

LIBERTY UNIVERSITY SCHOOL OF MUSIC

THE QUALITIES OF THE WORSHIP LEADER PERCEIVED TO ENGAGE OTHERS
TO SERVE IN WORSHIP MINISTRY

A THESIS PROJECT SUBMITTED TO
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DOCTOR OF WORSHIP STUDIES

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LIBERTY UNIVERSITY SCHOOL OF MUSIC

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THE DOCTOR OF WORSHIP STUDIES THESIS PROJECT

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The person serving in the role of the worship leader represents one of the primary positions of leadership within the Church. In the corporate worship setting, the worship leader is entrusted with the responsibility of fostering an atmosphere that is conducive to active participation, but may lack the proper skills needed to accomplish this task. This thesis project proposes that the worship leader must demonstrate the essential qualities necessary to engage others to serve in the worship ministry. This project will focus on four specific qualities that are crucial in this process: character, capability, commitment and chemistry. Through the examination of biblical examples and godly characters, discoveries can be gleaned and modeled for the worship leader serving in today's culture. The relationship that is formulated between the worship leader and the ministry participants is one that requires interpersonal skills on a genuine level. This qualitative research performed in conjunction with interviews of current ministry participants and worship leaders serving in other churches, will be conducted to determine the significance that this truth has upon his/her participation. The results of these findings will include a step-by-step practical approach for implementing these qualities that should assist the worship leader in a clearer understanding of his/her impact on the lives of those serving in the worship ministry and the corporate body of the Church.

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CHAPTER I

Introduction

In the corporate worship setting, the role of the worship leader must oversee numerous responsibilities that will impact the service in a variety of ways. Due to the complexity of these tasks, the worship leader can easily become distracted from the primary purpose to which he/she has been called to carry forth. The person serving in the role of the worship leader represents one of the primary positions of leadership within the Church and is entrusted with the responsibility of fostering an atmosphere that is conducive to active participation. This thesis project proposes that the worship leader must demonstrate the essential qualities necessary to engage others to serve in the worship ministry. Four specific qualities that will be examined: character, capability, commitment, and chemistry. There are many reliable resources explaining the diverse nature often associated with the position of the worship leader, as well as the characteristics that are essential for the person serving in this capacity. However, this study will provide insight into the connection between the diversity of the position and the essential characteristics of the worship leader, producing a positive worship environment personally and corporately. J. Oswald Sanders suggests that “Spiritual leadership blends natural and spiritual qualities...The personality of the spiritual leader influences others because it is penetrated, saturated, and empowered by the Holy Spirit. As the leader gives control of his life to the Spirit, the Spirit’s power flows through him to others.”¹

¹ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*. (Chicago, IL: Moody Publishers, 2007), 28.

Leadership comprises many different levels and influences others in ways that often are not obvious to us. The overall ministry of the Church, is impacted by those serving on every level of leadership, particularly, as it pertains to the area of worship. The worship leader stands in a very visible place that touches others in intangible ways. Through the means of leading musically, there is an emotional and spiritual connection that occurs between the leader and the worshiper. Henry and Richard Blackaby say, “It is the Holy Spirit who equips people to lead others. It is the Holy Spirit who guides leaders and authenticates their leadership before people. It is, therefore, essential that leaders cultivate a deeply personal and vibrant relationship with God as they strive to become the kind of leader God wants them to become.”²

The role of the worship leader in our culture today, brings with it a vast array of titles and areas of influence that are often associated with this position. A worship leader may also be regarded as a performer or an artist, as well as the title of a “Rock Star.” The term “worship leader” has evolved in such a way through the years from a former time when terms such as “Song Leader” were used. Stephen Miller states: “If Sunday morning songs are the church’s only worship experience all week, there is no wonder that we have placed such a hard emphasis on having the best, most gifted song leader. But such a focus on music and the music leader is often at the detriment to the myriad other aspects of worship, both personal and corporate.”³ Miller goes on to add, “Songs are only a piece of corporate worship, but true worship leaders effectively use those songs in concert with a

² Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda*. (Nashville, TN: Broadman & Holman Publishers, 2001), 285.

³ Stephen Miller, *Worship leaders: We Are Not Rock Stars*. (Chicago, IL: Moody Publishers, 2013), 25.

lifestyle of worship, as tools to accomplish Christ’s pastoral purposes in the lives of the people they are leading.”⁴

This last statement by Miller adequately captures the image of the worship leader. Individuals serving in this leadership position must be able to intentionally minister through lifestyle worship while fostering a relationship with the congregation through the vehicle of music. Worship leaders have the opportunity to capture the essence of worship as they facilitate the powerful effect of music through lyrics that often express the thoughts, emotions, and praise of those who may not be able to articulate for themselves. Andy Park states: “Through our music, we invite God’s rule and reign to break into our human sphere—physically, spiritually and emotionally. Worship leaders have the privilege of being a fulcrum on which the door to the kingdom of God can open.”⁵

As research suggests, we are beginning to see a direct correlation between the individuals serving in the role of the worship leader in conjunction with the people in the congregation. The skills of leadership, musicianship, and biblical training all play a significant part in this development. But in addition to these traits, exist the unique qualities of the personality that enable others to follow his/her leadership. This in turn, will also foster the necessary qualities that are essential within the congregation. These qualities include: willingness, availability, capability, and calling.

Bob Kauflin has stated the significance of this valuable concept within the framework of the local Church. “Nothing compares with leading worship in my local

⁴ Ibid.

⁵ Andy Park, *To Know You More: Cultivating the Heart of the Worship leader*. (Downer’s Grove, IL: Intervarsity Press, 2002), 78.

church...the Christians I'm joined with day by day, week by week, year by year. And gathering together with them should be one of the highlights, if not *the* highlight, of my week.”⁶ He also adds, “On Sundays God wants us to do more than sing songs together and have wonderful worship experiences. He wants to knit the fabric of our lives together.”⁷

When this type of environment begins to be cultivated within the Church body, the congregants often experience the freedom to share their gifts within the ministry. As individuals become actively involved, this often serves as a motivational factor for others to follow suit. Tim Sharp says, “Collaboration is a concept that is willingly and optimistically proactive...Collaboration accepts personal strengths and weaknesses, offering both areas to an activity that borders on the divine, because collaboration is working with another individual, ensemble, or organization to *create* something.”⁸ In essence, ministry thrives in and through the lives of those who are faithfully following God’s call within the body of Christ. Relationships are built and nurtured as a result of serving together. Ultimately, this process impacts the larger scope of the Church.

The worship leader must develop the ability to inspire others to accept the challenge of becoming ministry participants. Charlotte Kroeker says, “as choir and congregation-as-choir begin to reach their maturity musically and spiritually, they create community...Music sung in community is powerful for sensing needs and motivating singers to fill them, making servants of the singers to a world in need of love and care.

⁶ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God*. (Wheaton, IL: Crossway, 2008), 126.

⁷ Ibid.

⁸ Tim Sharp, *Collaboration in the Ensemble Arts: Working and Playing Well with Others*. (Chicago, IL: GIA Publications, Inc., 2014), 11.

Thus, the mission of the church is accomplished.”⁹

The Bible reveals evidence of godly leadership through biblical characters that demonstrates a pattern for the worship leader serving in the Church today. In the book of Exodus, we find the story of the leadership of Moses. Vernon Whaley says, “God revealed His plan to save the nation of Israel—using *Moses*...Go! Bring my people, the Israelites, out...After you lead the people out of Egypt, all of you will worship me on this mountain.”¹⁰ This reference points us in the direction of leading our people to worship God.

Scripture also shows us how Joshua became Moses’ successor and fully surrendered His leadership to God. Whaley adds, “When God commanded Joshua to lead the Israelites across the Jordan River into the promised land—to become a kingdom of priests who would *minister* to the Lord through worship—Joshua obeyed without hesitation.”¹¹

One of the most descriptive pictures of worship is found in the book of Psalms, composed by David, who was often referred to as a “man after God’s own heart.” Whaley also adds that David “palpably testified of God’s sovereignty (Ps. 99), blessing and forgiveness (Ps. 65), healing (Ps. 3), and love (Ps. 23). He schools us in the fear of God (Ps 34). Above all, David teaches us to worship.”¹²

⁹ Charlotte Kroeker, “The Church Choral Director: Leader of the Sacred, the Good, the Beautiful,” *Choral Journal* 56, no. 11 (June/July 2016): 6-16, accessed July 4, 2018.

¹⁰ Vernon M. Whaley, *Called To Worship: The Biblical Foundations of Our Response to God’s Call*. (Nashville, TN: Thomas Nelson, Inc., 2009), 58.

¹¹ *Ibid*, 85.

¹² *Ibid*, 154-155.

Finally, within the pages of the New Testament, we see the witness of Jesus Christ, Himself, serving as our ultimate worship leader. Ron Mann states: “There is a constant thread wherever true worship is taking place: it is the role of the living Christ in the midst of His people, leading their worship.”¹³ And Christ states within Hebrews 2:12, “I will proclaim Your name to my brethren, in the midst of the congregation I will sing Your praise.”

As clearly witnessed throughout scripture, God has intentionally mandated the purposeful role of the worship leader: to worship Him personally and corporately. The leadership of these biblical characters always displayed the importance of allowing God to receive the glory in every area of their lives and to lead their people in this same way. Just as these leaders demonstrated a worship lifestyle, those who are serving in leadership today are to follow their example. These men serve as the forefathers of our faith and have laid the foundation upon which the Church is to remain actively pursuing. David Peterson says, “Ministry exercised in love amongst the people of God is a sign of the Spirit’s transforming power already at work in those who believe. Ministry exercised for the building up of the body of Christ is a significant way of worshipping and glorifying God.”¹⁴

Problem Statement

Many worship pastors experience frustration due to a lack of congregant involvement in the worship ministry. However, it is possible that the worship pastor may demonstrate a lack of specific personal qualities that could promote engagement.

¹³ Ron Man, *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship*. (Eugene, OR: Wipf & Stock Publishers, 2007), 70.

¹⁴ David Peterson, *Engaging With God: A Biblical Theology Of Worship*. (Downers Grove, IL: InterVarsity Press, 1992), 220.

Music programs will vary within Churches but they often include choirs, praise teams, instrumentalists, technical teams, etc. Regardless of a Church's size, all of these ministry groups require a number of congregants to actively participate in order for them to function effectively. Ministry participants must often manage their time among their many responsibilities that include their families, work, location, etc., according to the time constraints of their culture. Another contributing factor according to Frank Page and Lavon Gray is: "Far too many church members have become church shoppers... The issue can concern worship and music, relationships, teaching, or any number of other things. The pattern is the same, however—people feel free to leave one congregation for another for virtually any reason, or no reason at all."¹⁵

As mentioned above, the worship leader may possibly be perceived as one who is unskilled, disengaged or even ungodly. Each of these qualities can become a deterrent or barrier to congregants who may otherwise be interested in participating in one or more areas of the worship ministry. Therefore, it is of utmost importance that the worship leader must become aware of any problems that may currently exist between him/her and the congregation. Page and Gray add, "Worship pastors must focus on pastoral care, missions, and discipleship. As part of a shared ministry model, multigenerational teams must be developed to reflect the composition of our congregations, and worship pastors must be intentional in mentoring and fostering relationships that transcend generational boundaries."¹⁶

¹⁵ Frank S. Page and L. Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*. (Birmingham, AL: New Hope Publishers, 2014), 38-39.

¹⁶ Ibid, 156.

Today's worship leader must make a candid assessment of the current culture of his/her Church environment in order to adequately address the needs of the worship ministry and move forward successfully.

Purpose Statement

The purpose of this qualitative study is to examine the role of the worship leader in terms of relational development with the congregation in an effort to promote congregant engagement. One of the strategic ways in which the worship leader serves the congregation is that of a shepherd. A leader facilitates this role when he/she relates to the ministry participants as a counselor, who must first establish relationships in order to provide helpful and meaningful advice. John C. Maxwell states, "Every person needs to improve and needs someone to come alongside them to help them improve. As a leader, it is your responsibility and your privilege to be the person who helps them get better. That often begins with a candid conversation."¹⁷ Maxwell also adds, "One of the secrets of being candid is to think, speak, and act in terms of who the person has the potential to become and to think about how you can help them to reach it."¹⁸

Another important aspect of shepherding is the incorporation of visitation of ministry participants. Since the entire premise of this thesis project focuses on the relationship that exists between the worship leader and those participating in the worship ministry, this should not be overlooked. Maxwell adds, "When you invest time and effort to get to know people and build good relationships, it actually pays off with greater energy once the relationships are built. And in that kind of positive, energetic

¹⁷ John C. Maxwell, *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential*. (New York, NY: Center Street, 2011), 112.

¹⁸ Ibid, 113.

environment, people are willing to give their best because they know the leader wants the best for them.”¹⁹

The worship leader must serve as a mentor to his/her team members as an extension of discipleship. This principle of mentorship was modeled by Christ as He demonstrated it consistently to His disciples. By definition, a mentor pours one’s lifelong principles into others. Reggie McNeal suggests, “This process of an intentional learning community is exactly what Jesus established with the first apostles. The leaders of the movement were trained to share and discuss what they had encountered together. Jesus performed the role of learning coach during the early days. The Spirit took up this role in the book of Acts.”²⁰

In order for mentorship to occur, contact must be maintained on a regular basis by the worship leader with the ministry team participants. Opportunities for personal contact may take place before and following rehearsals. It is also essential to know the most reliable sources of communication for others.

The worship leader is afforded one of the most valuable and unique opportunities to extend friendship to all team members. At the heart of every worship team there lies a bond of friendship that is pivotal to the strength and structure of this ministry. Kauflin adds, “These weren’t just church musicians and tech personnel; these were dear friends. We were bound together through the Savior and were committed to serving his

¹⁹ Ibid, 88.

²⁰ Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. (San Francisco, CA: Jossey-Bass, 2011), 131.

church...It's the fruit of experiencing God's grace together and watching him work through us to glorify the Savior."²¹

Significance of the Study

The significance of this study's focus should be of interest to Church leadership and congregants. Music, in particular, has the capacity to minister to people, often in ways more significantly than the spoken word. Andrew Roby says, "The texts and meanings those musical expressions carry will shape and form us in our theology and faith more powerfully than other kinds of content we employ."²² The pastor articulates his message with passion and personal emphasis, allowing the congregation to connect with him through his delivery. In the same way, the worship leader relates to others, both musically and emotionally. Therefore, he/she must possess the qualities necessary that will facilitate this process. Maxwell adds, "Most of what an organization possesses goes down in value. Facilities deteriorate. Equipment becomes out of date. Supplies get used up. What asset has the greatest potential for actually going up in value? People! But only if they are valued, challenged, and developed by someone capable of investing in them and helping them grow."²³

This research project will help to provide a very practical approach in worship ministry. As stated by Maxwell, the leadership skills of the worship leader can make the difference by providing the catalyst necessary for encouraging others to make an investment with their gifts in the Church. People become motivated and attracted to

²¹ Kauflin, 239.

²² Andrew Roby, "Worshipful Singing: Four Roles of Song in Worship." *The Choral Journal* 57, no. 3 (October 2016): 58-66, accessed July 4, 2018.

²³ Maxwell, 172.

others who possess the ability to lead. “Everything rises and falls on leadership... You cannot overinvest in people. Every time you increase the ability of a person in the organization, you increase the ability to fulfill the vision. Everything gets better when good leaders are leading the organization and creating a positive, productive work environment.”²⁴ Through this study, the gift of leadership will prove to make a significant contribution to the overall discipline of worship ministry within the Church.

This project will also aid the worship leader pedagogically by revealing how the qualities that constitute his/her leadership will invariably have a direct correlation upon the engagement of others into the worship ministry. Maxwell says, “This practice of identifying and developing people compounds the positives of their organization, because bringing out the best in a person is often a catalyst for bringing out the best in the team. Developing one person for leadership and success lays the foundation for developing others for success.”²⁵ Hence, the person of the worship leader and the participants are directly related as one entity. These two factors are integrally intertwined and play a tremendous role in the life of the Church, the entire scope of ministry, and on the lives of everyone in the corporate body. The results of this study can provide evidence for personal growth, ministry assessment and future study.

Statement of the Research Questions

There are many areas of responsibility that fall under the scope of leadership for the worship leader. Therefore, there are questions to be answered regarding an effective worship leader who is given oversight of the worship services.

