship Leadership in the Local Church."

¹⁴⁵ Participant #9, "Worship Leadership in the Local Church."

congregation as another level of education that falls under the purview of the worship leader.¹⁴⁶ Even though there is a desire to obtain knowledge, the level of importance for education in ministry fell last on the list of the importance of time allocation. Based on both the request for knowledge and the allocation of time as a factor, it is this author's opinion that in ministry, education and organization support each other.

In the area of personal ministry, relationships and communication received the most comments. Participant # 15, who indicated that he felt his pastor had a below average interest in additional training for the leader and his staff, wanted to know how to get his pastor to communicate.¹⁴⁷ When dealing with people, participant #5 wanted to know how to respond tactfully to "we've always done it this way."¹⁴⁸ Participant #18 offered sage advice to "delete the first memo/email you write. Cool down. Rewrite."¹⁴⁹ Communicating wishes also garnered a request from participant #12 who wanted better ways to encourage members to come to rehearsal, on time and prepared.¹⁵⁰

Many had wished for help with the practical aspects of the job such as, "how to enlist and encourage volunteers," or "how to handle a dwindling choir and congregation."¹⁵¹ Both of these things require communication and relationships. Participants #16 and #21 wanted to know how to deal with burn out, and #23 had to learn how to rest and recharge.¹⁵² Participant #3 also encouraged support for the family, he writes, "twenty-five years from now, those church members

¹⁴⁶ Participant #1, "Worship Leadership in the Local Church."

¹⁴⁷ Participant #15, "Worship Leadership in the Local Church."

¹⁴⁸ Participant #5, "Worship Leadership in the Local Church."

¹⁴⁹ Participant #18, "Worship Leadership in the Local Church."

¹⁵⁰ Participant #12, "Worship Leadership in the Local Church."

¹⁵¹ Participant #9, "Worship Leadership in the Local Church."

¹⁵² Participant #16, #21, & #23, "Worship Leadership in the Local Church."

will not care much about you. Your family will."¹⁵³ Twenty percent of survey participants indicate that family support was a factor in pursuing additional education with these results spread across the entire spectrum of responses.

Other individuals emphasized building a good relationship with the Pastor. From a study of participant #4's full survey, his comment, "how to work with a narcissistic Pastor," gives insight into other areas.¹⁵⁴ Participant #4 indicated a low pastoral level of interest in continued training in any area, and that lack of pastor support was among the reasons he did not continue his education. Participant #26 agrees with the importance of having the support of the pastor.¹⁵⁵ He indicates a high level of pastoral support in all areas of training, and encourages others to make sure this type of support is in place. Participant #13 writes, "As a music minister, I wish I had known more about judging a senior pastor's heart and leadership style before agreeing to serve with or under him...I didn't realize how strongly a senior pastor's style would affect my life and my ministry."¹⁵⁶

Above all else, respondents indicate, in some form or fashion, that God must be a part of the equation. From a personal relationship to services presented to the people, God is the focus. He must be paramount in planning. Participant #6 says that prayer and God's will need to be number one.¹⁵⁷ Others share the common view that Christ is the only one to be pleased. Participant #21 simply states, "Love God." He finished his top three with "Love people," and "Be flexible."¹⁵⁸

¹⁵³ Participant #3, "Worship Leadership in the Local Church."

¹⁵⁴ Participant #4, "Worship Leadership in the Local Church."

¹⁵⁵ Participant #26, "Worship Leadership in the Local Church."

¹⁵⁶ Participant #13, "Worship Leadership in the Local Church."

¹⁵⁷ Participant #6, "Worship Leadership in the Local Church."

¹⁵⁸ Participant #21, "Worship Leadership in the Local Church."

It is evident to this author that all of the participants chose to offer three things that made an impact on their personal ministries. Even negative comments offered valuable information for others. Creating a five-step leadership empowerment tool allows all of the "three things" comments to be addressed in one usable format. Because currently serving worship leaders all offer variations on the same themes, these themes must be vital to the core of the ministry and not personal preferences.

Questions for Future Research

Several issues arose from the responses obtained through this survey. While they are important to the study for the overall field of worship, they do not have specific bearing on this work and, therefore, warrant attention at another time. First, in regards to years of service and job tenure, many of those serving in ministry began leading at an early age. It is not uncommon to hear a worship leader talk about leading worship in his teens while still in high school or while pursuing a college degree. When asked for years of service, most count those years. However, the years prior to receiving a formal education may not represent actual worship leadership, but instead only leading in worship. A study into the differences between formal, occupational service and informal, pre-educational service may discover the need for educational opportunities prior to attending college.

Secondly, does a leader's age directly affect his desire to share his experiences from his life of ministry with others? Does an older leader see a greater advantage to mentorship and ensuring the continuation of a vision? For this survey, a larger percentage, 7 out of 9, of 65+ participants who indicated a willingness to participate actually completed the survey in contrast to the lowest age bracket 21-35 where only 1 out of 6 completed the survey.

Third, while most leaders found the continued education of their staff to be important, a follow up question worth consideration may be what types of continuing education, if any, do they recommend or provide. Do worship leaders find this area important enough to not only encourage but also financially support lessons, classes, or conferences. Moreover, does the pastor see continuing education as an important element in the overall health of the church and does he actively encourage those on staff in all areas to gain as much knowledge as possible?

Fourth, in the minds of worship leaders, how does musical ability relate to worship? Survey results indicated an almost identical pattern when asked about music and worship. Is the ability to play and sing well the chief indicator of a person's worship leading ability? Moreover, is this mindset one that is only focused on leadership as it pertains to the platform and the worship service and not to the ministry as a whole? Should someone, who is less musically accomplished, be disqualified from serving as a worship leader? A musically talented person may lead well from the platform, but have no skill managing daily and weekly administrative duties.

Fifth is the viability of blogs, websites, email lists, and Facebook and Twitter forwards and their place in ministry. While many websites contain valuable and accurate information, fringe groups or individuals who have no theological training or doctrinal or denominational accountability maintain others. For better or worse, items forwarded by well-meaning individuals on social media often give veracity to the contents. Without the education necessary to discern truth from opinionated invention, good people may end up incorporating bad, false, or damaging information. The percentage of individuals indicating the use of these media as resources warrants a study into the availability of online resources and the propagation of vetted reliable websites, blogs, and other electronic media, for use by the worship leader.

Conclusion

Several pictures emerge from the data gathered. First, 15 of the respondents indicated that their personal area of weakness was also least important in ministry, with one third of those identifying casting vision as both a weakness and an area of least importance. Does this indicate that the worship leader is weak in an area because he does not see that area as important to ministry, or does he not find it important because it is an area of weakness? Second, 11 individuals who ranked above or well above average in personal music assessment, also chose musical ability as their personal strength; and 4 of those individuals also indicated that music was most important. It is difficult to know if ability, strength, or importance, drives the worship leader in this area. Proper education and leadership tools will help balance his ministry.

This author has held from the beginning that basic leadership principles applied to the role of the worship leader would empower him to serve well regardless of age, education level, job status, or church size. With the data from this survey producing such balanced results, it is fair to say that worship leaders across the spectrum walk on common ground. They share the struggle to find strength in organization and casting vision, and the time to further their education. In addition, they share the importance of relationships, love, and an overwhelming desire to leave someone to carry the vision.

CHAPTER 4

Leadership Development – The Worship Leader

Introduction

Following a review of representative literature and an analysis of the survey, "Worship Leadership in the Local Church," it is clear that the expectations of the worship leader and the materials by which he can learn to accomplish his tasks, are overwhelming. There is, therefore, a need for a simple solution to worship leadership that is applicable at any age or career stage, regardless of education level or church size. This simpler course of action will influence not only the life of the worship leader, but also his family, his staff, and his church. These five elements, List, Learning, Lunch, Love, and Legacy, are derived from the vast amount of worship and leadership literature available, the responses to the survey, and personal ministry experience. They are the common denominators between both the roles of the worship leader and the fundamentals of good leadership, and therefore, create a workable plan that will empower success.

The Power of Lists represents the worship leaders need for planning and organization. It is first because it is most important. While a daily relationship with God may seem paramount, how important can something be if it is set aside for other duties or skipped in order to rest? Planning and organization come first in the role of the worship leader so that a daily relationship with God can be paramount in his life. The Power of Learning represents the worship leaders need for education and the ability to teach. The world of worship constantly changes and the worship leader will need education to keep up. He will need to be educated in order to teach his staff, his team, and his congregation. These two elements, lists and learning, are largely personal tasks. They

require commitment on behalf of the worship leader and build the foundation for successful ministry.

The Power of Lunch and the Power of Love are elements that are more visible and require the worship leader to draw from lists and learning. The Power of Lunch represents the worship leader's ability to connect and communicate with others. Worship leaders are communicators. They communicate the gospel through word, song, and deed. The need to understand and apply these principles is necessary in his ministry. The Power of Love embodies the willingness of the worship leader to recognize his love for God, himself, his family, and others. It may seem out of order to have love fall fourth on the list, however, if there is no time set aside to make connections, there will be no love. He needs a process for everything to come together, or everything will fall apart.

The final element, the Power of Legacy, is not only the accumulation of all that the worship leader accomplished, but also represents his desire to leave a new generation to carry the vision. In all, a well-organized worship leader, who finds value in education, intentionally connects and communicates with others, forms loving relationships, and works to make sure the gospel story continues, will be an empowered and successful worship leader.

The Power of Lists

Planning and organization

The worship leader serves in many different roles. In order to manage these roles, he will need to be efficient in both planning and organization. Based on the answers to the survey, it is possible that worship leaders do not fully understand the importance of organization. Fortunately, God provides models in His Word for proper planning and organizational practices. Robert

Morgan, author of *Mastering Life Before It's Too Late*, writes, “God is not disorganized, and when Jesus ministered on earth, His work was methodical and orderly.”¹⁵⁹ His organization and planning are apparent from the beginning of scripture. God’s plan of creation was properly ordered. He did not create fish before the sea; neither did He create man before he provided provision.

Proper organization and planning, therefore, must be a part of the worship of the people and the habits of the worship leader. Today, worship resources are endless. Gone are the days of limited access to material. Bill Coen, retired Minister of Music and music evangelist fondly remembers, “The early days where all you needed was a briefcase, a Bible, and a hymnal, and you could hold a whole revival.”¹⁶⁰ Dr. Donald Ellsworth adds that all you needed was “a key to get in, a switch for the lights, and maybe a switch for a single microphone sound system.”¹⁶¹ With all that is currently available, via print and the internet, the worship leader must take care to not “spend so much time trying to discern what new and difficult thing we can do for God,” that we forget that “often God is waiting and longing for us to do the easiest, most natural things we can do.”¹⁶² He needs to be organized for worship planning, keeping in mind the focus of God and the instruction of the people.

Planning must begin with prayer and be led by the Holy Spirit so that the choices are filled with worship and not with personal preference. Planning also requires organization. Robert Morgan encourages the worship leader to be organized in his whole life, from “a daily quiet time”

¹⁵⁹ Robert J. Morgan, *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York: Howard Books, 2015), 80.

¹⁶⁰ Bill Coen, Personal Conversation. Statesboro, March 2014.

¹⁶¹ Dr. Donald Ellsworth, notes.

¹⁶² Lea Collins, ed. “Experiencing Worship,” *Perspectives on Worship: 52 Stories, Thoughts, & Insights, Volume I* (Nashville: Experience Worship, 2008), 5.

to making sure that all “work and work areas are organized for efficiency.”¹⁶³ Organized planning is biblical; Noah followed God’s plan for the ark, Jehoshaphat and Joshua both followed God’s plan for battle, and David and Solomon followed God’s plan for the planning and construction of the Temple. Moreover, a study of the book of Revelation will also show that “heavenly worship is well organized.”¹⁶⁴ Organization will remove distractions and allow God to remain the focus of worship.

