‘A PROFILE COMPARISON OF PERCEPTIONS REGARDING WHAT CONSTITUTES EFFECTIVE WORSHIP TEAM LEADERSHIP HELD BY ADVENTIST CHURCH STAKEHOLDERS: SIMILARITIES, CONTRASTS, AND SUGGESTIONS FOR A DIRECTION FOR MORE EFFECTIVE DEVELOPMENT OF THE ROLE.’

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Bachelor of Education

Declaration:

I, Lee-Anne Courtney herby declare that:

I. this is my own work,

II. all persons consulted, and all assistance rendered are fully acknowledged,

III. all references used are indicated in the text and accurately reported in the list of references,

IV. the substance of this thesis has not been presented, in whole or part by me to any University for a degree.

Date: 10 October, 2008 Signature: _____

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For placing on me the longing to know You, serve You, love You, I thank You my Father. I acknowledge Your sovereignty and Your grace. This work is Yours. In its frail and incomplete state I recognise Your hand and sense your heart of yearning to be understood and loved in response by Your people. I acknowledge my utter dependence on You in all things but…thank You for REALLY showing me in this endeavour.

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ABSTRACT

As church programs have become more complex and varied, the variety of roles and number of people involved in church management and leadership has also increased. The worship team leader is one of these emerging roles. As a result of these changes it has become essential that more attention be given to the design and implementation of educational programs aimed at raising the incumbent's understanding of, and personal competence for, conducting these roles in an effective and co-ordinated fashion. As a first step in designing educational programs for worship team leaders it is expedient to develop a holistic view of the present situation.

This research project, then, is firstly aimed at generating a profile of the perspectives held by various stakeholders (Local Church and System Administration Pastors, Worship Team Members, Local Church Leaders and Congregational Members) within the North New South Wales (NNSW) Conference of Seventh-day Adventist (SDA) Churches, relating to the practice of and education programs for worship team leaders. Along with this the research explored the stakeholders' understandings of the characteristics of an effective worship team leader. Finally, the respective stakeholders' perspectives of effective worship team leadership were compared with that presented in the literature.

The results of this research investigation indicated that (i) across the various stakeholder groups there is an inconsistent and quite limited understanding of the theological foundations for such a function as a worship team leader; (ii) there are very few commonly held beliefs by the various stakeholder groups regarding what qualities and characteristics are considered to be important to the effective

functioning of a worship team leader; and, (iii) significant differences exist between ‘highly valued characteristics’ espoused by prominent and reputable authors and those advocated by the respective stakeholders. Indeed, what emerged from the literature was that an effective worship team leader is, firstly, a person that grows, both spiritually and professionally, and encourages others to grow. In contrast, the stakeholder groups highlighted the need for containing and managing problematic aspects of worship ministry.

Finally, it is recommended that education programs that facilitate a process where stakeholders become reflective and self-directed life-long learners in both spiritual and practical matters pertaining to the worship life of the local church. This program of education should be designed and implemented in response to the varying needs of the different stakeholder groups.

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CHAPTER 1: INTRODUCTION

1.1 THE RATIONALE FOR THIS RESEARCH

The appointment of competent, committed, Godly men and women to positions of spiritual leadership within a local church is considered to be a task of critical importance. These decision makers profoundly affect the lives of people and ministries of the church, given that the church is a made up of a complex set of personality and role interrelationships.

As church programs have become more complex and varied, the variety of roles and number of people involved in church management and leadership has also increased. As a result of these changes it has become essential that more attention be given to the design and implementation of educational programs aimed at raising the incumbent's understanding of, and personal competence for, conducting these roles in an effective and co-ordinated fashion. As a first step in designing an educational program aimed at increasing the personal and professional effectiveness of incumbents undertaking any particular church leadership role, it is expedient to develop a holistic view of the system within which they must function, and the specific nature of the role that must fit into that system in a seamless and mutually beneficial manner. Joseph in his paper on '*The Systemic Change Process'*, suggests that using a newly developed form of soft systems thinking called "critical systems thinking", is a desirable approach to addressing the need for change in social systems described as having, "…ill-structured, messy problems."[1] He contends that by building broad stakeholder ownership, educating and empowering those stakeholders to take part in the process of refining and developing the social system, of which they are a part, will result in successfully rectifying many of these problems.

[1] Joseph (2004), p3.

According to Joseph, "The first stage [of this change process] requires that we observe and study various systems and their behaviour in order to identify the common concepts…probe to find relationships among the concepts in order to establish a set of principles."[2] He furthermore asserts that finding relationships among the principles can then form the basis for a new systems model created by the stakeholders. This research project seeks to contribute to this first stage by attempting to develop a holistic systems view of church-based functioning and spiritual education in general, and worship team leadership functioning and education in particular, within the setting of the local SDA church.

The development and organisation of worship ministry in a local church setting is an area of great interest for many SDA and other denominational church members and leaders alike. "Right now, both traditional and contemporary forms of worship are in trouble. People in the pew feel it, as do pastors and worship leaders."[3] Furthermore, there is much anecdotal evidence that this ministry arena is frequently the scene of vituperative power struggles and unresolved conflict within SDA churches in Australia. Given the pivotal importance of corporate worship to the faithful performance of the mission of the church, this situation is of great concern to many.

