

WORSHIP PASTOR'S NEED FOR  
PASTORAL LEADERSHIP  
DEVELOPMENT

By

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Liberty University

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

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## **Dedication/ Acknowledgements Page**

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## Table of Content

Acknowledgments	ii
List of Abbreviations	iii
Abstract	iv
CHAPTER ONE: INTRODUCTION	1
Background of Topic	3
Statement of the Problem	9
Statement of the Purpose	10
Significance of the Primary Research Questions	10
Significance of the Questions	12
Core Concepts	16
Definition of Terms	21
CHAPTER TWO: LITERATURE REVIEW	22
Day-to-Day Administration & Ministry	25
Pastoral Care	34
Ministerial Emphasis	41
Interpersonal Skills	48
Team Management	52
Pastoral Platform Worship Leadership	58
Emerging in Leadership	62
CHAPTER THREE: METHODS	64
Introduction	64
Design	64
Question and Hypotheses	65
Procedure	66
CHAPTER FOUR: RESEARCH FINDINGS	68
Introduction	68
What qualities of pastoral leadership do worship pastor often least prepared?	69
In what ways can church leaders facilitate pastoral development in worship leader?	82
CHAPTER FIVE: CONCLUSION	93
Summary of Study	93
Summary of Purpose	94
Summary of Procedure	95
Summary of Findings and Prior Research	95
Limitations	98
Recommendations for Future Study	98
BIBLIOGRAPHY	100
APPENDIX A: A RESOURCE FOR PASTORAL LEADERSHIP DEVELOPMENT	106

## **List of Abbreviations**

Pastoral Leadership Develop (PLD): Ministerial responsibilities beyond the scope of musical leadership.

Southern Baptist Convention (SBC): The largest protestant denomination consisting of more than fifteen-million members

Audio, Video, & Lighting (AVL): This team is responsible for fulfilling all requirements for audio, video, lighting, and multi-media development

Worship and Media (WM): This includes all aspects of the music and (AVL) aspects of a worship service.

Pastoral Platform Worship Leadership (PPWL): The leadership of a congregation and worship ministry team that is visual in a given worship setting.

## **ABSTRACT**

Pastoral leadership development must occur beyond the musical development that is gained through practice and musical education. The premise of this study considers the developmental needs of those in church leadership. Music ministers may be equipped for musical aspects of leadership. However, failure in obtaining knowledge, understanding, and enacting of the pastoral leadership elements required to fulfill the role of a music pastor may not have been developed. It can be argued that a change in role from 'music minister' to 'a pastor who happens to lead worship' should occur. While little research can be found confronting the need for pastoral development in worship ministry, this research will attempt to procure necessary areas of weakness and develop usable curriculum for the development of a holistic Christocentric approach to worship pastoring. Biblical study will also be utilized to seek God's perspective on pastoral leadership development. Pastoral leadership development will allow the worship leader to adhere to a more biblical model of worship leadership entailing the utilization of people skills and discipleship to enhance the ministry of the worship pastor in various settings. By way of qualitative/historical research, this study will seek to determine the needed training and develop a curriculum for discipleship, mentoring, and teaching for effective development of worship leaders for added effectiveness in the local church.

**Key Words:** Pastoral Leadership Development, Christocentric approach. Holistic ministry

## **Chapter One: Introduction**

This chapter introduces the issues faced by worship leadership in the local evangelical church in terms of preparation for ministry, specifically as related to the worship pastor's need for pastoral leadership development (PLD). This need is informed by the study's consideration of existing literature and educational background, age, and experience of worship pastors as critical factors in ministry efficacy.

There are many qualities of pastoral leadership required to fulfill the role of worship pastor faithfully. These roles reach beyond the specific musical elements as are necessary for worship/music leadership and necessitate ministerial development to reach congregants with the love of Christ. In particular, an understanding of ecclesiastical aspects of the church needs to be understood. While musical training and implementation of artistic skills are necessary for effective worship leadership, worship pastors must develop interpersonal skills, administration knowledge, leadership development, time management (specifically in the worship service) and pastoral aspects of daily ministry. In particular, these pastoral skills require knowledge of counseling, problem-solving, sermon preparation, implementation of a funeral, baby dedication, wedding, invitation, offering, baptism, and communion. Also, the effective management of a worship service is often a specific role requirement of a worship pastor. In many settings, the worship pastor is one who has some experience playing instruments or singing. Many worship leaders, both with educational training and entering ministry from various backgrounds, lack a clear perspective of pastoral leadership. In cases of 'on-platform' leadership and 'off-platform' ministry functions, day-to-day pastoral directives are not always understood or enacted.



Kimberly Bracken Long, states, "We [worship leaders] are confused about who we are supposed to be, what we are supposed to do, and how we are supposed to relate to the congregation."<sup>1</sup>

One challenge to pastoral leadership is the perception that a pastor, due to the title, is a leader. In their survey concerning pastor's perspective of their leadership, Eric Reed and Collin Hansen discovered, "When asked, "Do you consider yourself a leader? Ninety-eight percent of pastors said yes, and ninety-four percent of congregants said they consider their pastor a leader."<sup>2</sup> A title does not constitute pastoral leadership. In fact, "Most churches have never seen a real leader. Leadership, in this model, is a visionary, motivational, process-driven type of leadership that urges a church toward accomplishing group needs."<sup>3</sup> Caregiving as a pastor, while not considered a leadership trait, is necessary for retention and development of relationships. While platform expectations are of extreme importance, the real work of ministry occurs when, "Pastors are caregivers. They married, buried, visited, and met those people's expectations of what a pastor is supposed to do."<sup>4</sup> Spiritual, pastoral leadership involves the work of ministry and leading people to follow Christ, make disciples, and care for one another. It is essential to lead the church, not dream to the extent that the congregation is left behind. Reed and Hansen emphasize, "Pastors believe they are creating a team, rallying people around a goal, and keeping

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<sup>1</sup> Stacey Brown, "Five Principles to Empower the Worship Leader" (DWS diss., Liberty University, 2016), 21, in In DigitalCommons@Liberty University.

<sup>2</sup> Eric Reed and Collin Hansen, "How pastors' rate as leaders: leadership surveys pastors and their congregations," *Leadership Journal*, Fall 2003, 31, General Reference Center GOLD <http://link.galegroup.com.ezproxy.liberty.edu/app>.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., 32.

them up to speed. Yet, most of the people don't sense it. The pastors' leadership challenge is to stay only a few steps ahead as guides, rather than miles ahead as scouts.”<sup>5</sup>

### **Background of Topic**

Determining the beginning of modern worship leadership is precarious. Obviously, in Scriptures, priest from the tribe of Levi, fulfill the role of worship leaders in the temple. King David appointed priest for musical leadership and presented the original songs for worship. In the middle ages, musicians were hired for musical development in the church giving the world some of the greatest classical pieces known to man. The development of music ministry in protestant churches did not occur until much later in history. In fact, in the seventeenth and early eighteenth centuries, music was not allowed in the Baptist church. Music was only to be practiced in the privacy of prayer. Seventeenth-century Baptists considered music to be a prayer language and only proper in a prayer closet. David Manner states, "Singing was considered to be an act of prayer, and the rules that Jesus gave about prayer also applied to singing: "When you pray, go into your room and shut the door and pray to your Father who is in secret" (Matt. 6:6, NEV). Thus singing, like prayer, was to be internal and not external. "Singing" is to take place in the "room" of the mind rather than as a vocal utterance.”<sup>6</sup> Benjamin Keach was instrumental in the development of congregational worship in 1690. In the early colonies, ‘singing schools’ were developed to refine musical education for congregational singing. This eventually led to choral music development for presentation to congregants.<sup>7</sup>

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<sup>5</sup> Ibid., 34.

<sup>6</sup> David W. Music, “Turning Points in Baptist Church Music,” *Baptist History and Heritage* 52, no. 3 (2017): 65-66, [http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A515126034/ITOF?u=vic\\_liberty&sid=ITOF&xid=](http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A515126034/ITOF?u=vic_liberty&sid=ITOF&xid=).

In 1935, T.L. Holcomb became executive secretary of the Baptist Sunday School Board (BSSB). Later, in 1935 Holcomb hired Baylus Benjamin McKinney (B.B. McKinney) with the mandate to develop music for the church. This was a segway from the original 1891 bylaws of the (BSSB) mandating that hymnal publication was to be forbidden.<sup>8</sup> McKinney required to fulfill three tasks. McKinney, in leadership of the music department of the (BSSB), "Published *The Broadman Hymnal* in 1940, Formed of the Church Music Department in 1941, and Established a quarterly magazine, *The Church Musician*, in 1950."<sup>9</sup> Before World War II (WWII), music was led by volunteers. After WWII, young people came forward to fulfill roles in the local church, including music leadership. These roles included, "leading congregational worship, direct and develop adult and youth choirs, supervise children's choir programs, assist in Sunday School and other organizations with musical needs, and serve as coordinator or resource person for all musical activities."<sup>10</sup>

Earlier on, only large churches could afford a full-time music director. McElrath states, "By and large the church did not see the need for nor were they able to support full-time music directors financially."<sup>11</sup> Typically, music leadership was one aspect of job responsibilities for the worship leading pastor. These specific roles pertained to age-related ministry fulfillment, evangelism, administration, as well as others. David Music states, "A vast majority of median-

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<sup>7</sup> Ibid., 66.

<sup>8</sup> Ibid., 67.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid., 68.

<sup>11</sup> Hugh T. McElrath, "The Minister of Music in Southern Baptist Life," *Baptist History and Heritage* 121, no. 3 (July 1986): 11-12.

size churches required the music minister to fulfill additional ministry requirements in another area of the church.”<sup>12</sup> As is still the case, “Smaller churches, often for financial reasons, still utilized volunteers for music leadership.<sup>13</sup> Transition from the role of music leader to music minister occurred between the late forties and late fifties. According to D.R. Bearden, “By the late fifties, a full-time music minister was present in fifty percent of churches having over five hundred members. With the increased focus on music programs and training church musicians, the music leadership role became viewed as a music minister rather than merely a music leader”<sup>14</sup>

A comprehensive understanding of specific areas of ministry needs began to find realization in the local church. Music ministry was not the only ministry area to start to experience importance in the twentieth-century. Bearden states, "The importance of music, evangelism, education, ministry, and fellowship of the congregation was now recognized on a comprehensive scale."<sup>15</sup> However, at the turn of the twentieth century, local church music leadership was fulfilled by non-professional musicians. Bearden give the following statistics, “At the beginning of the twentieth-century at least ninety percent of the leadership of our church music programs is of the amateur type, and that ten percent of it is of the professional type, and that one-half of the latter type of leadership is inefficient from the practical standpoint for putting

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<sup>12</sup> Music, *Turning Points in Baptist Church Music*, 69.

<sup>13</sup> Ibid.

<sup>14</sup> D. R. Bearden, “Competencies for a Minister of Music in a Southern Baptist Church: Implication or Curriculum Development Ph.D. 8021735,” (diss., Louisiana State University, 1980), 28-30, in [http://proquest.umi.com/pqdweb?did=753100841 &Fmt=7&clientId=3740&RQT=309&VName=PQD](http://proquest.umi.com/pqdweb?did=753100841&Fmt=7&clientId=3740&RQT=309&VName=PQD).

<sup>15</sup> Ibid., 73.

on an adequate music program in our evangelist churches.”<sup>16</sup> Pertaining to the musical quality of the age, I.E. Reynolds stated that the average (SBC) Southern Baptist Church was far beneath the standard of the music of the Jazz Age.<sup>17</sup> In 1915, Southwestern Baptist Theological Seminary the School of Gospel Music in 1921 and, shortly after, New Orleans Seminary began a Gospel Music Program. It is important to note that this training was particularly geared to itinerant evangelistic musicians fulfilling traveling ministries.<sup>18</sup>

Since the inception of vocational music leadership in the church, the specifics of role, responsibility, and reach have occurred. In the modern church culture, it may be more important to hire musicians over pastors who fulfill worship leadership responsibilities. In some cases, those leading in worship have very little understanding of the spiritual, theological, interpersonal, and pastoral aspects required for effective leadership. In other instances, tenured worship pastors are removed and replaced for a stylistic reason. McElrath states that, "Ministers of music" have now become "worship leaders" (ignoring the fact that there are other elements in worship besides music, and that music can have usefulness in other areas of church life).<sup>19</sup> Beyond the musical element of the role of worship leader: "A worship leader who understands the pastoral calling (in both their life and the life of their other pastor[s]) takes seriously Scripture's encouragement that members of Christ's body should submit to one another in general (Eph. 5:21) and submit to

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<sup>16</sup> Ibid., 42.

<sup>17</sup> Ibid., 103.

<sup>18</sup> McElrath, *The Minister of Music in Southern Baptist Life*, 12.

<sup>19</sup> Music, *Turning Points in Baptist Church Music*, 75.

their leadership in particular (Heb. 13:17; 1 Thess. 5:12–13; 1 Tim. 5:17).”<sup>20</sup> The call to worship leadership is a call to pastoral ministry.

Historically, the hiring of B.B. McKinney, in 1935, led the Southern Baptist Convention (SBC) in the development of music for the local church and provided training for music directors. According to Zac Hicks, “The emphasis on church music education and training that was characteristic between the 1940s and 1990s has almost disappeared.”<sup>21</sup> In some ways, this education needed revision. While the development of great musicians occurred, the preparation necessary for effective leadership, pastoral skills, team development, and people skills was grossly lacking. Colleges, universities, and seminaries trained great musicians. Yet when faced with local church ministry, these educated musicians lacked the proper understanding to fulfill the role assigned entirely. Churches have accepted musicians lacking spiritual direction, causing congregants to consider the position as anything but pastoral. Worship leaders are, in many cases, not seen as a pastor. There are many components involved in the holistic developmental approach of a Christocentric worship pastor.

In an article for “Church Leaders” magazine, Mark Cole specifies, his perspective of the typical function of a full-time worship pastor. Cole states, “People often don’t understand what goes into their Sunday morning worship each week. What does a full-time worship pastor do the rest of the week? I was recently asked to describe my weekly schedule.”<sup>22</sup> In some cases, the

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<sup>20</sup> Zac M. Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, Michigan, Zondervan, 2016), 24, <http://images.contentreserve.com/imagetype-100/0354-1/{2013b2db-db8c-42da-a541-51cf3ad72e2d}img100.jpg>.

<sup>21</sup> Ibid.

<sup>22</sup> Mark Cole, “What Does a Full-Time Wordship Pastor Do?” *Church Leaders Magazine*, January 10, 2018, <https://churchleaders.com/worship/worship-articles/317345-full-time-worship-minister-mark-cole.html>.

specifics of the role of worship pastor are not completely realized. Cole states the many music-related activities that are to be fulfilled by the full-time worship pastor in a given week as

follows:

Sunday – Friday normal activities include: Bible Reading, prayer, chart writing, reading, recruiting & scheduling musicians (email, texting and PlanningCenterOnline.com), downloading and editing tracks & music charts, researching new songs and sending out a detailed email for that week's rehearsal, preparation, set-up and leading worship at mid-week church services, administration (paying bills), staff meeting and staff 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, 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, memorizing music for Sunday, finalizing songs and musicians for the following week and start writing charts for next week, set-up and practice with musicians, three Sunday services, social time with musicians & congregational members , review of services with worship leaders and musicians<sup>23</sup>.

In addition to these normal weekly activities, Mark Cole lists occasional job requirements for worship ministry including, "Preparation for speaking and writing, special music and scripts for Christmas, Easter and special events. Organizing and leading music for evenings of prayer and other meetings. Attending conferences and going for coffee/meals with various worship team members, congregants and pastoral members, meeting with regional worship leaders. Counseling. Teaching other worship pastors through webinars and blogging, and recording."<sup>24</sup>

While this exhaustive schedule includes many important functions of a worship leader, there seems to be a shortage of pastoral leadership and an understanding of the worship pastor's role.

Yes, all of these requirements are important of the musical element of worship leadership;

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<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

however, pastoral elements of the job description will endure the worship pastor to the congregation and fulfill God's purpose of care, concern, and love for His children.

### **Statement of the Problem**

It seems that worship leaders require additional training to fulfill the worship leadership role spectrum necessary for effective ministry in the local church. Musical prowess alone may satisfy the essential elements of a job description on Sunday. However, the weekly pastoral, interpersonal skills, and leadership needed for effective ministry must be developed. In particular, training in the leadership of the communion service, weddings, funerals, pre-marital counseling, basic counseling needs, baby dedications, ministry meeting management, management and planning of complete worship services, hospital visitation, conflict resolution, sermon preparation, and weekly ministry management need to occur for successful fulfillment of worship ministry. Some of the mentioned skills may not be a weekly requirement for worship leadership. However, if called upon to fulfill one of these roles, the worship pastor must be adequately educated and prepared to accomplish the required task effectively.



## **Statement of Purpose**

The purpose of this qualitative historical study was to examine the preparation of pastors and worship pastors in terms of ministry ability and to assess how the worship leader can continue to grow in crucial areas of leadership. Musical and theological aspects of preparation were considered in this study. Musical development included training concerning music theory, rehearsal techniques, instrumental and vocal direction, and criteria for music selection. Pastoral preparation included training in leadership, pastoral skills, and interpersonal skills.

## **Statement of the Primary Research Questions**

Many worship pastors, although musically proficient, may be inadequately equipped to serve in the areas of pastoral leadership due to lack of training. These shortcomings can be problematic as it can create confusion, frustration, and decreased retention within the local church and ministry team. Breakdown can occur due to theological perplexity and doctrinal misperception. Frustration can be apparent due to ministerial exasperation and congregational disappointment. Finally, decreased retention of a worship leader can be problematic. The abbreviation of tenure is common in worship ministry. In cases where the worship pastor is weak in pastoral leadership and people skills, worship leaders can become isolated from the congregation, and in some cases, completely withdraw from congregational fellowship.

Too often, worship ministry is perceived as a performance-based aspect of vocational church life. Worship leaders are, in many cases, not seen as a pastor. This is due, in part, to the lack of vetting those who fill the platform in leadership positions. A specific ‘call to ministry’ may not have been experienced and God’s directives are not considered. In a group interview, Bryson, Ferguson, Jobe, and Young stated:

What happens too many times in America is an eighteen-year-old kid who's spiritual in his youth group gets attention, and people tell him he should go into ministry. So, he decides to go to Bible college, even though he may not have confirmation from his own pastor. He's fueled by his own ambitions. The problem isn't with the school, but the lack of involvement from spiritual leaders confirming his calling and fitness for ministry. When he graduates, he thinks he's qualified and prepared for ministry. He puts his resume out to get a pastoral position when he hasn't had any experience. And no one has spoken into his life.<sup>25</sup>

There are various ways to be assured of one's calling. One with a calling on their life will feel the leading and undeniable desire to fulfill one of ministry's vocational roles. Beyond passion, God will direct others into the life of the perspective vocational pastor. Through conversations with godly people of influence, God will assure a person of a specific calling for ministry. This study will research and develop particular aspects required for pastoral leadership development PLD. Also, a discipleship/mentoring resource will be created for use in developing worship leaders.

### **Research Questions:**

The questions this study examined include:

*RQ1: What are the qualities of pastoral leadership for which the worship pastor is often least prepared?*

*RQ2: In what ways can church leaders facilitate pastoral leadership development for the worship leader?*

To answer these primary research questions, this study will examine the steps necessary to train worship pastors for effective ministry leadership, as indicated in institutional degree plans seeking to determine what areas of pastoral leadership, people skills development, conflict

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<sup>25</sup> John Bryson et al., "What Preparation Do Ministers Need Today: The Prerequisites of Pastoral Leadership," *Leadership Journal*, Fall 2013, 70-71, General Reference Center GOLD [http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A348312601/GRGM?u=vic\\_liberty&sid=GRGM&xid=87abfa47](http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A348312601/GRGM?u=vic_liberty&sid=GRGM&xid=87abfa47).

resolution, theology, and doctrine have been communicated through the classroom. Possible solutions to pastoral related problems involving the worship pastor will be considered.

### **Significance of the Question**

Existing research, concerning PLD, will seek to answer questions relating to tenure and effectiveness of worship leaders across the country. Historically, worship pastors have short tenures in a particular local church. Alex Pertell states, "the average duration of a worship pastor is two to three years."<sup>26</sup> As alarming as this finding seems, the reasons for these evacuations vary in a case-by-case situation. Too often, those who fill the role of a worship pastor, do not necessarily, feel called by God to pastoral ministry. David Manner states, "There is often confusion between calling and convenience. The primary question you must ask is, 'am I called to do this... not just here, but anywhere?' A calling is a personal invitation from God to carry out a unique task. It is a strong inner impulse prompted by the conviction of divine influence. And, it is not always convenient."<sup>27</sup> Church leaders, mentors, and pastors must look beyond talent to determine if a specific candidate is called and equipped for vocational ministry, regardless of the pastoral role executed.

Contemplating a call to vocational ministry should not occur nonchalantly. In fact, it is imperative that a realization of the responsibility pertaining to the call to ministry be completely understood and determined. At its best, ministry is difficult and those not called, often find the weight of the vocation to be unbearable. The only reason to consider vocational ministry is

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<sup>26</sup> Alex Purtell, "Ministry-Hopping," *ministryjobs.com* (blog), *The Froot Group*, September 13, 2017, <https://ministryjobs.com/ministry-hopping/>.

<sup>27</sup> David Manner, "An Open Letter to Transient Worship Pastors," *Renewing Worship* (blog), October 17, 2017, [https://www.renewingworshipnc.org/2012/10/17/open\\_letter/](https://www.renewingworshipnc.org/2012/10/17/open_letter/).

God's calling on one's life. While noble, the following reasons for entering vocational ministry must be considered at faulty. Albert Mohler gives the following as disingenuous reason for ministry consideration:

“Ambition to be noticed, to prove yourself or to make a difference. Confidence that you could do well in the ministry. Compassion for hurting people. Confusion about a mystical experience. Fluency in public speaking or additional area of gifting. Knowledge of the Bible. Failure at all other types of work. Belief that ministry would be the best means to an easy life, study and intellectual pursuits or wealth. Acquiescence to the expectation of a parent or the selfish opinion of others. Conviction that the church needs you.”<sup>28</sup>

In reality, God chooses to use humanity to fulfill His purpose. If one thinks that God needs them, think again. Entering ministry without a calling is predisposed to lackluster effectiveness due to the missing element of God's anointing.

The call to ministry requires a desire to pastorally fulfill the needs of those in a specific ministry area and the congregation at-large. Ministry is a call to humility, not power-seeking. It is a call to servant leadership shaped by biblical understanding, theological study, and doctrinal emphasis. God's call is personal, the call is compelling, the call is to propagate the Gospel, and the call is perpetual. God has a calling on the lives of every believer. This call is first and foremost the acceptance of the Gospel, followed by obedience in baptism, following in discipleship, and evangelizing through the fulfillment of the Great Commission. God Himself chooses to call and employ specific people to fulfill vocational tasks for the sake of leadership and caring for the flock.

This calling is life-long and requires forsaking all personal desires to achieve the purpose placed upon the life of the anointed/called leader in fulfillment of God's ultimate plan. E.L. Hays gives perspective to the encumbrance of the call stating:

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<sup>28</sup> R. Albert Mohler Jr., Donald S. Whitley, and Daniel S. Dumas, *The Call to Ministry* (Louisville, Kentucky: SBTC Press c/o Communications, 2013), 54.

“A special call of God to ministry may be understood as divine intervention in the life and work of an individual, pointing in some specific direction consistent with His will. This special call is marked by an overpowering sense of God's leading and authority. Those called in this way testify to their reluctance to accept the call, and they often speak of their feelings of unworthiness. Yet those who attest to a special call often display boldness and confidence in God's power in their lives.”<sup>29</sup>

Typically, one who is called enters ministry with some reservation. This calling cannot be replaced by any additional vocational option. Mohler states, “If you can avoid entering the ministry, do so! If you can do something else, do it!” This is sound counsel. If it is right for a man to give himself completely to the ministry of the gospel, he will feel that it is the only thing he can do.”<sup>30</sup> The call of vocational ministry is not a call to glory or fame. It is a call to go wherever, whenever, and however God demands. It may require serving in a foreign field, fulfilling an unfamiliar ministry area, leaving the comforts of extended family, or moving from a church of eight-thousand to a church of eight-hundred or eighty.

The call is to the Gospel ministry. The field may be diverse, yet the approach is the same, love His people. Mohler clarifies the importance of faithfulness stating, “A desire to be faithful to God and to his Word, rather than a desire to please people or be innovative, must drive all that a pastor does. The pastor's primary task is faithfulness to God, for it is the glory of God that supplies purpose and meaning to all of life and ministry.”<sup>31</sup> If one desire to lead in worship, the requirement of pastoral leadership must be donned. The call to ministry is entirely consumed by

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<sup>29</sup> E. L. Hayes, “The Call to Ministry,” *Bibliotheca Sacra*. 157, no. 1 (Jan-March 2000): 88-98,  
<http://search.ebscohost.com.ezproxy.liberty.edu/login.aspx?direct=true&db=lsdar&AN=ATLA0000909578&site=ehost-live&scope=site>.

<sup>30</sup> Mohler, Whitley, and Dumas, *The Call to Ministry*, 27.

<sup>31</sup> *Ibid.*, 35.

the practice of worship. As Mohler states, “Pastoral ministry is more than caring for people. It is worship. It must be pursued as worship, because Jesus really is everything.”<sup>32</sup>

In worship ministry, “musical talent and platform presence may help you secure a worship pastor position but developing leadership and relationship skills will help you keep it.”<sup>33</sup> Concerning a worship pastor’s tenure, in recent years and presently, pastors are terminated for various reasons. While some of these dissolutions are merited, many are related to lacking musical and/or pastoral skills, and age of the worship leader. A 2010 study in Kentucky declared, “Thirty-two ministers were terminated from their pastoral positions in Kentucky. Twenty-two ministers terminated were full-time and ten were bi-vocational. The two biggest factors of termination were: control issues, who is in charge of the church and poor people skills by the pastor.”<sup>34</sup> Could the consideration of this research, concerning PLD, procure effectiveness in worship leadership that eludes termination, regardless of a worship leaders age? Termination and desire for personal edification plague the church today; in fact, Zac Hicks states, “In an age where churches are dumped faster than middle school boyfriends, where flocks are sized up, examined, sampled, consumed, and discarded like the latest health food fad, those who commit to sticking it out with a church are becoming an endangered species.”<sup>35</sup>

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<sup>32</sup> Ibid.

<sup>33</sup> David Manner, “An Open Letter to Transient Worship Pastors.”

<sup>34</sup> Dennis C. Cook, “Three Point Six: the Tenure of Ministry,” *Church Music Today: Church Music and Worship News by Ministers for Ministers* (blog), *wordpress.com*, July 18, 2011, <https://churchmusictoday.wordpress.com/2011/07/18/three-point-six-the-tenure-of-ministry-part-one-of-two/>.

<sup>35</sup> Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams*, 1.

It is necessary to confirm that one who desires pastoral ministry is called to fulfill that purpose. Circumstances surrounding tenures of worship pastor also include the epidemic nature of the termination of pastors nationally. Could the consideration of the need for pastoral leadership development procure effectiveness in worship leadership that eludes termination, regardless of a worship leaders age? Is the worship pastor more secure in their position when they exhibit weekly care for their ministry area and the church-at-large? These questions need to be considered. One must surmise that a worship leader who seeks to be a loving pastor/shepherd would be more secure in a long-term career in a local church. The more one loves on the family of God, the more difficult, it seems, their departure would affect the local church. The worship ministry is to the entire church. Yes, care for a particular ministry area should take precedence; however, seeking to be a pastor to the whole congregation would seem beneficial. In this study, the purposeful development of pastoral leadership in worship leaders will be the perceived need for additional development.

### **Core Concepts**

The core concepts upon which this study is built are those of the worship pastor's pre-service training and ongoing growth once in service. Worship leaders must develop the necessary skills in pastoral leadership for the well-being of the individual pastor and church ministry. Musical education alone is not sufficient for full-time ministry requirements. While the practical understanding and teaching of music and worship are necessary, additional skills in PLD must be obtained for effectiveness in worship pastoral roles.

In many cases, music pastors step into a position with skills in music or with pastoral skills. A merger of the two would be effectively utilized in ministry. In both cases, lacking necessary skills, pastoral or musical, would need development. In particular, it is imperative that

a worship pastor understands ministry related activities and situations that will become a part of their job. Also, conflict resolution, people skills, basic biblical counseling, and teaching skills may be needed in various situations.

Without mentoring, discipleship, or the determination of fellow pastors, these areas of influence and care are often overlooked. According to H.B. Charles, the mentor "needs at least one Timothy in your life, a young man you can disciple and mentor. You need at least one Paul in your life, an older, wiser man who has been where you are going and can show you the way. But you also need a Barnabas in your life, peers who will encourage you when you are right and confront you when you are wrong."<sup>36</sup> Mentoring the young worship leader is necessary to pass along knowledge gained from years of experience. Megan Brown asserts the importance of intergenerational mentoring for retention of the emerging young adults:

While some previous research studies have alluded to the importance of intergenerational relationships little detail has been uncovered concerning the impact of intergenerational relationships upon retention. In this study, some participants described relationships with the term, "mentor," many of them seemed to have mentor-like relationships, both during their formative years, and in their emerging adult years.<sup>37</sup>

Duplication of this process will utilize the wisdom of tenured worship pastors and place them with willing, younger worship pastors who desire to gain additional knowledge and training in pastoral and leadership skills.

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<sup>36</sup> H B. Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor* (Chicago: Moody Publishers, 2016), 31, <http://public.eblib.com/choice/publicfullrecord.aspx?p=4904220>.

<sup>37</sup> Megan G. Brown, "Relationships Matter: the Impact of Relationships Upon Emerging Adult Retention," *Christian Education Journal* 13, no. 1 (Spring, 2016): 13, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/178>.



Many ascertain that the ‘millennial’ generation is not open to mentoring opportunities. A recent survey in *Leadership Journal* considers statistics from millennials in the local church. Twenty-eight percent of those who stay in a church have regular mentoring meetings with older Christians, while eleven-percent who leave have a mentor in the church. Mentoring is considered the number one method of leadership development by millennials. While these findings are encouraging, only sixty-four percent of pastors consider themselves “above average” in mentoring and discipleship.<sup>38</sup> These statistics reveal that mentoring is a useful tool for the creation of a complete worship pastor. Experience beyond the knowledge of instrumentation and vocal skills is necessary for the worship pastor to experience the completeness of ministry. Without understanding pastoral skills, leadership skills, and people skills, the ministry of worship in the church is detrimentally flawed.

Beyond mentoring, people must experience a perceptual value in church attendance. A recent study showed the following:

While not every participant could point to a specific story or name one individual that filled a ‘mentor’ role in his or her life, nearly every participant in the study mentioned an atmosphere of genuine care, unconditional love, and support. Feeling cared for by at least one adult in the church seems to make a difference in emerging adults' lives. The desire to feel loved, welcomed, and cared for leads me to additional findings discovered during this study.<sup>39</sup>

In essence, those who do not feel connected, will not stay in a ministry or church. Relationally, worship pastors who develop relationships in the congregation should determine the value of relationships as a component of effective pastoral leadership. Worship pastors should also

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<sup>38</sup> Paul Pastor, “4 Mentoring Statistics You Need to Know,” *LeadershipJournal.net*, Winter 2014, 11, <https://en.calameo.com/read/00433869214a21cd1cad4>.

<sup>39</sup> *Ibid.*, 15.

encourage participation from those in their ministry area with those outside their typical sphere of influence. Relational skills are required of all worship leaders. In fact, according to Jonathan Young and Michael Firmin, "Successful pastoral ministry, like much leadership in general societal sectors, must be based on relational strengths rather than a reliance on executive power."<sup>40</sup> Musicians, filling the worship platform, must learn to relate to and develop pastoral care for the congregation. A perceived separation from the platform to the pew plagues the development of a community that enables the worship pastor experience unity with those in attendance.

**Working Hypothesis.** Research questions will be answered by the following hypotheses:

*RQ1: What are the qualities of pastoral leadership for which the worship pastor is often least prepared?*

*H1: The qualities of pastoral leadership for which the worship pastor may feel unprepared are matters concerning the understanding of the church, theology, doctrine, biblical truth, pastoral skills, leadership, and ministry to find fulfillment and longevity in local church ministry.*

*RQ2: In what ways can church leaders facilitate pastoral leadership development for the worship leader?*

*H2: Church leaders facilitate pastoral leadership development for the worship leader by mentoring, encouraging spiritual growth and interpersonal skills, theological and doctrinal study, leadership development, and ministry skills best practices including hospital visitation,*

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<sup>40</sup> Jonathan W. Young and Michael W. Firmin, "Qualitative Perspectives Toward Relational Connection in Pastoral Ministry," *The Qualitative Report* 19, no. 47 (November 24, 2014): 6, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty>.

*funeral preparation, wedding planning, and pre-marital counseling, and sermon preparation.*

Answering these questions indicates the need for discipleship/mentoring training to be developed for attaining necessary skills for effective worship leadership. While considering the proper approach to pastoral and leadership development, the importance of a Christocentric approach is compulsory. Scott Douglas expounded on the necessity of Christ being the focus of pastoral ministry by stating: “Skill growth, job expectations, and growth opportunity matter very little if Jesus is not the focus.”<sup>41</sup>

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<sup>41</sup> Scott M. Douglas, “Developing Leaders for Pastoral Ministry,” *The Journal of Applied Christian Leadership* 8, no. 2 (Fall 2014): 90, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1754574939?accountid=12085>.

## **Definition of Terms**

**Christocentric:** Christ is central to the theme and purpose of any given activity.

**Pastoral Leadership Develop (PLD):** Ministerial responsibilities beyond the scope of musical leadership.

**Southern Baptist Convention (SBC):** The largest protestant denomination consisting of more than fifteen-million members

**Worship Pastor:** One that leads the music and worship-related elements of the local church.

**Audio, Video, & Lighting (AVL):** This team is responsible for fulfilling all requirements for audio, video, lighting, and multi-media development

**Worship and Media Ministry (WMM):** Includes all aspects of the music, worship, and media ministry, including (AVL), of a church.

## Chapter Two: Literature Review

A search encompassing PLD yields very little in the areas of ministry related skills. However, the following research findings reveal specific attributes of the ministry-related aspects of the job description and requirements for effective church music leadership. The complexity of the worship pastor's job should not be underestimated. Solid musical skills are necessary. However, the worship pastor must be competent in day-to-day administration, pastoral care, ministerial emphasis, interpersonal skills, team management, pastoral platform worship leadership, and emerging in leadership. According to Stacey Brown, "Empowering the worship leader through these distinct, yet interwoven, areas help in the fulfillment of the many roles the position requires."<sup>42</sup> Worship does not exist only on the platform at church on Sunday morning. In other words, the worship leaders, while being effective in music leadership, must be involved in ministry beyond music. Brown states clearly that, "The worship leader cannot lead solely from the platform. The ability to move out into the congregation and the surrounding community in a manner that represents the love and grace of God through a lifestyle of worship must be the focus of true worship leadership."<sup>43</sup> This leadership is seen in the community, in the local church, in the hospital, funeral home, prison, at weddings, in counseling, in the resolution of conflict, in a team meeting, and in the home.

Brown's thesis, *Five Principles to Empower the Worship Pastor*, lists five fundamental principles the worship leader employs: the power of lists, learning, lunch, love, and legacy. She continues to explain the breakdown of these principles stating that the first two consider the

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<sup>42</sup> Brown, *Five Principles to Empower the Worship Leader*, 15.

<sup>43</sup> *Ibid.*, 16.

foundational element of the worship pastor's personal preparation for life and ministry. The worship pastor must utilize organizational, interpersonal, musical, and pastoral skills. In Brown's inference, "The power of lists represents order and organization. The power of learning represents the knowledge needed to complete the tasks required and the ability to teach those who follow. The worship leader must be both student and teacher."<sup>44</sup> In addition to the empowerment of order and organization, the next two principles deal with the application of personal preparation to the work of ministry. "The power of lunch addresses the need for communication and connection. The ability to sit down, face-to-face, and build relationships are crucial in ministry and life, especially for the worship leader. The power of love represents both the recognition of God's love for man and the sharing of that love with others. The worship pastor must serve out of love,"<sup>45</sup> Brown concludes with the final aspect of empowerment of the worship leader pertaining to the power of legacy establishing the needed development of generational leaders. The power of legacy teaches using "mentoring as a tool to grow others and developing a plan of succession."<sup>46</sup> Brown continues to state that, "each principle will include a theological and philosophical basis for application and a suggested plan of action. The principles are not exclusive to the size of the church served, the level of education held by the worship leader, or the stage in life in which the worship leader is currently serving. They are presented in a way that can be applied across the spectrum of ministry."<sup>47</sup>

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<sup>44</sup> Ibid., 11.

<sup>45</sup> Ibid., 11-12.

<sup>46</sup> Ibid., 12.

<sup>47</sup> Ibid., 13.

These principles facilitate the multi-dimensional work of a worship leader.<sup>48</sup> In fact, Brown, quoting Dr. Vernon Whaley, states, “The modern worship leader fills eighteen different roles in the lives of the people to which he/she ministers.”<sup>49</sup> These eighteen roles include: “ministry; worshiper, theologian, disciple, professional, artist, musician, servant-leader, pastor, staff member, administrator, team member, teacher, student, counselor, evangelist, mentor, producer, and family person.”<sup>50</sup> It is evident that these roles fulfill specific requirements for effective ministry. The effective emphasis in fulfillment of these skills, according to Brown allows, "allows the worship leader to serve God, his church, and his family adequately."<sup>51</sup> The list of requirements is, in many ways, exhaustive to consider. Brown considers the work of Kevin Navarro, Stephen Miller, Rick Kilpatrick, and Rory Noland. These authors agree with Whaley and, in addition, added redeemed, adopted, deacon, storyteller, Christian, music director, tech director, and service leader to the list of responsibilities. In many ways, with the added burden of modern technology, the worship pastor must be a jack-of-all-trades or an incredibly effective delegator.

Sticking to the main things and allowing others, under the direction of the worship pastor to effectively successful, fulfill needed roles will allow for successful completion of the call of ministry. In consideration of the complexity of the call to worship leadership, Brown says, "If I don't manage the multitude of roles that come along with this broad responsibility and

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<sup>48</sup> Ibid., 3.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid., 18.

expectation, I will end up working 60-70 hours a week while not being creative, writing any new songs, or producing any new projects. Something will be sacrificed, whether it's the ability to create, or time with family, or his personal time with God; without a plan, something will get lost."<sup>52</sup> While the worship pastor must be adequately prepared for these roles, the lone fulfillment of all these positions can be overwhelming and create struggles and hours of sleepless frustration.

### **Day-to-Day Administration and Ministry**

There is ministry beyond preaching or music. In fact, the day-to-day ministry of pastoring gives validity to the calling and purpose of a pastor and worship pastor in their local church. H.B. Charles emphasizes, "As we minister to others, we must remember that the purpose and passion of all that we say and do should be for God and His glory, not man and his felt needs. We are to live and serve for the glory of God, not to win the approval of man."<sup>53</sup> Ministry is the use of one's gifting to fulfill the needs of others. Worship pastor's must grasp the reality that, "Ministry takes place when divine resources meet human needs through loving channels to the glory of God."<sup>54</sup> The worship pastor must take responsibility to serve the worship ministry team, as well as the congregation. Ministry, in many cases, is a lost art that can be utilized for congregational health, a catalyst for spiritual development, and even a tool for numerical growth.

It is imperative to realize that one's ministry is ultimately to God. In *On Pastoring*, H.B. Charles states that, "Ministering to an Audience of One Seeing ministry as service to God, not a

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<sup>52</sup> Ibid., 48.

<sup>53</sup> Ibid., 19.

<sup>54</sup> Ibid., 20.



performance for man.”<sup>55</sup> One’s ministry to the worship team and congregation is crucial to the development and spiritual understanding of the ministry team and congregation. In the ministry to the flock, the worship pastor is serving as the hands and feet of Jesus. Spiritual leadership starts with spiritual health and according to H. B. Charles, “Pastors must be healthy all around, but especially spiritually.”<sup>56</sup> Spiritual development affects every aspect of the worship leader’s life, home, and ministry.

The realization of ministry beyond the platform is most evident in the reality that one’s presence in the difficult times of life will be remembered more than a great song or sermon. Charles says, “They tell me about visits, baptisms, funerals, weddings, and countless ways he lovingly shepherded his congregation. I meet people who tell me he married or buried their parents. It’s true what they say: people will not care how much you know until they know how much you care. Love the people God has called you to lead.”<sup>57</sup> These may be the areas of greatest need for development in the lives of worship pastors. Zac Hicks clearly understands the need for care of the flock beyond Sunday. Hicks suggests the following concerning the ongoing ministry of the worship pastor outside of worship:

One of the things that will most bless your ability to be a caregiver in worship is to be a caregiver the other six days of the week. Stay in tune with your church’s care needs. Don’t leave care for the deacons, care teams, or the other pastors. Make a hospital visit with a pastor. Check up over the phone or meet for coffee with the volunteers and leaders who assist with worship. Pray regularly with and for others’ specific care needs. When you make the ministry of care part of your weekly rhythm, you will find yourself more in tune with the needs, hurts, joys, and triumphs of the body. You will plan worship with a new set of sensitivities that will prevent you from making unfortunate mistakes, like leading an energetic worship service on a week when a fresh wave of cancer diagnosis

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<sup>55</sup> Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor*, 17.

<sup>56</sup> *Ibid.*, 26.

<sup>57</sup> *Ibid.*, 123.

has hit your congregation. The worship pastor who cares for the flock individually will better care for them corporately in worship.<sup>58</sup>

The value of caring for the needs of the flock must not be underestimated. People care for pastors who care for them. The eternal impact of a caring worship pastor can create worshipers who seek to live in a lifestyle of service and worship to God.

Serving on staff can bring specific challenges. It is evident that the worship pastor's role differs from all others on the church team. In his journal article, Jason Lewis considers the transformation that must occur for the pastoral leadership of the church to become unified. Lewis also surmises that, "Working on staff, especially as a liturgist or full-time music director, can be challenging in today's Church. My own experience serving as a staff member in a parish for the past six years has led me to believe that most lay people really don't know what parish staff members do all day. But even more, challenging moments came when I found out that most members of the parish staff did not know what other members of the staff do all day! And I was one of them!"<sup>59</sup>

Specifically, one of the most common problems is a lack of understanding of the role that others fill in the church. Lewis gives four insightful ways to bridge the gap between ministry areas and develop a unified pastoral team. Get to know each other, define pastoral roles with job descriptions, utilize team building and collaborative exercises, and deal with conflict and stress.<sup>60</sup>

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<sup>58</sup> Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams*, 131.

<sup>59</sup> Jason R. Lewis, "Professional Concerns: From Parish Staff to Pastoral Team," *Pastoral Music* 31, no. 4 (April, 2007): 39, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1352272?accountid=12085>.

<sup>60</sup> Ibid.

He suggests, "Many members of a parish staff come and go. Some members stay for ten years, but others may last only a year or two. When I came to the realization that I really did not know the other members of my parish staff, with whom I worked daily. Simply finding out information about one another, we also discovered, can help you to work better with your co-workers."<sup>61</sup> It is evident that many teams do not utilize job descriptions. Every member of a team should have a clearly defined understanding of their role and how it fits in the big picture of the overarching ministry of the church. Lewis also gives the rational and importance of job clarification as he avows, "Unless we make a point of having clarity of (job description) in writing, each one of us does not really understand what each person does all day. After collecting job descriptions from each member of the staff, I analyzed them and came to the conclusion that no matter what a staff member does on a team, all parts work together for the better of the community, all of us do what we do to help build the reign of God."<sup>62</sup>

Beyond job description and knowing one another, a pastoral team must work together to fulfill the vision and mission of the local church and the overarching ministry of the Gospel. Development opportunities must be utilized to develop camaraderie. The importance of team building within the staff and ministry teams is additional important as Lewis states, "After getting to know one another and defining our roles, our staff spent an entire day doing team building exercises that forced us to pull together and collaborate."<sup>63</sup> Finally, a team must know that there will be conflict. With various job descriptions and roles to fulfill with specific targeted areas in mind, the evident differences of approach can be challenging. With proper development

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<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

of team, Lewis discovers that, “Due to the nature of our work and how we minister to the Body of Christ, stress and conflict can take over in ways that are unhealthy and non-productive. Our staff discussed how we can manage conflict and stress in healthy ways and how we can offer support to one another.”<sup>64</sup>

Each ministry area has times that are more stressful than others. Summer for student ministry, Christmas and Easter for worship ministry, and budget time for business administration are just a few examples. Staff meetings must be open to discussion, even with disagreement. However, when a decision is made, the team must leave unified. Lewis concludes with a goal of teams being the perfect outcome. According to Lewis, “The ultimate goal of our staff was to learn how to transition from being just staff to developing an effective team. The purpose of the team is much broader: It involves learning how to work with one another so that the team members do not experience ministerial burnout and stress-filled days. If we are to work together effectively in an ever-changing Church, we must learn to love ourselves and those with whom we work.”<sup>65</sup>

Effective ministry realizes that people require counsel. The worship pastor must be basically equipped to meet some counseling needs. Also, the discernment to know when a situation is beyond the scope of knowledge found in basic counseling and a willingness and wisdom to forward people with extreme needs to a professional counselor is also mandated. Donald Capps says that, “a pastoral minister encounters and interprets myriad stories while listening to the joys and travails of parishioners.”<sup>66</sup> The local church is often the initial place

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<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

congregants seek counsel. Pastors over specific areas should be available for counseling.

