

BEGIN WITH WORSHIP PASTOR LONGEVITY IN MIND:
A BIBLICAL GUIDE FOR THE EVANGELICAL WORSHIP PASTOR SEARCH
COMMITTEE

By

Thomas Christopher Gonzales

Liberty University

A THESIS PRESENTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF WORSHIP STUDIES

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A Thesis Presented in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Worship Studies

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ABSTRACT

Within contemporary Western Protestant evangelicalism, congregations rely heavily on search committees for onboarding pastoral staff. Though this measure for pastoral acquisition is commonly practiced throughout contemporary Western Protestant evangelicalism, the ambiguity and/ or unexpressed expectations of the committee inhibit the securing of a candidate who offers greater longevity and effectiveness, thus provoking subsequent and frequent pastoral turnover. Provided the innate need for mitigating the unintentional oversight and understudied approach by the pastoral search committee, this research investigates and assesses the governable factors on the committee's behalf that calibrate the search towards securing compatibility by way of effective leadership and longevity. This qualitative study seeks to examine and itemize the biblical qualifiers for pastoral leadership, and the effects of acquisition oversight by pastoral search committees, in addition to, the results of deliberate and decisive supervision by the pastoral search committees. The study is significant in that a lack of literature with respect to the correlation between the qualifications of worship pastors and the professional-pastoral demands necessitated for vocational ministry is insufficient. Inasmuch, many congregations succumb to acquiring unfit practitioners who are ineffective and/ or short-term leaders. The research is likely to uncover an alarming insufficiency in the professional-pastoral instates provided by the seeking church, in addition to a gross inconsistency of linear practice across the spectrum of the contemporary evangelical church.

Keywords: Worship Pastor, Longevity, Search Committee, Onboarding, Qualifications

LIST OF ABBREVIATIONS

BA - Business Administration

CSG - Church Salary Guide

CWPE – Contemporary Western Protestant Evangelicalism

HRDM – Human Resources Development and Management

NT – New Testament

OT – Old Testament

PAM - Pastoral Acquisition Matrix

PML – Pastoral-Ministerial Leadership

PMSC – Pastoral-Ministerial Search Committee

RR - Recruiting and Retention

TERMS AND DEFINITIONS

1. Atonement – the need for reconciliation with God due to the sinfulness of humankind;
2. Confession – acknowledgement and praise of God’s character; admission to God of sins;
3. Covenant – a compact or agreement between two parties binding them mutually to undertakings on each other’s behalf;
4. Deity – the status of divinity in the person of Jesus;
5. Disciple – a student of and laborer for the person and work of Jesus;
6. Ecclesiastical – relating or pertaining to the Christian church;
7. Eschatology – doctrine of the last things;
8. Evangelical – one who believes and proclaims the Gospel of Jesus Christ;
9. Glorification – those who died in Christ and will be given resurrection bodies;
10. Grace – the undeserved blessing freely bestowed on humans by God;
11. Holiness – the inmost core of religious faith and practice;
12. Justification – basic fact of biblical religion in that God pardons believing sinners;
13. Obedience – the receptive response of man in light of the notion of divine revelation;
14. Propitiation – the turning away of wrath by an offering;
15. Proselytize – to convert somebody in new faith in the Gospel of Jesus Christ;
16. Repentance – God’s dealings with people for good or ill according to his just judgment;
17. Resurrection – the central doctrine to Christian theology, that Jesus rose from the grave;
18. Revelation – the divine disclosure whereby humans come to know God’s will;
19. Sanctification – to make holy, hallow, and to set apart;
20. Triune – consisting of or being fully three in one.¹

¹ Unless otherwise noted, all definitions provided by and adapted from the Evangelical Dictionary of Theology. 2nd Ed. (Grand Rapids: Baker Academic, 2001).

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“Stand in the gate of the Lord’s house and proclaim there this word and say, ‘Hear the word of the Lord, all you of Judah, who enter by these gates to worship the Lord!’”

– Jeremiah 7:2, NASB

This thesis would be insignificant without the calling the Lord gave me to write it. I thank Him foremost and praise Him for His love and provision over my studies, ministry and life. Thank you, Jesus, for saving even me, a chief among sinners. Thank you for shaping me into an administrator of your gospel. All glory and honor to He who alone is worthy of it. *Soli Deo Gloria.*

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It is my desire with this thesis to empower the local church; may she be *theologically convicted* and *intellectually empowered* to preserve the spiritual formation of her congregations, bringing glory to the Almighty who alone is worthy. May this work be substantive and conclusive, bringing to fruition the church's desire to employ worship practitioners who are both called and qualified, distinguished both theologically and professionally. May we be found faithful and obedient before Him, remembering always that "worship is the priestly labor of acknowledging the greatness of our covenant Lord."²

² John M. Frame, *Contemporary Worship Music* (Phillipsburg: P&R Publishing, 1997), 12.

CHAPTER ONE: INTRODUCTION

Preface

The common practice for pastoral acquisition and onboarding within Contemporary Western Protestant Evangelicalism (CWPE) is facilitated by the pastoral-ministerial search committee (PMSC). Moreover, the office of the evangelical worship pastor is synonymous with that of the senior executive pastor in terms of pastoral-ministerial acquisition and search committees. Most CWPE congregations rely on the preemptive foresight of their committee members for securing worship pastors exemplifying both effectiveness and longevity.³

Throughout the vast majority of CWPE congregations, as this study investigates, these two areas have been identified as the most probable areas whereby pastoral leadership prematurely resigns, or is prematurely terminated.

To expound, worship pastors within CWPE who are characteristically ineffective are—generally speaking—prematurely terminated from their employment. Understandably, search committees are more inclined to interrupt a worship pastor’s employment in the interest of mitigating the tenure an unfit practitioner, or preserving the organizational health of the congregation. In either case, ineffective worship pastors are easily identified in the eyes of both the committee and the congregation, and are ultimately removed from their office. Conversely, worship pastors who serve but for a short time only are generally indicative of an imbalance within the church’s governable factors, thus instigating their premature resignation. Worship pastors who resign prematurely generally attribute their exodus to hardships, be it financial, personal, logistics and administrivia. With specificity, worship pastors are more inclined to sever their church employment in response to a perceived—perhaps arguable—insufficiency of

³ R. Albert Mohler, *A Guide to Church Revitalization* (Louisville: SBTS Press, 2015), 1.

finances and benefits, expected labor hours and extracurricular commitment, or the demand for management and administration.

The premise of this study is invested in the observation of the governable factors which diminish the frequency of vocational turnover for the worship pastors of CWPE. In the interest of identifying, characterizing, and mitigating the common deficiencies in church leadership acquisition processes, this study is expected to satisfy a need for supplemental research and publication that offers CWPE strategic preparation, economy of knowledge and interest, and remedial application for navigating the processes of acquiring suitable ministry leadership and hereunto embellishing pastor retention.

Moreover, the study necessitates reiterating the biblical and historical qualifications for the office of the worship pastor, in addition to the theological implications therein. In so doing, the pastoral search committee is provided a biblical vantage point for overseeing their acquisition processes in the interest of securing proper, suitable worship pastors. Further, the PMSC is appropriated a biblical vantage point for overseeing the church's resources, benefits packages, and agreeable terms to best serve their worship pastor with reason and propriety.

Problem Statement

Though the means for pastoral acquisition is commonly the utilization of a committee for CWPE, the ambiguity and/ or unexpressed expectations of the congregation and committee inhibit the securing of a candidate who offers greater longevity and effectiveness, thus provoking subsequent and frequent pastoral turnover. It has been established through existing studies that there are two inherent approaches towards acquiring worship pastors within CWPE, each in response to the pattern of turnover frequency.

The first approach involves acquiring worship pastors who are either under-qualified, or undertake a sub-par benefit and compensation package that are not commensurate with the worship pastor's qualifications. In the former, the worship pastor is subjected to the hardship of facilitating their office with effectiveness but without the proper preparation or resources. As such, the worship pastor is in danger of proving himself unfit for leadership and the probability of being terminated increases exponentially. In the latter, the worship pastor—despite their effective leadership—is succumbed to financial hardship, due to lower compensation, and burn-out, due to insufficient paid-time off and vacation. As such, the church is in danger of the worship pastor seeking a lateral promotion into a new church that would provide him with a more reasonable package. In either of these instances, the church has entertained the pattern for turnover frequency and is obligated to employ a new worship pastor every sporadic, unspecified period of time.

The second approach involves acquiring worship pastors who are appropriately qualified and commensurately secured. The study will divulge the correlation between qualified, secured, and longstanding worship pastors with those that are under-qualified, unsecured, and lacking longevity. Further, the study will divulge the correlation between a biblical model for the worship pastor's office to that of a CWPE congregation that has enjoyed spiritual and numerical growth via measurable metrics (e.g. attendance, tithe, enrollment, and baptism). These metrics are representative of measurable growth that is also predicated by the proper oversight of qualified and secured worship pastors.

The difficulty many of the congregations within CWPE experience is a byproduct of not having a studied approach, print resources, clearly defined expectations or instates, and the delegation of tasks onto lay leaders or volunteers. Churches who relegate worship to *music* and

pastor to *leader* have subjected themselves to the imbalance of the theological implications established throughout the Old and New Testaments with respect to liturgy and spiritual formation.

Having this breadth of instability by way of unaffixed processes and expectations, congregational worship becomes collateral damage, the fatality of thwarted spiritual formation. In an unfortunate yet realistic reoccurrence, congregational retention is at risk and the aforementioned measurable metrics succumb to decline and even default. It stands to reason that the absence of qualified and called pastoral leadership instigates reciprocal recourse in terms of church health, spiritual formation, and evangelism. Whether a congregation is victimized by the cannibalization of an unfit worship pastor—either professionally or spiritually, or is suffered by the vacancy of his office, spiritual formation is irrefutably diminished. Worship is thwarted; the vertical adoration of God and the horizontal edification of His church are both collaterally damaged. Moreover, the church's evangelical disposition with respect to the divine imperative of reproducing disciple-worshippers is ultimately inhibited. In short, the spiritual formation of Christ-followers and the administering of the gospel through evangelism absorb the wound of lacking qualified and called worship leadership.

Understandably, congregations have the expectation to be led in a spiritually-conducive environment, observing the sacraments, ordinances, evangelism, and worship. It stands to reason that any instability within these areas is indicative of poor supervision and stewardship, henceforth identifying the church leadership as solely culpable. Inasmuch, congregants are inclined to sever their church membership/ attendance in the search of another place of worship. It is noteworthy to speculate that the prospect of an outgoing churchgoer seeking out a new congregation to join is the best-case scenario; conversely, it is equally speculative that these

outgoing churchgoers are susceptible to not secure new membership/ regular attendance in lieu of their former worship commitments. The alarming prospect remains: worshipers are inclined to leave a congregation and potentially cease their attempt to continue their spiritual formation through church membership and service.

To recapitulate, the lack of responsible supervision and stewardship is the genesis of real, tangible, and harmful symptoms that directly affect the congregation. For instance, lost time, money, patience, and church growth not only thwart the productivity of the church, but also inhibit the effectiveness of evangelism and bolstering spiritual and numerical growth within the local body. Finally, instances such as these often lead to one of two regrettable and, as this study is anticipated to suggest, avoidable determinations: premature resignation and termination.

Purpose Statement

The purpose of this qualitative-historical study is to provide the PMSC with a studied approach for optimizing worship pastor onboarding in terms of securing effectiveness and longevity. Most often, unfit pastoral leadership is diagnose-able via these two elements. With respect to effectiveness, it is presumably a byproduct of a called and qualified individual—provided an appropriate and fair amount of time and resources—to cultivate spiritual and numerical growth. Without yielding growth, one must inquire as to the effectiveness of the worship pastor’s ability.

To counter with a cautionary disclaimer, what the purpose of this study is not is to provide CWPE with ammunition for termination. In other words, a worship pastor cannot be simply labeled as “unfit” and deserving of termination because a church’s committee is not satisfied with the level or degree of the worship pastor’s effectiveness. In short, the suggestion is

validating the inquiry of a worship pastor's effectiveness if he is provided time and resources, yet still unable to generate growth – either spiritual or numerical. As such, it will be advised to the PMSC to appropriate a designated amount of time and resources through which a probationary period might be realized, contingent on the worship pastor's effectiveness.

With respect to longevity, it is presumably indicative of a fit pastor who is called and qualified that will satisfy the PMSC and congregation's expectations.⁴ If a worship pastor is called, qualified, and even effective, it stands reasonable to suggest that there is an underlying discrepancy remaining unnoticed, indicating his cause for premature tenure. It is both necessary and profitable to riposte the discrepancy of seemingly fit worship pastors and their deliberate decisions to egress their commitments. The research is also expected to indicate that the tenure of CWPE worship pastors is far less than that of other pastoral positions, such as the senior pastor, executive pastor, and discipleship pastor. Inasmuch, the research is expected to deduce the factors through which worship pastor retention is instable. This study endeavors toward satisfying the diagnosis for this unfortunate trend, in addition to appropriating the governable factors on the committee's behalf that correlate towards the retention of the worship pastor.

Suggestively, the authority for rectifying recourse resides solely in the hands of the administration, pastoral committee, and human resources department. The research anticipates that while worship pastors who are prematurely terminated due to the aforementioned reasons, worship pastors who resign prematurely generally do so for financial and compensation reasons. Respectively, it is also appropriate to investigate whether or not these congregations have a fair understanding and expectation for compensation and benefits packages.

It is in this study's interest to resolve this difficulty, having been identified inclusively abroad the CWPE scope, by equally exhorting and admonishing the under-served vehicle for

⁴ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Publishers, 2007), 19.

worship pastoral acquisition which is identified as the predicate to ineffective worship pastor leadership. The purpose of the historical-qualitative study is to develop a strategy that motivates search committees to examine the criteria—advertised and desired—as compared to biblical principles of leadership.

Significance of the Study

This study is important for the church leadership to consider when onboarding worship pastors in that it first pragmatically asserts the biblical qualifications for leadership. In reference to the disposition towards the corporate setting for worship and God's church, Jesus is commonly cited, "I must be about my Father's business," (Luke 2:49). In this context, Jesus speaks in reference to the church in a different manner than was generally used. Not to simplify or cheapen the corporate body or its function, business is indicative of a transaction (Jesus' imputation), currency (divine grace), an economy (God's people), and stewardship (by church leadership).

Therefore, these connotations indicate an appropriate measure for stewardship (i.e. influence over *people* rather than the hyper-assumed influence over resources). With God's resources, and most importantly His people, the church is solely culpable for proper use and misuse. As such, greater discipline in application and conviction of biblical stewardship is necessitated, specifically, in terms of pastoral acquisition. Inasmuch, the biblical precedent and historical trajectory thereafter provide the following CWPE with a foundation to assert and an orientation to exert in terms of executing proper stewardship over the resources God has imparted.⁵

⁵ "How Faith Heritage Relates to Faith Practice." *Barna Group Research*, July 9, 2019. <https://www.barna.com/research/faith-heritage-faith-practice/>. Accessed July 27, 2019.

Moreover, the study is significant in that it is unwaveringly inclusive of all churches within CWPE without reservation of church size, age, location, or budget metrics. Instead, it is widely applicable with respect to the processes for acquiring and securing pastoral leadership.⁶ Further, all CWPE congregations, despite their denominational affiliation or constitution and bylaws, utilize some measure of business administration and human resources development and management (HRDM). Operating within this definition also requires simple economics and leadership practices which are shared processes with respect to administrivia. Therefore, these measures, in addition to others, are at the expense of CWPE congregations having direct oversight over and prerogative of.

Governable factors that the CWPE congregation reserves for leverage include salary, benefits, and other compensatory equities to commensurate the worship pastor's satisfactory qualifications as required by the congregation.⁷ The study provides that these governable factors are the greatest commodity the church has in securing the retention of distinguished and effective worship pastors. Conversely, any misuse of these equities that impose any financial hardship on the worship pastor will also incite premature resignation, thus requiring the pastoral search committee to reinvest their time, personnel, and finances into the process altogether again.

Additionally, the study is significant in that there exists an insufficient breadth of publications supplying the church with education material, biblical precepts, organizational instates, business administration, and HRDM. This research is invested in correlating these seemingly unrelated fields—business and corporate worship—and producing an interchangeable source for mutual, remedial use. In consideration of this, it is crucial to establish an

⁶ R. Albert Mohler, *A Guide to Church Revitalization*, 1.

⁷ William Vanderbloemen, *2019 Church Staff Salary Guide* (Nashville: B&H, 2018), 1.

understanding of the relationship between the interview process and the worship pastor's longevity of service.

In sum, the research questions provide that there is a relationship between what the church requires in their pastoral acquisition and the biblical alignment of those requirements. Therefore, the questions calibrate the acquisition process towards securing a worship pastor who is not only qualified but yields the propensities for effective leadership and longevity thus edifying the church.

Primary Research Questions

To inaugurate the study, it is noteworthy to recalibrate to the biblical precepts for ministry leadership. Specifically, it is crucial to equate and appropriate the office of the worship practitioner to the pastoral office. Having pastoral authority and responsibility, the worship pastor's position cannot be relegated simply to music. Instead, his office is predicated on the priesthood as prescribed throughout Davidic doctrine by way of the Levitical priesthood and temple worship.⁸ Moreover, these biblical precepts have theological and methodological implications that embellish the qualifications required by CWPE with respect to facilitating corporate worship, and cultivating the spiritual discipline of personal worship, that is, pastoral shepherding. Henceforth, these research questions acknowledge the challenges of exhorting and admonishing the PMSC in terms of proper stewardship and execution.

Moreover, the suitable and fit worship pastor is characterized as one that exhibits effective leadership—both professional and pastoral—and demonstrates longevity. Therefore, it is appropriate to ask the following research questions:

⁸ See 1 Chr. 15:16.

Research Question 1: In what ways do the biblical qualifications for worship leadership, as expressly desired by pastoral search committees, address longevity and effectiveness?

This is significant in that it identifies the innate deficiency in evangelical contemporary worship leadership whereby congregations suffer the widespread difficulty in acquiring and maintaining a worship leader. The difficulty comes by way of employing leadership that does not exemplify effectiveness, and subsequently, unable to produce longevity in tenure—thus imposing the hardship of pastoral turnover onto the congregation.

Further, it is subsequently appropriate to evaluate what CWPE commonly requires as prerequisite qualities for interview eligibility. The process of onboarding new pastoral staff members relies on preemptive measures for filtration, understandably; however, it must be asked in light of the former question as to whether or not the filtration methods commonly utilized within CWPE are sufficient, or in actuality, a contributing factor in failing to secure suitable leadership.

Research Question 2: In what ways do the worship leader skills and biblical precepts align as described by pastoral search committees in the evangelical church?

This is significant in that it correlates the listed and desirable qualities for worship pastors with the biblical precepts presented throughout the church age dispensation, articulated in the Old and New Testaments.

Core Concepts

In order to substantiate and authenticate the research, the biblical and theological precepts must be established as the pastoral search committees' approach resides within these rudiments and their implications. As such, the premise of this research is oriented in the interest of

providing CWPE with the preemptive foresight necessary for acquiring a suitable worship pastor. The concepts of the study necessitate a level of familiarity that equalizes the reader's presuppositions and implications.

Established upon biblical fundamentalism and the theological implications therein, the worship pastor candidate is a depiction of what the biblical precedent provides, in conjunction with the qualities in greater demand, as expressed by the contemporary church. Additionally, the following concepts provide a cumulative establishment of the contemporary setting for CWPE.

Biblical Precepts

Prescribed through the Levitical priesthood, the Davidic precedent is established whereby worship is facilitated through the complementary relationship between priesthood and musicianship. As such, the worship pastor is a professional in terms of musicianship; he is the representative within the corporate body that demonstrates self-discipline, distinguished abilities, and competence in music and pedagogy. To that regard, he is an educator who oversees and cultivates a pattern of succession for investing in the church's musical posterity. Altogether, the worship pastor is the chief musician within the local body and edifies it by way of exemplifying sermon-through-song and facilitating spiritual formation. The influence of the worship pastor is exemplified in his pastoral care before his musical abilities; however, his musical competencies serve as the vehicle whereby he communicates biblical truth thus cultivating and nourishing spiritual formation for the congregation.

Theological Implications

Moreover, the worship pastor is characteristically a pastor, filling the role of that office as prescribed in Pauline theology. To be delineated from administrivia and logistical or technical responsibilities, the worship pastor facilitates his office by way of counseling, preaching (i.e. sermon-through-song), discipleship, evangelism, and by cultivating spiritual formation in the local church. Therefore, the pastoral expectations must be relegated to the biblical precedent and applied for contemporary facilitation.

His positional authority is also indicative of responsibilities outside of the musical expectations associated with corporate worship. Notably, his lifestyle example and counsel—with respect to authentic biblical worship—is his method for edifying the church and augmenting its understanding and practice of personal lifestyle worship. Moreover, his office indicates the role of shepherd to the congregation. That office is illustrated by his roles in counseling, weddings, funerals, hospital visitations, discipleship, and evangelism. Altogether, the worship pastor's influence is characterized by his educating, counseling, and shepherding the congregation. He is, in addition to other pastoral staff members, a resident educator, theologian, and counselor.

Demands of Contemporary Western Protestant Evangelicalism

As the research provides, a sizeable portion of CWPE congregations spanning the nation—representing CWPE altogether—share four requirements: (1) accredited and conferred higher education, minimum years of experience met, professional and administrative proficiency, and unquestionable character and positive attitude.⁹ These areas of profession, and the pedigree they infer, suggest a highly-educated and experienced practitioner who has extensive training

⁹ Mohler, *A Guide to Church Revitalization*, 1.

and capabilities. CWPE congregations rely on the widespread abilities of their leadership to oversee an array of logistical, administrative, business, and spiritual responsibilities.