²⁴ Ibid, 173.

²⁵ Ibid, 181.

The following research questions will be answered in this study:

RQ1: What are the qualities of the worship leader that can engage congregants to effectively serve in the local church worship ministry?

RQ2: In what ways can the lack of character, capability, commitment, or chemistry be developed by the worship leader?

RQ3: What are the motivating factors that influence congregants to serve in the local church worship ministry?

In an effort to answer the primary research questions, this study will examine the key qualities that are necessary for infiltration into the existing leadership ministry of the worship leader. Further, the study will gather information received from a variety of interviews with ministry participants to also be considered for evaluation and implementation.

At the heart of this study will be the informed perspective of leadership for the worshiper leader and the ministry participants serving within the local Church. These factors will be given consideration as to their impact and integration into the overall worship ministry. Page and Gray state: “In many churches, up to 20 percent of a congregation can be directly involved with the worship ministry...These relationships are real and must not be approached flippantly. Church leaders must understand the significance of these relational ties.”²⁶

When giving consideration to the problems facing the worship leader in engaging others, issues could possibly stem from leadership deficiencies in the worship leader, or a lack of interest in participation from others in the congregation, or even both. As previously stated by Page and Gray, relationships are at the core of ministry. Maxwell

²⁶ Page and Gray, 146.

similarly emphasizes the importance of this same essential truth: “You can care for people without leading them, but you cannot lead them effectively...without caring for them.”²⁷ Just as the leadership of the pastor is central to the overall ministry of the Church, in similar fashion the worship leader is essential to the corporate worship experience.

Statement of the Hypothesis

The following are the working hypotheses statements:

H1: The qualities of the worship leader that can engage congregants to effectively serve in the local church worship ministry are character, capability, commitment, and chemistry.

H2: The lack of character, capability, commitment, or chemistry can be developed by the worship leader in terms of education, mentorship, modeling, and discipleship.

H3: The motivating factors that influence congregants to serve in the local church worship ministry include community, service, and opportunity.

Possible answers to the primary research question, “What are the qualities of the worship leader that can engage congregants to effectively serve in the local church worship ministry?” include the idea that the worship leader must exhibit some level of expertise in his/her ability to lead others in specific areas of ministry. Maxwell addresses this issue by stating, “You will find that leadership makes the difference. Any endeavor you can undertake that involves other people will live or die depending on the

²⁷ John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level*. (New York, NY: Center Street, 2013), 52.

leadership.”²⁸ Maxwell further explains several key factors that are crucial to a leader, “As you work to build your organization, remember this: Personnel determine the potential of the organization. Relationships determine the morale of the organization. Structure determines the size of the organization. Vision determines the direction of the organization. Leadership determines the success of the organization.”²⁹

When considering the second research question, “In what ways can the lack of character, capability, commitment, or chemistry be developed by the worship leader?” includes the issue of lacking the necessary skills to build a positive ministry environment. Maxwell addresses this issue by stating, “You can’t give what you do not possess. What do you have to give others? Can you teach skills? Can you give opportunities? Can you give insight and perspective gained through experience? None of these things comes without a price.”³⁰ Working and building a solid worship ministry requires a solid foundation upon which to move it forward. Far too often the worship leader is not adequately equipped spiritually, philosophically, theoretically, educationally, or biblically to face the challenges that are encountered in the ministry. John Witvliet suggests, “Planning worship requires more than good intentions. It requires cultivating certain skills. It is enriched immensely by studying Scripture, reading books and journals, taking courses, and attending conferences.”³¹

²⁸ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You*. (Nashville, TN: Thomas Nelson, 2007), 267.

²⁹ Ibid.

³⁰ Ibid, 54.

³¹ John D. Witvliet, “So You’ve Been Asked to Plan Worship” *Calvin Institute of Christian Worship for the Study and Renewal of Worship*, November 17, 2014, accessed July 4, 2018.

The significance of the third research question, “What are the motivating factors that influence congregants to serve in the local Church worship ministry?” focuses on the impact that is made on the person serving in this leadership role, as well as the benefits that influence the lives and the body of believers. Therefore, this investigation is two-fold with regard to its intent and purpose. Witvliet emphasizes, “The church is the most leadership-intensive enterprise in society...Positional leadership often doesn’t work in volunteer organizations. There is no leverage...But in voluntary organizations the thing that works is leadership in its purest form: influence.”³² This concept is further explained by Psychologist Harry A. Overstreet as he observed, “The very essence of all power to influence lies in getting the other person to participate. Followers in voluntary organizations cannot be forced to get on board. If the leader has no influence with them, then they won’t follow.”³³

Through a continued effort of investigative research alongside the personal interviews of current ministry participants, there is a high probability that the results will provide further supporting evidence for these hypotheses statements. It is with this intention in mind to determine if this shall indeed prove to be the case.

Definition of Terms

Character qualities: “We have described our Lord when we group together the qualities of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-

³² Ibid, 18-19.

³³ Ibid, 19.

control. Since the Spirit indwells believers, these are the qualities that emerge as we abide in the vine.”³⁴

Discipleship: “Discipleship means personal, passionate devotion to a Person—our Lord Jesus Christ.”³⁵

Spiritual Leadership: “Spiritual leadership is moving people on to God’s agenda.”³⁶

Worship Leader: “In the phrase *a complete worship leader*, I am referring to the congruity that is required in worship leading. This consists of four elements: theology, discipleship, artistry, and leadership. Effective worship leading brings together these elements.”³⁷

Worship Ministry: “When we gather every Sunday, a goal of congregational worship should be participation...Not all of us have the same gifts. But all of us do have the same obligation to *use* our gifts in conjunction with the rest of the body of Christ.”³⁸

Worship Teams: “It’s a team of servants whose goal is to bless and encourage the entire church. It’s a spiritual task force that has the job of bringing the people before their Father and Creator in worship. It all begins with inviting people to be part of a team.”³⁹

³⁴ Greg Ogden, *Discipleship Essentials: A Guide To Building Your Life In Christ*. (Downers Grove, IL: InterVarsity Press, 2007), 135.

³⁵ Oswald Chambers, *My Utmost For His Highest*. (Grand Rapids, MI: Discovery House, 1992), July 2.

³⁶ Blackaby and Blackaby, 29.

³⁷ Kevin Navarro, *The Complete Worship Leader*. (Grand Rapids, MI: Baker Books, 2001), 14.

³⁸ *Ibid*, 145, 148.

³⁹ Park, 97.

Chapter Summary

This author will set out to prove that there is a distinct correlation between the effectiveness of the worship leader and ministry participation. Therefore, the worship leader must be trained and grounded theologically, musically, and relationally. In order to facilitate the congregants to become actively involved in the worship ministry, the worship leader must also exhibit a life style that reflects a worshipful heart. McNeal states: “The leader’s school for these heart issues is his or her own life. The curriculum includes experience, observation, and participation...The ultimate test of spiritual leadership, then, centers on its own heart matters.”⁴⁰

The worship leader must also become equipped in fulfilling the roles of a shepherd, counselor, and mentor so that relationships can be fostered within the ministry teams. Due to the importance of the development in this leadership process, it will help to build confidence and faithful support among all ministry participants currently serving in the Church.

⁴⁰ McNeal, 188.

CHAPTER II

Literature Review

The individual serving in the role as the worship leader has the unique opportunity to profoundly model and facilitate participation in congregational worship. Worship leaders must become educated in a variety of areas pertaining to worship and leadership. The following literature review will focus on a specific selection of resources due to the vast array of current literature available on worship and the many perspectives of leadership.

This chapter will examine biblical examples and godly characters as well as scholarly texts in an effort to support the premise that the qualities of the worship leader are directly related to ministry participation. Current research has revealed that previous studies have focused on the diverse roles and characteristics of the worship leader, but none on engaging others in becoming participants in worship ministry. Universally, research also indicates that the role of the worship leader is a multi-faceted position.

The purpose of this literature review is to provide the reader with an overview of the strategic role that the worship leader provides in the lives of the worship ministry participants. This review will also demonstrate the need for documenting a practical approach for the implementation of the qualities that are foundational in worship leadership.

Oswald Chambers says, “It takes a tremendous amount of discipline to live the worthy and excellent life of a disciple of Jesus in the realities of life. And it is always necessary for us to make an effort to live a life of worth and excellence.”⁴¹

⁴¹ Chambers, July 7.

Review of Books

The person serving in the role of the worship leader must exhibit a number of crucial qualities that are essential to his/her ministry. This thesis project will focus primarily on four specific qualities: character, capability, commitment, and chemistry. In his book, *Mastering Life Before It's Too Late: 10 Biblical Strategies For A Lifetime Of Purpose*, Robert J. Morgan makes the following statement: "Jesus Christ lives within His followers through the divine agency of the Holy Spirit. He replicates His qualities through our personalities and accomplishes His purpose through our efforts."⁴² This statement by Morgan genuinely supports the essence of this thesis project. He further explains that Christ is being displayed in and through those serving in every area of leadership. "The truly outstanding thing is this: Not only has He prepared our work in advance, He now intends to fulfill it Himself through us by His Spirit as we abide in Christ."⁴³

Throughout Morgan's book he substantiates the need for living a purposeful life, according to biblical principles. The author develops ten basic strategies that will assist the Christian to grow in his/her worship lifestyle. These truths are particularly essential for those serving in ministry in a leadership role.

Morgan stresses the importance for the Christian life to exemplify Christ-like character. This book supports the idea of this thesis project that character is an important quality for the worship leader.

⁴² Robert J. Morgan, *Mastering Life Before It's Too Late: 10 Biblical Strategies For A Lifetime Of Purpose*. (New York, NY: Howard Books, 2015), 240.

⁴³ Ibid, 245.

Other authors also provide valuable insights into the qualities that are to be characteristic of leadership. One aspect that Bob Kauflin supplies is a biblical approach to leading worship in his book, *Worship Matters: Leading Others to Encounter the Greatness of God*: “As I understand it, a worship leader exercises various gifts listed in 1 Corinthians 12, Romans 12, Ephesians 4 and elsewhere. These include pastoring, leading, administration, and teaching.”⁴⁴ Kauflin and Morgan coincide in their theology that God has called His people to carry forth his/her individual callings in leadership with purposeful intentionality.

Kauflin goes on to cover four key areas that are vital for the worship leader. These areas include spiritual concepts; the numerous tasks that encompass this position; the diverse nature of this role; and the importance of relationships within the Church. This book serves as a manual for helping equip the worship leader on a plethora of topics.

Kauflin has addressed the qualities of character, capability, commitment, and chemistry that are the prime topics in this thesis project. These components are presented with a four-pronged approach in separate chapters. Part One addresses the foundational areas for the worship leader. Part Two examines the primary administrative tasks of worship ministry. Part Three focuses on the introspective principles of worship leading. Part Four presents an in-depth discussion on developing and maintaining godly relationships in ministry.⁴⁵

Constance Cherry, in her book, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*, calls attention to the relationship

⁴⁴ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God*, 54.

⁴⁵ Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God*.

that exists between the worship leader and the congregants. “It is the ministry of the worship architect to see that (1) worship is designed to invite ongoing participation of all worshipers, and (2) all are encouraged to offer themselves fully in worship.”⁴⁶

This statement from Cherry is in direct correlation with this study of the relationship that co-exists between the worship leader and the participants in the worship ministry. Cherry focuses on building a foundation within the framework of the corporate worship setting that will foster a healthy atmosphere for ministry to take root and thrive.

Cherry goes on to examine a model for designing five vital phases in worship planning. Phase One focuses on laying a foundation for worship; Phase Two explains building the structure for worship; Phase Three describes creating opportunities for encountering God; Phase Four discusses worship style and Phase Five centers on engaging worshipers.⁴⁷

Cherry provides support for the importance that the worship leader serves as a key initiator in corporate worship experiences. This individual carries a heavy responsibility for engaging the participation of others. “The hospitality of the leader will make all the difference in the world in corporate worship. It involves more than being friendly or personable; it requires that each guest senses his or her importance—even necessity—to worship.”⁴⁸

Author Reggie McNeal in his book *A Work of Heart: Understanding How God Shapes Spiritual Leaders* underscores the need for worship leaders to first become shaped

⁴⁶ Constance Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*. (Grand Rapids, MI: Baker Academics, 2010), 270.

⁴⁷ Ibid.

⁴⁸ Ibid.

by God in order to effectively impact others. Since worship is designed to be centered upon God, it must be led by His leadership in the worship leader's personal life before he/she can lead others. "Spiritual leaders must possess an integrating understanding of God, and people, and how God and people interface in life and death."⁴⁹

This book lays out the biblical foundation for leadership and the premise for the need to first allow hearts to be shaped by God, in order to lead others to serve in ministry. In the first part of the book, the author surveys the biblical leadership examples of Moses, David, Paul and Jesus, and reveals how the heart of each individual was shaped by God. The second part shows how to recognize God's shaping work that He is doing within lives today. In the closing section of the book, the author speaks to the need for understanding how the worship leader must work in collaboration with God's heart-shaping process.

McNeal's book calls for the worship leader to identify with the leadership of biblical characters who demonstrated strong faith and a desire to fulfill their callings to lead others in godly worship. McNeal seeks to help leaders make this same connection in their personal ministries today. These insights gleaned from this author follow the same intentions of this thesis project.

Each of these authors has expressed the claim that since ministry is carried out by the corporate body, there is a common bond that permeates among the congregants. The worship leader is not only to model personal worship, but is to also interact with the congregants in such a way that generates a genuine atmosphere for engagement to invitingly take place.

⁴⁹ Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, 187.

Journal Articles

In the journal article entitled, “The Church Choral Director: Leader of the Sacred, the Good, the Beautiful,” author Charlotte Kroeker attests to the power of music, not only in worship, but also in relationships with others. “History shows the worship of God can be one of the most rewarding personal and communal human experiences.”⁵⁰

Additionally, Kroeker focuses attention on the unique role of the worship leader and points to the direction of the heart of this ministry.

Working in the church is different from any other job in music. It is not music performance, not music education, not music therapy, not music business, and yet a church musician uses all of these skills. Relationships in a church environment are defined by a faith that demands selflessness, service, and a commitment beyond personal goals and ambitions. Working as a professional in a church implies respect and trust between people in the professions of theology and music.⁵¹

In this article, “The Church Choral Director: Leader of the Sacred, the Good, the Beautiful,” information is given to assist the worship leader in understanding the broad scope of this ministry role. There is a wide range of responsibilities that will typically accompany this particular position, and it behooves the worship leader to become aware and adequately prepared in advance to fulfill them with excellence. This article covers several important aspects that should characterize the role and person of the Church choral director. These include relationships with the congregation, planning and implementing theologically sound music that helps to foster godly worship, and producing music with excellence. The author also discusses the powerful effects that music has on people physically, emotionally, spiritually, and mentally. Attention is also

⁵⁰ Charlotte Kroeker, “The Church Choral Director: Leader of the Sacred, the Good, the Beautiful.” *Choral Journal* 56, no. 11 (June/July 2016): 12.

⁵¹ *Ibid*, 11.

given to the value of choral musicians.⁵² This article clearly helps to define many of the qualities that need to be exemplified by the worship leader as he/she builds a community of worshipers through music.

An article written by Ralph March, “Are you a true Minister of Music?,” takes more of a personal perspective on leadership in worship ministry. While a worship leader must carry out a plethora of tasks, he/she must also display traits that are important in building communication skills with others. The singers, instrumentalists and congregants are directly tied to the person known as the worship leader. Therefore, it is essential that he/she becomes relational with others on many levels.

This article presents a very practical and personal approach with regard to the individual serving in the role of the worship leader or similar position. Attention is given to the qualifications, technical aspects, personal characteristics and intricacies that are associated with this position. It also stresses the importance of possessing a solid foundation that is firmly rooted in both spiritual and musical training. Additionally, the article addresses many of the common frustrations and difficulties, as well as the joys that often accompany this unique position.⁵³

March goes on to say, “The music minister must be a student, an educator and a diplomat...unifies and never divides; he builds and never destroys...must live, breathe and dream sacred music.”⁵⁴ The writings within this article substantiate this project’s theme that the worship leader must have the capability to perform the daily challenges of

⁵² Kroeker, “The Church Choral Director: Leader of the Sacred, the Good, the Beautiful.”