LaMothe asks, “Is the experiences that pastoral counseling provides so essential to the life of a congregation that, if these experiences do not occur, the life of the congregation itself is thereby impoverished?”<sup>67</sup>

Pastoral counseling is allowing people to tell their stories to an audience that cares for them spiritually. R. J. LaMothe infers that, “Human beings are storytelling creatures and the pastoral counselor attends to, listens to, and seeks to understand individuals’ stories and their contexts. Of course, this view immediately raises the question regarding the difference between pastoral care and pastoral counseling, because people tell stories in all kinds of pastoral situations.”<sup>68</sup> Beyond merely listening to a story, people desire wisdom from pastors. They want to find resolve and seek spiritual insight for wise decision making. Beyond just hearing the story, LaMothe construes that, “People want the pastoral minister to join with [them] in interpreting the story [they] tell.” The hope is that “the pastor, by virtue of their training and experience, will be able to see things in the story” that the parishioners cannot see.”<sup>69</sup> In this setting, Capps is describing the ‘good enough pastor’ that, “listens for what is underneath or behind the manifest story, they will then be able to offer some helpful interpretation, insight, or advice. The individual not only has an experience of being listened to, but also has the experience of coming to some new idea, insight, or decision with a minister who represents the community of faith and

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<sup>66</sup> R. J. LaMothe, “Giving Counsel: Donald Capps’ Contributions to Pastoral Counseling,” *Journal of Religion and Health* 57, no. 2 (April 2018): 509, <https://doi-org.ezproxy.liberty.edu/10.1007/s10943-017-0506-x>.

<sup>67</sup> *Ibid.*, 512.

<sup>68</sup> *Ibid.*, 513.

<sup>69</sup> *Ibid.*

Jesus Christ.”<sup>70</sup> Congregants are seeking insight from God’s perspective. The role of the pastor is to listen, encourage through scripture, and help people make good decisions.

Capps' definition of pastoral counseling falls into three basic categories: problem-solving, listening, and constructive interpretation, all within a non-expert status framework. In most cases, the pastoral counselor will deal with a few specific areas: grief, premarital, and marital counseling.<sup>71</sup> In many situations, due to a lack of activity in these areas, worship pastors are in need of pastoral counseling development. Fredrick Streets states that all pastor need development in, “The ongoing connections to be made between theological theory, ministerial praxis, and the role of human emotions in pastoral care.”<sup>72</sup> This needed development is as much theological as practical ministry application. While counseling can pertain to many various topics, Streets infers that, “Pastoral counseling normally focuses on individuals, couples and/or families and not the wider social context that may also be contributing to the counselees' concerns.”<sup>73</sup> Ultimately, a pastor’s purpose is to share the love of Christ to those involved in a counseling situation. Streets considers the aim of pastoral counseling to be, “Relationships and conversations as an expression of love that bring some sense of relief to the one who is suffering, to encourage human agency, for the counselee to foster a healthy sense of self, and interdependence and for the counselee to consider that he or she is an image of God (the *imago Dei*).”<sup>74</sup> The persistent pursuit of

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<sup>70</sup> Ibid., 514.

<sup>71</sup> Ibid., 514-518.

<sup>72</sup> Frederick J. Streets, “Love: A Philosophy of Pastoral Care and Counseling,” *Verbum et Ecclesia*. 35, no. 2 (July 2014): 2, <http://dx.doi.org.ezproxy.liberty.edu/10.4102/ve.v35i2.1323>

<sup>73</sup> Ibid., 4.

<sup>74</sup> Ibid., 8.

theological understanding, expression of said understanding in love, and bringing a sense of being heard, giving biblical direction, and knowing when a situation is beyond one's ability are the basic requirements needed for effective pastoral counseling.

Charles Kelly realizes that worship Pastors must understand and utilize administrative principles and organizational skills due to the reality that, “There have been many changes in the church over the last 100 years that could be considered positive. During this period, methods of church administration have changed considerably.”<sup>75</sup> In her study, Stacey Brown's survey of worship leaders, reveal that, "The responses given dealt largely with organization and personal relationships. Organization received the most suggestions in the area of personal application. Many wished for better organization skills in a broad sense. Others were more specific, commenting on the time requirement or the importance of organizational and business skills.”<sup>76</sup> Seemingly, worship pastors must consider organization and interpersonal skills for successful pastoral ministry. Organization starts in the life of the worship leader. It is difficult, yet not impossible, to be disorganized in one’s personal life while managing the worship ministry well. According to Brown, “In order to be well organized in his ministry, the worship leader must first be well organized in his personal life.”<sup>77</sup>

The weekly demands of ministry require administration. However, Jason Helopoulos suggests, "Administration is a "necessary evil" of ministry. A pastor who neglects administration does so at great risk. However, it must be kept in balance.”<sup>78</sup> As in all areas of ministry and life,

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<sup>75</sup> Charles A. Kelly, “Successful Business Models That Promote the Growth of Churches through Music: A Qualitative Exploratory Case Study” (diss., University of Phoenix, 2017), 26.

<sup>76</sup> Brown, *Five Principles to Empower the Worship Leader*, 66.

<sup>77</sup> *Ibid.*, 80.

balance is imperative. Helopoulos continues, “A pastor once spent his first four years at a church working with the elders to write a policy for every conceivable issue in the church. After four years a six-inch binder filled with policies was implemented. In the middle of that fourth year, the church fired the pastor. Though the church had a policy for every conceivable situation, the church was neglected. Administration took over that pastor’s ministry.”<sup>79</sup> The lesson of this pastor's ministry is a balanced approach. Ministry is about people. While administration is crucial, loving the flock must occur. Helopoulos states, "Remember that administration in the church serves the ministry of the church and not the other way around."<sup>80</sup>

Management of administration, time, and ministry allow for pastoral balance. When the ‘business’ of the church is overly emphasized and ‘ministry’ suffers, the lack of balance creates a realization that, “Administration is helpful only insofar as it brings the living water of Christ to the souls of parched people. Don’t do administration for the sake of administration. Only engage in the necessary, nothing more. Administration is a monster with an unceasing appetite that will consume all your time if you allow it.”<sup>81</sup> Time management is required for the sake of balance. In many ministry situations, the worship pastor can feel various areas pulling for attention and time. Obviously, not every ministry situation allows for self-directed schedules. However, H.B. Charles suggests that pastors, “First of all, take responsibility for your own schedule. In most instances, a pastor is free to set his own daily or weekly schedule. Take advantage of this

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<sup>78</sup> Jason Helopoulos, *The New Pastor's Handbook: Help and Encouragement for the First Years of Ministry* (Grand Rapids, Michigan: Baker Publishing Group, 2015), 124, Kindle Edition.

<sup>79</sup> Ibid.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid., 124-125.



freedom by governing when you will do meetings. Factoring in your other personal and ministerial responsibilities, schedule meetings around what works best for you. And don't apologize for it."<sup>82</sup>

The mandate and principle of organization in life, ministry, and administration are biblically understood. Stacey Brown resolves that, "Organization is scriptural. God is a god of order and a god of lists. God gave man specific instructions or To-Do lists. The Ten Commandments, the direction for the Temple, even Jesus' command to love the Lord your God and then love your neighbor is specifically planned and ordered. God first; man second; everything points back to God."<sup>83</sup> The entirety of scripture, from creation to Revelation, is proof of God's administrative plan of order.

### **Pastoral Care**

A worship pastor must desire spiritual leadership while being musically gifted. Pastoral care begins and ends with the spiritual development and devotional life of the worship pastor. Within the ministry of the church, Mike Harland states, "A worship leader in a church has no less responsibility to the Bible than the preacher. He has to be, first and foremost, a spiritual leader."<sup>84</sup> In realization of the need for devotional time and spiritual development, Ed Stetzer states, "It is by having a personal, spiritual relationship with God that a worship leader earns the right to lead the congregation in worship. The congregation has to be taught how to sing in worship. They need to be taught that God is the audience for their worship; the congregation

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<sup>82</sup> Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor* 162.

<sup>83</sup> Brown, *Five Principles to Empower the Worship Leader*, 81.

<sup>84</sup> Mike Harland and Ed Stetzer, "Worship Leaders Called to Be Spiritual Leaders First," Lifeway Newsroom, November 02, 2010.

members are to be participants.”<sup>85</sup> It is imperative that spiritual leadership and development occur in the daily life of every worshiper, especially that of the worship pastor. Morris Thompson reveals why spiritual guidance is crucial for all pastors. Those that spiritual leaders lead oftentimes are only as strong as their leader. If people are following spiritually weak leaders, either they will follow suit and become spiritually weak, as well, because they are not being poured into effectively, or they will get frustrated with the weak leadership and seek a stronger leader. For spiritual leaders to lead effectively, they need to follow the Master Leader, Jesus Christ closely.”<sup>86</sup> Worship leadership is a daily activity for the worship pastor. Rory Noland gives perspective by stating, “Like Asaph, your job as a lead worshiper is to offer your congregation a well-rounded vision of God. Christianity breeds a mysterious mix of familiarity and reverence toward God.”<sup>87</sup> This cannot occur without spiritual leadership and daily devotion, and lifestyle worship.

The Worship Pastor must understand God’s mandate for doxology. Noland explains, “Worship is our destiny because it is one of the primary activities of heaven.”<sup>88</sup> It is inconceivable to consider worship leadership without authentic worshipers. Robert Balentine declares, “We must understand, affirm, and accept the role of those who lead in music and worship. There is much scriptural precedent for receiving individuals in their given offices. We

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<sup>85</sup> Ibid.

<sup>86</sup> Morris Thompson, “The Need for Spiritual Leadership,” *The Journal of Applied Christian Leadership* 11, no. 2 (Fall 2017): 80, <https://search-proquest-com.ezproxy.liberty.edu/docview/2093221145?pq-origsite=summon>.

<sup>87</sup> Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship* (Grand Rapids, MI: Zondervan, 2007), 208, Kindle Edition

<sup>88</sup> Ibid., 20.

should not quench their ministry by dismissing them as those who provide only background music and emotionalism. A music leader who truly understands his role before God and the people will add much power and life to the overall ministry of the church.”<sup>89</sup> Sterile worship involves the worship leader not seeking power from the Holy Spirit in the process of preparation and presentation of worship. In his writings, A.W. Tozer clarifies that, “Deep within every human is the impulse to worship, and it is the most natural thing about us.”<sup>90</sup> Worship leaders are responsible for helping their community understand authentic worship. Daniel Block expresses that, “To be human is to worship. This statement is supported in the Scriptures, declared in our creeds, and evident from history.”<sup>91</sup> All creation was created to worship. The worship pastor of the church must be the leader of this process, the example to the congregation, the worshiper that points others to follow the process and live a life of worship. Worship pastors must view every song used in worship through the lens of theology and doctrine. Matt Boswell characterizes that, “Theology shapes doxology. Christian worship is built upon, shaped by, and saturated with Scripture. Our doxology is informed by divine revelation. For the worship leader, our beliefs and convictions about God are what serve as the foundation for worship. A love for the Word of God is a primary requirement.”<sup>92</sup>

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<sup>89</sup> Robert Balentine, “Doxology and Discipleship: Principles for How the Worship Leader Functions Pastorally” (DWS diss., Liberty University, 2017), 23, In DigitalCommons@Liberty University.

<sup>90</sup> A.W. Tozer, *The Purpose of Man: Designed to Worship* (Grand Rapids, Michigan: Baker Publishing Group, 2009), 449, Kindle Edition.

<sup>91</sup> Daniel Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids, Michigan: Baker Publishing Group, 2014), 295-298, Kindle Edition.

<sup>92</sup> Matt, Boswell. *Doxology and Theology* (Nashville, Tennessee: Broadman & Holman Publishing, 2013), 12, Kindle Edition.

How one prepares for worship oftentimes will determine the depth of their worship. H.B. Charles clarifies the difference in driving the flock and leading the flock by specifying, “The minister must experience what he would teach, or he will find himself in the impossible position of trying to drive sheep. For this reason, he should seek to cultivate his own heart before he attempts to preach to the hearts of others.”<sup>93</sup> The act of weekly worship is for the followers of Christ to experience renewal with their Redeemer and Creator. Brown states, “As a worship leader, maintaining the centrality of God is critical to the lives of those in the congregation. Worship matters. It matters to God because He is the One worshiped. It matters to us because worshipping God is the reason for which we were created, and it matters to every worship leader because we have no greater privilege than leading others to encounter the greatness of God.”<sup>94</sup> The worship leader must ultimately be a worshiper first. A life of daily worship, following Romans 12:1-2, exemplifies the role of leadership and lifestyle required for excellence in leadership as a worship pastor. Browns statement of the importance of Scripture states that, “Study of Scripture directs the worshiper to the life of Jesus as the model for life lived through worship, a life lived in response to the fallen nature of man.”<sup>95</sup> Worship leaders must live a life of sacrifice and avoid the world. This is being a living sacrifice. This is authentic worship.

Of the mentioned elements of worship leadership and pastoral development, theologian is often the most misunderstood, yet most important, aspect of worship leadership. Theology, pertaining to the study, teaching, and protection of correct theology and doctrine by the worship

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<sup>93</sup> Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor* 32.

<sup>94</sup> Brown, *Five Principles to Empower the Worship Leader*, 23.

<sup>95</sup> *Ibid.*, 6.

pastor, must occur. Bryson states, "In order to challenge people and develop them at the soul level, pastors need some theological training. Theological training is not only necessary for equipping leaders; it's necessary for social credibility."<sup>96</sup> It is evident that many worship pastors and worship songwriters have very little understanding of theology or doctrine. Boswell writes concerning the exclusivity of theology and worship. He suggests that there is, "A need for theologically driven worship leaders exists, in large part, because many believe that worship leadership and theological aptitude are mutually exclusive."<sup>97</sup> Boswell considers the importance of theology and doxology. In particular, the doxology of the church is, either positively or negatively, impacted by a clear perspective of theology and doctrine understanding and correctness in the leadership of the worship pastor. Block considers the nature of worship and Scripture, theology, and doctrine influence by defining, "true worship as essentially a vertical exercise, the human response to the divine Creator and Redeemer."<sup>98</sup> This exercise in worship is to be fulfilled by presenting, "authentic worship for the glory of God rather than the pleasure of human beings, which means that forms of worship should conform to the will of God rather than to the whims of fallen humanity."<sup>99</sup> To acquire this, "knowledge of the nature and forms of

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<sup>96</sup> John Bryson et al., "What Preparation Do Ministers Need Today: The Prerequisites of Pastoral Leadership," *Leadership Journal*, Fall 2013, 78, General Reference Center GOLD (accessed July 16, 2018).  
[http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A348312601/GRGM?u=vic\\_liberty&sid=GRGM&xid=87abfa47](http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A348312601/GRGM?u=vic_liberty&sid=GRGM&xid=87abfa47).

<sup>97</sup> Boswell, *Doxology and Theology*, 1.

<sup>98</sup> Block, *For the Glory of God: Recovering a Biblical Theology of Worship*, 376.

<sup>99</sup> *Ibid.*, 377.

worship that glorify God,”<sup>100</sup> Scripture must serve as the primary source of worship attributes and activity.

The worship pastor must be evangelistic in approach, planning, and practice. David Wheeler and Vernon Whaley call this Great Commission worship which takes the whole gospel and places it where required to meet the need of reaching people through evangelism and continuing the educational process of growth through discipleship. Great Commission influenced worshipers to express their love for Jesus, seek to obey His commands, and are committed to telling others about Jesus. These are equally committed to worship and evangelism.<sup>101</sup> Steve Addison agrees with Wheeler and Whaley’s philosophy and adds, “Our purpose is not just to educate, but also to teach disciples to obey.”<sup>102</sup> When the church gathers together music and preaching must be based entirely on truth. The combination of theologically and doctrinally is the means to creating Christian character that fulfills the Great Commission.<sup>103</sup> PLD requires the pastor to always consider the gospel in weekly doxology. Functionally, the development of disciples that will further the gospel and in turn reach and teach other disciples, should be the purpose of worship.

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<sup>100</sup> Ibid., 376-379.

<sup>101</sup> David Wheeler and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism*, Original ed. (Nashville: B&H Academic, 2011), 592-594.

<sup>102</sup> Steve Addison, *What Jesus Started: Joining the Movement, Changing the World* (Downers Grove, IL.: IVP Books, 2012), 47, eBook Collection (EBSCOhost), EBSCOhost.

<sup>103</sup> Martin E. Marty, "Truth in Worship," *Context* (July 15, 1998): 5, 2017, <http://ezproxy.liberty.edu:2048/login?url=http://search.proquest.com/docview/213858095?accountid=12085>.

Worship leaders must be students of theology. Dr. Stuart Sheehan's specifies the purposeful pursuit worship knowledge, biblically, theologically, and doctrinally, as, "a life-long task of each believer is to learn what the Scripture says about worship (represented by center circle), seek to understand it's meaning (theology), and how best to apply that to our own time and practice (methodology)."<sup>104</sup> God has always revealed Himself to man. In the Old Testament, God chose whom He would speak with and develop relationships with those people based on His statutes and covenant. The Patriarchs were chosen to fellowship with God, as well as, the priests, prophets kings, and specific people of His choosing. The Old Covenant was based on a sacrificial system that brought temporary coverage for the sins of Israel. This process was made possible by the sacrifice of an innocent animal. In the New Testament, the sacrificial system was eliminated by the perfect sacrifice of Jesus on the cross. His death, burial, and resurrection made way for all men to have direct access to God the Father. In the context of the Old and New Testaments, man can understand the entirety of God's plan for man in fulfillment of His plan for worship. As worship pastors, we must follow the Biblical teachings on theology to direct God's followers in authentic worship accurately. Franklin Segler states, "Worship without theology is sentimental and weak; theology without worship is cold and dead. Worship and theology together combine to motivate a strong Christian faith and to empower a fruitful Christian life. Worship should be regulated and determined by doctrine."<sup>105</sup>

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<sup>104</sup> Stuart Sheehan, *Worship (From The Ground Up): Biblical and Historical Lessons*. (Spring, Texas: World Hope Press, 2013), 517-18, Kindle Edition.

<sup>105</sup> Franklin M. Segler and Randall Bradley, *Christian Worship: Its Theology and Practice*, 3rd ed. (Nashville, Tennessee: Broadman & Holman Publishers, 2006), 10, ProQuest ebrary. Web.

The daily expectations in the life and ministry of a worship pastor require, “the develop a keen sensitivity to what is going on in the lives of his or her flock Monday through Saturday. A worship pastor’s role is more than oversight of the music and content of the Sunday morning service. Worship pastors must also take into account the daily worship of the people of God. We have a vested interest, therefore, in making disciples both through the service and beyond the service.”<sup>106</sup> Jesus practiced disciple-making in His ministry. Frank Segler and Randall Bradley state, “Looking at Jesus as the first disciple (who imitated His Father), and the master disciple-maker (whose disciples would “turn the world upside down”), I’d define discipleship as giving your life away so that others can do what you do, even better than you. Isn’t that what we see in Jesus? He tells His disciples they’d do greater things than He, Himself, would do. The greatest man to ever live planned to be surpassed by His disciples.”<sup>107</sup> This example of selfless promotion of the generation to come is effective discipleship. Disciple-making can occur one-on-one and in corporate settings such as rehearsal times. The worship pastor, as a disciple maker, can invest in the future of the church and worship in the church.

### **Ministerial Emphasis**

In his thesis, *More Than Music: Strengthening Music Ministry through Small Group Fellowship Rooted in Love*, Patrick Raymond suggests that the visible example of a successful or stagnate ministry is the overall health of the local congregation at large. In Raymond’s case, his church weathered troubling times in the past, and he considers the implications of the local community and the infiltration of outside influences into the local congregation. The same turf and territory battles that happen outside the church also occur within. As a result, the

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<sup>106</sup> Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams*, 58.

<sup>107</sup> Boswell, *Doxology and Theology*, 155.



congregation lacks the theological vision and infrastructure necessary to function as a robust ecclesial community. This is also evident in the leadership of this particular local congregation. What is necessary to build community within a local congregation? Raymond encourages the development of ministry areas that seek to be inclusive and promote a sense of genuine love for one another. He alludes that the choir is a barometer of the spiritual health of the church or organization. The worship pastor must realize the importance of the actual work of ministry. Too often, priorities are misplaced, and the ministry suffers. As Patrick says, "effectiveness in ministry is largely dependent upon perspective, what one views as his or her primary purpose."<sup>108</sup>

In the modern church, pastors, music pastors, and ministry responsibilities area are filled by people from various walks of life. In previous decades, college and seminary training occurred in the lives of those accepting the call to ministry. In this new century, those patterns of the past have significantly altered. A virtual classroom has replaced the on-campus seminary experience of old. Many pastors today come from various backgrounds into ministry at a much later age. Kara Bettis states that, "while completing an undergraduate degree and two to four years of seminary is by far the most common path to the pastorate, many current pastors say that finances, marriage, or unexpected life circumstances have resulted in paths other than the traditional one."<sup>109</sup> According to Bettis, there are four current paths that perspective pastors

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<sup>108</sup> Raymond L. Patrick, "More Than Music: Strengthening Music Ministry through Small Group Fellowship Rooted in Love" (DMin diss., Garrett Evangelical Theological Seminary, 2016), 5, in ProQuest Dissertations Publishing.

<sup>109</sup> Kara Bettis, "Paths to the Pastorate: Today Some New Trails Are Leading to Church Leadership," *Leadership Journal*, July 2015, 45, [http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A434412119/ITOF?u=vic\\_liberty&sid=ITOF&xid=7d7ff586](http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A434412119/ITOF?u=vic_liberty&sid=ITOF&xid=7d7ff586).

typically take to enter the ministry in the modern church. The four avenues mentioned include secular vocations, internships, mentoring, and finally alternative education.<sup>110</sup>

Worship pastors should seek to leave a pastoral legacy of caring for the future church and leader by, “desiring to share his experiences from his life of ministry with others through mentoring and internships.”<sup>111</sup> While internship and mentoring differ in some ways, there is a commonality of purpose. Internships provide an opportunity for future leaders to “earn a position at a church and gain practical experience. Rather than deploying into active ministry, one spends six months understanding the structure and mission of the church.”<sup>112</sup> Mentoring, on the other hand, “is an opportunity for a future church leader to learn under a current pastor or theologian.”<sup>113</sup>

These various avenues of ministry give perspective to the work of the pastor. While these differ in contextual aspects, the functioning of church work is realized by the student. In each case, these paths require and revolve around active involvement in a local church. Kara Bettis tackles an obvious issue in the modern church by stating, “If [future pastors] are serious about pastoral ministry, then it should first be reflected in their active membership with a local church.”<sup>114</sup> The role of worship pastor has, in many cases, been delegated to those hired for a weekend ‘gig’ lacking a clear direction from God for pastoral leadership in the worship leading

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<sup>110</sup> Ibid., 45-50.

<sup>111</sup> Brown, *Relationships Matter: the Impact of Relationships Upon Emerging Adult Retention*, 59.

<sup>112</sup> Ibid., 47.

<sup>113</sup> Ibid., 47-48.

<sup>114</sup> Ibid., 50.

position. Church membership adds perspective and value to the role of worship. In the modern church society, many avenues have become available for entry into ministry. With these various entry-points come various backgrounds that affect the prospective pastor's understanding of ministry and the role requirements for effectiveness in fulfillment of pastoral leadership aspects of the role. While some schools and seminaries are adequately preparing students for certain aspects of ministry, many are not equipping their students for day-to-day pastoral functions. Not every worship leader will attend a Christian institution. Some worship leaders enter directly into service in a church, without gaining any perspective of the requirements to lead God's people effectively. For this reason, mentoring and internships can help in the needed development of church ministers. Randy Reese and Robert Loane blueprint for successful spiritual mentoring states:

Essentially, spiritual mentoring is a relationship between two or more people and the Holy Spirit, where the people can discover, through the already present action of God, three things: intimacy with God (who is God?), identity as a beloved child of God (who am I?), And a unique voice for kingdom responsibility (what am I to do with my life?). The three guiding questions serve as both launching points and signposts for the relationship. We never grow out of these questions; rather we grow into them.<sup>115</sup>

Effective ministry tools must be taught and utilized to help the 'new pastor' avoid mistakes leading to 'hard-knocks learning.' Difficulties and stress in ministry will occur in church ministry. This is simply the nature of working with the flock. Biblically, the process of mentoring reaches beyond the office and into the home. In the Old Testament, King David employed many musicians. However, four were chosen for leadership. One of the four, Asaph,

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<sup>115</sup> Randy D. Reese and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey* (Westmont, Illinois: InterVarsity Press, 2012), 20, ProQuest ebrary. Web. 189-190.

was more than a worship leader, he also disciplined others. As Randy Reese and Robert Loane explain, “Asaph’s descendants were the musicians in charge of worship during the time Jehoshaphat went into battle with the choir leading the army (2 Chronicles 20). One of Asaph’s grandsons brought the king a message from the Lord. It was the descendants of Asaph who led Nehemiah and the children of Israel out of exile back to the city of Jerusalem.”<sup>116</sup> The pastor must realize that their most significant legacy is found in the family God has them to lead. A generational impact can be obtained if the pastor seeks to lead their family to follow God and carry on the purpose of the Gospel. The biblical mandate for mentoring is evident in the entirety of Scripture. Hall, Lewis and Maltby state, “Mentoring has a long history in the Christian tradition, often under the rubric of discipleship or spiritual direction. When Christians mentor Christians, the concern for the spiritual well-being of the mentee is often important, along with the more traditional concern with career and psychosocial functions.”<sup>117</sup> This process requires replication in ministry and life.

In pastoral/spiritual mentoring it is essential to building a sure foundation that can withstand the difficulties associated with ministering to God's people. According to recent statistics, fifteen hundred pastors leave the ministry permanently every month in the United States. Eighty percent of pastors and eighty-five percent of their spouses feel discouraged in their roles. Seventy percent of pastors do not have a close friend, confidant, or mentor. Over fifty percent of the pastor’s spouses feel that their spouse entering the ministry was the most

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<sup>116</sup> Elmer L. Towns and Vernon M. Whaley, *Worship through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville: B & H Academic, ©2012), 591, Kindle Edition.

<sup>117</sup> Elizabeth M. Hall and Lauren E. Malby, "Mentoring: The View from Both Sides," *Journal of Psychology and Christianity* 32, no. 1 (2013): 70+, Academic OneFile. Web.<http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?>

destructive thing that ever happened to their family. One out of every ten ministers will actually retire as a minister. Ninety-seven percent of pastors have been betrayed, falsely accused or hurt by other trusted friends. Ninety-five percent of all pastor's families feel the pressure of ministry and church-life. Seventy percent of pastors have no close friends. Ninety percent of all pastors report working fifty-five to seventy-five hours a week. Seven thousand churches close each year.<sup>118</sup> Mentoring allows for a dialogue, checks-and-balances, and a listening ear to help in the day-to-day aspects of ministry and the hurt that can be inflicted on the pastor and their family.

The pastor's most important area of mentoring is the family. Leaving a legacy of following God is the greatest gift a pastor can give his family. Charles says, "do not mistake what makes for a godly, celebrated legacy. You can grow the congregation. You can build buildings. You can write books. You can speak on the circuit. You can gain denominational prominence. But those things do not make a godly legacy. A pastor can serve his entire ministry in obscurity. But if in the end, you were faithful to your calling, and your wife and children respect you, you win."<sup>119</sup> Family demands a pastor's priority. George Barna specifies, "Your family is a gift to cherish, not another task to accomplish. Make loving your wife and children your delight, not a duty."<sup>120</sup>

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<sup>118</sup> George Barna, "The Secret Pain of Pastors," *Pastoral Care Inc.*, 2015, <http://www.pastoralcareinc.com/statistics/>.

<sup>119</sup> *Ibid.*, 40-41.

<sup>120</sup> *Ibid.*, 43.

## Interpersonal Skill

Involvement in the lives of people can become very messy. In a survey administered by Brown, communication and the need for effectiveness in interpersonal skills explains, “In the area of personal ministry, relationships and communication received the most comments. One felt his pastor had a below average interest in additional training for the leader and his staff. He desired to experience better communication with his pastor. Another, when dealing with people, wanted to know how to respond tactfully to ‘we've always done it this way.’ In addition, one of those surveyed suggested, ‘delete the first memo/email you write, cool down, and rewrite.’”<sup>121</sup>

The unity of the body of Christ is dependent upon the unity of the staff. The relational aspect of pastoral ministry is necessary for the development of staff relationships, as well as relationships within the congregation. Working with people as a spiritual leader can be extremely arduous. Worship leaders must be willing to get into the strenuous daily lives of their team. Steve Pruitt considers the process of leadership to be one of leading, not pushing. He describes the difference by stating, “one way to discern a leader from a pusher is whether or not the person is willing to get his hands dirty. By this, I mean that the leader is willing to get involved in the personal lives of those he leads. A good shepherd cares about the total person. When a worship leader/shepherd shows genuine concern about the welfare of others and is willing to get involved however possible, it builds trust. It is impossible to lead without trust.”<sup>122</sup>

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<sup>121</sup> Brown, *Relationships Matter: the Impact of Relationships Upon Emerging Adult Retention*, 68.

<sup>122</sup> Steve Pruitt, "The Worship Leader: Mentor and Shepherd," *justworship.com* (blog), <http://www.justworship.com/article.php?id=99#sthash.q4vTGPZH.dpuf>. 2016.

Jesus was willing to get His hands dirty. He came to man, disciplined, healed, loved, corrected, mentored, sacrificed His life, then rose again for the sake of humanity. The call of the Gospel requires reaching beyond the work of ministry and investing in the lives of those working under one's care in a mentoring relationship. Steve Pruitt expresses the necessity of a pastor's heart by stating, "A worship leader may be a great singer or musician, but if he is not willing to lay down his life for the sheep, he doesn't need to be placed in such a vital ministry. The ministry of worship leading is a very visible ministry, as visible as that of a pastor. It is imperative to fill that ministry with someone who has the heart of a pastor; a heart for people."<sup>123</sup>

The development of such a worship leader requires time, dedication, commitment, care, discipline, discernment, character, encouragement, hope, love, and patience, to name a few prerequisites. Eric Geiger, Michael Kelley, and Philip Nation write of the process of transformation that can occur when truth (God's Word), posture (life circumstances), and equipped leaders intersect.<sup>124</sup> The remuneration for such leadership is eternal in God's kingdom. Spiritual leadership begins with a willingness to take the truths of Scripture and combine it with the practical application of ministry strategies. This combination, over time, will develop into the desired solid example of leadership.

Pastoral leadership requires boldness. Many biblical examples of bold leadership are evident in the Old and New Testaments. Abraham, Moses, Joshua, David, Nehemiah, Isaiah, the disciples, Jesus, and Paul are all examples of, "true leadership that stands out front and leads the group forward, even if the followers are reluctant, the journey is difficult, and the destination is

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<sup>123</sup> Ibid.

<sup>124</sup> Eric Geiger, Michael Kelley, and Philip Nation, *Transformational Discipleship* (Nashville, Tennessee: Broadman & Holman Publishers, 2012), 199-200.

far away.”<sup>125</sup> There is a difference between a spiritual and a foolish leader. Charles explains, “While Spiritual leaders have the courage to stand out front, foolish leaders confuse standing out front with getting in the middle of everything.”<sup>126</sup> Obviously, in leadership, there will be challenges and conflicts. Out-front leadership “avoids engaging in conflict that is not worth the trouble.”<sup>127</sup> Spiritual leaders do not avoid conflict. If conflict is necessary, time is not wasted on situations that do not relate or find relevance to the overall purpose of the church.

Conflict in the church is going to occur. In the book of 1 Peter, Scripture states, “Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing (1 Peter 3:9).” Ken Sande states the importance of how one reacts to difficult situations of conflict and suggests that those involved consider the following questions, “What have my primary goals been as I have responded to this dispute? What attitudes and desires have I had that made the conflict worse? Was the original cause of this conflict a difference in opinion, a misunderstanding, or someone’s sinful attitude or desire? How could I respond to this conflict in a way that shows Jesus’ transforming power in my life? How might God be working for my good through this dispute?”<sup>128</sup>

How one responds to situations of personal, ministerial, and corporate attack will determine the effectiveness of the enemy in his destructive attempt to sideline a pastor, ministry,

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<sup>125</sup> Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor* 93.

<sup>126</sup> Ibid.

<sup>127</sup> Ibid.

<sup>128</sup> Ken Sande and Kevin Johnson, *Resolving Everyday Conflict* (New York: Baker Publishing Group, 2011), Amazon Kindle edition, location 1382-86.



or church. In conflict, it is evident that difficulties will arise, and people will be affected. Shelley Marshall's perspective on leadership and congregational influence, when dealing with conflict, encourages the pastor to, "build an atmosphere of cooperation by modeling a positive tone personally."<sup>129</sup> The cooperative atmosphere, according to Marshall Shelley, is created by, "praising publicly the congregation's strengths, by enjoying and taking pride in the diversity among church members, by thanking critics, at least initially, for their candor and concern, by assuming anything uncomplimentary you say about anyone will be repeated, because it probably will be, and by trusting very few people."<sup>130</sup>

It is also possible to see positive reactions to potentially harmful situations. Scripture states that God can take what the enemy desired for evil and turn it around for His glory. The destructive nature of conflict is well-documented, however positive outcomes are not necessarily considered or expounded upon in research or particular writing projects. Research presented in *Christianity Today* revealed that possible positive results could occur under challenging situations. These positive outcomes of conflict that are possible from a pastoral perspective includes: the pastor is wiser: seventy-two percent; purifying: forty-four percent; better-defined vision: forty-two percent; better communication with the congregation: thirty-five percent; stronger relationships: thirty percent; reconciliation: sixteen percent; and growth in attendance: fifteen percent.<sup>131</sup>

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<sup>129</sup> Marshall Shelley, *Ministering to Problem People in Your Church: What to Do with Well-Intentioned Dragons* (New York: Barker Publishing Group, 2013), Kindle edition, location 129.

<sup>130</sup> Ibid.

<sup>131</sup> Cindy Crosby, "Redeeming Conflict," *Christianity Today*, May 1, 2004, Vol. 48, 5, [www.christianitytoday.com/ct/2004/may/](http://www.christianitytoday.com/ct/2004/may/).

Paul David Tripp suggests that pastors not be afraid to admit that they are, in fact, human and make mistakes. According to Tripp:

It is okay to admit that we are not perfect in wisdom, that sometimes we are a fool? It is okay to acknowledge that we are not complete in character, that there are moments when we lack the integrity that is needed? It is okay to admit that we fall short when it comes to strength; ministry will expose our weak places? If ministry has the power to do anything in us, it has the power to destroy our naive trust in ourselves and to convince us that is no solid rock of hope to be found but the rock Christ Jesus.<sup>132</sup>

God desires to see conflict managed properly and to deliver resolve in these situations. This resolve will bring about life change, spiritual examples of redemption in relationships, and unity in the congregation. The vast majority of conflict can be avoided with proper communication. Any perception contrary to actions of fortitude, Biblical mandate, and practices placed in Scripture for conflict resolution is to be considered detrimental to the spiritual outcome desired by God in recompense of situations of divergence.

### **Team Management**

God, in His wisdom, allows for the development of teams in ministry. These teams may be volunteers or employed by the church. Priority in leading these teams must be given to a biblical team model. Teams are evident in Scripture, yet aspects of team leadership development are not necessarily mentioned. The portrayal of a team can be found in the Old and New Testaments. While examples are given in Scripture, “explicitly little is spoken concerning teams themselves.”<sup>133</sup> Scripture strongly records, encourages, and supports the importance of ministry teams. Eguizabal Orbelina and Kevin Lawson denote, “Ministry teams reflect an ancient pattern

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<sup>132</sup> Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Crossway, 2012), Amazon Kindle edition, 128.

<sup>133</sup> Eguizabal Orbelina and Kevin E. Lawson, “Leading Ministry Teams, Part I: Theological Reflection On Ministry Teams,” *Christian Education Journal* 6, no. 2 (Fall 2009): 250, <http://www.uk.sagepub.com.ezproxy.li>.

portrayed in both testaments and is an important approach for the specific ministries to which God called some people.”<sup>134</sup> In the Old Testament, the Israelite leaders and Moses, "functioned as a corporate body of community leaders. They had a clear goal of leading the different areas in the daily lives of the Israelites. Their different functions among their people required them to have political, religious, and judicial skills. They worked together with a leader to help him to carry out his responsibilities, but they also took leadership roles on many occasions."<sup>135</sup> In worship settings, the various requirements for fulfillment of weekly service and day-to-day ministry requires different skill sets all directed to one ultimate purpose. The development of a team and responsibilities to fulfill in ministry is exemplified in scripture when, Orbelina and Lawson suggest, "Moses looked for the assistance of a number of people who also qualified to take the role of leaders. He had a humble attitude before God and men, recognizing that other people could carry out the mission with him. He trusted their capacity and skills and built confidence in them by letting them make decisions and solve problems."<sup>136</sup> This example gives a clear perspective of the importance of humble leadership and trust in the skills of those on a team.

In the New Testament, the example of Jesus and Paul gives additional insight to the purposeful pursuit of teamwork. Obviously, in Scripture, Jesus is, “the supreme example of team-based leadership.”<sup>137</sup> His leadership in team choosing, mentoring, discipling, and training

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<sup>134</sup> Ibid.

<sup>135</sup> Ibid., 253.

<sup>136</sup> Ibid., 254.

<sup>137</sup> Ibid., 255.

of His twelve followers is evidence of His spiritual wisdom in leadership. The earthy ministry of Jesus, “defined His ministry and the pattern of pastoral ministry by surrounding Himself with His disciples, with whom He shared during His public ministry and whom He taught how to minister to others.”<sup>138</sup> Effective teams share more than just work together. It is essential to involve the team in life moments and share time with them beyond the office. Paul, in a manner likened to Christ, “built his team, trained its members, and fostered their growth by supporting them in their vocation.”<sup>139</sup> Both Jesus and Paul show the importance of mentoring and the development of team members. While job responsibilities may differ, the quest for unity must be sought, “from a biblical and theological perspective.”<sup>140</sup> Defining the role of a ministry team requires the understanding of concepts pertaining to the importance of the image of the body, unity, and love in team dynamics.<sup>141</sup> Thus, it can be seen that it, “connotes an ongoing relationship between the leader and team members as a body united in love.”<sup>142</sup> While unity of the body in life is necessary, John MacArthur states, “the most important characteristic of the Body is unity, but diversity is essential to that unity. The church is one body, but the body is not one member, but many.”<sup>143</sup>

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<sup>138</sup> Ibid., 255.

<sup>139</sup> Ibid., 257.

<sup>140</sup> Ibid., 258.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

<sup>143</sup> John MacArthur, *The MacArthur New Testament Commentary: I Corinthians* (Chicago, IL: Moody Press, 1984), 314.

The development of an effective ministry team is imperative to success in worship ministry. David Toledo states that team development is second to the corporate worship experience in importance. Toledo states:

Outside of weekly corporate worship leadership responsibilities, I believe the most important task of the worship pastor is the development of his or her ministry team. Regardless of the size of the church, the mission of the worship and creative arts ministry is too large for one person alone. The ongoing recruitment, training, empowerment, and evaluation of paid and volunteer team members are critical for the long-term success of the worship pastor. We must take the task of developing leadership experience and skill seriously.<sup>144</sup>

The work of a team can accomplish more, in less time, while developing leaders for future generations. It is observed in Scripture that, “Teamwork is a cooperative work.”<sup>145</sup> Yet, the most important aspect of teamwork is the nature in which that work is performed. Matthew 20:24-28 gives clarity to the perspective of Jesus for effectiveness in ministry stipulating, “Greatness among Jesus' disciples is based on service. Anyone who wants to be great must become *diakonos* (servant; v.26) of all”<sup>146</sup> In the perspective of Jesus, to lead is to serve. Scripture gives clarity to the purpose of leadership and teamwork. Ultimately, “scriptures depict teamwork through the practice of loving each other and living in the unity of the Spirit to the building up of the body of Christ. According to biblical teaching, which surpasses earthly desires of power and authority, selfishness and divisions have no place in order to have effective ministry teams.”<sup>147</sup>

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<sup>144</sup> David Toledo, “Relational Dynamics Within the Worship Ministry,” *Journal of the Baptist Church Music Conference*. (blog), September 27, 2013, <https://davidmtoledo.com/article-relational-dynamics-within-the-worship-ministry-dfb5c356e30>.

<sup>145</sup> Orbelina and Lawson, *Leading Ministry Teams, Part I: Theological Reflection On Ministry Teams*, 258.

<sup>146</sup> *Ibid.*, 261.

<sup>147</sup> *Ibid.*, 262.

In knowing the biblical and theological implications of teamwork, assessing how these principles can be utilized must be considered. According to Ken Blanchard, “All good leadership starts with a visionary role. This involves not only goal setting, but also establishing a compelling vision that tells you who you are (your purpose), where you’re going (your picture of the future), and what will guide your journey (your values). In other words, leadership starts with a sense of direction.”<sup>148</sup> Leading a team starts with direction and ends with servanthood. Concerning vision; Ken Blanchard states, “If people don’t have a compelling vision to serve, the only thing they have to serve is their own self-interest.”<sup>149</sup> Beyond direction of the capable team, according to Lawson and Orbelina, eight attributes will determine the effectiveness of a ministry team; these include: “a clear and elevating goal, a results driven structure, competent members, unified commitment, a collaborative climate, standards of excellence, external support and recognition, and principled leadership”<sup>150</sup> While teams may struggle, at times, these principles, a biblical model, and a theological mandate will allow for successful servanthood and purposeful leadership. Ryan T. Hartwig and Warren Bird designate, “Teams that thrive believe that collaborative leadership is practically and biblically the right way to lead and are committed to

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<sup>148</sup> Ken Blanchard and Renee Broadwell, eds., *Servant Leadership in Action How You Can Achieve Great Relationships and Servant Leadership in Action: How You Can Achieve Great Relationships and Results Kind* (Oakland, California: Berrett-Koehler Publishers, 2018), 281, Amazon Kindle.

<sup>149</sup> *Ibid.*, 281-282.

<sup>150</sup> Kevin E. Lawson and Orbelina Eguizabal, “Leading Ministry Teams, Part II: Research On Effective Teams with Implications for Ministry Team Leadership,” *Christian Education Journal* 6, no. 2 (Fall 2009): 265-81, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/205466440?accountid=12085>.

making collaboration work at the executive leadership level, and discipline themselves to practice the fundamentals, day in and day out, that make a great team.”<sup>151</sup>

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<sup>151</sup> Ryan T. Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership* (Downers Grove, Illinois: IVP Books, 2015), 1.

## Pastoral Platform Worship Leadership

The obvious importance of pastoral platform worship leadership (PPWL) is the visual completion of the day-to-day aspects of preparation and planning that occur for a given worship experience. One common theme found in great worship experience is the relational nature of the service and leadership. David Toledo says, “Lead worship ministers on both sides of this spectrum face the same challenge: how to shepherd, guide, and develop this team to accomplish the task of worship and musical leadership.”<sup>152</sup> While equipping for musical proficiency occurs, to a large extent, through colleges, seminaries, private lessons, and in the practice room, some aspects of platform leadership are needed to lead a worship ministry relationally. David Toledo writes:

Our colleges, universities, and seminaries do an excellent job in providing a broad musical foundation for success in local church ministry but often struggle to effectively train students in the interpersonal skills needed for long-term ministry. Musicians spend countless hours in the practice room and in ensembles honing the skills necessary to perform the musical responsibilities of their calling, but often have little preparation for the complex relational dynamics that they will face within the local church. Most worship pastors learn the necessary interpersonal skills with varying levels of success in their first ministry position. Few church musicians fail because of a lack of musical ability, but sadly the landscape is marred with the countless failures of worship leaders who were unable to navigate the often-tumultuous waters of relationships within the local church.<sup>153</sup>

Toledo, former worship pastor of First Baptist Church in Keller, Texas and a seminary professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas realizes that interpersonal skills directly correlate to the effectiveness of the worship of a local church. Toledo suggests that (PPWL) is spiritual, involves genuine care, establishes the vision, communicates clearly, and learns from others.<sup>154</sup> While musical skills are outwardly crucial in worship, the relational

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<sup>152</sup> Toledo, *Relational Dynamics Within the Worship Ministry*.

<sup>153</sup> *Ibid.*



components need to be strengthened for tenured ministry. Toledo refers to the need for spiritual and ministry growth stating, “Worship leaders can improve the productivity and development of their ministry team members by emphasizing individual spiritual growth, demonstrating genuine concern for the ministry team, establishing the vision for ministry, improving lines of communication, and learning from the other team members.”<sup>155</sup>

In his dissertation concerning the vocal expectations of millennials in worship ministry, Tyler Brinson, worship pastor of First Baptist Church in Dallas, Texas suggests five expectations of the (PPWL): God-focused mindset: “Millennial participants expected the primary purpose of vocal music ministry to be God-centered, not self-centered.”<sup>156</sup> Freedom in worship: “Millennial participants heartily expected to be taken to a place of freedom in their personal worship of God during corporate worship. Respondents desired for this to be a place where the Holy Spirit was free to move as well as where the presence of God was truly felt.”<sup>157</sup> Connection with God and the worship community: “Millennial participants expected to connect, relate, and engage during a corporate worship service. Respondents placed primary importance on connecting with God in worship but also desired such a connection to occur in community with other fellow believers—particularly of the same generation. Further, participating Millennials expected the content of

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<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> Tyler R. Brinson, “Discovering Vocal Music Ministry Expectations Among Millennials Within the Corporate Worship of Tennessee Southern Baptist Churches” (DMA diss., New Orleans Baptist Theological Seminary, 2017),137, in Order No. 10987117, In PROQUESTMS ProQuest Dissertations.