If worship is about man’s reaction or response to God, then the worship leader must provide opportunities for God’s people to participate in worship. Bob Burroughs cautions, “People in today’s society do things for their own reasons and not yours.”¹⁶⁵ God may feel the same when He views the worship offered to Him. Planning worship that makes God evident will cause the gathered community to set aside personal preferences and join in worship of God, regardless of format or style. Helen E. Pfatteicher quips, “To some there is no music so fitting for worship as Gregorian chant. To others there is none as fine as the Baroque.”¹⁶⁶ In the current musical climate, those statements seem humorous; however, Pfatteicher makes a good point that no two people will experience worship in the same way. It is important to remember, “the heart of worship is not found in styles, rhythms, or cadence. Nor is it found in lyrics, orchestrations, or multi-media

¹⁶³ Robert Morgan, "The Theology of Worship Planning, Part 3," *Building a Theology of Worship Workbook*, 37.

¹⁶⁴ Morgan, "The Theology of Worship Planning, Part 2," *Building a Theology of Worship Workbook*, 35.

¹⁶⁵ Bob Burroughs, *What Think Ye?: Essays for Twenty-first Century Leaders, Pastors, and Church Musicians* (Eugene: Resource Publications, 2012), 23.

¹⁶⁶ Helen E. Pfatteicher, “The Dilemma of Church Music Today,” *Cantors at the Crossroads: Essays on Church Music in Honor of Walter E. Buszin* Johannes Riedel, ed. (St. Louis: Concordia Publishing, 1967), 158.

presentations.”¹⁶⁷ Songs and other elements offered during worship should leave no question about the focus or reason for worship.

With an estimated twenty roles for the worship leader to fill, a lack of attention to details will allow things to fall by the wayside. If, as Vernon Whaley suggests, each of these twenty roles is part of the fabric of the life and role of the worship leader, then proper planning and organization are paramount to efficient and effective ministry.¹⁶⁸ Not only do tools exist for managing time, space, and service planning, but Scripture also provides keys to proper implementation. Jesus said, “As long as it is day, we must do the work of Him who sent me. Night is coming when no one can work” (John 9:4). Jesus gives man two important commands in this passage, one, that man should be working; and two that it is the work of God. Keeping these things in mind ensures that daily tasks will retain an element of worship. Just as Jesus stated in the temple, believers should be “about the father’s business” (Luke 2:49). He understood that the reason for work was worship and that focus of work was God.

Time management and administration

Time management is the first step to efficient and effective worship leadership. Morgan argues “until we appreciate the value of time and learn to manage it with skill, we can never manage others.”¹⁶⁹ If Morgan’s argument is accepted then personal time management is far more reaching than just the keeping of a daily schedule. Matt Perman in his book *What’s Best Next*, lays

¹⁶⁷ Mike Atkins, “The Heart of Worship,” *Perspectives on Christian Worship: 5 Views* J. Matthew Pinson. ed. (Nashville: B&H Academic, 2009), 20.

¹⁶⁸ For a discussion of the roles of the worship leader see Vernon M. Whaley, *The Role of the Worship Leader Workbook* (Virginia Beach: Academx, 2010).

¹⁶⁹ Morgan, *Mastering Life*, 46.

out a plan for structuring life in a manner that places the most important things first, passing off things that others can do, or completely removing time wasting activities.¹⁷⁰ Applying these suggestions leads to an organized and manageable life for the worship leader; moreover, it provides opportunities to teach others to become a part of the ministry, to mentor future leaders, building a legacy that will help ensure the proclamation of the gospel through worship for future generations.

Attention to personal planning and organization will lead to an efficient ministry. Greg Scheer puts it this way, "Allowing an exciting worship initiative to be derailed by a lack of attention to the necessary nuts-and-bolts preparations would be a shame."¹⁷¹ Serving in the role of administrator, the worship leader bears the responsibility for managing the ministry. Scheduling facility usage, maintaining music storage and retrieval, managing staff and volunteer, organizing member records, and leading rehearsal are just some of the administrative duties the worship leader will need to either accomplish or enlist competent help to complete. According to John Maxwell, "If someone on the team can do one of your tasks 80 percent as well as you do or better, then give him the responsibility for it."¹⁷² Regardless of who does the work, however, the worship leader will still be responsible for the administration of the work.

Proper administration can enable proper worship. If the goal of worship is to lead the gathered community of believers into the presence of God then everything that happens in that service must represent the best the gathered community has to offer. In order to present this

¹⁷⁰ Matt Perman, *What's Best Next: How the Gospel Transforms the Way You Get Things Done* (Grand Rapids: Zondervan, 2014).

¹⁷¹ Greg Scheer, *The Art of Worship: A Musician's Guide to Leading Modern Worship* (Grand Rapids: Baker Books, 2006), 27.

¹⁷² John Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013), 103.

worship, those contributing must be prepared. It is the responsibility of the worship leader to present a well-organized ministry that demonstrates preparedness in all things so that in turn his staff and his teams will also understand the importance of preparation for worship.

Planning and Preparation

Proper rehearsal requires proper preparation and planning. The worship leader must vet new music for theological content, then purchase copies, and master the content before teaching the new piece to the choir or team. The actual rehearsal requires a proper plan for discipleship, musical instruction, and song mastery. A worship leader who scrambles for music and struggles through rehearsal will not set a proper example of the importance of preparation. Disorganized planning will lead to unorganized worship and will not meet the standard of worship suitable for a holy God.

In Perman's view of planning and organization, everything is driven by the gospel. His Gospel Driven Productivity model provides "a distinctly Christian understanding of how to get things done."¹⁷³ Living in the details does not always spark the greatest excitement; however, if looked upon as an act of service that leads to the presentation of acceptable worship, miniscule tasks will become extraordinary offerings. The frustration and overwhelming feeling that comes with the responsibility for the planning and organization of life in a way that strives to meet the example set by God, is mitigated by the peace of God. Perman writes, "The mistake we often make is to make peace of mind the result of the things we do rather than the source."¹⁷⁴ When corporate worship flows from the moment a song is chosen, and that choice flows from the call to serve

¹⁷³ Perman, *What's Best Next*, 18.

¹⁷⁴ Perman, *What's Best Next*, 120.

through the grace of God, then worship will demonstrate God's desire to be both the author and the receiver of worship.

Many elements of organization will cross over into other areas. Proper allocation of time allows for continued education. Delegation will give the worship leader the opportunity to mentor and build his legacy. Casting vision during planning provides a long-range view of ministry for people to connect to. Making time for others builds connections and relationships. However, in response to the survey, most leaders put most of these things ahead of organization. Organization must come first if all of the other elements of ministry are going to fall into place.

The Power of Lists in Action

Personal Organization

In order to be well organized in his ministry, the worship leader must first be well organized in his personal life. However, of the thirty-nine individuals surveyed for this project, only one made organization a top priority. Furthermore, organization results came in at or near the bottom for every question where organization was a choice. This information highlights the need for a better understanding of the role and importance of organization in life and ministry.

Organization is scriptural. God is a god of order and a god of lists. God gave man specific instructions or To-Do lists. The Ten Commandments, the direction for the Temple, even Jesus' command to love the Lord your God and then love your neighbor is specifically planned and ordered. God first; man second; everything points back to God.

There are several methods for personal organization. The method is not important, the result is. A quick review of many worship leader guides or handbooks will show a great number of tasks, without ever mentioning time management methods or organizational practices. There are,

however, ways for the worship leader to manage his time and fulfill his roles. Matt Perman presents a block style planning system that encourages the reader to schedule things that are fixed and can't be moved, ie. Worship services, rehearsals, kid's ball games, etc. then fill in the less flexible items, such as informal staff meetings, and finally add the things that only you can do.¹⁷⁵

John Maxwell in *Make Today Count* adds the following advice, "I have found that my work will gobble up my time if I let it...I battle that trend by putting my family on my calendar first."¹⁷⁶ Like Perman, he also encourages the reader to evaluate and prioritize responsibilities. Create a plan, follow the plan, and continuously evaluate the plan.¹⁷⁷ (Fig. 4.1)

WEEKLY SCHEDULE						
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
6:30	Quiet Time	Quiet Time	Quiet Time	Quiet Time	Quiet Time	Quiet Time
7:00	Ready for Church	Family Time				
7:30		Ready for School				
8:00	Church	Workout	Workout	Workout	Workout	Workout
8:30		Ready for Work				
9:00		Office Organization - Daily Schedule, email, phone calls	Office Organization - Daily Schedule, email, phone calls	Office Organization - Daily Schedule, email, phone calls	Office Organization - Daily Schedule, email, phone calls	Office Organization - Daily Schedule, email, phone calls
9:30		Staff communication				
10:00		Sunday Review	Church Staff Meeting	Music Staff Meeting	Media Meeting	Education / Study
10:30		Sunday Preview				
11:00		Worship Planning				
11:30						
12:00		Lunch w/Staff Member	Lunch w/ Team Member	Personal Downtime	Lunch w/TBD	Lunch w/TBD
12:30						
1:00	Family Time	Personal Practice	Hospital Visitation	Rehearsal Practice	Sunday Media Prep	Personal Practice
1:30						
2:00		Long Range Planning		Office Hours		Ministry Asset Organization
2:30						
3:00			Education / Study			
3:30						Family Time
4:00						
4:30	Ready for Church				Personal Practice	
5:00	Youth Choir	Family Time	Family Time	Church Supper		
5:30					Handbells	
6:00	Service Prep			Praise Band Run		
6:30	Evening Service		Kids Soccer	Choir Rehearsal	Kids Soccer	
7:00		Praise Team Rehearsal				Date Night
7:30						
8:00	Kids Bedtime		Kids Bedtime		Kids Bedtime	
8:30	Home		Home		Home	
9:00						
	Saturday	Sabbath				

Fig. 4.1 Sample Weekly Schedule

¹⁷⁵ Matt Perman, *What's Best Next*

¹⁷⁶ John Maxwell, *Make Today Count: The Secret of Your Success is Determined by Your Daily Agenda* (New York: Center Street, 2004), 42-43.

¹⁷⁷ Maxwell, *Make Today Count*, 17-18.

Robert Morgan in *Mastering Life Before It's Too Late*, sees the management of one's day and one's time as a process that starts and ends with God. He advises his readers to schedule an appointment with God at the beginning of each day where the plan for the day can be established and prayed over. Morgan personally carries an index card in his pocket with his daily agenda established during his time with God. (Fig. 4.2)

	Monday
6:30	Quiet Time
7:00	Family Time
7:30	Ready for School
8:00	Workout
8:30	Ready for Work
9:00	Office Organization - Daily Schedule, email, phone calls
9:30	Staff communication
10:00	Sunday Review
10:30	Sunday Preview
11:00	Worship Planning
12:00	Lunch w/Staff Member
1:00	Personal Practice
2:00	Long Range Planning
5:00	Family Time
7:00	Praise Team Rehearsal

Fig. 4.2 Sample Daily Schedule

He reminds the reader, much like Perman and Maxwell, "If you're doing anything someone else can do, there's a good chance you're overloading yourself, which leads to burnout and breakdown."¹⁷⁸ Personal planning coupled with proper delegation will allow the worship leader to be most effective.

¹⁷⁸ Morgan, *Mastering Life Before It's Too Late*, 155.

Ministry organization

These same principles apply to the ministry with one addition, long range planning, or casting vision. God was a vision caster and He shares his vision with his people. For Abraham, God's vision became a covenant. God said to Abraham,

I will make you very fertile. I will produce nations from you, and kings will come from you. I will set up my covenant with you and your descendants after you in every generation as an enduring covenant. I will be your God and your descendants' God after you. I will give you and your descendants the land in which you are immigrants, the whole land of Canaan, as an enduring possession. And I will be their God (Genesis 17:6-8).

Following the example of scripture, the worship leader will need to cast vision for his personal ministry and his church and programs. John Maxwell writes about good leaders, "They see the whole trip in their minds before they leave the dock. They have a vision for getting to their destination, they understand what it will take to get there, they know who they'll need on the team to be successful, and they recognized the obstacles long before they appear on the horizon."¹⁷⁹ Knowing where the ministry is headed will allow the worship leader and his staff and volunteers to not only share in the vision, but also help prepare the way. Here is an example of a plan in progress: (Fig. 4.3)

¹⁷⁹ John Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 2007), 38.