⁵³ Ralph March, “Are you a true Minister of Music?” *Sacred Music* 141, no. 2 (Summer 2014): 15-24.

⁵⁴ *Ibid*, 17-19.

ministry. March helps to paint a realistic picture of the administrative as well as the personal side of this ministry.

Christopher Anderson discusses the pivotal role that the worship leader has in assisting the Church in congregational singing. In his article, “What Do You Think You Are Doing? The Musician as Teacher-Beyond the Page,” the author discusses the important role of the Church musician in helping the congregation understand the value in singing with intentionality to the glory of God. Anderson explains that music must make a connection among the mind, heart and soul, and the director’s job is to help facilitate this encounter for the singers. As the title of the article states, what the director does matters.⁵⁵

Anderson goes on to say, “The musician-teacher’s share in such an exchange must provoke oneself and one’s conversation partners into a situation of challenge that moves beyond scripture and into meaning, beyond beauty and into truth, beyond the page and into music.”⁵⁶ According to this statement from Anderson, there is an ongoing exchange that must become visually, aurally and vocally apparent between the worship leader and the worshipers. This process supports the argument for this project for chemistry as one of the qualities of the worship leader.

In an article penned by Andrew Roby, “Worshipful Singing: Four Roles of Song in Worship,” the author stresses the key role that the worship leader has in leading the congregation toward a better understanding of music-making that worships God through their lives. Roby examines four specific roles of songs that are used in worship. These

⁵⁵ Christopher Anderson, “What Do You Think You Are Doing? The Musician as Teacher-Beyond the Page.” *The Hymn-A Journal of Congregational Song* 65, no. 4 (Autumn 2014): 8-13.

⁵⁶ *Ibid*, 13.

roles include: forming and expressing faith; capturing and expressing community; expressing a connection between the human spirit with God; and expressing a response with excellence to God. The worship leader must also help the congregation to bring the story of life to worship, enlist participation for the worship leadership and cultivate committed and trustworthy team members.⁵⁷

Roby makes the claim that “As sacred choral musicians the motivation for rehearsing diligently and striving for excellence in our music making should flow not merely from a sense of duty but from a heart of devotion to God and to those with whom we share in acts of worshipful song.”⁵⁸

This article by Roby sums up the various avenues of diversity that are representative of the role of the worship leader in the corporate setting. Additionally, this evidence gives further support to the study of this investigative thesis project.

Kroeker, March and Roby are similar in their assessment of the need for worshipers to make a connection with God on a personal level, as well as in the development of relationships with fellow worshipers. All three of these authors are united in their belief that corporate worship is spiritual and relational, simultaneously.

Magazine Articles

In the article by John D. Witvliet, “More Than Technique: All Worship Planners and Leaders Have a Pastoral Calling,” the author relates how the biblical approach of the pastoral role should also define the leadership role of the worship leader. He further explains that the Church needs pastoral people to lead worship.

⁵⁷ Andrew Roby, “Worshipful Singing: Four Roles of Song in Worship.” *The Choral Journal* 57, no. 3 (October 2016): 58-66.

⁵⁸ Ibid, 65.

Witvliet discusses the issue of man's self-image in four different categories. These include craftspeople, directors and coordinators, performers and spiritual engineers. However, each of these roles is incomplete and men and women are urged to view their tasks in light of a pastoral role. A pastoral worship leader exhibits a love for learning, a heart for the people, and a joyful spirit. A list of examples is provided that includes numerous ideas that help to engage the congregation in personal worship.⁵⁹

This article presents a heartfelt look for the worship leader to see the deeper meaning of shepherding his/her ministries through prayer, joy, learning, and creativity. By making this shift in the understanding of leadership, people avail themselves and others, to new and fresh opportunities to lead their congregations in meaningful worship.

Additionally, Witvliet addresses the tremendous responsibility that the worship leader has to intentionally lead his/her congregation to evoke prayers from their lips. He assists with pondering this weighty task. The concepts in this article are directly tied to the personal experience in a corporate setting. Not only is the worship leader called to serve musically, but to challenge the congregants to dip down to the very core of heartfelt worship.

In another article by Witvliet entitled, "So You've Been Asked to Plan Worship", the author examines a wide-range of important aspects that should exemplify the role of the worship leader in the worship planning process. A list of virtues is highlighted for personal self-reflection. Worship planning must include preparation, brainstorming, an order of worship, a balanced checklist and additional tips. The article concludes with

⁵⁹ John D. Witvliet, "More Than Technique: All Worship Planners and Leaders Have a Pastoral Calling" *Calvin Institute of Christian Worship for the Study and Renewal of Worship*, November 17, 2014.

several long-term goals and a question-and-answer section for further insight into the worship planning process.⁶⁰

Witvliet crafts his message to worship leaders based on the same principles that are needed for daily living-out the Christian life. These principles include prayer, the study of scripture and loving his/her neighbors. This article serves as a helpful and practical guide for the worship leader in the development of planning effective worship services.⁶¹

In this article, the author points the worship leader to the underlying truth that worship planning has eternal significance at its core. In the midst of the preparation is the fact that the songs to be sung and the scriptures to be read are often the catalyst to initiating life into a service. Then, leaders are challenged to give thoughtful consideration for the understanding that their place of ministry is a calling. Witvliet encourages worship leaders to continually make an investment of cultivating their skills through education, reading, knowledge of scripture, conferences, etc. The calling of leadership inevitably impacts the body of Christ personally and corporately.

In an article by Gordon MacDonald, “The Thankful Exchange: A Leader’s Most Significant Transaction,” the writer explains that the worship leader should demonstrate a spirit of thankfulness for others because it communicates the value of others to the ministry. MacDonald also provides a number of personal experiences that have proven to have a radical impact on his life.

⁶⁰ John D. Witvliet, “So You’ve Been Asked to Plan Worship” *Calvin Institute of Christian Worship for the Study and Renewal of Worship*, November 17, 2014.

⁶¹ *Ibid.*

The author highlights the fact that the worship leader must learn to cultivate a culture of appreciation that will teach others to “follow suit.” People want to feel that they are needed and making a contribution to the ministry. A thankful attitude toward others will impact lives for many years to come. One of the greatest qualities that a leader can possess is a spirit of thanksgiving that in turn, draws others into the ministry.⁶²

This article falls in accordance with the theme of this thesis project and validates the proposal that the worship leader has the ability to influence others to participate in the worship ministry, particularly through the vehicle of thanksgiving. The author stresses the need for the worship leader to continually be mindful of opportunities to genuinely express appreciation to others. MacDonald draws application from the lives and ministries of biblical characters such as Moses and David. He also makes reference to several scriptural passages from the writings of Paul for additional validation of this practice.

MacDonald makes a very profound statement regarding the power of thankfulness. “No one needs to be more thankful than a leader. We often lead by thanking. If we are wise, filled with the presence of God’s power and sight, we move about our worlds looking for things to be thankful for. And when we find them, we swing into action.”⁶³

In another article by MacDonald entitled, “The Quiet Strength Of A Peaceful Leader: Why An Unlikely Trait Has Such Powerful Effects,” the author recounts two specific encounters that changed his perspective on life and ministry. The emphasis is

⁶² Gordon MacDonald, “The Thankful Exchange: A Leader’s Most Significant Transaction.” *Christianity Today, Inc.*, 2013.

⁶³ *Ibid*, 79.

placed on the understanding of becoming a “peaceful leader.” He articulates the importance of living a life that demonstrates a personal relationship with the Lord. Several examples are cited that reveal how Jesus exhibited peaceful exchanges with others. Other biblical characters are also referenced who serve as peaceable role models.⁶⁴

“In short: peaceful leaders offer a fresh view of Jesus because he is embedded in their character and personality.”⁶⁵ This article provides substantial evidence for essential character traits that should be exemplified through the life and leadership of the worship leader as revealed through the life of Jesus. In essence, leadership will become a reflection of Christ when it allows Him to work in and through individuals’ lives. The deeper that lives become intertwined with Christ, the more readily attitudes are shaped by His life. In turn, character should also demonstrate a peaceable lifestyle. This is one example of a character quality of the worship leader that supports the viewpoint of this thesis.

Each of these authors stand united in their similar beliefs of what Christ-like leadership should demonstrate in ministry. These articles serve as further evidence for the positive qualities of the worship leader.

Theses/Dissertations

Specific examples from current theses and dissertations have been selected that reflect supporting evidence for this thesis project. In a document entitled, “The

⁶⁴ Gordon MacDonald, “The Quiet Strength Of A Peaceful Leader: Why An Unlikely Trait Has Such Powerful Effects.” *Christianity Today, Inc.*, Spring 2014.

⁶⁵ Ibid, 91.

Relationship Between The Discipleship And The Effectiveness Of The Worship Leader In The Local Congregation,” author Michael Plank provides many of the essential leadership qualities that should consistently be present in the life and ministry of the worship leader.

Plank combs the scriptures for a biblical structure of a worship leader. According to the author, the character of this unique role should exemplify authenticity and a genuine heart. Personal qualities include: humility, a teachable spirit, chemistry, flexibility, being a servant, approachable, trustworthy, integrity, and a team player. Leadership disciplines should be demonstrated. Interview questions were created and administered to worship leaders in full-time ministry.⁶⁶

Plank makes the statement, “Healthy discipleship expresses a congruency between the person’s transforming inner life and his/her outer expression. In line with the greatest commandment, this transformation begins in the heart.”⁶⁷ This statement by Plank affirms the same concept of this thesis for the worship leader, to demonstrate a lifestyle that is consistent with his/her commitment in ministry. These two entities are united and flow from the same source that is at the heart of worship.

Kevin Kurian asserts in “The Person of the Worship Leader: A Qualitative Study of Communal Worship,” the significance that the worship leader has on establishing a worshipful atmosphere in the corporate setting. Several topics include: authenticity, gestures, personal worship, etc. as demonstrated by the worship leader in order to engage

⁶⁶ Michael Plank, 2016, “The Relationship Between The Discipleship And The Effectiveness Of The Worship Leader In The Local Congregation.” DMin. diss., Biola University, Doctoral Dissertations and Theses Global.

⁶⁷ Ibid, 105.

others to follow suit. The author includes a worship leader survey and interview questions that serve as helpful resources for this project study. He states that:

A worship leader must not only demonstrate musical expertise and emotional engagement, but significant spiritual leadership as well...the leader's daily behaviors and life experience are infused and shaped by their internalized spirituality. Thus the person of the worship leader may provide a helpful context for more deeply understanding worship.⁶⁸

This document provides multiple areas of research that will prove to be beneficial to the focus of this project, centering on the qualities that are crucial for the worship leader.

The author also addresses the need for the worship leader to engage with others through effective communication providing further evidence that supports this thesis study.

Kurian explores a number of important areas that are crucial for anyone serving in leadership of worship ministry. As indicated by the title in this study, there is a relational side of leadership that is essential for the worship leader as he/she ministers to others.

Stacey Brown proposes in her doctoral thesis that there are "Five Principles To Empower The Worship Leader." The author examines many of the diverse roles of the worship leader, along with an investigation of the importance of demonstrating a lifestyle of worship as it relates to the ministry. Support is also provided for the need to develop organizational skills, musical training and healthy relationships. Each of these areas is vital for building a successful and productive ministry. Additionally, a survey was administered to those serving in the worship ministry.⁶⁹

⁶⁸ Kevin R. Kurian, 2016, "The Person of the Worship Leader: A Qualitative Study of Communal Worship." PhD diss., Fuller Theological Seminary, Doctoral Dissertations and Theses Global, 7.

⁶⁹ Stacey N. Brown, 2016. "Five Principles To Empower The Worship Leader." DMin. diss., Liberty University, Doctoral Dissertations and Theses Global.

Brown makes the statement that “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 the true worship leader.”⁷⁰

This document affirms support for many of the important characteristics that the worship leader must develop, utilize and strengthen, in order to build positive relationships within the congregation. This will in turn, encourage participation within the worship ministry. The information from this author’s writing falls directly in line with this project and further substantiates the role that relationships play in the congregational Church. Therefore, the role of the worship leader is directly tied to the corporate body through direct interaction.

Ossie McKinney surmises that worship should be missional according to her work, “Moving from Performance to Missional Worship: Five Biblical Principles and Practices to Infuse Discipleship into Worship.” This document contains the practical aspects of implementing worship into the lives of ministry participants. The author provides ideas, biblical truths and principles for worship leaders to utilize with their choir members for instruction in missional worship. Also included is a six-week plan for implementation to assist choirs in this process. Worship leaders are encouraged to engage choir members in times of self-reflection.⁷¹ Dr. McKinney states:

Discipleship occurs when the choir member connects his vertical relationship with God to his horizontal relationship with humankind.

⁷⁰ Ibid, 16.

⁷¹ Ossie X. McKinney, 2018. “Moving from Performance to Missional Worship: Five Biblical Principles and Practices to Infuse Discipleship into Worship.” DMin. diss., Liberty University, Doctoral Dissertations and Theses Global.

Discipleship allows the worshiper to translate his faith into his day-to-day life activities. It shares the gospel in a manner that is spiritually and materially relevant to the core needs of all people. Discipleship is not a program or an event. It is part of the advancement of God's kingdom. It is learning from and following Jesus.⁷²

This study focuses on the crucial role of the worship leader in teaching, training and the equipping choir members for authentic discipleship. Therefore, the relationship between the worship leader and ministry participants is crucial to the expansion of the worship ministry. Additionally noted, there is an essential requirement for genuine lifestyle worship that is demonstrated through discipleship.

In all four examples of the above named dissertations, a similar theme appears to surface with regard to leadership. Each author takes a different approach with the role of the worship leader and his/her accompanying leadership qualities. However, the overarching principle addresses the importance for the worship leader to become well-grounded biblically and spiritually in order to empower a healthy worship ministry.

Biblical Leaders

This thesis project will examine the lives of four biblical leaders who modeled godly leadership. In Vernon Whaley's book, *Called To Worship: The Biblical Foundations of Our Response to God's Call*, the author supplies a brief background on the examples of Moses, Joshua, David, and Jesus. Each of these men shaped the lives of individuals, impacted the nations and still influences worship today.

In this book, Whaley states, "Whenever the people saw the pillar of cloud...they stood and worshiped"... They praised God as families, each man taking the role of spiritual leader of his home as he worshipped under the leadership of Moses. And Moses

⁷² Ibid, 5.

was setting a good example.”⁷³ Whaley helps to firmly establish the importance of consistently demonstrating godly leadership. The Israelites followed the precedent that was exemplified by Moses. Due to his commitment to faithfully worship and serve God, Moses created a legacy of integrity.

The book of Exodus provides numerous examples of Moses’ leadership, such as the following verses. “So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”⁷⁴ “And when the Israelites saw the great power the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.”⁷⁵ “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.”⁷⁶ “Then the Lord said: “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world.”⁷⁷

In succession to the rule of Moses, leadership was passed on to Joshua, who had trained under the authority of Moses. “Joshua had learned much about worship, both from his mentor, Moses, and from God Himself...and that obedience was the groundwork for authentic worship.”⁷⁸

Joshua lived out his faith in obedience to the Lord’s commands and this served as a testimony of his allegiance to worship God with a genuine heart. He accomplished his

⁷³ Whaley, *Called to Worship: The Biblical Foundations of Our Response to God’s Call*, 75.

⁷⁴ Exodus 3:10, NIV.

⁷⁵ Exodus 14:31, NIV.

⁷⁶ Exodus 33:17, NIV.

⁷⁷ Exodus 34:10, NIV.

⁷⁸ Whaley, 85.

mission by crossing the Jordan river, erecting a memorial out of stones, and finally, requiring all men to be circumcised, as a covenant with God.⁷⁹

According to scripture, Joshua was a man who faithfully answered God's call to accept the challenge of leadership following Moses. As stated in Joshua 3:7, "And the Lord said to Joshua, "Today I will begin to exalt you in the eyes of all Israel, so they may know that I am with you as I was with Moses." Joshua 4:14 explains, "That day the Lord exalted Joshua in the sight of all Israel, and they revered him all the days of his life, just as they had revered Moses." As a result of his continued leadership, Joshua 6:27 states, "So the Lord was with Joshua, and his fame spread throughout the land." "As the Lord commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the Lord commanded Moses."⁸⁰

Moving forward in the timeline of leadership, the story unfolds with David, who witnessed a lifelong journey that was founded upon his devotion to God. Whaley provides a description of David's legacy in the book.