<sup>157</sup> Ibid., 137-138.

worship services to be both relevant and applicable to their lives.”<sup>158</sup> Extended time in worship through music: “The stated expectations of Millennial participants that corporate worship services engage and connect them with God as well as allow freedom for the movement of the Holy Spirit in their personal worship, provides greater understanding to the next identified corporate worship expectation: an extended time to worship during the vocal music ministry's portion of the worship service.”<sup>159</sup> Active participation in worship: “Millennial participants expected to actively participate within a worship service rather than sitting idly. Respondents desired to be involved during the corporate worship gathering and be able to join in the singing.”<sup>160</sup>

Theologically sound and substantive music are of great importance. Brinson explains, “Millennial participants expected vocal music ministry worship leaders to present songs in corporate worship with lyrics that were theologically sound and carried messages that contained depth and substance. The present study found this expectation to be considered most necessary among interview participants for creating a good worship experience.”<sup>161</sup>

In response to these vocal expectations, Brinson says the worship pastor must be God-focused, expressive and engaging, authentic, the music must be theologically and substantive sound, and worship must be participation based over performance driven. God-focused pertains to, “every aspect of the (PPWL) in corporate worship is directed toward pointing congregants closer to God.”<sup>162</sup> Concerning expressive and engaging: vocal music ministry worship leaders are

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<sup>158</sup> Ibid., 138.

<sup>159</sup> Ibid., 139.

<sup>160</sup> Ibid., 139-140.

<sup>161</sup> Ibid., 144.

<sup>162</sup> Ibid., 142.

“expected to be expressive in their personal worship to God when leading during corporate worship.”<sup>163</sup> In respect to authenticity, “participants overwhelmingly desire authenticity over a high level of musicianship (87.8%) concerning the leadership of the vocal music ministry in corporate worship. Authenticity was found not to be dependent upon the preferred musical style or vocal music ministry group of respondents; rather, the essence of authenticity began with the personal character (the “heart”) of the worship leader( s) on the platform.”<sup>164</sup> Finally, participation over performance was profoundly important to millennials. Brinson explains, “Participants expected avoidance of a style of corporate worship that was driven by performance and entertainment. In fact, the present study found that the avoidance of performance-driven worship was a top component concerning the ability to convey its spiritual purpose. Rather, respondents expected a genuine and engaging worship leadership style that encouraged congregational participation.”<sup>165</sup>

The importance of (PPWL) is a visual understanding of the enormous responsibility of the worship pastor. Kurtis Parks says, “Singing is something we do with our mouths, but worship is something we do with our hearts.”<sup>166</sup> The greatest legacy that a pastoral worship leader can leave is an authentic spirit that points others to the worship of Christ. “We need worship leaders less concerned with making a name and more concerned about leaving a legacy.”<sup>167</sup> (PPWL)

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<sup>163</sup> Ibid.

<sup>164</sup> Ibid., 143.

<sup>165</sup> Ibid., 144.

<sup>166</sup> Kurtis Parks, *Sound Check: How Worship Teams Can Pursue Authenticity, Excellence, and Purpose* (Colorado Springs, CO: David C Cook, 2016), 15.

<sup>167</sup> Ibid., 37.

begins and ends with connectivity to the God we worship. Stephen Miller writes, “There is something different about people who stand often in His presence, marveling at His holiness and majesty. They walk about with the aroma of heaven on them. They have a curious confidence, a humbling humility, and a peculiar power.”<sup>168</sup> One’s legacy will continue after (PPWL) is fulfilled if they seek the Holy Spirit in discipleship, communicate with the Father in prayer, sing to the Savior in solitude, and seek to point others to Him.

### **Emerging in Leadership**

Long-term, successful worship pastors understand the importance of leadership and leadership development. It seems a daily occurrence that worship pastors find themselves unemployed and seeking a new direction for future ministry call fulfillment. Concerning leadership, Brown says, “Basic leadership principles applied to the role of the worship leader would empower him to serve well regardless of age, education level, job status, or church size.”<sup>169</sup> The type of leadership that is needed varies by location and specific needs of the church body. However, a general principle of leadership that is “patient, kind, trusting, unselfish, truthful, forgiving, and dedicated,”<sup>170</sup> will be universal in effectiveness. Leadership principles and writings concerning the development of these said principles are in excess. Yet, biblical leadership principles need to be considered. Parks, quoting Proverbs states, "To be an authentic leader, you need to have a vision that directs the course of your leadership. Proverbs 29:18 says,

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<sup>168</sup> Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago: Moody Publishers, 2013), 35-36.

<sup>169</sup> Brown, *Relationships Matter: the Impact of Relationships Upon Emerging Adult Retention*, 72.

<sup>170</sup> Charles, *On Pastoring: a Short Guide to Living, Leading, and Ministering as a Pastor* 19.

“Where there is no vision, the people perish (KJV). Where there is vision, the people find life!”<sup>171</sup> PLD seeks visions from God. Leadership is God-centered, not self-edifying.

Patrick Charles, writing concerning leadership principles from Joel Manby and Tommy Newberry states, “Joel Manby, bases his list of leadership attributes on 1 Corinthians 13: 4-7. He writes that a leader is patient, kind, trusting, unselfish, truthful, forgiving, and dedicated. In the same vein of Scripture-based approach, Tommy Newberry in *The 4:8 Principle: The Secret to a Joy-Filled Life*, pulls his attributes from Philippians 4:8.”<sup>172</sup> Effective leaders, lead in humility, love, seek what is honorable, and seek to lead like Jesus. While true leadership is humble, it is also courageous. Wisdom is gained and skills developed in PLD that enable effectiveness in a holistic approach to leadership in and for worship ministry.

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<sup>171</sup> Parks, *Sound Check: How Worship Teams Can Pursue Authenticity, Excellence, and Purpose*, 58.

<sup>172</sup> Ibid.

## **Chapter Three: Methods**

### **Introduction**

In chapter two, this research considered the various job requirements that have been assigned over the years to worship pastors. Obviously, from this vocation's humble beginnings, a lot has changed. In the earliest church music education, a focused area of training occurred. In many cases, some of those educational situations still happen in today's Christian universities and seminaries. Beyond the educational elements, the transition in role from music director to worship/music pastor has experienced many changes in job specifics. This is not stating that music directors did not fulfill pastoral positions in the church. In many cases, pastoral ministry and influence do occur; however, it does require an understanding that many music directors were bi-vocational. In many settings, these bi-vocational music directors worked regular nine-to-five jobs during the week and fulfilled ministry positions on Wednesday nights and Sunday mornings. Also, the vast majority of those who were not bi-vocational fulfilled various additional roles in local church ministry. This research assesses that from those other ministry roles that pastoral elements were administered. With the ever-changing worship climate in the world and, in particular, the American culture, an assessment of where vocational church music began and how the role of worship pastor has morphed is presented.

### **Design**

Using the historical research method, this research considers various changes that have occurred in the field of vocational music leadership. In addition, this study examines the influence of education on the development of worship leaders and needs for revision of the educational approach from a conservatory music training to a process that includes musical

development, as well as, worship leadership and PLD. In addition, Christian educational institutions are researched with consideration given to courses available in worship and pastoral leadership and degree completion plans looking for PLD classes. Moreover, the various entry points to ministry compared to earlier decades are considered to determine needed training for those entering ministry via extraordinary methods. It is evident that the ways ministry is entered into today is entirely different from previous generations. This systematic approach conveys the various changes in job description, church music settings, educational responses, and the various avenues to become a pastor to determine some of the situational occurrences that have created a bleak tenure (historically) and frustration in vocational ministry positions. While this focus does specifically consider vocational music ministry, the implications of this research carry over into every occupational area of the local church. Ideas presented in this study give clarity to the worship pastor's role in the church, educational needs, church influence through mentoring and internships, and changes needed in approach for effectiveness in leadership. In particular, an emphasis on (PLD) is considered to equip worship leaders better as they minister to the flock of the local church.

### **Questions and Hypotheses**

Research questions that have been answered in this study are as follows.

*RQ1:* What are the qualities of pastoral leadership for which the worship pastor is often least prepared?

H1: The qualities of pastoral leadership for which the worship pastor may feel unprepared are matters concerning the understanding of the church, theology, doctrine, biblical truth, pastoral skills, leadership, and ministry to find fulfillment and longevity in local church ministry.

RQ2: In what ways can church leaders facilitate pastoral leadership development for the worship leader?

H2: Church leaders facilitate pastoral leadership development for the worship leader by mentoring, encouraging spiritual growth and interpersonal skills, theological and doctrinal study, leadership development, and ministry skills best practices including; hospital visitation, funeral preparation, wedding planning and pre-marital counseling, and sermon preparation.

While the array of ministry situations differ from church-to-church, a commonality of the needs of congregants is apparent. Obviously, congregants desire to sense a connection to the church and church leaders. This research considers the need for PLD to fulfill the requirements of God's people.

### **Procedure**

The historical elements involved in this study deal specifically with the role of the worship pastor. However, due to the lack of specific writings concerning PLD pertaining to worship ministry, general pastoral functions were studied. Also, while particular data can be found in the assessment of the tenure and holistic satisfaction of the worship pastor's role, many of the findings carry over to additional areas of ministerial employment. Statistics concerning tenure, the emotional and physical toll on the pastor and his family, reveal the necessity of a calling to ministry to continue when difficulties come in ministry. Also, the historical development of the role of music director to the metamorphic role of worship pastor is considered. Effective practices for the development of mentoring, internships, and educational elements in the church for the prospective pastor is needed and clarified in this study. While the musical presentation is important, this study gives validity to the development of spiritual



leadership and the importance of theological, doctrinal, and biblical understanding that influences the entire congregation and develops a biblical worldview. Leadership principles, both spiritual and professional, are defined and researched.

## Chapter Four: Findings

### Introduction

Over the last sixty years, the changes that have occurred in the role from music director to worship pastor is noticeable. While the position has changed, efficient training to meet the new demands of this ever-changing role has been slower to meet present ministry criteria. In the past, most music directors and worship pastors followed a standard route for training that typically led to a university or seminary. Due to the similarities of music ministries at the time, this training was adequate in most churches. Today, with various entry points in ministry, some worship pastors, and pastors in general, have little understanding of theology, doctrine, ministry, or music training. Also, a purposeful search and knowledge of the call to ministry seem to be void in many situations of pastoral leadership. Educationally, it is evident that some institutions have changed some elements of degree requirements to meet the needs of modern worship leadership. While these changes have been useful, from a musical to a worship perspective, PLD is void in many institutions and needs to be considered.

In the past, the only ministry training available, beyond hands-on ministry development, was a traditional brick-and-mortar classroom. Today, with the development of online training, pastors can fulfill ministry opportunities while attending school. In addition to the entry points and changes in ministry, the age of the pastoral student has also changed. Bettis states, "Many successful ministers find themselves pursuing postgraduate education later on in their career, if at all."<sup>173</sup> Many enter the pastorate with family and children. Because of past job experience and

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173 Kara Bettis, "Paths to the Pastorate: Today Some New Trails Are Leading to Church Leadership," *Leadership Journal*, July 2015, 45, [http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A434412119/ITOF?u=vic\\_liberty&sid=ITOF&xid=7d7ff586](http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A434412119/ITOF?u=vic_liberty&sid=ITOF&xid=7d7ff586).

family obligations, many pastors desire to receive a quality education while still fulfilling ministerial and family responsibilities. These pastors want to pursue as much knowledge as possible. However, one class a semester is the limit due to the desire to be a faithful pastor, father, and disciple men in the church.<sup>174</sup>

### **What qualities of pastoral leadership do worship pastor often least prepared?**

In his 2016 dissertation for New Orleans Baptist Theological Seminary, Randall Sheeks considers the necessary skills required for church music ministry. In this study, he finds that changes have occurred in worship leadership expectations and colleges, universities, and seminaries should provide necessary training to prepare worship pastors for ministry in the local church adequately. The music pastor's responsibilities include, "planning of the entire service, coordination of seamless integration of music, and technology."<sup>175</sup> Beyond planning services, "music ministers must have an understanding of corporate worship, assume pastoral roles, and offer spiritual leadership to those on their team and to the congregation at large."<sup>176</sup>

Aspects of corporate worship and the role fulfillment of pastoral and ministerial needs are often required and must be fulfilled, yet the training in the classroom in many educational settings does not occur. According to Sheeks, "Universities and colleges should understand this changing world of music ministry and offer programs of study that prepare students to serve with musical and technical excellence along with an understanding of the requirements of biblical

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<sup>174</sup> Ibid.

<sup>175</sup> Randall L. Sheeks, "Skills Necessary for Evangelical Church Music Ministry: A Comparative Study of Perceptions by Selected University Programs and Church Leaders" (DMA diss., New Orleans Baptist Theological Seminary, 2016),1, in In ProQuest Dissertations Publishing.

<sup>176</sup> Ibid.

worship and pastoral leadership.”<sup>177</sup> In situations where education was not sought, or educational institutions have not prepared for the changing criteria, mentoring must be available for adequate preparation for PLD. It must be understood that, “only students thoroughly trained in both music ministry (including the leadership and technology requirements of music ministry) and worship can adequately fuse the two into a cohesive and meaningful ministry.”<sup>178</sup>

Sheeks compared and contrasted undergraduate programs in church music from Christian educational institutions to determine similarities and differences in the educational approach. Sheeks considered two essential questions. The first question considered is, "How do the skills expected of music ministers in twenty-first-century evangelical churches compare to those being taught in undergraduate church/worship music degree programs?"<sup>179</sup> His second question pertained to the skills being taught and the local church skills needed including, “What skills are colleges and universities teaching in church/worship music undergraduate curriculums? What skills do local churches (as perceived by pastors and music ministers/worship leaders) expect of music ministry leaders?”<sup>180</sup> The influence of many Christian institutions diminished during the last half of the twentieth century, due to its failure to adjust to the changing culture that influenced the church’s music. In many situations, academia took existing programs based on

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<sup>177</sup> Ibid.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

conservatory educational principles and added a few minimal courses to meet new expectations for worship education. The church did not readily welcome these minimalistic expectations.<sup>181</sup>

Worship pastors need additional training in areas of worship, leadership, pastoral skills, interpersonal training, and conflict resolution. Beyond the training required for worship pastors, churches need to have a clear understanding and expectation of the role. In an article in *Worship Leader Magazine*, Robb Redman states that, "For every successful worship leader there are several others with stories of pain, heartache and disappointment. Many of the best and most talented are collapsing under the load of unfulfilled expectations from their churches, pastors, teams, families, and, most of all, from themselves. The sad truth is that many worship leaders are having to learn on the job, and the lessons aren't being learned fast enough."<sup>182</sup>

Christian educational institutions need to research the required approach to education and determine a more effective learning approach that fulfills the needed development of a worship pastor in the modern age. If colleges and seminaries do not seek needed changes, churches must take responsibility through mentoring and internships to prepare music pastors for effective leadership. Byron Spradlin states, "If musicians and worship leaders are going to take on the mantle of leading God's people in worship, the Church needs to equip them as spiritually maturing, artistically skilled worship leaders."<sup>183</sup> Evidence indicates that the evangelical church is failing in this area of discipleship training. Byron Spradlin states, "What is needed is a

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<sup>181</sup> C. Randall Bradley, *From Memory to Imagination* (Grand Rapids, Michigan: William B. Eerdmans, 2012), 25-26.

<sup>182</sup> Robb Redman, "What Worship Leaders Need to Know," *Worship Leader Magazine*, January/February 1998, <http://media.worshipleader.com/lib/1998jan/>.

<sup>183</sup> Byron L. Spradlin, "Discipling Worship Leadership: Biblical and Theological Rationale for Discipling Worship Leaders" (D Min diss., Liberty Baptist Theological Seminary, 2012), 4, in Retrieved from <http://digitalcommons.liberty.edu/cgi/viewcon>.

curriculum of study that will help local church leaders in mentoring and discipling spiritual maturing, artistically skilled worship leadership.”<sup>184</sup> While some institutions have taken the initiative, other programs are extremely dated and in need of revision. Without effective revisions, some of these programs are in danger of extinction.

In part, due to the lack of perceived educational institution’s acknowledgment of needed change in program influence in worship leadership, some churches have developed ‘worship programs’ to train leaders for ministry. Allan Hendricks, considers the hinderance of education stating, "Lack of confidence in university programs has inspired some large churches to begin their own programs to train worship leaders."<sup>185</sup> These training programs are specifically inclined to develop worship leaders in a particular church’s preference of leadership style musically. These programs are limited in length (nine-months to one-year), lack accreditation, and are limited in the overall development of the worship pastor. Hendricks describes the various aspect of church training programs writing, “All of these programs contain classes in general musicianship, worship studies, and biblical studies. All offer practical training in leading worship teams and working with technology. However, concerns for such programs are the limited time on task for developing musicianship skills, and the limited number of biblical, ministry, and leadership classes that can be scheduled into one year.”<sup>186</sup>

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<sup>184</sup> Ibid.

<sup>185</sup> Allan Sherman Hendricks, “A Renewed Approach to Undergraduate Worship Leader Education: A Thesis Project Submitted to Liberty Baptist Theological Seminary in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry” (D Min diss., Liberty University, August 2012), 1.

<sup>186</sup> Ibid., 2.

It is evident that worship leadership has changed, especially in the last forty years. In 1980, D. R. Bearden specified the necessary elements that were required for effective music ministry leadership, “twelve core competencies required for a music ministry leader: philosophy and history, hymnody, worship planning, musicianship, personal performance, vocal, choral conducting, choral planning and background, children’s music, other musical training, instrumental music, and church music administration.”<sup>187</sup> Randall Sheeks acknowledges the changes that have occurred in the field of worship leadership. He notes that by 2004, the worship role had experienced a much different understanding of required elements for successful ministry. Sheeks states, "Increasingly, worship leaders need to be gifted with an understanding of historical Western worship forms, global music, and the latest forms of electronic technology, plus be anointed with the skills of a choreographer and the wisdom of a diplomat. Worship leaders are a combination of curator, hostess, artistic director, and composer."<sup>188</sup>

In 2012, Hendricks added additional elements to the job description of the worship pastor scripting, "Evangelical church leaders often search for skilled worship leaders to help in establishing new church plants, revitalization of older congregations, or broadening of communication platforms with large, multi-staffed megachurches. For certain, there has developed a new worship paradigm that seems to drive an underlying philosophy of church

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<sup>187</sup> D. R. Bearden, "Competencies for a Minister of Music in a Southern Baptist Church: Implications for a Curriculum Developments" (Ph.D. diss., Louisiana State University, 1980), 127, in In ProQuest Dissertations and Thesis, <http://search.proquest.com/docview/303001187?accountid=12829>.

<sup>188</sup> Sheeks, *Skills Necessary for Evangelical Church Music Ministry: A Comparative Study of Perceptions by Selected University Programs and Church Leaders*. 19.

growth strategy for numerous denominations and para-church groups."<sup>189</sup> As mentioned in chapter two of this research, Stacy Brown, quoting Dr. Vernon Whaley added the following to the worship pastor's job description. Brown declares, "The modern worship leader fills eighteen different roles in the lives of the people to which he/she ministers, including: ministry; worshiper, theologian, disciple, professional, artist, musician, servant-leader, pastor, staff member, administrator, team member, teacher, student, counselor, evangelist, mentor, producer, and family person."<sup>190</sup> Obviously, the job requirements have changed, and educational institutions must realize these changes and fulfill the needed approach to equip the worship pastor.

The musical emphasis of the 1980s reflected the patterns of education, set initially into action by the educational institutions with the development of the role of music director in the early 1900s. It is evident that many Christian institutions still, with a few minor changes, follow the earliest patterns of conservatory educational preparation for worship leaders today.

According to Frank:

As worship culture made monumental shifts, colleges and seminaries dismissed the changes as passing fads or trends. While churches adopted modern expressions of worship, educational institutions continued teaching traditional approaches, often ignoring the changes taking place. A chasm developed between educators and local church practitioners. Demonstrating musical snobbery and elitism, each side championed the superiority of its approach. Each year, as graduates accepted church positions, it became increasingly clear they were ill-equipped to handle actual job demands. Colleges and seminaries worked hard to train students, but they prepared them to serve churches that no longer existed using approaches as effective as traveling toward an arctic mirage. By the end of the twentieth century, many church leaders viewed formal music education as irrelevant to the modern worship movement. The result was declining enrollment, increased tension between academics and practitioners, and a diminished influence on a

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<sup>189</sup> Hendricks, *A Renewed Approach to Undergraduate Worship Leader Education*, 48-49.

<sup>190</sup> Brown, *Five Principles to Empower the Worship Leader*, 15.



new generation of worship leaders. Since the 1940s, earning a seminary music degree had been a prerequisite for church musicians. Now it was a detriment.<sup>191</sup>

In researching various writings and studies, the need for reform has been discussed, considered, and addressed numerous times, pertaining to the revision of worship leadership preparation. Beyond the reform in musical/worship education, the needed skills in PLD are, only on rare occasions, evident in the worship leadership programs of colleges, universities, and seminaries. While some schools have made changes, many others still follow the same patterns, causing a decrease in musical involvement in these particular schools.

In reference to musical education in Christian universities, colleges, and seminaries, Page and Gray state, “For far too long church music educators have asked the wrong questions. While focused on protecting musical standards and stylistic preferences, we overlooked questions such as, are we training students for the right market? and is our approach even relevant to the modern church musician?”<sup>192</sup> Sheeks states that Dr. Vernon Whaley has been outspoken about the needed reform in worship leadership education penning, “Vernon Whaley is a proponent of abandoning unnecessary aspects of the traditional conservatory approach to music ministry training in favor of education that addresses the current trends of music ministry in the church.”<sup>193</sup> While the role of worship pastor has changed, educational institutions, for the most part, have stayed the course. Frank Page and Lavon Gray state:

Thirty years ago, when a church began its search for a worship leader, most called a seminary or denominational office to get recommendations. In response, they received

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<sup>191</sup> Frank Page and Lavon Gray, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham, Alabama: New Hope Publishers, 2014), 943, Kindle Edition.

<sup>192</sup> *Ibid.*, 1048.

<sup>193</sup> Sheeks, *Skills Necessary for Evangelical Church Music Ministry: A Comparative Study of Perceptions by Selected University Programs and Church Leaders*. 23.

several résumés based on personality as well as academic and professional success. This was a logical approach since most church musicians were trained with identical skill sets. Likewise, most churches had similar worship identities built around either classical or gospel hymn traditions. A worship service for a Baptist church in Texas was remarkably similar to one in South Carolina: they used choirs, piano, organ, and people sang from the same hymnbook. My how things have changed!<sup>194</sup>

In today's church culture, the desired elements of educational understanding have vastly changed. The church has changed, yet educational conduits have remained the same. This has been increasingly seen as a weakness in advanced education, causing churches to consider anyone who might be musically inclined to fulfill the musical role in the local church.

Worship styles, educational requirements, resources available, avenues to enter the ministry, and expectations for the fulfillment of the role of worship pastor have all changed. Page and Gray indicate:

Expectations for the modern worship leader extend well beyond musical skills. The worship pastor is no longer just the resident staff musician. Today, the worship pastor, an equal partner in ministry, must be a theologian, pastor, counselor, mentor, producer, videographer, audio engineer, leader, and servant. The worship pastor must develop strong communication and relational skills, learn to negotiate and compromise, and understand how to analyze costs versus benefits. To meet these expectations, students called to the worship ministry must have more skills than ever before.<sup>195</sup>

While the expectations have increased, those seeking education from Christian educational institutions have dramatically diminished. Page and Gray's survey reveals:

In a 2011 survey of National Association of Schools of Music member schools, only 678 students were enrolled in church music-related degrees at 78 institutions. On average, 8.6 students were studying church music at NASM accredited institutions. In 2012, only 70 undergraduate, 78 graduate, and eight doctoral students received degrees at NASM member schools. Why are those numbers so low? According to research at Liberty University, between 2,800 and 3,000 job openings exist for worship leaders, pastors, and

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<sup>194</sup> Page & Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*, 1058.

<sup>195</sup> *Ibid.*, 1065.

support staff in the evangelical community alone. Why are so many churches not turning to our colleges and seminaries to find trained and equipped personnel?<sup>196</sup>

This decrease in educational interest can be attributed to the lack of determination from many institutions to change the age-old educational approaches of the past and seek to better equip worship pastors for the future.

There is a problem that must be addressed to continue to equip worship pastors for ministry. Sheeks also mentions that churches do not, necessarily, require educational training for worship leadership in today's church market. Much of this is due to the lack of modern approaches in worship education. Page and Gray claim that, "Of the first ten music jobs listed under the category of 'Worship Pastors' on October 22, 2016, only one listed a college degree as a factor in the qualifications for the job, stating that 'preference' would be given to applicants with a B.S., B.A., or higher degree in a 'relevant field.' Each church indicated that musical skills were required, but college or university training was not."<sup>197</sup> Worship leadership education, in many Christian institutions, has experienced very little change. Yet, worship in the church has undergone monumental changes. Some educational programs have incorporated worship leadership education. However, only a few schools offering worship leadership or conservatory music training offer even one course in PLD.

Obviously, a combination of skills from every aspect of music education would be most useful for a well-rounded worship leadership education. In addition, the development of pastoral leadership skills must be considered by all institutions to allow the worship leader/pastor to extend their ministerial influence into the entire flock and not just those in a specific area of

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<sup>196</sup> Ibid., 1133.

<sup>197</sup> Ibid., 24.

ministry. In 2012, Hendricks surveyed thirteen universities to determine the commonalities and uniqueness of these particular programs. This survey, "discovered that research regarding academic response to the worship awakening is nearly nonexistent. This lack of research has caused a sense of uncertainty in the academic community. Standards for developing consistency in curricula development in the worship discipline are, at best, limited."<sup>198</sup> However, this study did reveal that, despite these limitations in research, "many universities are beginning to make administrative and curriculum changes in order to meet career market demands, regain the confidence of local church leaders and attract and retain students in this field of study."<sup>199</sup> One concern pertaining to these needed changes has been the accreditation process and fear of educational institutions losing music accreditation. Hendricks discovered that "the National Association of Schools of Music (NASM), the official accrediting body for music programs across the country, has adjusted and modified accreditation standards to accommodate the changing norms in music-based worship and theology degrees."<sup>200</sup>

In reference to this research, PLD, a study of these Christian educational institutions reveals basic concepts in this area. Hendricks researched Anderson University, Azusa Pacific University, Biola University, Dallas Baptist University, Florida Baptist College, John Brown, University, Liberty University, University of Mobile, Ozark Christian College, Palm Beach Atlantic University, Spring Arbor University, and Charleston Southern University. In a reconsideration of these programs, it is noticeable that some institutions have added additional

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<sup>198</sup> Hendricks, *A Renewed Approach to Undergraduate Worship Leader Education*, 116.

<sup>199</sup> *Ibid.*

<sup>200</sup> *Ibid.*

courses in worship leadership, while others were identical to the findings of the 2012 Hendricks study, however, these changes are not necessarily enough. According to Hendricks:

In 2005, only seven schools offered undergraduate education in worship. As of 2013, more than 120 colleges and universities boast degrees (accredited and unaccredited) in worship studies, worship leadership, worship and music, worship technology, worship ministry, worship arts, and more. A simple review of the degree requirements, however, shows there is no norm upon which to build a unified curriculum. A national standard must be explicitly established for worship education, not merely a modification of sacred music or church music degrees.<sup>201</sup>

To Page and Gray's point, a simple revamp of a sacred degree is not enough. Beyond worship leadership elements, consideration of PLD courses must be considered. No longer are worship pastors simply the musical expert of the church. The role has changed and is still evolving. Due to stylistic changes in musical form, and even the look of the worship leader, many 50-year-old and older worship pastors have been released from their positions and left the church. Could it be possible that formal education in worship alone was not enough to sustain their ministry? Is it possible that maybe these music leaders lacked PLD?

Also, this research considered all of Hendricks' educational institutions, as well as the catalogs, degree plans, and course descriptions of all six Southern Baptist Seminaries and all six Southern Baptist Schools in Texas looking for PLD courses. Of the twenty-five Christian educational institutions, Hendrick's thirteen, and the twelve considered in this research, some changes have occurred pertaining to music or worship studies, yet very little could be found in (PLD). Of the colleges and universities, specifically, Liberty University,<sup>202</sup> Charleston Southern

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<sup>201</sup> Page & Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*, 1121.

<sup>202</sup> <https://www.liberty.edu/media/1270/WRPR-BS-R.pdf>

University<sup>203</sup> Biola University<sup>204</sup> University of Mobile,<sup>205</sup> and Baylor University<sup>206</sup> required courses in PLD or interpersonal relational skills for undergraduate degree completion of a worship or church music degree. Of the six Southern Baptist seminaries, one is void of a music program entirely, and the additional five have comparable music programs built on the conservatory method. While specifics might not be found in the area of PLD in the music area, cross-education and general requirements possibly meet PLD specifics. Beyond the realities of change in worship leadership, worship style, and worship pastor requirements for the local church, needed influence and change in the development of pastoral leadership and ministry skills must be considered.

In one chapter from Page and Gray, the factual evidence of needed change in educational institutions is well documented. While some schools have changed, others, to their detriment, have stayed-the-course with no desire to realize the changing needs of students of worship.

According to Page and Gray:

For more than 70 years, seminaries and evangelical colleges have trained musicians for service in the local church. Though well intended, after 1990 most degree programs ceased to reflect the actual skills required for successful ministry. Church musicians willing to expand their traditional skill sets were able to navigate the changing worship culture successfully. Those who could not, or would not, did not survive. Although the number of worship-related positions is increasing, the number of students involved in church music-related academic programs is declining. This infers the worship positions are being filled with worship leaders who have little formal musical and theological training, thus creating additional challenges that will be discussed in another chapter. To stop the bleeding and equip the next generation of worship leaders, seminaries and colleges must drastically overhaul their training approach. Additionally, accrediting agencies, such as NASM, must reevaluate the standards by which these programs are

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<sup>203</sup> [http://catalog.csuniv.edu/preview\\_program.php?catoid=21&poid=1426&returnto=510](http://catalog.csuniv.edu/preview_program.php?catoid=21&poid=1426&returnto=510)

<sup>204</sup> <https://www.biola.edu/worship-arts-bm/courses>

<sup>205</sup> <http://catalog.umobile.edu/previewprogram.php?catoid=18&poid=3153&returnto=136>

<sup>206</sup> <https://www.baylor.edu/ccms/index.php?id=935945>

judged. While skills in areas such as voice, piano, conducting, and theory are needed, these must be balanced and infused with training in commercial theory, technology, pop instruments, business competencies, and worship theology. It is not 1970. The worship culture is dramatically different. Let us diligently train worship leaders to serve the churches of this generation, not those churches that ceased to exist more than two decades ago.<sup>207</sup>

Many churches have not, and will not, seek to determine if a change is necessary to continue to be available to fulfill the ministry of the Gospel. Educational institutions must seek change, lest they experience the same fate.

According to Gray, the Liberty University model fulfills many of the needed requirements for modern worship leadership in the local church. “The curricula for worship degrees at Liberty are built on five foundational principles addressing character building, integrity, spiritual discernment, and a spirit of servant leadership.”<sup>208</sup> All elements mentioned by Gray are, in fact, essential elements in the development of pastoral/ministry skills. In addition to the five principles mentioned by Gray, Dr. Vernon Whaley gives clarity to the principles for worship leadership education. He states that the policies are: formational, transformational, relational, missional, and reproducible.<sup>209</sup> In this chapter, much time has been given to the needed changes in educational opportunities for worship students. Quoting Dr. Whaley, the following suggestions are made in Page and Gray’s book for effective educational preparation of worship pastors:

First, worship curricula should provide a platform where students can nurture and thoroughly understand their calling. Students must understand the biblical basis for their calling and the opportunities, responsibilities, and parameters of being obedient to God’s

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<sup>207</sup> Page and Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*, 1198.

<sup>208</sup> *Ibid.*, 1149.

<sup>209</sup> *Ibid.*

call upon their lives. Second, any curricula must equip worship leaders as skilled music professionals. This includes a thorough dose of worship theology, principles of leadership, Old and New Testament principles for worship, history and philosophy of worship, a clear understanding of creative worship, and a variety of opportunities to apply the learned principles to ministry. They need to be skilled singers, players of instruments, conductors, communicators of the Gospel, and confident in their ability to work with people. Third, the curricula should meet the expectations of an accredited baccalaureate degree, complete with studies in the liberal arts, sciences, and languages. Fourth, young professionals should receive ongoing training from practitioners already in the field. Ideally, this should include resident and guest teachers that have years of life experience working as worship leaders and ministers of music. The heart of short- and long-term mentoring should center on a strong emphasis on in-the-field experiences, such as practicums and internship opportunities. Fifth, the curricula should be market-driven. It should equip students for specific tasks in the evangelical job market. Students must be prepared to meet the challenge of successfully fulfilling the various roles required of a full-time worship pastor. Students also need equipping in worship programming, musical performance, drama, Scripture reading, and songwriting. Sixth, any curriculum should equip students to handle a broad range of worship-related technologies. Students must have basic competencies in sound, lighting, and video-related skills. Seventh, programs must be designed that provide strong business skills in leadership, finance, planning processes, and administration. Organizational and interpersonal communication skills also are critical to the success of the modern worship leader and should be foundational in any curricula design. Eighth, any program dedicated to the training of worship leaders must connect with the local church. After all, this is a program of study to train musicians for local church ministries. As such, the skills taught should reflect actual market need and be experienced based.<sup>210</sup>

This type of biblically, theological, and doctrinal based worship leadership education is crucial to the development of effective worship pastors for the local church. In any one of the eight principles, as prescribed by Dr. Whaley, PLD would be a valued addition. It is through the care and concern of a worship pastor as under-shepherd that relational ministry occurs, and ministry is enhanced.

### **In what ways can church leaders facilitate pastoral development in worship leader?**

In addition, many are concerned about the cost of seminary and university education and desire not to obtain debt with a degree. Some would rather “spend his time reading books than

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<sup>210</sup> Ibid.



writing papers and avoid going into debt for the degree.”<sup>211</sup> With these realizations in mind, the question in need of consideration is, what level of training is the worship pastor receiving in PLD? One particular advantage of mentoring and internships is the effective development of pastoral/ministry skills that help the mentee experience more effectiveness in the leadership and loving of the flock. The benefit of classroom education and hands-on experience must be considered. Shepherding the flock requires a "balance of learning in the classroom, learning the content, and how you communicate that content as a shepherd among God's flock in a way that's appropriate to the role and office of pastors."<sup>212</sup> The finding of this study gives clarity to the need for Christian schools and churches to adequately prepare students for ministry. In many cases, the area of lacking in students is the day-to-day ministry. Add to this fact that, now, many students have no formal education and the need for mentoring is realized. Effective ministry tools must be taught to avoid making ‘rookie-mistakes’ which could lead to frustration for the pastor and congregation in church ministry.

Local churches must consider the importance of mentoring and internships. Millennials are big proponents of mentoring and would readily seek mentoring if they were available. Statistics from *Leadership Journal* state that, “mentoring placed as the number one ‘most appealing’ form of leadership development for young adults.”<sup>213</sup> Mentoring is sought after from the local church. In fact, statistics confirm that "Twenty-eight percent of millennials who stay in the church have an intentional mentoring relationship with older Christians."<sup>214</sup> This research

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<sup>211</sup> Ibid., 48.

<sup>212</sup> Ibid., 50.

<sup>213</sup> Paul Pastor, *4 Mentoring Statistics You Need to Know*, 11.

<sup>214</sup> Ibid.

also reveals that "sixty-four percent of protestant pastors have above-average discipleship or mentoring program."<sup>215</sup> The question is, in particular, do these churches understand the needed elements to be involved in an effective mentoring program?

In his research, George Barna says that "one-hundred percent of church leaders should be engaged in active mentoring. Such mentoring not only facilitates the long-term passing of the characteristics of desired leadership and produces a steady stream of leaders who are capable of maintaining the desired culture."<sup>216</sup> While this is ideal, the reality is that this type of mentoring rarely occurs, due to the excessive amount of time involved. Barna states, "this is a 'valuable' but 'uncommon' practice."<sup>217</sup> Ultimately, for the long-term success of local church ministry, mentoring must occur and must be practiced by every leader who is willing to pass on a legacy for future generations.

Quality leadership in the local church is also necessary and must be emulated. Recently, [gallup.com/poll](http://gallup.com/poll) researched interview one-thousand church members and five-hundred non-members to determine if tenure or quality of leadership was of more importance to the flock. These findings suggest that "a congregation leader's length of tenure may not make a difference in the level of member attendance, but the quality of the leader does."<sup>218</sup> In other words, this study determined that "it isn't the length of one's tenure, but rather the quality of one's leadership

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<sup>215</sup> Ibid.

<sup>216</sup> Ibid.

<sup>217</sup> Ibid.

<sup>218</sup> Albert L Winseman D. Min., "Leader Quality -- Not Tenure -- Linked to Worship Turnout," *Gallup Poll Research*, January 11, 2005, <http://www.gallup.com/poll/content/print.aspx?ci=14578>.

that makes a difference. There are voices in the religious world that claim the longer a leader leads, the more effective the ministry. If leaders treat their members with respect, make their members enthusiastic about the future, ensure their ethics and integrity are above reproach and help their members feel confident about the financial future of the congregation, they will have an effective ministry no matter how long or short the stay."<sup>219</sup> These four elements are excellent examples of exceptional PLD.

According to Hendricks, "Lead pastors and worship leaders acknowledge that modern worship leaders need to be well trained musically, develop contemporary singing skills and learning vocal health practices. Both groups recommend worship leaders gain strong training in biblical studies including theology, worship, Christian leadership, and ministry, developing interpersonal relationship skills and using technology in worship."<sup>220</sup> In particular, focusing on ministry skills reveals the excessive need for PLD, including interpersonal and relational skills. Eugene Peterson, stating the importance of relational ministry says, "It's so important for pastors to understand the Trinity; because it shows that God is totally relational. There's no part of the Godhead that isn't in relation to the other parts and with us. If we don't saturate ourselves in that relational reality, the values in this world just crowd in on us."<sup>221</sup> Tim Keller also relates the Trinity to relational ministry. Timothy Keller notes, "The triune nature of God, and our being made in his image, means that human life is fundamentally relational."<sup>222</sup> Relational ministry is

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<sup>219</sup> Ibid.

<sup>220</sup> Hendricks, *A Renewed Approach to Undergraduate Worship Leader Education*, 117.

<sup>221</sup> J.R. Briggs, "The Relationally Grounded Pastor an Interview with Eugene Peterson," *Leadership Journal*, Spring 2015, 71, <https://www.christianitytoday.com/pastors/2015/spring/relationally-grounded-pastor.html>.

the premise of PLD. It is through these relationships that ministry indeed occurs and pastoral leadership is fulfilled and developed.

One key element in PLD is the understanding of the importance and biblical mandate for relational mentoring in ministry. William F. Peck states that mentoring is a mandate of effective discipleship stating, “Relational son-ship via intra- and inter-personal development is both the outcome and the method of equipping for Christian discipleship. Given that relationships which authenticate one’s God-given identity and destiny are key to discipleship, it is no accident that the chronologically first (Genesis 1:28) and the last (John 17:21; Matthew 28:18-20) biblical charge is that Christians mentor others in His image.<sup>223</sup> Mentoring in ‘His image’ is the process of teaching others to serve as Christ served. PLD in the area of worship ministry must be considered and taught for effectiveness in relational aspects of day-to-day ministry to the entirety of the church body. David Peterson connects the work of the ministry as a direct service to God. Peterson writes, “The link between ministry to others and service to God is particularly obvious in what Paul says about himself. In Romans 1:9 he indicates that his service takes place specifically in the sphere of gospel ministry.”<sup>224</sup> In mentoring, ministering to God’s people, and service as under-shepherd of His flock, the love of God is conveyed, and people are met with the reality of a loving God who seeks after them. In worship, pastoral ministry is often missing in

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<sup>222</sup> Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*, Redeemer. (New York: Dutton, 2012), 1, Kindle Edition.

<sup>223</sup> William F. Cox Jr. and Robert A. Peck, “Christian Education as Discipleship Formation,” *Christian Education Journal* 15, no. 2 (August 2018): 243-61, <https://search-proquest-com.ezproxy.liberty.edu/docview/2080880941?accountid=12085>.

<sup>224</sup> David Peterson, ed., *Encountering God Together: Leading Worship Services That Honor God, Minister to His People, and Build His Church*. North American ed. (Phillipsburg, New Jersey: P & R Publishers, 2014), 139, Kindle Edition.

many local churches. Worship pastors must realize the importance of daily ministry to reach others with the Gospel.

Throughout Scripture, the importance of pastoral leadership is reiterated numerous times. Danny Akin and R. Scott Pace consider the theology of pastoral ministry in their writings. Akin and Pace declare, “Pastoral theology establishes a theological framework for ministry that is biblically derived, historically informed, doctrinally sound, missionally engaged, philosophically deliberated, and contextually relevant.”<sup>225</sup> This assessment places biblical importance on the development of pastoral ministry and leadership. Akin and Pace consider the pastoral role to be one of servant leadership, like Christ. All pastors serve as under-shepherds to the Chief-Shepherd in their, “ministry to the church, ministry of the Word, and ministry to their family.”<sup>226</sup> Servant-leadership is, in effect, real spiritual leadership. It is the pattern that must be understood and mentored in PLD. “Jesus uses two symbols to communicate what it means to reveal God at work: He washes the feet of his disciples, and He teaches them the commandment, “As I have loved you, so you also should love one another. ” In John's Gospel, these two actions contain the entirety of the truth that God wants us to know.”<sup>227</sup> Throughout the ministry and sacrifice of Jesus on this earth, the importance of love in leadership was evident. The Apostle John expresses this leadership in all aspects of his discipleship and mentoring that occurred at the feet of Jesus. “Throughout all the writings of John, love is the surest sign of God at work. “Everyone who

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<sup>225</sup> Daniel L. Akin and R Scott Pace, *Pastoral Theology: Theological Foundations for Who a Pastor Is and What He Does* (Nashville, Tennessee: B&H Academic, 2017), 10.

<sup>226</sup> *Ibid.*, 14.

<sup>227</sup> Michael Simone, “How Can We Help Others Experience God's Presence?” *America*, April 30, 2018, 1-2, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2043223390?accountid=12085>.

loves is begotten by God and knows God. Whoever is without love does not know God, for God is love" (1 John 4:7-8). God saved the world through love by sending his Son as an expiation for our sins. Just so, when Christians act in love, they allow Christ to continue his ministry through their actions."<sup>228</sup>

PLD involves the development of required aspects of day-to-day ministry that easily fall by the wayside in the business of fulfillment of what some pastors and worship pastors consider more important. Those in need spiritually, mentally, and physically must find the pastors of the church reachable. This reachability is found through the love of the church family. Heidi Haverkamp opines, "People who came to Jesus didn't find a spiritual drill sergeant. Being one of His disciples was less about spiritual rigor and more about love: getting along with one another and serving the sick and oppressed."<sup>229</sup> While many might consider the grandeur of ministry, the essential elements of pastoral fulfillment of call require servanthood. Haverkamp states, "Jesus spent zero time in His ministry contemplating the meaning of priesthood and wasn't much interested in religious institutions, except to call out corruption or legalism. He calls on leaders, priests, pastors, and otherwise to privilege relationships over rules and solidarity over status. Glory in religious leadership must be about humility, service, and love."<sup>230</sup> The process of PLD requires an understanding of the true nature of ministry to God's people, as well as to those who need to know the Savior.

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<sup>228</sup> Ibid.

<sup>229</sup> Heidi Haverkamp, "Living by the Word," *The Christian Century*, September 26, 2018, 20, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2116793398?accountid=12085>.

<sup>230</sup> Ibid.

The ministry of worship leadership requires a comprehensive understanding of ‘the call’ to ministry and ‘the role’ of the worship pastor. Frank Page and Lavon Gray realize that all worship pastors are to be ministers first and musicians second. According to Page and Gray:

The importance of worship leaders having a clear and definite call to ministry has taken a backseat as churches have become more entertainment-driven. For many years the first order of business was to determine a candidate's call to ministry and his personal walk with God. Over time, as the focus shifted to musical talent and technological skills, confirmation of a call to ministry often never enters the conversation. The simple question, what has God called you to do, should be the starting point for any potential worship pastor. How we view that calling by God influences everything in our lives. It impacts how we relate to our senior pastor, how we deal with church members, how we relate to other staff members, how we work with our music and worship leaders, and how we view the relationship with our families. It will be the single most important factor that keeps you in the ministry when things get tough and they will get tough.<sup>231</sup>

The 'call' to ministry is imperative to the spiritual and pastoral nature of the worship/music ministry of the church. In today's society and the church, in many situations, little importance is placed upon finding a worship pastor who is ‘called’ to fulfill the role. It has been argued that the role of worship pastor is not found in the New Testament roll-out of church positions. Page and Gray state, "While the role of a worship leader is not a biblical office, those of pastor and teacher are. Ephesians 4:11–13 identifies these offices: apostles, prophets, evangelists, pastors, and teachers for the training of the saints in the work of ministry, to build up the body of Christ, until we all reach unity in the faith and in the knowledge of God’s Son, growing into a mature man with a stature measured by Christ’s fullness.”<sup>232</sup>

While the ‘official role’ may not be listed in Scripture, the Greek word for pastor does offer validity to the purposeful pursuit of those who are ‘called’ to fulfill the role of worship

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<sup>231</sup> Page and Gray, *Hungry for Worship: Challenges and Solutions for Today's Church*, 765.

<sup>232</sup> *Ibid.*, 775.

pastor. According to Page and Gray, “Pastor, from the Greek word *poimein* means "shepherd," a major function of those leading worship ministries. Worship leaders shepherd and teach their singers, instrumentalists, and technical teams. In doing this, worship leaders exercise leadership, discipleship, and ministry, important responsibilities central to their calling as ministers of the gospel.”<sup>233</sup> In addition, Page and Gray emphasize the importance of churches realizing the pastoral nature of worship ministry and the enlistment of those who seek worship from a position of spiritual understanding. Page and Gray declare:

Churches constructing job descriptions for worship leaders must begin with the spiritual requirements God outlined in His Word: This saying is trustworthy: “If anyone aspires to be an overseer, he desires a noble work.” An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher, not addicted to wine, not a bully but gentle, not quarrelsome, not greedy—one who manages his own household competently, having his children under control with all dignity. (If anyone does not know how to manage his own household, how will he take care of God’s church?) He must not be a new convert, or he might become conceited and fall into the condemnation of the Devil. Furthermore, he must have a good reputation among outsiders, so that he does not fall into disgrace and the Devil’s trap. (1 Timothy 3:1–7)<sup>234</sup>

If churches seek to find educationally equipped or desire to train, worship pastors in the vast array of ministry requirements, the ‘call’ to ministry must be a starting point for consideration. Beyond a desire to fulfill the call to ministry, the worship pastor must desire and seek pastoral leadership in the church. This requires fulfillment of all roles required for pastoral duty fulfillment.