With respect to education, the acceptable undergraduate education implies four years of study, either in arts or sciences. For instance, a Bachelor of Arts or a Bachelor of Science has served as the prerequisite for an accredited bachelor's education; in addition, it is the prerequisite for graduate studies. Notably, the many CWPE congregations require an accredited seminary degree with a minimum of Master of Arts degree which ranges from 30-60 hours, or 2-5 years of study. Moreover, many congregations require the Master of Divinity degree which requires 70-90 hours, or 4-6 years of study. These commitments require the worship pastor to have extensive investment in time and money to bid them as a suitable applicant for congregational employment.

With respect to experience, many CWPE congregations have expressed preferential standards for worship pastors who possess a number of years of full-time experience. However, due to the pattern of frequent turnover, the acquisition process is altered as PMSC are challenged to reduce their prerequisite for experience, thus, contributing to the turnover pattern. Nonetheless, PMSCs operate on the premise of acquiring the optimal candidate and continue to seek out the maximum amount of experience their talent pool might offer.

With respect to administrative and professional proficiency, many CWPE congregations seek out candidates who provide life experiences that complement their ministerial experiences, authenticating the complexities of the demands for fulfilling their church office. For instance, business experience, military experience, and educator experience is representative of mature and longstanding candidates who offer additional competencies that are indicative of satisfying the logistical and administrative demands of the pastoral office.

Finally, and with respect to unquestionable character and positive attitude, many CWPE congregations actively seek out candidates who have a longstanding reputation for working well with others, cast positive influence within their organizations, oversee a well-managed household, and have an attractive attitude exhibiting self-control and discipline. Together, these qualities are representative of a centered and mature individual who is committed to their spiritual relationship with God.

Collateral Damage

When proper stewardship over God's church is not exercised, subsequent collateral damage is to follow. There are two cases for potential deficit as correlated with the lacking for biblical stewardship in the church: (1) the congregation, and (2) the unreached, unengaged. In terms of spiritual formation and evangelism, people are the greatest fatalities suffered by the church. Moreover, the study entertains the probability of the church's ability to preemptively mitigate and thwart this re-occurrence with respect to avoiding the depletion of spiritual formation and evangelism momentum.

With respect to the congregation, spiritual formation is thwarted, diminished, and in the worst cases, depleted entirely. In other words, a church's worship that is riddled with falsehood, idolatry, distraction, temptation, and deception—all the byproduct of improper leadership, will not be favorable in the sight of God. More alarmingly, worshippers will suffer in their formation and transformation.

With respect to the unredeemed, evangelism is thwarted, diminished, and in the worst cases, depleted entirely. A church that is not worshipping biblically is not synchronized with Scripture and the calling for obedience; instead, it is distracted and deceived, missing the mark

for authenticity and obedience. The unreached, unengaged are the fatalities suffered by the wayward efforts and negligence of God's church as they are overlooked and dismissed—intentionally or otherwise, rather than decisively engaged for reproducibility.

Governable Factors

Additionally, the committee and other administrative entities within CWPE have the ability to reserve, negotiate, and revise the worship pastor's financial and benefit package—arguably the most influential resource for securing the longevity of an effective worship pastor.¹⁰ While the committee is the authority for employing a candidate, it also holds certain leverage throughout the acquisition process that, when used appropriately, serves the committee in filtering unfit candidates while securing viable candidates.

For instance, performance expectations, pastoral expectations, time commitment, budget and line numbers, housing stipends, continued education, book and materials stipends, and salary and benefits, are governable resources that empower the committee. Through the proper placement and leverage of these and more, proper candidates are provided a commensurate offer thus serving as counterweight to the propensity towards short-term employment and the endemic lack of longevity.

The false premise of the PMSC being weak or passive is overruled in that the resources bestowed unto it are active measures of leveraging the church's needs by way of its capabilities for securing a candidate. Governable factors are controllable and fully at the dispense of the PMSC; moreover, these factors are the greatest source for controllable influences in securing the most suitable worship pastor candidate amongst the talent pool the committee is considering.

¹⁰ Vanderbloemen, *2019 Church Salary Guide*, 1.

Hypotheses

The biblical qualifications for worship leadership, as desired by pastoral search committees, address longevity and effectiveness with accredited and conferred higher education, minimum years of experience met, professional and administrative proficiency, and unquestionable character and positive attitude. The worship leader skills and biblical precepts align, as described by pastoral search committees in the evangelical church, in terms of competent musicianship (1 Chr. 15:16), pastoral care (Acts 20:28), and an evangelical disposition (Matt. 28:19-20).

Research Methods

In order to showcase the profitability, that is the return-on-investment, of employing these measures for acquiring a suitable and proper worship pastor, a qualitative-historical assessment of existing publications is presented in an evaluation of congregations who have undergone successful measures for preemptively mitigating the onboarding of unqualified and/or unsuitable worship pastors.^{11, 12}

An array of existing publications and substantive literature is studied and correlated to provide an accurate depiction of the current landscape for worship pastors' employment, pre and post onboarding. Findings from both disciplines, the business administration and HRDM, as well as the CWPE spheres, will be synthesized to present a holistic study to empower the PMSC.

¹¹ John Creswell, *Research Design* (Los Angeles: Sage, 2014), 25-6.

¹² Edward Hallett Carr, *What is History?* (New York: Random House Inc., 1961), 35.

Research Plan

Employment and placement boards provide current and recent submissions by various congregations, illustrating the job descriptions for their worship pastor candidates. Moreover, the itemized qualifiers within these submissions that are substantiated by the biblical precedent comprise an appendix for the pastoral search committee. These appendices include templates and references for:

1. Doctrinal assessment (e.g. theology and philosophy)
2. Professional requirements (e.g. musicianship, theory, composition, etc.)
3. Pastoral expectations (e.g. baptism, wedding, funeral, family dedication, etc.)
4. Compensatory template
5. Interview template
6. Job description sample
7. Projected growth timetable template (i.e. numerical and spiritual)

Additionally, the study will synthesize the biblical precedent and foundations for worship leadership by filling the void between two established studies: pastoral ministry and human resources. Existing literature supplies exhaustive consideration to onboarding and off-boarding, termination and resignation, business administration, organizational leadership, and human resources management, in addition to, pastoral ministry. However, the direct and irrefutable correlation between the two remains to serve the need of the pastoral search committee and this study provides the committee to deduce and rationalize this relationship for preventative measure. Finally, the study yields additional recommended study for continued research, as well as manufactures an addendum to supplement the committee's preparation for securing viable worship pastors.

Definition of Terms

Edification - The process of church discipline and growth in light of God's divine imperatives.

Sanctification - The process of edification by way of spiritual formation.

Formational – The spiritual upbringing and assembly of corporate worshippers.¹³

Transformational – The spiritual regeneration and endorsement of authentic worshippers.¹⁴

Missional – The evangelical agenda of authentic worshippers.¹⁵

Relational – The mutual and cohesive laboring of the saints.¹⁶

Reproducible – The pinnacle of effective worship that duplicates disciple-worshippers.¹⁷

Spiritual Formation – The process for leading believers into intimacy and maturity with God.

¹³ David A. Wheeler and Vernon M. Whaley, *The Great Commission to Worship* (Nashville: B&H Academic, 2011), 62.

¹⁴ *Ibid.*, 81.

¹⁵ *Ibid.*, 118.

¹⁶ *Ibid.*, 94.

¹⁷ *Ibid.*, 133.

CHAPTER TWO: LITERATURE REVIEW

Preface

Before engaging with the existing literatures whereby a resolve may be achieved, it is necessary to reiterate the premise for the study. It is the interest of this study, in light of its subsequent findings, to present a substantive and conclusive prospectus for the evangelical church that will increase its viability in terms of securing proper worship pastoral leadership. In order to embellish the local church's viability, its lifespan and effectiveness must be identified and assessed through the lens of proper biblical stewardship.

In terms of creating a basis through which to differentiate proper from improper stewardship, the research questions serve as a twofold compass which addresses both (1) the biblical qualifications necessitated by the local church's furnished interests, and (2) the theological and professional proficiencies sought out by the PMSC. Inasmuch, the research will indicate that instances whereby the PMSC is unable to secure a proper candidate are directly correlative to improper stewardship over controllable resources, job descriptions and demands, personnel and/ or the implications of the office of the worship pastor.

With respect to the lens of biblical stewardship, the PMSC must reconcile the biblical precepts for worship leadership with the proficiencies necessitated by the landscape of the contemporary church. Concerning the former, the office of the worship pastor is prescribed during the Davidic dispensation of Temple worship and predicates the lineage of worship practitioners therein.

¹⁸ These precepts culminate aggregately throughout the recorded duration of redemptive history and, ultimately, arrive to the aforementioned contemporary landscape. Unlike the setting for the

¹⁸ See Chapter Five for discussion, including the biblical precepts for worship as provided in the First and New Testaments.

ancient church, which was characteristically restrictive, the contemporary is much more diverse.¹⁹ Moreover, Allen Ross speaks to the diversity experienced by the church dispensation, which includes that of the contemporary:

“The church is a body of believers who have different temperaments and traits, different needs and yet similar needs, different spiritual gifts and yet one Spirit. There is so much in the Bible about worship activities that there is no reason for any church to limit itself to a set pattern that appeals to only one segment of the congregation. Worship in the Bible, in both Testaments, was varied in form, content, purpose, and mood; if the church wants to draw out the richness of worship and meet the needs of all the people, it will strive for greater variation within the proper forms and a greater balance in structured and free worship.”²⁰

Concerning the latter, the biblical precepts for the office of the worship pastor—as it exists in the contemporary church, are characteristic of *business*. Returning to the Temple narrative in the book of Luke, the young Jesus is found preaching in the square having been lost for three days and Mary and Joseph questioned Him. In response Jesus asserts:

“And He said to them, ‘Why did you seek Me? Did you not know that I must be about My Father’s business?’ But they did not understand the statement which He spoke to them.” (Lk. 2:49, NKJV).^{21, 22}

It is necessary to reiterate Luke’s latter statement which provides that neither Mary nor Joseph understood what Jesus meant by attending to the Father’s business. Be it His business or His affairs, it is clear that Jesus was committed to laboring in His Father’s name and preserving that which was afforded to Him (e.g. authority, stewardship, etc.). To this regard, it is feasible to postulate that business has four indications.

¹⁹ Robert E. Webber, *Worship Old and New* (Grand Rapids: Zondervan, 1994), 95.

²⁰ Allen Ross, *Recalling the Hope of Glory* (Grand Rapids: Kregel Academic, 2006), 510.

²¹ Lk. 2:49, Unless stipulated otherwise, all biblical references are from the New American Standard Bible (Grand Rapids: Zondervan, 1995).

²² “Business” is translated from the *Koine* Greek *πατήρ* (*patēr*), which is also translated as “Father’s affairs” in other English translations: NASB, ESV, CSB, and NIV.

First, business is indicative of a *transaction* (i.e. imputation): “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God,” (2 Cor. 5:21, ESV). Second, business is indicative of *currency* (i.e. grace): “For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast.” (Eph. 2:8-9, NASB). Third, business is indicative of a *commodity* (i.e. souls): “until we all attain to the unity of the faith, and of the knowledge of the Son of God,” (Eph. 4:12). Finally, business is indicative of *stewardship* (i.e. faithful believers): “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.” (Matt. 20:1).

Therefore, being about the Father’s business demands proper submission to His will and an unwavering desire to satisfy it (i.e. worship). In terms of stewardship, it is noteworthy to establish that God not only entrusts property or materials unto His saints, but more importantly, the lives of His people. To this regard, John Stott articulates the case for the marriage between professional and theologian:

“It is of great importance that we note from Romans 1-11 that our theology (our belief about God) and our doxology (our worship of God) should never be separated . . . All true worship is a response to the self-revelation of God in Jesus Christ and Scripture, and arises from our reflection on who He is and what He has done . . . worship without theology is bound to degenerate into idolatry”²³

Herein resides the trajectory for the research: facilitating spiritual formation through the twofold lens of worship practitioners that are 1) called and qualified, and 2) pastoral and administrative.

Rationale for Qualified Personnel

The contemporary worship pastor is met with a complex professional demand. Given the demands of the contemporary setting, the worship pastor is likely to also have oversight of other

²³ John R.W. Stott, *The Message of Romans* (Leicester: IVP, 1994), 311.

peripheral ministries and administrivia. According to a census published in 2019, *Christianity Today* reported that 90% of protestant churches in the United States have an average weekly attendance of 250 worshipers, or less.²⁴ Provided the modest attendance of the vast majority of CWPE congregations, it is feasible that worship pastors also have pastoral and administrative oversight for other duties (e.g. executive, youth, discipleship, hospitality, building and grounds, etc.).

Kevin Navarro confers this pattern for the multi-descriptive employment demands in that congregations have historically rested on the shoulders of two pastors: the senior pastor and the worship pastor. Between these two, he suggests, resides all organizational expectations—administrative and theological.²⁵ It stands to reason—therefore, that *ninety percent* of the CWPE congregations assert the ardent demand for called and qualified pastoral-ministerial leaders (PML) to preserve the spiritual and administrative conduciveness/ effectiveness of the church.

Moreover, the metric also indicates that the minority (10%) of CWPE congregations have an average weekly attendance of 250, or more, worshipers. These congregations represent those that have the numerical resources and demand for multiple PML. Converse to the former majority, these congregations enjoy the peripheral employment of full and part-time ministry leaders who supplement one another in the effort towards both administrative and spiritual effectiveness. If ninety percent of the CWPE congregations represent those that require multi-descriptive employment PML, then the demand for proper leadership showcases the fragility of the majority of CWPE.

²⁴ Aaron Earls, “The Church Growth Gap: The Big Get Bigger While the Small Get Smaller.” *Christianity Today*, LifeWay Research. March 6, 2019, <https://www.christianitytoday.com/news/2019/march/lifeway-research-church-growth-attendance-size.html>. Accessed March 16, 2020.

²⁵ Kevin J. Navarro, *The Complete Worship Leader* (Grand Rapids: Baker Books, 2001), 72.

Further, Vernon Whaley provides that the job descriptions for the contemporary worship pastor can be categorized into *sixteen* independent professional and personal fields, namely: worshiper, disciple, theologian, evangelist, professional, artist, musician, servant leader, pastor, staff member, administrator, producer, teacher, mentor, counselor, and family person.²⁶ In sum, these disciplines are indicative of the demands by the CWPE in that effective ministry is facilitated through the multi-faceted lens for business administration *and* ministerial shepherding. To recapitulate, it is necessary to postulate the likelihood of ninety percent of CWPE congregations' PML meeting each of these fields/ qualities with proficiency. In sum, the vast majority of congregations suckles at the teat of their PML and relies on the nourishment they will receive.

Lastly, it must be reconciled that the contemporary worship pastor, as demonstrated by the ancient pedigree of worship practitioners before him, holds influence over others. The influence he possesses and casts over others constitutes the demand for professionalism, in addition to the eternal significance therein (i.e. theological implications/ ramifications). For instance, J. Mack Stiles indicates that a congregation submitted to the evangelical business of the church is the mark of a church that is both obedient and fruitful.²⁷

In other words, a congregation that receives substantive nourishment reciprocates with growth. Inasmuch, the model for worship leadership constitutes an individual who is distinguished both theologically and professionally; he is charged with possessing the acumen of both the theologian and administrator. Citing the biblical narratives of Moses and various others, Henry Blackaby famously writes, "The reality is that the Lord never calls the qualified; He

²⁶ Vernon M. Whaley, *The Role of the Worship Leader* (Virginia Beach: Academx, 2010), 69.

²⁷ J. Mack Stiles, *Evangelism* (Wheaton: Crossway, 2014), 42.

qualifies the called.”²⁸ To reiterate, those that are *called* and *qualified* (i.e. proper worship leadership) are representative of administrative *and* spiritual, respectively.

Distinctions of Called Personnel

Having established the rationale for distinguished worship practitioners in CWPE, it is necessary to expound on those distinctions. In terms of the biblical institutes provided in the New Testament, the Epistles provide two noteworthy distinctions: 1) qualification, and 2)unction. Regarding the former, the Apostle Paul provides that those who hold the office for PML must be distinguished by their qualification, namely:

“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. *He must be* one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), *and* not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil. Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, *but* holding to the mystery of the faith with a clear conscience. These men must also first be tested; then let them serve as deacons if they are beyond reproach. Women *must likewise be* dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.” (1 Tim. 3:1-13).

In sum, Paul provides that one who holds the office of church leadership is regarded for his irrefutable character. His reputation must be marked by this irrefutable measure, and perhaps most significantly, he must demonstrate these within his own home. Considering the potential for unintentional oversight of this significant emphasis, it is necessary to expound on the

²⁸ Henry T. Blackaby, *Experiencing God, Revised and Expanded* (Nashville: B&H, 2008), Chapter 6, Kindle.

implications of the Apostle's emphatic regard for the family and household. Notably, the worship pastor—as a family person—is distinguished by his ability and desire to submit to the divine order for the household, thus attributing to his potential submission to the divine order for the corporate assembly of the saints.

Additionally, The Apostle Paul poses the pointed question in verse 5: “(but if a man does not know how to manage his own household, how will he take care of the church of God?)” In response, Tim Keller retorts in terms of love and law: “Love needs a framework of binding obligation to make it fully what it should be.”; “[love] is a relationship that is more intimate because it is legal.”²⁹ In other words, Keller suggests that the ministerial oversight a worship pastor casts over his congregation is not simply affection towards the body of Christ. Instead, he is *bound* by his calling to serve her. He is contractually bound by his resolve to serve in the same posture that a godly man cares over his bride and children.

The worship pastor is, in-part, qualified for leadership by the preservation of purity in marriage. He practices faithfulness, fidelity and blamelessness. Christian apologist and philosopher, Ravi Zacharias provides that:

“Just as the consummate act of love between a man and his wife concretely expresses all that the moral and spiritual relationship embraces, so the simple act of taking the broken bread and the cup encompasses the actual reality of the intermeshing of God's presence in the life of the individual. It is an act of worship that represents a life that is full of meaning. The ramifications are profound.”³⁰

Zacharias expounds the biblical text concerning the Eucharist and parallels its profound nature with that of holy matrimony. The relationship is mutual, contractual, spiritual and interminable—neither to be rescinded or abrogated, nor neglected. He concludes that the byproduct of such preservation in a relationship is an act of worship and its implications profound. In the same way,

²⁹ Timothy Keller and Kathy Keller, *The Meaning of Marriage* (New York: Riverhead Books, 2013), 88.

³⁰ Ravi Zacharias, *Jesus Among Other Gods* (Nashville: Thomas Nelson, 2000), 98.

a worship pastor's demonstrated discipline for overseeing his marriage/ courting is indicative of his propensity for also preserving the bride of Christ.

Finally, and in terms of parenting, Joel Beeke asserts that parents are undeniably and unconditionally charged with the teaching, catechizing, and leading of their children in family worship.³¹ He equates the corporate sanctuary with that of the household and indicates that worship must begin in the home, rather than in the corporate assembly. Herein Beeke answers the Apostle's rhetorical admonition (cf. 1 Tim. 3:5). In order to demonstrate a biblical qualification for worship leadership, one must possess the level of care and foresight to preserve the spiritual formation of the family within the home; apart from this posture, a practitioner is unfit as he is unable to demonstrate his discipline, desire and ability to usher those closest to him into the presence of God.

Additionally, Andy Stanley famously exhorts Christian parents: "Your greatest contribution to God's kingdom may not be something you do, but someone you raise."³² The indication he makes is the emphasis of intimacy and spiritual nourishing by parents unto their offspring. With this same level of attention and concern ought the worship pastor to have for his congregation. Michael Walters suggests that one who does not practice their corporate influence from this posture has enthroned the self as the object for worship. Moreover he states: "It is extremely dangerous to enthrone the self as the object of worship so that intense personal experience becomes the magnetic attraction to worship, rather than the reality of God."³³ An inward, self-seeking disposition such as this is entirely antithetical to the disposition of the CWPE (cf. Lk. 2:49).

³¹ Joel R. Beeke, *Parenting by God's Promises* (Orlando: Reformation Trust Pub., 2011), 188.

³² Andy Stanley, Sermon Archive, Date Unknown.

³³ Michael Walters, *Can't Wait for Sunday* (Indianapolis: Wesleyan Publishing House, 2006), 60.

Regarding the latter, the Apostle Peter writes in terms of worshipers' unction, which is to pursue holiness. The unction, or the moral imperative to satisfy God's divine imperative (e.g. worship), is exhibited in one's submission to sanctified living (i.e. sanctification) and the pursuit of holiness. The Apostle asserts:

“seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these *qualities* is blind *or* short-sighted, having forgotten *his* purification from his former sins.” (2 Pet. 1:3-9).

In sum, Peter provides that one who holds the office of church leadership is charged with facilitating a spiritually conducive encounter for worshipers; he must cultivate an environment of worshipers who are faithful and obedient. Moreover, he models the ability to remain steadfast amidst adversity and showcase faithful obedience in the currency of self-discipline. Herein resides the unction for worship: to enter into the presence of God both privately and corporately and to pursue holiness.