Whaley observes, "During his reign, David unified his people religiously, reinstating Yahweh worship as the center of Hebrew life... Israel, along with their king, became firmly rooted in God... David's "inner worship" brought God near, and God's presence was David's lifelong compass as he ruled his nation."⁸¹ The author then adds, "David praised the Lord, in front of his whole kingdom, and they followed his example.

⁷⁹ Ibid, 86-89.

⁸⁰ Joshua 11:15, NIV.

⁸¹ Whaley, 112-113.

They worshipped God the same way.”⁸²

David fulfilled his role as a worship leader by exemplifying godly character, remained committed to God as a passionate worshiper and possessed the chemistry that drew others to follow his pattern of lifestyle worship. David’s legacy was formulated under the authority of God. I Samuel 16:13 states, “So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power.”

Evidence is also witnessed according to II Samuel 7:9, “I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth.” David wrote from his heart of his love and adoration for God throughout the book of Psalms. One example articulates, “You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.”⁸³

Author Reggie McNeal captures the impactful leadership of David in the following statement, “he lived an open life that allowed others to find their own destinies in his. He developed a heart after God’s because he had a heart that had room for others.”⁸⁴

At the helm of leadership with regard to the role of the worship leader lies the person of Jesus Christ. Whaley articulates this by stating, “He was an agent of change. From the time of His birth from a virgin’s womb, He was worshipped as equal with

⁸² Ibid, 115.

⁸³ Psalm 16:11, NIV.

⁸⁴ McNeal, 30.

God...He *was* God, in the flesh...He forever changed the way worship was done.”⁸⁵

Whaley continues, “Jesus ushered in a new dispensation: grace. Neither is worship confined to the tabernacle. Christ Himself became the tabernacle.”⁸⁶

Christ demonstrated the principle of servant leadership, which stood in great contrast to society’s understanding of leading others. This definition is still a common principle that exists today, as it relates to leadership. J. Oswald Sanders makes the admission that “Christ taught that the kingdom of God was a community where each member served the others.”⁸⁷

Jesus Christ set his sights on loving and doing the will of His Father that orchestrated His every move. As a leader, He kept His mission and focus on God at all times without wavering or faltering. Christ serves as the ultimate model for every person serving in the role as a worship leader. McNeal sums up the purposeful leadership of Jesus: “In Jesus’ community, truth acted in love. This combination remains the recipe for an outbreak of genuine community in all leadership constellations.”⁸⁸

As the popularity of Jesus grew, it led to an opportunity for Him to teach. “Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.”⁸⁹ The discourse given by Jesus in Matthew 5 during his delivery of the Beatitudes provides a description of the characteristics that He was looking for in His followers. These elements are comprised of lacking a prideful heart, mourning,

⁸⁵ Whaley, 231.

⁸⁶ Ibid.

⁸⁷ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence For Every Believer*, 21.

⁸⁸ McNeal, 61.

⁸⁹ Matthew 4:25, NIV.

meekness, righteousness, merciful, purity in heart, peacemakers, and enduring persecution.

In the following chapters of Matthew, Jesus continues to teach on the fundamental truths that are to be practiced in everyday life. He examines the motives and attitudes that demonstrate a heart that is being changed by godly character. Matthew 5:44-45 states, “But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.”

The person and ministry of Jesus Christ is rooted in the basic fundamentals of love, truth, relationships, prayer, and leadership for daily living. Hebrews 12:2 explains the following instruction, “Let us fix our eyes on Jesus, the author and perfecter of our faith.” Jesus clearly demonstrated the qualities of character, capability, commitment, and chemistry that permeated every area of His life. Since Jesus serves as the primary worship leader, it behooves the worship leader to become thoroughly entrenched in these same characteristics in order to model his/her ministry after Christ.

The Problem and Hypothesis

In the event that the worship leader lacks the skills necessary to fulfill this ministry role, there is a variety of ways for correcting this situation. Remedies include enrollment in educational courses and conferences, seeking the advice of a mentor, observing others through modeling, and engaging in discipleship with other trained worship leaders.

Ministry has been created and ordained by God and those who have been called and equipped to carry out the Lord’s work must diligently remain a student. One sign of a strong worship ministry is the reflection of healthy leadership. Sanders states:

If leadership can be improved, we should seek to improve it...The first steps toward improvement involve recognizing weaknesses, making corrections, and cultivating strengths...No wonder people followed Paul. He exerted himself to lead. He did it with intensity and zeal. And the spirit of his life was contagious to those around him.⁹⁰

Jesus portrayed His role as a shepherd who modeled, trained, disciplined, mentored, counseled, encouraged, loved and equipped the disciples for ministry. In similar manner, the worship leader serves as a shepherd to his/her ministry team participants. This role is often realized by teaching biblical principles through the songs being sung and then assisting team members to make a personal application. A shepherd seeks to continually gain spiritual insight to provide godly wisdom at all times. As indicated in the words of I Peter 3:15, “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.”

Constance Cherry summarizes the importance for the worship leader to take personal responsibility in his/her leadership journey as quoted in *The Music Architect*: “Music architects, as leaders in the church, are called to pursue lives of excellence: in their personal spiritual formation, in their vision of musical excellence, and as servant leaders among fellow worshippers. This kind of leadership is vital to successful music ministry.”⁹¹ The author goes a step further by stating, “Like Paul...we bring our lives and our ministries under subjection to the lordship of Jesus Christ so that after proclaiming to others the excellence that is possible, we do not find ourselves disqualified (see 1 Corinthians 9:24-27).”⁹²

⁹⁰ Sanders, 109-111.

⁹¹ Constance Cherry, *The Music Architect: Blueprints for Engaging Worshipers in Song*. (Grand Rapids, MI: Baker Academic, 2016), 263.

⁹² Ibid.

A realistic problem facing ministry participants today is the demand that emanates from our contemporary society, including work, family and activities. The amount of extra available time is a rare commodity regardless of the ages, settings or expectations that are involved. Therefore, it is important for the worship leader to be keenly aware of the existing culture within his/her congregational body. Duane Elmer says, “In much of the world the distinction between work and personal time is blurred. They seem to embrace both worlds as an intertwined whole. Work and personal time, like the threads of a tapestry, cannot be seen in isolation. Their relationship often fuses.”⁹³

In light of this fact, it is also imperative that the worship leader strives for the worship ministry to create a sense of community and provide participants with opportunities for service. Otherwise, people will be less inclined to take part in Church activities. Author Kevin Gerald addresses this point in his book, *By Design or Default*: “A person who comes and performs a duty without feeling connected to a team will eventually feel unappreciated. A person who is part of a team dynamic will...see the duties as secondary to the relationships...if there is a genuine team dynamic at work, people will flock to the team out of the unspoken desire they all have to be connected.”⁹⁴

Key Issues

This thesis project focuses on worship concepts, such as biblically based theology, daily lifestyle worship, development of spiritual growth, and the incorporation of biblical examples from godly characters. Musical concepts include training in skilled musicianship. Global concepts include practical application for all worship leaders in

⁹³ Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. (Downers Grove, IL: InterVarsity Press, 2002), 145.

⁹⁴ Kevin Gerald, *By Design or Default: Creating a Church Culture That Works*. (Nashville, TN: Thomas Nelson, Inc, 2006), 112.

interpersonal skills and genuine leadership serving in the congregational church in any setting. T. W. Hunt states, “Our choice, if we are to be effective missionaries, is not whether we will use music in our work. Our choice is how we will use it: effectively, efficiently, spiritually, or slovenly, and carelessly. It remains to find those “handles” which make music work for us in the service of bringing this world to Christ.”⁹⁵

There are several examples of thesis projects that focus on the worship leader. These projects include the formation of the worship leader, the discipleship of the worship leader, positive leadership development, the role of the congregation, and spiritual growth and the emotional side of worship. This project focuses on the correlation between the qualities of the worship leader and the engagement of worship ministry participants.

The research work involved in this thesis project relates to the research of others by examining the significance of the development of leadership qualities in the person of the worship leader, serving within the local congregational church. Additionally, other researchers have identified some of the same key concepts that are contained in this project through scholarly resources, interviews and questionnaires. Author Sandra Maria Van Opstal makes this statement, “The threefold role of a worship leader is to commune to God, be attentive to the congregation and connect with the team.”⁹⁶

Some data sources used by other researchers regarding explanations for observed variations in a behavior included personal evaluations through the DISC personality

⁹⁵ T. W. Hunt, *Music In Missions: Discipling Through Music*. (Eugene, OR: Wipf and Stock Publishers, 1987), 33.

⁹⁶ Sandra Maria Van Opstal, *The Next Worship: Glorifying God In A Diverse World*. (Downers Grove, IL: InterVarsity Press, 2016), 173.

profiles as well as charismatic signaling and emotional contagion which explains how beliefs and experiences are shared. Since this thesis project deals with the personal qualities of the worship leader, these traits are communicated and then received through the perceptions of others, making it difficult to define.

This project will include face-to-face and telephone interviews as part of this qualitative research. As defined by Creswell in his book on *Research Design*:

The focus of qualitative research is on participants' perceptions and experiences...because it is the subjects' realities that the researcher attempts to reconstruct...Therefore, data are not quantifiable in the traditional sense of the word...the researcher seeks believability, based on coherence, insight and instrumental utility and trustworthiness.⁹⁷

Conclusion

This review of literature has been designed to provide support for the essential qualities of the worship leader that are influential for congregational participation in the worship ministry. If these qualities are a true representation of the effectiveness of the worship leader, then it is reasonable to provide a documented plan for practical application of these essential qualities for those serving in leadership. As purposefully stated by Constance Cherry, "For nothing could be more important than intentionally leading God's people in song in a manner that is intended by God."⁹⁸

⁹⁷ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (Thousand Oaks, CA: SAGE Publications, Inc., 2014), 206.

⁹⁸ Cherry, *The Music Architect: Blueprints for Engaging Worshipers in Song*, 68.

CHAPTER III

Methods

The purpose of this section is to provide an overview of the research methodology that will be implemented in this study. This qualitative research examined qualities of the worship leader, and how they effected the engagement of others in the worship ministry in the evangelical Church. This chapter addresses the research design, questions and hypotheses, participants, interview process, data analysis, and interpretation.

Research Design

This qualitative research design was used to identify and assess the correlation between the qualities of the worship leader and the engagement of others to serve in worship ministry within the evangelical Church. Creswell provides a definition for the qualitative method by stating, “the researcher keeps a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research.”⁹⁹

The “grounded theory” procedure was used in this research design. According to Auerbach and Silverstein, “The grounded theory method allows the researcher to acknowledge that she may not know enough to formulate meaningful hypotheses. It uses the research participants as a source of knowledge...This methodology questions the research participants about their subjective experience and generates hypotheses from their answers.”¹⁰⁰

⁹⁹ Creswell, *Research Design*, 186.

¹⁰⁰ Carl F. Auerbach and Louise B. Silverstein, *Qualitative Data: An Introduction to Coding and Analysis*. (New York, NY: New York University Press, 2003), 7.

Auerbach and Silverstein continue to explain this research method. “Grounded theory derives its name from the fact that theoretical coding allows you to ground your hypotheses in what your research participants say.”¹⁰¹ The process for designing this grounded theory approach was based upon the research questions and hypotheses that were formulated according to this particular study. “What grounded theory research does instead is to construct interviews that allow participants to talk about their lives and experiences.”¹⁰² Creswell substantiates this definition by stating, “the researcher...seeks the informants’ perspectives and meanings.”¹⁰³

Research Questions

The following research questions will be answered in this study:

RQ1: What are the qualities of the worship leader that can engage congregants to effectively serve in the local Church worship ministry?

RQ2: In what ways can the lack of character, capability, commitment, or chemistry, be developed by the worship leader?

RQ3: What are the motivating factors that influence congregants to serve in the local Church worship ministry?

Hypotheses

The following are the working hypotheses statements:

H1: The qualities of the worship leader that can engage congregants to effectively serve in the local Church worship ministry are character, capability, commitment,

¹⁰¹ Ibid.

¹⁰² Ibid, 16.

¹⁰³ Creswell, *Research Design*, 205.

and chemistry.

H2: The lack of character, capability, commitment, or chemistry, can be developed by the worship leader in terms of education, mentorship, modeling and discipleship.

H3: The motivating factors that influence congregants to serve in the local Church worship ministry include community, service, and opportunity.

Participants

Twenty-three individuals were contacted via email and invited to take part in a personal interview. Of those contacted, twenty confirmed to participate. Each participant in this study was over the age of eighteen. All twenty interviewees had experience as worship leaders or in worship ministry and were personal acquaintances of the researcher. Each participant was sent a recruitment letter and consent form to explain the process of the interviews. Upon confirmation, recipients were scheduled for a convenient date and time and returned the signed consent form to the researcher.

Interview Process

Application was made and approval received from the Institutional Review Board (IRB) for administering the interview process. Interviews were conducted either by one-on-one live and in-person or by phone. Each session was audio recorded and consisted of six general questions. Interviews were approximately 30 minutes in length, with some variance of shorter or longer.

Each participant was asked the following questions:

1-What qualities are essential to the worship leader?

2-How do you determine the effectiveness of the worship leader?

3-In what ways does the worship leader encourage others to serve in the worship ministry?

4-How does the worship leader establish a “team spirit” within the worship ministry?

5-How does the worship leader communicate that each individual is essential to the worship ministry?

6-Explain how the worship leader builds relationships with others?

Creswell states: “Getting the questions right is not as important as it might seem. If you ask questions that allow the research participants to talk about what matters to them, what they say will shed light on your research concerns.”¹⁰⁴

It was communicated to each individual in advance of the option to stop the interview at any point if he/she deemed necessary. The in-person interviews took place in a private room so that others were not privy to the conversation. This procedure allows for the confidentiality of each interview. All audio recordings are kept on a password-protected computer and available only to the researcher. The names of the interviewees were identified by a code to conceal their identities. A codebook is being kept in a separate location and is available only to the researcher. The interview process began in early October 2019 and was concluded by mid-November 2019.

Data Analysis

Once all of the interviews were completed, the recordings were transcribed into text using the NVivo qualitative research program. As each interview was processed, the researcher organized the information into the four main categories described as the qualities of the worship leader. These qualities were listed as character, capability,

¹⁰⁴ Ibid.

commitment, and chemistry. The next step was to identify related themes that corresponded directly to the main identified qualities. Creswell adds, “In qualitative research, the impact of this process is to aggregate data into a small number of themes, something like five to seven themes.”¹⁰⁵

Upon further review of the interviews, similar characteristics emerged that were gleaned by the researcher: “Researchers record information from interviews by making handwritten notes, by audiotaping, or by videotaping. Even if an interview is taped, I recommend that researchers take notes in the event that recording equipment fails.”¹⁰⁶

Notes were taken based upon all of the categories, related themes and characteristics that were revealed and then organized by a coding system. Creswell helps to identify the coding process by dividing the information into three distinct areas: codes that were expected based on previous literature and common knowledge, codes that were surprising and not anticipated, and codes that were unusual according to specific circumstances.¹⁰⁷

Once all of the coding was completed, the data material was then reviewed according to the main categories, themes, and characteristics and organized by common threads within each category.

Interpretation of Data

The results from the study of these interviews were assimilated into a graph that provides insight into the strengths and insufficiencies of the worship leader that are directly proportional to the engagement of others. This study also culminated in a step-

¹⁰⁵ Ibid, 195.

¹⁰⁶ Ibid, 194.

¹⁰⁷ Ibid, 198-199.

by-step analysis and approach for the implementation of these specific qualities into the worship leader's skill-set. (Appendix A)

The information that has been gleaned from the resources identified and from other worship leaders and ministry participants has been designed to assist with personal evaluation (Appendix B), ministry implementation (Appendix C), personal goals (Appendix D), and direction for further research and consideration. Additionally, the development of a biblical approach to worship ministry should be attainable and accomplished through the addition of these research tools.