	January	February	March	April	May	June
Pastor's Theme	New Beginnings	Love		Easter	Family	
Ministry Goals						Consider summer programs that will lead towards registration and attendance goals
	July	August	September	October	November	December
Pastor's Theme		Jump Start				
Ministry Goals		Restart Adult Choir	Restart Children's Choirs	C.C. goal of 10% attendance increase		Christmas
		Goal of 15% registration enrollment	Goal of 10% registration increase			Multi-generational
		Goal of 10% attendance increase				No separate programs
						Everyone together

Fig. 4.3 Sample Yearly Vision in Progress

Many other areas of organization that work in conjunction with administration help the ministry function. Well-organized storage and retrieval systems save time when looking for music or supplies. Up to date personnel records eliminate bounced emails or wrong numbers. An efficient program will save time for other things. These areas may require an initial demand of time, but they will provide long-term benefits.

Service organization

Every aspect of ministry requires the ability to plan. Even the Sunday morning service does not escape the scrutiny of proper organization. A thrown together service or a fill-in-the-blank

planning sheet requires little thought or commitment. Corporate worship serves two purposes: to point the congregant to God and to create a desire to carry worship into the community as a part of life. Graham Fender-Allison writes, "It is vital that those involved in creating worship are inspired, relevant and resourced regarding how they plan and enable worship so that the experience of worship is nothing short of transformational for the body of Christ."¹⁸⁰ While there is no one perfect order, proper planning will ensure the best possible offering.

Therefore, the corporate service should bear the same if not a more diligent approach to planning. The following questions can be posed in regards to the worship service. 1) What elements are immovable? 2) What elements are required but flexible? 3) What might be best left for another week? These three questions allow for an initial plan for worship. Several things will need to be added in order to complete the process. For example, James Harvill, author of *Worship Foundry*, encourages the worship leader to identify the "statement" of the service.¹⁸¹ What is the service about? What main point is communicated? Robert Webber writes of the worship gathering, "The content and structure provides the appropriate background against which the inner-experience of the willing heart finds spiritual direction."¹⁸²

The use of innovative planning programs such as Planning Center (www.planningcenteronline.com) and The Worship Matrix (www.worshipmatrix.com) make planning for worship efficient and mobile. Staff and team members stay connected. Participants can see the service as a whole and not just their portion. Whether these or other methods are used,

¹⁸⁰ Graham Fender-Allison, "Current Trends and Resources in Worship," *The Expository Times* 125, no. 4 (2013): 167.

¹⁸¹ Jamie Harville, *Worship Foundry: Shaping a New Generation of Worship Leaders* (Bloomington: West Bow Press, 2013), 115.

¹⁸² Robert Webber, *Planning Blended Worship: The Creative Mixture of Old and New* (Nashville: Abingdon Press, 1998), 53.

the worship leader should find the most efficient manner by which to both plan and communicate these plans to others. Moreover, the worship leader's ability to organize other areas of ministry also play a part. His spiritual life ensures that service planning begins with prayer; theological study guards against improper theology and doctrine; personnel administration helps determine the appropriate people are available. There is not a single aspect of organization that does not affect planning the service.

The Power of Learning

Education

The worship leader's ability to be a life-long learner will increase his ability to lead effectively. The importance of obtaining formal education, the ability to teach, and an awareness of the need for personal evaluation create for the worship leader a strong foundation for life and ministry. As a young boy, Jesus was well educated, so much so that others recognized His knowledge. Following the Feast of Passover, Mary and Joseph "found Him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard Him was amazed at His understanding and His answers" (Luke 2:46-47). Education, for the worship leader, is one way to reflect the life of Jesus. Just as Jesus sought and shared with His teachers, so should those who have been called to proclaim His name.

Theology

Proper instruction for the worship leader will include a study of theology. Frank Page and L. Lavon Gray write that it is "theologically problematic when our approach to worship displaces

the object of worship."¹⁸³ Without a thorough understanding of Scripture, the ability to communicate the truth is limited to only that which the worship leader has heard or assimilated from another's views regardless of its accuracy. The responsibility of the worship leader to provide songs with lyrics that represent sound theology in an accessible manner requires that he knows what he presents. Bad theology will shape the congregation as easily as good theology. The worship leader must be vigilant in his task to stand guard against the incorrect education of the congregation.

Musical Skill

The worship leader therefore, will need to pay attention to all types of musical and artistic communication. Along with his knowledge of theology, the leader must also consider his musical skill. Psalm 33:3 says, "Sing to Him a new song; play skillfully, and shout for joy." This would imply that offerings of praise to God are not to be made in a haphazard manner, but with attention to ability and proficiency. David did not only write that musicians should be skillful; but also established the opportunity for musicianship and artistry to flourish by "structuring music for use in temple worship."¹⁸⁴ Scripture is clear on this point; excellence in music is the standard for worship. The worship leader must, therefore, focus on his musical skill both in obedience to the model of scripture and for the example he sets for his musicians.

¹⁸³ Frank Page and L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham: New Hope Publishers, 2015) 24.

¹⁸⁴ Vernon Whaley, *Called to Worship: From the Dawn of Creation to the Final Amen* (Nashville: Thomas Nelson, 2009), 150.

Worship

Worship, seen as only the gathered service on Sunday morning, will not represent the true worship of God. The worship leader, will therefore, also need to study worship, what it is and how it relates to those participating in the presentation and those in attendance. Teaching the choir or worship team to see worship as the focus of performance and God as the receiver of the credit will go against the culture of stardom and showmanship. Tom Lane, author of *The Worship Band Book* writes, as musicians we have a choice, “to aim for targets that are of human design or to fulfill a divine destiny that we were made for.”¹⁸⁵ This is a matter of the heart of the performer. Lane continues, “For many talented people, this is a huge challenge, as their dreams are in contrast to what they’re called to do and often win out over God’s ‘plan A.’”¹⁸⁶ Through teaching about true, authentic worship, the worship leader will not only focus the hearts of the team, but will also keep his own heart and mind focused on God.

Teaching

What the worship leader demonstrates on the platform will influence the participation of the congregation. If authentic worship is presented, then the opportunity is strengthened for authentic worship among the people. If man’s desire for worship will lead to any type of worship, then the worship presented to the people must describe true worship. “Worship is not a mere memory or matter of looking back,” writes Robert Webber, “rather, worship is the action that

¹⁸⁵ Tom Lane, *The Worship Band Book: Training and Empowering Your Worship Band* (Milwaukee: Hal Leonard, 2012), 11.

¹⁸⁶ Lane, *The Worship Band Book*, 11.

brings the Christ Event into the experience of the gathered community in the name of Jesus.”¹⁸⁷ It is the action that brings man into the presence of God and directs man’s heart to the purpose of creation. The worship leader’s role in this event is, therefore, incalculable.

Teaching the congregation is a result of the presentation of songs, prayers, scriptures, and sermons in worship. While it may not resemble formal education, a worship service presents the Word of God in a way that leaves a lasting impression on a person’s heart and mind. A. W. Tozer writes that due to his innate desire to worship, fallen man will look to anything, work, education, pleasure, or thrills to try to fill the void.¹⁸⁸ This is reminiscent of the plight of Solomon, a man of God who possessed all wisdom but still looked in other places for personal fulfillment. Solomon writes,

I, the Teacher, was king over Israel in Jerusalem. I applied my mind to study and to explore by wisdom all that is done under the heavens. What a heavy burden God has laid on mankind! I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind. What is crooked cannot be straightened; what is lacking cannot be counted. I said to myself, “Look, I have increased in wisdom more than anyone who has ruled over Jerusalem before me; I have experienced much of wisdom and knowledge.” Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind (Ecclesiastes 1:12-17).

Solomon discovered the true path to worship and fulfillment only after he had followed his own path through man’s fallen world looking for answers. Presenting worship that reflects the image and truth of God is a vital link between man and his proper worship of God.

¹⁸⁷ Robert Webber, *Worship Old & New* (Grand Rapids: Zondervan, 1994), 67.

¹⁸⁸ A. W. Tozer, *The Purpose of Man: Designed to Worship*. Edited by James L. Snyder. (Ventura: Regal, 2009), Chapter 2.

Evaluation

To be the best leader possible, the worship leader must be willing to submit to personal evaluation. The Lord through Haggai commands His people, “‘Now, therefore,’ thus says the Lord of hosts: ‘Consider your ways. You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.’ Thus says the Lord of hosts: ‘Consider your ways’” (Haggai 1:5-7). Additionally, Paul writes to the church in Rome, “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” Even the act of examining oneself for sin in order to repent requires personal evaluation.

The worship leader needs to consider his strengths and weaknesses and learn to work with his capabilities. Tom Rath writes, “each person has greater potential for success in specific areas, and the key to human development is building on who you already are.”¹⁸⁹ Rath’s assessment is true for both practical leadership application and the fulfillment of Scripture. Building on whom God has created and for the purpose He has created will enable the worship leader to lead with the strength and power of God. Discovering weaknesses allows him to either recognize the need for improvement or enlist someone “who has more talent in the areas in which you are lacking.”¹⁹⁰ Only through self-examination will the worship leader be able to be himself in the midst of his ministry.

¹⁸⁹ Tom Rath, *Strengths Finders 2.0* (New York: Gallup, 2007), 8.

¹⁹⁰ Rath, *Strengths Finder 2.0*, 22.

In order to educate his team and ultimately the congregation, the worship leader will need to acquire personal education. His willingness to submit to personal evaluation in order to become a better leader will allow for personal growth that will empower both his life and his ministry. The foundation, however, is the knowledge he possesses and his ability to share it. Proverbs 18:15 says, "An intelligent heart acquires knowledge, and the ear of the wise seeks knowledge." This needs to be the goal of the worship leader; to follow the example of Jesus in the temple to seek and share knowledge.

The Power of Learning in Action

Personal Education

Learning is a vital part of leadership. The worship leader must begin by understanding the importance of learning in regards to both life and ministry. In chapter eight, of George Barna's *Leaders on Leadership*, J. Robert Clinton and Richard W. Clinton share insights from a leadership retreat that dealt with "The Life Cycle of a Leader." Their essay presents a common theme for learning and that is maintaining a learning posture. They write, "A leader who finished well is one who ... maintains a learning posture and learns from various kinds of sources - but especially from life."¹⁹¹ They consider learning the "single most important antidote to plateauing."¹⁹²

Opportunities for learning require organization. The worship leader will need to determine what he knows, what he needs to know, and what he needs to pass off to a stronger individual. Moreover, he must then develop the ability to share his knowledge with his team and ultimately

¹⁹¹ J. Robert Clinton and Richard W. Clinton, "The Life Cycle of a Leader," *Leaders on Leadership*, George Barna, ed. (Grand Rapids: Baker Books, 1997), 152.

¹⁹² Clinton and Clinton, "The Life Cycle of a Leader," 153.

with the congregation. Personal evaluation begins the process of sorting these factors. Using the DiSC personality profile the worship leader will understand his personal tendencies. Learning to work within one's true characteristics will free the leader to be more efficient in his service and "be more successful in whatever [he] set[s] out to accomplish."¹⁹³ Instead of fighting against his tendencies, he will be able to use them to his advantage.

For example, the following DiSC report indicates a person described as a "C/D" personality type. It represents the numerical scores for each of the measured categories. (Fig. 4.4)

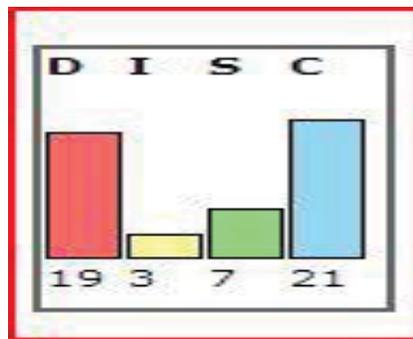


Fig. 4.4 Sample DiSC

This person is more task-oriented than people-oriented and feels that personal interaction gets in the way of completing a project. People see this person as unsociable but they always rely on this person to get the job done. From this description, it is easy to understand why it is important for a worship leader to participate in personal evaluation. A "C/D" worship leader will need to make a conscious effort to engage with his staff and his volunteers and might consider hiring someone who balances these traits with more interpersonal abilities.¹⁹⁴

¹⁹³ Mels Carbonell, *How to Solve the People Puzzle: Understanding Personality Patterns* (Blue Ridge: Uniquely You Resources, 2008), 8.