Robert Webber addresses the correlation between worship and discipleship by suggesting that the two are synonymous; further, he indicates that worship leadership is definitively “shape[ing] faith and practice.”³⁴ In other words, worship leadership simply cannot be relegated to an abbreviated segment of time following morning announcements and prior to the pastor's sermon. Instead, the leadership occurring from the sanctuary platform is mutually shaping the faith of the saints and exhorting practice hereunto.

³⁴ Webber, *Worship Old & New*, 255.

To the same regard, Elmer Towns and Vernon Whaley provide recollect the innovation of the pastor and worship pastor duo became the industry standard, in lack of a more proper moniker, whereby the shaping of faith and practice (i.e. spiritual formation) was facilitated both in sermon and sermon-through-song (i.e. musical worship).³⁵ In short, duos such as Dwight L. Moody and Ira Sankey paved the way for a longstanding and pragmatic lineage of evangelistic practitioners that is still observed today.

Returning to the setting of the First Testament, Andrew Hill speaks to the same attention required of worship practitioners. Known in some contexts as elder-bishops, Hill provides that the elder-bishop oversees the “preparation, preaching of the word, response to the word, preparation for the Eucharist, and the response of the Eucharist.”³⁶ These practitioners, as he indicates, share the mutual preparation and shepherding prescriptions as outlined in the biblical texts, as opposed to the undue segregation between the pastor and worship pastor.

In viewing the worship pastor’s position from this fresh perspective, his pastoral influence is unavoidable and necessarily reaffirmed. As described, the worship pastor presents the same gospel as the pastor; through prepared songs, prayers, exhortations and Scripture readings, he presents the same transforming Truth and gives the congregation a language for praising God that they potentially lack in and of themselves. The worship pastor facilitates spiritual formation. He oversees discipleship. He cultivates a spiritually conducive setting and nurtures the acumen of the congregation’s worshipers (cf. shaping faith and practice).

In other terms, the Timothy Clinton and Ronald Hawkins indicate that the worship pastor is a counselor for his congregation; with specificity, he is one who is theologically convicted and

³⁵ Elmer Towns and Vernon Whaley, *Worship Through the Ages* (Nashville: B&H Publishing, 2012), 188.

³⁶ Andrew E. Hill, *Enter His Courts with Praise!* (Grand Rapids: Baker Books, 1996), 156-57.

intellectually studied in matters of the discernment of God’s permissive and directive wills.³⁷ In matters of discipleship, pastoral care, counseling and more, the worship pastor’s influence—and the presumed qualifications which undergird this, formulate a professional who is able to assist the flock in navigating their spiritual journey (i.e. sanctification).

Further, the disciple records Jesus’ words following the Passover celebration. After Jesus washed the disciples’ feet they sat and spoke; in one of the earliest instances of the foretelling of the inception of the Holy Spirit, Jesus states:

“I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. ‘I will not leave you as orphans; I will come to you. After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.’ Judas (not Iscariot) *said to Him, ‘Lord, what then has happened that You are going to disclose Yourself to us and not to the world?’ Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.’” (Jn. 14:16-24).³⁸

In this segment of Scripture Jesus not only foretells the inception of the Holy Spirit, but also prescribes the role that He (the Holy Spirit) would play. That role is characterized by the Spirit of God indwelling in the believer, ushering them through conviction and exhortation to fulfill the Father’s will and keep His Word. Therefore, the ecclesiastical charge for the worship pastor to seize is that of a counselor—one who knows God’s Word and His Spirit.

Together, the worship pastor is equipped to facilitate the spiritual formation and pursuit of holiness in the congregation’s worshipers. He assists in the interpretation, conviction and

³⁷ Timothy E. Clinton and Ronald E. Hawkins, *The Quick-reference Guide to Biblical Counseling* (Grand Rapids: Baker, 2009), 68.

³⁸ “Helper” is translated from the *Koine* Greek *παράκλητος* (*paraklētos*), which is also translated as “Advocate” or “Counselor” in other English translations: NIV, CSB, and RSV.

submission to the Holy Spirit, and navigates the temporal circumstances He affords. In short, Clinton and Hawkins also emphasizes that the worshiper is in greater need for the personal relationship with God rather than the counsel the worship pastor might offer.³⁹ Moreover, Dwayne Moore provides three disciplines whereby he asserts the worship pastor may practice his acumen for remaining tethered and receptive to the Holy Spirit: 1) practice listening; 2) focus our thoughts; 3) respond to every impulse from the Holy Spirit.⁴⁰

Moore exhorts the worship pastor for self-preservation in terms of remaining connected to God, not only for his own sanctified living, but also in the interest of preserving the stewardship he holds over the congregation. The influence he holds has eternal ramifications, inasmuch, necessitates an immense measure for self-discipline. For a practitioner of the church to neglect these precepts are to sever the Holy Spirit's tethering, thus entering the adulterated destruction of the world. For this reason, David Edwards urges the practice for personal and private worship. He states: "our own throne room encounters will have a lasting effect on who we are and our understanding of who we are called to be"⁴¹ As he indicates, self-discipline involves the private practice of worship and the personal relationship with God to refine.

To this regard, the Apostle James admonishes: "Not many should become teachers, my brothers, because you know that we will receive a stricter judgment." (Jas. 3:1, CSB). Though many are called and qualified, distinguished practitioners for the church, James admonishes through the lens of reiterating and re-emphasizing the charge they (i.e. worship pastors) behold. The influence they cast over God's church is the commodity constituting proper stewardship; any misappropriation of this commodity ensues with eternal significance, both for the

³⁹ Clinton and Hawkins, 68.

⁴⁰ Dwayne Moore, *Pure Praise* (Loveland: Group Pub., 2009), 68.

⁴¹ David E. Edwards, *Worship Three Sixty-five* (Nashville: Broadman & Holman Publishers, 2006), 145.

practitioner and the worshiper. Herein resides the charge for called and qualified worship pastors: to practice self-discipline and the preservation of the saints in the corporate assembly of worship.

Demands of Contemporary Western Protestant Evangelicalism

Paul Randlett addresses the demands of CWPE in terms of the *market*. The market is representative of the needs within an industry, in this case, the evangelical church. He references the composition of the Center for Music and Worship at Liberty University's School of Music as it sought to construct a department that satisfied this market through the education of their students. As opposed to taking on the disposition of serving the student alone, the philosophical instate of the school was constructed on the disposition of serving the market, the evangelical church. Arguably a trivial distinction, it is necessary to emphasize this posture for educating worship practitioners as it affirms the mission of fashioning worship practitioners who are distinguished by their qualifications to serve God by way of serving His people. Specifically, Randlett asserts:

“It [market disposition] implies an educational philosophy that views the employer as the market instead of the student. Rather than designing the degree to meet the perceived needs of students, the mission is to prepare graduates for a specific job market, the evangelical church. It is assumed that designating a specific market, researching the needs of the market, building curriculum to support the needs, and implementing the plan in the classroom will prepare students with the knowledge and skills to secure gainful employment upon graduation. By concentrating on the needs of the evangelical church, the degree is more focused than a traditional sacred music degree that might aim to meet the needs of any church.”⁴²

Moreover, citing an Integrity Advisory Council meeting at Prestonwood Baptist Church in Plano, TX, Randlett provides that the CWPE churches have historically shown apprehensions

⁴² Paul Randlett, “*Training Worship Leaders Through the Worship Wars: A Study of the Development of Liberty University's Undergraduate Music and Worship Leadership Degree Programs from 1971 to 2018*” (Ph. D diss., The Southern Baptist Theological Seminary, 2019), 238, in SBTS Repository.

towards seeking out worship pastors from higher education institutions. As recently as the turn of the 21st Century, he indicates that notable congregations have perceived recent graduates of higher education worship leadership programs as being insufficient, either musically, professionally, or both. He states: “it was recognized and emphasized that the training found in most music schools, including those offering sacred music degrees, did not address the changing needs of the church.”⁴³

In referencing this period of time, Randlett identifies a shift in the history of CWPE as it sought out those that were trained and prepared to lead the church into a new dispensation that was marked by proficiency both theologically and musically; in this period, the church arrived at a point of division that was chiefly vacuous of practitioners who could navigate the shift, while overseeing spiritual formation with effectiveness.

With specificity, he provides eleven issues that the council divulged in the interest of identifying what the demands for the CWPE church are:

1. The relationship between the pastor and worship leader is of utmost importance.
2. Service Planning: Designing a cohesive progression of worship requires the pastor and worship leader both moving in the same direction and with the understanding that the whole service is worship, not only the preaching.
3. The program must be practical and include an internship.
4. A course in the biblical foundations of worship must be included. Topics should include the basis for worship and the purposes for the service. While practicality is desired and has its place, the program cannot teach “fads and fancy.”
5. Leadership skills, both on and off the platform, must be taught.
6. Each student was to be placed with a mentor.
7. The training should include a course in helping churches navigate transition in worship.
8. The program should include training in cross-cultural worship practices.

⁴³ Ibid., 205.

9. There should be a course covering worldview from both biblical and American cultural perspectives.
10. There should be training in pageantry, production and presence. However, the emphasis must be placed on experiencing God's presence beyond the pageantry and production.
11. They identified the importance of flow and sensitivity to the Spirit during worship. A course on the Holy Spirit's work in worship was suggested with the understanding that courses line up doctrinally with the beliefs of individual schools.⁴⁴

In sum, councils such as this are telling in that they indicate two pretenses: 1) the church requires and desires proper leadership, and 2) candidates ought to seek out formal equipping in order to bid their bye for vocational consideration.

CWPE is the benefactor of a longstanding, and continual, lineage of practitioners during the church dispensation. As the current seat of the dispensation, CWPE is in possession of the outcomes/ byproducts of its predecessors and to this regard, Paul Zahl and Paul Basden provide six methods for facilitating worship in the corporate setting wherein the diverse canvas of CWPE labors to usher its congregations into God's presence.

As indicated, the church feasibly demands worship practitioners who are both equipped and studied in these vehicles: 1) formal-liturgical, 2) traditional hymn-based, 3) contemporary, 4) charismatic, 5) blended, and 6) emerging worship.⁴⁵ It is necessary to affirm Zahl and Basden's text in that these six methods are neither contradictory nor oppositional. Instead, each method is mutual in disposition (e.g. vertical worship unto the audience of One), yet diverse in implementation, instrumentation, audio-visual-lighting (AVL) and other devices.

In addition to these six methods, Andrew Hill insists that the worship pastor's artistic proficiency is necessary to manufacture a spiritually conducive setting for engaging with God; he

⁴⁴ Ibid., 206.

⁴⁵ Paul Zahl and Paul Basden, *Exploring the Worship Spectrum* (Grand Rapids: Zondervan, 2004), 7-8.

suggests that such proficiency is a means for creating a tangible experience, in addition to the spiritual, and one that materializes the encounter.⁴⁶ For instance, the ability to manipulate harmonic intervals with musical devices such as *crescendos*, *sforzandos*, modulations and tonicizations, and other musical furnishings are utilitarian for creating such an experience in worship.

These implementations enhance the worship experience and have an ability to isolate the intellectual from the spiritual, removing distractions and drawing worshipers into a focused posture of authentic worship. Reggie Abraham suggests that worshipers who have reached this point of receptivity are able to transition from “vulnerability, loneliness and anxiety” into being nourished spiritually.⁴⁷ In short, it is feasible to identify that worshipers are susceptible to distraction yet through a variety of presentations and devices the worship pastor may eliminate these and lure worship unto the Almighty.

Additionally, the aforementioned issues identified by CWPE involve the successful integration of multi-generational worship. Worship pastors are expected to have a studied approach and preparedness in navigating the transition of congregations’ desire for integrating or reestablishing corporate unity in worship. Given the plethora of methods for presenting corporate worship, it is understandable that the church is susceptible for misappropriating its efforts and implementations; and in these cases, collateral damage potentially ensues and corporate worship becomes unintentionally segregated. With respect to this, Bob Kauflin provides that:

⁴⁶ Hill, 216.

⁴⁷ Reggie Abraham. “Reflections on Narrative in Pastoral Theology.” *Pastoral Psychology* 65, November 6, 2016. Accessed October 7, 2019. <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1830018015?accountid=12085>.

“It is a personal value to approach music from a multi-generational perspective. Musical variety ministers to all generations, cultures, and races. It is not done to keep everyone happy, but it is ‘the gospel that blends [people] together, not music.’ When a church focuses narrowly on a certain age group for whom to minister, a great disservice is given especially to older generations who—with experience, resources, time and energy—have the opportunity to invest in the spiritual formation of a younger generation.”⁴⁸

In other words, the orientation for any congregation approaching a transition such as this must always be in the direction of corporate unity and inclusivity.

Dan Wilt outlines a series of interests shared by the majority of CWPE congregation as they approach the pastoral acquisition of a worship pastor. Spanning matters of musicality, leadership and spiritual affluence, Wilt suggests that congregations are in search of a broad spectrum of qualities and proficiencies; namely:

- Are they humble?
- Do they have a vibrant secret life with God?
- Are they able to take direction or correction?
- Are the accolades and affirmations of people too important to them?
- Are they doing what they do to serve or to gain respect?
- Are they good husbands or wives, parents and family members?
- Are they willing to train others to take over for them?
- Are they skilled at what they do?
- Are they teachable and eager to learn?
- Are they willing to quietly care for the poor as much as they are willing to stand on a stage?
- Are they loving, gentle and generous with all those around them?

⁴⁸ Bob Kauflin, *Worship Matters* (Wheaton: Crossway Publishers, 2008), 105.

- Do they have a substantial interior life with God that reflects itself in their outward lifestyle?⁴⁹

Further, Wilt cites John Wimber in outlining a series of character traits and personal propensities that PMSC ought to consider in the initial and preliminary evaluations of worship pastor candidates. Specifically, Wimber speaks to his personal mentorship of countless worship leaders of CWPE over a span of decades. During this time, he identified the following as crucial qualities that are representative of distinguished worship pastors:

- to be passionate pursuers of God
- to love the Scriptures and to know them well
- to seek unity in the whole Church
- to live with compassion and mercy toward all people
- to mentor and equip others beyond themselves
- to relationally care for the people around them
- to live generous lives that are outward in focus
- to value simple and authentic ways of living, praying, and worshipping
- to be risk-takers who are willing to go where God seems to be going⁵⁰

In assessing personal inclinations such as these, the inherent personality and propensities therein are identified in conjunction with the candidate's professional résumé and *curriculum vita*. Overall, the PMSC is provided a transparent and preemptive overview for assessment.

It is presumptive that a worship pastor bidding for employment is likely holding experience leading worship, be it longstanding or modest. Nonetheless, the experience he does offer is equally substance for assessment and consideration. Mark Cole suggests that a worship

⁴⁹ Dan Wilt, "Essentials: Worship Leader Training Manual." *Praise Charts*. <https://www.praisecharts.com/assets/Uploads/Essentials-20-Page-Preview.pdf>. PDF, 28-29.

⁵⁰ *Ibid.*, 29.

pastor's previous experience is indicative of his effectiveness; understandably, a candidate's qualifications are subject for approval without question (e.g. years of employment, conferred degrees, and biblical qualifications, etc.). However, his calling is largely more difficult to discern as it is subject for evaluation, longevity, and productivity. To this regard, Cole provides a series of questions to entertain in the interest of evaluating a worship pastor's former church. In order to attain an objective, assessment he suggests ten observations:

1. Is the congregation singing with you?
2. Is the congregation worshipping God with you?
3. Is the congregation growing in their worship to God?
4. Is the worship band prepared?
5. Is the worship band growing and improving?
6. Is the worship band worshipping?
7. Are you training up new worship leaders?
8. Is the pastoral staff worshipping with you?
9. Are you spending regular time with God in Bible reading and prayer?
10. Do you worship God in private or just on stage?⁵¹

These ten observations are transparent and loaded inquiries to make in the interest of discerning the spiritual makeup of both the worship pastor and the team. Most significantly, Cole inquires to the worship pastor's practice for personal worship and the investment into the posterior generation of worship leaders. Between these two, it stands to reason that a worship pastor's desire either for himself or for the church is evident. In a separate entry, Cole itemizes the general schedule of the contemporary worship pastor in terms of the average work week. In this

⁵¹ Mark Cole, "10 Tests of a Good Worship Leader." *Following God: The Grand Adventure*. <http://www.markcole.ca/10-tests-of-a-good-worship-leader/>. April 12, 2015. Accessed Jan. 12, 2020.

entry he indicates that the worship pastor must practice personal worship first and foremost, annotating hours of personal Bible reading, prayer and worship. According to Cole, that schedule can generally include:

Monday: 5AM-3PM – Home (7-8 hours)

Normal activities include: Bible Reading, prayer, chart writing, reading, recruiting & scheduling musicians (email, texting and PlanningCenter.com), downloading and editing tracks & music charts, researching new songs and sending out a detailed email for that week's rehearsal.

Tuesday: 5AM-7:30 – Home; 8:30AM-3PM – Church (7-8 hours)

Normal activities include: Bible reading, prayer, reading, preparation, set-up and leading worship at mid-week church services, administration (paying bills), staff meeting and staff prayer.

Wednesday: 5AM-3PM – Home (7-8 hours)

Normal activities include: Bible reading, prayer, song & lyric writing, personal worship, practicing for Thursday rehearsal, repair and upgrade of church equipment, scheduling musicians, reviewing long-term schedules and events, reading, chart writing, contacting next week's worship leader and editing the worship list.

Thursday: 5AM-11AM – Home; 1PM-9:30 – Church (9-11 hours)

Normal activities include: Bible reading, prayer, review of all vocal and instrumental parts for evening rehearsal, personal rehearsal, worship auditions, staff report, meeting with the lead pastor, editing lyrics with the media person, reviewing the sound and set-up with the soundman, clean-up & set-up of the stage for rehearsal, auditions, evening rehearsal and training musicians, singers and worship leaders.

Friday: 7AM-9 – Home; 11AM-3PM – Church (4-5 hours)

Normal activities include: Bible reading, prayer, reading, memorizing music for Sunday, finalizing songs and musicians for the following week and start writing charts for next week.

Saturday: Day off

Normal activities: Bible reading, prayer, personal worship with the songs for Sunday.

Sunday: 5AM-6:30 – Home; 8AM-2PM – Church; 5:30PM-8 – Church (10-12 hours)

Normal activities: Bible reading, prayer, set-up and practice with musicians, leading worship or serving as music director, three Sunday services, social time with musicians & congregational members, review of services with worship leaders and musicians.

Total Hours – Church & Home (46-54 hours)⁵²

⁵² Mark Cole "What Does A Full-Time Worship Pastor Do?" *Following God: The Grand Adventure*. December 2, 2017. <http://www.markcole.ca/what-does-a-full-time-worship-pastor-do/>. Accessed Jan. 12, 2020.

What is especially notable about Cole's itemization for the average worship pastor's workweek is his emphasis for practicing personal worship. Former associate dean for the School of Music at Liberty University, Dr. L. Lavon Gray, has famously admonished aspiring worship leaders: "You cannot lead someone to a place you have not been."⁵³ In other words, Gray vociferously asserts that a worship pastor cannot expect to effectively lead others to the cross having not been there himself; he is not speaking in terms of salvation, *per se*, but in terms of frequency and personal discipline. He indicates that a worship pastor's effectiveness on Sundays is contingent on his faithfulness during the remainder of the week.

Moreover, Jack Seymour provides an acronym for the Hebrew idiom, *Pisgah*, which is representative of the mountain referred to in the Torah (cf. Deut. 3:27). With respect to the demonstrated practice for personal worship and self-spiritual discipline, Seymour exhorts the worship pastor to remain faithful through these six pragmatic applications:

1. Prayer (the traditional prayers of the community rituals as well as personal prayers to God)
2. Institutional change (examination of the life of the congregation and its impact on people's lives)
3. Study (intentional engagement with the Torah and the writings and the history of the development of the Jewish community and traditions)
4. Good deeds (service to neighbors and to the wider community)
5. Ambiance of the sacred (attention to the presence of God in our daily lives)
6. Healing (caring for the lives of individuals and the wider community's needs)⁵⁴

To summarize, the aggregate byproduct of observing these is that of a principled, self-disciplined and faithful worshiper, thus indicative of one distinguished by his calling to lead others in worship. Conclusively, Aaron Crider supplies the illustrative summary of the

⁵³ L. Lavon Gray, WRSP 320 Undergraduate Lecture, Liberty University, 2014.

⁵⁴ Jack Seymour, *Teaching the Way of Jesus*. (Nashville: Abingdon Press, 2014), 72-73.

observable distinction for *called* worship pastors. Altogether, the worship pastor’s calling is authenticated through the aforementioned qualities, propensities, and the following four:

- Biblical foundation first—then culturally relevant considerations
- Christlike character first—then address platform presence and performance
- Intimate relationship with Christ first—then comes influence and following
- Spiritual Covering first—then add industry support⁵⁵

Exemplar Job Descriptions

The following job descriptions are assembled from an inter-denominational standpoint, in addition to being published within two years of one another. The study will identify their variations in terms of denomination and job requirements. Moreover, the study will identify and showcase their commonalities, also in terms of job requirements. It is necessary to preemptively mitigate any unintentional, and avoidable, misinterpretation of the vernacular of these descriptions. Specifically, the denominational nomenclatures (e.g. minister of music, creative arts director, worship pastor, etc.) are—for this study, synonymous. Despite unintentional inferences of these nomenclatures, it is resolved that they are equal in terms of position, influence and the measure for satisfactory employment.⁵⁶

Congregations included are non-denominational, Presbyterian, Lutheran, Disciples of Christ, Southern Baptist, and United Methodists. Moreover, each job description is

⁵⁵ Aaron Crider, “Worship Leadership and the Growing Crisis: How We Must Proceed with the Current and Next Generation.” *Church Intension*. https://churchintension.com/worship-leadership-and-the-growing-crisis/?fbclid=IwAR298BKTYhKMfYx8xCDiIIBcI_YLU4CFwXh9J2sFLTfhCOG6YBJW6PDrBB0. Accessed January 20, 2020.