CHAPTER IV

Research Findings

This chapter provides the findings of the research conducted in an effort to examine the qualities of the worship leader and assess the engagement of others in worship ministry in the evangelical Church. The first research question and hypothesis identify the qualities of the worship leader that can engage others to effectively serve in worship ministry in the evangelical Church. The second research question and hypothesis address ways that the lack of these qualities can be developed by the worship leader who serves in the local evangelical Church. The third research question and hypothesis reveal the motivating factors that influence participants to serve in the worship ministry in the local Church. Research findings from each of these areas of study are presented and reviewed in this chapter.

Significance of the Results

The interview questions made reference to the qualities that are deemed essential to the worship leader. These qualities include character, capability, commitment, and chemistry. However, these specific characteristics that are the focus of this project were not referenced in an effort to discover the participants' point of view. As a result, over the course of the interview, each participant made reference to these four specific qualities or another term with an equivalent meaning. As identified in the following table (4.1), the four qualities are highlighted by showing the number of responses given for each question. This example shows the results that were indicated by the twenty individuals that were interviewed.

Table 4.1 Qualities of the Worship Leader

Questions	Character	Capability	Commitment	Chemistry
1	18	12	6	9
2	10	13	6	4
3	16	14	7	13
4	7	6	7	16
5	6	8	3	16
6	11	5	7	18

Qualities that Engage Others to Serve in Worship Ministry

Through the course of the interview process, it became apparent that the participants viewed the role of worship leadership as a tremendous responsibility in leading the corporate body in worship. Therefore, many responses implied that the worship leader must possess and profess a strong, centered faith in Christ. Since the participants were reflecting upon their personal experiences in worship ministry, they were able to provide firsthand knowledge of the importance of God-honoring worship.

In order for corporate worship to become meaningful for the individual in light of being biblically based and Christ-centered, evidence supported the fact for authenticity to be a dominant denominator in the personal life of the worship leader. These responses are in direct line with the first quality of character.

Much support was given for the importance of formal training in leadership skills, musicianship, and theology. These responses show support for the second quality of capability.

Another important element for the worship leader was the need for a strong commitment level to the worship ministry. This quality also enveloped the realm of the spiritual, personal and vocational side of life. These responses fulfilled the third quality of commitment.

With regard to the quality of chemistry, there was a resounding call for the necessity of interpersonal skills in and among the corporate body. There is an ongoing need for a sense of community to permeate throughout the worship ministry on every level. At the basic foundational level, relationships must be established and cultivated. This quality was stated very succinctly; that as the worship leader grows in his/her daily worship experience, it in turn, infiltrates into the lives of others, causing a deep love to develop and a strong bond that is rooted in Christ.

A Summary of the Interview Questions

In an effort to note the responses of the participants, the following list will provide a summary to the interview questions:

1. What qualities are essential to the worship leader? a-strong doctrine; b-servant leader as Christ displayed; c-enthusiasm; d-sincerity; e-focuses on the message of the songs; f-disciplined; g-a heart for ministry; h-strong centered faith; i-warm and engaging; j-strong biblical foundation; k-a shepherd; l-knows scripture and prayer; m-recognizes and utilizes others' strengths; n-encourager; o-knows Jesus personally; p-caring attitude; q-humility; r-likeability; s-sense of humor; t-knows how to get people to work together.

2. How do you determine the effectiveness of the worship leader? a-genuine; b-authenticity; c-by the engagement of others; d-by the quality of the choir; e-preparation in rehearsals and services; f-organizational skills; g-good communication skills;

h-optimistic attitude; i-knows the Lord behind the song; j-effective in leading worship; k-non-believers are drawn into worship; l-has the ability to express the character of God; m-balanced emotionally, spiritually and musically; n-practices discernment; o-continues to grow spiritually; p-others want to join the worship ministry.

3-In what ways does the worship leader encourage others to serve in the worship ministry? a-compassionate; b-displays a pastoral role; c-nurturing; d-empathetic; e-worship that allows others to join in; f-creates a sense of humility; g-uplifting spirit; h-keeps the worship teams inspirationally healthy; i-encourages others to use their gifts and talents; j-inspires others for leadership; k-connects with others; l-recruits others; m-personal and personable; n-intentionally affirms others.

4-How does the worship leader establish a “team spirit” within the worship ministry? a-modeling a Christ-like life; b-caring among the team; c-enters into commonality with others; d-establish expectations; e-encourage the team to give spiritually to the congregation; f-praying for one another; g-using your gifts to worship Him first; h-the team needs one another; i-through conversation; j-treat team members as a family; k-share the ministry together; l-loving, giving and serving one another; m-team must be “heart-driven”; n-grounded in Christ; o-build trust in relationships; p-people need to be heard; q-everyone matters and must do their part.

5-How does the worship leader communicate that each individual is essential to the worship ministry? a-personal interaction; b-choir is a family; c-shepherding; d-affirm the right things; e-build esprit de corps; f-regard every member as being valuable; g-let them know you care; h-communicate that you pray for them; i-develop team members individually; j-be a good listener; k-notice the small things; l-bond with others; m-

reinforce the value and contributions of others; n-highlight their strengths; o-affirmation with action.

6-Explain how the worship leader builds relationships with others? a-eye contact; b-conscientiousness; c-confidentiality; d-awareness; e-balance task-driven with relationship-driven; f-be welcoming with people; g-develop spiritual worship; h-love others; i-keep reminding them they are part of a team; j-it is a community of people; k-prayer with and for others; l-build trust into relationships; m-appreciation for others; n-be interested in the personal lives of others; o-build rapport with others; p-create a sense of family; q-support one another; r-communicate the direction of the team to others; s-build healthy relationships; t-make others feel they are cared for; u-vulnerability from the leader is essential for others; v-willingness to be authentic and transparent; w-connect others with God; x-be a mentor and receive mentorship; y-invest in worship.

Anticipated Responses

Upon further review of all of the interviews, there were a number of responses that were anticipated, based on the experiences of those serving in worship ministry. Each interview question is addressed in view of this perspective.

1-The qualities that are essential to the worship leader included: a personal relationship with the Lord (90%); a solid biblical foundation (85%); an active prayer life (75%); a positive attitude (85%) and he/she must be people-oriented (90%).

2-The effectiveness of the worship leader is determined by: attention to details (75%); a mature Christian (80%); possesses administrative skills (75%); practices excellence (85%) and godly musicianship (75%).

3-The worship leader encourages others to serve in the worship ministry by: being relational (90%); giving affirmation freely (80%); motivating others to participate (95%); displaying a pastor's heart (70%) and developing the gifts of others (75%).

4-The worship leader establishes a "team spirit" within the worship ministry by: establishing equality among all team members (85%); viewing ministry as serving others (70%); promoting a sense of trust (75%); becoming spiritually-focused (75%) and Christ-centered (90%).

5-The worship leader communicates that each individual is essential by: purposeful intentionality with others (95%); attentiveness to others' needs (80%); prayer support (70%); building upon the strengths of others (90%) and facilitating unity (85%).

6-The worship leader builds relationships with others by: displaying a loving attitude (85%); practicing hospitality (70%); exhibiting sensitivity to the needs of others (80%); portraying transparency (75%); practicing spiritual leadership (90%); fostering a sense of family (80%) and remaining team oriented (75%).

Unanticipated Responses

During the review of the interviews, there also were a number of responses that were unanticipated for those serving in worship ministry. Each interview question is also addressed in view of this perspective.

1-The qualities that are essential to the worship leader included: teaching the choir about the meaning of the lyrics of the songs (25%); staying fresh in our reading and allowing the Holy Spirit to expand our spiritual depth (50%); loves to be in front of people (15%) and loves to be in charge (15%).

2-The effectiveness of the worship leader is determined by: having a good marriage and raising his/her children to love the Lord (10%); always being aware of what you are saying to others (55%) and being blessed by worship because we tend to be critical as musicians (30%).

3-The worship leader encourages others to serve in the worship ministry by: having a recruitment moment in a service (10%) and helping others discover their gifts (35%).

4-The worship leader establishes a “team spirit” within the worship ministry by: teaching others that they are performing for an audience of “One” (25%); having a prayer circle before a rehearsal or service (10%) and hosting a cookout before a rehearsal (5%).

5-The worship leader communicates that each individual is essential by: developing a “choir creed” that states that every individual is essential to the team (5%); teaching that new growth in the choir encourages the Church (10%); telling them that absences change the sound of the choir (5%); learning that listening is sometimes better than speaking (5%) and understanding that people feel appreciated differently (40%).

6-The worship leader builds relationships with others by: inviting the congregation to join the choir on a well-known song (5%); pushing talented people out of their comfort zone (10%); keeping yourself informed about the needs of others (40%); getting out of the way of the spot light (15%); reevaluating your program every six months (10%) and being willing to take on the heavier load of a team member when needed (5%).

Unique Situations

During the course of the interviews, several participants provided personal examples that were unique and based upon their own experiences.

Participant #15 shared a story about his father when he was in high school and someone invited him to go to the local Church and sing in the choir. As a result, he had a salvation experience, was called to preach and became a pastor and professor of religion. He said that is why he is such an advocate of the choir because it brings people to the cross. He also shared that someone told him that singing allows for healing and love to be conveyed.¹⁰⁸

Participant #16 explained how one of his choral students exhibited an act of service by taking care of the trash during a choir tour. This student would replace the full trash bag with a clean one every time the bus came to a stop or arrived at its destination. He further added that this simple act of service benefitted and elevated the entire choir community.¹⁰⁹

Participant #17 stated that she often witnesses how the choir is built upon a community and together they experience the presence of God working through them, knitting and building them to produce something that is beyond their own abilities.¹¹⁰

Participant #19 provided an explanation regarding how the worship leader can encourage others to serve in worship ministry. She listed three key ingredients: people

¹⁰⁸ Participant #15, "Interview Questions for Worship Leaders and Ministry Participants."

¹⁰⁹ Participant #16, "Interview Questions for Worship Leaders and Ministry Participants."

¹¹⁰ Participant #17, "Interview Questions for Worship Leaders and Ministry Participants."

need to know that they have a voice and the ability to make choices; people need to feel that they are valued and respected, and people need to feel they are successful.¹¹¹

Participant #20 expressed his concerns over the current worship trends that are impacting worship leaders and our Churches today. He explained how our culture dictates the tendency toward darkened sanctuaries, deadened sound, loud amplification, and music styles that result in a lack of community and detached worshipers. He has witnessed this drastic change in some of his former Church affiliations and felt such a sense of heartbreak and loss for their declining condition.¹¹²

Common Threads

After reviewing all of the research ascertained through the mechanism of the interviews, it became clear in identifying the common threads within each of the four specific qualities of the worship leader.

The quality of character is a representation of one's spiritual walk that exhibits integrity through his/her actions and attitudes. A person of character is one who displays transparency and encouragement in relationships with others.

The quality of capability is directly linked with leadership in areas such as musicianship and biblical and intellectual knowledge. A worship leader should display an attitude that he/she has the ability to lead others with confidence and intentionality.

The quality of commitment is evidenced in every area of the worship leader's life. Areas include his/her personal life, spiritual life, all levels of ministry and interpersonal relationships with staff, congregants, and personal relationships.

¹¹¹ Participant #19, "Interview Questions for Worship Leaders and Ministry Participants."

¹¹² Participant #20, "Interview Questions for Worship Leaders and Ministry Participants."

The quality of chemistry envelops the ability of connection and influence with others. This type of leader draws others to him/herself and brings out the best qualities of others. Chemistry involves a type of magnetism that creates an atmosphere for love and trust to thrive.

In essence, these four qualities are designed to overlap and are interwoven together in a very unique and cohesive way. As a worship leader, he/she must seek to possess each of these qualities in his/her personal life as well as exhibit them to those individuals serving together in worship ministry. The worship leader has the ability to accomplish much by serving alongside fellow ministry participants to fulfill a common goal. By serving together as a team, there is an opportunity to stimulate growth personally and corporately in each of these areas simultaneously.

The qualities of character, capability, commitment, and chemistry must exist as a single entity within the body of believers rather than as separate characteristics that may or may not be evident for the worship leader and team members.

Biblical Evidence

There are a number of scriptural examples that substantiate the need for each of the four qualities to be considered essential to the core of the worship leader. The first quality of character is found in the following verses.

“More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”¹¹³

¹¹³ Romans 5:3-5, ESV.

“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.”¹¹⁴

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”¹¹⁵

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”¹¹⁶

“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.”¹¹⁷

“For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.”¹¹⁸ Peter further adds, “For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of

¹¹⁴ Philippians 2:12-13, ESV.

¹¹⁵ Philippians 4:8, ESV.

¹¹⁶ Galatians 5:22-23, ESV.

¹¹⁷ Romans 12:2, ESV.

¹¹⁸ 2 Peter 1:5-7, ESV.

our Lord Jesus Christ... Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall.”¹¹⁹

“Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all put on love, which binds everything together in perfect harmony.”¹²⁰

“Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.”¹²¹

“Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.”¹²²

The second quality of capability is revealed in the following verses:

“As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.”¹²³

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”¹²⁴

¹¹⁹ 2 Peter 1:8, 10, ESV.

¹²⁰ Colossians 3:12-14, ESV.

¹²¹ Proverbs 10:9, ESV.

¹²² Titus 2:7-8, ESV.

¹²³ 1 Peter 4:10, ESV.

¹²⁴ 2 Timothy 2:15, ESV.

“Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.”¹²⁵

“While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.”¹²⁶

“And you will know the truth, and the truth will set you free.”¹²⁷

“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.”¹²⁸

“And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.”¹²⁹

“Knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation.”¹³⁰

“His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence.”¹³¹

¹²⁵ Acts 20:28, ESV.

¹²⁶ Acts 13: 2-4, ESV.

¹²⁷ John 8:32, ESV.

¹²⁸ John 5:39, ESV.

¹²⁹ 1 John 5:20, ESV.

¹³⁰ 2 Peter 1:20, ESV.

¹³¹ 2 Peter 1:3, ESV.

“He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”¹³²

The third quality of commitment is communicated in the following verses:

“Commit your work to the Lord, and your plans will be established.”¹³³

“If a man vows to the Lord, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth.”¹³⁴

“Whatever you do, work heartily, as for the Lord and not for men.”¹³⁵

“But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.”¹³⁶

“And let us not grow weary of doing good, for in due season we will reap, if we do not give up.”¹³⁷

“I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called.”¹³⁸

“Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it,

¹³² Titus 1:9, ESV.

¹³³ Proverbs 16:3, ESV.

¹³⁴ Numbers 30:2, ESV.

¹³⁵ Colossians 3:23, ESV.

¹³⁶ James 5:12, ESV.

¹³⁷ Galatians 6:9, ESV.

¹³⁸ Ephesians 4:1, ESV.

but whoever loses his life for my sake will find it.”¹³⁹

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”¹⁴⁰

“I have fought the good fight, I have finished the race, I have kept the faith.”¹⁴¹

“But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed.”¹⁴²

“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.”¹⁴³

The fourth quality of chemistry is revealed in the following verses:

“A friend loves at all times, and a brother is born for adversity.”¹⁴⁴

“Two are better than one, because they have a good reward for their toil...And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.”¹⁴⁵

“This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends.”¹⁴⁶

¹³⁹ Matthew 16:24-25, ESV.

¹⁴⁰ 1 Peter 2:9, ESV.

¹⁴¹ 2 Timothy 4:7, ESV.

¹⁴² Romans 6:17, ESV.

¹⁴³ Matthew 22:37, ESV.

¹⁴⁴ Proverbs 17:17, ESV.

¹⁴⁵ Ecclesiastes 4:9, 12, ESV.

¹⁴⁶ John 15:12-13, ESV.

“Therefore encourage one another and build one another up, just as you are doing.”¹⁴⁷

“Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord...Contribute to the needs of the saints and seek to show hospitality.”¹⁴⁸

“Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.”¹⁴⁹

“He who loves purity of heart, and whose speech is gracious, will have the king as his friend.”¹⁵⁰

“Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.”¹⁵¹

“Let each of you look not only to his own interests, but also to the interests of others.”¹⁵²

“For I long to see you, that I may impart to you some spiritual gift to strengthen you—that is, that we may be mutually encouraged by each other’s faith, both yours and mine.”¹⁵³

¹⁴⁷ 1 Thessalonians 5:11, ESV.

¹⁴⁸ Romans 12:10-11, 13, ESV.

¹⁴⁹ 1 John 4:7, ESV.

¹⁵⁰ Proverbs 22:11, ESV.