¹⁹⁴ For a complete discussion of the DiSC system and the description of traits see Carbonell, *How to Solve the People Puzzle*.

In addition, the Strengths Finders 2.0 assessment defines areas of personal strength. Tom Rath writes, "Each person has a greater potential for success in specific areas, and the key to human development is building on who you *already are*."¹⁹⁵ Knowledge of personal strengths allows the worship leader to identify the best use of his time and areas where the addition of staff, interns, or volunteers may be used. By first applying these methods to himself, the worship leader will become a stronger individual. Applying these methods to staff will build a stronger team.

Consider the following Strengths Finders assessment. (Fig. 4.5)

<u>Your Top 5 Themes</u>		
	Learner	
	Maximizer	
	Achiever	
	Responsibility	
	Context	

Fig. 4.5 Sample Strengths Finders Results

This person is inclined to learn and continuously improve and has a desire to contribute to the group through collaboration. He seeks to make the people and the situation around him better, serves with confidence and a strong work ethic, and takes satisfaction from working on and completing projects. This person is honest, loyal, and takes ownership of responsibilities. Finally, he places everything in a context of the past as a way of learning and shaping the future.

Understanding how these traits relate to those not in the top five will help the worship leader know where to spend his time and where to either become more educated or delegate areas of weakness

¹⁹⁵ Tom Rath, *Strength Finders 2.0* (New York: Gallup Press, 2007), 8.

to a stronger individual. The person described is task-oriented with project completion in view, and may need a more interpersonal counterpart to balance the ministry.¹⁹⁶

By understanding strengths and weaknesses, the worship leader will be able to further evaluate his ability to serve in other levels of ministry. One method of personal evaluation is to take Whaley's list of roles and begin a personal rating system. It may be more beneficial to have a trusted friend or mentor give an honest assessment of each area. Based on the outcome, the worship leader can arrange for training in order to be the best servant possible.

Even though every area requires honest evaluation, theological understanding and musical ability require a more formal approach. Theological understanding requires at least a modicum of formal education to ensure that proper theological practice takes hold and prevents the spread of incorrect thoughts as truth. Musical education requires the instruction of a teacher who provides accountability and increases one's ability to be excellent in musicianship and artistry. In addition, modern online instruction methods make it possible for the worship leader to obtain education without being in residence.

Frank S. Page and L. Lavon Gray present education as a common thread throughout their book *Hungry for Worship: Challenges and Solutions for Today's Church*. Education, for the worship leader, helps prevent the idolatry of worship. Instruction in the form of discipleship should be intentional. Based on the Belief Assessment of Spiritual Essentials study, they find that "churches all across the United States failed to teach and disciple an entire generation in the basic foundations of our faith."¹⁹⁷ They put forward that the lack of theological education prevalent over the last twenty years has led to a loss of integrity in worship songs. Proper application of theology

¹⁹⁶ For a complete discussion of the Strengths Finders assessments see Rath, *Strength Finders 2.0*.

¹⁹⁷ Page and Gray, *Hungry for Worship*, 41.

helps prevent the spread of "errant doctrine;" however, the "lack of theological training for worship leaders makes this difficult."¹⁹⁸

Finally, they see education as a lifeline for both church service and the continuation of career. Obtaining a formal academic education allows the worship leader to serve his present church in the best manner possible. Having that education also allows him to move on to other venues when the local church is no longer an option. Page and Gray encourage the potential worship pastor to "pursue the highest level of training possible," and those already serving to "enroll in a worship degree program as soon as possible."¹⁹⁹ The days of lifelong ministry, for most worship leaders, are rare. Only preparation for the future will allow for continuity in ministry.

According to survey participants, time was the number one obstacle for pursuing continued education. With proper organization and the availability of online classes, it is probable that the worship leader will be able to pursue his continued education. Furthermore, obtaining the blessing of the church and pastor may free up both time and money to help offset the responsibilities of course work. Living and working within an organizational framework that demonstrates the ability to manage work while protecting family time also helps create an atmosphere of family support.

An important area of note, as indicated by survey responses, are the vast array of websites, blogs, and other internet resources available to the worship leader for gaining knowledge. While many of these sites are legitimate, not all meet theological and doctrinal standards. Furthermore, the ability to disseminate quickly what "sounds good" spreads potentially damaging information, albeit with the best of intentions. Again, basic theological education helps the worship leader properly vet information found from all resources available.

¹⁹⁸ Page and Gray, *Hungry for Worship*, 126-127.

¹⁹⁹ Page and Gray, *Hungry for Worship*, 153.

Ministry education

A worship leader who is constantly seeking to learn and grow will establish the standard for both his staff and his volunteers. Using the DiSC and Strength Finders 2.0 methods of assessment will allow those serving to do so in their areas of strength. Tom Rath indicates that people who serve in areas of strength are "six times as likely to be engaged in their jobs and more than three times as likely to report having an excellent quality of life in general."²⁰⁰ Not only will staff and volunteers be happy, they will also be efficient. Having demonstrated the power of evaluation and education, and having determined the areas of strength and weakness of those with whom he serves, the worship leader will be able to provide and encourage beneficial learning opportunities. These may be in house and led by the worship leader or taught by outside experts. Most denominational associations provide training that is available to both the leader and those serving in ministry. Making these opportunities available is the responsibility of the worship leader.

Whether it is staff development, the use of new organizational programs, or weekly choir rehearsal, the worship leader must be able to teach and train. Proper musical choices require both theological vetting and musical assessment. Dave Williamson's text *God's Singers* deals completely with the choir in worship and in rehearsal. He encourages the worship leader in his role as educator through rehearsal by saying, "this is your opportunity to teach the choir on a continuing

²⁰⁰ Rath, *Strength Finders 2.0*, iii.

basis, and they need to hear from you continually if they're going to break out of their previous habit patterns and truly become a Worship Leading Choir."²⁰¹

Organization and education go hand in hand. Creating an organizational plan for rehearsal will provide direction for both the rehearsal and for each piece. Furthermore, the majority of those surveyed answered that using proper organizational techniques in rehearsal allowed them to teach these techniques to team members for use in their personal lives. Some questions to ask and answer when preparing a piece for rehearsal are: What is the purpose of the piece? How does it fit with the intended service? Does it have a particular Scripture reference or back-story? In short, why has this piece been chosen? What are the predicted trouble spots and what is the plan to work through them? Bob Kauflin puts it this way, "Skilled leaders have a clear vision of what we've gathered to do."²⁰² Preparation offers a chance for an efficient, successful rehearsal. Moreover, a proper plan either avoids pitfalls or provides direction out of them.

The worship leader never ceases teaching his people. His spiritual life teaches and exemplifies the importance of time with God. His organization and preparation teaches the importance of being prepared for worship and ministry. His time spent with others teaches the value of people within the organization. Taking care of himself and his family teaches love and commitment. Encouraging others to answer the call to ministry teaches another generation to carry the gospel. There is no aspect of worship leading that does not influence those serving within the ministry or who experience the results of the ministry.

Service education

²⁰¹ Dave Williamson, *God's Singers: A Guidebook for the Worship Leading Choir in the 21st Century* (Nashville: Incite, 2010), 166.

²⁰² Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton: Crossway Books, 2008), 38.

The primary reason for administering a music program in a church is the presentation of corporate worship. It is the most visible portion of the ministry. It is also the only time where the entire church body consistently comes together. Fender-Allison calls this "the largest learning opportunity that the church hosts."²⁰³ Whatever the ministry presents will be trusted as good and truthful. The role of worship is not to educate the congregation in the traditional sense. Offering something that those in attendance will not only believe, but also carry with them in their hearts and minds, equates to education. For this reason, the worship leader will need to rely on his organized approach and his teachable spirit, in order to learn all that he needs to know in order to present to the congregation the Word, will, and worship of God.

²⁰³ Fender-Allison, "Current Trends and Resources in Worship," 167.

CHAPTER 5

Leadership Development – The Ministry

Introduction

In Chapter 4 the principles presented are practical in nature. They require the worship leader to focus on elements that provide a functional foundation for ministry to take place. “Lists” and “Learning” are also clearly definable and require the worship leader to create for both him and the ministry parameters for function and progress. “Lunch” and “Love,” however, are not as concrete. For example, the worship leader cannot meet with a member of his staff and come away with a clear understanding of how the other person feels about the conversation. A daily calendar written on a card, is tangible; another's perception of a meeting is not.

The Power of Lunch and The Power of Love, therefore, function in a different way. They involve matters of the heart. While the worship leader will need to rely on Lists and Learning to initiate Lunch and Love, he will need to set aside the more detailed nature of these two principles in order to carry out ministry in these areas. This does not mean that the worship leader bears no personal responsibility for personal application in the areas of Lunch and Love; on the contrary, these principles must start with him if he is to be successful.

The Power of Lunch

Communication

The ability to communicate the gospel, in a way that connects with hearts so that a relationship with God forms, characterizes a lifestyle of worship. The worship leader is primarily a

communicator. During the corporate gathering, worship leaders communicate the Word of God to the people and in return help the people communicate with God. In both the communication to the people and, of the people, “words reflect thought and define action, and must be carefully and intentionally chosen if they are to communicate effectively.”²⁰⁴ Scripture relays the importance of this communication. Jesus said, “I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned” (Matthew 12:36-37). In worship, all words and actions should exhibit the truth of God. Matt Mason puts it this way, “He is awakening our souls to stand in awe of Him. He is bringing the gospel home to our hearts so that we might boast in Christ alone.”²⁰⁵ Every word used in worship should be considered for its effectiveness in communicating the truth of the gospel.

The ability to communicate a “clear theology of worship” will help the congregation build a “solid foundation upon which to build a community of worshipping Christians.”²⁰⁶ In addition to worship presenting the truth of God, it should also be a “dialogue between the worshipper and God.”²⁰⁷ If worship is the proper or right reaction to God for his being God, then the response or reaction to God’s revelation in one’s life should be worship. Notice that the role of the worshipper is that of reaction or response, not creation or instigation. “God initiates worship; we cannot create

²⁰⁴ Franklin M. Segler, and Randall Bradley, *Christian Worship: Its Theology and Practice* (Nashville: Broadman Press, 1967), 139.

²⁰⁵ Matt Mason, “The Worship Leader and Singing,” *Doxology and Theology: How the Gospel Forms the Worship Leader* Matt Boswell, ed. (Nashville: B&H Publishing Co., 2013), 198.

²⁰⁶ L. Lavon Gray, “Communicating Worship Theology, Part 1,” *Building a Theology of Worship Workbook*, 57.

²⁰⁷ Gray, “Communicating Worship Theology, Part 2,” 59.

it.”²⁰⁸ He must communicate this order of worship to the people so that proper communication with God can be established.

Words are the main tool of the worship leader. Whether communicating with staff members, team members, or the congregation, words deliver the message. However, John Maxwell encourages the leader to use a much larger toolbox. He writes, “The art of communicating... [is] using the right words with the right emotion while being intellectually convincing and making the right visual impression.”²⁰⁹ How the message is conveyed is as important as the message itself. For example, any movement on the platform that is not authentic will communicate showmanship over true worship.

Conversation

When communicating with others, paying attention to both the person and the conversation is important. Doug Randlett encourages leaders to "put the pencil down" when talking to or meeting with someone. Give them 100% of your attention.²¹⁰ Moreover, just paying attention to the person is not enough. The worship leader must also guard what he says. “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear” (Ephesians 4:29). Refusing to participate in office gossip or in the verbal trashing of others is a sign of a mature communicator. Maxwell reminds leaders, “You

²⁰⁸ Gray, "Communicating Worship Theology, Part 2," 59.

²⁰⁹ John Maxwell, *Everyone Communicates Few Connect: What the Most Effective People Do Differently* (Nashville: Thomas Nelson, 2010), 68.