PLD requires training, in institutions or mentoring, in pastoral leadership, theology, doctrine, interpersonal skills, leadership, administration, management, technology, and music. Without an understanding and commitment to fulfill God's purpose and plan, ministry is easy to

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<sup>233</sup> Ibid., 777.

<sup>234</sup> Ibid., 784.



relegate to anyone who can play an instrument or sing. David Peterson considers the need for worship pastors over music or worship leaders. According to Peterson:

The practice of making song leaders or music directors ‘worship leaders’ is unhelpful for several reasons. First, it implies that worship is simply to be identified with praise, rather than being an aspect of the whole gathering and the agenda for everyday living. Second, it removes the congregational leader from the vital pastoral responsibility of overseeing and coordinating what is said and done when the church gathers. Third, it hands over the planning and conduct of services to people who may be theologically immature and uninstructed. Congregational leaders ought to reclaim the title of ‘worship leaders’ for themselves. They should teach that the preaching of God’s Word is what enables God’s people to worship him acceptably, both when they gather and when they disperse. But leaders should also consider how biblical teaching is expressed at every stage of the gathering and should take time to instruct and equip those who contribute in various ways to the edification of the church. All this is involved in effective pastoral leadership.<sup>235</sup>

Peterson’s perspective, while having some merit, negates the effectiveness of a worship ministry that seeks to lead people in worship based on biblical truth, theology, and sound doctrine. It also negates the need for ministry and pastoral leadership to those involved in the music development process of the local church.

Mentoring those who desire to fulfill the pastoral call to worship ministry must be the impetus of educational institutions, churches, and worship pastors. Peterson discerns, “Our pursuit of the heart of God shapes how we view the world, our art, and our calling.”<sup>236</sup> This education must reach beyond performance, the educational institution’s classroom, the four walls of the church, and into the ministerial approaches of day-to-day pastoral ministry. PLD occurs through the direction of the Holy Spirit and in fulfillment of the Gospel of Jesus Christ. Without the Gospel, there would be no reason to fulfill the ‘call’ to ministry. Keller states, “Without the Gospel of Jesus, we will have to toil not for the joy of serving others, nor the satisfaction of a job

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<sup>235</sup> Peterson, *Encountering God Together*, 76-77.

<sup>236</sup> *Ibid.*, 1028.

well done, but to make a name for ourselves.”<sup>237</sup> Joy is found in the persistent pursuit of Christ in leadership of His people, seeking to fulfill pastoral responsibilities, desiring to serve as a minister to the flock, leading with biblical understanding, managing with care, relating in love and following Christ as an example of a life surrendered to His calling and purpose.

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<sup>237</sup> Keller, *Every Good Endeavor: Connecting Your Work to God's Work*, 119.

## Chapter Five: Conclusion

### Summary of Study

This study has revealed the need for PLD in the ministry of worship leaders. While a call for revision in Christian education degree plans has been considered, this study is in no way minimizing the importance of education. On the contrary, it is of extreme importance for every pastor in every position to gain as much knowledge of the biblical role of the pastor and acquire extensive training in skill development of needed musical gifting. This researcher assesses that the lack of knowledge gained in higher-education possibly attribute to the weakened state of theological, doctrinal, and biblical wisdom. In areas where knowledge is lacking and education has not been acquired, church leadership, through mentoring, should utilize available resources and help in the development of worship pastors.

It is evident that effective PLD will equip the worship pastor to develop relationships and serve the flock ministry effectively. Manner states, "Musical talent and platform presence may help you secure a worship pastor position but developing leadership and relationship skills will help you keep it. In fact, mandated change in the form of forced termination is often the result of this deficiency and rarely occurs as a result of musical weaknesses."<sup>238</sup> While worship leaders spend the majority of their time in preparation for Sunday, a realization of the need to develop relationships is crucial. Manner writes, "And yet, where are you spending most of your worship leadership preparation time? You will never be able to teach enough new songs to make up for your relational and leadership failures."<sup>239</sup> Leadership and relationships are aspects of PLD that help in the overall

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<sup>238</sup> Manner, *An Open Letter to Transient Worship Pastors. Blog.*

development of worship ministry. Manner declares, “Leading music doesn’t necessarily equate to leading people. Meaningful relationships develop as you place more focus on the people than the project. What will your congregants remember most about your worship leadership, how you led them musically while you were on the platform or how you treated them on the way to and from the platform?”<sup>240</sup> Worship pastors realize the ‘call’ is to lead and love people. This is worship ministry at its finest.

Finally, the researcher of this thesis is thankful for the classical, conservatory approach music education acquired in vocal performance on the undergraduate level. Many of the singing, musical, and choral leadership skills learned long ago are still utilized weekly in local church ministry. While effectiveness in the presentation of music was gained in the undergraduate setting, the development of pastoral ministry skills was cultivated in on-the-job training/mentoring and by being raised in the home of a pastor. Additionally, in graduate, post-graduate, and doctoral studies, knowledge of theology, biblical truth, and doctrine were emphasized, giving a pastoral directive to the work of worship ministry. This study hopes that worship leaders will seek to understand the entirety of the role involved in worship leadership and explore PLD to serve the flock.

### **Summary of Purpose**

Those who are ‘called’ to worship ministry must realize that the calling of God is to the Gospel ministry. In other words, worship pastors are more than just musicians. The role of worship leadership does require exceptional platform skills. However, the real work of ministry occurs between Monday-Saturday as one loves the flock and leads the team

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<sup>239</sup> Ibid.

<sup>240</sup> Ibid.

effectively. Institutions of learning must realize the needs of worship leadership equipping and PLD that is now necessary to adequately prepare leaders to fulfill pastoral roles in the church. When worship pastors accept a call to a local church, the pastoral leadership team must pick-up where institutions stop and develop a complete minister/pastor to fulfill the role of worship pastor effectively.

### **Summary of Procedure**

This research asked two specific questions. First, what are the qualities of pastoral leadership for which the worship pastor is often least prepared? Second, in what ways can church leaders facilitate pastoral leadership development for the worship leader? From these two questions, these two hypotheses were developed. One, the qualities of pastoral leadership for which the worship pastor may feel unprepared are matters concerning the understanding of the church, theology, doctrine, biblical truth, pastoral skills, leadership, and ministry to find fulfillment and longevity in local church ministry. Two, church leaders facilitate pastoral leadership development for the worship leader by mentoring, encouraging spiritual growth and interpersonal skills, theological and doctrinal study, leadership development, and ministry skills best practices including; hospital visitation, funeral preparation, wedding planning, and pre-marital counseling, and sermon preparation.

### **Summary of Findings and Prior Research**

PLD is necessary for tenured ministry in a local church setting. Many churches, due to a decreased respect for educational institutions perspective of musical development, place little importance on the pedagogical knowledge base of a perspective worship leader. The research studied from Hendricks, Page, Gray, Whaley, and Sheeks confirms the conjecture that many changes are needed in the course requirements and degree plans of many Christian

institutions to fulfill the required modern worship leadership. While some have made changes, the vast majority still use the conservatory method of old to educate the music student. This education, often, produces talented musicians lacking commonly known skills for the fulfillment of the day-to-day ministry, leadership, interpersonal skills, conflict management, personnel management, administration, and pastoral skills required to minister in a local church effectively. Also, worship leaders, are frequently, poorly equipped to consider the theological and doctrinal implications of songs selected for usage in the music of the church.

Many in-roads to ministry are available, including educational institutions, mentoring, and unaccredited church-related schools. Many of these were developed in response to a weakness in the institutional approach to the subject of worship leadership. Many who lead worship are equipped to sing or play an instrument; however, a specific 'call' to ministry is void and, at times, considered non-essential to the role filled for music delivery. While little emphasis, in many settings, is placed on the development of these pastoral skills, those who seek to fulfill the spectrum of ministerial responsibilities typically find a more complete and complex influence in the local church. Beyond this influence, PLD allows the worship pastor to realize the comprehensive nature of ministry role fulfillment. PLD also creates avenues for development of relational ministry aspects that endure worship pastors to their team and flock, as well as benefit from the development of teams and congregations that seek to fulfill the needed ministries of the church.

According to Brian Croft, the role of the pastor is, "to be shepherds who lead and feed our flocks to spiritual maturity and fruitfulness in Christ. Christian pastors are to lead the congregation to be faithful in doctrine, holy in lifestyle, and united in fellowship. Our

goal is Christ-centered, Scripture-based, gospel-driven congregations where the glory of God is put on display before the watching world.”<sup>241</sup> One of the dangers in worship leadership is missing the big picture of ministry and focusing only on the activities of musical presentation. Understanding of the ‘call to ministry’ is an understanding that “it is a call to be a shepherd and not a rancher, an overseer and not a manager, a pastor and not a celebrity.”<sup>242</sup> Losing focus on the purpose of the Gospel is easy. Pastors are to lead in accordance with Scripture and lead as a servant. Brian Croft says, “A pastor’s true calling, then, is to shepherd the souls of God’s people humbly, willingly, and eagerly, and to do all of this on behalf of the Chief Shepherd, Jesus Christ.”<sup>243</sup> A pastor’s heart seeks to love and meet the needs of the flock. Many who try to fulfill ministry roles neglect the importance of meeting people where they are and meeting their needs. This is why PLD is of extreme importance.

It is evident that ministry situations will develop that institutions cannot predict and that not every area of PLD can be considered. In other words, in every ministry situation, there is on-the-job training that must occur due to church culture and needed development weaknesses that are realized. However, educational institutions must take the lead in the development of programs that better prepare the pastor for day-to-day ministry and leadership. The areas that seem to need development pertain to pastoral growth, ministerial strength, interpersonal relational skills development, theological/doctrinal understanding, practical day-to-day ministry activities, mentoring, team and ministry management, and

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<sup>241</sup> Brian Croft, *The Pastor’s Ministry* (Grand Rapids, Michigan: Zondervan, 2015),11, Kindle Edition.

<sup>242</sup> *Ibid.*, 12.

<sup>243</sup> *Ibid.*, 15.

effective leadership. In response to this study's findings, a manual for mentoring in PLD is attached in the appendix.

### **Limitations**

In this study, twenty-five educational institutions are considered from the two-hundred-twenty-seven Christian institutions in the United States. While some of the more prestigious national institutions, all six Texas Baptist colleges and universities, and all six (SBC) seminaries are considered, there is the possibility that an institution somewhere in the United States develops pastoral leadership skills and this research was not recognized. It is also possible that some churches are already involved in mentoring PLD as a hands-on ministry training. However, the implications of this study reveal a weakness in PLD in the ministry of worship pastors and a need for revision in educational institutions and effective church mentoring programs.

### **Recommendations for Future Study**

This research, while specific to PLD in worship pastors, reveals the need for a broader study into the pastoral development practices of educational institutions pertaining to every role fulfilled in the local church. This researcher assumes that many, if not all, pastors would agree that while theological, musical, or related ministry skills might have been adequately developed in educational settings, many would feel that day-to-day ministry has been a hands-on job development. In other words, ministry training has been lacking in every area of job fulfillment in the local church. A study of the areas of development that have occurred and areas of ministry and discipleship that need to happen could be considered. Also, while some churches are specific about mentoring and developing pastors internally, all churches should consider these mentoring needs and seek to establish effective pastors for



ministry. In addition, a study of local church mentoring practices would be helpful to the body of Christ. Finally, with the attrition of a large number of pastors from various ministry positions, a study into the areas of perceived weakness and needed development for longer-tenured pastors should be considered.

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APPENDIX A:  
A RESOURCE FOR PASTORAL LEADERSHIP DEVELOPMENT

By

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## Content

Introduction	1
Part One: The ‘Call’ to Ministry and Understanding of the Pastoral Role	3
Chapter 1: The ‘Call’ to Ministry	3
Wrestling With the Call to Ministry	3
Ordination and Licensing	5
Conclusion	6
Chapter 2: Understanding the Pastoral Role in Worship	7
Introduction	7
Theology, Doctrine, and Biblical Understanding	7
Understanding the Importance of a Biblical Worldview	11
The Romans 12 Worship Pastor	13
The Praying Worship Pastor	17
Spiritual Leadership and the Devotional of the Worship Pastor	18
Part Two: Pastoral Leadership	21
Chapter 3: Pastoral Leadership & Staff Relationships	21
The Pastor & Worship Pastor	21
Staff Relationship	22
Communication with the Staff	24
The Importance of Statistics and Knowing Your Stuff	24
You Must Know Your Churches DNA!	25
Thinking Multi-Generational	25
Chapter 4: Pastoral Leadership of the A/V/L Team	31
Introduction	31
Principles for AVL Team/Worship Leader Relationships	33
Chain of Command & Respect	33
Knowledge	34
Leadership	35
Perspective Roles in Audio	35
(FOH) Engineer	35
Monitor Mix Engineer	35
A/V Mix Engineer	36
Streaming and Broadcast	36
Streaming	36
Copyright	37
Why Should a Church Provide Streaming or On-Demand Services?	37
The Sound Check	38
Trust	38

Cost	39
Communication	39
Mentoring Using Modern Technology	40
One Team, Many Parts, One Purpose	41
The Big Picture	41
Lighting	41
Introduction	41
Required. Requested. Refreshing	42
Video Production	43
Introduction	43
Multi-Media Production Basics	44
Quality Post-Production	44
(AVL) Perspective, Worship Pastor Perspective and Healthy Considerations	45
Important (AVL) Terms to Know	46
Seven Goals & Habits of Effective (AVL) Teams	49
Chapter 5: Administration, Leadership, and Professionalism	51
Administration is all about leadership	51
Authentic Leadership	51
It's Your Team, It's God's Team	51
Team Leadership & Development	52
Worship and Media Team Members are Not Like Everyone Else!	52
Worship & Media Professionalism	53
Foreign Language: Understanding (AVL) and Music Terminology	53
Develop a Solid and Trustworthy Team	54
Expectations of the Worship Pastor	54
Ephesians 4:25 - 5:2	55
Lessons from Geese	56
(WMM) Expectations	57
Good Character	57
Spiritual Growth	57
Musical Growth	58
Volunteer Expectations	58
Management and Administration in Worship Ministry	59
Staff Care in Ministry	59
Staffing the (WMM) of the Church	60
Job Descriptions and Performance Reviews	61
Budgets and Accounting in Worship Ministry	62
Budget Preparation	62
Accounting Principles	63
Chapter 6: Growing in Effective Leadership	64
Life Lesson, Performance vs. Presentation of the Gospel	64
Biblical Leadership Models	65
Chapter 7: A Balanced Approach to Pastoral Worship Ministry	67

Introduction	67
Growth and Mentoring	68
Communication and Conflict Resolution	69
Current	70
Preparation	71
Collaboration	72
Trust	72
Chapter 8: The Personal Life of the Worship Pastor	74
Introduction	74
Self-Image and Desired Changes	75
Practices and Habit	76
Part Three: Pastoral Relationships	77
Chapter 9: Get Out there and Meet the Flock	77
Chapter 10: Interpersonal Skills	78
It's a Jungle Out There!	78
Conflict Resolution	79
A Biblical Method of Conflict Resolution	82
Chapter 11: The Importance of Mentoring	84
Ministry Difficulties	84
Mentor, Teacher, Friend	85
Scriptural Role of Mentoring	86
Mentoring and Purpose	88
Chapter 12: TOP PRIORITY, The Worship Pastor's Family	90
Vulnerability of Family and Importance of Time	90
Pastor's Kids are Just Kids	90
Balance and Discipleship	95
Balance	95
Discipleship	96
Part Four: Pastoral Skills Development	103
Chapter 13: Pastoral Skills Development for Effective, Tenured Ministry	103
Introduction	103
The Great Commission Worship Pastor	103
Worship Service Planning and Management	105
Encouraging Involvement in Authentic Worship	106
Sermon Devotional Preparation	107
Introduction	107
Feed My Sheep, Don't Fluff Their Wool	107
Sermon Preparation Process	108

Step-by-Step Sermon Prep	109
Wedding Planning	112
Introduction	112
Wedding Ceremony in Practice	113
Pre-Ceremony and Entry of the Wedding Party	113
The Wedding Ceremony	114
Post-Ceremony Exit	114
Resources for Wedding Planning and Ceremony	115
Pre-Marital Counseling	115
Resources for Pre-Marital Counseling	116
Funeral Planning	116
Introduction	116
Bereavement Counseling	116
Helping the Family Plan the Service	117
Resources for Funeral Planning	119
Parent/Child Dedications	119
Why Parent/Child Dedication	119
How to Officiate a Parent/Child Dedication	119
One Special Letter	120
Baptisms	121
Importance of Baptism	121
Before Baptism	121
Officiating a Baptism	122
Communion (The Lord's Supper)	122
Introduction	122
Psalm 51:1-12	122
Officiating Communion (The Lord's Supper)	123
Sharing the Gospel	124
Introduction	124
Five Things to Remember	124
Evangelism in Four Simple Steps	125
To Receive Christ, Four Things Must Occur	126
Prayer of Salvation	126
Hospital Visitation	126
Introduction	126
Hospital Visitation for Two Chaplains Perspective	127
The Importance of Pastoral Hospital Care	127
The Power of Prayer	128
Basic Counseling Skills for Pastoral Care	129
Scripturally Effective Pastoral Counseling	129
Part 5: Final Thoughts	131
Conclusion	131
Final Thoughts	131
Bibliography	132

## List of Figures

FIGURE 1: REQUIRED, REQUESTED, REFRESHING LIGHTING EXAMPLES .....	43
FIGURE 2: IMPORTANT TERMS FOR WMM TEAM AVL UNDERSTANDING .....	46
FIGURE 3: SEVEN HABITS OF HIGHLY EFFECTIVE MULTI-MEDIA TEAMS .....	50
FIGURE 4: LESSONS FROM GEESE.....	56
FIGURE 5: PATRIOT SOFTWARE EXAMPLE OF SINGLE-ENTRY BOOKKEEPING .....	63
FIGURE 6: BIBLICAL LESSON IN SPIRITUAL LEADERSHIP .....	66
FIGURE 7: BIBLICAL CONFLICT RESOLUTION.....	82
FIGURE 8: I'D RATHER HAVE JESUS .....	91
FIGURE 9: I AM A PASTOR'S DAUGHTER.....	94
FIGURE 10: STEP BY STEP SERMON PREPARATION.....	109
FIGURE 11: SERMON WORKSHEET .....	111
FIGURE 12: PRE-CEREMONY AND ENTRY OF THE WEDDING PARTY .....	113
FIGURE 13: THE WEDDING CEREMONY .....	114
FIGURE 14: POST WEDDING CEREMONY EXITS.....	114
FIGURE 15: RESOURCES FOR WEDDING PLANNING & SERVICES .....	115
FIGURE 16: RESOURCES FOR PRE-MARITAL COUNSELING .....	116
FIGURE 17: TYPICAL FUNERAL SERVICE.....	118
FIGURE 18: RESOURCES FOR HELP IN PLANNING A FUNERAL .....	119
FIGURE 19: HOW TO OFFICIATE A PARENT/CHILD DEDICATION .....	119
FIGURE 20: LETTER FOR CHILD DEDICATION.....	120
FIGURE 21:OFFICIATING A BAPTISM .....	122
FIGURE 22: STEPS TO OFFICIATING THE LORD'S SUPPER (COMMUNION).....	123
FIGURE 23: SHARING THE GOSPEL .....	124
FIGURE 24: FOUR STEPS TO SHARING YOUR FAITH .....	125
FIGURE 25: STEPS TO RECEIVING CHRIST .....	126
FIGURE 26: SAMPLE PRAYER OF SALVATION .....	126
FIGURE 27: HOSPITAL VISITS.....	127
FIGURE 28: PASTORAL COUNSELING.....	129

# **The Role of Worship Pastor**

## **A Manual for Pastoral Leadership Development**

### **Introduction**

There are many roles that the called and focused worship pastor will fill. However, there is one role in particular that finds a void in worship leadership. In fact, in the vast majority of Christian educational institutions of higher learning, little to prepare for this critical role is even offered. Worship leaders must understand the importance of pastoral leadership development. Worship is humanity's purpose. It is also a tool by which theology and doctrine can be passed down. With the importance of this role being to help in the development of theology, biblical knowledge, doctrinal truth, and development of a biblical worldview, the music/worship leader must understand pastoral leadership and be recognized as a pastor. It is inconceivable to consider worship leadership without first being an authentic worshiper. The role of worship pastor can be one of, if not the most difficult to fill. In the American society, one might be found who can lead songs, play an instrument, or create great performances, yet finding a worship pastor with a calling on their life to pastoral ministry and leadership is excessively more difficult.

Robert Balentine states the importance of true spiritual fulfillment of the role of worship pastor:

We must understand, affirm, and accept the role of those who lead in music and worship. There is much scriptural precedent for receiving individuals in their given offices. We should not quench their ministry by dismissing them as those who provide only background music and emotionalism. A music leader who truly understands his role before God and the people will add much power and life to the overall ministry of the church.<sup>244</sup>

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<sup>244</sup> Robert Balentine. "Doxology and Discipleship: Principles for How the Worship Leader Functions Pastorally." DWS diss., Liberty University, 2017, 23, In DigitalCommons@Liberty University.

Sterile worship occurs when the worship leader neglects seeking power from the Holy Spirit in the process of preparation and presentation of worship. Poor leadership happens when worship leaders fail to find wisdom and direction from scripture. Faithless vision occurs when the leader fails to spend time with God in prayer, and weak pastoral leadership will create a void in the fulfillment of the mandate from God to feed and care for His flock.

In his book, *For the Glory of God: Recovering a Biblical Theology of Worship*, Daniel Block specifies, “To be human is to worship. This statement is supported in scripture, declared in our creeds, and evident from history.”<sup>245</sup> All creation was created to worship. The worship pastor must lead in this process, be the example to the congregation, and the worshiper that points others to follow the process and live a life of worship. How one prepares for worship often will determine the depth of their worship. The act of weekly worship is for the follower of Christ to experience renewal with their Redeemer and Creator, for the lost to experience redemption through the sacrifice of Christ, for the hurting and sick to find peace, for the outcast to find acceptance, and for the faithful to experience the presence of God dwelling in their lives. Stacy Brown give a mandate to worship pastors pertaining to God being the subject of humanities worship; “As a worship leader, maintaining the centrality of God is critical to the lives of those in the congregation.”<sup>246</sup> Worship matters to God and in should matter to the worship pastor. Brown states, “Worship matters. It matters to God because He is the one worshiped. It matters to us because worshipping God is the reason for which we were created. And it matters to every

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<sup>245</sup> Daniel Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids, Michigan: Baker Publishing Group, 2014), 295-298, Kindle Edition.

<sup>246</sup> Stacey Brown, "Five Principles to Empower the Worship Leader" (DWS diss., Liberty University, 2016), 23, In DigitalCommons@Liberty University.

worship leader because we have no greater privilege than leading others to encounter the greatness of God.<sup>247</sup>

## **Part One: The ‘Call’ to Ministry and Understanding of the Pastoral Role**

### **Chapter 1: The Call to Ministry**

#### Wrestling With the Call to Ministry

I am a fourth-generation pastor. The continuation of this legacy was not my original intent. I had plans for politics, coaching, maybe be a CPA, or lawyer, yet God had a different idea. As mentioned, the fulfillment of the ‘family business’ was a difficult decision. As the son of a pastor, I know the difficulties that life in ministry brings to the pastor and their family. Seeing the reality of the difficulty involved in working in the church with people, gave me a desire to do anything besides ministry. However, at sixteen, God began to deal with my heart concerning the fulfillment of the call to follow and serve Him vocationally. My father, in his wisdom, stated, "Son, if you can do anything else and be happy, you are not called to ministry." The problem, however, is that I knew without a doubt that God was calling, and I had to follow. Did I have a choice? Yes, my choice was to be in God’s will or be in disobedience.

One may look at their weaknesses and say, “There is no way God could use me.” It has been said before, Moses, Peter, Paul, Me, You. Ministry is not for the faint-hearted; it takes GRIT. At the same time, the ministry is not for the arrogant; it takes HUMILITY. Historically and biblically, God has chosen those who would accept the call and equipped them to fulfill the responsibility (burden). If you are called, do not walk away. If you do not know for sure, wait on the Lord. If you want to use your talent for the Lord, yet do not feel called to lead and pastor, please consider another line of employment. The call to ministry is a vocational understanding of

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<sup>247</sup> Ibid., 23.



the purposeful fulfillment to love and serve people as an under-shepherd, a humble servant, a committed leader, and a student of theology, doctrine, and biblical principles for the glory of the Shepherd.

Romans 11:29 states, “For God’s gifts and His call are irrevocable.”<sup>248</sup> How does God issue a call to ministry? Is there an audible voice from heaven, does he speak His purpose in the wind, will He reveal His plan in a thunderstorm? Can God do that? Of course, He can; however, typically the call is an internal, undeniable feeling that nothing else in the world would vocationally satisfy the yearning to follow and serve God. It is a willingness to go wherever He leads to complete His purpose.

And most importantly, the call is not limited to one specific area or skillset. While vocational responsibilities may change, according to God’s leading in various churches, denominations, different ministry areas, of Christian educational institutions the call for every pastor is the same. We are called to fulfill the Great Commission utilizing the gifting of God. Do not think that just because you perform a specific role in ministry today that God cannot change your direction. It can happen and has happened.

The call is personal, the call is compelling, the call is to propagate the Gospel, and the call is perpetual. While pastors fulfill various roles (worship pastor, teaching pastor, student pastor, children's pastor, singles pastor, senior adult pastor, etc.), each position is pastoral. If one questions the call to ministry or serves in a capacity of ministry without a calling, when trouble comes (and it will), one is apt to walk away from the church and ministry. One must be sure, secure, and settled in the call. The call is more than a feeling, function of a position,

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<sup>248</sup> Romans 11:29, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

fulfillment of a mandate, or freedom to follow one's own way. The call is forged in a relationship to support the Shepherd and serve His people.

Everyone is called to salvation. Once salvation is settled, everyone is called to fulfill the Great Commission. Some will follow while others refuse. However, the call to ministry is beyond the calling to salvation. It can, however, have the same internal tugging to fulfill as was experienced when the realization of the need for salvation occurred. The call moves beyond conviction and commitment into a consecration to the vocational service to the King of Kings. In salvation, the Holy Spirit begins to draw an individual to the follow-ship and fellowship of Christ through His sacrifice and resurrection. The realization of conviction of sin leads to repentance and an understanding of the Lordship of Christ. The free gift of salvation is given and accepted. With the call to ministry, God draws similarly. Redemption has already been received, yet there may be a yearning that God desires something more from one's life. God begins to pull, begins to give directives, develops a desire to fulfill ministry, and functionally places an irresistible necessity to follow without reservation. One who then surrenders to the call will become equipped to meet that purpose. However, fulfillment requires knowledge, discipleship, study, and mentorship.

### Ordination and Licensing

When the call to ministry is settled, defining the role of the pastor must begin. This occurs through mentoring, internships, education, discipleship, and study of the Bible, theology, and doctrine. While one can preach, sing, and lead in a church without being ordained or licensed, these documents express an acknowledgment of the church's realization of the call and sanctions the called for fulfillment of that God-given purpose. It is an endorsement from the congregation that God is calling you to fulfill His vocational purpose. These documents are also

required to satisfy specific pastoral duties that are part of the professional ministry. Ordination and licensing give credence, acceptability, and awareness of the purposeful pursuit of ministry. Ordination and licensing are necessary for most states to perform weddings as the minister. While some may consider these unnecessary, the realization of a body of believers stating that they see God working in one's life is of eternal value.

### Conclusion

If one seeks to fulfill ministry roles, the process of determination of the call to vocational ministry must be considered. It is evident that if one is called to ministry, God will equip them for the fulfillment of that ministerial obligation. Diane Chandler looks at the entirety of the calling process stating:

Vocational formation begins by responding to Jesus' call in salvation, followed by a sense of calling to engage the good work that God has designed for each believer. While calling involves the duties at hand, vocation also entails a specific call that is unique to each individual in contributing to Christ's mission in the world. Calling can be discerned through several means: obedient living where God sovereignly guides; a sense of burden, passion, compassion or holy desire; the Scriptures, through which the Holy Spirit brings revelation; evaluating our past for clues as to how God has shaped us; experiential and trial-and-error learning; past and current faithful service; prayer and worship; and input from trusted others who know and observe us. Although the ideal is for God-given calling to align with a job, this may or may not be the case. Regardless of calling alignment, love is the impetus for vocation and life purpose. As Jesus responded to the Father in love and obedience, we too can respond to our life calling through the roles that we enact and the sacred or secular work we undertake for God's glory (Col 3:17).<sup>249</sup>

Pursuant to the call is the realization that love is the ultimate theme of pastoral ministry. Love must be the learned skill for long-term effectiveness in ministry. It is the purposeful pursuit of

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<sup>249</sup> Diane Chandler, *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness* (Downers Grove, Illinois: Intervarsity Press, 2014), 168-69, Pro Quest E-Library.

loving Christ first, family second, and the flock third, which gives clarity to the purposeful development of pastoral leadership.

God has a calling on the lives of every believer. This call is first and foremost the acceptance of the Gospel, followed by obedience in baptism, following in discipleship, and evangelizing through the fulfillment of the Great Commission. Chandler says, “A call of God begins with a general call to follow Christ, an individually specific call to the purpose of the Gospel, and a call to duties at hand.”<sup>250</sup> God Himself chooses to call and employ specific people to fulfill vocational tasks for the sake of leadership and caring for the flock. This calling is life-long and requires forsaking all personal desires to achieve the purpose placed upon the life of the anointed/called leader in fulfillment of God’s ultimate plan.

## **Chapter 2: Understanding the Pastoral Role in Worship**

### Introduction

This chapter intends to consider the development of the worship pastor. When one intentionally considers the biblical, theological, and doctrinal aspects of worship, the realization of God's purpose is quickly discovered. From beginning to end, scripture is entirely about the worship of God as Creator, Savior, Redeemer, and Lord.

### Theology, Doctrine, and Biblical Understanding

In a world where the message of Christianity can become extremely convoluted, it is essential to consider the reasons for worship. The cause of Christ and the truth of Scripture are always under attack. Science tries to disprove the biblical narrative of creation, making the entire story ‘just a legend’ for weakly minded humanity. Society seeks to dissolve the importance of truth. American society no longer accepts the idea of absolute truth. Watching news

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<sup>250</sup> Ibid., 164.

commentators during the Cavanaugh hearing, the resonating theme was that both parties who spoke 'their' truth. This erosion of absolute truth is an epidemic in a world that desires to destroy the TRUTH of scripture. So why do we worship? There are many reasons to effectively answering this question. God created us, man falls, man repents, and God redeems. He is Creator, Savior, Redeemer, and Lord. Looking at the beginning allows worship pastors to gain a proper understanding of the what, where, when, why, and how for worship.

The Creator of humanity orchestrated the storyline of the most epic historical events of all time from the very foundation of the world. This process of creation was conceived and enacted by the Triune God. The Father, Son, and Holy Spirit were there and said, "Let US make man in OUR image." They knew, before creation, that man would fall, yet They still created humanity knowing the ultimate cost for redemption. They, in advance, chose the method and time for man to be redeemed. The setting was His earthly temple; the characters involved were angelic beings, humanity, and the Creator Himself. And the plot was the entire human race having the opportunity to have fellowship with the Creator and Redeemer of the world if they so choose. It is difficult to consider that God made the sacrifice for all humanity, yet some will not accept Him. The price for redemption came with a high cost to God. He sent Jesus, a part of the triune God, to dwell with man and eventually be killed by His creation. It was all a part of His plan from the beginning.<sup>251</sup>

The Creator desires a relationship with one likened to Himself. Out of dust, He created man. In Genesis, the relationship with God is one of pure and total friendship and worship. God placed man in a position of authority over all living creatures of the earth. It is worth repeating that as

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<sup>251</sup> Piper, John. *The Pleasures of God: Meditations on God's Delight in Being God*. Sisters, Oregon, Multnomah Publishers, 2000. Pg. 102.

Creator, God made man knowing, from the very foundation, that man would make mistakes. He chose, ahead of time, the process for the forgiveness of man's sin. It was determined, before creation, how the fellowship with humanity would be restored. Man was not God's great oops! Since the beginning, God has always revealed Himself to man. In the Old Testament, some were selected for this relationship. In the New Testament, this relationship is available for all who seek Him. A. W. Tozer writes:

The message of creation is this: there is a great God of glory and power and generosity behind all this awesome universe; you belong to Him; He is patient with you in sustaining your rebellious life; turn and bank your hope on Him and delight yourself in Him, not His handiwork."<sup>252</sup> The whole of creation was built to reveal the greatness of God. It also was purposeful to allow God to glorify Himself. The process of creation also reveals order and structure in God's process that was determined by God to serve as an example to man in how they should worship and interacted in this world. In spite of His wondrous work, man failed in their responsibility of fellowship with the Creator. "Man, made more like God than any creature, has become less like God than any creature."<sup>253</sup>

Jesus understood the big picture. According to Noel Due, "Jesus understood the whole of the mission of the redemption and ultimate glorification of His bride was to restore her to the joy of Edenic worship."<sup>254</sup> Worship pastors must teach the true nature of God, His desire to walk with man, and His acceptance of our worship based upon the attitude of our hearts. God desires to be worshipped as Creator and Redeemer. Due states, "Theologically, we cannot see God as Creator without first seeing Him as Redeemer."<sup>255</sup> Effective worship theology will include the eternal nature of worship and the demand for the worship of God as Creator. God has been worshipped

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<sup>252</sup> Ibid.

<sup>253</sup> A.W. Tozer, *The Purpose of Man: Designed to Worship* (Grand Rapids, Michigan: Baker Books Publishing, 2009), 449, Kindle Edition.

<sup>254</sup> Noel Due, *Created for Worship: from Genesis to Revelation to You* (Scotland: Mentor, 2005),43.

<sup>255</sup> Ibid., 44.

since before time began. All of God's creations were created to worship Him. Due concludes, “We see the whole of creation- celestial, terrestrial, and human- was built for worship.”<sup>256</sup> Man was created to lead in this worship process. Due reveals that, “Human beings were formed in God’s image to lead the creation in worship of the God who created all things.”<sup>257</sup>

If one’s theology does not understand eternal aspects of God’s plan and the enacting in creation and redemption on man’s behalf, the entirety of their theology is doomed from the beginning. The uncreated one chose to create humanity in His image for fellowship, relationship, and worship. As observed, worship occurred before the creation of man. In Scripture, Lucifer is the worship leader of heaven. However, he corrupted pure worship through his desire for God’s glory. God creates man, which in turn, took on the role of worshiper and worship leader. I was once blessed to talk with Dr. John MacArthur, the great theologian and pastor. In our conversation, MacArthur asked me a simple question that I, as a worship pastor, had never considered. He asked, “When do you read of angels singing in Scripture?” I mentioned at creation, when Christ was born, and a few other locations. I will never forget his statement. He said, I am still working on this, but after the ‘fall’ of man, as I read God's Word concerning the angelic being, I see the words, “and they spoke” or “saying.” The angels spoke because they lost their song, the desire to sing, with the fall of man. They will, one day, sing again with those who have accepted the Savior’s redemption in the worship services of Heaven.<sup>258</sup> Man has been charged with the purpose of singing in worship to the Father. And those that know Christ will do

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<sup>256</sup> Ibid.

<sup>257</sup> Ibid.

<sup>258</sup> Dr. John MacArthur, interview by author, Lubbock, Texas, March 15, 2017.

so for eternity. This is humanities ultimate reason for existence. Worship pastors must convey this reality to the entirety of the congregation.

### Understanding the Importance of a Biblical Worldview

Worldview is a philosophical process of thinking and decision making formed by cultural influences and understanding. A person's worldview is, often, influenced more by cultural significance and less from an understanding of a biblical worldview. For centuries, the teachings of Christ have shaped the worldview of those that choose to follow Him. In many locations and times in history, this biblical worldview has also influenced the cultures of the world and served as a moral/spiritual compass. The United States of America, as a nation, was founded on principles found in scripture. However, in recent decades, America has fallen away from the biblical worldview long held as the standard for American society. When one begins to consider the cross-cultural and cross-generational aspects of society, the implementation and understanding of a biblical worldview must be implemented. Troy Bush defines, "Culture as a belief system and values shaped in context to one's society."<sup>259</sup>

Worldview is a part of the culture. One's culture will determine their willingness to consider the worldview of others and accept the influence of varied cultures. In today's society, this reality can be a specific problem due to the negative impacts and worldview of a society that has strayed away from the truth of God's Word. Bush states, "At the heart of worldview, one finds belief, value, and feeling. These worldview influences decisions and effects behavior."<sup>260</sup>

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<sup>259</sup> Troy Bush, "Communications Cross-Culturally" Liberty University, Lynchburg, VA, [https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course\\_id=\\_330682\\_1&content\\_id=\\_13985443\\_1](https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_330682_1&content_id=_13985443_1).

<sup>260</sup> Ibid.



The American society and culture of the world are based, generally, on a worldview contrary to that defined by God's Word.

To understand a biblical worldview, one must realize that just knowing God's plan does not equate living in accordance with God's perspective and defined spiritual worldview. Jeff Myers and David Noebel, the founders of *Summit Ministries* state, "God made the rules. To bear His image well, we should try to understand them, discern the patterns they create, and live differently as a result."<sup>261</sup> Everyone lives by a worldview, based on their understanding and education from early in life. So, how does this upbringing differ from a biblical worldview? Cultural worldviews are based on sociological influences, racial differences, and generational influences. A quality definition of a worldview and its impact on one's ideas and lifestyle would answer many of life's questions. According to Myers and Noebel:

A worldview answers fundamental questions such as Why are we here? What is the meaning and purpose of life? Is there a difference between right and wrong? Is there a God? We all develop ideas in our attempt to answer these questions, and our ideas naturally give rise to a system of beliefs that becomes the basis for our decisions and actions. Our worldview is like a map. It helps us know where we are, where we need to go, and the best route to get there. Our worldview does not merely reflect what we think the world is like; it directs what we think the world should be. In other words, our worldview not only describes reality; it prescribes how we act and respond to every aspect of life. Because our ideas do determine how we behave, the bottom line is that our ideas do have consequences.<sup>262</sup>

The church must understand the importance of a biblical worldview and determine to be willing to share it with those in their community. To gain an audience, the church needs to attempt to meet the needs of those who seek help, physically, spiritually, and financially. While a

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<sup>261</sup> Jeff Myers and David A. Noebel, *Understanding the Times: a Survey of Competing Worldviews* (Nashville, Tennessee: David C. Cook, 2015), 185-186. Kindle Edition

<sup>262</sup> *Ibid.*, 225-231.

worldview contrary to God's plan creates confusion and disillusion, a biblical worldview shapes individuals as followers of Christ. It is not the ways of man; it is God's plan.

As worship pastors, it is imperative that a biblical worldview, based on God's Word and principles, influences the planning and selection of music for the church. The development of a biblical worldview can occur through music from an early age. God uses theology and doctrine from song to develop a biblical understanding of His purpose, plan, redemption, creation, sacrifice, death, burial, and resurrection. The love of God for His creation is expressed in music. God gave humanity His Word and sent His Son to make way for the restoration of a relationship sought by God before creation.

In many cases, the influence of biblical worldview, theology, scripture, and doctrine are not considered in the planning process for worship services. Worship pastors must realize that the message conveyed in the song is carried in the hearts and minds of those that listen and sing. Songs that do not communicate the truths of God should be avoided.

Humanity, in this day and age, struggles with the ideas of a biblical worldview. The principles of scripture, theology, and doctrine are completely foreign in this post-Christian culture in which we live. Some churches are not willing to minister to those in need of help, share the love of God, and express His truths, to impact a culture in extreme spiritual destitution. God commands the church to go and seek those who need Him. The church must get back to this purpose, as defined by God, and go to the highways and by-ways to help meet needs and teach the love and truth of God's worldview.

#### The Romans 12 Worship Pastor

Romans 12:1 considers the importance of a worship lifestyle. God's purpose is for His followers to live in the world yet not be of the world. Application of understanding pertaining to

Romans 12 gives clarity to a correct understanding of philosophical differences in the culture of the world and the perspective of a biblical worldview. Myers and Noebel add:

What we understand about God and the world affects what we believe about everything else, including what kinds of arguments we find persuasive and how we justify our intended actions. That's why the Apostle Paul in Romans 12: 2 says, 'Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what the will of God is, what is good and acceptable and perfect.' To understand what God wants from us we must identify the world's patterns, refuse to conform to them, and be transformed into a God-pleasing pattern of living.<sup>263</sup>

We must understand God's worldview before we can challenge the worldview of various cultures with the Gospel. The denial of the tendencies of the world is a direct reflection of one's authentic worship of Christ.

The worship leader must ultimately be a worshiper first. A life of daily worship, in accordance with Romans 12:1-2, "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God, this is your true and proper worship. Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is, His good, pleasing and perfect will. Humble Service in the Body of Christ,"<sup>264</sup> The Apostle Paul clearly understood and expressed what was required to exemplify the role of leadership and lifestyle required for excellence as a worship pastor. "Study of Scripture also directs the worshiper to the life of Jesus as the model for a life lived through worship, a life lived in response to the fallen nature of man."<sup>265</sup> Worship pastors must live a life of sacrifice and avoid the world. This is being a living sacrifice; this is authentic worship.

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<sup>263</sup> Ibid., 236-240.

<sup>264</sup> Romans 12: 1-2, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

The worship pastor's treatment of others is often a direct reflection of the worship pastor's daily walk (worship) with the Father. Romans 12 states the purposeful activity in the life of a follower of Christ. The transformation from a life of conformity is evident in how one deals explicitly with others and their placement of self in relationships. "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you."<sup>266</sup> These attributes of 'lifestyle worship' are reflected in the believer that lives in accordance with God's plan. Love for others is 'lifestyle worship.' Romans 12: 9-10 directly deals with love for others. Brown says, "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves."<sup>267</sup> Love is one of the evident attributes of a life lived in daily worship.

One's work is also affected by 'lifestyle worship.' Romans 12: 11-15 states the importance of being diligent and present in work. It is the worship of Christ in the lives of His called workers that creates dynamic pastoral leadership and spiritual discipleship. A worshiper's lifestyle concerns itself with those placed under their care. They seek to develop 'lifestyle worship' in the daily lives of their flock. Paul writes in Romans 12:11-15, "Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality. Bless those

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<sup>265</sup> Brown, *Five Principles to Empower the Worship Leader*, 6.

<sup>266</sup> Romans 12: 3, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>267</sup> Romans 12: 9-10, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn.”<sup>268</sup> The worship pastor's daily worship directly influences the pastoral ministry.

Beyond the walls of the church, the worship pastor portrays the message of Christ to the world in which they live. The conformity of the world cries out for authenticity in the lives of those transformed by the Gospel. Lifestyle-focused on the worship of Christ, attributes kindness, care, conflict resolution, and interpersonal skills to the Creator, Redeemer, and Lord of humanity. Romans 12:16-20 states:

Live in harmony with one another. Do not be proud but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for God’s wrath, for it is written: It is mine to avenge; I will repay, says the Lord. On the contrary: If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.<sup>269</sup>

The opposite of conformity to the world requires dying to the selfish nature of humanity. God desires for lifestyle worshipers to point others to Him by living in accordance with His commands. This transformation to the cause of Christ attributed the difference in purpose to the Creator, Redeemer, and Lord of humanity. The world is evidence of the conformity of man to the humanistic purpose of society. Living in accordance with God's purpose and plan is living the Gospel. Living the Gospel expresses the difference God can make in the lives of people. Lifestyle worship is the ultimate purpose of man and will be evident to all those who seek a better way of living. Be the ‘lifestyle’ by living a lifestyle that points others to Jesus and replicates His love for others.

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<sup>268</sup> Romans 12: 11-15, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>269</sup> Romans 12: 16-20, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

## The Praying Worship Pastor

Prayer is a personal and public attitude of humility. It is evidence of a person's dependence on God for provision, leadership, and direction in life. Tony Morgan surmises, "An attitude of humility is required of every servant leader. Too often, pastors focus on their own interests and ambitions and lay aside the importance of the interest of others."<sup>270</sup> We live in a country that is extremely proud of independence. For one, I am grateful for this mindset as a nation. I do, however, realize that our national and personal sovereignty is ultimately dependent on God as our provider and protector. Dependence is not a weakness; it acknowledges the reality of gifting and skill that is granted by the Creator. Prayer both corporately and independently expresses one's dependence on God who controls every situation. In prayer, the need for Divine intervention in the life of humanity is realized and in humility, it is expressed.

In prayer and ministry, worship pastors should work diligently and leave the result to the only One who can produce the outcome. Farmers are the hardest working people in the world. It is sun-up to sun-down every day without the promise of a successful crop. Living in West Texas, cotton is a big commodity. Lubbock is surrounded by miles and miles of farms. Driving during the Fall harvest season can be overwhelmingly beautiful with the rows upon rows of beautiful white cotton bolls on every plant. However, one major rain shower, an early frost, drought, or any other weather-related issues can destroy a harvest in a matter of hours.

For this reason, wise farmers purchase crop insurance. This may not pay the dividends of a bumper crop; however, it could save the farm. Farmers do all they can to produce a great harvest, and then they place the results in the hands of the One who can complete the work.