¹⁵¹ 1 Peter 4:8-10, ESV.

¹⁵² Philippians 2:4, ESV.

¹⁵³ Romans 1:11-12, ESV.

Strengths of the Worship Leader

Matt Boswell informs us of the basic foundation that must be present for the worship leader. “God cares deeply about how His people worship Him, and so it stands to reason that He also cares about who leads His people in worship. For worship leaders to understand their identity, the Word of God must inform them.”¹⁵⁴ 1 Chronicles explains, “Sing to the Lord, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods.”¹⁵⁵ Boswell continues by stating, “From deciding the songs of the local congregation, to leading in public prayer and praise, the worship leader is a shepherd and teacher.”¹⁵⁶

As a worship leader, God calls us to demonstrate excellence in all aspects of leadership. Harold Best explains this concept by stating, “Excellence is authenticity. Excellence is temperance in all things. It is servanthood. It is loving-kindness. It is sojourn. It is esteeming another better than oneself. It is meekness, brokenness, personal holiness, greatness of soul. It is peaceableness, gentleness, perseverance, hunger and thirst.”¹⁵⁷ The author also adds, “There are no exceptions and no stopping in the pursuit of it. It is a process, not an event.”¹⁵⁸ Best has shown us that living a life of excellence is a continuous journey that shapes our ministries. Jesus lived out these same principles

¹⁵⁴ Matt Boswell, *Doxology and Theology: How the Gospel Forms the Worship Leader*. (Nashville, TN: B&H Publishing Group, 2013), 24.

¹⁵⁵ 1 Chronicles 16:23-25, NIV.

¹⁵⁶ Ibid.

¹⁵⁷ Harold M. Best, *Music Through the Eyes of Faith*. (New York, NY: HarperOne Publishers, 1993), 113-114.

¹⁵⁸ Ibid, 114.

throughout His earthly ministry and His focus was always motivated by love and service to others. Christ was devoted to exemplifying His Father in everything that He did during His daily encounters with others. “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you many proclaim the excellencies of him who called you out of darkness into his marvelous light.”¹⁵⁹

It is important for the worship leader to initiate and implement the importance of a ministry team. Worship ministry is not confined to an individual but involves the participation of others. Authors Greg Ogden and Daniel Meyer explain, “The leader’s most fulfilling role is coming alongside the team members and assisting their growth as they make their contribution to the success of the team...The idea of the pastor as the equipper is one which is full of promise...to watch for undeveloped powers, to draw them out, to bring potency to actuality in human lives.”¹⁶⁰ It is at this point that leadership begins to flourish. Worship ministry often involves choirs, praise teams, sound and technical teams, etc., that consist of a group of people. Often these teams vary in the number and age of the participants according to the size and makeup of the congregation.

Tom Lane provides us with a helpful description for the concept of team ministry. “For worship that God can inhabit, there must be unity. We could use less style and great performances and more unified, concerted worship. It’s a good thing to step back and look at what we’re doing and calling worship. If we forge ahead with our agendas and plans at the expense of relationships, we do ourselves more harm than good, and it’s a

¹⁵⁹ 1 Peter 2:9, ESV.

¹⁶⁰ Greg Ogden and Daniel Meyer, *Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character*. (Downers Grove, IL: InterVarsity Press, 2007), 71-72.

hindrance to spirit and truth.”¹⁶¹ Lane continues, “God is always interested in your heart, but also the others in your band. The more your hearts are in sync, the better your music sounds, and the more room there is for Him to inhabit your praise.”¹⁶² Jesus set the example by establishing His ministry through the development of a team with the disciples.

In order to fulfill the goal of generating a positive team perspective, author Klaus Issler discusses the importance of maintaining proper relationships. “We are individuals who flourish best in community. Healthy communities nurture and respect the individuality of each of its members, work through the difficult process of forgiveness, and assist members in resolving conflicts sustaining close friendships... We have been forgiven much. And we need God’s empowering grace to pass that forgiveness on to others.”¹⁶³ Jesus serves as our prime example of this critical truth. He led and loved His disciples even when they were obstinate, oblivious and disobedient.

At the very heart of ministry, the worship leader must truly love his/her team members. When this is visibly demonstrated, it becomes the driving force behind a relational worship ministry. Rory Noland states, “When you realize how much God loves you, you’ll discover a greater capacity to love others... Jesus said, “Love one another. As I have loved you, so you must love one another. By this everyone will know that you are

¹⁶¹ Tom Lane, *The Worship Band Book: Training and Empowering Your Worship Band*. (Milwaukee, WI: Hal Leonard Books, 2012), 49.

¹⁶² Ibid.

¹⁶³ Klaus Issler, *Living into the Life of Jesus: The Formation of Christian Character*. (Downers Grove, IL: InterVarsity Press, 2012), 181.

my disciples, if you love one another” (John 13:34-35).”¹⁶⁴

The life and ministry of the worship leader is proportionally tied to the importance of cultivating and incorporating the spiritual disciplines into his/her worship lifestyle. Author Donald Whitney has explained the impact of practicing these foundational principles.

In those times when you are lazy and have no enthusiasm for any Spiritual Discipline, or when you haven’t practiced a particular Discipline as you habitually do, it is the Holy Spirit who prompts you to pick it up in spite of your feelings. Left to yourself you would have forsaken these means of sustaining grace long ago, but the Holy Spirit preserves you by granting to you the grace to persevere in them.¹⁶⁵

Whitney concludes his book with the following challenge, “Just as the only way to God is through Christ, so the only way to Godliness is through the Christ-centered practice of the Spiritual Disciplines. Will you “discipline yourself for the purpose of godliness”? Where and when will you begin?”¹⁶⁶

Author Adele Calhoun also sheds an important insight into the implementation of the spiritual disciplines. “The Spiritual Journey is a marathon of seasons...Spiritual disciplines are intentional ways to keep moving through the seasons. They aren’t magical means to an effortless race. The disciplines simply provide us with exercises that keep us open to God and aware of the limits of our endurance.”¹⁶⁷ Acts 17:11 concurs with this statement, “Now these Jews were more noble than those in Thessalonica; they received

¹⁶⁴ Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship*. (Grand Rapids, MI: Zondervan, 2007), 168.

¹⁶⁵ Donald S. Whitney, *Spiritual Disciplines For The Christian Life*. (Colorado Springs, CO: NavPress, 1991), 238.

¹⁶⁶ *Ibid*, 249.

¹⁶⁷ Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us*. (Downer’s Grove, IL: InterVarsity Press, 2005), 325.

the word with all eagerness, examining the Scriptures daily to see if these things were true.” Calhoun closes with “Ages, stages, seasons and circumstances always affect our relationship with God. So we should expect the journey to take us into new ways of noticing and attending to the divine romance.”¹⁶⁸

As noted from the interviews, there was resounding support for the worship leader to display a positive and enthusiastic attitude, especially as it pertains to leading others in corporate worship. Team members and congregants alike, are directly influenced by those serving in leadership. This is particularly essential for those representing the pastoral and worship staff. Tommy Newberry directs attention toward the biblical principle in Philippians 4:8. “As your thoughts reflect God’s thoughts, not only will you glorify God, but you will also increase your positive influence on those you love...God wants to impart his character and power through every individual. And when this happens, the world is instantly changed because those who reflect his glory impact the world.”¹⁶⁹

Insufficiencies of the Worship Leader

It is probable that the worship leader may be lacking in one or more areas of leadership. These areas may range from leadership, musicianship, biblical training, etc. The role of the worship leader requires a vast array of qualities and characteristics that are essential for a healthy ministry to flourish. When these essential qualities are absent, it results in a direct correlation upon the ministry and its participants.

¹⁶⁸ Ibid, 332.

¹⁶⁹ Tommy Newberry, *The 4:8 Principle: The Secret To A Joy-Filled Life*. (Carol Stream, IL: Tyndale House Publishers, Inc., 2007), xvi.

John Maxwell reminds us of the key for true leadership by stating, “Leadership ability is the lid that determines a person’s level of effectiveness. The lower an individual’s ability to lead, the lower the lid on his potential. The higher the leadership, the greater the effectiveness... Your leadership ability—for better or for worse—always determines your effectiveness and the potential impact of your organization.”¹⁷⁰

Maxwell also addresses the importance for the worship leader in portraying and facilitating a positive climate in the corporate setting. This is inclusive of the office staff, rehearsals and services. “The leader’s attitude is like a thermostat for the place she works. If her attitude is good, the atmosphere is pleasant, and the environment is easy to work in. But if her attitude is bad, the temperature is insufferable.”¹⁷¹ Maxwell additionally cautions, “If people can’t trust you all of the time, then they will consider you untrustworthy... we must always be aware of our own conduct before criticizing the people who work for us. If you don’t like what your people are doing, first take a look at yourself.”¹⁷²

Relationships within the worship ministry hold a vital part of the worship leader’s responsibilities. This is inclusive of team members and congregants and in essence, impacts the overall congregation. Tom Kraeuter provides insight into the importance of unity that must exist within the body of Christ. “Your attitudes toward your brothers and sisters in Christ can affect the corporate worship. If your relationships with fellow believers are not all that God wants them to be, determine in your heart to make them a

¹⁷⁰ John C. Maxwell, *Leadership 101: What Every Leader Needs To Know*. (Nashville, TN: Thomas Nelson Publishers, 2002), 1.

¹⁷¹ John C. Maxwell, *The 360-Degree Leader: Developing Your Influence from Anywhere in the Organization*. (Nashville, TN: Thomas Nelson, Inc., 2005), 244.

¹⁷² *Ibid*, 245, 247.

high priority in your life. When you do this, you will see a difference in your worship life and even in the corporate experience of your church.”¹⁷³

Musicianship should be considered a high priority for the worship leader. Leading others in corporate worship requires ongoing training according to Bob Kauflin. “Being skilled musically involves different components...Developing technique is probably the most difficult and unexciting aspect of musicianship, which is why we tend to spend so little time on it.”¹⁷⁴

Living in a culture that worships the talents of others, there is a temptation to follow this same trend within the Church. Rory Noland calls our attention to become aware of this tendency. “This is a common trap that befalls many an artist. It can be easy for us to enjoy the gifts more than the Giver...When that happens, the arts become the overriding “spiritual experience” of our lives and take the place of a vital, dynamic relationship with the Lord Jesus Christ.”¹⁷⁵ This pitfall will easily infiltrate into the corporate body and change the direction of worship. “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.”¹⁷⁶

¹⁷³ Tom Kraeuter, *The Worship Leaders' Handbook: Practical Answers to Tough Questions*. (Lynnwood, WA: Emerald Books, 2007), 139.

¹⁷⁴ Kauflin, 39.

¹⁷⁵ Rory Noland, *The Heart of the Artist: a Character-Building Guide for You and Your Ministry Team*. (Grand Rapids, MI: Zondervan, 1999), 307.

¹⁷⁶ Hebrews 13:15-16, ESV.

Leadership Development

It behooves the worship leader to expand his/her leadership development in several critical areas. The first area is education that encompasses musical training and biblical studies. The role of the worship leader typically includes oversight of the music ministry and a biblical foundation is an essential ingredient. Authors Page and Gray state the priority for worship leaders to be well trained in “worship theology, principles of leadership...skilled singers, players of instruments (the more the better), conductors, communicators of the gospel, and confident in their ability to work with people.”¹⁷⁷ By undergoing this type of extensive training, the worship leader will be better equipped to oversee the ministry and to lead others. It is not uncommon in congregations to have ministry participants with a musical background as well as biblical knowledge.

The second area is mentorship and while the worship leader will serve as a mentor to ministry participants, he/she will also gain a wealth of knowledge and experience from a senior advisor. Tim Sharp explains:

A mentor is a person that brings informed, experienced application and wisdom to a skill set that is of mutual concern to another person in the field of inquiry...For the mentor, the desire to pass on information and life experiences is a part of generativity—contributing to the good of the profession and to the good of another individual.¹⁷⁸

John Maxwell encourages leaders to enlist the help of another individual who is further along in his/her leadership journey, to enhance their personal developmental skills.¹⁷⁹

¹⁷⁷ Page and Gray, 87.

¹⁷⁸ Tim Sharp, *Mentoring in the Ensemble Arts: Helping Others Find Their Voice*. (Chicago, IL: GIA Publications, Inc., 2011), 43, 46.

¹⁷⁹ Maxwell, *The 5 Levels Of Leadership: Proven Steps To Maximize Your Potential*, 80.

Proverbs 15:22 speaks to the importance of this principle, “Plans fail for lack of counsel, but with many advisers they succeed.”

It is important for the worship leader to understand the concept of modeling when serving in a leadership role. Tom Kraeuter brings this principle to light and urges leaders to remain vigilant of this critical truth:

Wherever you go, people will observe your actions...The demand on leaders especially includes being an example in the area of moral integrity. As a leader, your life must be exemplary...Some people don't like to accept responsibility of being a model for others to follow. However, like it or not, being an example comes with the territory.¹⁸⁰

Paul makes a bold statement to Timothy with regard to leadership lifestyle. “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.”¹⁸¹

Another key area of leadership involves the discipline of discipleship. This is a crucial area for the worship leader because it is one of the building blocks of the Christian journey and ministry and is difficult to maintain without the investment of discipleship. “To prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”¹⁸²

Oswald Chambers has devoted a host of daily readings that are centered upon this topic. “Our Lord never requires the same conditions for discipleship that he requires for

¹⁸⁰ Tom Kraeuter, *Keys To Becoming An Effective Worship Leader*. (Lynnwood, WA: Emerald Books, 2011), 56.

¹⁸¹ 1 Timothy 4:16, NIV.

¹⁸² Ephesians 3:12-13. NIV.

salvation. We are condemned to salvation through the Cross of Christ. But discipleship has an option with it—“‘If anyone...’ (Luke 14:26).”¹⁸³ Chambers also writes,

A disciple is subject to the same charge that was leveled against Jesus Christ, namely, the charge of inconsistency. But Jesus Christ was always consistent in His relationship to God, and a Christian must be consistent in his relationship to the life of the Son of God in him, not consistent to strict, unyielding doctrines.¹⁸⁴

In the book of 2 Timothy Paul writes these inspirational words, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”¹⁸⁵

Motivating Factors for the Congregants

There are several motivational factors that can directly attribute to the influence of congregational participation in the worship ministry. Three of these characteristics include community, service, and opportunity.

A variety of teams, such as the choir, praise band, sound, technical team, etc., inevitably represent different groups of individuals who function as a community. Therefore, there is a need for personal connection and interaction among its members. Author Jamie Harvill writes, “They are learning and applying principles and truths of the Christian faith to their lives. They are developing significant relationships with other believers, befriending, encouraging and holding each other accountable.”¹⁸⁶ Worship

¹⁸³ Chambers, February 2.

¹⁸⁴ Ibid, July 2.

¹⁸⁵ 2 Timothy 3:16-17, NIV.

¹⁸⁶ Jamie Harvill, *Worship Foundry: Shaping a New Generation of Worship Leaders*. (Bloomington, IN: WestBow Press, 2013), 52.

ministry teams allow congregants an opportunity to unite with one another in a way that is intentional and impactful on both personal and corporate levels.

Worship ministry also provides a way for congregants to serve. The various types of worship teams provide an integral role in serving the congregational Church through weekly and special services. Wheeler and Whaley explain, “Our devotion, loyalty, fidelity, dedication, and commitment to one another build up the body of Christ in love and provide opportunities to serve and worship with one another.”¹⁸⁷

The Church encompasses individuals who possess a variety of diverse strengths. As worship team members, congregants are given the opportunities to utilize, share and express their gifts on a continual basis. Harvill states, “The important distinction between leading worship and any other performance is that the band and singers are worshipping together with the congregation. It’s important that every person on the stage is engaged in worship. Every musician and singer is important to the overall presentation.”¹⁸⁸ Paul concurs with this principle, “To equip the saints for the work of ministry, for building up the body of Christ.”¹⁸⁹

The Worship Leader Fosters Willingness, Availability, Capability and Calling within the Congregants

The personality of the worship leader bears a direct relationship with the congregants. As previously stated in this study, the person serving as the worship leader has an influence upon the participation of others in the worship ministry. The qualities

¹⁸⁷ David Wheeler and Vernon M. Whaley, *Worship and Witness: Becoming a Great Commission Worshiper*. (Nashville, TN: Lifeway Press, 2012), 88.