²¹⁰ Doug Randlett, "Leading from the Middle of the Pack," Lecture given online for Liberty University, Lynchburg, Virginia, 2015.

cannot have a bad attitude and encourage others.”²¹¹ In order to model a lifestyle of worship to his people; he must exhibit this in his attention to his people and his words.

Connection

The goal of communication is to connect, one-on-one. Both the Old and New Testament highlight the need for personal connection. In 3 John 1:13-14, in a letter to Gaius, John writes, “I had much to write to you, but I would rather not write with pen and ink. I hope to see you soon, and we will talk face to face.” In I Corinthians 13:12, Paul speaks of his future meeting with God, “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” God’s entire plan has been to reestablish a dwelling relationship, with man. Paul addresses the time when man will once again come face-to-face with the Father as in Exodus 33:11, where God demonstrates His willingness to participate in this type of relationship, speaking with Moses “face to face, as a man speaks to his friend.”

Following the example of Scripture, the worship leader should make time for face-to-face encounters with others. Time set aside for a personal meeting shows the other person that he or she is valued. Taking time out for others builds connections with positive outcomes. It is important for the worship leader to understand the importance of personal connection in a time and culture where impersonal text, tweet, email, and social media communication is the norm. Frank Page and Lavon Gray address this issue in response to robo-calls, “If we say relationships are critical to our

²¹¹ John Maxwell, *Make Today Count: The Secret of Your Success is Determined by Your Daily Agenda* (New York: Center Street, 2004), 5.

ministry, but then have a computer make our phone calls, are we credible?”²¹² One-on-one connection promotes the example of Scripture.

Relationship

Connecting through communication builds relationship. The entire story of the Bible revolves around God’s desire to rebuild His relationship with man following the disobedience of Adam and Eve. The fulfillment of the desire is evident in Exodus in the relationship between God and Moses and the response of worship. Moses met God in his tent of meeting. This relationship with God was so important to Moses that verses 15-17 record, “Then Moses said to him, ‘If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?’ And the Lord said to Moses, ‘I will do the very thing you have asked, because I am pleased with you and I know you by name.’” The worship leader must desire this relationship with God. It is this relationship that he must live out and demonstrate to his staff, his team, and his congregation.

Building these relationships is difficult but not impossible. While meeting in a tent is not a part of modern culture, making a face-to-face connection over a meal or cup of coffee follows the example of Scripture. In Acts 2:46-47, Luke records that “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” Notice that they came together, ate, praised God,

²¹² Frank Page & L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*. (Birmingham: New Hope Publishers, 2014), 170.

found favor with one another, and the end result was the salvation of many. “Ministry is more important than music,” writes C. Randall Bradley.²¹³ Spending time with staff, developing relationships, and learning about one another are all part of the successful worship leader equation.

One of the most important relationships the worship leader forms is with his pastor. Throughout the Bible, people placed in leadership positions received support personnel. God surrounded Moses with help. He placed Aaron, Joshua, and Jethro in the proper place at the proper time, with the proper skills to complement Moses' ministry. Their relationships allowed for God's ministry through Moses to be viable and vibrant. Mike Bonem and Roger Patterson refer to the hierarchy between the pastor and the worship leader as second chair leadership. A good relationship with the first chair pastor is critical for the second chair worship leader to feel fulfilled in his position.²¹⁴ The ability to share God's vision for the ministry helps both parties focus on ministry goals in light of their roles. These things will help the worship leader in a subordinate capacity be willing to follow and willing to learn. This personal focus on discipleship will require a spirit of humility that will allow the worship leader and the pastor to serve with minimal conflicts.

Learning to communicate, connect, and commit to relationships are the building blocks of a worship leader's interpersonal ministry. He must be willing to set aside his dependence on modern technology as a primary method of communication. Page and Gray write, “Our reliance on technology can work against the relationships we are trying to build...we must have these important interpersonal relationship skills to be effective in our ministries.”²¹⁵ God's example for

²¹³ C. Randall Bradley, *From Postlude to Prelude: Music Ministry's Other Six Days* (St. Louis: Morning Star Music Publishers, 2004), 78.

²¹⁴ For a complete discussion about second chair leadership and ministry see Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing your Dreams* (San Francisco: Jossey-Bass, 2005).

²¹⁵ Page and Gray, *Hungry for Worship*, 169.

man is one of relationship. If the worship leader is going to serve in a manner that reflects God's image, then he must desire relationships.

The Power of Lunch in Action

Personal connection and communication

Connecting with others begins with the worship leader's connection with God. He cannot represent what he does not know. G. K. Beale, in his book *We Become What We Worship*, purports that man will reflect whatever he is focused on back to the world. He writes, "What people revere, they resemble, either for ruin or restoration."²¹⁶ The worship leader must keep his focus on God in order to reflect God back to the people. The best way to ensure a daily connection to God is to schedule a meeting with Him. Morgan encourages, "In the morning, you have an appointment to keep. The God of the universe will be waiting on you, so don't be late."²¹⁷ Finding time for daily devotions may seem difficult, but with a good mind for organization, time for devotions is as easy to schedule as a meeting with the pastor or lunch with a friend. There is nothing more important than meeting with God.

Some may have a strong daily routine; others may need to establish one. Several methods make this possible. Robert Morgan recommends the "15-Minute Plan."²¹⁸ The process is short and simple: spend five minutes reading the Bible, five minutes praying, and five minutes planning the

²¹⁶ G.K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove: InterVarsity Press, 2008) 16.

²¹⁷ Robert Morgan, *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York: Howard Books, 2015), 120.

²¹⁸ Morgan, *Mastering Life Before It's Too Late*, 130.

day.²¹⁹ The directed study method, such as Dwayne Moore's *Pure Praise: A Heart-Focused Bible Study on Worship*, also allows the worship leader to spend time connecting with God by focusing on a specific topic.²²⁰ Directed studies help the reader spend time in devotion when the personal ability to guide one's time does not seem to work. It may also help focus on one specific area without becoming sidetracked.

Having a partner, in conjunction with either of these methods or any other method, will help the worship leader to remain faithful to his time with God. Scheduling meetings to discuss the fruits of devotion will allow for shared growth. A phone call each morning to join in prayer before beginning to study will help the partners remember that they are not alone. The presence of another, who is participating in a similar walk, will add both accountability and meaning to the process.

Ministry connection and communication

The next step in connecting and communicating for the worship leader, is to reach the people on his staff, his teams, his congregation, and the community. The worship leader spends most of his time connecting one-on-one or with a group. According to the survey, the majority of participants used personal methods such as email, telephone calls, and personal meetings to reach out to new team members. It is clear that worship leaders understand the foundation of connection is personal time spent, one-on-one with the other person. Maxwell offers three helpful suggestions when meeting with others. He writes, "talk more about the other person and less about yourself, bring something of value to share, and ask if there is anything you can do to help them and follow

²¹⁹ Morgan, *Mastering Life Before It's Too Late*, 130.

²²⁰ Dwayne Moore, *Pure Praise: A Heart-Focused Bible Study on Worship* (Loveland: Group, 2004).

through."²²¹ Connecting with others takes time, but a well-organized worship leader will have the time to share.

Communicating with staff is often more direct or project oriented. The way the worship leader communicates with his staff will directly determine if he is connecting or merely managing. There are two distinct levels of connecting and communicating with staff. The first is the work place employer/employee dynamic. Even though people may work well together, this dynamic is still in play. Let something go wrong and the echelon will become very apparent. In this relationship, Ken Blanchard and Spencer Johnson offer *The One-Minute Manager* as a method of both effective communication and building positive connection. They suggest approaching the situation or conversation in three steps, "One Minute Goals, One Minute Praisings, and One Minute Re-Directs."²²² Their premise is that every interaction needs purpose, encouragement, and instruction. This method helps the worship leader avoid "do it / fix-it" mode, where his only communication with his staff is what he needs done or what he needs fixed.

The second type of communication the worship leader has with his staff may be the most neglected. He needs to remember to share the same one-on-one time, spent with team members or prospects, with his staff members. Building these relationships directly affects the ministry. C. Randall Bradley writes, "Good relationships with staff members can make your ministry possible, for whenever you do not have the administrative support that you need, you will lose effectiveness."²²³ Planning staff lunches or other events lets them know that they have value past their ability to do their jobs.

²²¹ Maxwell, *Everyone Communicates, Few Connect*, 20.

²²² Ken Blanchard and Spencer Johnson, *The New One Minute Manager*. Kindle Book.

²²³ Bradley, *From Postlude to Prelude*, 82.

Leading the choir or a praise team broadens the number of people the worship leader will communicate with at one time. Connecting personally with each person at each rehearsal may not be possible, but communicating with the group in a way that honors the time and commitment to gather will still build relationships. Making individual connections will help with group communication. If the individual knows the leader cares, he or she will be more likely to support his efforts in a group setting. If the group supports the leader, they will support the vision. Maxwell puts it this way, "People buy into a leader first, then the leader's vision. Having an understanding of that changes your whole approach to leading people."²²⁴ Building individual relationships forms the group's foundational connection to the leader. Communicating the ministry vision to the group rather than dictating their actions will complete the connection and thus make communicating and connection with the group effective.

Service connection and communication

Believers gather as a community for corporate worship. The pastor and the worship leader should work together to make sure that a common message is shared. Dave Browning, in his book, *Deliberate Simplicity* writes, "The difference in a community and a crowd is connection... it is through community that the church can be the church."²²⁵ If the pastor and worship leader do not communicate with those gathered, there can be no connection, and if Browning's statement is true, there can be no community and no church. The ability to communicate and connect to the congregation as a whole is vital.

²²⁴ John Maxwell, *The 21 Irrefutable Laws of Leadership: Follow them and People will Follow You* (Nashville: Thomas Nelson, 2007), 171.

²²⁵ Dave Browning, *Deliberate Simplicity: How the Church Does More by Doing Less* (Grand Rapids: Zondervan, 2009), 126.

For the worship leader, all previously discussed efforts come to bear on one important span of time. Organization of service elements allows for effective presentation. Proper education ensures that the music and lyrics represent the truth. Knowledge of the congregation and the community promotes relevancy. Spending time with both team members and members of the congregation lays the groundwork for relationship and connection. Mark DeYmaz asserts, "Relationships are important to the overall well-being of any church."²²⁶ In order to present a service of worship and the recognize importance of the role of the people, DeYmaz's statement is an important tenet to remember.

Presentation of worship to the congregation is crucial. The worship leader, Rebecca Slough writes, "the gifts, skills, wisdom, imagination, and dexterity she has been blessed with in order to help the people encounter the presence and the power of God."²²⁷ The allure of performance is great. The tendency to be out of balance and present the best representation of skill versus authentic worship is sometimes difficult. Slough continues, "We distrust performance in a worship context. We associate it with entertainment, even insincerity. Yet to perform is simply to do something. Good worship leaders perform with great integrity."²²⁸

Making sure to schedule personal time with God will help the worship leader maintain integrity and by focusing on the object of worship. Rory Noland writes, "Because personal worshipers enjoy the fruits of worship on a regular basis, they tend to engage more fully and

²²⁶ Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: John Wiley and Sons, 2007), 83.

²²⁷ Rebecca Slough, "Power, Authority, and Worship Leadership," *Vision* (Fall 2004), 49.

²²⁸ Slough, "Power, Authority, and Worship Leadership," 51.

contribute whole-heartedly to corporate worship."²²⁹ This is not only true for the worship leader, but it is also an essential step in encouraging authentic worship. The people emulate what they see and repeat what they hear. The responsibility for the worship leader to be correct in these areas is critical to the proper communication of the Word and the formation of a community gathered to worship God.

The Power of Love

The love of God

"Behold, the dwelling place of God is with man. He will dwell with them, and they shall be his people, and God himself will be with them as their God" (Revelation 21:3). God has always desired to dwell with his people. He has gone to great lengths to form and maintain a relationship with His children and His children have continued to live their own lives instead of enjoying the fullness of a relationship with God. Only one child of God has ever been truly faithful...God's son, Jesus.