⁵⁶ Differences in the vernacular with CWPE have been subject for division and segregation, indicating they are in reference to unequal offices. However, it is established that the minister of music, creative arts director, and worship pastor hold the same theological office and possess the same professional responsibilities and organizational oversight.

representative of those seeking a full-time staff member, and a congregation falling into the category which serves as little as 250 regular attendees in corporate weekly worship services.⁵⁷

Figure 1. New Life Church | Non-denominational⁵⁸

Job Description:

New Life Worship Leader Job Description (Washington Campus)

Primary Responsibilities and Skill/Knowledge Requirements

- Lead practice and worship on Sunday mornings (currently practice is set to be at 7:30am before 9:30am service)
- Mentor music volunteers spiritually and musically where necessary
- Attend weekly staff meetings (Wednesdays at 10:30am)
- Additional projects as needed in the church
- Schedule volunteers for tech and music teams for Sunday services
- Proficiency in music theory
- At least a basic knowledge of Ableton Live (or willingness to learn it quickly)
- Proficiency in use of Planning Center Online (or willingness to learn quickly)
- Ability to lead with (and without) click tracks and multi-tracks
- Ability to meet deadlines, handle multiple projects at once, and learn new skills

Personal Qualifications

- Ability to work independently and as part of a team
- Demonstrates interpersonal, verbal, listening, and written communication skills
- Thorough and detail oriented in work
- Task oriented

Physical Demands

- Sitting for extended periods

⁵⁷ Exemplar job descriptions are provided as they were initially published, including original format and syntax. Minimal revisions were utilized but include spelling/ grammar corrections and spacing for uniformity.

⁵⁸ “Worship Leader.” Job Description. New Life Church, September 25, 2018. <https://www.newlifeonline.org/our-team/>. Accessed January 17, 2020.

- Lifting up to 50 lbs

Personal Qualifications

- Ability to work independently and as part of a team
- Demonstrates interpersonal, verbal, listening, and written communication skills
- Thorough and detail oriented in work
- Task oriented

Qualifications and Skills:

- Bachelor's degree in a related ministry field that can be directly applied to worship ministries
- Evidence of a deepening relationship with God (Bible, prayer, obedience to the Holy Spirit) that inspires others
- High relational capabilities and able to motivate and work with adults
- Flexibility in ministry approach with an eye for excellence
- Worship ministry experience is a plus

Compensation: Commensurate with experience, education, and training⁵⁹

Figure 2. Centre Presbyterian Church | Presbyterian⁶⁰

Position Objective:

To provide pastoral leadership to the worship ministries of Centre Presbyterian Church

Position Description:

The worship leader must be a visionary who is creative in leading people to **Worship God, Build Relationships, and Serve People**.

This person is able to communicate Centre’s purpose of music ministry that inspires our members to join in the pursuit of faithfully loving God and others while seeking to make disciples of Jesus Christ. This position is pastoral in the sense that it requires the individual to serve as a shepherd to people who serve in this ministry and not solely as a musical or a performing arts director. Centre is in need of a worship leader who is a team player, not a musical performer. This person must be able to disciple others in how to reach believers and unbelievers with God’s love through the gift of music.

⁵⁹ It is noteworthy to observe New Hope’s emphasis on the candidate’s technical aptitude with interfaces and software such as Ableton Live, Planning Center Online, and the use of audio multi-tracks. It is equally notable to observe their brevity towards personal and character evaluation.

⁶⁰ “Staff Position: Worship Leader.” Job Description, Centre Presbyterian Church, January 23, 2019. <https://thecentrechurch.org/about-us/staff/>. Accessed January 18, 2020.

Qualifications:

1. The candidate must have a clear testimony of faith in Jesus Christ evidenced by a vital, growing personal relationship with God and a commitment to moral purity.
2. The candidate must have a commitment to the mission, vision, and worship philosophy of Centre Presbyterian Church as taught in the Great Commandment and Great Commission (Matthew 28:18-20).
3. The candidate should have demonstrated excellence in leading, developing, and building community among members involved in a corporate worship-experience.
4. The candidate must have the sensitivity to help lead an historic congregation of believers in reaching a new generation of seekers through the worship of God.
5. The candidate must possess an accredited degree relating to church music/worship arts and a desire to spiritually invest in the members of worship teams through discipleship.

Abilities:

1. A pastoral heart as well as being a musician. This does not require ordination.
2. A heart for the spiritual formation of those in the congregation and the worship ministry.
3. Relational skills and an enthusiastic presence for leading a large church in worship.
4. Skilled in choral, vocal, and instrumental direction.
5. Skilled in organization, administration, and interpersonal relationships.
6. Skilled in the use of technology in worship and in the use of sound, lighting, computers, Power Point, and video projection.
7. Ability to incorporate other art forms as needed.
8. A self-starter who is available to members through set/scheduled office hours at the church.
9. A team player with a positive attitude

Responsibilities:

1. Maintain an authentic and growing walk with Jesus Christ through the ongoing spiritual disciplines of Bible reading, prayer, personal worship, fasting, confession, and fellowship.
2. Meet weekly with the Pastor to pray, design, implement and evaluate weekly worship services of Centre Presbyterian Church that are God-honoring, theologically sound, musically excellent, and engaging to both the church and un-church.
3. Spend time developing relationships with lost people so as to be personally effective in pursuing the Great Commission and helping the church to do the same.
4. Build the necessary teams to carry out the worship areas of Centre Presbyterian Church.

5. Serve as worship leader in all worship services throughout the calendar year.
6. Direct all weekly activities and rehearsals necessary to facilitate worship in services.
7. Provide shepherding care for the worship teams and choirs.
8. Introduce our members to worship training provided by other ministries, books, and conferences.
9. Discover and lead members in other ways to use music and drama to reach out to the community evangelistically.
10. Oversee the worship department budget, organization, and volunteers.
11. Build contacts and relationships with local musicians, studios, and clubs for both evangelistic and staffing purposes.
12. Set annual goals for the worship ministry that are in line with our vision and then evaluate how those goals were attained or modified during the year.⁶¹

Figure 3. Hope Lutheran Church | Lutheran, Missouri Synod⁶²

WORSHIP DIRECTOR

Hope Lutheran Church is seeking a full-time worship director who is passionate for leading and engaging worshippers in a contemporary church setting, but also familiar with a traditional liturgical service. We need an individual who is highly gifted in Music and Technology used in worship and has a strong desire to grow a praise service. We expect excellence in worship and music!

ARE YOU:

A Visionary

- Aware of the changing landscape of worship engagement in our culture
- Leads the church to explore new ways of connecting with and engaging a multi-generational, multi-ethnic worshipping community
- Develop, cast vision for and lead Hope Worship, a song-writing, recording and producing team that publishes new music for use at Hope and beyond.
- Help to create a vision for a multi-site ministry

⁶¹ It is noteworthy to observe Centre Presbyterian's emphasis on proven abilities and lack of emphasis on academic and/ or theological pedigree. Greater elaboration is provided with respect to responsibilities rather than pedigree.

⁶² "Worship Director." Job Description, Hope Lutheran Church, July 18, 2019. <https://www.hopevabeach.org/iamnew/> Accessed January 18, 2020.

A Spirit-Filled Worship Leader

- Leads with authenticity, energy and a passion that inspires, engages and connects with people
- Leads with Spirit-sensitivity, allowing room for the Holy Spirit
- Able to lead a variety of song styles — from Elevation, Bethel, Vertical Church, Hillsong, Highlands Worship, etc.
- Able to lead vocalists and instrumentalists to play/sing with excellence
- Able to plan out lists in advance as well as rehearsals with band and vocals
- Eager for and open to feedback
- Faithfulness: Demonstrates a vibrant and compelling relationship with God in Christ; responds to the power of the Holy Spirit in daily life; is obedient to Christ's mission to go and make disciples

Familiar with Traditional Hymns

- Able to give direction to Traditional Choirs
- Give direction to organist

Able to Create an Environment for Worship

- Set Design
- Lighting
- Bring excellence to the worship areas
- Lead teams that employ creative arts to design inspiring, Spirit-led worship gatherings
- Able to plan worship services with a creative team and senior pastor.

To Engage With Technology at a High Level

- Planning Center
- Computers
- Intelligent lights
- The ability to play with a click and/or tracks when necessary

Able to Manage Others and Support volunteers

- Sustain a strong discipleship culture with the individual members of the worship team through mentoring, coaching, teaching, and investing relationally in their lives.
- Effectively administer a volunteer/team scheduling process
- Easy to approach and talk to; spends the extra effort to put others at ease; builds rapport well; is a good listener; an early knower, getting informal and incomplete information in time to do something

about it

- Attracts, recruits, equips and coaches a diversity of volunteers to lead with authenticity, energy and passion from the stage

Able to lead Youth in weekly worship services

Able to Create Special and New Worship Experiences

Open to the Sprits leading

Able to Help Grow Attendance at all Worship Services

THEN WE NEED YOU!!

QUALIFICATIONS:

- Can lead from guitar or keys
- Strong Organization skills
- Experience with Planning Center
- BA degree in the music field (Preferred)
- Mature, vibrant, and has a deep love for Jesus Christ; both passionate about and gifted in leading people in worshiping and serving God
- Able to read music
- Strong in worship technology (Sound Board, Lights, Mics, etc)
- Knowledge/experience of Traditional Worship setting a bonus (classic hymns, organ)
- Choir directing experience a bonus

RESPONSIBILITIES:

- Lead worship Sunday during morning worship experiences.
- Rehearse with and coach worship leaders.
- Assist in scheduling of contemporary music teams, especially vocalists, while arranging vocal parts.
- Coordinate music groups (i.e. adult choir, children's choir, bell choir, special music) for all worship services
- Attend planning and programming meetings with worship team and/or pastors.
- Reports directly to the senior pastor

Compensation range \$25,000-35,000⁶³

⁶³ It is noteworthy to observe that Hope Lutheran expounds greatly on the desired outcome of their candidate; further, their attention to academic and theological pedigree is vacuous.

Figure 4. New Day Christian Church | Disciples of Christ⁶⁴

New Day needs a campus worship leader who wants to assist in leading and developing a great team. The right candidate will:

- Be a team player.
- Have a heart to mentor and train worship leaders.
- Be organized and have strong time management skills.
- Have strong written and oral communication skills.
- Have an understanding of Ableton Multi-track processes.
- Be familiar with Planning Center and Pro-Presenter.
- Have experience in developing and leading a worship team.
- Be a multitasking team player with high energy, strong interpersonal skills, and a positive attitude.
- Have formal training in the worship field.

Additional information is available within the job description.

Role

- One who is a model of Christian character who lives out NDCC staff values and norms— Excellence, Integrity, People Driven, On Mission—all in a Christ-like manner
- A vibrant leader among the staff and church body contributing to the church’s mission to engage people with the love of God, inspire them to follow Jesus, and equip them to serve our world and ultimately its vision to be a church that multiplies people and churches
- A model of spiritually maturing discipleship as a member of NDCC’s pastoral staff
- Department Leader within the Worship department, which includes: Worship, Production, and Creative Video
- Leads in the planning and execution of the weekend worship experiences, and all of their supporting elements

Job Products

- Engaging weekly worship experiences
- Church body engaged and well-led in authentic worship
- A skilled, well-equipped, and passionate team/rotation of highly effective worship leaders, paid and non-paid, vocalists and band members, empowered to lead in both adult and student (middle school

⁶⁴ “Worship Department-Campus Worship Leader.” Position Description, New Day Christian Church. March 20, 2019. <https://ndcchurch.com/get-to-know-us/staff/>. Accessed January 19, 2020.

and high school) venues

- A skilled, well-equipped, and passionate team/rotation of highly effective worship support personnel (production, audio, video, lighting) empowered to lead and execute the support aspects of both the adult and student worship venues
- Effective, healthy, vibrant creative team and process within Worship Department in support of weekend experience
- Harmonious relationship between the worship and worship support teams
- Interdepartmental collaboration
- Effectively communicated and implemented worship strategy in support of church's mission, vision, and values to make disciples who make disciples
- Thorough knowledge base of worship and worship support teams

Relationships

- Serve under the general oversight of and report directly to the Lead Worship Pastor
- Participate as a full member of the pastoral staff, attending such meetings and special events as required
- Will be a member of NDCC fulfilling the expectations set forth in the Membership Covenant
- Provide oversight assistance to the Worship Department
- Work toward fulfillment of job products in the context of ministry team(s), composed of member-ministers who themselves are leading and being equipped to effectively lead
- Implement Lead Pastor's vision and direction for specific weekend experience functions under the guidance of the Lead Worship Pastor
- Serve in rotations assuming normally expected roles of a pastor: weddings, funerals, hospital calls, teaching, preaching, pastor-on-call during weekend services, general pastoral counseling, and premarital counseling, as requested
- Will assist in recruiting, leading, and training volunteer teams of vocalist, band, and AVL.
- Will provide general oversight to all non-direct reports in the Worship department

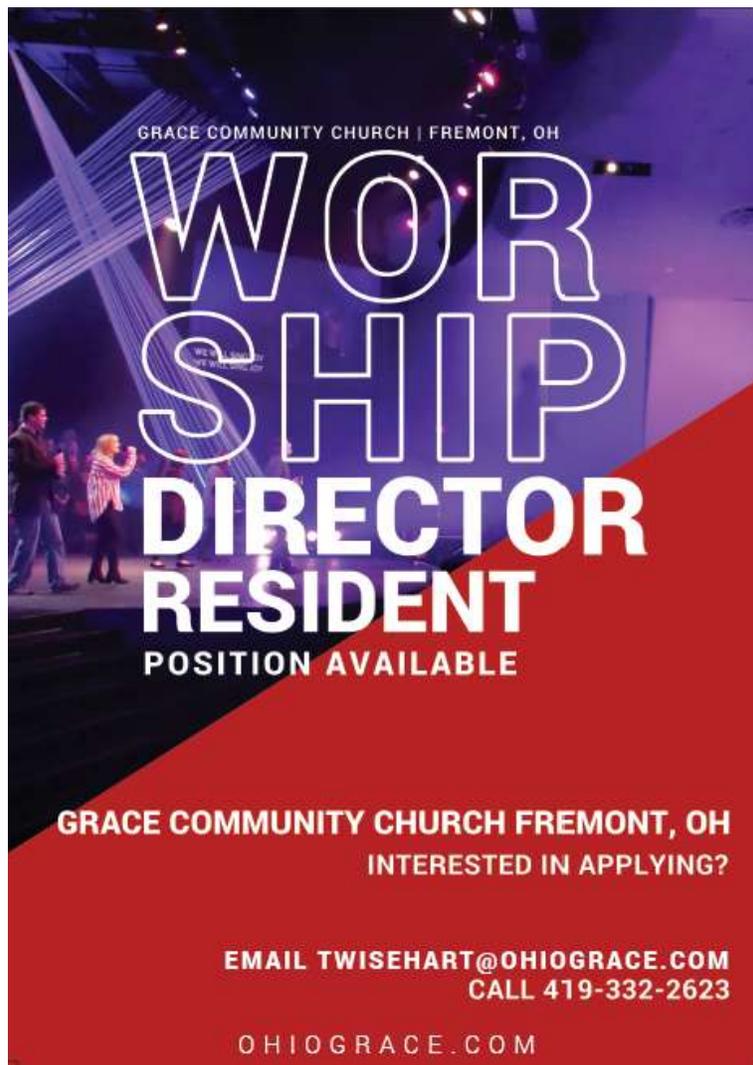
Classification

- Exempt
- Full-Time

Performance Measurement

Specific measures of satisfactory performance will be assessed informally on a periodic basis and formally on at least an annual basis by the Lead Worship Pastor and the Executive Pastor based on the roles, products, and relationships outlined above.⁶⁵

Figure 5. Grace Community Church | Non-denominational^{66, 67}



⁶⁵ It is noteworthy to observe New Day Christian Church’s emphasis on a candidate who is characteristically the model of the DOC denomination. In addition, it should be noted the description’s emphasis on skill and technical proficiencies.

⁶⁶ “Worship Director” Job Description, Grace Community Church, April 19, 2019. <https://ohiograce.com/staff/>. Accessed January 19, 2020.

⁶⁷ It is noteworthy to observe that Grace Community church posted a public advertisement for their worship director vacancy and without any job description, minimum requirements, or organizational instate.

Our Mission: Connecting generations with Jesus to impact our world

Our Vision: Cultivating World Changers

The Worship Leader for LakeRidge Praise will work with the Director of Music and Worship, LakeRidge Praise Worship Host and Creative Director, pastors, Technical Director, and worship teams to minister through music and other arts in the local church, community, and beyond. The Worship Leader will report directly to the Director of Music and Worship. LakeRidge Praise has a unique worship style that is an exciting blend of contemporary worship. The objective of the music and worship teams is to meet the needs of our congregation through impactful, thematic, prayerful, and directional worship. We believe in being sensitive to the un-churched by providing varied styles of music and a space in which they feel comfortable.

Overview of the Music and Worship Ministries

The Music Ministry Program includes a total of eight worship ensembles: sanctuary choir, Exaltation Ringers, sanctuary orchestra, sanctuary praise team, LakeRidge Praise (LRP), scholarship singers, youth worship team, and Vertical Praise (children's choir). The full Music and Worship leadership team consists of one LRP worship leader, one LRP worship host, one Director of Technical Arts, a Creative Director, a full-time Associate Director of Music, a part-time Coordinator of Instrumental and Special Music, and the Director of Music and Worship.

The position involves leadership of all aspects in worship and production, including but not limited to recruiting, team-building, scheduling, pastoring, musical leadership, and coordination with other locations in the church network.

Requirements

- An associate degree, bachelor's degree, or equivalent training in music
- Two years minimum in worship leading or equivalent
- Demonstrated skill in voice
- Preferably leads from guitar, although leading from keyboard/piano may be considered
- Ability to teach and train developing musicians
- General knowledge of running sound, stage/set design, lighting
- Knowledge of current music climate and best practices in contemporary worship
- Able to learn/use applicable presentation software

⁶⁸ "Director of Contemporary Worship" Job Description, Lakeridge United Methodist Church, February 20, 2020. <http://lakeridgeumc.org/careers-lakeridge/>. Accessed February 23, 2020.

Key Responsibilities

- Be a devoted follower of Jesus Christ
- Live a daily life that reflects the highest standards of conduct, excellence, and leadership as a staff member of the music ministry team
- Lead contemporary worship for Sunday morning services, Christmas Eve services, and all other necessary services as needed (i.e., funerals, weddings, etc.) in a celebratory, praiseful, authentic manner
- Recruit and relate to professional and volunteer musicians to help bring out their best in musical performances and to develop their musical gifts
- Lead LRP band members in weekly rehearsals including Sunday morning pre-service practice
- Work in conjunction with the Music Director, pastors, LRP Worship Host, and Creative Team to select the order of worship, appropriate songs, and special elements for weekly and irregular worship services
- Lead and cultivate youth worship teams for The Ridge, our 6-12 grade youth program
- Lead weekly rehearsals for the youth band
- Collaborate with Director of Youth Ministry to plan the order of service for Wednesday night youth services
- Use spiritual leadership to establish community among Praise team musicians and volunteers
- Utilize available resources or arrange and transpose music for LRP ensemble members to create successful and excellent worship (Planning Center, PraiseCharts, Song Select, Pro-Presenter)
- Plan worship orders for every service, giving ample time for media and administrative teams to successfully complete remaining tasks (i.e., lyrics, bulletins, media slides, etc.)
- Exhibit strong communication and organization skills with commitment to team ministry

Other responsibilities

- Perform all other duties the Director of Music, Lead Pastor, and Executive Pastor deem necessary
- Attend yearly conferences and continuing education opportunities
- Abide by the policies laid out in the LakeRidge UMC Employee Handbook
- Promote LRP through personal invitation
- Participate in UM-approved boundary training on an ongoing basis

Appointment

Recommended by Director of Music Ministry and Search Team

Approved by Staff Parish Relations Committee

Reports to Director of Music and Worship⁶⁹

Figure 7. First Baptist Church Arlington | Southern Baptist⁷⁰

General Information

Department: Worship

Supervisor: Associate Pastor of Pastoral Ministries

Staff Category: Ministerial

Status: Full-time

Overtime Status: Exempt

Job Summary

Responsible for planning and directing the contemporary worship of the church in coordination with the Senior Pastor, Associate Pastor of Pastoral Ministries, and other Minister(s) of Worship.

Core Responsibilities/Tasks

- Deepen the spiritual life of lay leaders and volunteers within the Worship Ministries in addition to the FBCA congregation
- Lead in contemporary worship planning and implementation with Senior Pastor, Associate Pastor of Pastoral Ministries, and staff
- Co-lead Worship Ministries in a collaborative manner with other Minister(s) of Worship in multicultural and multigenerational worship expressions across the worship experiences of the church
- Develop and oversee multiple expressions of corporate worship
- Cultivate and develop the many talents of FBCA lay leadership in musical expression and worship
- Facilitate worship among the various worship programs such as praise band, youth band, college band, young adult retreats, Children's Camp, Youth Camp and other expressions of worship
- Promote, encourage, and facilitate the learning of musical expression amongst the congregation and worship ministries volunteers.
- Jointly steward the resources of the worship ministry alongside the Minister(s) of Worship
- Provide direction and oversight for special events involving the Worship Ministries

⁶⁹ It is noteworthy to observe LakeRidge's emphasis towards minimum requirements, areas of responsibility, and the Director's placement within the administrative offices with peripheral ministries.