¹⁸⁸ Harvill, 137.

¹⁸⁹ Ephesians 4:12, ESV.

that are essential for the congregants, include: willingness, availability, capability, and calling.

When the worship leader leads with intentionality, congregants are more likely to follow his/her leadership. Wheeler and Whaley add, “The principle of devotion to one another in love is at the core of building relationships and unity among the believers. If practiced on a regular basis, it will revolutionize our worship and evangelism endeavors.”¹⁹⁰ If the congregation truly believes they are loved by the worship leader, the climate for participation is dramatically enhanced, resulting in a willingness from the congregants.

Once congregants express a willingness to participate in the worship ministry, they must determine the availability to do so. This constitutes a commitment to the ministry that involves a love for God and others, exhibiting a lifestyle of worship, scheduling time, dedication, perseverance, submission, discipline, etc. Dave Williamson defines the importance of commitment in the following statement. “If there’s been one consistent hallmark of all the churches where I’ve served, it is that all of us have continually strived to make the very best art we could, in whatever style was called for. Singers, players, actors, praise dancers, tech people all came together in service of excellence, with an occasional glance upward to God, Who was, after all, worthy of our praise.”¹⁹¹

Worship leaders have the responsibility of recognizing and developing the capabilities of others. This task can be accomplished by encouraging congregants in areas

¹⁹⁰ Wheeler and Whaley, 88.

¹⁹¹ Dave Williamson, *God’s Singers: A Guidebook for the Worship Leading Choir in the 21st Century*. (Nashville, TN: InCite Media, 2010), 110.

that they may be unaware of their potential. Therefore, the worship leader must become familiar with the strengths and gifts of current and new participants. Tom Lane explains:

As creatively gifted Christians, we have a mandate to live, a story to tell, a role to play, a responsibility to steward, and a future to look forward to and prepare for. Our context is the community of believers that we are a part of, each serving a distinctively different purpose, according to the gifts and talents we have. Drawing out treasures from the storeroom of faith and not an empty well.¹⁹²

Wheeler and Whaley also agree, “We’re fulfilled when we see others become all God intended for them to be by reaching their goals, growing in grace, and developing their skills for ministry.”¹⁹³ The book of Romans also solidifies this truth in the following verse, “Having gifts that differ according to the grace given to us, let us use them.”¹⁹⁴

It is essential for the worship leader to communicate the importance of a calling with regard to serving in the worship ministry. Just as God bestows and equips His people with a variety of gifts and skills, the worship leader can be instrumental in assisting ministry participants discover God’s calling for opportunities to serve in the worship ministry. Dave Williamson addresses the importance for worship leaders to adhere to this idea. “A called person has been set apart and fully empowered by God to accomplish a significant spiritual task. A covenant is created when that person responds to that call.”¹⁹⁵

Author Os Guinness in his book, *The Call*, aligns his definition with that of Williamson in the following explanation: “God normally calls us along the line of our

¹⁹² Lane, 10-11.

¹⁹³ Wheeler and Whaley, 88.

¹⁹⁴ Romans 12:6, ESV.

¹⁹⁵ Williamson, 65.

giftedness, but the purpose of giftedness is stewardship and service, not selfishness...Our gifts are ultimately God's, and we are only "stewards"—responsible for the prudent management of property that is not our own. This is why our gifts are always "ours for others."¹⁹⁶ Guinness also adds, "God does call us to "be ourselves" and "do what we are." But we are only truly "ourselves" and can only truly "do what we are" when we follow God's call. Giftedness that is "ours for others" is therefore not selfishness but service that is perfect freedom."¹⁹⁷ As Guinness has so aptly written, that freedom abounds when God's calling is being exhibited through His people.

Scripture adheres to the importance of calling as it pertains to ministry in the Church. "Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches."¹⁹⁸ The book of Romans additionally explains, "For the gifts and the calling of God are irrevocable."¹⁹⁹

Promoting Congregational Engagement

Three specific characteristics of the worship leader that help to promote congregational engagement include: serving in the role of a shepherd, a counselor and fostering friendships with ministry team members.

The worship leader serves as a shepherd by genuinely caring about the physical and emotional needs of his/her team members. McNeal describes this important aspect of leadership: "Shepherding themes invoke deeply instinctual human heart emotions. Hope,

¹⁹⁶ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life*. (Nashville, TN: Thomas Nelson, 2003), 45-46.

¹⁹⁷ *Ibid*, 47.

¹⁹⁸ 1 Corinthians 7:17, ESV.

¹⁹⁹ Romans 11:29, ESV.

security, rest, contentment, care—all these categories find expression in the pastoral images of the Davidic psalms.”²⁰⁰ Team members become engaged in ministries when a caring environment is present. The book of Ephesians explains, “And His gifts were [varied; He Himself appointed and gave men to us,] some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers.”²⁰¹

It is essential for the worship leader to be available to give wise counsel. It is not unusual for team members to seek advice or share personal prayer needs with the worship leader. Sometimes team members need the worship leader to serve as a sounding board so that they can talk through a problem or issue. Sanders provides evidence regarding this truth, “Genuine listening seeks to understand another without prejudgment. A problem is often half-solved when it is clearly stated. One missionary casualty moaned: “If only he had listened to me. I needed someone to share a problem.” Leaders who want to show sensitivity should listen often and long, and talk short and seldom... True leaders know that time spent listening is well invested.”²⁰² Proverbs explains, “Let the wise hear and increase in learning, and the one who understands obtain guidance.”²⁰³

The worship leader has an invaluable opportunity to promote friendships with and among ministry team members. Healthy relationships are important for a positive ministry that ministers to the team members and to the corporate body. McNeal adds,

²⁰⁰ McNeal, 34.

²⁰¹ Ephesians 4:11, AMP.

²⁰² Sanders, 74.

²⁰³ Proverbs 1:5, ESV.

“Integrity is a character quality that permeates every arena of a person’s life, including the capacity for friendship...It reflects genuineness and results from a one-to-one correspondence between public and private life in terms of truth and the treatment of people.”²⁰⁴ The book of Proverbs also speaks to the gift of friendship in the following passage. “Oil and perfume make the heart glad, and the sweetness of a friend comes from his earnest counsel.”²⁰⁵

As identified in the following table (4.2), there is a direct impact on congregant engagement as it relates proportionally to the strengths and insufficiencies of the worship leader.

Table 4.2 Worship Leader’s Strengths and Insufficiencies on Congregant Engagement

<u>Worship Leader’s Strengths</u>	<u>Worship Leader’s Insufficiencies</u>
Biblical foundation	Ineffective leadership
Exhibits excellence	Negative attitude
Team-based ministry	Untrustworthy
Forgiving spirit	Hinders relationships
Loving attitude	Flawed musicianship
Practices spiritual disciplines	Performance-driven worship
Positive Attitude	
Shepherding	
Counselor	
Promotes Friendships	
 <u>Motivating Factors for Congregant Engagement</u>	
Community	
Service	
Opportunity	

²⁰⁴ McNeal, 128.

²⁰⁵ Proverbs 27:9 ESV.

Motivating Factors Fostered by the Worship Leader

Willingness for participation
Availability
Capability
Calling to utilize their gifts

Based on the importance for developing the strengths as a worship leader, the following areas will be explored: Preserving the Strengths of the Worship Leader; Avoiding the Pitfalls of Ministry; Promoting the Strengths of the Worship Leader and Persevering in the Strengths of the Worship Leader.

Preserving the Strengths of the Worship Leader

The worship leader will benefit in preserving the strengths of leadership by incorporating them into his/her daily life and ministries. Each of the strengths that are listed above can be attained with purposeful intentionality. The worship leader needs to assess the existing climate that is currently present in his/her ministry teams and seek ways to promote positive improvement where it may be needed. This process can often alert the worship leader to specific areas that are related to him/her personally.

Tom Kraeuter agrees with this principle by stating, “If we stay only where we are comfortable, we will never grow or cause others to grow. We have a need to stretch ourselves and thereby cause growth.”²⁰⁶ The author additionally adds how the worship leader contributes to the ministry of others by stating the following, “Ephesians 4:11-12 tells us that the role of leaders in the church is to equip the rest of the people for the work of the ministry. It is easier for us to do what we are good at and nothing else, but that is

²⁰⁶ Kraeuter, *Keys To Becoming An Effective Worship Leader*, 128.

not God's best...Sometimes we need to go beyond our comfort zone to help build His kingdom."²⁰⁷

In order to strengthen and maintain the qualities that are essential for the worship leader, Kraeuter states, "Your relationship with the Lord is what makes leading worship possible. Without that as part of your life, no amount of talent, practice, or mental and physical preparation will help. Those involved in the ministry of praise and worship should have lives that reflect worship in all they do and say. Their attitude should be "whatever you do, do it all for the glory of God" (1 Cor. 10:31)."²⁰⁸

Avoiding the Pitfalls of Ministry

Invariably, there are situations and circumstances that will arise in ministry that can lead to difficulties, problems, conflicts, etc. Therefore, it is imperative for the worship leader to become aware of several potential areas ahead of time. Some of these pitfalls include: lone-ranger leadership; the dark side of ministry and distractions from numerous ministry responsibilities.

The quest for leadership can easily become distorted, particularly as it relates to the oversight of ministry teams. A lone-ranger mentality is focused upon a selfish attitude rather than on others. Tom Lane explains, "Freedom is hindered when a spirit of control is at the helm of any ship. That management style sends the message that ministry can only be accomplished if *I* do it, if *I'm* in charge. The Church is not a kingdom to be ruled by anyone other than The Lord, who loves, keeps, guards, and leads her with complete

²⁰⁷ Ibid, 129.

²⁰⁸ Kraeuter, *The Worship Leader's Handbook: Practical Answers to Tough Questions*, 17.

and total authority!”²⁰⁹ When this style of leadership exists, it has a negative impact on the congregation and team members. Lane also explains how this leadership style often leads to a gradual progression of congregants who will inevitably leave the Church and never return to any other place of worship.²¹⁰

One of the most devastating pitfalls of ministry deals with the potential of personal failure in the life of the worship leader. This stems from issues that are of a spiritual, emotional, physical or mental nature. In an effort to address the recent rise of leadership failures within our Churches, authors McIntosh and Rima have discussed this problem in their book, *Overcoming the Dark Side of Leadership* by summarizing in the following way: “Anyone who aspires to leadership, particularly spiritual leadership, needs to become fully aware of the raw materials that go into the creation of the leader’s dark side and how those have been mingled during the course of his or her lifetime with issues from the family of origin, personal experiences, and a unique personality to create his or her dark side.”²¹¹

The authors also conclude with a helpful approach to this dilemma, “When we are outfitted with a proper understanding of our unique dark side, possess a willingness to honestly examine ourselves, and apply divine, spiritual truth, we can overcome our dark side and drastically minimize its negative effects in our life and leadership.”²¹² The book of Hebrews points out this important truth, “Therefore, since we are surrounded by such a

²⁰⁹ Lane, 87.

²¹⁰ Ibid.

²¹¹ 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, MI: Baker Books, 2007), 66.

²¹² Ibid, 157.

great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us...Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.”²¹³

The responsibilities that typically accompany the role of the worship leader are multi-faceted and hinge upon the mechanics of the worship services. This usually involves a plethora of ministry teams and its members, such as the choir, instrumentalists, praise band, sound and technical team, ushers, greeters, deacons, elders, etc. The combination of all of these different entities can create an over-abundance of communication and details that can easily become a distraction for the worship leader. When this occurs, there is a breakdown in personal and corporate worship for the worship leader and the congregants. Krauter provides a few helpful suggestions to address this common issue:

1. Seek the Lord ahead of time for His direction for the service, asking the Holy Spirit to guide you.
2. Plan the service, including songs, scriptures, etc., based on the leading of the Holy Spirit.
3. Practice the music just the way you intend to do it in the service.
4. Commit your plans to the Lord and ask Him to make up for any lack in you and your abilities.²¹⁴

Promoting the Strengths of the Worship Leader

The worship leader can contribute to promoting the strengths of leadership in several different ways. These areas include accountability, expressing gratitude to team members and providing regular communication of current and future goals.

²¹³ Hebrews 12:1, 3, NIV.

²¹⁴ Krauter, *The Worship Leader's Handbook: Practical Answers to Tough Questions*, 36.

The worship leader needs to receive regular feedback from the senior pastor and other ministry leaders in order to remain proactive in his/her ministry. Accountability helps to ensure continual productivity and personal reflection. Issler explains the validity of this practice. “Jesus practices what he preaches: he is the Lord of peace, the mediator *par excellence*, reconciling us to God; he had the opportunity to forgive many during his earthly ministry; and he was deeply connected with some close friends and committed to participating regularly in a small group.”²¹⁵ The following Scripture verses address the need for personal accountability. “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.”²¹⁶ “Iron sharpens iron, and one man sharpens another.”²¹⁷

The worship leader should regularly express thanksgiving, praise, appreciation and love to his/her team members. Every rehearsal provides an opportunity to share a positive word of encouragement as well as in weekly email correspondence. Robert J. Morgan states, “As we go through life sowing words, deeds, and influence—even if some are no bigger than mustard seeds—the number of people whom Christ can influence through us is incalculable.”²¹⁸ Worship leaders will often receive positive messages from the congregation regarding the ministry of the choir or praise team. Therefore, it is vital to communicate messages of affirmation with the team members. This practice builds up the body of Christ and produces a positive environment as written in the book of Romans.

²¹⁵ Issler, 183.

²¹⁶ James 5:16, ESV.

²¹⁷ Proverbs 27:17, ESV.

²¹⁸ Morgan, 254.

“May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had.”²¹⁹

Regular communication with all ministry teams is crucial in establishing a positive environment for unity, trust, community, and ministry to abound. Fostering a team spirit opens the door for current goals to be achieved and creates excitement for the journey ahead. Ross Parsley declares, “Loving God and loving people are the twin activities that accomplish God’s purpose in us (Matt. 22:40). Relationships are also the conduit for ministry in the church. They are the pathway through which discipleship travels, and we must make this connection between people before we can develop their maturity.”²²⁰ Worship leaders help to bridge the gap between the team members and the actual execution of the details involved in the worship ministry.

Persevering in the Strengths of the Worship Leader

The worship leader must understand the need to persevere in the strengths that will lead to the development of his/her character. Oswald Chambers paints a picture of this concept in the following illustration. “Our spiritual life continually causes us to focus our attention inwardly for the determined purpose of self-examination, because each of us has some qualities we have not yet added to our lives...Identify your shortcoming and then look for opportunities to work into your life that missing quality.”²²¹ Chambers adds,

²¹⁹ Romans 15:5, NIV.

²²⁰ Ross Parsley, *Messy Church: A Multigenerational Mission for God’s Family*. (Colorado Springs, CO: David C. Cook, 2012), 198.

²²¹ Chambers, May 12.

“Then allow God to work through whatever that particular circumstance may be until you increase in Him, adding His qualities.”²²²

Author Rory Noland, shares the following advice for the worship leader, “When God’s Word is allowed to penetrate our thoughts, it can change our behavior. God’s Word can get to the root of our problems if we let it. This is where character and integrity are forged—deep in the heart of who we really are.”²²³ The author also explains the role of the Church in the life of the worship leader. “You and I need the church for the sake of our spiritual growth...Through teaching and corporate worship, the church offers spiritual nourishment we can’t get anywhere else.”²²⁴

As suggested by Noland regarding the importance of God’s Word, the following verses show the need for perseverance in the life of the worship leader.

“But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.”²²⁵

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”²²⁶

“Let us not become weary in doing good, for at the proper time we will reap a

²²² Ibid.

²²³ Noland, *The Heart of the Artist: a Character-Building Guide for You and Your Ministry Team*, 336.

²²⁴ Ibid, 361.

²²⁵ Isaiah 40:31, NIV.

²²⁶ 1 Corinthians 15:58, NIV.

harvest if we do not give up.”²²⁷

“Nevertheless, the righteous will hold to their ways, and those with clean hands will grow stronger.”²²⁸

“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart... Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.”²²⁹

Based on the knowledge of God’s Word and the supporting evidence from the authors above mentioned, Noland summarizes the need for godly character to be displayed in the life of the worship leader. “The great missionary Jim Elliot wrote the following in his diary one night: “I see tonight that in spiritual work, if nowhere else, the character of the worker decides the quality of the work.”²³⁰

Conclusion

This chapter has examined the first research question and hypothesis and identifies the qualities of the worship leader that engage others to serve in worship ministry. These qualities include character, capability, commitment and chemistry, as discovered through personal interviews with twenty participants. A summary of the responses is captured to show the similarities and necessity for each of these qualities to exist within the worship leader.