In Revelation, John provides a glimpse of Heaven. He recounts a vision of the new heaven and the new earth, a place where God will finally dwell with his people. The days of priests and sacrifices, the need of Jesus as intercessor, all of "the former things" will have "passed away" (Revelation 21:4). But how does man get there? How does he get from God's desire for a relationship and man's fallen state, to God's final dwelling place? The answer is simple and resonates throughout Scripture; God's love outweighs the disobedience of man. His love for His

²²⁹ Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship* (Grand Rapids: Zondervan, 2007), 22.

people is so great that nothing can keep Him from realizing His ultimate goal...to love and care for His children on a personal level, one on one, face-to-face, father to child.

"We are born with a desire to worship. It is innate. Our hearts long to worship something."²³⁰ As A. W. Tozer writes, "it is the most natural thing about us."²³¹ Throughout history, God has revealed himself to man in hopes of offering His love and receiving man's worship in return. He created a world for man to live in, created man from His very breath, and provided for man's every need. In return, He asked only for obedience and worship. The story of worship is, therefore, the story of the struggle between God and man as they attempt to maintain a relationship with one another.

John 3:16-17 demonstrates the extent of God's love for His children, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him." Willing to sacrifice His Son for a relationship with man, God set the standard for love and service for the sake of others. While the worship leader will not be asked to sacrifice his child, nor would he ever be able to fill the sacrificial role of Jesus, having been called into the ministry, he is, however, responsible for representing God's love through all that he says and all that he does.

In the 13th Chapter of 1 Corinthians Paul gives a description of love, "Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love

²³⁰ Vernon Whaley, *Called to Worship: From the Dawn of Creation to the Final Amen* (Nashville: Thomas Nelson, 2009), 227.

²³¹ A. W. Tozer, *The Purpose of Man: Designed to Worship*. Edited by James L. Snyder. (Venture: Regal, 2009), 61.

bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7).

Written for the church at Corinth, these attributes of love still apply today and should be applied to the life of the worship leader. Serving in this manner creates an atmosphere of worship that will influence those in the office, on the platform, and in the congregation. Maxwell writes that “Authentic leaders know the way and show the way to productivity.”²³² If the purpose of man is worship, and that worship is preceded by God’s love, then the only way to achieve worship is through love; Scripture provides the map.

Relationships are the keys to ministry. It does not require a giant leap to determine that these relationships are the result of love. Love is a command of Scripture. In Matthew 22:34-40, Jesus responds to an inquisitive Pharisee:

And one of them, a lawyer, asked him a question to test him. “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

With this passage added to the established pattern of love and relationship, man not only worships, but also lives a life that reflects the established pattern of relationship and love.

The love of self

The first part of this commanded equation is the love of God. The worship leader must love God. It will be impossible to communicate worship if there is no foundation of love. This relationship between the worship leader and God is the example for those who serve and are served by his ministry. The second part of this commanded equation is the love of self. The worship

²³² John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013), 74.

leader will need to have a humble relationship with himself in light of the role of God in his life and his role in the lives of others. In 1 Corinthians 6:16-20 Paul writes, "Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body." And in Romans he offers a similar message in relationship to the world:

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Romans 12:1-2).

It is clear, from Paul's point of view, that the body of the believer no longer belongs to the believer, but to God for the purpose that He has designed.

A worship leader's love for self will be manifest in his willingness to prioritize self-care. His love for God and his determination to fulfill his calling will create in him a desire to present himself as the best possible version of God's created servant. Burns, Chapman, and Guthrie describe self-care as "the ongoing development of the whole person, including the emotional, spiritual, relational, physical, and intellectual areas of life."²³³ Self-care is often ignored in favor of "doing ministry." Unrealistic expectations, an unhealthy view of job responsibilities, and the habit of "spiritualizing" ministry fatigue, all help fuel a lack of care.

²³³ Bob Burns, et al. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IVP Books, 2013), 61.

Loving others

Relationships built with neighbors reach the community and the lost. The life of the worship leader should reflect the love of God in a way that those around him will see that love. Aaron Keyes writes, "We'll have to create space in our schedules, living rooms, and hearts to allow our lives to intertwine."²³⁴ Creating space requires love. Jesus demonstrated this model every time he stopped what he was doing to assist the person who had called on Him. He stopped as he entered Capernaum and listened to the centurion (Matthew 8:5). In Matthew 9:10-13, Jesus dined with tax collectors and sinners. He stopped to heal the woman who touched His garment (Matthew 9:20-22); He stopped to heal a demon-possessed man as He was preparing to depart (Matthew 9:32); He even went out of His way to meet the woman at the well (John 4). Jesus spent time, making time, for every man or woman who needed Him.

Loving family

God demonstrates His love for His children through His desire for relationship. It is clear that he expects worship to be a family affair. Moreover, Scripture gives the husband instructions based on Christ's love for the world as that of a groom loving his bride:

“Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Ephesians: 5:25-27).

Created in the image of God, man reflects the attributes of God, Therefore, if God loves, redeemed man will also love. If Christ loves and takes the redeemed world as His bride, then man should

²³⁴ Aaron Keyes, “The Worship Leader and Disciple Making,” *Doxology and Theology: How the Gospel Forms the Worship Leader*, Matt Boswell, ed. (Nashville: B&H Publishing, 2013), 155.

show the same love and respect to his family. In the story of worship, love is non-negotiable. Without love, there is no reason for relationship. Without God's desire for relationship, there is no reason for the cross. Without the cross, man remains shackled to a fallen life in a fallen world without the hope of ever reclaiming his place in the family of God.

The Power of Love in Action

Personal love

The worship leader will need to understand the importance of self-care. Without it, he runs the risk of burning out spiritually, mentally, and physically. The previously established time with God will keep the worship leader's spiritual foundation strong. The constant reminder of God's love for him will encourage personal love. This love will spill over into his relationships with his family, friends, ministry associates, and be evident to the congregation.

Mentally, the worship leader may fight a different battle. In *Overcoming the Dark Side of Leadership*, Gary L. McIntosh and Samuel D. Rima, explore both the positive applications and the potential pitfalls of a person's relationship with the past as it relates to the present and the future. They describe the 'dark side' as "the inner urges, compulsions, and dysfunctions of personality that often go unexamined or remain unknown until a person experiences an emotional explosion."²³⁵ However, the dark side of one's personality does not have to be a hindrance. Being proactive in personal evaluation and understanding of the circumstances in life that have created "unmet need" will enable redemption of the dark side to "more adequately serve God's purposes and to be used

²³⁵ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership* (Grand Rapids: Baker Books, 2007), 28.

less in satisfying our own needs."²³⁶ It is through this process that the worship leader will learn to set aside those things that bring negative feelings and replace them with feelings of love for one's self.

The busyness of the job of worship leader does not leave time for much outside of the rigors of ministry responsibilities; however, it is crucial to take time for physical well-being. Neglecting one's self for the ministry is not servant-natured any more than setting aside time to take care of one's self is selfish or greedy. "Swimming laps or doing Pilates won't substitute for regular study, prayer, and spiritual devotions, but taking off the shackles of laziness, overeating, and the physical debilitation brought on by ignoring our physical fitness can set our souls on a course of pursuing God with a renewed vigor, earnestness, and delight."²³⁷ The need to balance one's call with one's health is crucial for a long ministry. The desire to minister cannot overtake the body's inability to serve.

Robert Morgan also includes modeling Jesus' time spent resting as an appropriate action for positive self-care. He writes, "When we take care of ourselves as God intended, it allows us to be a greater blessing to others in a richer way for a longer time."²³⁸ He recommends being intentional about finding time to rest and observing the Sabbath. Matt Perman also encourages the acknowledgment of the Sabbath as vital to the well-being of the leader. Bob Burroughs describes the situation this way:

As leaders we just keep giving and giving and giving and giving, even though we are running on "empty," and we think "they" don't know that we are "running on empty!" Boy,

²³⁶ McIntosh & Rima, *Overcoming the Dark Side*, 155.

²³⁷ Gary Thomas, *Every Body Matters: Strengthening Your Body to Strengthen Your Soul* (Grand Rapids: Zondervan 2011), 29-30.

²³⁸ Morgan, *Mastering Life Before It's Too Late*, 143.

are we wrong! We can only give and give and give so much before we have to be refilled, renewed, revived, and restored, so that we can be fresh, inspired, and able to give again.²³⁹

He also offers helpful tips for recognizing the need to step back and take time such as "difficulty sensing God," developing feelings of inadequacy or fearfulness, or a "lack of joy" in life and in ministry.²⁴⁰ There is no shame in taking time out to rejuvenate. It is the model set by Jesus and it is the model to follow.

One of the most important love relationships a worship leader must build is with his family. This love is directly related to the worship leader's love for himself and to his ability to care for not only himself, but also those around him. His spouse and family play a critical role in his ministry. Burns, Chapman, and Guthrie write, "The effects of ministry on marriage - and marriage on ministry - are rarely discussed, yet intimately connected."²⁴¹ They emphasize the effect of stress on a pastor's life and marriage and underscore how important it is that a leader's love for his family be paramount in life and in ministry. The normal pressures of life faced by all couples do not elude a pastor and his family. The fact that ministry is more than just a job adds to these inherent stresses. Conflicting loyalties between home and church add to the tension. The authors write, "The loyalty conflict swings the pendulum from neglecting the family to neglecting pastoral duties."²⁴² The inability to set boundaries between work and home and between time for work and time for home creates mixed loyalty and conflict.

²³⁹ Bob Burroughs, *What Think Ye? Essays for Twenty-first Century Leaders, Pastors, and Church Musicians* (Eugene: Resource Publications, 2012), 48.

²⁴⁰ Burroughs, *What Think Ye?*, 83-84.

²⁴¹ Burns, et. al., *Resilient Ministry*, 170.

²⁴² Burns, et. al., *Resilient Ministry*, 179.

Ministry and love

While making time for staff and team members forms a connection, only an intentional effort will build a relationship. Just as the relationship with family stems from the worship leader's relationship with God, so does every other relationship he makes. David Wheeler and Vernon Whaley in their book *The Great Commission to Worship* put it this way, "Our relationship with God should enable us to build, shape, develop, and cultivate relationships with those around us."²⁴³ The heart of the worship leader must engage the heart of those around him. Only through his efforts will this transpire.

This relationship can develop in many ways. Joel Manby writes that love "is a matter of will...the key principle is to think of agape (love) as a *verb* not an emotion."²⁴⁴ Survey participants indicated personal time spent with new team members as the beginning step. This act alone demonstrates a level of importance and care demonstrated to the new member. Continuing this, however, is often a neglected area of ministry. Getting to know family members, paying attention to attitudes and actions that might not be normal, remembering birthdays, anything that says "you are important" helps show a level of love for the individual.

Second only to his love for his family should be the worship leader's relationship with his pastor. The majority of survey participants indicated at least an average perception of pastoral support. Whether or not this is due to respect for roles or the hard work of mutual care and relationship needs further study. Getting to know the pastor on a personal level and offering support and encouragement will strengthen not only the pastor's life, but also the worship leader's

²⁴³ David Wheeler and Vernon Whaley, *The Great Commission to Worship: Biblical Principles for Worship Based Evangelism* (Nashville: B&H Academic, 2011), 50.

²⁴⁴ Joel Manby, *Love Works: Seven Timeless Principles for Effective Leaders* (Grand Rapids: Zondervan, 2012), 32.

life, and ultimately the life of the church. Scott Allred, Worship Pastor of First Baptist Church, Jonesboro, Georgia, recalls that while serving at his first three churches, he never thought to pray for his pastor.²⁴⁵ The pastor should serve as the spiritual and personal mentor for the worship leader. He is God's representative in both the lives of his staff and the life of the church. It is therefore crucial that the worship leader establish a strong relationship with the pastor.²⁴⁶ This should be a new worship leader's first priority; maintaining the relationship should be a ministry-long objective.