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<sup>270</sup> Tony Morgan, *Developing a Theology of Leadership* (Dallas, Georgia: The Unstuck Group, 2011), 68-69, Kindle Edition.

Prayer is the starting point and end point of all aspects of ministry. The worship pastor may work hard to produce a worship experience, but without the presence of God, all work is in vain. Prayer is seeking to fulfill God's plans and asking for His presence and participation in the process.

To fulfill the call and purpose of ministry requires hard work. It requires a desire to yield to the leadership of the Holy Spirit and seeking wisdom through prayer. Worship planned without seeking guidance from the Creator is weak at best. Spurgeon states, "Take your rest because you have consciously resigned your work into God's hands. After you have spoken the word, resort to God in prayer, and commit the matter into God's hand, and then do not fret about it. It cannot be in better keeping, leave it with him who worketh all in all."<sup>271</sup> Spurgeon's perspective resonates in the assessment of the correlation between farming and ministry. Worship pastor must seek to do all they can, utilize the tools available, prepare as instructed by the leadership of the Holy Spirit, then give it to God in prayer and allow Him to complete the work.

#### Spiritual Leadership and the Devotional of the Worship Pastor

Worship pastors need to develop spiritual leadership and understand the importance of spiritual perspectives in all areas of the worship ministry. Morris Thompson's journal article states the importance of spiritual leadership for the pastor. Thompson says, "Some leadership practices are characterized as good, and other forms are toxic. However, within the 21st century, spiritual leadership is necessary as Christian leaders focus on growing the next generation of

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<sup>271</sup> C. H. Spurgeon, *Lectures to My Students* (Peabody, MA: Hendrickson Pub, 2010),160.

leaders.”<sup>272</sup> The development of spiritual growth in the life of the worship pastor and those who work alongside is of extreme importance to the development of the worship team that seeks to encounter the presence of God. A spiritual leader is one that, "leads others to a closer walk with Christ.”<sup>273</sup> This is the fulfillment of the pastoral role in worship.

While pointing others to Christ is the fulfillment of the pastoral role, the worship pastor must also be one that seeks mentoring to help guide personal spiritual development. Thompson suggest, “Without other people helping us to grow in a closer walk with Christ, we will never find true healing. It is impossible to grow as a disciple of Jesus by yourself. In order to grow spiritually, we need other people that God strategically places in our lives. The wonderful thing about spiritual leaders is that they will stop at nothing in order for others to meet Jesus.”<sup>274</sup> The worship team is to be developed for spiritual leadership and to seek to lead others, as a team, to realize the greatest of God working in the lives of self and others. Strength in leadership is required of the pastor. The team and church body will only be as healthy as the one leading. The strength of spiritual leadership, according to Thompson reveals that, "If people are following spiritually weak leaders, they will either follow suit and become spiritually weak as well because they are not being poured into effectively, or they will get frustrated with the weak leadership and seek a stronger leader. In order for spiritual leaders to lead effectively, they need to follow the Master Leader, Jesus Christ closely.”<sup>275</sup>

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<sup>272</sup> Morris Thompson, “The need for spiritual leadership” *The Journal of Applied Christian Leadership; Berrien Springs* 11, no. 2 (Fall 2017): 78.

<sup>273</sup> *Ibid.*, 79.

<sup>274</sup> *Ibid.*

<sup>275</sup> *Ibid.*, 80.



Spiritual leaders have an active prayer life and seek God through the study of scripture. I emphasize the need for that leader to have a strong devotional and prayer life. Leaders seek to encourage others in spiritual growth spiritually. Beyond encouragement, spiritual leaders are accountable to others, while holding those in their charge responsible for spiritual growth. Accountability, according to Thompson, "Is essential in spiritual leadership. Throughout the disciples' growth as spiritual leaders, Jesus held them accountable. Although all spiritual leaders hold their followers accountable, it is vital for the spiritual leader to remember that they need to be held accountable as well."<sup>276</sup> Accountability to God, through daily devotion and prayer, and the willingness to be accountable to others develop spiritual leadership that thrives in the life of a disciple and yields spiritual leadership in the lives of others.

Spending time with God develops accountability to God as scripture is considered, journaling of the spiritual quest is written, and prayer for direction and revelation in life is pursued. Thompson reiterates, "God wants the spiritual leader to spend an ample amount of time with Him because it provides accountability from God. This heavenly accountability helps the leader to grow spiritually. Although this is important, God also stresses the need for the spiritual leader to find accountability in a group of trusted individuals."<sup>277</sup> Beyond devotional time, the worship pastor must develop a small group of committed individuals who effectively mentor, encourage, lead, disciple, and direct their lives through the Holy Spirit. The commitment to a holy life and accountability is crucial for the spiritual development of the worship pastor.

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<sup>276</sup> Ibid., 81.

<sup>277</sup> Ibid., 82.

## **Part Two: Pastoral Leadership**

### **Chapter 3: Pastoral Leadership & Staff Relationships**

#### **The Pastor & Worship Pastor**

The pastor should have a clear understanding of the role requirements of the leader and the under-shepherd of the church. Pastors set the tone for all areas of ministry in the church including vision, direction, purpose, and implementation. This involves communication with the staff and congregation, especially in the field of worship. The pastor should know and understand what constitutes biblical, theological, and doctrinally correct worship. Worship is not entertainment or performance. True worship must be ‘in spirit,’ engaging the whole heart. Sin in one's life must be made right before the joy of worship returns. True worship must also be properly informed. This leads to worship ‘in truth.’ Unless one has a knowledge of God worship in truth is impossible. Spirit without truth can lead to a shallow, overly emotional experience. As soon as the emotion is over, worship is over as well. Truth without spirit can result in a dry, passionless encounter that can easily lead to a form of joyless ritual or legalism. Both spirit and truth are necessary for God-honoring worship to occur. Worship pastors are typically subordinate to the preaching pastor. Therefore, they fill the second chair. It is essential to remember the role and place on the team under the pastor. It will not always be harmonious in staff settings, and the pastor and worship pastor could experience disagreements. It must be continually remembered that the worship pastor is a subordinate. You may be best friends, but never forget your place!

The worship pastor must understand all the elements and focus of biblical worship including communion (Lord's Supper), prayer being offered, songs that are sung, offerings that are received, Scripture that is read, and the word of God being proclaimed. Everything in worship should be God-focused and biblically centered. There is a trend to shift the role of worship leader

to a musician or music leader based on the assumption that music is worship while preaching is something different. It is evident from Scripture that both singing and preaching constitute worship. The preaching and teaching of God's word is the central focus of worship. Some confuse spirit as music and truth as preaching, but the truth should be in music and preaching alike. The pastor should communicate the direction and desire for the worship service. Pastors work as a team and should be engaged in the worship process.

### Staff Relationship

Relationships, naturally, will have seasons of success and difficulties. For His followers, God desires unity in thought, practice, and perception. However, God is not interested in cookie-cutter staff teams. Ken Sande states, "What God desires is unity, not uniformity. Instead of avoiding all conflicts or demanding that others always agree with us, we can celebrate the variety of God's creation and learn to accept and work with people who see things differently than we do. Unity means we are of one purpose, one mind, and one heart. Uniformity means we are clones of each other, with everyone looking, thinking, and acting the same."<sup>278</sup> God desires diversity and creates humanity with different perspectives that, when combined, create wholeness in the body of Christ. Pastors must learn how to work with people to achieve the goals determined by our Creator and written in Scripture to successfully reach a fallen post-modern culture for Christ.

As a staff, it is important to remember the purpose of a team. All team members become discouraged and need the encouragement of a team that is fighting for the same cause. Dr. David Wilson, pastor of Southcrest Baptist Church in Lubbock, Texas shared a message with worship

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<sup>278</sup> Ken Sande and Kevin Johnson, *Resolving Everyday Conflict* (Grand Rapids, MI: Baker Books, 2011), 162-165. Kindle Edition.

pastors concerning discouragement. He said fatigue, frustration, fear, fault-finders, and failure distract the pastoral team and must be understood and overcome. Wilson states:

Reason one for discouragement is fatigue. Sometimes you are so tired you can barely stand. When you are tired you cannot see the progress; it is hard to recognize accomplishments. Sometimes when you're tired it's hard to stick with it. Frustration causes one to lose sight of the goal. All we can see is what is left to do at times. Fault-finders are those that no matter what you are doing, they are going to be criticized. We remember the criticism. People can be 'equal opportunity offenders.' If you listen to them, it will discourage you. You cannot focus on them. No one hits a homerun every time. Fear started when you start listening to your adversaries. You become afraid. You fear a lot of things including rejection and failure.<sup>279</sup>

Each reason mentioned will occur in the lives of every pastor in every position of the church.

So, what can a pastor do to combat these previously mentioned creators of discouragement and doubt? Gaining proper perspective, perseverance, and partnership will serve as a remedy for discouragement. According to Wilson:

Perspective is remembering why and what it's all about. There are five-times more negative networks in our brain than positive. Think about the promises God has given us. Confront what is wrong and give others the gift of perspective. You are not in this by yourself. Perseverance allows you to get back to work and stay there. Sometimes we quit before we need to. Success in ministry is a marathon, not a sprint. The sister to perseverance is conviction. Be faithful where God put you until he moves you. Partnership is the realization that we are a team and we must not try to serve God alone. Don't consider someone else's church as a threat. We are all on the same side. Find a safe-haven. We need someone to rally to and with. The ministry is already lonely enough. If you can have two or three real friends, you are a blessed person. If you are discouraged hang in there, it won't last forever. Remember, if God is for us who can be against us.<sup>280</sup>

This is most encouraging as one struggles with the day-in and day-out aspects of ministry. Do not try to go-it-alone in ministry. Surround oneself with a dedicated team and attack the problems head-on. Also, celebrate the victories along the way.

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<sup>279</sup>David Wilson, "Dealing with Discouragement" (lecture, Liberty University, Lynchburg, Virginia, March 13, 2017).

<sup>280</sup> Ibid.

## Communication with the Staff

In all areas of ministry and for the sake of unity, communication is critical. Staff and team members cannot read one's mind. With a team, understanding must be sought and then one's purpose, philosophy, and plan must be understood. Clearly convey God-given desires for the ministry area of your responsibility. The more one communicates the better the chances that staff will be open to express a problem and keep you in the loop.

## The Importance of Statistics and Knowing Your Staff

What Causes a Church to Grow? The obvious answer is God! Make sure your pastor and team are aware of the facts, statistics, and trends. Pastors need to know facts, trends, and statistics to determine when to add services, when there might be a problem in the church, and when it is necessary to build new buildings. The education pastor keeps account of Sunday School statistics. The worship pastor should know statistics concerning the worship services of the church. A discussion of growth in worship services is necessary. In my assessment, the worship pastor should study and determine trends, statistics, and plans for continued growth in the worship services. Statistics that are suggested to be kept include worship attendance, monthly averages, yearly averages, small group attendance, decisions/conversions/baptisms/church additions, growth balance by generational age group. It is essential to be a student of national trends, national church statistics, and effective growth principles.

Keep your pastor aware of situations pertaining to growth and decline. Help plan for future growth in the church. Typically, multiple types of services are criticized by people as splitting the church. The fact is, if you have more than one service on a given Sunday, the church is divided by congregations anyway. In the past, Sunday School was the main entry point into a church. Today, worship services are the main entry point.

## You Must Know Your Church's DNA!

Know your church and your people. Make decisions based on that knowledge. My pastor has always said, no matter what, "There will always be a place for a church like Southcrest."<sup>281</sup> You may want worship services to feel like a Passion Conference, Hillsong, Gateway, Vertical Worship, Bethel, Elevate Worship, but if that is not the worship DNA of your church, it will cause significant problems in the congregation and you will fail miserably. Many churches have multiple styles at multiple service times to fill the felt needed desires of musical taste for people in the congregation and to create room for growth. However, statistics tell us that a rejoining of the family in multigenerational worship is becoming the heart-cry of worshipers across the country. Churches need to determine a means to re-connect the family in corporate worship.

### Thinking Multi-Generational/Inter-Generational

In this post-modern age, it seems that everyone looks out for number one. This mindset has infiltrated many ministry areas as well. Due to the years of generational group separation, the church is divided and needs re-uniting. Intergenerational worship creates opportunities for multi-generation groups to join together in worship. Ministerial collaboration is necessary to see generations come back together. Communication is a crucial component to intergenerational ministry. Generational groups must begin the process of communicating and listening to one another to gain a perspective of unity.

The church, in this postmodern era, is dying. In many situations around the country, the church is not on life support; it is already buried in a shallow grave. Intergenerational communication, listening, and learning is effective in spiritual and faith formation. God's intention has always been a family atmosphere of worship. Multi-generations must connect and engage each other in a

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<sup>281</sup> Ibid.

shared vision for the sake of God's kingdom. If changes do not occur around the country, churches will eventually lose their effectiveness with the modern family. In the early church, all activities involved men, women, and children. Segregating of these generational groups was enacted by well-meaning pastors, trying to continue growth in the local churches, attempting to reach as many different groups as possible while absorbing excessive costs for the church.

One of the first places in the local church that can transition to a kindred-spirited multigenerational approach is the worship service. Multigenerational services allow for individuals, families, and the church at large to find shared experiences and shared purpose. These services bring reconciliation, bridge the gap between generational groups, accepts talents from various age groups, allow students and children to feel that they are a part of the church, builds multigenerational relationships, spread responsibilities for Christian service to all generations, and seeks servanthood from every congregant. Age-related perspectives have served an essential role in the church. It is evident that the youngest congregant may have difficulties in the adult worship setting. However, 'perceived needs' relating to the stylistic aspect of music in the service have caused a divide, even an arrogant nature in churches across the country.

In the process of making the church more relevant, according to personal taste and stylistic appreciation, an adverse effect has been experienced in the loss of unity and team/family atmosphere. By the early 2000s, a complete separation of age-related groups had occurred in the vast majority of churches. Worship transitioned from a family environment to individualistic micro-congregations within the local church body. While the intent may have been well-meaning, the segregation of the church caused division that will take generations to correct. Where does this leave the local church in bringing unity to worship? Is it too late to reach a

family culture in a society that, in many ways, discourages family? What can the church do to re-track, re-boot, and re-start for a corporate experience that will encourage family?

Allan Harkness notes that inter-generational worship is God's preference. Numerous moments in Scripture, intergenerational communication, interaction, and joint moments of worship can be historically displayed including, "Exodus 18, the book of Ruth, I Samuel 1-3, 1 Samuel 16-31, Luke 1: 39-56, Luke 2: 22-38, Luke 4: 41-47, John 6: 1-14, Luke 7: 11-17, Matthew 9:18-19, 23-26, Mark 5:21-24, Mark 5: 35-43, Luke 8:40-42, Luke 8: 49-56, Matthew 17:14-21, Mark 9:14-29, Luke 9:37-45, Act 16: 1-8, 2 Timothy, Acts 16: 29-34, Acts 20: 7-12, and Acts 21:3-6."<sup>282</sup> It is clear that Christ came for every generation, thus making it essential for churches to meet the needs of the whole family while not dividing the family in worship environments. There are various ways of thinking, but commonalities must be found, advanced, and celebrated to allow for a multi-generational approach to be successful. Allen Harkness defines intergenerational activity as those that refer, "To interaction across age groups in which there is a sense of mutuality, that is, where participants both give to and receive from those of other ages. It is much more about collaborative involvement with others, rather than simply ministry to others."<sup>283</sup> Intergenerational approaches in ministry relate to the importance of every generational age group in the church including children, students, young adults, median adults, and senior adults. Any exclusions of any generational age group weaken the church body.

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<sup>282</sup> Allen G. Harkness, "Intergenerational: Biblical and Theological Foundations," *Christian Education Journal* 9, no. 1 (Spring 2012): 121-34, [Http://ezproxy.liberty.edu: 2048/login?Url=http://search.proquest.com/docview/1013486682?accountid+12085](http://ezproxy.liberty.edu:2048/login?Url=http://search.proquest.com/docview/1013486682?accountid+12085).

<sup>283</sup> Ibid.



Theologically, intergenerational worship is, “expression of who God is, the essence of the church, processes are integral to personal faith development and expression of who God is.”<sup>284</sup> In both the Old and New Testaments, intergenerational fellowship was the very nature of the Synagogue and the early church. Children and students develop by being in fellowship with adults. Adults, in turn, find a deepened faith from worship with children and students. Churches have segregated worship to the point that a chasm has developed between age groups. In the new millennium, congregational worship has become an adult-only event. Allan Harkness states that there are three flawed rationales for removing children from worship including, “Removing children will make attending church more enjoyable. It will make attending church more meaningful. And, it will make attending church easier.”<sup>285</sup> Each of these reasons, Harkness assesses, is directly linked to declining denominational and congregational vitality.

Harkness also gives four reasons why churches should reconsider the intergenerational worship service:

First, worship by nature is intergenerational. In order to be holistic in worship, people need to be reminded of the multi-ages represented in the worship experience. Second, the involvement of every age-related group in worship creates a sense of inclusiveness during the most visible element of the corporate worship experience. Third, intergenerational worship can spiritually enrich and enhance the development of faith utilizing mutual contribution from each generational group. Fourth, the purpose of corporate worship is to join together to praise, thank, and adore our Lord and Savior. This critical and commanded activity expresses both individualist and corporate responses to the revelation of humanity's Creator. The goal of intergenerational worship is to encourage both individual and corporate worship expression, thus teaching the younger generations how to worship correctly. For this to be shared and genuine, collaboration between generational groups must occur in worship planning and leadership.<sup>286</sup>

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<sup>284</sup> Ibid.

<sup>285</sup> Ibid., 5-21.

<sup>286</sup> Ibid.

The weekly worship experience is an excellent classroom for the delivery of knowledge concerning the very nature of God. Laura Jonker states, "Worship intends to experience and praise God. In worship, the primary mode of knowing God is by participation. An educational approach usually attempts to stand outside to explain and interpret the nature of God, while worship allows us to enter the experience and dwell in the presence of God as a way of knowing."<sup>287</sup> If collective worship is not experienced, a narcissistic approach to worship can develop. This has happened over the last two decades. Because of separate worship experiences, various generational groups from the oldest to the youngest have developed an attitude of a singular mindset of worship appreciation.

In its attempt to reach the masses, due to the separation of generational groups, the church has undoubtedly made enormous mistakes. Generations must worship together to teach each other the purpose of worship and to replicate the liberty and freedom that authentic worship allows and encourages. Marva Dawn says the church is to provide worship and praise of God in a way to educate and form people for a life of worship and caring for one another. Dawn says, "The church's goal is to proclaim the Gospel to this culture in a practical way, expose possible weaknesses that would destroy the balance in church life and worship, resist the process of dumbing down the Gospel and segregation of the church culture that creates ineffective congregations, and consider better ways of reaching people in the culture around us."<sup>288</sup> The church has become market driven. In doing so, various 'markets' have been developed to reach

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<sup>287</sup> Laura Jonker, "Experiencing God: The History and Philosophy of 'children and Worship,'" *Christian Education Journal* 12, no. 2 (November 2015): 298+, [Http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?id=GALE](http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?id=GALE).

<sup>288</sup> Marva J. Dawn, *Reaching Out Without Dumbing Down: a Theology of Worship for the Turn-of-the-century Culture* (Grand Rapids, MI: Eerdmans, 1995), 20.

people by culture and generation. This has caused the shift from family worship to segregated worship. Dawn emphasizes, "Church leaders must see how dangerous such a method is, lest we be tempted to let worship also be 'market-driven.' We permit that to happen when we study the consumers/worship participants fancy more than we examine what is right with God!"<sup>289</sup>

So how do we regain all generations with the Gospel? We must make the entirety of the process of worship, both corporately and in daily life, relevant to every generation. We must rejoin the family of worship. All groups must come back to a joint worship experience. Dawn realizes that, "If the Church's worship is faithful, it will eventually be subversive to the culture surrounding it, for God's truth transforms the lives of those nurtured by it. Worship will turn our values, habits, and ideas upside-down as it forms our character; only then will we be genuinely right side up eternally. Only then will we know a Joy worthy of our destiny."<sup>290</sup> The older generations must validate the concerns of the millennial generation by not just listening to their concerns but determining ways of seeking change. Millennial generations must learn respect for those who have walked with God for decades. 'Giving honor where honor is do' will go a long way in correcting the ill will that older generations have for this present generation of young people. The Word must be preached with passion. Activity of corporate worship must include influence and leadership from various ages. It is not too late to reverse the destructive effect of segregated worship. Multigenerational worship can be a catalyst for future partnership and unity in the local church.

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<sup>289</sup> Ibid., 24.

<sup>290</sup> Ibid., 8.

## Chapter 4: Pastoral Leadership of the Audio, Video, and Lighting Team

### Introduction

Worship pastors must understand the importance of production, multi-media, audio, and video production. The ultimate purpose of all technology is the message of the Gospel. Brad Herring writes, “The result of modern hi-tech delivery methods is a dynamic presentation of the Gospel that captures the attention of the congregant and speaks to them in a relevant media savvy method.”<sup>291</sup> Worship pastors must have a knowledgeable understanding of audio, video, and lighting (AVL) and be able to recruit, develop, and define the role of AVL teams.

In July of 2017, *Church Production Magazine* wrote an article concerning the multi-media AVL team of Southcrest Baptist Church, my church. With a clear understanding of the tools available, AVL can be used to spread the Gospel clearly to the world. The AVL team must understand the evangelist role they fulfill each week. I view the role of AVL as an excellent tool for spreading the Gospel. Beyond an understanding of this important aspect of worship ministry, the worship pastor must mentor the AVL team with an understanding of their role in worship leadership. Andy McDonough, quoting Jerry Newman states, "It's easy for worship pastors to not think about what is happening in the back of the room, but the message is only as good as can be seen and heard."<sup>292</sup>

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<sup>291</sup> Brad Herring, *Sound, Lighting, and Video: a Resource for Worship* (Amsterdam: Focal, 2009), 1, <http://proxy.library.carleton.ca/login?url=http://proquest.safaribooksonline.com/?uicode=carleton&xmlid=9780240811086>.

<sup>292</sup> Andy McDonough, “Teamwork, Technology, Design,” *Church Production Magazine*, July, 20.2017, 1-3, <https://www.churchproduction.com/case-studies/teamwork-technology-design/>.

Though some might see production teams as working behind the scenes, without expertise in the area of AVL, the message of the Gospel can be minimized due to advise elements that can occur. Historically, it is evident that AVL has not always been necessary, “Regardless of generation, the Gospel message is always relevant. Word will not return void; that’s a promise. Media strengthens the message, improve retention, and speak to people in ways that traditional communicators just can’t.”<sup>293</sup> As worship leaders, the understanding of a Gospel-oriented ministry that uses the tools of media to spread the Gospel is understood. Herring emphasizes, "Everything we do with media must ultimately be PEOPLE oriented. Because that's what this is all about. Reaching people with the saving Gospel message and helping to usher people before God."<sup>294</sup>

In this chapter, the AVL team of Southcrest Baptist Church in Lubbock, Texas gives clarity to the purpose of AVL ministry. They also provide a list of needed to know terms for effective communication and understanding between the worship pastor and the AVL team. Each of these professionals has received degrees in their respective areas of AVL training. Their insight gives a solid perspective of the productive relationship between the worship pastor and the AVL team. The worship pastor must make a priority the mentoring of this team to utilize these many incredible tools for the expansion of God's kingdom. This study considers the importance of live AVL production and post-production for additional areas of ministry through various avenues including, but not limited to, television, radio, streaming, and archived opportunities. Allow me to personally thank Rusty Trowbridge, Robert Todd, Alvin Maniah,

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<sup>293</sup> Herring, *Sound, Lighting, and Video: a Resource for Worship*, 177.

<sup>294</sup> Ibid.

Angel DeLuna, and Ryan Anderson for their contributions and help for this chapter. As a team, we are blessed to serve together to reach the masses with the Gospel of Jesus Christ.

### Principles for AVL Team/Worship Leader Relationships

In the church world, production is the link between what happens at the front-of-house (FOH) and what happens on the platform. Too often, this connection and importance of AVL can be overlooked. A worship experience and the message of the Gospel is only as good as it can be seen and heard. A relational and unified approach will strengthen the usage of AVL in service and for the sake of the Gospel relational and unified approach. Live production is the process of amplification and projection of elements in a live worship setting. Post-production occurs in the studio. Far too often the relationship between the worship pastor and front of house FOH engineer is not one of mutual trust and respect. FOH engineers experience angry at musicians, and musicians find frustration with the engineer. This does not benefit either party and in church relationships, does not represent Christ well. Here are a few simple points to strengthen this significant relationship.

### Chain of Command & Respect

Understanding the working relationship between the Worship Pastor and the AVL team is a must. Clarifying questions need to be asked and the development of good relations based on trust, honor, and respect should be evident to the entire congregation. A few questions that need to be considered: Are the worship leader and engineer mutually understanding of the roles assigned to them. Is there a mutual respect for one another? Does the engineer answer to the worship leader? Does the AVL team member believe in the vision and mission of the worship ministry and the church-at-large? The clarity of vision, mission, and purpose gives perspective to

the work required of the AVL team. Worship pastor must be available to the AVL team, as needed, a worship times and during the work-week.

It is the engineer's job to facilitate the message that the worship pastor and teaching pastor are trying to convey. During the sermon, the message of the Gospel must be transported by every means available to the AVL team. Both the engineer and the worship pastor must see the commonality of ministry and set aside any agenda that would interfere with the purpose of the glorification of God and the message of the Gospel.

Wise worship pastors realize that a good engineer is hard to find, do a job that most people cannot and do not want to do, and are endlessly valuable to the cause of Christ. AVL teams develop a knowledge base that others generally do not have nor understand. To maintain a symbiotic relationship, the worship leader and engineer must both understand they have equally important skills to bring to the table and treat each other with respect. They must both be confident in their abilities and accept the fact that neither knows everything and ultimately, they cannot exist without the help of one another.

### Knowledge

As worship pastors and AVL team members, learn how to do your job well! Know enough about your team and the leadership style of your worship pastor to acquire a commonality of language pertaining to worship and AVL. Teachability, to gain a common perspective and to bring expertise to the table, will develop unity between worship, media and AVL teams. Worship pastors must ask the experts in AVL questions, then listen, and finally make educated decisions.

Relationally, it is essential to invest in the lives of those you work within worship and media. Knowledge of their history (i.e., What is their country of origin? Are they married? How

did they meet their spouse? Do they have children? How old are they? Are they a follower of Christ? All these questions invest you in the lives of others and give you a basis of understanding their perspectives. Relationships expand co-workers to teams and teams to family in the ministry. From the perspective of a live production engineer, relationships help with the overall worship presentation due to shared time together of mutual respect and discipleship.

### Leadership

Lead out in your area. Technically know your stuff and develop needed skills to be successful. Spiritually be a student of the Word and follow the vision/mission of the ministry and church you serve. Humble leadership is the ability to listen and learn from the worship pastor spiritually, as well as technically giving perspective and educated answers to question that allow for the expansion of ministry reach. It is a mutual mentoring opportunity. Great leaders make better sound engineers and AVL team members.

### Perspective Roles in Audio

#### *FOH Engineer:*

The role of the FOH engineer in worship settings is two-fold; to eliminate any potential distractions, and to create a great sound. The engineer needs to ensure that the appropriate mic is 'on' at the correct time, as well as mute any mics that aren't being used. Elimination of feedback in the system, which is the most significant distraction during a church service, especially during sermon times is a necessity.

#### *Monitor Mix Engineer:*

The monitor mix is vital for the worship team on the platform. In most cases, the (FOH) engineer mixes monitors as well as house sound. Monitors can be wedges or in-ear monitors (IEM). There are pros and cons to using wedges or IEM. Wedges sound more natural yet are



prone to feedback. IEM can eliminate feedback, can be wireless, and can give isolation. IEM are often less-natural compared to wedge monitors. Also, the worship leader is, often, isolated and can lose connectivity with the congregation. Ideally, a second console is dedicated to the monitor mixes. The monitor mix engineer is charged with making sure everyone on the platform can hear what is needed to present music effectively. Often, monitors are the most laborious systems to utilize, especially in a House of Worship effectively.

#### *A/V Mix Engineer:*

A for V or Audio for Video (AV) engineer is responsible for live-streaming in various platforms, as well as, archived services. While similar to FOH engineers, this AV engineer mixes the entire service for those, who are watching from outside the brick and mortar church building. This mix is for video purposes and is streamed and recorded for usage in live streaming, archived sources, and television platforms. This position has a console to create a quality mix and is responsible for the fulfillment of a quality product to reach the masses with the Gospel.<sup>295</sup>

#### Streaming and Broadcast

##### *Streaming:*

Broadcasting a real-time signal to the internet or post-produced media through various platforms. This is accomplished using (OBS) Open Broadcast Software, Wirecast Software, or a Hardwired Streaming Device. Sources for streaming include websites, Netflix, churchstreaming.tv, Facebook Live, YouTube, Roku, Apple TV, Google Play, and many more. Streaming is dependent on internet speeds. Due to the nature of internet technology, things can and will go wrong. Internet speeds play a considerable factor in dependable internet streaming provision. It is suggested that a minimum upload speed for a 720p signal utilizing 30 frames per

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<sup>295</sup> Rusty Trowbridge, interview by author, Lubbock, Texas, February 15, 2019

second. Download speed, while not as important, should be at least 15Mbps. Fantastic upload and download speeds do not ensure successful transmission of streaming worship events. Always have two ways to monitor streaming when broadcasting to check the quality of service being presented. Typically, when presented and produced well, the internet will expand the reach of a local church. Some churches may average ten thousand people a week in live service formats. Those same churches can also average hundreds of thousands in streaming and post-produced broadcast formats. One example is my church. The entirety of the broadcast platforms reaches nearly ten times the average of attendees on a given Sunday.

#### *Copyright:*

When streaming or doing anything internet-based, copyright laws must be understood and adhered. Without proper licensing for copyright, any streaming of music is illegal.

Copyright laws are complicated. Therefore, Christian copyright companies are available to help navigate these tricky waters. CCLI and CCVI are extremely important and protect the church from copyright infringement.

#### *Why Should a Church Provide Streaming or ON-Demand Services?*

If a church stream for the sake of keeping up with others, the difficulties involved in the process will make an effort not worth the trouble and expense involved in effective streaming. Here are a few reasons 'why' streaming is essential in the modern church culture. First, a typical church member is going to miss services on a given Sunday. Streaming provides a means for those who are sick to experience the worship experience still. Second, shut-in ministries can utilize live-streaming and On-Demand to give those faithful saints a source for worshipping with the church family. Third, the most critical reason to stream services is outreach. Members can watch an online service, yet the primary function of streaming is to reach those that would

otherwise never enter the church building to hear the Gospel. God can use the modern tools available to allow people to experience His presence and come to a knowledge of His love and grace.<sup>296</sup>

### The Sound Check

Sound checks and rehearsal times are two different activities of sufficient preparation for a given worship setting. Soundcheck is a time for the engineer to make appropriate and needed changes to the sound. For a given week, this requires the engineer to consider every input, (microphone, instrument, and source), to set volume levels, as well as enhance processor to ensure that everything fits together. This process may take forty-five minutes to an hour, depending on instrumentation and voicing. On average, the engineer requires approximately five-minutes on one input. Soundcheck are also crucial for monitor mix settings. After initial time requirements, the week-to-week requirement of ten to thirty minutes will assure a positive experience for those leading and the congregation. Setting monitors during sound check can be one of the most frustrating aspects of leading worship. In worship settings, it is ideal only to have one person talking to the FOH or monitor engineer. The worship pastor should be the voice for the entire team. Frustration occurs when musicians have a free-for-all approach to the media team. The worship pastor must set the standards for rehearsal and soundcheck.

### Trust

Mutual trust is necessary for the relationship between the worship pastor and the engineer. Worship pastors and engineers alike must realize the 'big-picture' and accept their individual roles as worship leaders. Ultimately, the reason a ministry utilizes AVL is to fulfill the call of the Great Commission of Matthew 28:18-20. Then Jesus Said, "All authority in heaven

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<sup>296</sup> Ryan Anderson, interview by author, Lubbock, Texas, February 5, 2019

and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”<sup>297</sup> The overall purpose of spreading the Gospel is fulfilled by using every available avenue for the fulfillment of God's mission. This can only occur in a team developed with the understanding of purpose, desiring to share the Gospel, and seeking to function as a team.

### Cost

AVL teams must develop a comprehensive knowledge-base in accordance with the tools available in the AVL world to avoid expenses that are not necessary for a worship setting. AVL salesman love churches, because they are willing to spend tons of money on things they might not necessarily need. AVL equipment is usually straightforward. If you are building a new building or remodeling a room, get bids from different companies to do your entire system. Be cautious in the review of these bids and consult your engineers to find what is most effective in a worship situation.

### Communication

Communication must be developed between those involved in worship leadership and those serving on the AVL team. A commonality of terminology must take place to develop an understanding from those on the platform and those running AVL. Engineers and musicians have common jargon, yet these words can mean completely different things. Unfortunately, there is not an AVL to worship pastor translator. Communication is developed over time and requires mutual trust and understand from everyone. It is easy to become frustrated; however, seeking to

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<sup>297</sup> Matthew 28:18-20, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

find terminology that works for the worship and media team will solve this issue. Music pastors must have a basic understanding of AVL language and AVL teams must have an understanding of basic musical terms.

To give an example, a worship leader may say that there is not enough presence on the platform. What does that mean? Is the worship pastor asking for more bass or more cowbell? Is the worship pastor trying to tell you that the ambient sound from the room's is affecting the platform, or more vocals from the praise team or choir is needed? Are there instrumental sounds that will help with presence? Music pastors must understand that 'presence' is a word that audio companies use to describe a quality that is in the mid "0" frequency range of the audio spectrum. In other words, due to training, words can cause the needed idea to be lost in translation. There needs to be a line of communication that describes the problem, allowing both the worship pastor and the AVL team to figure out the action required to remedy the problem.

#### Mentoring Using Modern Technology

Each week, the AVL team reproduces the live-set from a given worship experience and work to better their craftsmanship. With the use of modern technology in Digital Audio Workstations (DAW), the ability is provided to utilize live sets from Sunday on any day of the week, allows for further development of AVL skills. Programs such as Avid ProTools, Ableton Live, Waves Tracks Live, Studio One, Digital Performer, Garage Band, and Logic are all DAW platforms for usage in the church. These are useful in the houses of worship to train new AVL team members and they can be utilized for mentoring of young people in the art of effective AVL production for future events in the church. DAW is also useful for discussions of preference. In a one-on-one setting, the worship pastor and audio engineer can listen to a week's set and define the needed vocabulary for expression of changes required. Also, listening to a

previous service allows the engineer to work on details for a more perfected sound in the future.<sup>298</sup>

### One Team, Many Parts, One Purpose

The worship, media and AVL specialists are all on the same team. These positions fulfill many roles in the presentation of the Gospel every week. Great AVL team members are worth their weight in gold. Pay them well and treat them like family. It is easier to make changes AVL in approach then it is to fill one of these positions. Maybe a worship pastor's entire team are volunteers. Make sure to give them credit for their excellence and disciple them to understand the 'big picture.'

### The Big Picture

Musically and technically, Christ must be central in the process, planning, and implementation of worship. The best way to avoid complications in AVL is for a clear understanding of the 'big picture.' While each team member has a specific job to fulfill, the overall mission and vision must always be considered. The purpose of worship and media is to deliver a message. Whatever the situation, With a clear understanding of the purpose the 'how' and 'why' are answered.

### Lighting

#### *Introduction*

Lighting though often overlooked is extremely important to quality in production. Every area of AVL depends on excellence in lighting. The worship pastor and AVL team must consider lighting elements such as focus, color, color temperature, fixture type, and control type to dictate the desired environment for worship experiences. If the service is being recorded for television

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<sup>298</sup> Angel DeLuna, interview by author, Lubbock, Texas, February 1, 2019

or streamed, lighting must be involved to allow for a clear perspective of the service. Even coverage is necessary for quality in the presentation. A variety of elements complicates lighting. Consideration of design intent and communicating your ideas to a lighting technician will help with the goal of excellence in lighting. Communication between the lighting designer and worship pastor will assist in the process of adequate lighting in a service. An excellent means of communication for lighting is finding and utilizing an image, video, or picture to create a starting point.

### *Required, Requested, Refreshing Lighting*

In consideration of lighting design, three perspectives need to be developed. First, the required elements are those that are required to see the speaker, worship leader, choir, orchestra, band, etc. Required elements are always the first thing that must be addressed for visibility. Second, requested items are lighting effects that are not necessarily required, yet dictated by the speaker/pastor, worship pastor, song, or seasonally. Requested elements are those that enhance a sermon series, create an effect for a sermon illustration, or seasonal lighting elements for special events. Third, refreshing elements are the theatrical lighting elements that positively enhance the 'look' of a service. The refreshing (theatrical) part of the design is often restrained by time and budget. These elements add 'flavor' to special events and seasonal worship experiences. While very useful, these are, by no means, necessary.

In consideration of lighting for a special Memorial Day worship event, the following would be considered from a required, requested, and refreshing format. In this setting, the congregation and choir will sing, the orchestra will play, a solo trumpet player will play Taps, and the pastor will preach. Required, requested, and refreshing lighting effects would be as follows.

*Figure 1: Required, Requested, Refreshing Lighting Examples*

Required	Requested	Refreshing
Light on Pulpit Light on Choir and Musicians	Light on Trumpet Player	Star Gobos on the ceiling Colored up light on walls Blue lights on choir during Taps

Designing and planning lighting takes time to figure and perfect. The design is subjective.

Remember one right Choice is worth a handful of mediocre ones. Don't be afraid of simple!

Successful lighting supports the message. People do not go to the theatre to see the scenery, nor do they go to church for a rock show. Creating an eye-catching intriguing atmosphere is excellent, but if it distracts from the message of the Gospel, reevaluate your priorities.<sup>299</sup>

Ultimately, Jesus is the Light of the world. Effective lighting conveys that message in a world filled with darkness.

## Video Production

### *Introduction*

What Makes Good Video? Excellent audio and lighting are requirements for good video. Video footage can be shot using a \$54,000 Red DSMC2 utilizing a Canon CN-E 50mm lens, (basically every cinematographer dream set up), but with poor lighting and audio, the usage of an iPhone 4 is equally effective. The first full sense of engagement in a video is the audio. Audio will either captivate the audience or disengage every person in the room. Add to those lighting temperatures that are not conducive to your subjects and you have ended up misusing valuable church time and money. In the cinema world, quality should always supersede quantity. If there must be a choice between one good camera that sees low light and utilizes built-in image stabilization or three less useful camera models, choose one good camera. With one camera, a

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<sup>299</sup> William (RT) Robert Todd, interview by author, Lubbock, Texas, February 25, 2019



video may take longer to shoot and produce, but the end-product will be superior to the three-camera shot option.

### *Multi-Media Production Basics*

To achieve quality in video production, dynamic control must be understood. This includes exposure, contrast, color correcting and root scooping for color correction. When considering RAW footage. The higher the K, the better. While most churches cannot present video in 4K, filming in 4K allows for better post-production work. This allows for better manipulation of noise control and stabilizing footage. While post-production is always necessary for video, the mindset of those involved in the collection of footage should never be, "it can be fixed in post." While there are a plethora of changes that can occur in post-production, the original raw footage should be as clean as possible. Mistakes in a 'shoot' should be fixed during the 'shoot.' Maximize the time spent, when the subject is available, to allow for more creativity in the post-production process. One final word, when working with a subject, schedule a time, be ready to film, have plans in place, and develop a process and script to utilize the time productively. This will build respect from the subject, show professionalism, and create a positive experience for all involved in the filming process.

### *Quality Post-Production*

Post-production is the icing and decorations on the cake, not the actual process of making the cake. The foundation of your video should be built with good audio and lighting shots and filmed with purpose. Post-production is to correct variables that cannot be controlled in the shoot or field. These are elements that enhance and clean the overall project including, the removal of background noise in the audio/raw video and adding B-Roll to tell the story.

In post-production, software is of extreme importance. AVID Media Composer, DaVinci Resolve, and Adobe Premier all have the right elements in the church production world. All three of these contain plug-ins and built-in effects to create quality videos. Adobe Premiere is often utilized for post-production for easy rendering engines and built-in effects useful for cutting and splicing, general correcting, and export ease. DaVinci Resolve is considered by many to be the photoshop of the video world. Rotoscoping, (detecting point in a video that needs to be corrected and placing them back in the video with no break in movement), in Resolve can be accomplished with minimal training. If a creative director can edit in Premier and color correct in Resolve, the end product can be beneficial in worship settings.

#### AVL Perspective, Worship Pastor Perspective and Healthy Considerations

The AV team must consider the following at all times. What are the expectations of the church and worship pastor I am serving along-side? What is my role? (FOH engineer, sound producer, musician, video, lighting, production, etc.) Always be prepared for the worst. Be aware of limitations and be proactive about informing the leadership of those limitations. If there is a problem with the equipment of personal, talk to the worship pastor. Creativity and feeling are sometimes, more important than technical approaches.

The worship pastor, pastor, and ministry team must communicate with the AVL team. Talk to your AVL about your expectations. If you have specific needs, make sure the AVL can full-fill them. Always listen to sound advice from your AVL professionals. Be aware that many situations are about sacrificing something to get something else. Be ready because anything can or could go wrong. Always own mistakes for the sake of your team and protect them. AVL is difficult to replace and a blessing to work along-side.<sup>300</sup>

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<sup>300</sup> Alvin Maniah, interview by author, Lubbock, Texas, February 22, 2019

## Important Terms to Know

The terms used in AVL are necessary for the commonality of communication between the worship pastor and AVL team members. It is not required of a music pastor to have complete mastery of these terms, just a conceptual idea of definition meaning.

Figure 2: Important Terms for WMM Team AVL Understanding

<b>Amplifier:</b> A device that increases the amplitude of a signal.
<b>Amplitude:</b> translates to loudness
<b>Ambient Audio:</b> The background noise present in a scene or recording location.
<b>Analog:</b> In audio, this is anything that isn't digital, meaning no computers.
<b>Attenuator:</b> A device that reduces the amplitude of a signal.
<b>Audio:</b> The range of sound frequencies which can be heard by humans.
<b>Back of House (BOH):</b> Area behind the stage area.
<b>Balanced Audio:</b> A type of audio signal which uses two inverted voltages as a way to prevent unwanted noise being picked up by cables.
<b>Bus:</b> The pathway along which an electrical signal flows. For example, the output of a sound mixer is referred to as the master stereo bus.
<b>Cat5:</b> Typically, networking cable. You use Cat5 for the internet. In Audio, we use Cat5 (also Cat5e and Cat6) to transport digital audio
<b>Channel:</b> Similar to a bus, a pathway through an audio device. For example, sound mixers have multiple input channels.
<b>Color temperature:</b> The color that a light source is measured on the scale of K or kelvins, with the lower the number, the more orange or warmer, the higher the number, the cooler or bluer.
<b>Compression (1):</b> A method of reducing the size of a digital file or
<b>Compression (2):</b> A process of "evening out" the dynamic range of a signal.
<b>Console:</b> A mixer. The equipment that mixes several inputs into a 1 or 2 channel output. Inputs go into the console, and Outputs go to the speakers. This is also referred to as "the board."
<b>DAT: Digital Audio Tape.</b>
<b>Delay:</b> one or more distinct echoes.
<b>Digital:</b> Uses computers to work with audio
<b>DMX:</b> Digital Multiplex is a control protocol that allows lighting fixtures, dimmers, fog machines, etc. to be controlled by a console. It can carry up to one universe and is sent over a 5 or 3pin cable.
<b>Decibel (dB):</b> Logarithmic measurement of signal strength. 1/10 of a Bel.
<b>Drivers:</b> The part of the speaker that creates the sound output.
<b>Equalization (EQ):</b> The process of adjusting various audio frequencies to correct or enhance the sound.
<b>Ellipsoidal Reflector Spotlight:</b> Often called an ERS, Leko, Source Four. Uses an Ellipsoidal lens to create a tight controllable beam that can light longer distances. Utilized lens barrels to control the beam size and allow for patterns to be put inside them to project images

or breakups. It can be used in many ways, mostly front light and texture washes. Many modern-day versions have multicolor led arrays built-in.
<b>Fade:</b> A transition to or from silence.
<b>Fader:</b> A slider on a console that controls volume, usually of a single channel
<b>Feedback:</b> The ringing that is heard from an audio system. This happens when an audio signal is returned back into the console and re-amplified. The ring is the specific frequency that is feeding back into the console.
<b>Fills:</b> supplement the main speakers in a PA. They can be:
Front Fills, which cover the area directly in front of the stage
Side Fills, which cover the fields at the outside areas of the audience.
Balcony Fills, which cover Balconies
Under balcony Fills, which cover the areas under balconies
Delays, which include areas that are too far from the stage to be covered by the central PA
<b>Frequency:</b> The speed of air molecules moving back and forth. This correlates to tone. This is Measured in Hertz (Hz). The lower the number, the lower the pitch, while higher numbers give higher pitches. This is a logarithmic scale. Just think pitch
<b>Frequency Response:</b> The sensitivity of an audio device to various frequencies, i.e., the amount each frequency is boosted, attenuated or reproduced.
<b>Fresnel:</b> A fixture that has a Fresnel lens, consisting of concentric circles that bend the light into a soft edged beam. Multipurpose in use can be a front light, backlight or color wash depending on the situation of it's used.
<b>Fuzzy:</b> Soft edge focus gives a much more blurred effect. It can be great on some breakups to make them less descriptive on what they are but still add texture. Also, a nice trick to making beam crossover points gentler and smoother.
<b>Gain:</b> The amplification level of an audio signal.
<b>Gels:</b> Colored pieces of plastic that can be placed over the fixture to change the color of the visible light the fixture produces. Companies such as Rosco, Lee, Apollo, and Gam produce these colors. Some modern LED fixtures incorporate thick plastic versions of gel to create color as well.
<b>Headroom:</b> In a cable or audio device, the difference between the maximum level of the signal being carried and the maximum level the device is capable of transmitting without distortion.
<b>Hertz:</b> Unit of frequency, cycles per second.
<b>HDMI:</b> video signal cable. This is what you would plug into your
<b>Impedance:</b> The amount of opposition a device has to an audio signal. In technical terms, the combined effect of capacitance, inductance, and resistance on a signal.
<b>Incandescent:</b> uses a lamp source often halogen, which has a filament.
<b>Input:</b> A single source of sound. The microphone that a vocalist sings into is a single input. An acoustic guitar is a single input.
<b>Instrument Cable:</b> The type of cable we use for instruments. This is also called 1/4" inch connectors.
<b>LED:</b> Light Emitting Diode. One of the newest source types offers more energy efficiency and flexibility with less heat.
<b>LED Color Arrays:</b> Uses a blending of multiple-colored LEDs to create a colored beam. Array types such as RGB use (Red, Green, Blue), etc.