²²⁷ Galatians 6:9, NIV.

²²⁸ Job 17:9, NIV.

²²⁹ Hebrews 4:12, 14, NIV.

²³⁰ Noland, *The Heart of the Artist: a Character-Building Guide for You and Your Ministry Team*, 366.

The second research question and hypothesis identifies the implementation for education, mentorship, modeling, and discipleship when the essential qualities are lacking in the worship leader.

The third research question and hypothesis addresses the motivating factors for worship ministry participants to include: community, service, and opportunities that are to be made available by the worship leader.

CHAPTER V

Conclusion

This chapter will provide a brief summary of the study as well as a summary of the purpose and the procedure. The research findings are presented along with information regarding the occurrence of any prior research in this particular area of study. Limitations of this research project are addressed and explained. This chapter also includes suggestions for ministry implementation and personal evaluation for the worship leader. This chapter concludes with possibilities for future research and consideration within the evangelical Church.

Summary of Study

This research project has been designed to explore the correlation between the qualities of the worship leader and the engagement of others to serve in worship ministry. The qualities that were examined include: character, capability, commitment, and chemistry of the worship leader and their impact upon the ministry participants. Insights were gleaned from the lives of several biblical leaders along with numerous scriptural examples. This project utilized a qualitative research approach that incorporated the study of personal interviews with worship leaders and ministry participants currently serving in other Churches. The information was collected, examined and then analyzed to discover the qualities that are essential and should be exhibited by the worship leader to effectively engage others to serve in worship ministry. Andy Park agrees with this process by stating, “gifted worship leaders gradually develop a track record of being able to engage people in worship consistently.”²³¹

²³¹ Park, 211.

Summary of Purpose

A major focus of this research has been devoted to the person of the worship leader and how he/she influences, shapes and impacts the lives of others within the congregational Church. As a result, leadership plays a significant role as it relates to the worship leader and the participants in the worship ministry. This research examines the key components that are foundational in the life and ministry of the worship leader. When these characteristics are evidenced in the worship leader, the participants become empowered and the ministry is enhanced. Park also confirms this by adding, “What is the evidence of God’s gifting in a worship leader? People are drawn into worship. They give themselves to God. They respond by saying yes to him. People sense God’s authority; they become aware that he is present in the room. The Holy Spirit impacts people, sometimes subtly, sometimes strongly.”²³²

Summary of Procedure

This research investigated three specific questions. First, what are the qualities of the worship leader that can engage congregants to effectively serve in the local Church worship ministry? Secondly, in what ways can the lack of character, capability, commitment, and chemistry be developed by the worship leader? Third, what are the motivating factors that influence congregants to serve in the local Church worship ministry? From these questions, three hypotheses were formulated. One, the qualities of the worship leader that can engage congregants to effectively serve in the local Church worship ministry are character, capability, commitment, and chemistry. Two, the lack of character, capability, commitment, and chemistry can be developed by the worship leader

²³² Ibid.

in terms of education, mentorship, modeling, and discipleship. Three, the motivating factors that influence congregants to serve in the local Church worship ministry include community, service and opportunity.

This project is comprised of five chapters and includes the use of appendices. Chapter one begins with an introduction and background of the research that will be investigated, statement of the problem, statement of the purpose, significance of the study, statement of the research questions, statement of the hypotheses, definition of terms and a chapter summary.

Chapter two is made up of a literature review that pertains to worship leadership and provides insight into the various roles of the worship leader. Additionally, biblical examples and godly characters are investigated to further substantiate the connection between the qualities of the worship leader and ministry participation. Key issues are addressed that affect the skills and the performance of the worship leader. The chapter closes with a conclusion.

Chapter three begins with an introduction that explains the research methodology used in the study. This involves a qualitative research design that includes the use of questions and hypotheses, participants and the interview process, data analysis and the interpretation of the information.

Chapter four explains the research findings that unfold through an introduction, followed by the significance of the results. A summary of the interview questions captures the responses of all of the participants. Some responses were highlighted according to three specific categories that were labeled as anticipated, unanticipated and unique situations. Details were also compiled to indicate common threads that surfaced

throughout all of the responses. Biblical evidence followed to substantiate the four qualities of the worship leader. Insights were gleaned to explain the strengths and insufficiencies of the worship leader as well as the need for leadership development.

Information is provided with regard to the motivating factors that contribute to congregant participation and the influence of the worship leader in this process. This is followed by insights that pertain to supporting the strengths of the worship leader and diminishing the pitfalls of ministry. This chapter is summarized in a conclusion.

Chapter five provides a composite of the material contained within this research project. These components are comprised of an overview, summary of study, summary of purpose, summary of procedure, summary of findings and prior research, limitations, recommendations for future study and practice, and a thesis summary.

Summary of Findings and Prior Research

The findings of this study indicate that there is a direct correlation between the qualities that are displayed by the worship leader and the engagement of others to serve in worship ministry. Based upon the interviews that were conducted with all twenty participants, there was an overall unified response for the four qualities of character, capability, commitment, and chemistry to be present in the worship leader. As stated in chapter four, each of these qualities or synonymous characteristics was identified throughout the interview process.

Responses for the first question regarding the essential qualities of the worship leader, centered upon the integrity of his/her spiritual depth and maturity. Responses for the second question implied that the effectiveness of the worship leader is directly related to his/her capabilities, such as various skills in leadership, musicianship and

administration. Answers to the third question revealed that the worship leader demonstrates compassionate and inspirational intentionality with others to serve in worship ministry. Replies to the fourth question indicated that the worship leader establishes a “team spirit” by identifying with and sharing together in ministry. Answers to the fifth question identified that the worship leader communicates the essentialness of others through affirmation and “esprit de corps.” Responses to the sixth question indicated that the worship leader builds relationships through rapport, support and continual communication.

An examination of Scripture clearly defines the role of the worship leader as one that should be spiritually and theologically grounded. As indicated in chapter four, all four primary qualities that were pivotal in this research project were evidenced in both the Old Testament and New Testament alike. Additional biblical passages support the need for the strengths of the worship leader to be pursued and produced through daily worship ministry. Biblical characters that demonstrated godly leadership were identified through the lives of Moses, Joshua, David and Jesus.

Research findings from a variety of authors provided substantial support for the worship leader to be secure foundationally, theologically, musically, spiritually, and biblically. Other authors also support extensive training in leadership and counseling, as well as in pastoral and worship ministries. Research also included advice and warnings against the dangers of worship ministry. This is of particular importance in today’s culture where leadership failures abound. McIntosh and Rima state, “The proliferation of significant leadership failures within the Christian church and various other Christian organizations during the final two decades of the twentieth century has been without

doubt one of the most serious threats to the continued credibility and liability of Christianity in an increasingly secular and skeptical American culture.”²³³

Research also suggests the importance of addressing leadership deficiencies and the need for leadership development. The worship ministry is similar in nature to that of the educational field where extensive training is a regular requirement. Anyone serving in a leadership role has the expectation and an obligation to his/her congregation to continually and progressively pursue ongoing training.

Research findings are based upon prior research in the fields of worship ministry and leadership development within the evangelical Church.

Limitations

In this study, twenty individuals were interviewed who currently serve as worship leaders or as worship ministry participants. Creswell addresses the limitations that are associated with this qualitative interview process. The interviews provide indirect information that is filtered through the views of the participants. The information is given in a designated place rather than in the natural setting. The researcher’s presence may bias the responses of the interviewees. Some participants are not as articulate or perceptive as others.²³⁴ In a few cases, the participants were nervous during the interview and were hesitant in their delivery regarding specific questions.

Recommendations for Future Study/ Implications for Practice

Based on the development of the four qualities of character, capability, commitment, and chemistry, the worship leader should seek practical ways to further enhance the worship ministry by assisting team members to experience personal growth

²³³ McIntosh and Rima, 11.

²³⁴ Creswell, 191.

in each of these areas. Author John Maxwell explains the importance for this model of leadership by stating, “Leadership should always be about others, not about the leader.”²³⁵ First, have team members determine three personal goals in each of the four quality categories.

Secondly, ask team members to devise a chart that contains one goal per month. Begin with the character qualities over a three-month period, capability qualities over the next three months, commitment qualities over the following three months, and finally, chemistry qualities over the last three months. This plan results in a course of action over a full year.

Third, invite team members to divide into groups of three or four and share their plans with one another. Encourage all members to provide feedback, agree to pray for and encourage each other during weekly rehearsals. Maxwell adds, “teamwork goes to a very high level because the high investment in people deepens relationships, helps people to know one another better, and strengthens loyalty.”²³⁶

Fourth, at the end of each quarter, encourage a few team members to give a short testimony regarding their personal growth in one of their selected goals.

The worship leader can now further develop the impact of the ministry upon congregational worship through the personal lives of the team members. By utilizing this team-oriented plan, the four qualities of leadership emanate through the worship ministry

²³⁵ Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level*, 134.

²³⁶ *Ibid*, 9.

as a whole, rather than by the leader only. Maxwell further adds, “Leadership is a process, not a position.”²³⁷

As a result of following this plan, there is a greater opportunity for the worship ministry participants to develop and experience leadership growth.

Thesis Summary

This thesis project was designed to determine the qualities of the worship leader in relationship to the engagement of others to serve in worship ministry. The four qualities that were examined included: character, capability, commitment and chemistry. The research consisted of biblical examples from the Old Testament and the New Testament; the leadership models of godly characters that included Moses, Joshua, David and Jesus; information gleaned from a variety of authors; and, personal interviews with twenty worship leaders and participants serving in various Churches. Based upon all of the resources that were collected and assimilated, there was overwhelming evidence for the person serving in the role as the worship leader to demonstrate a variety of leadership skills and relational attributes that impact and enhance the worship ministry and its participants to a significant degree.

Therefore, the worship leader is afforded a tremendous opportunity and responsibility to: demonstrate a worshipful lifestyle; exhibit leadership skills and character qualities with excellence; express a loving relationship with all ministry participants; and serve the Lord with a genuine heart. God has created us to be in relationship with Him and with one another to worship Him personally and corporately.

²³⁷ Ibid, 2.

This research project has been designed so that through the implementation of these research tools, a biblical approach to worship ministry should become attainable for the worship leader. “For in him we live and move and have our being.”²³⁸

²³⁸ Acts 17:28, NIV.

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APPENDICES

Appendix A

A Step-by-Step Analysis of the Specific Qualities into the Worship Leader's Skill-Set

Answer the following questions in accordance with each quality.

Character:

- 1-How would you define the word “integrity” as an element in your own character development?
- 2-In your own life, how consistently are you being “integrous” in your talk and in your walk?
- 3-How does double-mindedness or “duplicity” rear its ugly head as it relates to the consistency of your walk?
- 4-Practically speaking, what steps can you take to bring integrity more consistently into your walk with the Lord?

Capability:

- 1-How are you using your education, knowledge and experience to bring the best results in terms of your own capability?
- 2-Where do you feel your strengths are as it relates to what you are being asked to do?
- 3-What areas could use improvement as it relates to what you are being asked to do?
- 4-What steps are you willing to take to raise your level of knowledge and skill in those job-related functions that are required of you?

Commitment:

1-How would you define “commitment” as it relates to what you are being asked to do?

2-Commitment involves prioritizing. How are you prioritizing your list of activities?

3-Since we cannot do everything well, how can you focus on activities that are most important and relevant in conjunction with your worship-leading role?

4-Practically, what are you willing to do to maximize your level of commitment in your role as a worship leader?

Chemistry:

1-How would you describe how well you work with others when it comes to serving as a member of a team?

2-Historically, where have you been strong in this area?

3-Where have you needed improvement in working in a team setting?

4-Working with others involves “synergy” (1+1=more than 2). What can you do to offer your team members more of a synergistic impact?

Appendix B

A Personal Evaluation of the Specific Qualities into the Worship Leader's Skill-Set

On a scale of 1-5, rate yourself on each of the four qualities.

1-On a scale of 1-5, how would you rate yourself in terms of your own character as it relates to your ministry as a worship leader?

2-On a scale of 1-5, how would your rate yourself in terms of your own capability in what you are being asked to do?

3-On a scale of 1-5, where is your level of commitment as it relates to what you are being asked to do?

4-On a scale of 1-5, how would you rate your effectiveness in working with team members?

Appendix C

Ministry Implementation of the Four Qualities for the Worship Leader

To provide ongoing accountability for you as a worship leader, enlist three individuals to rate you on the four qualities. Specifically, select a mentor, another worship leader, and someone who encourages you in your ministry. Ask each of them to rate you on a scale of 1-5 for each quality.

Character:

Mentor-

Worship leader-

Encourager-

Capability:

Mentor-

Worship leader-

Encourager-

Commitment:

Mentor-

Worship leader-

Encourager-

Chemistry:

Mentor-

Worship leader-

Encourager-

Appendix D

Personal Goals for the Four Qualities for the Worship Leader

Choose three or four goals under each quality to personally accomplish.

Character:

1-

2-

3-

4-

Capability:

1-

2-

3-

4-

Commitment:

1-

2-

3-

4-

Chemistry:

1-

2-

3-

4-

Appendix E

Recruitment Letter

Dear :

As a graduate student in the Worship Studies department/School of Music at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to determine the qualities of the worship leader that are perceived to engage others to serve in worship ministry, and I am writing to invite you to participate in my study.

If you are 18 years of age or older, serve as a worship leader or a participant in worship ministry, and you are willing to participate, you will be asked to complete a phone interview. It should take approximately 30 minutes for you to complete the interview. You may also be asked to participate in a follow-up phone interview that may take approximately 30 minutes to ensure the accuracy of your transcript. Your name and other identifying information will be requested as part of your participation, but the information will remain confidential.

To participate, please contact me via email at dcochran@hamiltonbaptist.com before October 28, 2019 to express interest and schedule the interview.

A consent document is attached to this email. The consent document contains additional information about my research. Please sign the consent document and return it to me at the time of the interview.

Sincerely,
Dawn Cochran
Music Director
Hamilton Baptist Church

Appendix F

CONSENT FORM

The qualities of the worship leader perceived to engage others to serve in worship ministry

Dawn Cochran

Liberty University

Worship Studies/School of Music

You are invited to be in a research study about the leadership of the worship leader. This project will examine the relationship between the worship leader and those who are participants in worship ministry. You were selected as a possible participant because you are currently serving as a worship leader or a participant in worship ministry. Please read this form and ask any questions you may have before agreeing to be in the study.

Dawn Cochran, a doctoral candidate in Worship Studies/School of Music at Liberty University, is conducting this study.

Background Information: The purpose of this study is to determine the qualities of the worship leader that can engage congregants to effectively serve in the local church worship ministry such as, character, capability, commitment and chemistry. Personal interviews will be performed with current worship leaders and ministry participants serving in other churches. This data will allow the researcher to determine the significance that the qualities of the worship leader has upon participants who are involved in worship ministry.

Procedures: If you agree to be in this study, I would ask you to do the following things:

1. Be willing to participate in a personal interview for approximately 30 minutes.
2. Be willing to share your personal responses to questions for approximately 30 minutes.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society may include understanding the impact of leadership on others.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participants will be assigned according to a coding system. I will conduct the interviews in a location where others will not easily overhear the conversation.
- Data will be stored on a password-protected computer and may be used in future presentations. Data will be retained for a minimum of three years and then destroyed.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University.

How to Withdraw from the Study: If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, will be destroyed immediately and will not be included in this study.

Contacts and Questions: The researcher conducting this study is Dawn Cochran. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at dcochran@hamiltonbaptist.com or 540-454-3813. You may also contact the researcher’s faculty chair, Dr. Gabriel Miller, at jgmiller1@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Signature of Participant

Date

Signature of Investigator

Date

Appendix G

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

October 9, 2019

Dawn Cochran

IRB Exemption 3922.100919: The Qualities of the Worship Leader Perceived to Engage Others to Serve in Worship Ministry

Dear Dawn Cochran,

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 that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(ii) Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation; or

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.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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