Service and love

Without a genuine love for the congregation, leading them in worship has the potential to be ineffective. The worship leader's love for God will be evident in his preparation and love for his congregation, evident in his presentation. Tom Lane writes of the worship leader, "What we treasure and love the most is what we chase after."²⁴⁷ Does the congregation see a love for God and a love for others, or do they see a distracted and frustrated leader? Creating an atmosphere of love during the worship service does not begin and end on the platform. The worship leader's whole life of worship comes to fruition during the service. Moreover, this love, modeled for the congregation, will ignite a passion for taking God's love into the community.

Neil Wiseman cautions church leaders, "Some modern pastors seem willing to abandon the common touch with people. But it's a mistake to give up cultivating relationships by not loving

²⁴⁵ Scott Allred, "Balancing with Preaching Ministry" (lecture given at Liberty University, for WRSP 851, Lynchburg, Virginia, 12 March 2015).

²⁴⁶ Dan Reiland, *Shoulder to Shoulder: Strengthening Your Church by Supporting Your Pastor* (Nashville: Thomas Nelson, 2007), 75-76.

²⁴⁷ Tom Lane, *The Worship Band Book: Training and Empowering Your Worship Band* (Milwaukee: Hal Leonard, 2012), 12.

people, caring for them or knowing them."²⁴⁸ For the worship leader this can manifest itself through departmental focus. Commonly referred to as "silo ministry," this approach alienates the music leader from all but the people under his direct supervision. "A person inside a silo finds it impossible to see anything more than the limited world in which he or she operates."²⁴⁹ The worship leader should heed this advice and be vigilant in his effort to keep his heart focused on the entire church body.

Love, in ministry, is cyclical. It cannot be first in life and in ministry if it is not carefully sought. The worship leader is to create time for God and for others. Proper planning and organization skills make this possible. The willingness to learn about one's self and about others fosters communication and connection with his family, his staff, his team, and his congregation. He builds relationships based on the example of God and goes out of his way to meet and care for others based on the example of Jesus. It is the sum total of all these things that creates the desire in the heart of the worship leader to practice diligence in life in order to serve. In this way, "Love" is both dependent upon the first three principles, "Lists, "Learning," and "Lunch," and also the driving force behind them.

²⁴⁸ H. B. London and Neil B. Wiseman, *They Call Me Pastor: How to Love the One's You Lead* (Grand Rapids: Baker Books, 2000), 65.

²⁴⁹ Bonem and Patterson, *Leading from the Second Chair*, 73-74.

CHAPTER 6

LEADERSHIP DEVELOPMENT – THE FUTURE

Introduction

Scripture is adamant; love does not end; worship does not end. Moses commanded Joshua, "It is the LORD who goes before you. He will be with you; he will not leave you nor forsake you" (Deuteronomy 31). In Matthew 28:20a, Jesus tells his disciples, "And behold, I am with you always." In I Thessalonians 5:16-18, Paul proclaims, "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." God's unyielding desire for a relationship with man is the very thread that holds the entire story from Creation to Revelation together. The worship leader steps into this story when it is his time to serve and he continues the work in a long line of servants who came before him so that worship does not cease. It is his turn to not only continue the story, but to also help prepare others to carry it forward.

The Power of Legacy

Change

It is an unavoidable fact that ministry will change. Pastors and staff will come and go, musical styles will shift, even the ages and stages of life will affect the life of the worship leader. Bob Borroughs, longtime ministry servant and leader writes, "Leaders can no longer pretend that change is not going to happen... [they] must accept, and even embrace change if they are to impact

their people and their community.”²⁵⁰ Change is unsettling. It places man on the edge of the unknown, where the “faith or flight” reaction kicks in. However, a brief investigation will show not only that evidence of change has become a part of life, but also that change is biblical.

A survey of the Old Testament reveals various ways in which worship transformed. From the garden, to the desert, to the temple, and the synagogue, change is constant. But as D. A. Carson writes, “the most important and remarkable shift takes place with the coming of the Lord Jesus and the dawning of the new covenant He introduces.”²⁵¹ In fact, change is at the very core of the Christian life. Man does not accept Jesus and remain the same; rather he is changed through God's grace and the saving work of Jesus on the cross. Paul encourages this change in his letter to the Romans, he writes, “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Romans 12:2).

Change can happen on many levels. A new pastor or worship leader will undoubtedly bring a new vision to the ministry. Some changes may be so gradual that even the faithful attendee will not notice, where other variations may shake the very core of long standing traditions. Robert Webber states that one of the most significant changes in the gathering of God's people is through music.²⁵² It is important to remember that change does not have to be negative. In his book, *Music as Prayer: The Theology and Practice of Church Music*, Thomas H. Troeger likens change to learning a new piece of music. “Can you think of a piece of music that you did not like when you

²⁵⁰ Bob Burroughs, *What Think Ye? Essays for Twenty-first Century Leaders, Pastors, and Church Musicians* (Eugene: Resource Publications, 2012), 10.

²⁵¹ D.A Carson, Mark Ashton, R. Kent Hughes, Timothy Keller. *Worship by the Book* (Grand Rapids: Zondervan Publishing, 2002), 36.

²⁵² Robert Webber, *Planning Blended Worship: The Creative Mixture of Old & New* (Nashville: Abingdon Press, 1998), 64.

first sought to play or sing it, but now it is one of your favorites? ... If your teacher had not assigned it...that first reading would have been the last of it. But you set to work...now years later it is one of your old standbys, something you play or sing for the sheer joy of it.”²⁵³ Adjustment may be necessary, but change will still happen.

Understanding that change will take place, the worship leader needs to take steps to ensure that everything that happens occurs in the right time and in the right manner. The first step in implementing change is prayer. Dan Kimball suggests that leaders “make prayer and developing a prayer team [the] top two priorities.”²⁵⁴ Second, the worship leader will need to determine if it is the right time to make changes. Several factors might influence these decisions. The surrounding community or culture, changes in the identity of the congregation, or when ministry has become ineffective, all represent reasons for restructuring the service.²⁵⁵ Third, change must be implemented in a way that glorifies God. Change for the sake of change will rarely be effective. Worship must allow God to “break through the walls we have built around our worship... [and allow] God to enter our lives and give us direction and healing.”²⁵⁶ If worship does not allow room for God to be God, then the process for worship has overridden the purpose of worship.

Change affects not only the service, but also the leader. Not every change is for the better. One pastor shared, "I keep waiting for the 'next' season to be smooth. I'm coming to realize that this

²⁵³ Thomas H. Troegar, *Music as Prayer: The Theology and Practice of Church Music* (New York: Oxford University Press, 2013), 29.

²⁵⁴ Dan Kimball, *Emerging Worship: Creating Worship Gatherings for New Generations* (Grand Rapids: Zondervan, 2004), 64.

²⁵⁵ For a more thorough discussion of these shifts, see Franklin M. Seglar and Randall Bradley, *Christian Worship: Its Theology and Practice* (Nashville: Broadman Press, 1967), 287.

²⁵⁶ Robert Webber, *The New Worship Awakening: What's Old is New Again* (Peabody: Hendrickson Publishing, 1994), 32.

is not going to happen. I'm learning contentment in my current context."²⁵⁷ As the worship leader progresses through his ministry, he will encounter various stages where what he knows or what he has done in the past will not serve him in the present or in the future. Dr. Scott Allred describes in detail his first day on the job at his first church. He recalls sitting down at his desk on Monday morning and asking, "What do I do now?" He had no idea how to run a program, no idea how to lead a ministry. He knew how to stand before a crowd and sing praises to God, but that did not help when it came to leading a program.²⁵⁸ For Allred, something had to change and that change required learning to do something he did not know how to do.

Past-experiences will reveal amazing successes and striking failures. However, past success does not always lend itself to future success. Dr. Doran Bugg recalls that when he arrived at First Baptist Church in Dallas, Texas, as the new Worship Pastor, he brought with him several boxes of material from his previous church. He realized very quickly "that none of it was going to work in this new place."²⁵⁹ Even in the middle of a life of ministry, Bugg had to make a change. He had to pull from his experience but not rest on his past success.

A worship leader cannot serve forever. There may be several reasons: a call to a new church, a call to a new occupation, or the call to retirement. However, Frank Page and Lavon Gray see the most egregious of these reasons as aging out. They write, "Experienced worship pastors are being unceremoniously dumped and replaced with newer, trendier models. The implications of this

²⁵⁷ Bob Burns, et al. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IVP Books, 2013), 64.

²⁵⁸ Scott Allred, "Balancing with Preaching Ministry" Lecture given at Liberty University, Lynchburg, Virginia, 12 March 2015.

²⁵⁹ Dr. Doran Bugg, "Worship Techniques" Lecture given at Liberty University, Lynchburg, Virginia, 16 June 2015.

attitude have placed the lifelong calling as worship pastor in peril."²⁶⁰ The call to serve is not a guarantee that a place to serve will always be available. The best that the worship leader can do is plan ahead so that change does not derail his ministry, but helps to further the gospel and bring glory to God.

Mentoring

"The worship leader must be skilled to teach both on stage and off," writes Matt Boswell.²⁶¹ The Apostle Paul was an incredible church leader; however, he still found time to make sure that others also knew how to lead. In 2 Timothy 2:2, Paul tells Timothy that he should take what he has learned and "entrust it to faithful men who will be able to teach others also." Like Timothy, a worship leader has the responsibility to teach his team through mentoring. Allowing high school students to lead a youth band, or an intern to plan a service will teach them how to do the job and serve others.

Leaders who mentor are providing for the future in a positive way by guiding work experiences, placing trust in a person, or offering a timely piece of advice. As worship leaders, it is our mandate, through Scripture, to develop "a generation of leaders who will develop the next generation of leaders."²⁶² The words of Asaph in Psalm 78: 1-4 encourage this building of legacy, "Give ear, O my people, to my teaching; incline your ears to the words of my mouth! I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known,

²⁶⁰ Frank Page & L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*. (Birmingham: New Hope Publishers, 2014), 141.

²⁶¹ Matt Boswell, "Qualifications of a Worship Leader," *Doxology and Theology*, 23.

²⁶² John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013), 128.

that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.”

According to John Maxwell, "Leaving a successor is the last great gift a leader can give an organization."²⁶³ This is the pinnacle a leadership.

Worship leaders also need mentors. As the leader of the Israelites, serving under the commands and in obedience to the commands of God, Moses does not seem like the type of leader to need counsel. However, scripture records this opinion differently. Moses served his people from sun up to sun down. After observing this, Jethro told Moses, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself." Moreover, Jethro encouraged Moses to select from the people able, God-fearing men to assist Moses in his duties. Moses heeded his father-in-law's instruction and "chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves" (Exodus 18:13-25). The role of leader does not preclude one from gaining knowledge from those who have more experience. Worship leaders "set the tone for those who follow."²⁶⁴ He must set the example for humility in service by allowing others to pour into his life just as he pours into the lives of others.

²⁶³ Maxwell, *How Successful People Lead*, 139.

²⁶⁴ Maxwell, *How Successful People Lead*, 114.

Legacy

Providing for a ministry in expectation of departure ensures that a worship leader's legacy will be one of worship and service. Scripture tells the story of many great figures whose lives have become great legacies. Isaiah's response to God, "Here am I, send me," (Isaiah 6:8) and Stephen's refusal to deny Jesus as Lord, (Acts 6:8-7) stand as testimonies of those whom man should emulate in both life and ministry. Following the works and words of those who honored God with their lives pays tribute to both the man who served and God himself.

Robert Morgan writes of Jesus, "He was a master delegator, and He devoted much of His time to preparing a handful of people to take over His work, and through them continue His cause."²⁶⁵ In John 14:12, Jesus tells His disciples, "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father." Morgan reminds us that the only thing "Jesus could not delegate was His death on the cross."²⁶⁶ Jesus' love is the ultimate legacy.

The Power of Legacy in Action

Personal legacy

Leaving a legacy is the example of Scripture and requires diligence in planning. From the first day of ministry, the worship leader needs to know where he is going and have an idea about how he plans to get there. However, survey participants do not answer in an overwhelming manner when asked about legacy. While the majority do believe that leaving someone to carry the vision is

²⁶⁵ Robert Morgan, *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York: Howard Books, 2015), 153.