<b>Line Array:</b> A configuration of specially designed loudspeakers to cover an irregular area with sound.
<b>Mains:</b> The Main speakers in your PA. This is also called the Main Hang. Speakers not included in the mains would be front fills, monitors, balcony fills, side fills, or delays
<b>MIDI:</b> Musical Instrument Digital Interface. A standard of communication between musical instruments, controllers and computers.
<b>Mix:</b> A mix is the end product an engineer makes. It is called a mix because the engineer combines all inputs into a Mono or Stereo Mix.
<b>Mixer:</b> A device that accepts two or more audio inputs and provides one or more audio outputs.
<b>Moving Head Fixture (Movers):</b> Lights that are not static and focus and can be moved to many locations via DMX. Most of the time these also have variable color and pattern choices built-in.
<b>Mute:</b> A button on a console that ceases audio. This means you cannot hear it.
<b>Network:</b> A series of digital things. This is important because this isn't the internet; it's just digital things being connected.
<b>PA:</b> Public Address system. This is your sound system. Typically, this term is interchanged to describe the entire sound system as a whole, and just the speakers.
<b>Par- Parabolic aluminized reflector:</b> Many times, it's a sealed lamp type that has a lens a reflector and a filament that fits into a metal housing. Also, it may be called a par can. Modern varieties use a halogen lamp and interchangeable lenses depending on the distance and size of the desired coverage area. Modern LED versions are available as well that allow for multiple colors to be quickly achieved. Mostly used as wash lights, top lights, or backlights.
<b>Patterns:</b> also called gobo. A piece of cut metal that is placed in an ERS to create an image. Sometimes it's a logo, or a breakup pattern used to create texture. It can be purchased from the same companies as gels and many will let you buy custom cut as well. Modern-day LED ellipsoidal are able also to use plastic gobos as heat is no longer a concern.
<b>PCM:</b> Pulse Code Modulation, a digital audio format.
<b>Peak:</b> The highest level of strength of an audio signal. Often refers to an unacceptably high level, where the signal begins distorting.
<b>Phantom Power:</b> A DC current that is sent through audio cables to provide power for devices such as microphones.
<b>PPM:</b> Peak Program Meter, an audio level meter.
<b>RCA:</b> A common type of audio (and video) connector, often used in home entertainment systems.
<b>Reverb:</b> Reverberation, the effect of sound waves bouncing off walls and other objects.
<b>RF:</b> radio frequency. This is what wireless microphones use
<b>SACN:</b> is a control protocol that can carry multiple universes per cable and is carried down a network cable.
<b>Sample:</b> In a digital audio recording, thousands of individual "samples" are recorded every second. Added together these make up the digital audio signal.
<b>SDI:</b> This is a video signal cable. It carries HD video and audio with a twist-lock connector. Sometimes called BNC cable

<b>Sharp:</b> Hard edge focus that gives the most defined edges to the circle or to the pattern that is in the fixture. Often this would be what you would do for patterns and sometimes areas where you need to use the shutters to do hard cuts off of a wall or a front edge of a stage.
<b>Sound:</b> Air pressure fluctuations. Literally, air molecules moving each other back and forth
<b>Stage Directions:</b> Stage locations to avoid confusion.
Stage Left: Left side looking towards the audience.
House Left: Left side from the audience perspective.
Stage Right: Right side looking towards the audience.
Center Stage: the Center.
House Right: Right side from the audience perspective.
Downstage: Closest to the audience. (Front)
Upstage: Back of Stage
<b>Stereo:</b> Audio which is made up of two channels — left and right.
<b>Stereo Image:</b> What your brain thinks you hear. For instance, "that sounds like it is coming from the center, or that sounds like it is coming from the left."
<b>Subs:</b> Subwoofers. These do the lowest end of the audio spectrum, usually 30 – 100Hz
<b>Timbre:</b> The frequency content of a sound.
<b>Tone:</b> An audio test signal used to adjust levels, test signal quality, identify signal pathways, etc.
<b>Transducer:</b> Any device which converts energy from one form into another. Microphones and loudspeakers are both transducers.
<b>Tweeter:</b> high-frequency driver
<b>Ultrasonic:</b> Audio frequencies which are too high to be heard by humans (above approximately 20,000 kHz).
<b>Universe:</b> Comprised of 512 control addresses. Often lighting consoles are defined by how many universes of control addresses they can control.
<b>Vocal:</b> Pertaining to the human voice.
<b>VU:</b> Volume Unit, a unit used to measure the volume of an audio signal.
<b>Wavelength:</b> The length of a wave, measured from any point on a wave to the corresponding point on the next phase of the wave.
<b>XLR:</b> A lockable connector, available with various numbers of pins. The most common XLR in audio work is the 3-pin XLR. <sup>301</sup>

### *Seven Goals & Habits of Effective AVL Teams*

Terry Wilhite considers the goals and habits of a highly effective multimedia team in his article for *Christianity Today*. Consider these goals and practices in the leadership of the AVL team. Multimedia Teams must create effectiveness in the work of the Gospel. Terry Wilhite

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<sup>301</sup> The Worship and Media Team at Southcrest Baptist Church: Rusty Trowbridge, Robert Todd, Kristin McNeme, Alvin, Maniah, Angel DeLuna, Ryan Anderson, David Maddox, interview by author, Lubbock, Texas, February 10, 2019

suggests that three specific tasks must take place. Team members must be more than button-pushers, provide focus, and be transparent. Wilhite follows these tasks with seven habits that create excellence in AVL teamwork. *"More than button pushers.* It is vitally important to tell members of your multimedia team that they are more than "button pushers." They are, indeed, worship leaders. *Provide focus.* Our goal as multimedia team members is to provide focus; that is, eliminate distractions. *Be transparent.* As paradoxical as it may seem with multimedia, our chief goal is to be transparent."<sup>302</sup>

*Figure 3: Seven Habits of Highly Effective Multi-Media Teams*

Seven Habits of Highly Effective Multimedia Teams
<u>Habit #1: Communication:</u> Develop a worship plan that puts all involved on the same page.
<u>Habit #2: Preparation:</u> 1. Spiritual Preparation, 2. Technical Preparation. 3. Create a Checklist for each job.
<u>Habit #3: Concentration:</u> Don't become distracted.
<u>Habit 4#: Synchronization:</u> 1. Teamwork 2. Eyes focused on the stage 3. Hands on the control
<u>Habit #5: Specialization:</u> 1. One Job, One Function 2. Specialists at their task
<u>Habit #6: Anticipation:</u> 1. Be prepared and ready for cues. 2. Remember the Big Picture 3. The Right Now 4. The Next Step 5. One second late and we have a distraction. 6. Multimedia Goal 7. Transparency
<u>Habit #7: Evaluation:</u> 1. "Huddle" often 2. The Gospel deserves our best effort! <sup>303</sup>

<sup>302</sup> Terry Wilhite, "7 Habits of Highly Effective Multimedia Teams," *Christianity Today*, August 15, 2007, <https://www.christianitytoday.com/pastors/2007/august-online-only/7-habits-of-highly-effective-multimedia-teams.html>.

## Chapter 5: Administration, Leadership, and Professionalism

### Administration is All About Leadership

#### *Authentic Leadership*

Leadership does not require one to be perfect and have all the answers. However, one must be real, honest, and approachable. Teams will look past imperfections. However, dishonesty and distrust cannot, and will not, be easily overcome. It is not the big things you do for your team that matter; it is the small things that are done to show love, respect, and care that count. Treat your team as professionals. Be the team's spiritual leader. Give full attention to your team when they speak to you. Take a few minutes before addressing a problem and think about your response. If words do not uplift or edify, don't let it be said. Do not treat your technician's job as something you can learn to do in five minutes. Avoid last minute changes if possible. It is hard to maintain a standard of excellence if plans are always changing at the last second. If changes are necessary, make sure to inform your team A.S.A.P.

#### *It's Your Team; It's God's Team*

Don't belittle those under you. If a problem occurs or a mistake happens, as a leader own it for your team. Take miscues and bring humor to them. Things can and will go wrong. It is wise to never belittle the team in public. The wheels on the bus may go round-and-round, but not over your team. The worship pastor must always protect and defend the AVL team. Fight for those under you. Stand for them, and they will want to stand for, and with, you. Let others know that you consider your team to be the best in the business. Pay them what they are worth! Help the church, pastors, and staff see their value. They are ninety-percent perfect and ten-percent mistake prone. Support them, and they will do their best for you. Always show them

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<sup>303</sup> Ibid.



appreciation, especially in public. Your team is unlike any other. They promote the visible and audible image of the church. Other team leaders will not understand the importance of the worship and media ministry (WMM) team. You must do what you can to help them see the big picture!

### *Team Leadership and Development*

A lifestyle of worship will determine the effectiveness of the worship pastor's administrative leadership. A portrayal of a Christ-like attitude to those in the WMM area will always pay dividends. Daily time with God is non-negotiable. The ministry of the worship pastor will be directly influenced by the spiritual growth and ministry of the AVL and worship teams of the church. It is suggested that your team be made up of people who can fulfill aspects that the worship pastor is not capable of fulfilling. In worship and media, the team will consist of creative technicians and pastors that provide the fulfillment of the church's message.

### **Worship and Media Ministry Team Members are Not Like Everyone Else!**

Of all the areas of church ministry, it is evident that WMM team members marches to a different drummer from the rest of the church staff. The effective pastor will understand these differences, accept the gifting of the team, and realize that these God-made differences are essential tools for ministry presentation. Some churches expect the entire team to fit into a 'ministry' or 'church' mold. In worship and media, these limitations in perspective can be a danger to the worship and media team. Obviously, there are differences that would not be considered conducive to the over-arching ministry of the church. However, the realization that the musician and AVL team members are unique must be understood. Embrace the different styles of your team, allow for creativity, learn from their wisdom, allow them to lead, and encourage spiritual maturity and perspective. Leadership must be replicated and found in the

Holy Spirit's direction in each member's life. The same Spirit leads, empowers, dwells, develops, and prepares each team member in using their gifts, tools, training, and purpose to convey the message of the Gospel.

#### *Worship and Media Professionalism*

The importance of professionalism, for the entire WMM team with the congregation, additional ministry areas, and team, in general, must always be understood and expected. Finding quality team members takes time and determination. It is the responsibility of the worship pastor to mentor spiritual leadership, godliness, and interpersonal skills to help the team find respect and appreciation in the church. Once employed, these team members bring a new perspective that can result in successfully accomplishing more for the Gospel. Relationships between the worship pastor and the media team are needed and necessary. It is optimal that the entire WMM team answer directly to the worship pastor. It must also be understood that the work of this area involves a team approach and a relationship of mutual respect. Their loyalty and support can make or break you in a live worship situation.

#### *Foreign Language: Understanding AVL and Music Terminology*

In ministry, the understanding of Greek and Hebrew helps in the knowledge of the original intent of the message of the Bible. In WMM, I jokingly suggest that every worship pastor learn to speak 'Geek.' The terminology of the AVL world is complex and requires study to understand specifics in the media world fully. At the same time, worship pastors have a musical language that must be mutually understood by AVL team members. This is required for a clear understanding of a given situation or outcome. Seek to learn a basic knowledge of technology and media. This understanding will allow you to communicate needs more effectively. The

commonalities of language fix situations in a presentation or rehearsal setting on the fly and allows for professionalism.

### *Develop a Solid and Trustworthy Team*

The ministry of every part of the worship and media team is equally important to that of the worship pastor. Great AVL can positively impact a worship setting for the glory of God. At the same time, nothing is more distracting than AVL presented and controlled poorly. It is imperative that all team members accept the commonality of the mission, that being to share the Gospel. Their purpose is the same as your mission. Without trust, the WMM team will always wonder if their work is acknowledged or appreciated. The worship pastor must be loyal to the team, and the WMM team must be faithful to the worship pastor. Without relationships and understanding, the effectiveness of the purpose of a full ministry of sharing the Gospel is negatively impacted. A well-balanced team will include people with various backgrounds, personalities, work styles, gifting, organizational, and creativity levels. Hire team members with knowledge of a specific area that you can trust to do the job and fulfill the overall purpose of the ministry and church. With your respect and trust, they will do their best not to let you down. They care as much as you do.

### Expectation of the Worship Pastor

Excellent leadership and management eliminate questions. In everything that the WMM team does, the core values, mission, and vision of the church and ministry must be fulfilled. All ministry must be led and administered in love. Resolving conflict must always be done so in accordance with Scripture. In all situations, including ministry, it must be understood that while mistakes should be avoided, mistakes will be made. Errors can be utilized to create a situation better in the long run. When correcting a team member, make sure that those corrections are

made in love. Avoid attacking the person. Always attack situations. Ask questions to get clarity of the overall condition. Unfounded accusations of wrong-doing can and will destroy a team exceptionally quickly. In other words, treat your team as if you would treat your family because ultimately, they are family. Build and invest in relationships by making everyone heard and feel valued.

*Ephesians 4:25 - 5:2*

Paul letter to the church at Ephesus gives clarity to the overall mentality that a WMM team should exhibit with each other, other church staff members, and the church-at-large. Good and bad can and will occur, in the workflow of ministry. Take these words to heart and encourage one another. In Ephesians, Paul writes:

“Therefore, each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body. "In your anger do not sin" Do not let the sun go down while you are still angry, and do not give the devil a foothold. Anyone who has been stealing must steal no longer but must work, doing something useful with their own hands, that they may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what helps build others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Follow God's example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”<sup>304</sup>

If every team lives by this passage, many situations would be resolved before they ever occur.

Live a life that loves and forgives for the sake of your personal joy and a peaceful work environment with your team.

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<sup>304</sup> *Ephesians 4:25 - 5:2, The Jesus Bible, NIV Edition.* Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

## *Lessons from Geese*

In many parts of the southern United States, Canada geese migrate for the winter. These incredible flocks of birds present a few essential truths that can help in team development.

Robert McNeish, former Associate Superintendent of Baltimore Public Schools, 1972 presented these leadership lessons from geese for the teachers and administrators of his school system.

These points bring into focus the power of a team that sincerely seeks to care for each other.

*Figure 4: Lessons from Geese*

<p><u>Fact 1:</u> As each goose flaps its wings it creates an "uplift" for the geese that follow. By flying in a "V" formation, the whole flock adds 71% greater flying range than if they flew alone.</p>
<p><u>Lesson 1:</u> People who share a common direction and sense of community can get where that are going quicker and easier because they are traveling on the trust and uplift of one another.</p>
<p><u>Fact 2:</u> When a goose falls out of formation, it suddenly feels the drag and resistance of flying alone. It quickly moves back into formation to take advantage of the lifting power of the bird immediately in front of it.</p>
<p><u>Lesson 2:</u> If we have as much sense as a goose, we stay in formation with those headed where we want to go. We are willing to accept their help and give our help to others.</p>
<p><u>Fact 3:</u> When the lead goose tires, it rotates back into formation, and another goose flies to the point position.</p>
<p><u>Lesson 3:</u> It pays to take turns doing the hard tasks and sharing leadership. As with geese, people are interdependent on each other's skills, capabilities, gifting, talents, and resources.</p>
<p><u>Fact 4:</u> The geese flying in formation honk to encourage those up front to keep up their speed.</p>
<p><u>Lesson 4:</u> We need to make sure thinking is encouraged. Productivity and creativity are by-products of positive encouragement. The power of an encouraging word will encourage unity in your team.</p>
<p><u>Fact 5:</u> When a goose becomes sick, wounded, or shot down, two geese drop out of formation and follow the wounded goose down to help and protect. They stay until the goose dies or can fly again. Then they launch out with another formation.</p>
<p><u>Lesson 5:</u> We need to stay with each other in difficult times as well as when times are good. Help your team members regain their strength.<sup>305</sup></p>

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<sup>305</sup> Robert McNeish, "Leadership Lesson from Geese" (lecture, Associate Superintendent of Baltimore Public Schools, Baltimore, Maryland, 1972).

The team is better than the sum of individuals. Staying in formation, in our lane, and following or leading as required helps all of us fulfill the mission and vision. Take turns in fulfillment of tasks, especially difficult tasks. Encourage and exhort one another. Finally, through thick and thin, stay together as a team.

### Worship and Media Expectations

#### *Good Character*

If you serve on the platform of any church, you are considered, by the majority of people, to be serving in leadership. What you do when not at church speaks of the nature of your church and the Lord you serve. Character should be valued over a person's musical ability. One may be a prodigy vocally or instrumentally, yet if character is lacking, they should not be used in worship. Any team member who does not desire to live by biblical standards of godly character should be a participant in the congregation until growth in character occurs.

#### *Spiritual Growth*

Spiritual growth is necessary for effectiveness in WMM leadership. Seeking to follow God and fulfilling the entirety of a Romans 12 lifestyle is an excellent start to spiritual growth. In addition, team members should seek God in prayer, study His word, journal what God is saying, develop an understanding of theology, doctrine and biblical truth, and live in accordance to a biblical worldview. The mission, vision, and core values of the church and WMM should reflect the values mentioned above and be followed by all volunteer and professional team members. The WMM team must understand their spiritual role. I often suggest and remind my team that, they are the worship leaders! We sing from a platform, not a stage! We do not perform! We give a presentation from a platform! Finally, we do not sing special! We share a Gospel, theology, doctrine, biblical worldview, and spiritual message! When the entire team takes ownership of the

importance of the message presented, the work of the WMM team is completed. Singing, just for the sake of a great performance, only glorifies man. God is the object of our worship and the One who we should seek to glorify.

### *Musical Growth*

Practicing a given instrument, vocal skill, platform presence, professionalism, and presentation should occur for the sake of being adequately prepared for Sunday and special events. It is evident that in this study, yielding more time to the pastoral, spiritual, and ministerial elements of the role of worship pastor. While giftedness and practice are crucial to an effective presentation, without a desire to develop one's craft and talent, the music in the church can and will suffer. Age-related opportunities for the development of musical skills are becoming more difficult, yet must be developed, instituted, and protected in the local church. Graded-choirs from preschool to senior adults teach people how to sing, play instruments, develop musical skills, and understand the purpose of worship. If the age-related ministries of the church do not see the value in musical elements for all age-groups, find a way to create opportunities to develop these skills utilizing additional avenues. Develop after-school programs, private music lessons, or if you have a school associated with your church, work with them to develop the future worship leaders of the church. Find ways to utilize all ages in the worship experience and watch music develop in the church.

### *Volunteer Expectations*

Worship pastors must consider the requirements of volunteers in their ministry area. The key word to consider is 'volunteer.' Here are the basic requirements for inclusion in the choir or orchestra at Southcrest Baptist Church. First, requirements for worship leaders (i.e., choir, band, and orchestra). No auditions required. Sing in as many of the multiple services as

possible. Attend worship team meetings and rehearsals. However, every week's rehearsal is not a requirement to join in worship leadership on a given Sunday. All volunteers must be attending the church. However, church membership is not required. Choir, band, and orchestra can be an entry point to the local church.

## Management and Administration in Worship Ministry

### *Staff Care in Ministry*

The worship pastor's greatest asset is the team that is hired and volunteers to fulfill WMM responsibilities. However, poor hiring practices and a lack of due diligence in vetting staff can create great frustrations. Long gone are the days when a pastor tended to a flock by himself. In the modern church, specialized leaders are trained and equipped to reach the various needs of specified groups and individuals. In the past, ministers were trained to fulfill multiple roles as needed of the church. Today, training for ministry has become more specialized and specific. Lacking volunteers factors into reasons for hiring people to fulfill ministry position.

So where can a worship pastor find candidates for a position in the church and what training is necessary to develop a cohesive team? Too often, those hired in WMM lack interpersonal skills. These may not be evident at the beginning yet must be developed for communication in all areas of the church. The demise of the modern church has been the lack of ability to understand people and meet their needs. When possible, hiring a team member that has volunteered, been mentored, and follows the vision and mission of the church and WMM from within is exceptionally useful. Lots of training has already occurred and the ministerial aspect of sharing the Gospel is already understood. When necessary to look outside the church, staff should be vetted to make sure they know the overall purpose and can loyally participate in the



development of WM in a specific church. Above all, each staff member and volunteer must have an active lifestyle of worship and relationship with Christ.

As is the case of any team, (athletically or professionally), each team member has a specific role to fulfill. Many times, these roles are behind-the-scene so the effective leader will find ways to show appreciation and acknowledge the impact that each team member is contributing. For effectiveness in team development and discipleship, communication and purpose are required elements of understanding for all team members. Due to the nature of WMM, without directives and motivation, it is easy to be self-focused and miss the big picture. Beyond, expressing goals, a great leader will listen to the team and gain knowledge, insight, creativity, and purpose from the team's perspective. The most fulfilling times in ministry leadership occur when the congregation realizes the spiritual impact and purpose of the WMM team. Every member of the WMM team must be viewed as fellow worship leaders. While not all of these positions are pastoral in nature, the development of pastoral understanding will equip each team member with the ability to serve and be respected in their various roles.

#### *Staffing the Worship and Media Ministry of the Church*

Worship pastors must be extremely effective in the area of employment and care for each of its team members. In general, there are eight classifications of general employment in the church, executive, administrative, associate, full-time employee, part-time employee, non-exempt employees (eligible for overtime pay), and exempt employees (not eligible for overtime provisions). Personnel records should always be kept current. Upon request, any employee should be allowed to view their personnel records for the understanding of employment, promotion, compensation, termination, or disciplinary action. Worship pastors should be intentional in giving qualified employees promotions and additional compensation when it is

economically feasible. Employees past performance, experience, attitude, qualifications, and potential are all critical factors used in consideration of compensation packages, promotions, and transfers.

### *Job Descriptions and Performance Reviews*

A job description should be reviewed and updated to fulfill the changing needs of every position in the church. These job descriptions are extensively detailed as to allow the employee to realize the exact specifications of job requirements. Each job description should specify the qualities needed to fulfill the job assigned to the fullest extent. Beyond the job description, there must be an understanding that the work must be completed, and the supervisor can ask for the fulfillment of any needed job in any area. Standards for performance must be unequivocally understood and the achievement of quality work should be applauded. A yearly one-on-one review of each employee is also required to assess areas of strength and weakness. These evaluations are placed in the employee's files after being signed by the employer and the employee. In most cases, these reviews are positive in nature and the employee finds great encouragement in the process of analysis. However, if certain areas are deemed necessary for improvement, these are discussed early and a timeline for improvement should be mutually established.

Great care should be given to team members value and participation in reaching people for the sake of the Gospel. At any time, if financially possible, a merit increase can be given to say, "you are doing a great job." At Christmas, a bonus should be provided and special days in the lives of team members should be celebrated. All this is fulfilled in an effort to validate the worth of each team member. It should never be the intent of a worship pastor to terminate an employee. Typically, there are three classifications of termination. The employee initiates

voluntary termination. The church initiates involuntary termination. General causes include; documented misconduct, insubordination, misuse or theft of church's property, divulging confidential church information, disorderly conduct, violation of state or federal law's, moral failure, or violation of church policy. Finally, a layoff is considered a termination of an employee that results from changing business conditions which necessitate a reduction in staff. Only in the worst-case scenario situations should a team member be terminated. It is evident that a great deal of thought must go the process of hiring, evaluating, managing, and terminating employees.

### Budgets and Accounting in Worship ministry

#### *Budget Preparation*

Budgeting and accounting are dreaded aspects of ministry that must occur. It is common for fifty to sixty percent of the budget in a local church to be allocated to personnel expenses. Proper planning, implementing, adapting, and fulfilling a budget all require consideration of the 'big picture.'. In planning a budget, the mission, vision, objectives, and goals of the WMM need to be considered in context to the overall purposes of the church. Budgets require prayerful and scriptural allocation of funding to fulfill purposeful ministry goals. The process in which a budget proposal occurs will determine its success. The worship pastor must take the proper time to develop a budget and carefully consider the importance of each item in fulfillment of the mission, vision, and purpose of the WMM area. Also, a robust defense of a budget will be required and expression of the WMM teams need for increases must be presented. In most church settings, a cash-flow budget will be enlisted. Make sure of your request because changing a budget midstream rarely happens. Think and plan properly then present the budget God gives you.

## Accounting Principles

The worship pastor is responsible for the budget of the entire WMM team. The worship pastor must approve all expenditures before these expenses occur. Accounting and budgeting practices require learning and expansion of the knowledge-base of most musicians. Reading the monthly budget report of most churches requires an accounting degree from Harvard. Most budgets utilize a simple entry bookkeeping process. Typically, this format is the easiest to manage. Single-entry bookkeeping involves the process of recording income and subsequently expenses on a single-line entry. These entries will include the date the transaction occurred, a basic description of the transaction, the amount of income or expense, and keep a running balance.

*Figure 5: Patriot Software Example of Single-Entry Bookkeeping<sup>306</sup>*

<b>Description</b>	<b>Date</b>	<b>Notes</b>	<b>Expense (Debit)</b>	<b>Income (Credit)</b>	<b>Account Balance</b>
Starting Balance	6/1				2,000
Rent	6/3		800		1,200
Sales	6/8			500	1,700
Supplies	6/20		200		1,500
Ending Balance	6/30				1,500

The worship pastor is accountable for the expenditures of the WMM area. Therefore, learning to manage a budget is required learning. In fact, improper management of money can eliminate the effectiveness of a ministry area or local church body and destroy the life and ministry of a pastor.

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<sup>306</sup> Amanda Cameron, “The Basics of Single-Entry Bookkeeping,” *Accounting Blog: Accounting Training, Tips, and News*, June 02, 2017, <https://www.patriotsoftware.com/accounting/training/blog/what-is-single-entry-bookkeeping-system-example/>.

Proper bookkeeping allows the worship pastor more effectiveness in their ministry and builds trust with the church-at-large.

## **Chapter 6: Growing in Effective Leadership**

### Life Lesson, Performance vs. Presentation of the Gospel

Ministry is a lifelong educational experience requiring the effective pastor to pursue every possible avenue for gaining knowledge in reaching people for the cause of Christ. In many cases, pastors assume that once they have their theological degree, seminary education, or advanced university studies completed that the process of learning is over. However, effective leaders will seize every opportunity of education to minimize the split between the pastors and the congregation. Church congregations become extremely complacent in their understanding of the blessing experienced by the investment of a tenured pastor, remaining faithful to a local church body. Pastors as well, fail to appreciate the investment of the congregation that makes every effort to encourage pastors by showing appreciation for a job well done.

Individualism has long been a dangerous component of local church ministries. God specifies in Scripture that we are one body made up of many parts. It seems that churches have forgotten this vital aspect of congregational life. There are differences in the expectations of pastors and congregants. Stephen Pickard states, "Notwithstanding the ancient roots of the split between clergy and laity, the modern western preoccupation with the individual and more recent emphasis on professionalism, performance, and success ensures that the rupture between clergy and laity deepens."<sup>307</sup> This rupture that Pickard speaks of is a malignancy in the musical community of the church. Excessive emphasis on performance, rather than the presentation of

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<sup>307</sup> Stephen Pickard, "A Christian Future for the Church's Ministry: Some Critical Moves," *Ecclesiology* 8, no. 1 (January 2012): 33, Academic Search Complete, EBSCOhost.

the Gospel, plagues the local church. A change of terminology is required to lessen the focus of performance and direct the influence onto the presentation of the Gospel.

Life lessons are experienced to allow the body of Christ to change directions or stay-the-course as needed for effective cultural impact. Success breeds success and special event success often demands more prominent and better special event success in future endeavors. Too much emphasis is placed on performance and success. Life lessons occur daily in the lives of followers of Christ. These lessons arise to teach the pastor, laity, and culture surrounding the local church how God desires for man to live. Too often, God is required to reteach these lessons due to a lack of focus and understanding. God desires to continue the process of learning, leading, and loving His people by using effective pastoral leadership to express His perspective and purpose. When the leader seeks to learn through educational avenues, conferences, personal biblical study, and life lessons, God will give focus to the purpose of ministry and pastoral leadership.

### Biblical Leadership Models

Dr. Forrest E. Harris Sr. presented research at Vanderbilt University in Nashville considering the biblical models of leadership. In this study, he considers the leadership style/types of Abraham, Moses, Saul, David, Nehemiah, Ezekiel, and Jesus. Harris states, "Biblical paradigms of leadership suggest that religious leadership is a response to a divine call to be in the service of God's love and justice. This biblical paradigm reveals a theology of leadership which focuses on a pattern of God calling leaders to one mission enterprise, to be in the service and restoration of God's image in everyone and in everything."<sup>308</sup> Looking at the

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<sup>308</sup> Dr. Forrest E. Harris Sr., "The Biblical Foundations of Leadership," *Vanderbilt University Divinity School Nashville, Tennessee*, n.d., <https://divinity.vanderbilt.edu/programs/kmsi/BiblicalFoundationsofLeadership.pdf>.

leadership types and practices of these biblical stalwarts can teach pastors lesson in biblical leadership. Dr. Harris provides examples of numerous biblical leaders stating:

*Figure 6: Biblical Lesson in Spiritual Leadership*

<p><i>1. <u>Abraham</u>: Leadership begins with an act of faith. Abraham is grasped by divine destiny to begin a journey of faith to an alternative future, a future that will bless all families of the earth. We learn from the experience of Abraham that leadership on the high plane of faith involves risk. Leadership response to faith is not an intellectual assent to a proposition. It is risking that the purpose to which God calls us is worthy of trust and service. Without deposits of faith, leadership in response to God's call proves impossible.</i></p>
<p><i>2. <u>Moses</u>: Visionary leaders who with courage offer themselves as agents of God's mission. In the case of Moses, God's mission was liberation. One of the burdens of religious leadership is consistent ethical and theological guidance. Religious leaders must consider themselves resident theologians to ensure that the ministry, mission and life of the faith community they serve are biblically based and theologically sound.</i></p>
<p><i>3. <u>Saul</u>: Transitional leadership collapsed in failure because of jealousy and insecurity. The lesson we learn from Saul's life is that leadership is at its best when it serves as a conduit for corporate blessings. Leadership is never an end of itself, but a means to the end-goal of God.</i></p>
<p><i>4. <u>David</u>: Leadership with heroic attributes. He was a military genius, administrator, musician, poet, a shaper of the life of the people. However, will not permit leaders to choose the shape of their reality. The depth of moral pain breaks David's public facade as a great leader. From David, we learn a vital leadership lesson: public power will not solve personal issues.</i></p>
<p><i>5. <u>Nehemiah</u>: Model of leadership for reconstruction. Nehemiah's vision of reconstruction was practical, resourceful, and transformational. Self-determined leaders are able to remain focus despite many distractions. We learn from the leadership of Nehemiah how leaders can turn mourning and grief into rebuilding a usable future.</i></p>
<p><i>6. <u>Ezekiel</u>: Prophetic leadership is seen at its best in the life of Ezekiel. Ezekiel teaches us that leaders who serve God's purpose must be prepared to provide leadership which seems nonsensical, illogical and unreasonable but nonetheless is possible, reasonable and understandable as God's will.</i></p>
<p><i>7. <u>Jesus</u>: The model of Jesus' leadership was that of a pastoral theologian committed to the realization of divine justice for God's entire creation. For Jesus justice is love in action. His commitment was to the weak and marginal. Jesus proclaimed the Sermon on the Mount as the ethical and spiritual foundation for life committed to God's kingdom. Jesus imbued the disciples with the vision of God's reign, a vision which brought him into conflict with the kingdoms of the world. Jesus' leadership was liberating, redemptive, prophetic, transforming and salvific. The leadership of Jesus cost him crucifixion but won for the world the salvation of God. Jesus teaches us many things about authentic spiritual leadership. Kingdom priorities must come first</i></p>

*in the life of a leader. Servant leadership brings hope transformation to life. Suffering has merit when done to fulfill God's purpose. Leaders must teach with integrity.*<sup>309</sup>

There is much to dissect in consideration of these biblical leadership models. These leaders walked with God, some made mistakes, sought greatness, and served in difficulty. Jesus, the ultimate leader, came to seek, save, and serve. This example of leadership is the model that every pastor to seek to fulfill in every season and situation of life and ministry.

## **Chapter 7: A Balanced Approach to Pastoral Worship Ministry**

### Introduction

Pastors are required to fulfill certain expectations in given roles of ministry fulfillment. While these requirements can be important, they are not to be considered more important than the personal development of the spiritual life of the pastor. Karl Pung gives a senior pastor's perspective to the expectations of a worship pastor stating, "What are my expectations of a director of music ministries? Beyond the basic competencies in playing instruments, conducting and arranging, knowledge of liturgy, a sustained prayer life, and the ability to work with others, I expect a music minister to be up to date, growing, part of a team, and communicative."<sup>310</sup> While this list is somewhat balanced, many churches have unrealistic expectations for the worship pastor. At the same time, a worship pastor can have unreal expectations for the congregation as well. It is essential to understand one's strengths and develop boundaries that will be required to remain effective in the worship leadership role. There are basically six areas of needed skill

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<sup>309</sup> Ibid.

<sup>310</sup> Karl Pung, "Professional Concerns: What Should a Pastor Expect of a Director of Music," *Pastoral Music* 34, no. 3 (March 2010): 52, <http://ezproxy.liberty.edu:2048/login?url=http://search.proquest.com/docview/753575980?accountid=12085>.



development to work effectively on a church ministry team: growth, communication, current, preparation, collaboration, and trust.

### Growth and Mentoring

Worship leadership and the study of worship is a continually morphing subject. Much like a doctor or lawyer reads quarterly to stay abreast of new practices in medicine or new findings in judicial cases, the worship pastor must continually research new trends, music, and develop a theological perspective that allows for balance and correct doctrine. It is possible to lead worship in a church and never consider the changes that are occurring in the culture in which we live. This has happened far too often, and many churches have died a slow death because leadership has not desired change and growth. One way to continue growing is by mentoring younger pastors in ministry. Most seminaries create great musicians, but the preparation needed to minister in the local church is rarely taught. Young pastors come with a great deal of academically gained knowledge, but little practical application.

Mentoring is a way of bridging the gap between these two aspects of ministry preparation. Tony Morgan states, “If you are not intentionally mentoring other leaders, you are not leading like Jesus.”<sup>311</sup> Jesus mentored every one of His disciples. This time of mentoring happened corporately and privately in response to the depth of the relationship between Jesus with each particular disciple. This should be occurring in every worship pastor's life by surrounding himself with young men and women who desire to fulfill the role of worship leadership and allow God to direct in determining the process in which mentoring will occur. Additionally, mentoring from others should be a directive of the worship pastor. Each leader

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<sup>311</sup> Tony Morgan, *Developing a Theology of Leadership* (Dallas, Georgia: The Unstuck Group, 2011), 132, Kindle Edition.

should seek out a few colleagues to serve as mentors for the worship pastor. This practice will assure the worship pastor that needed areas of growth can be addressed in their personal lives. Growth can be experienced by trusting God in situations as they arise, seeking his guidance in every aspect of our lives, and allowing discipleship and mentoring to transform the process of thinking, will enable the worship pastor to become more complete in his relationship with God.

### Communication and Conflict Resolution

Communication is a crucial factor in the success or failure of the pastor. This postmodern world is evident that one's perception is a reality, even if that perception is entirely false. Over and over we hear of ministries destroyed by false information, slanderous words, or malicious rumors. A pastoral team must be unified to combat these attacks from the enemy. However, many leaders do not understand the importance of unity. Larry Osbourne says, "The priority of unity must be communicated to the pastoral staff at large, and it does not just happen."<sup>312</sup> A unified leadership team can combat attacks from congregants, outsiders, and even other leadership team members, if communication is a priority. Conflict in a church body is inevitable. But with proper communication, these occurrences will occur less often.

In conflict, there are always two parties involved. Communication with both parties is important to allow the real issues to be dealt with appropriately. Communication is all about perspective. How we communicate will, often times, determine the outcome of a situation.

Marshall Shelly states:

More often, the best way to build an atmosphere of cooperation is to model a positive tone personally: by praising the congregation's strengths publicly by enjoying and taking pride in the diversity among church members by thanking critics, at least initially, for their candor and concern by assuming anything uncomplimentary you say about anyone will be repeated because it probably will be and by trusting very few people (your

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<sup>312</sup> Larry Osbourne, *The Unity Factor*, 4th ed. (Vista, California: Owl's Nest Publishers, 2006), 12, Kindle Edition.

spouse? a colleague?) with your private criticisms and suspicions by being slow to step into other people's disagreements balancing Paul's instruction to carry, with some qualifications, each other's burdens (Galatians 6: 1– 5) and Jesus' refusal to intervene in the disputes of others (Luke 12: 14).<sup>313</sup>

Communication should occur to minimize the potential of conflict. However, when it is necessary to deal with difficulties, the tone of that communication can determine the desired outcome. It is important to take ownership of conflict situations, even if you have very little to do with the problem that has surfaced. Ken Sande states, "Even if I'm only two percent responsible for a conflict, I'm one-hundred percent responsible for my two percent."<sup>314</sup> Communication helps leaders avoid difficulties, convey a positive message of excitement for a ministry team, share the vision for future success, express the need for ownership of a ministry, and convey the love of the team.

#### Current

Staying current is a challenge for every pastor. This postmodern world we live in changes every second. As fast as the world is changing, ministry changes as well. There is no area of ministry more prone to change than the worship ministry. An effective worship pastor will seek education, considered modern trends, research new approaches, and study new music to stay abreast of new trends in worship. One way for a pastor to remain current is to surround themselves with the millennial generation. This generation of students is both a blessing and at times, can be a curse. If a leader remains current, he is more prone to be able to reach this postmodern society. We must search for talent in this generational group. Lisa Wiseman and Greg McKeown encourage leaders to look for talent everywhere, determine a person's native

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<sup>313</sup> Marshall Shelley, *Ministering to Problem People in Your Church: What to Do with Well-Intentioned Dragons*(Bloomington, Minnesota: Bethany House, 2013), 129, Kindle Edition.

<sup>314</sup> Sande and Johnson, *Resolving Everyday Conflict*, 762-763.

genius, utilize people to their fullest potential, and remove any possible deterrents to success.<sup>315</sup>

A possible sign of a lack of remaining current can be determined by studying the focus of the leader. If one finds themselves reporting more about history than focusing on the future, it is possible that one has lost touch with the modern age. Reacting to the past will not progress a ministry area into the future.<sup>316</sup>

### Preparation

If a leader fails to plan, then they are assuredly planning to fail. Effective planning requires faith in God, one's leadership, the ministry team, one's supervisor, and the church. Planning is an act of faith in the life of a person who believes God desires to do something special in their life, ministry, and church. Tony Morgan denotes, "The leader who plans believes that the fire of God is coming. This belief drives them to go ahead and arrange the wood for the coming fire."<sup>317</sup> How can we be best prepared for the future of our ministry area? It is essential to consider a ministry team and develop a vision, goals, value statement, mission statement, and purpose statement. Morgan indicates, "The development of organizational goals, department goals, and individual goals creates an environment of ownership and self-worth in the ministry team that allows for preparation and planning for the future with the input of the entire team."<sup>318</sup> Preparation and planning are a natural segway to collaboration. Collaboration is the healthiest reaction to preparation and planning.

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<sup>315</sup> Liz Wiseman and Greg McKeown, *Multipliers: How the Best Leaders Make Everyone Smarter* (New York: Harper Business, 2010), 764-765. Kindle Edition

<sup>316</sup> Tony Morgan, *Seven Warning Signs Your Church Has Ministry Silos: Triggers and Symptoms of a Divided House* (Dallas, Georgia: The Unstuck Group, 2015), 90-91, Kindle Edition.

<sup>317</sup> Morgan, *Developing a Theology of Leadership*, 187-188.

<sup>318</sup> Morgan, *Seven Warning Signs Your Church Has Ministry Silos*, 309-310.

## Collaboration

Concerning collaboration, Stephen Pickard states, “The answer I have suggested is that ministry that is genuinely Christian is one that aspires to be integrated, organic, cooperative and relational in its practices, and focused on character and friendship as sources for renewed energy. These seem to me to be hallmarks of a collaborative approach to ministry.”<sup>319</sup> When a ministry leadership team reaches the point of collaboration, the outcome is unity. Everyone becomes invested in the process and monumental occurrences are possible outcomes. Collaboration allows for accountability. Greg Atkinson agrees and adds, “Collaborative ministry is teamwork that holds each member of the team accountable to the process of planning and preparation. It allows for goal setting and vision casting, as well as professionalism and growth for the entire time.”<sup>320</sup> The ministry of the Great Commission is a collaborative effort set forth by our Redeemer to reach the world. If collaboration is good enough for the Gospel, it is effective enough for the local body of Christ.

## Trust

The matter of trust is one that most seasoned pastors struggle with daily. It may be difficult to conceive, but trust is one of the most difficult things to give and receive in a church setting. People are incredibly cynical, ill-tempered, self-consumed, and genuinely don't understand what it means to seek unity. Church, often times, can feel like the old spaghetti western, *The Good, The Bad, and The Ugly*. Trust is hard to gain and easy to lose. A team approach to ministry helps in the development of trust. Ryan Hartwig and Warren Bird

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<sup>319</sup> Pickard, *A Christian Future for the Church's Ministry*, 50.

<sup>320</sup> Greg Atkinson, *Church Leadership Essentials: What every pastor needs to know*. (Nashville, Tennessee: Rainer Publishing, 2013, 2013), 9, Kindle Edition.

enumerates that, “Together your team truly leads your church. You establish and carry out vision, set direction, wrestle with thorny issues and come to conclusions, fight for unity, and model gospel-centered and mission-driven community for your staff and congregation.”<sup>321</sup>

Servant leadership and a realization of a positional perspective is crucial for fruitful ministry in the church. In the case of a worship pastor, there is one who leads you. The senior pastor should be trustworthy, and the worship pastor should learn to trust. Mike Bonem and Roger Patterson denotes, "Effective subordinate leaders understand that authority and effectiveness stem from a healthy, subordinate relationship with their senior pastor."<sup>322</sup> Trust is gained by regular times of mentoring and discipleship with the senior pastor in the midst of churches.

Concerning the staff of a church, Pung states, “I expect staff to be mutually supportive of one another, to be servants. We are all working to spread the Gospel of Jesus Christ, and no one staff member, or one department is more important than another.”<sup>323</sup> Trust between colleagues takes time to develop, but the effective pastoral leader will use every opportunity to invest in his team to see this trust develop. Senior pastors build trust in the team but should also expect it from those in leadership roles under his watchful care. Tony Morgan states, "It's less about the leader and more about the God-ordained vision. It's less about the leader and more about those

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<sup>321</sup> Ryan T, Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership*, (Downers Grove, Illinois: Intervarsity Press, 2015), 30-31, Kindle Edition.

<sup>322</sup> Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving your church, fulfilling your role, and realizing your dreams*. (San Francisco, California: Jossey-Bass Publishers, 2005), 4, Kindle Edition.

<sup>323</sup> Pung, *Professional Concerns: What Should a Pastor Expect of a Director of Music*, 52.

being led. It's less about the leader and more about the synergy of the body."<sup>324</sup> Trust is not natural; it has to be developed over time.

## **Chapter 8: The Personal Life of the Worship Pastor**

### Introduction

The personal life of a worship pastor determines the effectiveness of his ministry. The humanity of the leader makes for vulnerability. The enemy of God and humanity is capable of attacking the worship pastor's weakest point. To combat these areas of weakness, the effective leader will ask questions of himself. Keith Meyers suggests that leaders ask the following questions:

Who am I becoming? Do I like this? What are the regular practices or habits I have given myself to? What relationships do I cultivate? Do they affect my life for good or bad? What kind of experiences and states of being am I cultivating regularly? What are my responses to life's circumstances? How are these contributing to the type of person I am becoming? What kind of life do I have as a result of these practices, relationships, experiences, and responses? Is it one that others would want? Who is God calling me to become? What changes is God calling me to make to reach the life he wants for me?<sup>325</sup>

Meyer's life questions consider six different areas in the godly leader's life. Self-image and desired changes: Who am I becoming? Do I like this? What kind of experiences and states of being am I cultivating regularly? Practices and habits: What are the regular practices or habits I have given myself to? Relationships: What relationships do I cultivate? Do they affect my life for good or bad? Difficulties and successes: What are my responses to life's circumstances? How are these contributing to the kind of person I am becoming? Life lessons: What kind of life do I have as a result of these practices, relationships, experiences, and responses? Is it one that others

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<sup>324</sup> Morgan. *Developing a Theology of Leadership*, 78-79.

<sup>325</sup> Keith Meyer, "A Pastor's Lesson in Kingdom Life from a Master Apprentice of Jesus," *Journal of Spiritual Formation and Soul Care* 3, no. 2 (Summer 2012): 304, Retrieved from <http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup>.

would want? Finally, God's call: Who is God calling me to become? What changes is God calling me to make to reach the life he wants for me?