⁷⁰ "Minister of Worship (Contemporary)" Job Description, First Baptist Church Arlington, February 15, 2019. <https://www.fbca.org/staff>. Accessed January 19, 2020.

- Hire, train, develop and manage all those supervised
- Serve as teammate and supporter of all areas of the church
- Accomplish ministerial duties as assigned by church
- Accomplish all other duties as assigned by supervisor

Minimum Job Requirements

- Education: College degree required, Masters preferred
- Experience: 5 years in the field
- Experience with contemporary styles of worship

Minimum Office Equipment/Computer Proficiency

- Knowledge of basic office equipment and telephone skills
- Computer proficiency; knowledge of the following software is preferred: Microsoft Office, Church Community Builder, EventPro, Planning Center Online

Supervisory Responsibilities

- Supervises:
 - Contemporary Worship Assistants and Supply
 - Music Ministry Administrative Assistant

Expectations

Each employee is expected to embrace and live out the core values of First Baptist Church of Arlington embodied in “Glorifying God by Following the Jesus Way”; to fulfill core job tasks and functions; to enhance a sense of teamwork and camaraderie in the First Baptist body and staff; and to grow personally, spiritually and professionally.⁷¹

To summarize, the provided job descriptions represent seven different congregations within CWPE. Each has posted public advertisements for full-time employment and has many commonalities and several differences. Notably, each posting expressed a desire for a qualified

⁷¹ It is noteworthy to observe First Baptist Church’s emphasis for a candidate with exceptional administrative affluence in addition to a graduate degree.

candidate that could satisfy a relatively abbreviated itemization of responsibilities. Moreover, it is notable to mention that of the seven, none were expressly articulate in terms of specific doctrines or theology, certifications, endorsements or degrees, and all but one provided any information pertaining to compensation and benefits. Is this commonality indicative toward the church's ability to secure proper worship leadership that will offer both effectiveness and longevity?⁷²

Moreover, each job description was illustrative of their desire to employ a worship practitioner that is not only qualified, but effective. In various forms and phrases, these churches express their desire for a candidate that is trained, competent, dependable and more; an underlying tone of petition and insatiable yearning is indicative of knowing what the church wants yet not readily reconciling how to acquire it. In an affirming response, Alex Purtell provides the alarming statistic:

“From Froot Group worship staffing’s internal research, studies have shown the average tenure is 2-3 years. This is one of the more alarming stats to me. Many times worship pastors pose the question ‘Am I actually called to this ministry, let alone leading worship period?’ David Manner of the Southern Baptist Convention wrote an article to worship pastors countering those questions. He asks the questions ‘If you are called into ministry, has God released you from your call at your current church?’”⁷³

As this study is progressively indicating, tenure of 2-3 years is alarmingly brief and premature. Therefore, a means for resolving such an alarm must be divulged in the interest of empowering the PMSC for securing distinguished PML that offer effectiveness *and* longevity.

⁷² See Administrative Security and the Pastoral Acquisition Matrix in the Appendices.

⁷³ Alex Purtell, “Ministry Hopping.” *Written by Froot Group*. September 13, 2017. <https://ministryjobs.com/ministry-hopping/>. Accessed February 3, 2020.

Educational Provisos

As indicated, the majority of congregations within CWPE have expressed a desire for employing a candidate holding an undergraduate degree at minimum. Though many congregations do not expressly state their desire for a candidate holding a degree with an applied study in music, Bible or related fields, congregations that are characteristically mega-churches (e.g. First Baptist Church Arlington, Arlington, TX) exclusively advertise for specific degrees.⁷⁴ In cases such as this, the PMSC discloses their intention to onboard a candidate holding a graduate degree with an applied study in worship ministry, or a related field.

In order to meet the demand of CWPE congregations, as it is denoted through posted vacancy ads such as these, CWPE colleges and universities respond with an objective to satisfy this demand. At the time of this study, there exist no less than twenty (20) accredited undergraduate and graduate programs in music ministry/ worship. The following tables itemize notable programs, their institution, accreditation, and method of delivery which provide the PMSC with an exhaustive list of criteria for enrollment and degree conferral, thus assisting their onboarding stipulations both spiritually and professionally.⁷⁵

However, special consideration should be paid for those that offer degrees via distance learning. Moreover, many institutions of higher education are also implementing technological and pedagogical innovations through which the institution is able to offer applied studies and terminal programs entirely online.⁷⁶

⁷⁴ Refer to the provided job description for First Baptist Church Arlington provided previously.

⁷⁵ All information and links acquired as of February 26, 2020 and subject for change.

⁷⁶ Of the listed institutions, only Dallas Baptist University, Liberty University, Mid-Atlantic Baptist Theological Seminary, and Regent University offer fully online degree programs.

Table 1. Accredited Undergraduate Programs in Worship

| Program | Institution | Accreditation | Delivery |
|--|--|---|----------------------|
| Bachelor of Music (BM): Music and Worship | Azusa Pacific University | National Association of Schools of Music | In-Residence; Hybrid |
| Bachelor of Music (BM); Bachelor of Arts (BA) | Baylor University | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Bachelor of Music (BM): Worship Arts; Bachelor of Arts (BA): Music, Composition, Education, or Performance | Biola University | Western Association of Schools and Colleges, Senior College and University Commission | In-Residence |
| Bachelor of Arts (BA): Music for Worship Arts and Ministry | California Baptist University | Western Association of Schools and Colleges; National Association of Schools of Music | In-Residence |
| Bachelor of Arts (BA): Worship | Cedarville University | National Association of Schools of Music | In-Residence |
| Bachelor of Arts (BA): Music and Worship Leadership | Charleston Southern University | Southern Association of Colleges and Schools | In-Residence |
| Bachelor of Arts (BA); Bachelor of Science (BS): Worship Arts | Corban University | Northwest Commission on Colleges and Universities; Association of Christian Schools International | In-Residence |
| Bachelor of Music (BM): Worship Arts | Colorado Christian University | Higher Learning Commission | In-Residence |
| Bachelor of Arts (BA): Worship Arts | Grace Bible College | Higher Learning Commission | In-Residence |
| Bachelor of Arts (BA): Worship Ministry; Bachelor of Arts (BA): Media and Production Ministry | Grand Canyon University | Higher Learning Commission | In-Residence |
| Bachelor of Music (BM): Worship Arts | Hope International University | Western Association of Schools and Colleges, Senior College and University Commission | In-Residence |
| Bachelor of Arts (BA): Worship Arts | Lancaster Bible College | National Association of Schools of Music | In-Residence |
| Bachelor of Science (BS): Music - Worship Studies; Bachelor of Arts (BA): Music; Bachelor of Music (BM): Music; Performance; Worship | Liberty University | Southern Association of Colleges and Schools Commission on Colleges; National Association of Schools of Music | In-Residence; Online |
| Bachelor of Arts (BA): Worship Ministry | Lincoln Christian University | Association of Biblical Higher Education; Association of Theological Schools | In-Residence |

| | | | |
|--|---|--|--------------|
| Bachelor of Arts (BA): Music and Worship | Messiah College | Middle States Commission on Higher Education | In-Residence |
| Bachelor of Arts (BA): Worship Ministry | Midwestern Baptist Theological Seminary | Higher Learning Commission of the North Central Association of Schools and Colleges; Association of Theological Schools in the United States and Canada | In-Residence |
| Bachelor of Arts (BA): Worship Arts | Nebraska Christian College | Western Association of Schools and Colleges; Association for Biblical Higher Education | In-Residence |
| Associate of Arts (AA): Music and Worship; Bachelor of Arts (BA): Music – Worship | New Orleans Baptist Theological Seminary | Southern Association of Colleges and Schools; Association of Theological Schools in the United States and Canada | In-Residence |
| Bachelor of Science (BS): Music; Worship Leadership; Music Pastor | North Central University | Western Association of Schools and Colleges, Senior College and University Commission | In-Residence |
| Bachelor of Music (BM): Worship Studies | Southwestern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |

Table 2. Accredited Master’s Programs in Worship⁷⁷

| Program | Institution | Accreditation | Delivery |
|---|---|---|----------------------|
| Master of Music (MM); Master of Divinity (M.Div) | Baylor University | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Master of Arts (MA): Worship Studies | Dallas Baptist University | Southern Association of Colleges and Schools | In-Residence; Online |
| Master of Arts (MA): Music and Worship; Worship Studies | Liberty University | Southern Association of Colleges and Schools Commission on Colleges; National Association of Schools of Music | In-Residence; Online |
| Master of Arts (MA): Worship | Mid-Atlantic Baptist Theological Seminary | Southern Association of Colleges and Schools | In-Residence; Online |
| Master of Arts (MA): Worship Ministries; Master of Divinity (M.Div): Worship Ministries; | Midwestern Baptist Theological Seminary | Higher Learning Commission of the North Central Association of Schools and Colleges; Association of | In-Residence |

⁷⁷ Of the listed institutions, only Baylor University, Dallas Baptist University, Liberty University, Mid-Atlantic Baptist Theological Seminary, Midwestern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Regent University, Robert E. Webber Institute, Southeastern Baptist Theological Seminary, Southwestern Baptist Theological, and The Southern Baptist Theological Seminary offer master’s degrees in worship.

| | | | |
|---|--|--|----------------------|
| Master of Theology (ThM): Practical Ministry | | Theological Schools in the United States and Canada | |
| Master of Arts (MA): Worship Ministries; Master of Music (MM): Church Music; Master of Divinity (M.Div): Worship Leadership; Church Music | New Orleans Baptist Theological Seminary | Southern Association of Colleges and Schools; Association of Theological Schools in the United States and Canada | In-Residence |
| Master of Arts (MA): Practical Theology | Regent University | Southern Association of Colleges and Schools Commission on Colleges | In-Residence; Online |
| Master of Worship Studies (MWS) | Robert E. Webber Institute for Worship Studies | Association for Biblical Higher Education | Hybrid |
| Master of Divinity (M.Div): Worship Leadership | Southeastern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Master of Music (MM): Church Music; Master of Church Music (MCM); Master of Arts (MA): Church Music; Worship | Southwestern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Master of Arts (MA): Worship; Master of Church Music (MCM); Master of Divinity (M.Div): Worship | The Southern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence; Hybrid |

Table 3. Accredited Doctoral Programs in Worship⁷⁸

| Program | Institution | Accreditation | Delivery |
|---|--|--|----------------------|
| Doctor of Philosophy (Ph.D); Doctor of Music Arts (DMA) | Baylor University | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Doctor of Worship Studies (DWS) | Liberty University | Southern Association of Colleges and Schools Commission on Colleges; National Association of Schools of Music | In-Residence; Online |
| Doctor of Ministry (D.Min): Worship Leadership; Doctor of Educational Ministry (D.Ed.Min): Worship Leadership; Doctor of Music Arts (DMA): Church Music | New Orleans Baptist Theological Seminary | Southern Association of Colleges and Schools; Association of Theological Schools in the United States and Canada | In-Residence |

⁷⁸ Of the listed institutions, only Baylor University, Liberty University, New Orleans Baptist Theological Seminary, Regent University, Robert E. Webber Institute, Southwestern Baptist Theological Seminary, and the Southern Baptist Theological Seminary offer doctoral degrees in worship.

| | | | |
|---|--|---|----------------------|
| Doctor of Philosophy (PhD): Practical Theology | Regent University | Southern Association of Colleges and Schools Commission on Colleges | In-Residence; Online |
| Doctor of Worship Studies (DWS) | Robert E. Webber Institute for Worship Studies | Association for Biblical Higher Education | Hybrid |
| Doctor of Musical Arts (DMA): Church Music; Doctor of Philosophy (PhD): Church Music | Southwestern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence |
| Doctor of Ministry (D.Min); Doctor of Educational Ministry (D.Ed.Min); Doctor of Philosophy (Ph.D) | The Southern Baptist Theological Seminary | Southern Association of Colleges and Schools Commission on Colleges | In-Residence; Hybrid |

Human Resources Development and Management

In terms of human resources development and management (HRDM), the PMSC is empowered to navigate pastoral acquisition (i.e. onboarding) with governable factors. Converse to non-governable metrics (e.g. rent, insurance, utilities, etc.), governable metrics include payroll, compensatory benefits, innovations, investments, etc. By nature, governable factors are resources—either monetary or otherwise, which may be utilized to administer the business aspects of a ministry organization. In addition, HRDM involves the inclusion for non-monetary governable factors to supplement the financial package in order to secure suitable leadership and yield the latitude for vertical mobility, in addition to personal and professional development.

John Maxwell provides that an organizational leader who envelops competence is indicative of authenticity; moreover, an organizational leader who envelops consistency is representative of an effective leader. Altogether, an authentic and efficient leader cannot be counterfeited.⁷⁹ In response, the PMSC must exercise proper business administration (BA) for securing that employee in order to 1) provide the employee (e.g. worship pastor) with a commensurate benefits and compensation package, and 2) to mitigate potential turnover thus injuring the spiritual health of the congregation.

⁷⁹ John Maxwell, *How Successful People Lead* (New York: Center Street, 2013), 73-74.

Requisite governable factors to be considered in securing a suitable worship pastor include gross salary, retirement (e.g. 401k, 403b, etc.), pension, health savings account, provided health insurance, paid time off/ personal leave, vacation allotment, travel per diem and reimbursements, housing allowance/ parsonage, continued education stipend, books and resources budget line item, conference budget line item, pay schedule (i.e. incremental pay increase), vertical mobility and promotion, relocation assistance, bonuses, and professional fees (e.g. funerals, weddings, etc.).⁸⁰ A deliberate approach to these supplemental considerations in constructing a compensation and benefits package provide the PMSC the latitude for balancing an offer for the ideal candidate.

For instance, it stands to reason that a congregation with a vacant and suitable parsonage would be in the position to offer their property to the candidate in lieu of tuition allowance or a bonus. Likewise, a church without a housing allowance or parsonage might compensate with an increased salary or accelerated pay schedule. Dan Busby creatively provides that the church is empowered to offer other supplemental allowances to compensate for other insufficiencies. Notably, if a pastor is residing within the church-owned parsonage, it is the church that acquires the equity of the property; therefore, he suggests that an equity allowance would be an appropriate stipend to add to the pastor's gross income.

Additionally, the church might also provide a flexible spending account (FSA) to the pastor. The FSA is a standing budget line item with a fixed and replenished annual budget number to be made available for the employee as he deems fit throughout the tax year. The FSA

⁸⁰ Dan Busby, *et al.* 2018 *Minister's Tax & Financial Guide* (Grand Rapids: Zondervan, 2018), 50-51.

would be useful for initial costs and co-payments for medical purposes (e.g. dental, minor emergency, etc.).⁸¹

In short, the PMSC must entertain the foresight of such resources in the construction of the compensation and benefits package as it approaches the interview and onboarding phase of pastoral acquisition. Further, Busby indicates that the committee should also exercise flexibility and a willingness to customize the package through revision and negotiations. The ability to exercise generosity and an appropriate package is the greatest security the PMSC has in securing the employment of a distinguished and desirable worship pastor.

Financial Planning

In addition to providing the supplemental resources already mentioned, the PMSC must construct an appropriate salary offer that is both fair and commensurate. Though the addition of governable factors is resourceful and desirable, these resources must *supplement* the initial gross salary rather than overshadow it. Bruce Powers provides the CWPE-PMSC with a recommended construct for developing an initial salary that involves seven specific considerations:

1. Use current, accurate job descriptions for each position. Knowing the responsibilities and duties of each person is the only way to begin to know a salary amount.
2. Rank each full-time position according to the level of responsibility. For example, supervision of others, independent decision making, and highly technical skills indicate high levels of responsibility. Positions with similar responsibilities should have a similar rank.
3. Survey comparable community and church positions to discover salary amounts. In conducting the survey, it is important to ask about positions according to the work being done, not the title being used. The base or beginning salary for each position is what is needed.
4. Decide on a beginning salary amount for each position starting at the bottom of the ranking. Make certain that the position identified as having the least responsibility is still

⁸¹ Ibid., 36.

provided a living wage in your community. Part-time positions will have to be adjusted accordingly. The beginning salary will take into account any minimum requirements for experience and training.

5. Consider a maximum salary for each position. Some plans use a 25-35 percent range between the minimum and maximum amounts. This would allow for a dollar-amount step increase for each year a person is employed. A percentage-based amount can also be used for salary adjustment. The increase should be determined based on continued service, additional training received, performance goals achieved, or a combination of these.
6. Adjust the salary amounts annually to reflect the community cost-of-living changes. If it is determined that a 3-percent increase is necessary to keep up with inflation, then all beginning salaries in the plan would be increased by that amount, and present salaries would be adjusted accordingly.
7. Merit raises or additional salary increased should be addressed according to church policy. Employees should fully understand how these increases are determined.⁸²

In sum, the PMSC must afford the numerical dexterity for growth. Whether it is necessitated out of inflation or in the interest of accommodating and rewarding commensurate performance, the benefits and compensation package must correlate with the living standards of the local municipality and the worship pastor's pedigree of life experience, education and performance.

Furthermore, the online resource, www.Salary.com, provides that the base cash salary comprises only 66.5% of a pastor's salary, contingent on his compensation and benefits package including also social security, disability insurance, pension, bonuses, retirement, healthcare, and time off. The percentage-based table illustrates the latitude for re-appropriation of funds should a package not include one or more of these line items. If a benefits and compensation package includes each of these, their individual percentages of the gross percentage are:

⁸² Bruce P. Powers, *Church Administration Handbook*, Third Ed. (Nashville: B&H Academic, 2008), 90.

Table 4. Benefits & Compensation Percentages

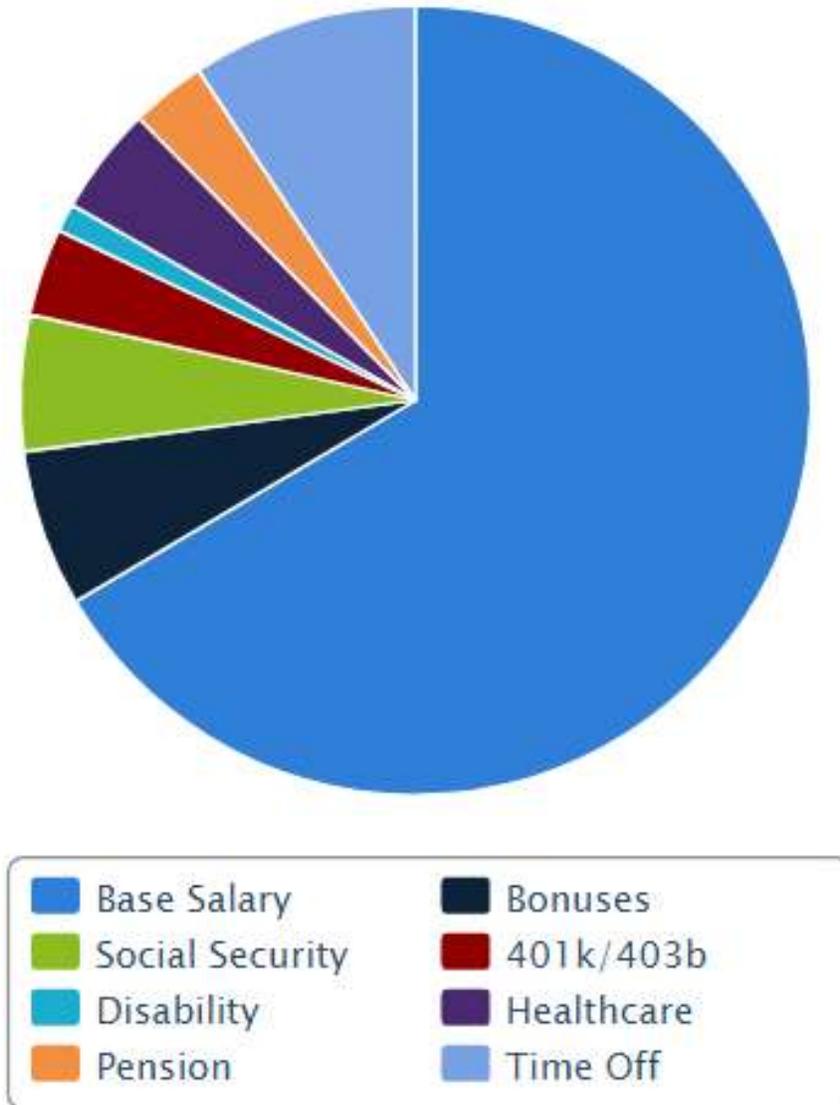
| Line Item | Percentage |
|--|-----------------------------|
| Base Salary Gross Cash Income | 66.5% |
| Social Security Paid on employee's behalf | 5.6% |
| Disability Insurance Paid on employee's behalf | 1.2% |
| Pension Paid on employee's behalf | 3.1% |
| Bonuses Performance/ annual-based, and/ or discretionary | 6.4% |
| Retirement 401k/ 403b | 3.6% |
| Healthcare Primary Care, Vision, Dental, etc. | 4.4% |
| Paid Time Off Personal/ Sick Leave, and Vacation | 9.3% |
| Total | 100.1% ⁸³ |

Should a compensation and benefits package not include each of the listed eight line items, the PMSC is provided a percentage-based approach towards the reentrant compensation for the lacking item(s). In consideration of the graphic above, the PMSC might assess their compensation and benefits package, identify lacking line items, and redistribute those percentages elsewhere.