²⁶⁶ Morgan, *Mastering Life*, 154.

important, the importance of personal legacy only rates average for the group. Some who chose "someone to carry the vision," indicate no importance in their legacy. This leads this author to believe that worship leaders lack understanding in the area of legacy and that its role in ministry is undervalued.

The worship leader needs a plan for life. Daily and short term organization will only keep life on its current path and allow his ministry to maintain existence. In order to grow, the worship leader needs to look to the future and needs to consider the following questions: 1. What is the plan for my cumulative life's work? While it is easy to quote scripture, the worship leader must address a realistic plan of achievement. 2. How do I get there? Once he has determined where to go, what are the steps to get there? Placing this overarching life plan on a time line may help. Consider this life-plan for a young graduate still trying to map put his goals and his path. (Fig. 6.1)

	Life Plan 2016					
	22	26	30	30-65	65	
Goals	Graduate from college	Be well established in a full time position	Begin looking for teaching positions	Teach	Retire from full time teaching	Serve in churches that need assistance
	Find first full time position	Complete Master's. Begin Doctorate	Complete School	Possibly serve a part time church		
Benefits	Ability to gain employment	Needed to pursue teaching goal Stronger worship leader				
Obstacles	Money	Time & Money Family				
Solutions	Part time church Scholarships	Proper planning Open about life goals with spouse				

Fig. 6.1 Sample Life-Plan

Hans Finzel, in his book, *Empowered Leaders*, encourages the leader to "begin with the end in mind."²⁶⁷ As previously discussed, change will come. Without a clear goal in mind the worship leader will not successfully navigate the changes that take place around him. He may struggle to lead his team and his church. Learning to establish and analyze goals will help plan for any contingency. Charting a course through change requires vision. John Maxwell refers to this as "The Law of Navigation." The worship leader must be able to see not only what is immediately ahead, but also what is on the horizon. He must see paths to success and obstacles to avoid. He must understand all that will need to take place to get from point A to point B while taking into account his people and his resources. Maxwell uses "PLAN AHEAD" as an acrostic to represent the basic order of planning for a navigational leader. "**P**redetermine a course of action, **L**ay out your goals, **A**adjust your priorities, **N**otify key personnel, **A**llow time for acceptance, **H**ead into action, **E**xpect problems, **A**lways point to successes, **D**aily review your plan."²⁶⁸ For the worship leader, planning for life is planning for ministry.

Ministry Legacy

Teaching others to lead in order to continue the proliferation of the gospel is vital. Without future leaders who will carry the vision? Laurent Daloz puts it this way, "We are the leaders of the present and the mentors of the future... we can either spin out our lives in our swivel chairs until retirement or we can affirm our place in the stream of generations and accept responsibility for the

²⁶⁷ Hans Finzel, *Empowered Leaders: The Ten Principles of Christian Leadership* (Nashville: Word Publishing, 1998), 166.

²⁶⁸ Maxwell, *The 21 Irrefutable Laws*, 43.

care of those who will follow us."²⁶⁹ Mentoring others allows the worship leader to “step into the stream” and continue the heritage of leadership.

Mentoring benefits the worship leader, the student, and the ministry. For example, using 'Monday' from the organizational chart (Fig. 4.1) in Chapter 4, the worship leader's day contains three hours designated for long range planning and looks like this: (Fig. 6.2)

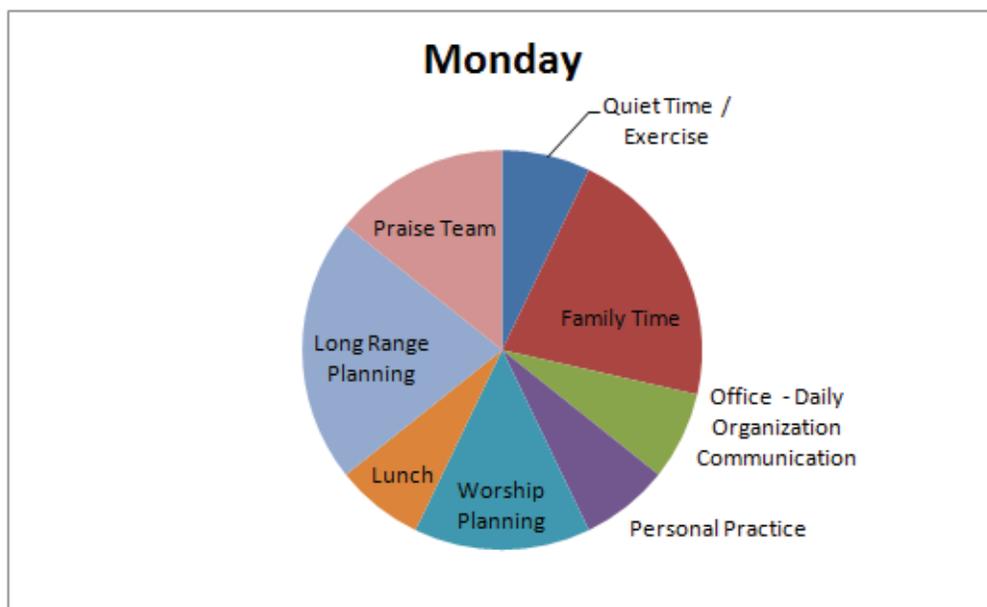


Fig. 6.2 Monday from Sample Daily Schedule (see Fig. 4.2)

By delegating some of the long-range planning, such as researching songs, graphics, or other services, he frees his time to spend connecting with students at local schools or working with a young leader who could potentially lead the praise team. He can receive updates on delegated tasks

²⁶⁹ Laurent A. Daloz, "Pointing the Way Through the Fire: Mentorship, Transformation, and Institutions," *Religion and Intellectual Life*, 82.

via email or during a long-range planning meeting. With proper mentoring and delegation, his new “Monday” might look something like this: (Fig. 6.2)

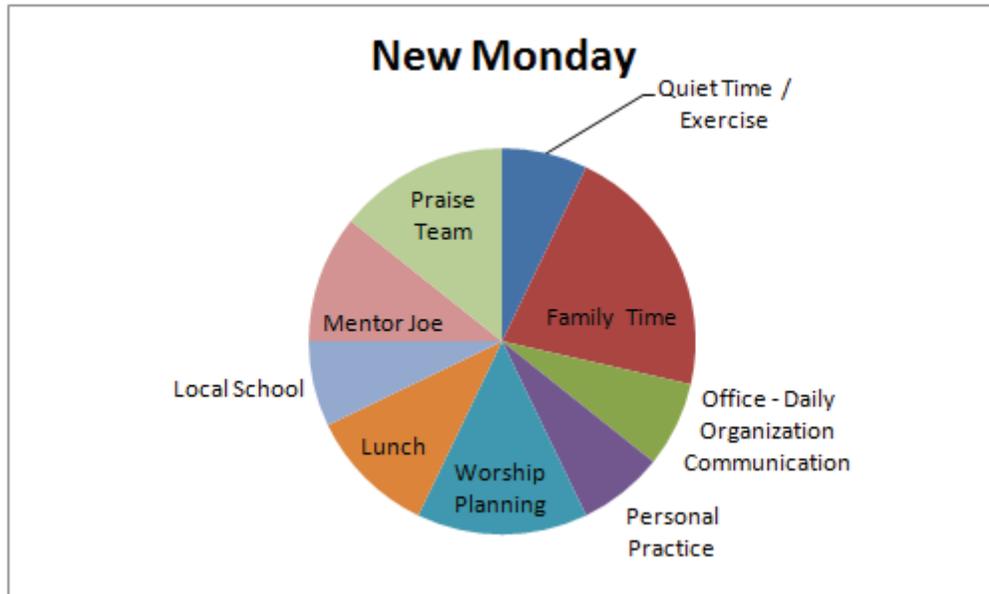


Fig. 6.3 Monday After Delegation

In the future, by working with “Joe,” to work with the praise band or other ensembles, the worship leader may free up time to begin course work or spend more time with his family.

Service Legacy

Preparing the way for others to lead is the highest level of growth for a successful leader. In *How Successful People Lead*, Maxwell describes leadership in five levels. The fifth level, "The Pinnacle," describes a person who is looking forward, past his own time of being in charge. He writes, "Level five leaders are measured by the caliber of leaders they develop, not by the caliber

of their own leadership."²⁷⁰ Mentoring develops future leaders. Worship leaders will not serve forever. Either by life choices, church decisions, or simply growing old, the worship leader will move on. Rick Kirkpatrick puts it this way, "We should all plan on replacing ourselves eventually."²⁷¹ In order to accomplish this, the worship leader will need a plan of succession.

Succession depends on circumstances. However, planning for succession as a matter of ministry continuity ensures at least the foundation for success. Warren Bird reports on several models of succession that exist in ministry.²⁷² (Fig. 6.4)

Plan	Characteristics
Family Plan	Lead pastor passes ministry to child or relative
Denominational Plan	Leadership outside of the church determines succession
Process-Only Plan	Leader sets plan in motion and moves on
Intentional Overlap Plan	Incoming leader serves alongside outgoing leader for specified time
No Plan	Leaders come and go as needed with no plan for transition

Fig. 6.4 Models of Succession

While no one plan is perfect for every situation, the need for a plan still exists. For the worship leader, the process-only plan is possibly the most widely utilized. This allows the outgoing leader to plan for his exit and prepare his people for the new leader. The new leader is then able to begin his leadership without confusion over whose direction to follow. Bird cautions the new leader to take his time bringing about new ideas. Change that comes too quickly may impede success.

²⁷⁰ Maxwell, *How Successful People Lead*, 129.

²⁷¹ Rich Kilpatrick, *The Six Hats of the Worship Leader* (Rich Kilpatrick, 2014), 27.

²⁷² Warren Bird, "Putting the Success in Succession: Prominent Pastors Go Public with How to Wisely Pass the Leadership Baton," *Christianity Today* (November 2014), 50-53.

When the time comes to move one, Bradley states it best, "Leave effectively."²⁷³ Leaving effectively requires planning. Proper notification to the church allows them to begin looking for a new leader. Preparation for the new leader also helps transitions. Things like leaving a list of popular congregational songs and anthems, preparing the choir to be ready for several weeks, even the cleaning and organization of ministry materials and equipment sets the new leader up for initial success as he transitions into a new church, new town, and new phase of ministry.²⁷⁴ The desire to leave a ministry dependent upon one's self is strong; however, it is not in the best interest of the outgoing leader or the ministry. John Dickson writes, "I have come to believe that achievement and status alone are not where true inspiration is found. It is when our heroes are humble that they most inspire."²⁷⁵ Lead all the way to the end in a humble manner; even in transition, always focus on moving the ministry into the future.

Conclusion

The empowerment of others begins with the empowerment of self. Church members cannot stand and say, "Here am I, Send Me," if they do not know God's voice. They will not know His voice if those entrusted to provide opportunities to encourage interaction with God falter in their duty. The many roles of the worship leader exist, but none so important as creating time and space for the individual to meet with God, one-on-one, or in community through gathered worship services.

²⁷³ C. Randall Bradley, *From Prelude to Postlude: Music Ministry's Other Six Days* (St. Louis: Morning Star Music Publishers, 2004), 268.

²⁷⁴ Bradley, *From Postlude to Prelude*, 268-270.

²⁷⁵ John Dickson, *Humilitas: A Lost Key to Life, Love, and Leadership* (Grand Rapids: Zondervan, 2011), 152.

This responsibility requires all that the worship leader is, every skill he has, and every role he serves. By implementing these five basic principles, The Power of Lists, The Power of Learning, The Power of Lunch, The Power of Love, and the Power of Legacy, he will begin with a strong foundation, regardless of age, stage in ministry, church size, or education. Leadership in conjunction with any one of these elements may look different, but the fact remains that the worship leader will have to be organized, educated, and connected. He will have to build relationships that reflect God's love, and leave a lasting legacy. These five principles are not only supported in literature, but also demanded in Scripture. An empowered worship leader will serve both God and man to the fullest, pressing "on towards the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14).

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INSTITUTIONAL REVIEW BOARD

December 3, 2015

Stacey N. Brown
IRB Exemption 2368.120315: Worship and Leadership in the Local Church

Dear Stacey,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

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