### Self-Image and Desired Changes

In this post-millennial culture, pastors are exponentially leaving the ministry. Often times this departure is caused by a lack of balance in the life of the leader. Matthews Kim says, "Pastors exit ministry for diverse reasons."<sup>326</sup> However, he assesses, "The main catalyst for this change in vocation is due to a lack of balance in the pastor's life. Through a proper relationship with Christ, we can be responsible for our well-being."<sup>327</sup> Many pastors seek to lead their congregations biblically while never consulting Scripture on matters involving their personal lives. This lack of private worship causes a damaged self-image that develops a mindset in the pastor of uselessness in ministry.

Every New Year, the vast majority of Christendom pledges to spend time with God every day. Typically, this lasts for three or four days and then back to the old way of life, neglect and the lack of care in seeking God's direction. Wheeler and Whaley assess, "true biblical worship requires total sellout in obedience to the God we serve."<sup>328</sup> God desires for us to experience a healthy balance in our lives. Humanity, often times, does one of two things. Some focus on the positives and rarely consider negative elements of their lives. While others will focus on the negatives and neglect to see the positive aspects of their journey with God, both positives and

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<sup>326</sup> Matthew Kim, *Seven Lessons for New Pastors: Your first year in ministry*. (St. Louis, Missouri: Chalice Press-Christian Board, 2012), 69, ProQuest ebrary.

<sup>327</sup> Ibid.

<sup>328</sup> David Wheeler and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism*, Original ed. (Nashville: B&H Academic, 2011), 475-476. Kindle Edition.



negatives must be considered to develop a complete perspective of self-image and needed changes.

### Practices and Habits

Wheeler and Whaley state, “In the daily life of every Christian, the two basic requirements are personal worship of Jesus and active fulfillment of the great commission.”<sup>329</sup> Pastors become so consumed with the work of the ministry they neglect the calling of conversion and disciple-making. The loss of ‘big-picture focus’ is a catalyst for poor choices, bad practices, and destructive habits. What habits and practices are detrimental in the lives of a worship leader? Obviously, sin related practices can disease a leader’s relationship with Christ. All too often, pastors involve themselves in practices that are disruptive to a complete daily walk with Christ.

As a follower of Jesus Christ physical, spiritual, and emotional, habits must be considered. For instance, the vast majority of the American population are obese. This bad habit affects people of every religious and non-religious perspective. Emotionally, the follower of Christ and the atheist deal with fear, defeat, as well as many other emotional aspects of life. However, the follower of Christ has another set of habits and practices to consider. Spiritual habits are those that can create a positive perspective concerning the world in which Christians live. At the same time, spiritual practices can reveal weaknesses that have the potential of creating relational breakdown between God and his follower.

The vastness of possible sins is too numerous to spell out in just a few pages. However, if a leader finds himself involved in things that are not of God, he must repent, redirect, and allow God to restore his life. Greg Atkinson states, “The truth is we need to have a true desperation and

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<sup>329</sup> Ibid., 590-591.

dependence upon God and the Holy Spirit to guide us and be our vision.”<sup>330</sup> Replacing destructive practices and habits with God-centered practices and habits can allow for fulfillment in the life of the follower of Christ. Bad practices and habits go hand-in-hand with poor self-image and negative attitudes towards a leader’s perspective of his ability to shepherd the flock. As one begins the process of daily devotion, prayer, and private worship the anticipated outcome can be a more complete perspective on the role, morale, and ability to fulfill God's calling on the pastor's life.

### **Part 3: Pastoral Relationships**

#### **Chapter 9: Get Out there and Meet the Flock**

The role of the pastor requires a desire and willingness to be amongst the people. Without relational skills, worship pastors are often an island to themselves with no connectivity to the church-at-large. This can develop issues in the ministry of the WMM team. If people do not love and know the worship pastor, they will not participate and not respect the process of worship in the local church. Also, worship pastors, who do not spend time with the flock, are easier to remove from their position compared to a relational worship pastor who loves the people and seeks to spend time with the congregation. While service in a large church in California, I experienced the power of relationships in a unique way. Every Sunday morning, as was and is my practice, I move around the worship center to greet people. On this particular day, I approached a man and reached out to shake his hand. As we welcomed one another, he began to cry. Obviously, I was concerned, so I asked. "Is everything ok?" I will never forget his response. He said, "You are the first pastor from this church ever to step off that stage and shake my hand." I realized then that personal connectivity was required and if I desired to serve the flock, it was

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<sup>330</sup> Atkinson, *Church Leadership Essentials: What Every Pastor Needs to Know*, 9.

necessary to know the sheep. Take time to shake hands in the congregation between services. Walk a little slower in the atrium and speak with people. After rehearsal, be available to talk with choir and orchestra members. Their love and care will bless you for you, and they will appreciate your willingness to care for them. Be available and approachable! The calling of the pastor requires a willingness to be there for those who need a pastoral moment with you. Seek to fulfill this job requirement with all of your abilities.

### **Chapter 10: Interpersonal Skills**

#### **It's a Jungle Out There!**

In his book, *Don't Quit Before You Finish*, Jimmy Draper conveys an alarming discovery. Draper began his education, with a close group of twenty-five young men who surrendered to the ministry and began their studies together. Sixty-three years later, many of his friends were still actively involved in church, but only four remained in full-time ministry.<sup>331</sup> Many people consider the ministry to be a noble and honorable profession. Others see ministry as an opportunity to experience the limelight and gain popularity. The vast majority of those who fall away from the ministry were most likely never called by God in the first place. This is important to share with those mentored, because the simple fact is that if one can find joy in doing anything else besides ministry, one is not called to ministry. Vocational ministry is difficult at best. It is not for the faint of heart, egocentric, narcissistic, lackadaisical, or those lacking faith. A person, of character, humility, honor, faith, loyalty, and dignity will fill the vital role of the ministry. Due to the nature of the ministry, mentoring must occur. It is a jungle out there, so develop a team to set-out with you on the great adventure of ministry.

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<sup>331</sup> Jimmy Draper, *Don't Quit Before You Finish* (Franklin, Tennessee: Clovercroft Publishers, 2015), v-vi.

In pastoral/spiritual mentoring it is important to build a sure foundation that can withstand the difficulties associated with ministering to God's people. According to recent statistics, fifteen-hundred pastors leave the ministry permanently every month in the United States. Eighty percent of pastors and eighty-five percent of their spouses feel discouraged in their roles. Seventy percent of pastors do not have a close friend, confidant, or mentor. Over fifty percent of pastor's spouses feel that their spouse entering the ministry was the most destructive thing that ever happened to their family. One out of every ten ministers will retire as a minister. Ninety-seven percent of pastors have been betrayed, falsely accused, or hurt by other trusted friends. Ninety-four percent of the pastor's families feel the pressure of ministry and church-life. Seventy percent of pastors have no close friends. Ninety percent of pastors report working fifty-five to seventy-five hours a week. Seven-thousand churches close each year.<sup>332</sup> In other words, 'it's a jungle out there!'

### Conflict Resolution

First Peter 3:8-9 states, "Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing."<sup>333</sup>

Ken Sande states the importance of how one reacts to stressful situations of conflict and suggests that those involved consider the following questions. According to Ken Sande:

When in a conflict, ask yourself the following types of questions: What have my primary goals been as I have responded to this dispute? "What attitudes and desires have I had that made the conflict worse? Was the original cause of this conflict a difference in opinion, a misunderstanding, or someone's sinful attitude or desire? How could I respond

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<sup>332</sup> Jim Fuller, "The Secret Pain of Pastors," *Statistics in the Ministry* (blog), *Pastoral Care Inc.*, 2015, <http://www.pastoralcareinc.com/statistics/>.

<sup>333</sup> 1 Peter 3:8-9, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

to this conflict in a way that shows Jesus' transforming power in my life? How might God be working for my good through this dispute?<sup>334</sup>

How one responds to situations of personal, ministerial, and corporate attack will determine the effectiveness of the enemy in his destructive attempt to sideline a pastor, ministry, or church.

In conflict, it is evident that difficulties will occur, and people will be affected. Marshall Shelley Marshall's perspective to the proper attitude that leadership should have when dealing with conflict in the church includes:

More often, the best way to build an atmosphere of cooperation is to model a positive tone personally: by praising publicly the congregation's strengths by enjoying and taking pride in the diversity among church members by thanking critics, at least initially, for their candor and concern by assuming anything uncomplimentary you say about anyone will be repeated, because it probably will be, and by trusting very few people (your spouse? a colleague?)<sup>335</sup>

It is also possible to see positive reactions to potentially harmful situations. Scripture states that God can take what the enemy desired for evil and turn it around for His glory. The destructive nature of conflict is well-documented. However, the positive outcomes are not necessarily considered or expounded upon in research or particular writing projects.

Research presented in a 2004 copy of *Christianity Today* revealed the possible positive situations that could occur from difficult situations. Positive outcomes of conflict possible from a pastoral perspective: Pastor wiser: seventy-two percent, Purifying: forty-four percent, Better defined vision: forty-two percent, Better communication with the congregation: thirty-five percent, Stronger relationships: thirty percent, Reconciliation: sixteen percent, and Growth in

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<sup>334</sup> Ken Sande and Kevin Johnson, *Resolving Everyday Conflict*, 1382-86.

<sup>335</sup> Marshall Shelley, *Ministering to Problem People in Your Church: What to Do with Well-Intentioned Dragons* (New York: Barker Publishing Group, 2013), Kindle edition, location 12.

attendance: fifteen percent.<sup>336</sup> Paul David Tripp suggests that pastors not be afraid to admit that they are, in fact, human and make mistakes. Tripp states:

It is okay to admit that we are not perfect in wisdom, that sometimes we are a fool. It is okay to acknowledge that we are not complete in character, that there are moments when we lack the integrity that is needed. It is okay to admit that we fall short when it comes to strength; ministry will expose our weak places. If the ministry has the power to do anything in us, it has the potential to destroy our naive trust in ourselves and to convince us that is no solid rock of hope to be found but the rock Christ Jesus.<sup>337</sup>

Sometimes, the humanity of the pastor in conflict will lead others to see the biblical resolve to issues and forgive those who seek to be restored. In many cases, the pastor is attacked for a reason, not of their own making. Allowing God to restore the situation will glorify Him and bring clarity to difficult circumstances.

God desires to see conflict appropriately managed and to deliver resolve in these situations. This resolve will bring about life change, spiritual examples of redemption in relationships, and resolve that creates unity in the congregation. The vast majority of conflict can be avoided with proper communication. Any perception contrary to actions of fortitude, contrary to the Biblical mandate, and practices placed in Scripture for conflict resolution are to be considered detrimental to the spiritual outcome desired by God in recompense of situations of divergence. Seasons of conflict will not be avoidable in ministry and pastors must be prepared to face these uncertain times head-on while expecting God to redeem His servant and flock.

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<sup>336</sup> Cindy Crosby, "Redeeming Conflict Christianity Today, May 1, 2004, vol. 48, 5," *Christianity Today* vol. 48, 5., May 1, 2004, [www.christianitytoday.com/ct/2004/may/](http://www.christianitytoday.com/ct/2004/may/).

<sup>337</sup> Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Crossway, 2012), Amazon Kindle edition, 128.

## A Biblical Method of Conflict Resolution

Ken Sande gives the believer an excellent overview of effective biblical conflict resolution. His principles are useful for finding a solution in any situation a pastor may find themselves facing in the church. Sande's biblical model for conflict resolution includes:

### *Figure 7: Biblical Conflict Resolution*

1. See Conflict as an Opportunity: God can use conflict for good (see Rom. 8:28-29). According to 1 Corinthians 10:31-11:1, conflict provides an opportunity to glorify God, serve other people, and grow to be like Christ.

2. Glorify God: Show God honor and bring him praise in day-to-day life, especially by the way that they resolved personal conflicts (see 1 Corinthians 10:31). You can glorify God amid conflict by trusting him, obeying him, and imitating him (see Proverbs 3:4-6; John 14:15, Ephesians 5:1). One of the best ways to keep these concerns uppermost in your mind is to regularly ask yourself this focusing question: "How can I please and honor the Lord in this situation?"

3. Get the log out of your own eye: Matthew 7:5, says, "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. There two kinds of 'logs' First, you need to ask whether you have had a critical, negative, or overly sensitive attitude that has led to unnecessary conflict. Meditate on Philippians 4:2-9, which describes the kind of attitude Christians should have even when they are involved in a conflict. The second is actual sinful words and actions.

4. Seven A's of Confession: When you identify ways that you have wronged another person, it is important to admit your wrongs honestly and thoroughly.

Address everyone involved (Proverbs. 28:13; 1 John 1:8-9)

Avoid if, but, and maybe (don't make excuses; Luke 15:11-24)

Admit specifically (both attitudes and actions)

Apologize (express sorrow for the way you affected someone)

Accept the consequences (Luke 19:1-9)

Alter your behavior (commit to changing harmful habits; Ephesians 4:22-32)

Ask for forgiveness

The most important aspect of getting the log out of your own eye is to go beyond the confession of wrong behavior and face up to the root cause of that behavior.

5. Go and show your brother his fault: Another key principle of peacemaking involves an effort to help others understand how they have contributed to the conflict. Overlook minor offenses (see Proverbs. 19:11). An offense should be overlooked if you can answer "no" to all of the following questions:

Is the offense seriously dishonoring God?

Has it permanently damaged a relationship?

Is it seriously hurting other people?

Is it seriously hurting the offender himself?

If you answer "yes" to any of these questions, an offense is too serious to overlook. God commands you to go and talk with the offender privately and lovingly about the situation (see Matthew 18:15).

6. As you do so, remember to:

Pray for humility and wisdom

Plan your words carefully (think of how you would want to be confronted)

Anticipate likely reactions and plan appropriate responses (rehearsals can be very helpful)

Choose the right time and place (talk in person whenever possible)

Assume the best about the other person until you have facts to prove otherwise (Prov. 11:27)

Listen carefully (Prov. 18:13)

Speak only to build others up (Eph. 4:29)

Ask for feedback from the other person

Recognize your limits (only God can change people; see Rom. 12:18; 2 Tim. 2:24-26)

If an initial confrontation does not resolve a conflict, do not give up

7. Go and be reconciled: Pursue genuine forgiveness and reconciliation. God calls you to forgive others in the same way: "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you" (Col. 3:12-14; see also 1 Cor. 13:5; Psalm 103:12; Isa. 43:25).

8. One way to imitate God's forgiveness is to make four promises:

I will not think about this incident.

I will not bring this incident up and use it against you.

I will not talk to others about this incident.

I will not allow this incident to stand between us or hinder our personal relationship.

Forgiveness is a spiritual process that you cannot fully accomplish on your own.

Continually ask God for grace to enable you to imitate his wonderful forgiveness toward you.

9. Negotiate biblically: As a general rule, you should try to negotiate substantive issues in a cooperative manner rather than a competitive manner. In other words, instead of aggressively pursuing your own interests and letting others look out for themselves, you should deliberately look for solutions that are beneficial to everyone involved. "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests but also to the interests of others" (Phil. 2:3-4; see Matt. 22:39; 1 Cor. 13:5; Matt. 7:12).

10. A biblical approach to negotiation in five basic steps, the PAUSE Principle:

Prepare (pray, get the facts, seek godly counsel, develop options)

Affirm relationships (show genuine concern and respect for others)



Understand interests (identify others' concerns, desires, needs, limitations, or fears)  
Search for creative solutions (prayerful brainstorming)  
Evaluate options objectively and reasonably (evaluate, don't argue)  
The PAUSE principle will help you not only to resolve your present dispute but also to negotiate more effectively in all areas of your life.

11. Be Prepared for Unreasonable People: Other people may harden their hearts and refuse to be reconciled to you. First, remember that God does not measure success in terms of results but in terms of faithful obedience. Second, resolve that you will not give up on finding a biblical solution.

12. Five principles for overcoming evil: in Romans 12:14-21:

Control your tongue ("Bless those who curse you;" see also Eph. 4:29)  
Seek godly advisors (identify with others and do not become isolated)  
Keep doing what is right (see 1 Pet. 2:12, 15; 3:15b-16)  
Recognize your limits (instead of retaliating, stay within proper biblical channels)  
Use the ultimate weapon: deliberate, focused love (see also John 3:16; Luke 6:27-31)<sup>338</sup>

## **Chapter 11: The Importance of Mentoring**

### **Ministry Difficulties**

In the best-case scenario, the ministry is, at times, going to be difficult. The expectations placed on a pastor can be over-bearing, insurmountable, and unrealistic. Matthew Kim states:

Expectations of pastors have always been lofty. The pastor should have demonstrated competence and religious authenticity for ministry. The pastor should be a good preacher and leader of worship. He must be a strong spiritual leader for the congregation. The pastor should exemplify a commitment to the ministry and exhibit the ability to maintain boundaries. He should be available, approachable, and warm pastor with good 'people skills.' The pastor should be a consensus builder, lay ministry coach, and responsive leader. And should be an entrepreneurial evangelist, innovator, and transformational leader.<sup>339</sup>

The pressure placed, externally and internally, on the pastor can be overwhelming. However, the reality of humanity must also be a perspective of the local church body. All pastors, like people,

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<sup>338</sup> Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids, Mich.: Baker Books, 2004), 1.

<sup>339</sup> Kim. 7.

are fallen humanity and will make mistakes. How they respond to those mistakes will test the intestinal fortitude of their leadership.

### Mentor, Teacher, Friend

Worship pastors should be effective mentors and teachers. Mentoring was key in my personal development as a worship leader. Due to the care of my father, Robert Hall, Bill Tisdale, David Jeremiah, David Wilson, and others, I learned the effectiveness of pastoral leadership and ministry based on Scripture. Matthew Kim states, “We all know our ministries are the result of the many people who have encouraged us, disciplined us, and modeled faith and ministry for us. We can’t pay these people back for their gifts to us, but we can share their gifts with others. As Jesus said when he sent out the disciples: Greg Scheer, quoting Matthew 10:8 writes, “Freely you have received; freely give. May our ministries be marked by giving.”<sup>340</sup> Fulfillment of the role of teacher and mentor is particularly crucial in the area of worship leadership. With varied backgrounds, different points-of-entry, educational variances, and cultural influences worship ministry is often misguided lacking spiritual directive. Ministry beyond the platform must be understood and modeled. Many young musicians’ step into the role of worship leader without understanding the significance of the pastoral elements of leading people to the throne of God. Worship pastors must be willing to invest in the lives of those who have the potential of extending their ministry beyond the years of the worship pastor’s life. Jason

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<sup>340</sup> Greg Scheer, *Essential Worship: a Handbook for Leaders* (Grand Rapids, MI: Baker Books, a division of Baker Publishing Group, 2016), 273-274, <http://library.icc.edu/login?url=https://ebookcentral.proquest.com/lib/illcencol-ebooks/detail.action?docid=5248671>.

Hatley says, "This requires a change in ministry style and leadership from one managing to one of mentoring."<sup>341</sup>

### Scriptural Role of Mentoring

Scripture has a great deal to examine pertaining to the role of a mentor. In fact, mentoring through discipleship and teaching is a constant theme throughout the Bible. First, we must note that the Holy Spirit serves as the mentor to all who profess Christ. The Holy Spirit is there to lead, guide, and direct in every situation. As far as discovering a Biblical emphasis on mentoring, it is easy to see the depths of importance on the subject in the entirety of scripture. Elizabeth Hall and Lauren Malby remind that, "Mentoring has a long history in the Christian tradition, often under the rubric of discipleship or spiritual direction."<sup>342</sup> In the Old Testament, the role of mentoring can be discovered in the relationships of Elijah and Elisha, David and Asaph, Eli and Samuel, to name a few. In the New Testament examples of mentoring include: Jesus and the disciples, The disciples and first Christians, John the Baptist and his disciples, Paul and various disciples, plus a multitude more. It is evident from Scripture that God patterned mentoring for a specific purpose and knew of mentoring value from the beginning. It is crucial that the message of Scripture is passed-along and not lost in the cultures and generations of today.

Ministry will test the very fabric of the called. Through the years, I have learned a few essential things that help in the various avenues that ministry can bring. First, I deduced that if I

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<sup>341</sup> Jason Hatley, "Changing Your Ministry Culture from Managing to Mentoring: Part 2 of the series: Building Strong Worshipers," *pastors.com* (blog), <http://pastors.com/changing-ministry-culture-managing-mentoring/>.

<sup>342</sup> Elizabeth M. Hall and Lauren E. Malby, "Mentoring: The View from Both Sides," *Journal of Psychology and Christianity* 32, no. 1 (2013): 70+, Academic OneFile. Web.<http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?>

were going to have tenure as a pastor, I would have to learn how to handle conflict biblically and be prepared for a proper defense when the enemy attacked through the local church community. Secondly, I learned that effective love, care, and relationships with people was crucial for long-term ministry experiences. Third, sometimes spiritual discipline is required when you care for the flock. Fourth, the pastor's family must be protected at all times. Fifth, distress and distrust in the church can affect the long-term relationship of the pastor's family with God and the love of the church.

According to Esther Burroughs, mentoring is the productive passing of knowledge spiritually and practically by, “Pouring your love for God into another.”<sup>343</sup> Pastors must have a tremendous love for people, a clear understanding of the importance of excellence in ministry, a conceptual idea of practical ministry, a discipleship mentality, a life worth replicating, and a desire to extend their ministerial reach beyond the grave through the mentoring of young leaders. Brian Wakeman reflects on Paul’s defined biblical mentoring in Colossians 1 stating, “These might be some objectives for church-based mentoring: You may live a life worthy of the Lord, and please Him in every way, bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power, so that you may have great endurance and patience, and joyfully give thanks to the Father.”<sup>344</sup> Scripture is filled with wisdom concerning mentoring. Discipleship is a biblical approach to mentoring. In fact, marching orders from Jesus include making disciples. Wakeman’s objectives should be essential in the lives of an effective mentor.

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<sup>343</sup> Esther Burroughs, *A Garden Path to Mentoring* (Birmingham, Alabama: New Hope Publishers, 1997), 7.

<sup>344</sup> Brian Wakeman, "A Christian Perspective on Mentoring," *Transformation (Exeter)* 29, no. 4 (October 2012): 294.

Biblically mentoring is purposeful for the development of pastoral leadership. According to the writing of Wakeman:

Human beings were made in the 'image of God.' Put simply, human beings are sentient, rational, volitional and creative beings, are made for relationships, and are dependent on community. Mentoring can assist people in becoming what they were intended to be in exercising imagination, problem-solving, and gaining wisdom in economic, social, and political competence. Christian mentoring in its broadest sense can assist people in becoming what they were designed to be by God, fulfilling wonderful potential. It might be in generic competences or in specific performance skills.<sup>345</sup>

Humility and patience are required of all spiritual leaders. Mistakes are going to happen. The utilization of learning from these mistakes are great opportunities, open doors, to spiritual understanding and knowledge. Godly leadership is required for mentoring to occur. Jesus replicated the life of a mentor every day he walked this planet. Marcena Walker indicates, "Jesus, as mentor, served as an exemplary role model, leading his disciples through change and risk-taking, expanding their skills and knowledge in preparation for their new careers. He then charged them to, "Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything that I have commanded you."<sup>346</sup> He was caring, patient, loved fellowship, desired friendship, and practiced what he preached. These are required of a mentor in the Christian environment. He modeled the purpose of discipleship, of mentoring, and expects us to fulfill His command to replicate His actions.

#### Mentoring and Purpose

So, what is the ultimate purpose of mentoring? Is it just an open-ended meeting for the sake of teambuilding? Is it a purposeful meeting to 'tell others' what to do? Is it an opportunity

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<sup>345</sup> Ibid., 281.

<sup>346</sup> Marcena Walker, "An Effective Retention Strategy: Mentoring Like Jesus," *Journal of Christian Nursing* 21, no. 4 (2004): 26-27.

for a leader to tell subordinates all that they know? Akira Shinohara states that there are three interconnected goals for mentoring in spiritual direction, “Awareness of God's presence and action; wholeness and healing; and friendship.”<sup>347</sup>

Good leaders point others to Scripture for answers. Effective leadership will surrender to their given purpose, express how God has directed, and acknowledge what He has done through the process of leadership in their lives. According to Reese and Loane:

If we are led by the Spirit, we will increasingly imitate God and become people who are filled with ‘coming-alongside-ness.’ That is, we listen to God and people and then come into their story, get involved with them enough that we can point out where God is in their story and allow them to do that for us as well. When we are full of come-alongside-ness, we will be willing to walk with people through their pain; we will listen before we try to fix. We will be with people.<sup>348</sup>

Mentoring is essential in every aspect of ministry. With teams, in rehearsals, on the platform, in meetings, at home, and in personal life, mentoring is important and must occur. Mentoring effectiveness can be challenging to measure.

Pastors must spend time in prayer and Bible study, seek to define the purpose of the ministry area, take principles of discipleship into every meeting and rehearsal, and determine the effectiveness of the times of mentoring by seeing outcomes that are discussed and defined during mentoring opportunities. The more one seeks mentoring from God in Scripture and prayer, the more prepared for daily ministry, life, and struggles are understood. Without a vision and purpose teams struggle. When goals are understood, the fulfillment of God’s directives can be accomplished. In rehearsals, discipleship clarifies the presentational importance of clearly

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<sup>347</sup> A. Shinohara, "Spiritual Formation and Mentoring: An Approach from the Christian Tradition of Spiritual Direction," *Christian Education Journal* 6, no. 2 (Summer 2002): 105.

<sup>348</sup> Randy D. Reese and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey* (Westmont, Illinois: InterVarsity Press, 2012), 20, ProQuest ebrary. Web.

expressing God love, the Gospel, God's purpose, and His provision. Mentoring is God's designed method of knowledge expression to those who will follow, long after the departure of the mentor. This legacy is the greatest gift that can be given to all future generations.

## **Chapter 12: TOP PRIORITY, The Worship Pastor's Family**

### **Vulnerability of Family and Importance of Time**

One of the most vulnerable areas in every pastor's life is their family. The attacks on pastoral families occur for many reasons. However, much of these situations could be avoided if the pastor placed more importance on his family and less on church or ministry. How are these weaknesses combated? It is evident that the ministry is very time-consuming. In modern culture, the family is pulled in many different directions. School events, church events, family events, the list goes on-and-on. Ministry, while being a non-stop job, must be in balance with the pastor's family life and family as top priority. If allowed, phones will distract from the family, surprise visitors will divert family priority and attention, and poor time-management will eat into sacred time reserved for family. Growing up the son of a pastor I understand the difficulties a balancing ministry life and family life. I determined a long time ago to set aside time when I could not be distracted by outside influences and devote time to my family. There are seasons when it is more difficult than others, but to paraphrase, "What shall it profit a man if he spends all his time in ministry yet loses his own family."

### **Pastor's Kids are Just Kids**

It seems that the churches expect too much perfection from the pastor's kids. They will make mistakes, so do not be surprised when they do. There is a predisposed idea of what pastor's kids are like, and how they will act. Living in the fishbowl, where everybody sees the entirety of your life, is a very uncomfortable place for most children, as well as adults. The relationship

between the pastoral family unit in the congregation is typically affected by the perception of the congregants towards the pastor's ministry. While very little research has been conducted into the effects of the congregation on the pastor's spouse and children. In many cases, the pastor's families are treated poorly from the moment they arrive on the church campus. Because of this adverse reaction, many of the pastor's kids fall away from the church as adults.

My daughter wrote an article discussing some of the difficulties she faced as a pastor's kid and her resolve to follow Christ. Most of the hardships on my daughters were preconceived before my family moved to a new church and community. Ministry is tough on the family, and the pastor must do all possible to protect their spouse and kids.

*Figure 8: I'd Rather Have Jesus*

A few nights ago, through a Facebook live, I watched my Daddy lead a revival. It had been a few years since I had seen one, so I watched and reminisced. When He started singing "I'd Rather Have Jesus" tears filled my eyes, taking me back. I grew up going to revivals. As the daughter of a Southern Baptist worship pastor, I would sit on the front row, amongst the shuffling congregation, creaky pews, and smell of old books and over-bearing perfume. My sister and I would be beside each other in our matching dresses and bows. Trying not to wiggle, smiling at the people who knew our names yet remained strangers. Our Mama was always beside us too. Talking quietly, shaking hands as if she were a royal, yet we knew just how shy she was. She never failed to look like the picture of southern elegance, truly beautiful, smiling at our daddy, faithfully supporting the ministry God called us to.

Many times, I'd walk up on the platform and sing with my daddy. Shaking from the nerves though I had done it time and time again. My sister would shine. The child who climbed up mama's skirt when the birthday song was sung to her held a microphone and sang with such confidence. Whereas I wasn't afraid to say "hello" in person, I was terrified with a microphone in my hand. It's still that way two decades later. But of all the songs sung, at any of the revivals, my favorite was "I'd Rather Have Jesus." When that song started I would listen in awe. Over time, revivals started to become a thing of the past or only done in small country churches.

We then moved from steady East Texas, and landed in Denver, away from all we had known just as I became a teenager. All of a sudden the churches weren't old, the pews didn't creak, and only church members knew our name. For the first time, I was introduced to a culture who largely didn't know Jesus. It was as shocking to my heart as my deep Texas draw was to their ears. After a year of public school, my mom started teaching at a private Christian academy, which afforded us the opportunity to go. It was there that I felt surrounded by some family again. We spent three years in Denver.



At the end of ninth grade, we moved to San Diego. California was even more of a culture shock than Colorado. All of the sudden we had gone from a church of three hundred on a good day to a church of eight thousand almost every Sunday. I had never seen anything like it. For the first time, I didn't feel under the microscope I had grown to hate so much. But I was not in a good place. A sixteen-year-old girl with no constant outside of the three other members of her family. Forever the new girl finding herself in a culture of vanity and self-promotion. Though I was blessed with an incredible youth group and friends, I kept pushing the limits. Acutely aware of my ability to garner attention through a mere flip of the hair. I was involved singing, track and field, playing volleyball, going to the beach, taking pictures, dressing up for events. Yet, I never felt at peace. Halfway into my junior year, I hit rock bottom. I never ran away, drank, or tried drugs. I wasn't destructive. I never wanted to ruin my family's reputation, but I cared nothing about mine.

About that time, my daddy got a call from West Texas. The church he had served in when I was born was looking for a new worship pastor. I knew, deep in my heart, we'd be packing up and heading East, away from the ocean, away from my mistakes, back to home. A month before I turned eighteen, a few weeks before my first day of senior year, we landed in Texas. Within four years, I had gone to three different high schools in three different states. I remember walking into the youth room that first night. I heard all the whispers and knew, I was not welcome. Over the year, the whispers grew louder. The whispers were heard at school as I was ostracized from any friend group. The whispers were heard at church as I sat there seeking so much more yet held to this impossible standard by my peers. I hated my life that year. It certainly didn't feel like home.

Yet, God in his grace gave me a lifeline every day. If I could make it halfway through the day at school, I'd meet my sister in choir. She was my safe place. We'd go to lunch and I'd finally breathe, strengthened by her humor and friendship. At church, I gave up trying in the group and found my place in the choir. Surrounded by voices singing and worshipping. There were no whispers. There were no stares. There was simply worship. Simply voices lifting up His name together.

If I hadn't had a relationship with Jesus, though extremely imperfect, that year would have caused me to walk away from the church and never return. I wanted to so desperately. Yet, despite having been given every reason to leave, I remained. For this one reason alone- "I'd rather have Jesus."

I was broken, embarrassed, disgusted, and lonely. I was tired of being judged without being given the opportunity to find friends who would come into my life and simply love me. I was disgusted by the box put around me as if I was only capable of being this person they all expected. I was hurt by the defamation and shame of others unwilling to give me a chance. I was exhausted from trying to keep it all together. Through it all, "I'd Rather Have Jesus" continued to ring through my ears and my heart.

Even though those experiences were ten years ago, even though countless people have apologized for what happened that year- There is still a scar upon my heart. I still feel the pain of those whispers, knowing there's nothing I could have done to change them. I still feel the brokenness I had to mask as I walked into school each morning while names and insults hurled from the people behind me. I still avoid the youth room that felt so cold. Yet, etched in that scar upon my heart is the choice I made. The choice I made to

get up day after day, even in the midst of my failures and loneliness, choosing Jesus. "I'd Rather Have Jesus" became the rally cry of my heart. It became my purpose, my plan, my greatest hope, my deepest desire. It became the words that pushed me forward in faith, picking up my cross though I had failed the day before.

Ten years later it has become my heartbeat. It is the song I sang as we started planning our future. It is the song I sing over my children. It is the song I sing walking through my home. It is the song I sing over these words every day. For no matter the brokenness, changes, sorrows, or pain. No matter the blessings, gifts, joys, or fame, I'd Rather Have Jesus.<sup>349</sup>

Pastors kids are held in a different standard than all the other children of the church. They are expected to be perfect, which is entirely impossible.

Then there is the scrutiny that takes place in the life of a pastor's spouse. Again, there is a case the can be made to say churches not only abuse the spouse of a pastor, but they find ways of underhanded attacks. As the under-shepherd of the church, it is the responsibility of the pastor to protect the sheep from wolves and goats. At the same time, the pastor is the shepherd of his home. He must protect his family from those that would desire to cause them harm, distancing, and a lack of peace. As a watchman over the family, the pastor must protect his home and shelter his spouse and kids from the harmful effects of the church on the family. Prioritizing of family supersedes any church position. The pastor's family must be nurtured, loved, and protected. Time must be spent with the family unit to create an environment where the children and spouse know that the pastor considers them the most critical priority.

While every attempt to protect the family is valiant, the enemy will find a way to frustrate, discourage, misdirect, and ultimately try to disillusion the pastor's families from God and the ministry. Thankfully, both of my children are faithful in their local church. However, neither felt called to vocational ministry. The actions of the few, still burden their hearts. Every

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<sup>349</sup> Arianna Freelen, "I'd Rather Have Jesus," *Choosing Freelen* (blog), *Her View From Home*, January 20, 2019, [https://www.facebook.com/choosingfreelen/posts/579384445870320?\\_\\_tn\\_\\_=K-R](https://www.facebook.com/choosingfreelen/posts/579384445870320?__tn__=K-R).

pastor must seek to keep the focus on the cause of Christ and not the problematic situations that arise in the church.

Here is another article from a pastor's daughters experience that has been viewed by over five million people worldwide. Of the tens-of-thousands responses received, many were from pastor's children from all over the world with similar worldwide experiences.

*Figure 9: I Am A Pastor's Daughter*

I am a pastor's daughter. I've seen firsthand the beauty and pain wrapped up in a life called to ministry for almost thirty years. I remember the first time I heard someone say something bad about my dad. He and I were working, gathering music in his office one late afternoon when I heard the harsh words of others. I looked back at him with tears in my eyes, anger and sorrow stinging my face. It was the first time I remember wondering why he even did it. I wanted him to say something, to call them out, to make them feel sorry for their words. Yet, there he sat. Calm. Compassionate. Merciful. He knew who was speaking those words, yet week after week, I watched him love and serve them, as though they had never been heard. And I did the same.

As time went on, I began to notice more of the realities of ministry. I watched him pray over the vision God had given him. I witnessed him working hard to fulfill the vision. Then, I'd hear the disgruntled murmurs. I'd see people roll their eyes and doubt his efforts. I watched him pour into people, as they turned their back to him the moment they didn't like what he had to say. I saw him on his knees praying for so many he genuinely loved. I witnessed the tears of pain that fell from his eyes. Members would walk up right after service just to tell him how much they hated it. When I'd raise hell on a Saturday night, he would still get up with a heavy heart on Sunday to lead us in worship. Though there were times he didn't understand God's plan, he would still choose to trust Him, knowing His plan was good. Yet, even in the midst of God's will, even with a family that loved Jesus, even with all the joys of serving.... ministry was HARD! Ministry hurt. Ministry has cost him... cost all of us... something. We have the scars to prove it.

The news of a pastor taking his own life hits far too close to home. Though my daddy has never experienced depression or anxiety, he's still felt the searing pain of following God's will. He's watched his family bear burdens of ministry. He's soothed the cries of his daughters, hurt by the church. Yet, he has never wavered in his trust of God's plan and the anointed calling on his life. Pastors and their families are not exempt from pain. They are not exempt from guilt or shame. They are not exempt from financial strain. They are not exempt from family dysfunction. They are not perfect. They still sin. They always need grace.

As you walk into church next Sunday, look at your pastor, look over at his wife, watch his children. Look beyond the lead shepherd to the other shepherds and their families. They are tired. They bear deep burdens. They wrestle with God. Yet, there they are- faithfully serving, unconditionally loving, forever trusting. As you look upon your pastors, pray for them. Pray for their wives and their children. Invest in them as friends, view them as humans, love them as brothers. And if you see one of them falling; if you feel a tug in your heart to call; if you notice their wife and children need love- minister to them as they have ministered to you. Ministry has

revealed the true depravity of man. Ministry has etched scars upon my heart. Ministry has placed heavy burdens upon my shoulders. Yet, it was my Daddy, my pastor, who taught me how to love as Jesus, how to forgive as Jesus, how to serve as Jesus; how to live a life of worship before the throne, always trusting Jesus.<sup>350</sup>

## Balance and Discipleship

### *Balance*

How does a pastor properly divide his time between his church and his family? First, if the family is top-priority over the congregation, security is the bi-product. Second, the pastor must defend his family at all costs. When people are looking for reasons and ways to attack a pastor's family, the big and small attack have equal destructive power. Third, a priority of biblical

teaching in the home and discipleship in love must be administered by the pastor for his family. It is rare that the child of a pastor would follow in the family business. By the time a child graduates high school and goes to college, they have experienced more difficulties in the church than anyone would want to admit. However, if the pastor protects, provides, and discipled the family properly, a vision for ministry can be the foundation for future generational service.

One of the most neglected areas of mentoring and discipleship in the lives of pastors occurs in the home. Too often, the pastor's wife and children are neglected. These moments of neglect are detrimental to the family and the cause of Christ. The pastor's first priority is the family. God ordained the family long before He ordained the church. The family is never to be sacrificed on the altar of the church. A worship pastor's priority starts at home in the spiritual leadership and development of the family. God's first job description for a pastor is spiritual leadership in the home. Worship is a lifestyle that must be exhibited, taught, and encouraged in the home.

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<sup>350</sup> Arianna Freelen, "I Am a Pastor's Daughter," *Choosing Freelen* (blog), *Her View From Home*, August 27, 2018, <https://herviewfromhome.com/watching-my-dad-devote-his-life-to-ministry-has-taught-me-our-pastors-need-our-support/>.

In *The Training of the Twelve*, A. B. Bruce points out that, “Jesus’s ministry had three spheres: the crowd, the twelve, and the three. The crowd was Jesus’s public life: preaching on the mount, feeding the five thousand, teaching in the temple. The twelve, of course, were his disciples with whom he shared his daily life. The three were his inner circle: Peter, James, and John, in whom he invested intentionally.”<sup>351</sup> Worship pastors teach the congregation the truth of God, invest in those involved in their ministry area, and complete the process of teaching by leading their families, the inner-circle, to an understanding of the God who came to earth for the benefit of humanities be the sacrifice for all. Life is full of blessings. These blessings might not be understood at the time. Scripture states in Romans 8:28, “And we know that for those who love God all things work together for good, for those who are called according to his purpose.”<sup>352</sup> Family meals were mentoring times in my family. Not just the nightly, family meals at my home, but every holiday with the extended family. Our conversations were about God, His calling, His working in the lives of others, and the church. These conversations are necessary for the pastor's family to hear. Take time to teach your family that God loves them. Then listen to what is happening in their lives and point them to God's purpose and plan.

### *Discipleship*

The role of the worship pastor is two-fold. It involves musical elements of the job description and pastoral skills to love people and meet spiritual needs effectively. Worship pastors must seek to bring along a team of leaders to carry on the call to ministry. In many cases,

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<sup>351</sup> Greg Scheer, *Essential Worship: a Handbook for Leaders* (Grand Rapids, MI: Baker Books, a division of Baker Publishing Group, 2016), 274, <http://library.icc.edu/login?url=https://ebookcentral.proquest.com/lib/illcencol-ebooks/detail.action?docid=5248671>.

<sup>352</sup> Romans 8:28, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

worship pastors become 'lone rangers' and forsake the development of those in their circle of influence. One of the most neglected areas of discipleship involves rehearsal time. God has placed choirs, orchestras, worship teams, and various other vocalist and instrumentalist in your area of influence. Take the opportunity to teach the Truth of God's Word in these settings. In reality, all of these various groups are under your care and must be disciplined and trained accordingly. God desires for each of us to be about the work of 'making disciples.

Pastors must consider the big picture in the local church. Too often the emphasis is on specific ministry areas and not the impact on the church at large. 1 Corinthians 12: 4-14 speaks of the need for a balanced ministry approach utilizing the various gifting of the team members. Paul states in 1 Corinthians:

“Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many.”<sup>353</sup>

As the body is one with many working parts, so the church and its various ministries should function in the same way. Ephesians 4: 1-3 states the necessity of understanding a team approach in accordance to our calling, “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with

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<sup>353</sup> 1 Corinthians 12: 4-14, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace.”<sup>354</sup> 1 Thessalonians 5:11- 13 encourages the body of Christ to build each other up for the sake of the Gospel, “Therefore encourage one another and build one another up, just as you are doing. We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves.”<sup>355</sup>

We are given various gifts in accordance to the calling upon our lives. These gifts are provided for the sake of encouragement and partnership in the mutual purpose given to us by God to reach people with the Gospel. Numerous additional Scriptures would effectively advocate the importance of discipleship in worship and the teaching of worship in discipleship.

Typically, as a worship pastor, it is difficult to intact a plan for the church at large. A senior pastor would be more able to influence the activities of church leadership to create change that merges the importance of discipleship and worship. However, there are a few verses that would be useful in the preparing a process to influence change. Ministry areas have different focus areas, but the commonality of the cause can create unity.

1 Peter 4:8-10 encourages unity in ministry, “Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God’s varied grace”.<sup>356</sup> We are also encouraged in Scripture to spur one another on to further the

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<sup>354</sup> Ephesians 4:13, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>355</sup> 1 Thessalonians 5: 11-13, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

kingdom of God. We need to understand that a team approach can reach further than any one-ministry area on its own. Hebrews 10: 24-25 says, “Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”<sup>357</sup> Because of our various skills and ministry areas, it is essential to combine our influence and role in reaching our community at large.

1 Corinthians 12: 17-20 states, “If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.”<sup>358</sup> As church leaders and pastor’s, we need to help one another strengthen our ministry areas, discipleship, and worship. In Proverbs 27:17 Solomon expresses the influence of team members encouraging one another as well as discipline one another. Solomon writes, “As iron sharpens iron, so one person sharpens another.”<sup>359</sup>

Discipleship allows us to stand stronger as a team and causes a more significant impact in our church body. Ecclesiastes 4: 9-10 states, "Two are better than one because they have a good

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<sup>356</sup> 1 Peter 4:8-10, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>357</sup> Hebrews 10:24-25, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>358</sup> 1 Corinthians 12: 17-20, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>359</sup> Proverbs 27: 17, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.



return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up." <sup>360</sup>

In his book, Matt Boswell states, "Books, teaching, instruction, it's all important; but we fool ourselves if we think transferring information is the sum total of discipleship. Discipleship is more than working through curriculum, more than learning the intellectual content of the Bible. Discipleship involves us intentionally allowing the Word to work through us." <sup>361</sup> Too often our focus is in our areas and work and not the big picture. In *7 Warning Signs Your Church has Ministry Silos* Tony Morgan states, "Some individual staff leaders are clearly pursuing personal goals through the church rather than pursuing church goals with their gifts." <sup>362</sup> Greg Atkinson brings to reality to the truth of working with people and further expresses the need for discipleship. Churches are filled with flawed people and led by even more flawed leadership. Atkinson writes, "The more I deal with people, issues, sin, marriages, divorce, adultery, addictions and all the mess that I shepherd and counsel people about, the more I see a necessary need for people to be discipled." <sup>363</sup> We must be in the Word and of the Word to deal with what we face on a regular basis.

Discipleship is a weakness for most congregations. Dallas Willard said, "Each church needs to be able to answer two questions. Do you have a plan for making disciples? and Does your plan work?" <sup>364</sup> Changes in approach that will better the church consist of leadership teams

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<sup>360</sup> Ecclesiastes 4: 9-10, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.

<sup>361</sup> Matt Boswell, *Doxology and Theology: How the Gospel Forms the Worship Leader* (Nashville, TN: Broadman & Holman Publishing Group, 2013), 11, Kindle Edition. 154.

<sup>362</sup> Morgan, *Seven Warning Signs Your Church Has Ministry Silos*, 105-106.

<sup>363</sup> Atkinson, *Church Leadership Essentials: What every pastor needs to know*, 85.

work wholeheartedly as a unified team to fulfill Matthew 28 mandate of making disciples. These changes are not easy, but necessary. Being mindful of God's ultimate purpose will ease the potential for friction. Dr. Stuart Sheehan stated that leaders need, "spiritual conviction rather than a personal preference."<sup>365</sup> In a team approach, God's plan is the priority. How that plan is fulfilled can be discussed for effectiveness as a ministry team. Sheehan adds, "Leaders need to have the confidence before God that the types of changes and decisions being considered are those that would be pleasing to Him."<sup>366</sup> Principles are the foundational to proper alignment to a common goal of active worship and discipleship in partnership. Chris Mavity indicates, "It's important to be aligned to principles rather than to processes, programs, or people because principles endure while processes, programs, and people are temporary."<sup>367</sup> Change is slow, but possible if pastors will determine to lead by example. The perspective of processes, people, and programs are not enduring, but principles will stand the test of time.

As executive pastor of worship and media, I can demand specific attributes of my team in efforts to merge discipleship and worship in our respective areas. I can also, by example, disciple my team with biblical principles, doctrine and theology. We actively meet to discuss the importance of the pastoral aspect of our roles rather than musical quality alone. Also, I must actively spend time alone with God in study and prayer spiritually for my sake. This allows me

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<sup>364</sup> Ibid.

<sup>365</sup> Stuart Sheehan, *Worship (From the Ground Up): Biblical and historical lessons*. (Spring, Texas: World Hope Press, 2013), 7929-31, Kindle Edition.