Conclusively, the percentages provided in the table above are also represented in the subsequent pie chart, illustrating the comparative ratios between each of the eight base benefits comprising the compensation and benefits package.

⁸³ The total of “100.1%” is due to an automated rounding to the nearest 1/10th of each percent.

Figure 8. Benefits & Compensation Percentages⁸⁴



Entertaining the rhetoric of a church’s desired \$65,000 annual appropriation for a worship pastor, this system for benefit-to-salary ratios would be as follows:

⁸⁴ “Salary Calculator, Benefits” *Texas Pastor*. Salary.com <https://www.salary.com/tools/salary-calculator/pastor-benefits/tx>. Accessed February 29, 2020.

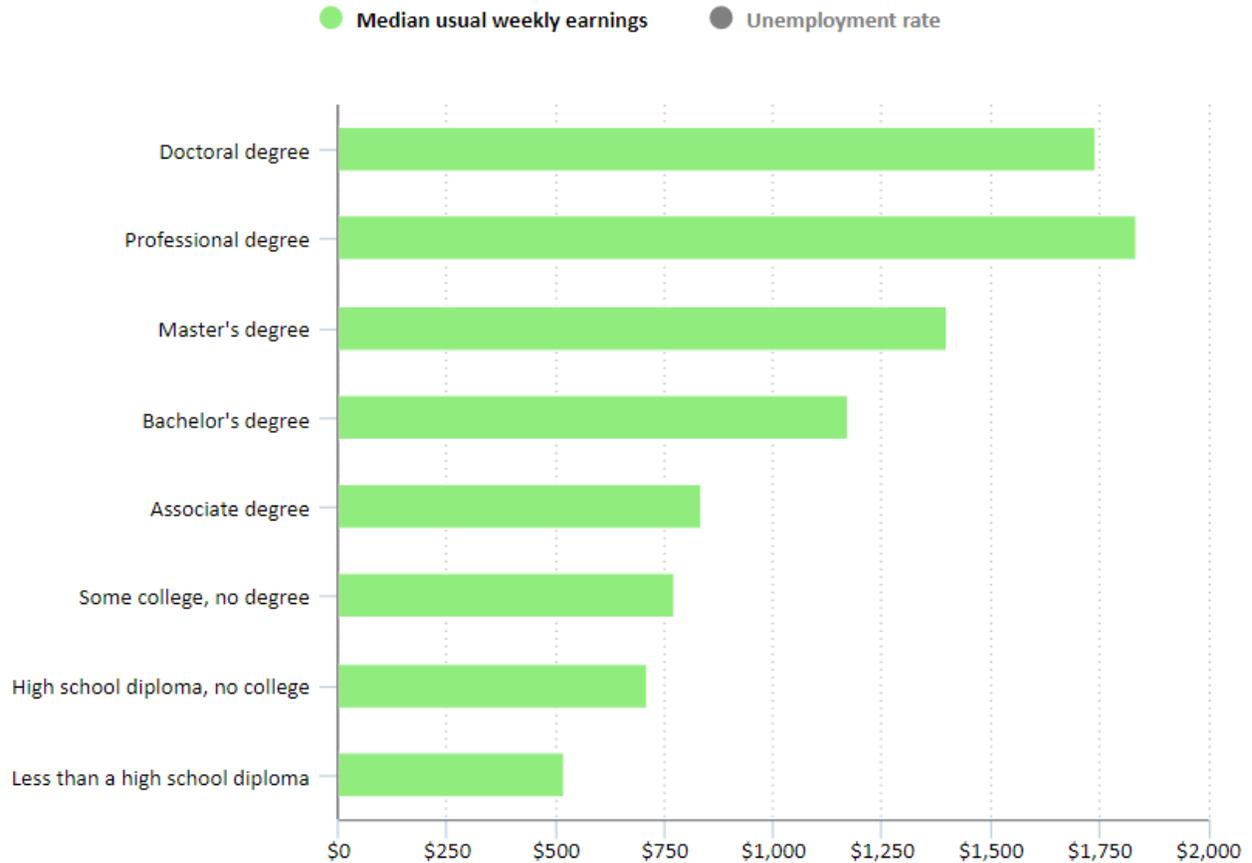
Table 5. Worship Pastor Benefits & Compensation Based on \$65,000 Budget

| Line Item | Percentage |
|----------------------|------------------------------|
| Base Salary | \$43,225 |
| Social Security | \$3,640 |
| Disability Insurance | \$780 |
| Pension | \$2,015 |
| Bonuses | \$4,160 |
| 401k/403b Retirement | \$2,340 |
| Healthcare | \$2,860 |
| Paid Time Off | \$6,045 |
| Total | \$65,065⁸⁵ |

Finally, the United States Bureau for Labor Statistics (BLS) reports that the salary increases based on education are substantial. The pay gaps between the high school diploma and associate degree, associate and bachelor’s degree, bachelor’s and master’s degree, master’s and doctoral degrees spans over \$4,100 per monthly pay cycle. Inasmuch, the applicant’s educational pedigree contributes the greatest consideration towards their commensurate financial package. It is out of this consideration that the PMSC should appropriate the latitude for financial increases in the form of *commensurate* compensation. Should a worship pastor acquire a master’s or doctorate degree, their employment security is, in part, contingent on this consideration for vertical mobility.

⁸⁵ The total of “\$65,065” is due to an automated rounding to the nearest 1/10th of each percent.

Figure 9. Median Weekly Earnings Based on Education, 2017⁸⁶



As illustrated by the BLS, the span between candidates holding the bachelor’s degree, versus one holding the doctoral degree, is a 21% difference. The graph denotes the average weekly earnings of the former at \$1,173 (\$4,692/ month; \$56,304/ annual) while the latter reports average weekly earnings of \$1,743 (\$6,972/ month; \$83,664/ annual). Inasmuch, the PMSC should consider this financial appropriation both for the construction of a compensation and benefits package, as well as for the vertical mobility sought out by the worship pastor.

⁸⁶ Elka Torpey, “Measuring the Value of Education” *Data on Display*. U.S. Bureau of Labor Statistics, April 2018. <https://www.bls.gov/careeroutlook/2018/data-on-display/education-pays.htm>. Accessed March 3, 2020.

CHAPTER THREE: METHODOLOGY

Introduction

In the pursuit of manufacturing a resource that would embellish the PMSC's efforts in assessing and onboarding a suitable candidate for worship leadership, the research required the marriage of two seemingly unrelated disciplines. By divulging and integrating both the pastoral ministry and business administration, the research presents a studied and convicted methodology for achieving the securing of a suitable worship pastor who serves effectively and with potential for longevity. The research required a pragmatic approach within each of these two fields and supplied a holistic tactic to undergird the PMSC's endeavors. Additionally, the pragmatic approach also yields unto the PMSC the empowered and principled disposition for protecting its ministry by identifying and avoiding potentially hazardous HRDM decisions. This is achieved by way of the research design, hypothesis, research plan and the synthesizing of the existing literature which produces a final product—the Worship Pastoral Acquisition Matrix.

Research Design

The research observed the qualitative-historical approach. Its assessment is characteristically qualitative in that it assessed observable qualities and states of the subject (i.e. the contemporary Western Protestant evangelical church). Further, the assessment is characteristically historical in that it assessed the subject through the lens of historical precedent. The research did not entertain theoretical propositions beyond the confines of the subject of the church and within the contemporary setting. In order to satisfy the contemporary *issue* of the church, in terms of the research, it remained crucial to also remain involved in the contemporary *patterns* for administration within the church. In sum, the historical precedent for church

practices as compared to that of the contemporary yields the byproduct thwarting contemporary worship leadership. Namely, the byproduct is the insufficient ability to acquire effective worship pastors in terms of theology and musicality, as well as those that serve with longevity.

Research Questions

To navigate the study, two primary research questions guided the existing literature and integration between pastoral ministry and business administration.

Research Question 1: In what ways do the biblical qualifications for worship leadership, as expressly desired by pastoral search committees, address longevity and effectiveness?

The first research question prompts the assessment of the continuity between the PMSC and the biblical precepts for qualification and theological implications. It is presumed that this initial question potentially mitigates subsequent shortcomings simply by recalibrating to the biblical text for reference and methodology. This question is profitable for the PMSC while it is in the preliminary phase for drafting job descriptions and conducting a personal ministry assessment.

Research Question 2: In what ways do the worship leader skills and biblical precepts align as described by pastoral search committees in the evangelical church?

The second research question prompts the assessment of the continuity between worship practitioners and their theological-musical proficiencies. It is presumed that this secondary question identifies both areas of 1) needed growth and, 2) areas of under-compensation. This question is profitable for the PMSC and church business administrators to evaluate the performance and commensurate compensation and benefits received by their worship pastor.

Hypotheses

“The biblical qualifications for worship leadership, as desired by pastoral search committees, address longevity and effectiveness with accredited and conferred higher education, minimum years of experience met, professional and administrative proficiency, and unquestionable character and positive attitude. The worship leader skills and biblical precepts align, as described by pastoral search committees in the evangelical church, in terms of competent musicianship (1 Chr. 15:16), pastoral care (Acts 20:28), and an evangelical disposition (Matt. 28:19-20).”⁸⁷

It is conjectured that the distinctions of called and effective worship pastors are those that are established in the biblical precepts of the First Testament and carried out through the lineage of worship practitioners therein. In terms of the contemporary subject, it is suggested that called and effective worship pastors exhibit these precepts in terms of both personal and professional proclivities. Finally, it is asserted that these proclivities are demonstrated through the evangelical disposition of reproducing disciple-worshippers, utilizing both musicianship and pastoral care.

Research Plan

The plan of research sought to assemble existing literature from both the pastoral ministry and business administration professional spheres. By approaching the pastoral ministry, specifically the worship pastor, and divulging the position’s demands as expressed by CWPE, the research produces the occasion to reestablish the biblical precepts for that office, in addition to the integration of contemporary business practices. Moreover, the plan of research involves a snapshot of the contemporary landscape in terms of both educational provisos and exemplar job descriptions. By evaluating current desired qualities and attributes for worship pastors, coupled

⁸⁷ Refer to page 16 of Chapter 1.

with their preferred education, the research formulates a concentrated emphasis on the distinctions of qualified worship pastors. In all, the PMSC is afforded the opportunity to conduct a self-ministry assessment, in addition to a concentrated evaluation for worship pastor candidates, which position the committee for securing an effective and longstanding worship pastor. By marrying the pastoral ministry and business administration, the PMSC is the benefactor of a final product to augment their theological and administrative endeavors.

Synthesizing Existing Literature

The existing literature informs the PMSC with a summative posture for facilitating the entire onboarding process. That process includes conducting the aforementioned self-ministry assessment whereby the ministry's needs, desire and preferences are identified. Further, the process includes drafting both the job description and compensation and benefits package. From the interview to the post-acquisition performance evaluation, the existing literature produces the worship pastoral acquisition matrix (WPAM).

The WPAM includes:

1. Search Committee Sample Contract,
2. Job Description Sample,
3. Interview Template,
4. Doctrinal Checklist,
5. Professional Requirements,
6. Pastoral Expectations,
7. Compensatory Ratio Template,
8. Personnel Evaluation Report Template,

9. Projected Growth Timetable Template, and
10. Onboarding and Development Assessments⁸⁸

⁸⁸ See Appendices, post-script.

CHAPTER FOUR: RESEARCH FINDINGS

Preface

The findings of this research address a unique juxtaposition between business administration and church business (i.e. the internal functions of CWPE). As articulated beforehand, the gross majority of congregations in CWPE employ vocational pastors that carry various responsibilities and job descriptions. Whether in full-time or part-time employment, ministers and pastors have a great deal of professional and spiritual aptitudes to embody; however, what metric or matrix is available to deem a candidate suitable?

According to Study.com, the majority of pastors in CWPE require no less than a bachelor's degree with an applied emphasis in ministry; some denominations do not stipulate higher education requirements.

⁸⁹ In addition, it is notable to mention that a simple pastor-minister classifieds search will show a desire for a graduate degree. The coveted master of divinity (M. Div) degree has, in some respects, become the industry standard in terms of qualifying a pastor for full-time employment.

Further, the exhaustive list of accredited higher education institutions provided also indicates that the law of supply-demand holds true.⁹⁰ The accessibility of educational institutions offering graduate ministry degrees, as well as specific minors/ applied emphases/ cognates/ etc., indicates that higher educational institutions are attempting to satisfy the desires of CWPE hiring PMSCs. However, what is the industry standard in terms of qualifying a worship pastor for full-time employment?

⁸⁹ "Be a Pastor: Education Requirements and Career Information," *Study.com*. January 27, 2020. https://study.com/articles/Be_a_Pastor_Education_Requirements_and_Career_Information.html.

⁹⁰ See Tables 1, 2, and 3 in Chapter 2.

Challenges

The first challenge encountered in this study is the lack of expressly defined expectations by CWPE, at least to the level as represented of the senior pastor. As mentioned, the industry standard for a senior pastor, in terms of education, is the M. Div yet the same standard is not readily available for the worship pastor. Whereas degree programs intended for senior pastors provide applied studies in hermeneutics, homiletics, *Koine* Greek, Hebrew, ecclesiology, and more, what applied studies are necessary for the worship pastor? Moreover, on what basis does one determine the inclusion or exclusion of an applied study in a higher educational degree program for the worship pastor? Further, as the research shows, job descriptions vary and individual and denominational congregations self-determine the qualification of their worship pastor candidates. In short, on what basis is a fit applicant differentiated from one who is unfit?

Additionally, the lack of existing literature on the individual church's part is augmented by the lack of existing literature on the macro church's part, that is, the contemporary Western protestant evangelical church. This omission for an established standard is indicative of either a lack of understanding, or a misunderstanding of the distinctions of a called and qualified worship pastor. The biblical precepts and rudiments not being asserted by the church—either at the micro or macro levels, neglect the worshipers of CWPE.

Without a proper rationale for worship, the lens through which to evaluate candidates is overlooked, unfit practitioners are likely to assume employment, and the collateral damage of worshipers' spiritual formation is thwarted. This theological oversight can be appropriately relegated to the absence of having a *rationale* for suitable worship pastors. As such, this theological oversight inflates into an issue of being unable, or ineffective, in satisfying the function of the church. Conversely, what resources are afforded unto the PMSC to navigate their

search if/ when a rationale *is* realized? In sum, the greatest challenge of this research is found in the lacking of the rationale for qualified worship pastors, what qualifications postulate the rationale, and a lack of literature to leverage as counterweight.

Limitations of the Study

The study is limited in the inherent dexterity of the subject (i.e. the church). Many congregations differ despite their shared theological instates. According to Frank Mead, et al., there exist no less than 124 denominations within CWPE.⁹¹ Understandably, the likelihood of each of these sharing identical conviction and disposition towards ministry is improbable at best. Further, not all congregations within a denomination are perfectly mutual and without discourse. Not all Baptist denominations are congruent; not all Southern Baptists are congruent.

For example, Mead provides that there are no less than seventeen denominations within Reformed, Congregationalist, and Presbyterian Churches alone. Interestingly, not all seventeen confer with one another in terms of theology (e.g. salvation), methodology (e.g. paedobaptism), pastoral education requirements, and more.⁹²

Moreover, with respect to the seven churches posting a public ad for worship pastor candidates, each holds fast to the same instates of the Trinity, Scripture, the deity of Jesus, the resurrection of Jesus, sin and humanity, and evangelism.⁹³ Nonetheless, their characterization of a suitable worship pastor was not equally congruent. Inasmuch, the limitation of not having a linear foundation on which CWPE constructs their methodological instates is non-existent.

⁹¹ Frank Mead, et al. *Handbook of Denominations in the United States*, 12th Ed. (Nashville: Abingdon Press, 2005), viii-xiii.

⁹² *Ibid.*, ix.

⁹³ Theological instates provided on the church's web pages, respectively. See Chapter 2 tables for URLs.

Provided the exhaustive, interminable nature of the church's inherent dexterity, the research is potentially limited in an impossible sense. If the objective of the research were to funnel this dexterity into continuity and unison, the labor would be incessant. However, the standing objective of the research (i.e. to empower the local church) is only limited by handling by the PMSC. If the research is substantive and steadfast, the committees are empowered with theological premises substantiated by contemporary data, producing the foresight to secure suitable worship pastors.

Summary of the Research and Findings

The research culminates with the marriage between two seemingly incompatible disciplines: ministry and business. The data therein asserts that the CWPE is at the helm of facilitating both ministry and business with effectiveness and securing pastoral longevity; further, preventative measures are inferred in the interest of avoiding costly ramifications both in terms of ministry and business.

Congregations abreast CWPE have two fundamental commonalities which undergird its success in terms of ministry and business. First, congregations require a worship pastor who is professionally and spiritually distinguished. Second, congregations require a basis through which to assess candidates and differentiate those who are fit from the unfit.

Finally, the research identifies the various financial mechanisms for appropriately compensating a worship pastor. The church salary guide functions as a referential means for constructing a compensatory salary-benefits package that is commensurate of the worship pastor's qualifications, in addition to, exhibiting proper stewardship over the church's resources.

In sum, the research synthesizes these ministry and business precepts into an aggregate product which PMSCs may employ for onboarding a worship pastor from drafting a job description to conducting performance evaluations. These resources produce the Worship Pastor Acquisition Matrix (WPAM).

The Worship Pastor Acquisition Matrix

The Worship Pastor Acquisition Matrix is an appendix comprising of ten appendices which serve as a manual for the PMSC. Based on the research, the WPAM involves the budget and monetary aspect of pastoral acquisition and security, in addition to identifying and securing the theological instates of the church. Further, the preventative measures for realizing a return-on-investment (ROI) involves identifying and navigating organizational and personnel refinement. The appendices aggregately position the PMSC into a viable vantage for assessing candidates for vocational ministry through the lenses of pastoral ministry, music ministry, education, life experience, personality and temperament, and organizational compatibility.

In addition, the WPAM assists the committee in securing a candidate's employment by expressly defining the position's requirements and expectations, and providing resources for preventing premature separation. Thorough consideration should be observed during the onboarding process to avoid avoidable oversight and costly ramifications. The Vanderbloemen Search Group cites, "The average cost of one bad hire is nearly \$15,000; average cost of losing a good hire is nearly \$30,000".⁹⁴ Moreover, the overall salary expense should be no less than 50% of the church's budget; salaries that fall beneath 50% indicate an under-staffed church, thus

⁹⁴ "Nearly Three in Four Employers Affected by a Bad Hire, According to a Recent CareerBuilder Survey." *CareerBuilder*. December 7, 2017. <https://www.prnewswire.com/news-releases/nearly-three-in-four-employers-affected-by-a-bad-hire-according-to-a-recent-careerbuilder-survey-300567056.html>. Accessed March 3, 2020.

entertaining the possibility of burnout and losing a desirable employee.⁹⁵ These metrics are indicative of the numerical implications for profitable ROI, and one is inclined to postulate the spiritual implications of these as well. For instance, while a bad hire can dampen the church budget by thousands of dollars, could the committee hypothesize the incurred dampening of the congregation's worship? Further, if the committee is underpaying the worship pastor yet he is fulfilling the same job description as one who is paid appropriately, could the committee hypothesize the effectiveness of his leadership? In short, the WPAM assists in avoiding these costly ramifications.

Recommendations for Further Study

In order to supplement the study and seek out a refined approach for administering principled oversight over both the ministry and business administration, PMSCs ought to remain informed of the current financial climate, standards of living, tax code, federal regulations, and ministerial trends. Resources are to be readily accessible and referred to for tethering to the church to the business realities faced by their staff members.⁹⁶

“How often have we craved light on our life in the world, only to be summoned to ponder our destiny in eternity. How often have we been preoccupied with the church local, and instead found our vision turned to the Church triumphant and universal. And how often have we asked that worship bless our souls with peace, only to hear the lesson for the day calling us to a holy warfare. How often have we desired strength to overcome the world, only to learn that we are to be stoned and sawn asunder in the world. How often have we sought comfort to our sorrows, and instead found the sorrows of the world added to our own. Such reversals may be strange to men. But only such contradiction answers to realities both relevant and irrelevant that we are at the heart of the Church's worship.”⁹⁷

⁹⁵ Vanderbloemen Search Group, *8 Costly Church Budget Mistakes*, 2. <https://info.vanderbloemen.com/8-costly-church-budget-mistakes-download>. PDF.

⁹⁶ Resources include [U.S. Code Title 26 – Internal Revenue Code](#); [Cost of Living Calculator](#); and [Payroll Federal and State Withholdings Calculator](#).

⁹⁷ Paul Waitman Hoon, *The Integrity of Worship* (Nashville: Abingdon Press, 1971), 164.

CHAPTER FIVE: DISCUSSION

Preface

Returning to the biblical precept for stewardship, it is relevant to note its common inference and connotation of finance, administrivia and other resources.

⁹⁸ Though this interpretation is not incorrect, it is limited in terms of the theological instate as expressly illustrated in the New Testament (NT). Occurring only three times in the NT, all within Pauline Epistles, the Apostle owns each instance and utilizes the idiom, **οἰκονομία** (*oikonomia*), to more conclusively signify the economy of God (i.e. people).⁹⁹

Moreover, Walter Elwell indicates that proper stewardship—in consideration of its appropriate implication, is also indicative of “management of a household.”¹⁰⁰ This is significant in that it is both representative of the first divine institution from the creation narrative, and the precursor to the qualifications for pastoral-ministerial headship.^{101, 102} To this regard, Paul charges: “but if a man does not know how to manage his own household, how will he take care of the church of God?” (1 Tim. 3:5).