<sup>366</sup> Ibid.

<sup>367</sup> Chris Mavity, *Your Volunteers: From Come and See to Come and Serve* (Church Unique Intentional Leader Series: Kent Hughes Publishing, 2014), 425-26, Kindle Edition.

to have correct marching orders from the Father. I ask the same of my team, hoping that different departments of the church will do the same.

**Part Four: Pastoral Skills Development for Effective Tenured Ministry**  
**Chapter 13: Pastoral Skills Development for Effective, Tenured Ministry**

Introduction

Pastoral skills take time to develop, require time to fulfill, and strengthen the time a pastor spends at a church in ministry. It is theological in assessment, spiritual in nature, and physical in action. PLD is necessary to fulfill the complete calling of God in the lives of His servants. Pastoral skills are the most important, yet neglected aspects of ministry in the life of the pastor. In today's church life, one could say that God called me to make music and He did not call me to do other things in the church. As stated in the first chapter, the call of God is specific. The specifics of that call require the loving ministry to people. In this section, the development of skills necessary to fulfill pastoral elements of the call to ministry will be considered.

The Great Commission Worship Pastor

The entire ministry of the church is more important than the sum of all individual ministries. The worship pastor must be a team player in partnership with the senior pastor to fulfill the Great Commission. In the Great Commission, we are instructed to go, make disciples, and baptize. The Great Commission influences every aspect of the ministry of the church. In this particular setting, we need to consider the partnership of and commonality of worship, evangelism, preaching, and ministry. Michael Horton states, "The Great Commission establishes a narrow mandate for the church in its official ministry, yet this particular ministry shapes us for our myriad callings in the world."<sup>368</sup> Pastor's may have specific job descriptions, but the mandate for all is the same. Ultimately all are called to fulfill the activities of making disciples.

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<sup>368</sup> Michael Horton. *Gospel Commission: Recovering God's Strategy for Making Disciples*. Grand Rapids, Michigan: Baker Books Publishing, 2012. 227, Kindle Edition.

Great Commission fulfillment is a lifelong job requirement. The worship pastor must understand the connection between worship and Great Commission fulfillment. Wheeler and Whaley explain, “Acts 1:8 expresses the calling of evangelism. Since worship is completely about obedience, it is impossible to be an authentic worshipper without fulfilling evangelism.”<sup>369</sup> Lifestyle worship conveys the message of the gospel. In reference to music in worship, it is essential to discover that, “Music is about an important evangelistic tool in worship. Music can reach people of all ages on a deeper emotional level like no other medium.”<sup>370</sup> Teaching pastors and worship pastors must work together to fulfill the planning of worship services to effectively partner together to use both music and preaching to fulfill the Great Commission.

Music and preaching work hand-in-hand to encourage lifestyle worship. Preaching changes lives in the same way God uses music to impact people. Michael Horton states, "Preaching is the Ellis Island of God's kingdom, the port of entry for 'strangers and aliens,' through which we must continuously pass again and again throughout our lives. We come in with our own scripts, our own storied selves, and instead of editing them here and there, God rewrites them entirely in the light of his own plot."<sup>371</sup> Pastoral musicians need to consider how the music chosen equips the congregation to understand and fulfill discipleship and evangelism.

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<sup>369</sup> David Wheeler and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism*, Original ed. (Nashville: B&H Academic, 2011), 97.

<sup>370</sup> Heather Vais, “Evangelism through Worship and Music: It's Not Difficult to Make Services More Meaningful for Participants,” *Presbyterian Record* 38, no. 12 (December 2002): 1-3,  
[http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?id=GALE%7CA95629127&v=2.1&u=vic\\_liberty&it=r&p=&sw=w&asid=ffc40](http://ezproxy.liberty.edu:2048/login?url=http://go.galegroup.com/ps/i.do?id=GALE%7CA95629127&v=2.1&u=vic_liberty&it=r&p=&sw=w&asid=ffc40).

<sup>371</sup> Michael J. Horton, *Better Way: Rediscovering the Drama of God-Centered Worship* (Grand Rapids, Michigan: Baker Books Publishing, 2003), 17, ProQuest ebrary. Web.

When music and text combine, the message of the Gospel will create enthusiasm for the faith and a willingness to evangelize.

Great Commission worship pastors must take the Gospel, place it where needed for evangelism, and continue the educational process of growth through discipleship. Great Commission influenced worship to express the love for Jesus, seek to obey His commands, and tells others about Jesus. Equal commitment to worship and evangelism is not just educational but also teaches obedience to the followers of Christ. The worship pastor must always consider the gospel in the doxology of the church. This doxology must be accurately based on robust theology, biblical truth, and doctrine.

#### Worship Service Planning and Management

Effective planning requires effective discipleship and devotion. There are not multiple parts to a worship service. In fact, the entirety of the service is fulfilled one purpose, and that is Matthew 28, salvation, baptism, and discipleship. As the planner and manager of the service, the wise worship pastor will yield time necessary to allow the preaching pastor the time required to convey the message of the Gospel adequately. As the church grows, it is essential to share the stories of the congregation. People involved in multiple services lose the aspect of togetherness. These separations, while sometimes necessary, created a perspective that something of value has been lost. There has to be a concerted effort to keep information in front of the people. Don't be afraid to use worship services as platforms to inform people of what is happening around the church. The dynamics of a family can be lost. Consider some of the following examples for ways to continue unity in multiple congregations. Have students in services to share testimonies after camps, Disciple Now, mission trips. Have mission teams in services for commissioning before their trips. Allow time for acknowledgment of those the church is helping through

missions/outreach/big picture ministries. Keep the church informed of the great things God has done and is doing. Produce testimonies that tell the story of what God is doing in your church. It brings joy and excitement to those who need to hear what God is doing.

### Encouraging Involvement in Authentic Worship

Make it comfortable and easy for people to join in the process of singing in worship. If they cannot sing along, they will feel they cannot worship, cross their arms, and check-out. Effective planning can change this perspective. Teaching new songs is vital to the health and vitality of a church family. There are various positions on introducing new music. However, I only allow our team to present eight to twelve new songs a year. They will learn these songs through repetition of use. Also, make sure that all songs used are singable, what the song says about God is true, and check for theological and doctrinal accuracy. Not every song you hear is a good song for use in worship settings.

Don't just tell your people how to worship, teach them how to worship. Convey the liberty we have in worship. Give the congregation biblical reasons, references, and purpose in their worship. Other churches may have a style that works for them that seems more inspiring. Remember who you are and where you are and fulfill your Worship DNA! You must be more concerned about being a worshipper and less about leading worship. People can see and know the difference. A heart of oneness develops when all are involved. It portrays the body of Christ. Many different people with various gifts and talents, but all with a common purpose of worship of our Savior. Presently there is still a desire for people to experience a specific style of worship. Don't be afraid to provide various worship opportunities that differ in style.

## Sermon/Devotional Preparation

### *Introduction*

Many worship pastor struggles with the idea of preaching a sermon. However, the worship pastor that prepares devotionals for rehearsal times should be able to utilize those skills to develop a sermon or two just in case a situation arises that they must be called on to preach. It will happen one day. The pastor wakes up on Sunday morning or becomes ill on Wednesday afternoon, and no one is available to preach. The call is made to the bullpen, and you are the only available pitcher, figuratively speaking. You might not have a great fastball, curve, slider, or change-up, but you might have a knuckleball available for that moment. You may think, "that will never happen" but it can and will so be ready.

The Worship Pastor is just that, a pastor. The call is just that, to fulfill all ministry. While concentrating on music/worship, necessity requires a willingness to perform all elements needed for the sake of the Gospel. Sermon preparation needs to be a skill in the toolbox of every worship pastor. The worship pastor is charged with presenting the Gospel musically but sometimes will be called to speak and share the Gospel. At a minimum, the skills of taking a text and allowing that text to provide the sermon must be understood. Skill development requires an understanding of how to craft a transition, share what the text is saying, and draw a conclusion and invitation.

### *Feed My Sheep, Don't Fluff Their Wool*

While sermon development may be foreign to the worship pastor, a basic understanding of the requirements for effective sermon planning must be considered. Topical sermons are those that take a topic to reveal a specific aspect of Christian life understanding, theology, doctrine, worldview, or biblical principle to apply in the life of the believer. Expository preaching is a verse-by-verse method of teaching that many pastors utilize to give a complete textual



understand of God's Word. In a (just-in-case) scenario, topical sermon preparation will most likely be used by a worship pastor's skill-set. A critical consideration in planning a sermon needs to be the intent of the discourse itself. It is not necessary to be hip or consider if the address is relevant. God and His Word are always relevant. Remember that the calling of all pastors in every vocational job is ordained and handed down by Jesus. That purpose is to Feed His Sheep, Not Fluff His Sheep's Wool. What does that statement mean? Speak the truth, feed the flock spiritual truth, theology, and doctrine. Leave the fluffy work to those who seek only to make people feel good about themselves and their lives.

### *Sermon Preparation Process*

In the case of both of these sermon types, Eric Chaffin gives a clear perspective and analysis of how to adequately prepare a sermon from prayer, to conception, to planning and development, to presentation, and finally review. Chaffin states:

"The entire process start-to-finish should be humbly bathed in prayer and is painstaking because it requires discipline. In the preparation process, attention must be paid to both semantics (meanings found in the original biblical languages) and syntax (the word order and relationships of connecting elements and clauses in each verse). One's interpretation of scripture must be made within the cultural/historical context from which and to which it was originally written, as well as literary context, so that scriptures are not wrongly interpreted, having been isolated from the surrounding passages, but instead are viewed through the 'analogy of scripture' (letting scripture interpret scripture as the "whole counsel of God" is considered). Syntax will dictate the structure of our learning outline, and to some degree, the preaching outline as well."<sup>372</sup>

In addition to the background elements of preparation, Chaffin gives clarity to the process of sermon creation:

*"Begin the process of assembling the message, attention must be paid to the proper use of introduction, conclusion and illustrations, making certain that these do not detract from the biblical message, but enhance its exposition and application. As the sermon is crafted, the preacher must take steps to "translate" these truths into clear language that the audience will be able to grasp. This is not a "dumbing down" of the scriptural text or*

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<sup>372</sup> Eric Chaffin, interview by author, Lubbock, Texas, February 15, 2019.

*of any doctrinal truths it contains. It is simply a method of clear communication in conversational, not academic, language.*"<sup>373</sup>

Finally, after all preparation has occurred, the sermon has been written, and the service is in progress, "The message is then prayerfully presented with the trust that the preacher's congregation has done its part to prepare to receive with open hearts words of truth from the Lord, as his Holy Spirit anoints the words of scripture taught from the pulpit. The message is presented with the understanding that it carries the authority of being God's word, entrusting the outcome to Him."<sup>374</sup> As is obvious, a great deal of detail goes into effective preparation and presentation of a sermon or devotional.

#### *Step-by-Step Sermon Prep*

Chaffin was kind enough to give a step-by-step process for sermon preparation, presentation, and evaluation after for consideration of areas for improvement. Chaffin's process includes:

#### *Figure 10: Step by Step Sermon Preparation*

1. After having chosen a passage for preaching, I read the passage... over and over and over again. Before I even begin to start my exegetical process, I meditate on it, asking the Holy Spirit to speak to me through it.
2. I examine the original language text. I ask myself if there is anything noteworthy semantically that will lend to a deeper understanding of the text. I take note of the syntax, particularly connecting elements (conjunctions, etc.) and dependent/subordinate clauses, "if-then" statements, or other sentence parts that might provide meaning (e.g., participial phrases, infinitives, etc.). These are good indicators of how the thoughts of a passage should naturally flow.
3. Having read the passage thoroughly and having examined the original language text, I then began to ask, What is the "motivating thrust" of the text? What's the big idea/theme? This is the "head" of my message.

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<sup>373</sup> Ibid.

<sup>374</sup> Ibid.

4. After identifying the Big Idea, I then ask, What are the integrating thoughts that support the Big Idea? These provide the skeleton for my study. As I identify these thoughts, however, I am careful not to assign meaning to them without considering their historical, cultural, literary, and theological context. I ask myself, "What was the original author saying to his intended audience in the 'then and there' and what was the occasion/situation that prompted it?"

5. In order to ascertain a full understanding of the questions posed in step 4, I may consult some reference materials. A biblical encyclopedia or a commentary. These provide not only proper context for my thoughts but open me up to other understandings of the text I might not have seen on my own.

6. As I examine the integrating thoughts of the message, I look for points of application for the Christian in the "here and now." Some typical questions I would ask are: What's the timeless truth to be applied? What does this say about God's character, conduct or concerns? What does it say about people? About how they relate to God? To each other? Is there a command here to obey? A sin to confess or to avoid? A blessing to enjoy? An example to follow? Etc. Etc.

7. Once I understand the integrating thoughts and the points of application, I then begin to explore ways to illustrate these points more vividly for the listener. This could include a variety of illustrations, quotations, humorous anecdotes, a poem, a hymn lyric, an allusion to a church father or respected theologian, etc.

8. After I've polished the material collected thus far, I then prepare a conclusion. In so doing, I will ask questions such as: What's the "Good News" of this passage? What can we praise God for? And, how should we respond to it? What act of obedience does the text call for? I usually include a short re-iteration of the main points.

9. After this, I fashion an introduction. I consider the most efficient way to introduce the Big Idea of the message in a way that will immediately grab a listener's attention.

10. I finally have a rough draft. I then begin the editorial process, streamlining and polishing the manuscript, clarifying the text by using more conversation language my listeners will easily grasp rather than employing overly technical terms. (The process of self-critique begins here.)

11. Ideally, once step 10 is accomplished, I would study the manuscript, reading it through multiple times before reducing it down to a more streamlined preaching outline.

12. More study of the preaching outline is done in advance of the presentation of the message.

13. I preach.

14. My sermons are recorded. After several days, even weeks, I will go back and listen and/or watch the sermon to self-critique not only content but also communication techniques. An honest and objective ear/eye can help me to improve my ability to both exegetes and present the word of God with accuracy and integrity.

15. From step 1 to 14, if I am to expect the Holy Spirit's anointing realistically, I bathe the process in humble prayer, admitting that I am simply a vessel and that apart from the Lord, I can do nothing (John 15:5)."<sup>375</sup>

While the worship pastor may not ever be asked to fill the pulpit with a sermon, the planning process is clear and the requirements for successful completion. Chaffin was kind enough to include a worksheet for the successful planning of a sermon. Chaffin uses the following worksheet in preparation of a sermon.

*Figure 11: Sermon Worksheet*

<b>Sermon Name</b>	Text		Place	
	Cross References		Time	

  

<p><b>BIG THOUGHT</b></p>    <p>What is the dominating theme of this passage (the head)?</p>	<p><b>MAIN POINTS OF THE TEXT</b></p>    <p>What are the integrating thoughts (structure, body parts) in this passage?</p>	<p><b>CONTEXT</b></p>    <p>Is there relevant historical or cultural context? What did it mean then? (including meanings of proper names, place names, numbers, etc.)</p>
<p><b>TIMELESS PRINCIPLES</b></p>    <p>What's the timeless truth? What does this say about God's character, conduct or concerns? What does it say about people? About how they relate to God? To each other?</p>	<p><b>PERSONAL APPLICATION</b></p>    <p>A command to obey? Truth to embrace? Promise to claim? Sin to avoid? Blessing to enjoy? Example to follow? What does God want me to think, believe, desire, do?</p>	<p><b>BIG FINISH</b></p>    <p>What can we praise God for? What's the "Good News" of this passage? And, how should we respond to it?</p>

**Expository Preaching Worksheet**

<sup>375</sup> Ibid.

## Wedding Planning

### *Introduction*

The process of planning a wedding can be monumental. The pastoral role of involvement in this preparation requires wisdom, understanding, and influence. While music can be an essential part of the ceremony, knowing how to officiate a wedding is necessary for PLD. Spiritually, marriages demonstrate and foreshadow the Bride of Christ and the Coming Bridegroom. The bride and mother-of-the-bride want to make sure that the wedding day is flawless. However, the pastor must help the bride and groom realize that the wedding day and ceremony is their day. With an understanding of standard procedures, the wedding should consider the wishes of the couple. Most weddings have a wedding planner of sorts. When it comes to the 'big picture' the planner should be in charge. The ceremony itself is the responsibility of the pastor. In smaller church situations it is possible that the entire process will be the responsibility of the officiating pastor.

Learning how to conduct a wedding, considering the process from start to finish, will help in the planning process. One obvious necessity is the marriage license. The couple is responsible for obtaining this licensing. I have four rules that are non-negotiables pertaining to my pastoral involvement in a wedding. If the couple is not both followers of Christ, I will not be involved. I have had the privilege of leading two grooms to the Lord in pre-marriage counseling. Without a parental blessing from the bride and groom's family, I will not perform the wedding. Obvious, if the parents are deceased, I will forgo this requirement. If they say 'no' to pre-marital counseling, I say 'no' wedding with my involvement. Finally, no license, no wedding. You must tell the couple to get a license. Each state requires specific regulations to be completed before this license is allowed.

And in most cases, there is an expiration date for utilizing a license once gained. The pastor is responsible for signing the marriage license, or the state does not sanction the marriage. As the officiating pastor, it is wise to mail the license to the county clerk office after the wedding. This avoids the possibility of the license being lost or forgotten about in the blissful moment after the wedding.

### *Wedding Ceremony in Practice*

I have yet to perform a wedding in which there was no confusion concerning the brideside and grooms-side. So here is a sample wedding service with details pertaining to placement for help in planning. This will be included in three sections. We will consider entry and pre-ceremony, the wedding ceremony itself, then post-ceremony exits will be discussed. Obviously, this is a simple wedding plan, yet usable for uniting a couple in marriage. Weddings should be God-honoring and taken seriously by all parties involved in the ceremony.

#### *Figure 12: Pre-Ceremony And Entry of the Wedding Party*

##### Pre-Ceremony and Entry of the Wedding Party

1. Right or Left? The bride's guests sit on the left side; the groom's guests sit on the right side.
2. Ushers are responsible for asking "Friend of Bride or Groom?" Once knowledge of connection is acquired, take the guest to respective places.
3. As the wedding begins, grandparents then parents enter. The groom's grandparents come in first followed by the bride's grandparents. Next, the groom's parents enter followed by the mother of the bride. In each situation, each family member sits on their respective sides of the congregation.
4. Bridesmaids and groomsmen enter. There are options for wedding party entry. Some come in together, while others have the groomsmen enter with the groom and the bridesmaids entering one after the other with the maid or matron of honor entering last. The bridesmaids position themselves on stage-right, the groomsmen are positioned stage-left.
5. The officiant pastor enters from stage-left with the groom.

### *Figure 13: The Wedding Ceremony*

#### The Wedding Ceremony

1. The Bride will be escorted down the aisle by her father, or in the absence of her father, another important person in her life. Processional music is typically played for her entry into the sanctuary.
2. The officiant will give the mother-of-the-bride a signal to stand with all congregants joining her in honor of the bride's entrance.
3. Once in place on the platform stage-right (center), the officiating pastor will inquire "who gives this woman to be married to this man?" Typically, the answer is "her mother and I."
4. The father or whoever is giving the bride away will then walk the bride to the groom and give her away with a kiss on her cheek or hug. Obvious, there are variations concerning this procedure dependent on available space and other situational elements pertaining to the location of the wedding.
5. Music can be utilized anytime during the service. However, most songs occur before the bride enters the room and before the pronouncement of "man and wife."
6. The Wedding service itself consists of Introduction and Charge, Vows, Rings, Prayer, and Pronouncement.
7. Additional possible elements in the service can occur.. This is the bride and grooms day. If they desire unity candles, unity crosses, extra music, extra prayer times, foot-washing, communion, or additional tasteful activities, these should be considered and implemented in the ceremony.
8. On a side note pertaining to music: all music used in the service must be pre-approved. If the wedding takes place in the worship center where I lead every week, I am responsible for protecting the integrity of the church pertaining to songs that will be used in the ceremony.

### *Figure 14: Post Wedding Ceremony Exits*

#### Post-Ceremony Exits

1. After the pronouncement of husband and wife, the newly married couple walk down together leaving the sanctuary.
2. The wedding party follows them.
3. The parents are next to leave, followed by the grandparents. The mother-of-the-bride is the last in and the first to leave after the wedding party.

4. Pictures usually occur after everyone leaves the sanctuary.

*Figure 15: Resources for Wedding Planning & Services*

Hughes, R Kent, and Douglas Sean O'Donnell. *The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry*. Wheaton, Illinois: Crossway, 2015.

Powell, Paul W. *The New Ministers Manual*. Dallas, Texas: Annuity Board of the Southern Baptist Convention, 1994.

*Pre-Marital Counseling*

My dad always stated, “A marriage is made in heaven but so is thunder and lightning!” I do not know how he acquired this quote, but the reality of this statement is true. One of the most important, yet tragically, most neglected part of wedding planning and preparation is premarital counseling. With this in mind, meeting together several times with a trained counselor or pastor should be mandatory. These meetings are invaluable to the success of a long-standing relationship as husband and wife. Multiple sessions are necessary, and resources are available for utilization and effectiveness in the pre-marriage process. A couple's relationship with Christ must be confirmed and emphasized. The couple must, ‘be not unequally yoked’ according to 2 Corinthians 6:14. Too often the bride or groom will say, “I can make them a mission project and lead them to the Lord.” While this can happen, the majority of the time it will not occur, and frustration will be experienced. The husband is the spiritual leader of the home. He is responsible to God for the spiritual development of the family. The husband is also the protector of the wife and family. The couple comes into the marriage as two, and the covenant is made between three, then through the marriage becomes one. The realization of completeness as a couple needs to be discussed. Discussion pertaining to finance, insurance, conflict resolution, and intimacy are all necessary discussions in pre-marital counseling. Communication and connection of the couple should be explained. Also, the dangers of affairs: physically, spiritually, and emotional, must be defined and considered.



*Figure 16: Resources for Pre-Marital Counseling*

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Mack, Wayne A. *Preparing for Marriage God's Way*. 2nd ed. Phillipsburg, New Jersey: P & R Publishers, 2013.

Wright, H. Norman, and Wes Roberts. *Before You Say I Do*. Eugene, Oregon: Harvest House Publishers, 2015.

## Funeral Planning

### *Introduction*

All families will deal with the loss of loved ones. In this time of difficulty, the dignity of the saint that has promoted to heaven leaves a family with questions and a need for reassurance. The process of planning involves meeting with the family to learn all that can be learned of their loved ones. This process allows for effective preparation for the funeral service.

### *Bereavement Counseling*

In counseling families after a loss, it is important to give hope and comfort. There are moments when the situation of death is more natural than others. If a person has lived a long life in fellowship with the Lord, while the loss is real, the assurance of heaven brings excellent comfort. But what about the situation like I experienced in late 2018. In March I officiated the funeral of a 38 years-old father of four boys. His heart was diseased, and he passed into life everlasting due to the commitment of his life and the promised fulfillment for the saints from God. This was a difficult situation, but the hope that was found in Christ gave the family great comfort. In August of the same year, I officiated the funeral of his wife. She was killed at thirty-four in a drunk driving accident. Now the boys were orphans. The difficulty was in the reality that I did not know of a commitment to Christ. She was a church attender, yet even though we talked about a commitment to God, I did not know if she had chosen to follow. In both

situations, it is important to provide hope and to point the family to the Savior. This is the job that a pastor must fulfill.

### *Helping the Family Plan the Service*

The age of the person lost does not change the reality of loss that the family feels. The role of the pastor brings comfort to the family. Beyond bringing comfort, the pastor gives guidance to the process of grief and allow the Holy Spirit to direct the conversations. When planning the service, a few things need to be considered and discussed. First, set a time to visit with the family to learn things you may not know. In these conversations, I have learned of war veterans that fought valiantly and were honored with the nation's highest awards. I've learned of musical backgrounds that were hidden from me, the worship pastor. A funeral I took part in was for the original stand-up bass player for Roy Orbison. Take good notes and share all that you can in the funeral.

There are many avenues for scripture reference in planning a funeral. John 14:1-7 is an excellent reference for usage in the service. These verses share the promise of heaven and tell everyone not to be troubled. While the message from funeral-to-funeral may be similar, the information found through the family meeting gives personal aspects that set each funeral apart. Typically, a funeral follows a pattern of song, obituary, song, message. Usually, in the obituary time, testimonials of the person are shared, and the life story as listed from the family. The family should give as much input as to the choices of songs. One suggestion is also to include a congregational song at the beginning to allow the family to enter while people are focused on singing. It is also important to be aware of the deceased favorite verses and when they came to a knowledge of Christ as Lord and Savior.

It is a good idea to meet with the family to prayer right before the service and also plan a meal for the family. One thing to consider it to encourage the family that they did all the could for the deceased while here and that their efforts to provide love and care does not go unnoticed. In addition, ALWAYS share the gospel. Allow people an opportunity to accept Christ. At the graveside, it is good to read some of the favorite scriptures and pray with the family. Give them all the time they need to say their final goodbyes. Trust the funeral home to fulfill their planning and purpose and focus on the funeral service. The love shown in these situations directly reflects the love of Christ to those who have experienced loss.

*Figure 17: Typical Funeral Service*

<p>Funeral Service Date: _____</p> <p>Pre-Service: Video with a pianist playing music lightly Or, Prelude Instrumental music.</p> <p>Congregational Song: As Family Enters -The family should choose all the songs.</p> <p>Welcome &amp; Prayer: Pastor</p> <p>Song: Special music chosen by the family.</p> <p>Obituary &amp; Testimony: Pastor</p> <p>Video: Same as Beginning with different music</p> <p>Song: Special chosen by the family</p> <p>Message: Pastor</p> <p>Postlude Music Instrument (Live or Recorded) Music played as the family and friends gather or proceed out of the worship center.</p>
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*Figure 18: Resources for Help in Planning a Funeral*

Hughes, R Kent, and Douglas Sean O'Donnell. *The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry*. Wheaton, Illinois: Crossway, 2015.

Powell, Paul W. *The New Ministers Manual*. Dallas, Texas: Annuity Board of the Southern Baptist Convention, 1994.

Parent/Child Dedications

*Why Parent/Child Dedications*

Parent/Child dedication is actually the commitment of parents to raise their children to acknowledge the purposeful raising of their children in a manner in which the child would eventually accept Christ as their Lord and Savior. While a directive in scripture to dedicate a child, the parental activity is one that honors and thanks God for the blessing of a new child. Child dedication is actually for the parents. It is a willingness to accept God's leadership and principles as the child is being raised in a Christian home. In this modern society, it is important to realize that dedicating to raise children to understand the Gospel and model lifestyle worship that point a child to God is the greatest gift parents can give to their children. As a church, seeking to pray for parents as they raise their children is a gift from the church family to each family in the church.

*How to Officiate a Parent/Child Dedication*

*Figure 19: How to Officiate a Parent/Child Dedication*

1. In advance the family request a specific date for the commitment to occur.
2. The church provides a Bible and certificate for the family to take home to remember the dedication process and commitment.
3. The day of the dedication, the child and parents are presented to the congregation of the church. Introduction of the baby, parents, extended family and special guest occurs.
4. The pastor will speak of the significance of the dedication while acknowledging that this action does not save the child or present special privileges on the child or parents.

5. The pastor prays over the child and family for God's blessing and the hope of salvation through Christ sacrifice and resurrection in the years to come. Basically, that is the extent of child dedication.

### *One Special Letter*

There is one unique aspect of child dedication that David Wilson includes that set these times apart. Dr. Wilson presents a letter to the child's family that he encourages to be opened on the child's twelfth birthday. In this letter, Dr. Wilson explains the process of dedication the child went through and shares the Gospel in hopes that if the child has not already accepted Christ, that they will understand the need for a Savior and accept Him. In this letter, the process that occurred at the parent/child dedication is explained. Also, the pastor gives a clear outline of the Gospel for the child to consider. With permission from Dr. Wilson, a copy of this letter follows.

*Figure 20: Letter for Child Dedication*

<p>Date: _____</p> <p>Dear _____,</p> <p>On Sunday, the ____ day of _____ in the year of _____ your father and mother brought you before the congregation of Southcrest Baptist Church in Lubbock, Texas. Hundreds of people prayed for you that day. It was a special event for your parents and our church.</p> <p>As a pastor, I reminded your parents of their high responsibility to provide a Christian environment for you. It was our church's hope that with their commitment, and our unison prayer, the Spirit of God would lead you one day to accept Jesus Christ as your personal Lord and Savior.</p> <p>Your parents have made most of life's important decisions for you until now. I know they tried with love to make the right ones, but one decision only you can make. The Bible teaches us clearly that no one, not even your parents, can make this decision for you.</p> <p>The Bible states that we are all sinners (see Rom. 3:23) and that sin separates us from God and destroys us (see Rom. 6:23). No matter what we do, our sin stands in the way of eternal life and peace with God.</p>
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The Bible tells us we must trust that what Jesus did on the cross will remove sin's curse from our lives (see Eph. 2:8-9). Admitting to Jesus in prayer that you know you have sinned and are sorry for your sins is the first step toward God's salvation.

If you believe what God says about your sin, Jesus' death on the cross, and His resurrection, you should ask Him to save you (see Rom. 10:9,13). Thank Him for saving you and thank your parents for their prayers. Asking Him to live in your heart gives you eternal life with God.

If you have already made this wonderful decision to trust the Lord as your Savior, we rejoice. If not, our prayer remains that you will receive Christ in your heart soon.

In Christ's love,

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## Baptism

### *Importance of Baptism*

Baptism is one of two commands; the second is communion, given in the New Testament. Baptism follows the salvation experience and says to the world that one is a follower of Christ. In the New Testament, the practice of baptism is evident from John the Baptist baptizing Jesus to Christ commanding this action in the Great Commission, to the early church following this directive throughout the rest of the New Testament. In the Old Testament, the cleansing of the High Priest before entering the Holy of Holies required immersion seven times. This is significant due to the realization that one has direct access to God through salvation purchased by the atoning sacrifice of Jesus on the cross and His resurrection. After fulfillment of the law through His sacrifice, Jesus is humanities High-Priest.

### *Before Baptism*

One must acknowledge that Christ alone is the only way of salvation before baptism. Salvation through His sacrifice must occur. Baptism does not cleanse away sin nor does it bring salvation. It is public recognition and testimony of the work of God that has already happened in

the life of a follower of Christ. This must be understood. The pastor must determine if a person has truly come to a knowledge of their need for salvation through Christ alone.

*Figure 21: Officiating a Baptism*

1. The officiating pastor is joined in the baptismal pool by the one seeking to follow God's command in Baptism.
2. A testimony of the salvation experience of the one to be baptized is expressed to those in attendance.
3. Typically, the pastor will hold the arm of the one to be immersed and state, "In obedience to the command of our Lord and Savior, Jesus Christ. And upon your profession of faith in Him. I baptize you in the name of the Father, Son, and the Holy Spirit."
4. At this point, the immersion of the person occurs. It is suggested that the one be baptized grab their wrist of their opposite arm in an upside down 'v' fashion. Then with the free hand grab their nose. The pastor will grab the arm with one hand, placing their second hand behind the back to lower and pull-up the one being baptized. According to size, physics must be considered. The larger the person to be baptized, the closer to their head the pastor must align. This will help in the immersion process.

Communion (The Lord's Supper)

*Introduction*

Communion, the Lord's Supper, is the second command found in the New Testament. In this process, one remembers the sacrifice of Christ on the cross. It is a command until He, Christ Jesus, returns. In this process, people need to be encouraged to reflect upon their lives and ask God to reveal any hidden sin. I promote the quoting of Psalm 51. Seeking to confess sin and find a closer relationship with Christ is one of the purposes of Communion

*Psalm 51: 1-12:*

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so, you are right in your verdict and justified when you judge. Surely, I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place. Cleanse me with hyssop, and I will be clean; wash me, and I

will be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.<sup>376</sup>

### *Officiating Communion (The Lord's Supper)*

#### *Figure 22: Steps to Officiating the Lord's Supper (Communion)*

1. Opening Statement: The Lord's Supper is commanded for the remembrance and celebration of the sacrifice of Jesus and His death on the cross. Anyone who has accepted Christ may participate in this process. On the night of Passover, the night before His death on the cross, Jesus shared a meal with His disciples in the Upper Room. In sharing this meal, Jesus referenced what would occur in the days to come and commanded all disciples and followers of Christ to partake of the Lord's Supper until His return. The bread broken in this meal represented His body that would be broken for all humanity. The juice represented His blood that would be shed for the payment for all of humanity's sins. Jesus purchased our salvation and rose again from the grave. We celebrate this life-changing sacrifice through the Lord's Supper.
2. Distribution of the Elements: Distribution of the elements for the Lord's Supper is passed out at this point. After the elements have been passed out the pastor should read scripture.
3. Scripture Reading: 1 Corinthians 11:23-26: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.
4. Prayer of Thanksgiving: Heavenly Father, it is with great humility that we come to you to say thank you for sending Jesus as the sacrifice for our sins. We are grateful for what you have offered us through your death, burial, and resurrection. We take this time to remember all you have done in our, and we pray that those who do not know you will come to a knowledge of you and join us in this remembrance. In Jesus Name, Amen.
5. The Bread: Jesus said this is my body which is broken for you. Do this in remembrance of me. Then eat the bread.
6. The Cup: As often as you drink this cup, do this in remembrance of me. Drink the cup.

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<sup>376</sup> Psalm 51:1-12, *The Jesus Bible, NIV Edition*. Grand Rapids, Michigan: Zondervan Publishers, 2017. Kindle Edition.



7. Song of Conclusion: After partaking the Lord's Supper, scripture states, that they sang together before going to the Mount of Olives. To finish this portion of the communion service, lead a song.

## Sharing the Gospel

### *Introduction*

Every pastor must be equipped to share the Gospel. If one is not willing to share with someone the good news of Jesus Christ, they have no need for being in ministry. There are many methods for leading someone to faith. However, for this manual, I suggest looking at the method preferred by the greatest evangelist of our century, Billy Graham. Gary Cobb from Billy Graham Evangelistic Association suggest five things for one to consider pertaining to sharing the Gospel.

### *Figure 23: Sharing the Gospel*

#### *Five Things to Remember*

1. Understand that your own life is an excellent part of your witness. If my relationship with Christ isn't vital, then I don't have a lot to share. People not only listen to your words, but they also look at your life. We still fail and aren't always a good example, so our only hope is to come to God and surrender to Him. It's nothing that we can do. It's God's work.
2. Realize that we earn the right to be heard by sincerely listening to others. Everyone has a story. You can't just blunder into a situation and callously share without listening. The Bible says that Jesus was a friend of sinners. That's our example—to be a friend, to listen to people, see where they are, and then take them where they need to go.
3. Recognize that people are looking for a cure. When you go to the doctor, you don't say, "I have cancer." Instead, you describe your symptoms. That's where most people live. They only see the symptoms. "I'm lonely. I'm suffering from a broken relationship. I'm stressed. There's darkness within me that I don't know what to do with." How do we share Christ with someone who is overwhelmed with their symptoms? We know the ultimate cure. It's Jesus Christ. Jesus didn't die for their symptoms. He died for their sins. Yet, people don't wake up in the morning and think, "You know, I need to accept Jesus." They wake up with the symptoms, and so as people who are attempting to rescue those who are lost, we need to start with their symptoms, show them the disease (sin), and take them to the ultimate cure (Jesus).
4. Keep it simple. The Gospel is already simple. Christ died for our sins. He was buried. He rose again. We need to turn away from the things that are wrong in our lives and accept what Jesus did on the cross for us and receive Him as Lord. Don't complicate it.

So many times, we throw in things like our denomination or other doctrines, or we use religious terms that a lot of people don't understand. We end up confusing them and creating barriers. Explain the Gospel in a way that people can understand.

5. Stress the love of God. John 3:16 says, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (NIV). It starts with love, and that’s where we need to start. Ultimately, we have to explain that we’re all sinners and have violated God’s standards, and, because of that, there is a judgment. “The wages of sin is death” (Romans 6:23, NIV). But don’t start with that. People know they’ve done a lot of wrong things, but they first need to hear that God is still open to forgiving them.<sup>377</sup>

#### *Figure 24: Four Steps to Sharing Your Faith*

##### *Evangelism in Four Simple Steps*

To share the Gospel, you can follow these four simple steps:

1. Tell them about God's plan, peace, and life. God loves you and wants you to experience the peace and life He offers. The Bible says, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). He has a plan for you.
2. Share our problem, separation from God. Being at peace with God is not automatic. By nature, we are all separated from Him. The Bible says, “For all have sinned and fall short of the glory of God” (Romans 3:23). God is holy, but we are human and don’t measure up to His perfect standard. We are sinful, and “the wages of sin is death” (Romans 6:23).
3. Talk about God’s remedy, the cross. God’s love bridges the gap of separation between you and Him. When Jesus Christ died on the cross and rose from the grave, He paid the penalty for your sins. The Bible says, “‘He Himself bore our sins’ in His body on the cross, so that we might die to sins and live for righteousness; ‘by His wounds you have been healed’” (1 Peter 2:24).
4. Our response, receive Christ. You cross the bridge into God’s family when you accept Christ’s free gift of salvation. The Bible says, “But as many as received Him, to them He gave the right to become children of God” (John 1:12).<sup>378</sup>

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<sup>377</sup> Gary Cobb, “Sharing Your Faith 101,” BillyGraham.org, July 22, 2015, <https://billygraham.org/story/sharing-your-faith-101/>.

<sup>378</sup> Ibid.

*Figure 25: Steps to Receiving Christ*

To Receive Christ, Four Things Must Occur:

1. Admit you're a sinner.
2. Ask forgiveness and be willing to turn away from your sins.
3. Believe that Christ died for you on the cross.
4. Receive Christ into your heart and life.

Romans 10:13 says, "Whoever calls upon the name of the Lord will be saved."

*Figure 26: Sample Prayer of Salvation*

"Dear Lord Jesus, I know I am a sinner, and I ask for your forgiveness. I believe you died for my sins and rose from the dead. I trust and follow you as my Lord and Savior. Guide my life and help me to do your will. In your name, amen."<sup>379</sup>

## Hospital Visitation

### *Introduction*

Hospital visits are one aspect of pastoral ministry that people remember. I rarely have people approach me and say, "do you remember when you led us in singing \_\_\_\_\_?" But I do have people approach me and talk about when I visited them in the hospital, helped them with a funeral, celebrated birth in their family, came to the birthday or anniversary party, or performed a wedding in their family. Visiting the sick is mandated for effective pastoral ministry. In hospital visitation, people are meeting at some of their most difficult moments and are open to discussions concerning God and His work in their lives. Keep in mind that the person being visited is in the hospital for a reason. Hospital visits should not last longer than ten minutes. If you are visiting with a family waiting for a loved one who is in surgery, this time limit is void. Stay as long as you are needed and bring comfort in families time of worry.

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<sup>379</sup> Ibid.

### *Hospital Visitation from Two Chaplains Perspectives*

I recently read an article by two Christian hospital chaplains expressing ten excellent points pertaining to hospital visitation. The following standards for hospital visitation give clarity to the process of serving as God's servant to those needed His touch in their lives. Chaplains Smolinski and Rabor outline the importance and effectiveness of pastoral hospital visits.

#### *Figure 27: Hospital Visits*

1. Be aware of basic assumptions in pastoral care.
2. Be aware of the consequences of being hospitalized.
3. Be aware of your attitude toward death.
4. Pay attention to the stress level in your own life.
5. Pray for and with patients and families.
6. Be aware of the patient in the next bed and his or her family.
7. Practice the practical.
8. Make use of the hospital chaplain.
9. Maximize your ministry.
10. Maintain confidentiality.”<sup>380</sup>
11. I would add that a typical hospital visit should not last longer than ten minutes.

#### *The Importance of Pastoral Hospital Care*

Looking at the Chaplains Smolinski and Rabor's suggestion can give clarity to affect hospital visitation. Pastoral care brings hope, joy, and peace to the sick and needy. It also brings comfort to the families of the ill. Hospitals are effective in the process of healing of the sick. Yet

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<sup>380</sup> Delmar S. Smolinski and William E. Rabor, "Hospital Visitation: What Pastors Should Know," *The Ministry Journal for Pastors* 76, no. 1 (January 2004): 24-26.

prolonged times bring confusion and helplessness can break confusion and depression. The pastor must bring faith and hope. When people are facing the death of a loved one, They must be reassured of the promise of heaven. It is essential to know the place of palliative care and hospice. Palliative care is administered to those who could, in fact, recover from illness. Hospice care is traditionally delivered to those who are terminally ill. In these moments the family needs guidance only when that asks. As one visits, the stress can take a toll on the pastor. The difficulties of visitation and dealing with people's problems can cause struggles in life. The pastor must be careful not to take the struggles home.

### *The Power of Prayer*

The most potent tool in the pastor's arsenal is prayer. Prayer is the connection to the Great Healer. It brings hope, peace, joy, and comfort to those in need. When praying with your congregant do not neglect others in the room; The patient in the neighboring bed, the nurse in the room, the doctor, the extended family. Many opportunities to share the Gospel, invite people to church, share the love of Jesus to those who realize they need Him. Hospitals have standards and regulations. The pastor must follow these rules and seek wisdom when they have questions. Chaplains hired by the hospital serve fulltime and can be an ally to the pastor. The knowledge of the chaplain can bring clarity to the question and ensure that proper protocol is being followed. Also, be careful when approaching patients as not to cause unintended pain. Take care to continually clean your hands and follow any specific instructions concerning a patient's condition. Finally, God may direct a divine appointment for you as you visit the sick. You may come into contact with someone you did not intend to visit, yet God has a purpose. Be faithful to fulfill any possibilities that God may ordain and share His love with everyone.

## Basic Counseling Skills for Pastoral Care

Every pastor will have moments in their ministry when an understanding of counsel will be required. To be honest, when people approach you with situations in which they need counsel, I always fear that I may give poor advice. With this in mind, I offer advice and then tell those that I am counseling with the following. "I want to remind you that I am not a professionally trained counselor. Due to that, if this advice helps you great, if it does not help you then forget everything I said." This always brings humor to a situation which, in itself, is helpful. Counseling requires excellence in interpersonal skills. Always start and end in prayer and ask for the leadership and guidance of the Holy Spirit. Ultimately, the role of pastoral counseling is the development of spiritual growth in the lives of God's people. For the believer, pastoral counseling is an opportunity for the Holy Spirit to encourage growth, right spiritual issues, give joy, encourage, and even see salvation in the lives of people.

### *Scripturally Effective Pastoral Counseling*

R. Kent Hughes gives the characteristic of effective biblical, pastoral counseling. These principles are always based on principles found in scripture. The pastor should never give advice that cannot be substantiated and authenticated through the study of God's Word.

#### *Figure 28: Pastoral Counseling*

1. Is genuinely redeemed by the glorious, gospel of grace, through faith and repentance, and strives daily to live in obedience to Christ.
2. Has crafted a mature, responsible, and integrated biblical-theological worldview.
3. Is marked by authenticity and honesty, marked by personal maturity and humility.
4. Displays a warm and gracious spirit that communicates care, gentleness, and respect for others.
5. Is approachable
6. Has an understanding heart.

7. Is usually gifted at listening actively, sincerely, and patiently.
8. Is able to reach out and help others without becoming personally affected.
9. Has a keen ability to bring one's issues and problems into clear focus and direct them towards a future goal.
10. Possesses a demeanor that inspires trust, credibility, hope, and confidence in others.
11. Is deeply reflective, understands themselves, and thinks about their actions, feelings, commitments, and motivation.
12. Has clear limits and exceptional self-control.
13. Respects themselves and does not use others to satisfy personal desires or needs.
14. Possesses a specific fund of biblical-theological knowledge and is exceeding wise in the application of biblical principles.
15. Seeks to understand, not harshly judge others with a judgmental attitude.
16. Possesses the ability to reason systematically and to conceptualize issues.
17. It is able to discern unconscious themes and self-defeating patterns.
18. It is skillful at helping others to see themselves for who they indeed are and envisioning who God would have them be.
19. Possesses non-specifics attributes that draw people in need.<sup>381</sup>

Counseling is typically not an aspect of pastoral leadership and ministry that is sought after by pastors in general. Counseling takes time, understanding, commitment, and a desire to see God use the time to change the lives of people and to see disillusion and difficulties disappear through the leadership of the Holy Spirit. Knowing that the pastor care means a great deal on its own. Allow yourself to be used by the leadership of God to impact the lives of those in your ministry.

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<sup>381</sup> R. Kent Hughes and Douglas Sean O'Donnell, *The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry* (Wheaton, Illinois: Crossway, 2015), 378.

## **Part Five: Final Thoughts**

### Conclusion

When one considers the depth of the job of a pastor, the reality of needed education in various areas is realized. There is a lot involved in ministry no matter the job description. God leads, and the worship pastor is to follow. Please do not ever assume that you may know everything that there is to know concerning your responsibilities to the Father and His flock. There is always a need for continuing education. Ministry can become a conveyor-belt job if one is not careful. Seek wisdom and be willing to redirect your focus to refresh the day-to-day ministry obligations. There is a lot to learn, and the job has not been perfected. Don't be afraid to step up and fulfill a role that is out of the norm of your ministry obligations. The old saying, "People do not care how much you know until they know how much you care" applies at all times in life, but especially in ministry.

### Final Thoughts

The Purpose of this manual is to give clarity to aspect of ministry and preparation in worship pastoral ministry and leadership to be effective in loving and leading the flock of the local church and impact the lives of those one is called to lead. In no way is this manual unabridged. There will always be more to know, and transitions in leadership and approach will need to occur. This manual has a few specific purposes for use. It can stand alone as a source for basic understanding of specific roles in pastoral leadership and responsibility, it can be used in mentoring, or it can be used in the classroom. While this manual give some specifics to worship ministry, it can be utilized in many ministry areas. I pray God will use this to help pastors develop into more effective under-shepherds.



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