In short, the discipline of properly managing the household is a measure for exhibiting biblical stewardship over the economy of God, and demonstrating one’s ability to account for the

⁹⁸ Bruce Powers, *Church Administration Handbook*, Third Ed. (Nashville, B&H Publishers, 2008), 135-136.

⁹⁹ Walter Elwell, *Evangelical Dictionary of Theology*, 2nd Ed. (Grand Rapids: Baker Academic, 2001), 1149.

¹⁰⁰ Ibid.

¹⁰¹ See Gen. 1-2 for context of First Divine Institution: Household.

¹⁰² See 1 Tit. 5:1-9 for context of Qualifications for Overseers in terms of the biblical Household.

stewardship of those within the two remaining divine institutions (i.e. the church and government, or community).^{103, 104}

With respect to the first occurrence of *oikonomia* whereby the Apostle presents and expounds on the accountability of stewardship, Paul affirms:

“For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.” (1 Cor. 9:16-18).

It is the preaching of the gospel that God’s workers are called to preserve; they are called to be faithful and obedient with that which they have received (i.e. *knowledge of the truth*).¹⁰⁵ In addendum, Paul ascribes the currency of salvation as bearing eternal significance, either reward or ramification. Secondly, the Apostle employs *oikonomia* to reference the “*stewardship of God’s grace*” which is indicative, he concludes, to “bring to light what is the *administration of the mystery* which for ages has been hidden in God who created all things,” (Eph. 3:2; 9, emphasis added). In the final instance of *oikonomia*, the Apostle summarizes with the endorsement of God’s economy, and exhorts the church at Colossae:

“Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of the word of God*, *that is*, the mystery which has been hidden from the *past* ages and generations, but has now been manifested to His ^lsaints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.” (Col. 1:25-29).

¹⁰³ See Gen. 9:1-6 for context of the Divine Institution: Government (Community).

¹⁰⁴ See Eph. 3:1-12 for context of the Divine Institution: Church.

¹⁰⁵ See 1 Tim. 2:4 for context of Knowledge of the Truth.

Overall, as Elwell concludes, proper biblical stewardship is “the requirement of stewards of God, as well as of stewards of men, [to] faithfulness, i.e., administration of trust according to directions.”¹⁰⁶ Inasmuch, the aforementioned prospectus ought to empower the local church in this endeavor by way of synthesizing both the theological instates of the pastoral office, in addition to the human resources development and management (HRDM) properties of the PMSC.

As the literature will indicate, a preliminary—and avoidable—deficiency on the PMSC’s part is acquisition oversight. This oversight is twofold in that it is indicative of an understudied approach to the theological instates provided, their HRDM properties, or both. In terms of the former, a recapitulation of the biblical account must ensue.

The Levitical Priesthood

In reviewing the biblical precedent for the office of the worship pastor, the Old Testament (OT) provides that the earliest worship pastors were the Levitical priests.¹⁰⁷ However, the office of the contemporary worship pastor and the Levitical priesthood is perceivably disjointed in that the terminologies are not congruent. Nonetheless, the terminology that is readily identifiable to the CWPE church is temple, or sacred, musician. Following a studied review of the inauguration of Temple musicians (i.e. the Levitical priesthood), it may be properly deduced that the contemporary worship pastor is its church-dispensation equivalent, and most significantly, adopts its theological instate for preserving spiritual formation for worshipers.

What is significant in the Levitical lineage is their distinction amongst the other eleven tribes. This distinction comes as Levi’s posterity was called by God for the service of (1)

¹⁰⁶ Elwell, 1150.

¹⁰⁷ See 2 Chr. 20:5-12 for context of early pastoral leadership by the Levitical priest.

modeling the pursuit of holiness and, (2) facilitating corporate Temple worship. In terms of sanctifying Temple worship, King David addresses the Temple and commissions its worship:

“So now, in the sight of all Israel, *the assembly of the Lord*, and in the hearing of our God, observe and seek after all the commandments of the Lord your God so that you may possess the good land and bequeath it to your sons after you forever. ‘As for you, my son Solomon, *know the God of your father, and serve Him with a whole heart and a willing mind*; for the Lord searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. Consider now, for *the Lord has chosen you to build a house for the sanctuary*; be courageous and act.’ Then David gave to his son Solomon *the plan of the porch of the Temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat*; and the plan of all that he had in mind, for the courts of the house of the Lord, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things; also for *the divisions of the priests and the Levites and for all the work of the service of the house of the Lord* and for all the utensils of service in the house of the Lord;” (1 Chr. 28: 8-13, emphasis added).

Vernon Whaley and Elmer Towns provide that “each musician in the tribe of Levi was required to complete a five-year training period in music and worship.”¹⁰⁸ This segment of Scripture indicates that Temple musicians were charged to endure a rigorous regimen, known only by those within the Levitical lineage, as the means for refining their musical competence as a measure for worship in the pursuit of excellence.

In short, the Levitical priests were commissioned and expected to present musical worship in the Temple that was refined, professional and excellent—befitting the worship of the King of Kings.¹⁰⁹ In addition to the prescribed demand for musical excellence, it is equally notable to reiterate the prescribed demand for the holiness of the Temple musicians. Being that the Temple musicians were comprised exclusively from the tribe of Levi, it is significant to note that their priesthood is synonymous of the pursuit of holiness. Inasmuch, sacred musicians are distinguished both by their calling to the pastoral office, and their proficiency as a musician.

¹⁰⁸ Elmer L. Towns and Vernon M. Whaley, *Worship through the Ages* (Nashville: B&H Academic, 2012), 35.

¹⁰⁹ See 1 Chr. 25 for context of the Levitical Priest’s assignments by King David.

Further, the administration of the Levitical priesthood was ordered and prescriptive in terms of organizational infrastructure and oversight. Cited in the second book of Chronicles, Temple musicians were organized under the leadership of Asaph, Heman, Jeduthun, and Chenaniah. Under Asaph, Temple musicians received worship education.¹¹⁰ Under Jeduthun, percussionists were assembled.¹¹¹ Under Heman, singers were assembled.¹¹² Finally, Chenaniah was appointed as the lead worshiper.¹¹³ Altogether, the Temple musicians—comprised exclusively from the Levites—supplemented one another in a mutual presentation of sacred music for the worship of the Almighty at the Temple.

From an historical perspective, Moses' brother, Aaron, was a Levite.¹¹⁴ The ancient narrative of the Exodus account is significant in that it marks the beginning of musical worship, thus initiating the trajectory for the tribe of Levi, the distinction of the Levitical priests and ultimately, the commission of Temple musicians in the Old Testament precedent. Further, it may be also be inferred that the informal commission of Aaron as the first worship pastor occurred at the crossing of the Red Sea, the first record instance of musical worship and singing.

As the text provides, the Israelites assembled at the coast of Egypt and the Red Sea. With the Egyptians advancing in an aggravated pursuit, the mighty hand of God interceded on Israel's behalf and ushered them through the walls of sea water and onto the shore of a new land, signifying a new life altogether.¹¹⁵ Then in the fifteenth chapter of the Exodus account, it is

¹¹⁰ John F. Wilson, *An Introduction to Church Music* (Chicago: Moody Publishers, 1965), 24.

¹¹¹ See 1 Chr. 25:1-7 for context of Jeduthun.

¹¹² See 1 Chr. 15:19 for context of Heman.

¹¹³ See 1 Chr. 15:22 for context of Chenaniah.

¹¹⁴ See Ex. 4:14 for context of Aaron and the tribe of Levi.

¹¹⁵ See Ex. 14:1-31 for context of the Red Sea crossing.

recorded that Israel praised God as one nation, exclaiming through song their praise to the great (פִּלַּט יְהוָה) *Jehovah Mephalti*, “God Our Deliverer.”^{116, 117} Stepping into modern-day Saudi Arabia, the Israelites’ worship was enriched as they proceeded into a new world, and a new yet unfamiliar freedom for worship, all under the headship of their Levitical priest, Aaron.¹¹⁸

Together, they sang:

“The Lord is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father’s God, and I will extol Him. ‘The Lord is a warrior!’” (Ex. 15:2-3).

Additionally, it is significant to provide that עָנָה (*‘anah*), meaning “sing”, is recorded no less than 179 times in the *Hebraica Stuttgartensia*; in each instance, including that of the Exodus account, *‘anah* is an expression of praise sung to Jehovah.¹¹⁹ As history has demonstrated, the model for sacred musicians and Temple worship remained throughout the duration of the Old Testament narrative, aside from the imposition and interruption of warfare, bondage, and Temple ruin. Nonetheless, the *commission* of the Levitical priests and the designated place for worship (i.e. the Temple) remained. However, as the centuries passed and the pre-Messianic dispensation came to an end, the office of the Old Testament worship pastor became riddled with an inability to maintain character fortitude.

Interestingly, Malachi, the final prophet of the pre-Messianic dispensation, writes an assertive admonition to the priests of Israel. On God’s behalf, he scolds them for their wickedness and foul attempts at worship; their office had become infiltrated with false and

¹¹⁶ W. Don Wilkins, *The Strongest NASB Exhaustive Concordance* (Grand Rapids: Zondervan, 1998), 1401; 1455.

¹¹⁷ George Knight, *The Names of God* (Uhrichsville: Barbour Publishing, 2009), 21.

¹¹⁸ See Ex. 15:1-18 for context of the Song of Moses.

¹¹⁹ Miles van Pelt and Gary Pratico, *The Vocabulary Guide to Biblical Hebrew* (Grand Rapids: Zondervan, 2003), 79.

impure offerings likened to that of the ancient narrative of Cain and Abel (cf. Gen. 4:3-8).¹²⁰ The prophet admonishes:

“A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?” says the Lord of hosts to you, O priests who despise My name. But you say, ‘How have we despised Your name?’ *You* are presenting defiled food upon My altar. But you say, ‘How have we defiled You?’ In that you say, ‘The table of the Lord is to be despised.’ But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” says the Lord of hosts. “But now will you not entreat God’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?” says the Lord of hosts. “Oh that there were one among you who would shut the gates, that you might not uselessly kindle *fire on* My altar! I am not pleased with you,” says the Lord of hosts, “nor will I accept an offering from you. For from the rising of the sun even to its setting, My name *will be* great among the nations, and in every place incense is going to be offered to My name, and a grain offering *that is* pure; for My name *will be* great among the nations,” says the Lord of hosts. “But you are profaning it, in that you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’ You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it,” says the Lord of hosts, “and you bring what was taken by robbery and *what is* lame or sick; so you bring the offering! Should I receive that from your hand?” says the Lord. “But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the Lord of hosts, “and My name is feared among the nations.” (Mal. 1:6-14).

In this segment of Scripture, the prophet speaks on God’s behalf to address the shortcomings of the priesthood, and their subsequent propensities for presenting inauthentic worship. Their duties being unfulfilled and their posture for worship being prideful and self-seeking, God responds with an assertion of His sole divine authority. This is significant in that it portrays both the *calling* and the *frailty* of the worship pastor’s office. The priests in this context were charged just as their forefathers to preserve the authenticity of worship in the Temple; moreover, their sinful nature—and their susceptibility of failing to preserve their pursuit of holiness—incited a substantial recourse, potentially with eternal significance.

¹²⁰ See Gen. 4:3-8 for context of Cain and Abel’s offerings, depicting fit and unfit worship.

In sum, the priests lost sight of their calling and abandoned it, either deliberately or otherwise; nonetheless, the weight of responsibility they carry falls in-line with that of the pedigree of the Levitical priesthood centuries prior. Finally, and in terms of the inherent susceptibility for frailty, it is also noteworthy to reemphasize the humanity of the Levitical priesthood in that they, too, are under the curse of sin, hence the severity of their calling. God urged the Old Testament worship pastors to pursue holiness and comply with His divine imperatives (i.e. humility and submission).

In the following chapter, Malachi admonishes the priests once more on God's behalf, and calls for their *discipline*:

“And now this commandment is for you, O priests. If you do not listen, and if you do not take it to heart to give honor to My name,” says the Lord of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart. Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it. Then you will know that I have sent this commandment to you, that My covenant may continue with Levi,” says the Lord of hosts. “My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name. True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the Lord of hosts. But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says the Lord of hosts. “So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.” (Mal. 2:1-9).

The prophet admonishes the priests and calls them to repentance, and to reestablish the sacredness of Temple worship. In all, the sanctuary was adulterated and, the cause being direct or indirect, the priests are solely responsible for this migration. The calling of the worship pastor, as denoted by the pedigree of Temple priests, infers a measure of protection as a peripheral duty to edifying by way of spiritual formation. Inasmuch, the historical trajectory for ancient worship pastors throughout the span of the Old Testament was marked by a pastoral calling and

vocational proficiency; as history equally demonstrates, the ancient worship pastors were also sinners and inclined to pursue their flesh in lieu of Jehovah. Malachi eloquently admonishes the Temple priests at the end of the Old Testament dispensation, as the Messiah would come soon thereafter to reestablish the Temple and authentic worship.

The Church Dispensation

As the dawn of a new age emerged, the Messiah had come and entered into the world that which He created.¹²¹ Though He came not identifiably as regal but as a humble servant, the Lord came to the Temple frequently to admonish and rebuke the religious leaders—the Jewish Pharisees.¹²² In the same vein as Malachi, Jesus called out the falsehood, idolatry and perversion that had infiltrated the designated holy sanctuary. What was initially reserved for the sacred worship of the Almighty had now become tainted with government, politics and commerce.

According to the disciple, Mark:

“Then they came to Jerusalem. And He entered the Temple and began to drive out those who were buying and selling in the Temple, and overturned the tables of the money changers and the seats of those who were selling doves; and He would not permit anyone to carry merchandise through the Temple. And He *began* to teach and say to them, ‘Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a robbers’ den.’” (Mk. 11:15-17).

As He would later fulfill, He sought to restore the Temple *and* the worship which was explicitly reserved therein. Though the blasphemers and merchants were not absolved in this context, Jesus continued to implore on His Father’s behalf to restore what He inaugurated from ancient times; moreover, it is interesting and necessary to assert that the fulfillment He would accomplish came not at the Temple, but in the worshiper.

¹²¹ See John 1:1.

¹²² See. Matt. 20:28.

Following His confrontation with the Pharisees and merchants at the Temple, Jesus answered those who opposed Him: “The Jews then said to Him, ‘What sign do You show us as your authority for doing these things?’ Jesus answered them, ‘Destroy this Temple, and *in three days I will raise it up.*’” (Jn. 2:19, emphasis added). As the fulfilled prophecy would substantiate, Jesus foretold of the migration of authentic worship, in terms of the Temple, from the *building* to the *person*:

“Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree’—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, *so that we would receive the promise of the Spirit through faith.*” (Gal. 3:13-14, emphasis added).

As only the divine foresight could supply, Jesus’ propitiation would preface the inception of the Holy Spirit (cf. Acts 2) that would sanction the *worshiper* as the Temple.¹²³ Further, as He was humbled to the cursed tree and hung dying, Jesus’ death incited the very transition that prophecy assured. As He proclaimed “It is finished,” (Jn. 19:30) and exerted His final breath, it is recorded:

“And behold, the veil of the Temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Son of God!” (Matt. 27:51-54).

It is necessary to expound on the theological implications of this momentous event in the interest of further establishing the transition of worship from the pre-Messianic dispensation to that of the church dispensation. As the Father’s will was carried out and Jesus bore the sins of man, He afforded an accessibility of intimacy and worship that was never realized before. As Vernon Whaley asserts:

¹²³ See Acts 2 for context of the Pentecost and the inception of the Holy Spirit.

“Jesus knew that His body was about to be broken, His blood poured out. But He also knew that His offering would become an *official document* establishing the peace between man and God. So He used red wine to symbolize the shedding of His blood that was necessary to restore man’s communion with God. His blood would pay for the sins of all humanity. Never again would it be necessary to slaughter lambs, goats, turtledoves, and bulls for atonement. One sacrifice would atone for *all* sins, for all time, and usher in a *new covenant*.”¹²⁴

It took the death of the God-man to usher creation into a new dispensation of worship, distinct in its posture and characterized by the immediacy of intimate access with the Godhead in heaven.

The resurrection of Jesus (i.e. the restored Temple) followed three days of lament and grief; however, in His displayed Messianic miracle, the Temple was restored indeed. Worship was restored and the church dispensation realized, and with respect to this new dispensation, Gerald Borchert provides that:

“[the nature of worship] is the way one lives the whole of one’s life. True worship can never be pigeonholed as a segment of life. It is not merely liturgical activity in a building. Of course, our liturgies and congregational actions can reflect authentic worship, but worship demands one’s life involvement. Otherwise, such actions are simply elements of busyness. Moreover, merely because some priest or minister follows a prescribed liturgical formula does not make that activity worship. God can still say to us, ‘I never knew you,’ or, ‘Leave me!’ (Matt. 7:23; 25:41).”¹²⁵

In sum, the historical trajectory for worship had endured the pre-Messianic dispensation marked by the Levitical priesthood, and into the church dispensation marked by the death, burial and resurrection of Christ Jesus, ushering into the dispensation the Holy Spirit. Separated only by two millennia, the CWPE continues to worship under the dispensation of the church, likewise, navigating the ministry of ushering God’s people into His holy presence amidst the ongoing propensities for sin. In terms of distraction, distortion, temptation and deceptions, the authentic

¹²⁴ Vernon M. Whaley, *Called to Worship* (Nashville: Thomas Nelson, 2009), 256.

¹²⁵ Gerald Borchert, *Worship in the New Testament* (St. Louis: Chalice Press, 2008), 5.

worship of God's people has been assaulted by the adversary and he continues to labor his assault in the war waged against the bride of Christ (cf. Rev. 12:1-4).¹²⁶

Returning to the expositional approach, it is significant to provide that the idiom ὑμνέω (hymneō), meaning “to sing”, is the *Koine* Greek counterpart to the Hebrew predicate, ‘*anah*.¹²⁷ Each of these ancient idioms denotes the exclusive singing that is sung in praise and adoration to God, signifying authentic worship. Interestingly, the first recorded instance of ‘*anah* in the Old Testament is found at the Exodus account whereby Israel spontaneously worship God for delivering His nation from the bondage of the Egyptians. Further, the first and most significant instance of *hymneō* in the New Testament writings is that of the *Lord's Supper*.¹²⁸

Between these two bookends of historical-biblical worship resides a span of worship that is facilitated by those who are both called into the pursuit of holiness, and distinguished by their professional proficiencies. Whereas the Israelites' first recorded instance of singing worship comes at the moment of deliverance from the bondage of slavery, the first recorded instance of singing worship by the disciples comes at the moment of Jesus' officiating the Passover Feast—the annual remembrance of the Exodus—thus delivering God's people from the bondage of sin.

Herein lies the premise for the study, to correlate the ancient pedigree of sacred musicians with that of the worship pastors of CWPE in terms of facilitating (1) spiritual formation, and (2) navigating the administrivia that the 21st Century demands. In other words, the case to be made is the correlation between the 1st Century and the 21st Century churches in that while their divine imperative for facilitating worship has not change, its administrative and logistical landscape has, thus necessitating an assessment and integrative recourse to implement.

¹²⁶ See Rev. 12:1-4 for context of the strife between the Woman and the Dragon.

¹²⁷ Wilkins, 182.

¹²⁸ See Matt. 26:26-30 for context of the Lord's Supper.

Business and the Great Commission

In the Gospel recorded by Luke, the narrative of Jesus' boyhood venture into the Temple is provided as an early recollection of His ministry. He was noted for the knowledge and impressive comprehension He had even as a young man; further, the narrative capitulates in the alarm of Mary and Joseph as they were unable to find Him. Upon His reunion with Mary and Joseph, the disciple writes: "And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" (Lk. 2:49, NKJV). Out of this brief segment of Scripture, it is necessary to exposit the terminology as it is a trivial subject for interpretation; for instance, the idioms from the *Textus Receptus* are translated either as "My Father's business" or "My Father's house," (NASB).

In response, an acclaimed scholar specializing in the translation of the *Koine* Greek, and editor of a Greek-English Lexicon of the New Testament, F. Wilbur Gingrich provides that the *Koine* idiom, **πατήρ** (*patēr*) is translated in its formal equivalence simply as "father."¹²⁹ Further, as he indicates, the two translations are derivative of the same ancient vernacular which emphasizes the "spiritual fatherhood," and "Father of mankind."¹³⁰ Henceforth, it is less significant to propagate one term over the other and most significant to emphasize *ownership*. To that regard, the house and the business are the Father's; the proper translation of this passage is not contingent on the object, but the master.

In addition, it is plausible to assert that both the house and the business belong to the Father and, as the verse indicates, Jesus demonstrates His desire to serve both. Inasmuch, it is the duty of the PMSC to approach their pastoral acquisition matrix (PAM) with a studied and

¹²⁹ F. Wilbur Gingrich, *Shorter Lexicon of the Greek New Testament* (Chicago: The University of Chicago Press, 1973), 166.

¹³⁰ *Ibid.*

deliberate approach that incorporates the theological stipulations with those of BA, HRDM, and recruiting and retention (RR).

Spiritual Formation

The manufacturing of a pastoral-professional serving the office of the worship pastor is satisfied in the effective spiritual formation of the congregation. As Paul writes, “some [are called] to be apostles, some prophets, some evangelists, some pastors and teachers,” (Eph. 4:11, CSB, emphasis added). Despite the office one fills, the implication of this passage is found in the orientation and labor of that office (i.e. to cultivate spiritual formation). As a pastor, evangelist, teacher or worship pastor, the calling to usher towards the transformation of God’s people and the imputation therein is mutual. David Edwards adds that to draw towards God is to “[spend] time with Him, worshiping Him, praying and talking to Him, inviting Him into every aspect of our lives.”¹³¹

Further, spiritual formation must be itemized into two spiritual disciplines representing two orientations. First, spiritual formation is *outward* in terms of evangelism (i.e. securing). Second, spiritual formation is *inward* in terms of sanctification (i.e. preserving). In other words, “sanctification is resting-faith in the sufficiency of Christ.”¹³² It is the personal discipline for spiritual refinement which is not to be misinterpreted as edification. John MacArthur adds that “edification does not mean we feel better; it means we live better”; “the sanctity of a church or individual is the key to the quality of his worship”.¹³³ In short, edification is the outward exhorting of other believers, the preservation of the saints.

¹³¹ Edwards, 37.

¹³² Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum* (Grand Rapids: Baker Academic, 2009), 172.

Table 6. Spiritual Formation Securing & Preserving

I. Spiritual Formation

The twofold discipline whereby the church:

- a) *Secures* personal salvation by way of confession, repentance and the imputation of Jesus' propitiated atonement (cf. Rom. 10:9, 2 Chr. 7:14, 1 Cor. 1:30, Rom. 3:25)
- b) *Preserves* edification of the saints by way of 1) exhorting one another with God's Word, and 2) reproducing disciples (cf. 1 Thess. 5, 2 Tim. 3:16-17, Matt. 22:37-39, Matt. 28:19-20)
- c) Spiritual Formation is demonstrated in each of the three divine institutions:
 - i. *Modeled* in the home;
 - ii. *Refined* in the corporate assembly; and
 - iii. *Exercised* in the community.

II. Evangelism

The active discipline of reproducing of disciple-worshipers (i.e. *securing*).

“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance,” (Lk. 15:7, ESV).

III. Sanctification

The lifelong pursuit of holiness by way of faithful obedience (i.e. *preserving*).

“present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship,” (Rom. 12:1b).

IV. Edification

The divine imperative for refining one another by way of discipleship and worship (cf. Eph. 4:11-16).

V. Worship

The divine imperative for glorifying the Father via (cf. Jn. 4:23-24):

- a) Constructing a proper biblical *theology*;
- b) Rationalizing a proper biblical *philosophy*; and
- c) Deducing a convicted biblical *methodology*.

VI. Ministry Effectiveness

Spiritual health as indicated by the representative numerical metrics of enrollment-retention, attendance, tithe, baptism, and new membership.

¹³³ John MacArthur, *Worship The Ultimate Priority* (Chicago: Moody Publishers, 2012), 192.

In addition, spiritual formation occurs in three independent, yet sequential, tiers as established in Creation narrative and showcased subsequently throughout the duration of the First Testament, and into the church dispensation. The three divine institutions are:

1. Home (cf. Gen. 2): proving grounds
2. Church: (cf. Gen. 49): training grounds
3. Government/ Community (1 Chr. 27): building and grounds

Through these three, the saints are instructed in the knowledge of the Truth (cf. 1 Tim. 2:4), edified in the corporate assembly (cf. 1 Thess. 5:11), and cast their influence over the world in the effort for evangelism (cf. Matt. 28:19-20). Inasmuch, the pastor of worship ought to master each of these three tiers and demonstrate both willingness and an ability to foster a spiritually conducive setting for authentic transformation (i.e. securing and preserving). To this regard, Albert Mohler eloquently asserts:

“When the Word of God is preached, people begin to understand who they are and the hope they can have in Christ. This explains why the Apostle Paul wanted to come to the church in Rome that he might preach to them the gospel (Rom 1:15). The Christians in the church in Rome had already believed the gospel for their conversion, but they needed to continue to hear the gospel for their sanctification. A local church that is being resuscitated by the Word of God will become more genuinely relational. While people might have been sharing recipes and talking sports scores for years, it is likely that they have been only an inch deep in vulnerable conversation. Your goal in pastoring is to see a culture of discipleship where people who have been washed by the Word and had their minds renewed by Scripture are increasingly seeking each other to enjoy the relationships God has given them, both old and new alike. For some this will mean starting to practice hospitality. For others it will mean transparent discussions in their small group gatherings. And yet for others it will mean an intentional pursuit of older and/or younger saints in order to help each other grow in Christ-likeness.”¹³⁴

In sum, the worship pastor is both an evangelist who labors towards the reproducing of disciple-worshippers (i.e. securing), as well as a teacher who labors towards the edification of the

¹³⁴ Mohler, 59-60.

saints through spiritual disciplines (i.e. preserving), all while practicing the personal disciplines for sanctification. Ravi Zacharias adds, “Worship is a posture of life that takes as its primary purpose the understanding of what it really means to love and revere God.”¹³⁵ The pastor of worship is holistically the model worshiper marked by self-discipline, and the laborer invested in the preservation of the saints (i.e. unction).

¹³⁵ Zacharias, 91.

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APPENDICES: THE WORSHIP PASTOR ACQUISITION MATRIX

Appendix A: Recommended Preliminary Phase¹

| Step | Action | Rationale |
|-------------|---|--|
| 1 | PMSC assembles resumes | Committee and pastoral staff unify in prayer to seek discernment |
| 2 | PMSC reviews resumes and selects top five for advancement | With conviction and discernment, committee filters resumes |
| 3 | PMSC presents senior pastor with selected resumes | Senior pastor provides spiritual oversight and leadership |
| 4 | PMSC conducts individual interviews | Pastor's oversight guides the committee's interview process |
| 5 | PMSC and Senior Pastor select preferential candidate | The onboarding process is authenticated through the care and oversight of the pastor |

¹ Significant attention must be attributed to the role of the Holy Spirit in the selection and onboarding of a worship pastor candidate. All devices of the WPAM are provided in the context of the spiritual oversight of the senior pastor, and the role of the Holy Spirit, being administered with obedience and care.

Appendix B: Search Committee Sample Contract¹

Pastor Search Committee Member Agreement

I, _____, a member of the Pastor Search Committee of _____ Church, agree wholeheartedly to serve the committee and my church by prayerfully seeking the next _____ that God is calling to lead our congregation. Along with my fellow Pastor Search Committee members and relying on the guidance of the Holy Spirit, I commit to the following (please initial):

_____ We will pray earnestly and seek God's direction in this hire.

_____ We will agree on clear roles and responsibilities for the Committee Members.

_____ We will set a goal timeline for the search process and strive to stay on task.

_____ We will set a meeting schedule for our Committee and hold to that schedule.

_____ We will decide on how our final agreement and hire is to be made, be it unanimous, consensus, majority, etc.

_____ As needed, we will seek input from the church staff and congregation as we develop the qualifications and traits desired in this hire.

_____ We will create a clear job description for our ideal candidate, striving for high but realistic standards.

_____ We will examine our hearts and seek the best candidate for this hire, free of any individual agendas.

_____ We will be intentional, thoughtful, consistent, and honest in our communication with the congregation, the church staff, the candidates, and each other.

_____ We will uphold the highest levels of respect and confidentiality, and we will clearly define what is to be kept confidential.

_____ We will agree to a vetting and interviewing process and stick to it, putting all final candidates through the same process.

_____ We will not delay in our communication with candidates.

¹ "Pastor Search Committee Member Agreement," *Vanderbloemen Search Group*.
https://cdn2.hubspot.net/hub/191357/file-2472060238-pdf/Free_Template_-_Pastor_Search_Committee_Member_Agreement.pdf.

_____ We will conduct background and reference checks of our final candidate(s) with all due diligence, notifying our candidate(s) if/when we are conducting said checks and upholding our candidate(s) confidentiality.

_____ We will clearly and honestly present to our final candidates: our church's history, mission, vision, current financial situation, decision-making processes, team dynamics, organizational structure, limitations, challenges, and plans for our future.

_____ We will strive for peace, cooperation, respect, and unity in our discussions and decisions, eschewing conflict and, if it occurs, addressing it with prayer, humility, and love.

_____ We will hold one another accountable to this agreement, speaking the truth in love.

Name (please print)

Date

Signature

Appendix C: Job Description Sample

Minister of Music²

Principal Function: The minister of music is responsible to the church, supervised by the pastor, for the development and promotion of the music program of the church.

Responsibilities

1. Direct the planning, organizing, conducting, and evaluating of a comprehensive music program including choirs, vocal and/or instrumental ensembles.
2. Supervise the work of assigned paid staff workers.
3. Cooperate with the church process to enlist and train leaders for the church music ministry, including graded choir workers, song leaders, and accompanists for the church education organizations.
4. Lead in planning and promoting a graded choir program; direct and coordinate the work of lay choir directors; direct adult, youth, and other choirs as needed.
5. Serve as a member of the church council or coordinating group; coordinate the music program with the organizational calendar and emphases of the church.
6. Assist the pastor in planning all services of worship.
7. Arrange and provide music for weddings, funerals, special projects, ministries, and other church-related activities upon request.
8. Plan, organize, and promote choir tours, mission trips, camps, festivals, workshops, clinics, and programs for the various choirs.
9. Supervise the maintenance of the music library, materials, supplies, musical instruments, and other equipment.
10. Keep informed on music methods, materials, promotion, and administration.
11. Prepare an estimated annual music budget and administer the approved budget.
12. Cooperate with denominational leaders in promoting activities of mutual interest.
13. Perform other duties as assigned by the pastor.

² Powers, 101-02.

Appendix D: Interview Template

| Sample Question | Rationale |
|--|--|
| What is your favorite obscure Bible verse? | “Obscure” indicates a less-than common passage, indicating the applicant’s frequency in personal Bible reading. |
| What is your current church home? | Allows the interviewers to discern the candidate’s familiarity/ compatibility with the hiring church’s culture. |
| Are you a regular attendee or member? | Indicates the level of appreciation for membership. |
| What areas do you serve in your home church? | Portrays the candidate’s level of commitment to service, stewardship and generosity. |
| What theological argument(s) do you avoid? | Indicates areas for potential growth and study. |
| What are your spiritual gifts? | Indicates the candidate’s readiness of personal gifting. |
| What is you strongest perceived personal attribute? | Indicates the self-perspective for positive strengths. |
| What is your weakest perceived personal attribute? | Indicates the self-perspective for negative weaknesses. |
| Describe your sense of humor. | Provides insight into personal propensities. |
| What is your biggest “pet peeve”? | Provides insight into personal propensities. |
| Define “proper lady”: | Indicates the candidate’s expectation for other women in terms of propriety, behavior and respect; and (if the candidate is female), indicates her ideal perception of self. |
| Define “gentlemen”: | Indicates the candidate’s expectation for other men in terms of propriety, behavior and respect; and (if the candidate is male), indicates his ideal perception of self. |

Appendix E: Doctrinal Checklist

What do we believe?

| | | |
|--------------------------|------------------------|---|
| <input type="checkbox"/> | Sample Question | <i>The interviewer records the candidate's answer to the doctrinal question that indicates potential congruency for employment.</i> |
| <input type="checkbox"/> | Baptism | _____ |
| <input type="checkbox"/> | Confession | _____ |
| <input type="checkbox"/> | Repentance | _____ |
| <input type="checkbox"/> | Marriage | _____ |
| <input type="checkbox"/> | Evangelism | _____ |
| <input type="checkbox"/> | Worship | _____ |
| <input type="checkbox"/> | Scripture | _____ |
| <input type="checkbox"/> | Trinity | _____ |
| <input type="checkbox"/> | Election | _____ |
| <input type="checkbox"/> | Creation | _____ |
| <input type="checkbox"/> | Christology | _____ |
| <input type="checkbox"/> | Pneumatology | _____ |
| <input type="checkbox"/> | Soteriology | _____ |
| <input type="checkbox"/> | Hamartiology | _____ |
| <input type="checkbox"/> | Justification | _____ |
| <input type="checkbox"/> | Propitiation | _____ |
| <input type="checkbox"/> | Sanctification | _____ |
| <input type="checkbox"/> | Edification | _____ |
| <input type="checkbox"/> | Glorification | _____ |
| <input type="checkbox"/> | Other: | _____ |

Appendix F: Professional Requirements

What do we require?

| Task | Desired, Unnecessary | Desired, Necessary | Required |
|--------------------------------|-----------------------------|---------------------------|-----------------|
| Read Music | | | |
| Arrange Music | | | |
| Compose Music | | | |
| Transcribe Music | | | |
| Play Piano | | | |
| Play Guitar | | | |
| Sing, Contemporary | | | |
| Sing, Classical | | | |
| Conduct, Choral | | | |
| Conduct, Instrumental | | | |
| Give Private Lessons | | | |
| Counseling, Pastoral | | | |
| Counseling, Pre-Marital | | | |
| Counseling, Divorce | | | |
| Counseling, Grief | | | |
| Pastoral, Preach | | | |
| Pastoral, Weddings | | | |
| Pastoral, Funerals | | | |
| Pastoral, Baptisms | | | |
| Technology, Audio | | | |
| Technology, Visual | | | |

| | | | |
|------------------------------|--|--|--|
| Technology, Lighting | | | |
| Technology, Recording | | | |
| Social Media Manager | | | |
| Marketing | | | |
| Merchandising | | | |
| Recruiting | | | |
| Conference(s) | | | |
| Travel | | | |
| Other: | | | |

Appendix G: Pastoral Expectations

What we need?

Pastor Search Survey:³

What do you prefer to be the new Pastor top strengths? (Choose your top 3):

- a. Theologian
- b. Administrator
- c. Preacher
- d. Evangelist
- e. Counselor
- f. Teacher
- g. Prophet
- h. Pastor
- i. Director
- k. Visionary

What are your desired character traits of the new Senior Pastor? (Choose your top 3):

- a. Winsome and persuasive
- b. Entrepreneurial and visionary
- c. Honest and trustworthy
- d. Thoughtful and pastoral
- e. Faithful and steadfast
- f. Gregarious and people-oriented
- g. Intentional and focused
- h. Prayerful and wise

It is most important our next Pastor possesses (Choose 1):

- a. Extensive ministry experience
- b. Advance degrees
- c. High potential

What do you hope the new Senior Pastor will accomplish in their first 12 months?

- a. Growth in numbers
- b. Successfully assimilating into the church and culture
- c. Increased/renewed vision for the church
- d. New programming
- e. Other _____

If you had to choose between the two, would you rather our new Senior Pastor:

- a. Have experience at a church of similar or larger size as an Associate Pastor
- b. Have experience at a church of smaller size as a Senior Pastor

³ Sarah Robins and Katie Fridsma, *Sample Congregational Survey: Pastor Search*. Vanderbloemen Search Group. <https://info.vanderbloemen.com/8-costly-church-budget-mistakes-download>. PDF.

What are the most important leadership qualities our new Pastor must possess? (Choose your top 3):

- a. Inspiring and challenging preacher and teacher
- b. Well-loved leader and vision-caster
- c. Mentor and intentional discipler
- d. Passionate about reaching young people and young families
- e. Skilled and knowledgeable administrator
- f. Attracts and draws in new members
- g. Inspires generous stewardship of members' time, money, and resources
- h. Deals with conflict well

What should our new Pastor focus most of their energy/time on? (Choose your top 3):

- a. Staff management
- b. Small groups and discipleship
- c. Attracting new members and retention
- d. Teaching and the weekend experience
- e. Professional development and continuing education
- f. Outreach and evangelism
- g. Meeting physical needs of community
- h. Inspiring generosity and stewardship
- i. Pastoral care
- j. Implementing vision

In a sermon, which of these components are most important to you? (Choose your top 3):

- a. Strong Biblical knowledge / references
- b. Application to everyday life
- c. Challenging of intellect
- d. Humor
- e. Spiritual nourishment
- f. Illustrations
- g. Challenge of the status quo
- h. Relatable from the stage
- i. Exegetical teaching
- j. Other _____

Which of the following are the most important regarding their experience? (Choose your top 2):

- a. Served as a Senior Pastor at a church
- b. Has a well-known ministry
- c. Is affiliated with our denomination
- d. Has a Masters of Divinity
- e. Has experience growing a church
- f. Has served as an Associate Pastor at a church of similar or larger size

Appendix H: Compensatory Ratio Template

| Line Item | Percentage (%) | Sample (\$50,000 Base Salary) | Custom |
|--------------------------------|-----------------------|--------------------------------------|---------------|
| 1. Base Salary | 66.5 | \$50,000 | |
| 2. Social Security | 5.6 | \$4,211 | |
| 3. Disability Insurance | 1.2 | \$902 | |
| 4. Pension | 3.1 | \$2,331 | |
| 5. Bonuses | 6.4 | \$4,812 | |
| 6. Retirement | 3.6 | \$2,707 | |
| 7. Healthcare | 4.4 | \$3,308 | |
| 8. Paid Time Off | 9.3 | \$6,992 | |
| Total | 100.1% | \$75,188⁴ | |

Supplemental line items:⁵

- Housing Allowance
- Flexible Spending Account (FSA)
- Continued Education Stipend
- Personal Library and Supplies Stipend
- Low-Interest Personal Loan
- Other financial appropriations approved by the church business official(s)⁶

⁴ All numerals rounded to the nearest dollar to compensate for the percentage rounding to the nearest tenth, creating a \$75-variance (.099%).

⁵ The eight line items provided comprise the base financial package; if any item is not included that percentage should be reallocated into another item. For example, if the financial package does not include healthcare, the designated 4.4% of the total appropriation should be reallocated into the base salary. Or, if the financial package does not include bonuses, that 6.4% allocation should be appropriated into supplemental line item.

⁶ Busby, 50-51.

Appendix I: Personnel Evaluation Report Template

| | |
|--|---|
| <p>Section I: Personnel Data</p> <ul style="list-style-type: none"> ▪ Name: ▪ Title: ▪ Area(s) of Responsibility: | <p>Comments:</p> |
| <p>Section II: Evaluation Type</p> <ul style="list-style-type: none"> ▪ Initial ▪ Quarterly ▪ Annual ▪ Remedial | <p>Comments:</p> |
| <p>Section III: Administrative Performance</p> <ul style="list-style-type: none"> ▪ Punctual ▪ Organized ▪ Professional ▪ Accountable ▪ Contribution ▪ Effectiveness | <p>Graded:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Exceeds expectations <input type="checkbox"/> Meets expectations <input type="checkbox"/> Showing improvement <input type="checkbox"/> Needs improvement <input type="checkbox"/> Requires remedial training <p>Comments:</p> |
| <p>Section IV: Pastoral Effectiveness</p> <ul style="list-style-type: none"> ▪ Character ▪ Mission oriented ▪ Observable ministry growth <ul style="list-style-type: none"> • Spiritual • Numerical ▪ Fosters spiritual growth | <p>Graded:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Exceeds expectations <input type="checkbox"/> Meets expectations <input type="checkbox"/> Showing improvement <input type="checkbox"/> Needs improvement <input type="checkbox"/> Requires remedial training <p>Comments:</p> |
| <p>Section V: Encouragement, Exhortation and Admonition</p> | <p>Gratitude and Praises:</p> <ul style="list-style-type: none"> ▪ ▪ ▪ <p>Identified Areas for Improvement:</p> <ul style="list-style-type: none"> ▪ ▪ ▪ |

Appendix J: Projected Growth Timetable Template

Sample

| Timeframe | Pursued Growth Areas | Realized Growth Areas | Metric |
|-----------|-------------------------------|----------------------------|---|
| 3-mo | Increase volunteer enrollment | Orchestra Instrumentalists | 2 violins, 1 trumpet, 1 auxiliary percussionist |

| Timeframe | Pursued Growth Areas | Realized Growth Areas | Metric |
|-----------|----------------------|-----------------------|--------|
| 3-mo | | | |
| 6-mo | | | |
| 12-mo | | | |

Re-evaluation (AIR)

Assess:

- numerical growth,
- budget/ line item metrics,
- personal productivity,
- professional expectations,
- other: _____

Identify:

- neglected duties,
- overspending,
- administrative oversight,
- other areas needing improvement: _____

Resolve:

- re-appropriation of time and resources,
- strategy/ innovation for specific repair,
- expected timeframe for re-evaluation
- other: _____

Appendix K: Onboarding and Development Assessments⁷

| Program | Type | Cost |
|--|--|-----------------------|
| <u>16Personalities</u> | Personality Assessment | Free |
| <u>Birkman Consultation</u> | Performance Assessment | Beginning at \$129.00 |
| <u>Caiper Profile</u> | Organizational Training | Subscription |
| <u>Clifton Strengths</u> | Personal Assessment | Beginning at \$49.99 |
| <u>Disc Profile</u> | Personal Professional Development | Beginning at \$34.95 |
| <u>EQ-i^{2.0} Emotional Intelligence</u> | Personal Assessment with Professional Feedback | Beginning at \$250 |
| <u>John Maxwell Leadership Assessment</u> | Self-Assessment: Personal-Professional Acumen | Free |
| <u>John Maxwell Leadership Assessment</u> | Personal-Professional Acumen | Beginning at \$199 |
| <u>Keirsey Temperament</u> | Professional Development For Team Building | Beginning at \$150 |
| <u>Ministry Insights</u> | Strengths Profile Assessment | Beginning at \$26.95 |
| <u>Myers & Briggs</u> | Personality Assessment | Beginning at \$49.95 |
| <u>RHETI by Enneagram Institute</u> | Personality Assessment | Beginning at \$12.00 |
| <u>Right Path Resources</u> | Professional Assessment and Organizational Consulting | Beginning at \$99 |

⁷ Hyperlinks and prices current as of February, 2020.