As with all positions of spiritual leadership, there is a desire by most stakeholders to appoint only those viewed as having been anointed by God to fill the role. The SDA Church Manual does not directly address the role of a worship team leader as such and the scope of the role this position covers is relatively new within the SDA church context. However, the Manual does make reference to the selection of people

[2] Joseph (2004), p11.
[3] Webber (2004), pV.

chosen to fill music ministry positions and the principles enunciated can be extrapolated to other related team leadership roles within the church. "Great care should be used in selecting the choir leaders or those who have charge of the music in the services of the church. Only those who are known to be thoroughly consecrated should be chosen for this part of the church work. Untold harm may be done by selecting unconsecrated leaders."[4]

Harm may also be done where there is a lack of the necessary supports within the church systems for those leaders to grow spiritually as they undertake these roles. The SDA Church Manual stipulates that, "(The ordained Minister)…should be the spiritual leader and adviser of the church. He [sic] should instruct the church officers in their duties and plan with them for all lines of church work and activity."[5] This aspect of the dynamic of effective worship team leadership must also be investigated as the researchers own informal discussions with role incumbents and their families have indicated a concerning lack of such support.

Though there are some measures of educational support offered to SDA Churches in Australia many church members continue to call for help from church leaders and from people who seem to have mastered the craft of worship team management. Anecdotal evidence would indicate, therefore, a need for both initial and ongoing education and support for church members and leaders who serve in this ministry area – hence the initial interest in doing further research in this area.

[4] Secretariat (2005), p78.
[5] Ibid, p146-147.

1.2 THE RESEARCH QUESTION

This research project intends to explore the practice of worship ministry leadership in the SDA church context, and investigate the perceptual frameworks that are informing the practice of this leadership role through an exploration of both the ideal and practice of this role, using personal observation and empirical study of the phenomenon. The prime purpose for undertaking this study is, firstly, to develop a holistic systems view of the current situation and, secondly, to make informed recommendations as to how the worship team leadership role can be more effectively undertaken through the development of a support and educational programs within the SDA Church management system.

Empirically based profiles of the perceptual frameworks through which the various stakeholder groups (involved in SDA church based spiritual programs) view the role and education of the worship team leader will be generated using a survey research methodology. The investigation will look specifically for the commonalities and disparities of role perceptions that are held by the various stakeholder groups.

Finally, as indicated above, through a process of comparing the variety of stakeholder perceptions of the worship team leadership role with the common themes that are expressed in the professional literature relating to this role, it is intended that a platform on which to build an adaptive approach to ongoing worship team leadership education and development can be established.[6]

This study, then, will be directed by the following research questions:

[6] Murry & Herrera (1998), Vol. 14.

1. What are the ideals of effective worship team leadership as espoused in the literature?
2. What constitutes the practice of Church based worship in SDA churches in the NNSW Conference?
3. What are the perceptions held by various stakeholders groups within this research sample of effective worship team leadership?
4. What are the commonalities and differences between the various stakeholders and between the stakeholders and the literature in terms of effective worship team leadership?
5. What strategies could be suggested for the development of more effective initial and ongoing education processes for worship team members in general and worship team leaders in particular?

1.3 THEORETICAL BACKGROUND

It would be beneficial to begin by giving a brief overview of the nature and role of the church, corporate worship, lay leadership, and worship team leaders as background to the exploration of this topic.

1.3.1 THE ROLE OF THE CHURCH

In order to determine what constitutes best practice for spiritual leadership in a local church it may be helpful to attempt a definition of 'church' and what its role entails.

Watts explored the meaning of the word, 'church', contending that there are many facets of the definition. The word, 'church' may be translated from the Greek to mean "belonging to the Lord" and came to be seen as *a place* "belonging to the Lord".[7]

[7] Watts (2001), p18.

Watts contends that according to church teachings, like 'literal Israel' of old, 'spiritual Israel' was to be a place where people from all walks of life came to learn about the One true God and return to their own people with the message of salvation. However, the cross of Christ heralded the end of Israel's unique mission to be the largest church on earth. Instead the New Testament showed that "Christ is the true reality and incarnate dwelling of God and therefore, it is (through the 'born again' recognition of this perfect union) in Him (i.e., through the mystery of the 'indwelling' Christ)…that the true reality of the church is to be found."[8] This concept is further developed when the New Testament describes people who believe in Christ as "the body of Christ"[9]. The term 'church' evolved over time to also mean believers assembled for *worship* in a specific place.[10]

Church therefore, is Christ, place and people. "…the church is to be a spiritual reality in which the characteristics, power, and endowments of the Spirit of Christ are seen."[11] They are seen because the people in that place are filled with the unconditionally loving Spirit of Christ who is the church.

The role, or mission, of the church as expressed in Ephesians can now be understood more clearly. "…now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places."[12] Christ Himself is being manifested in His people; a representation of the character of God is projected for all to see in the lives of the believers.

[8] Watts (2001), p18.
[9] 1 Corinthians 12.
[10] Watts (2001), p16.
[11] Ibid, p19.
[12] Ephesians 3:10.

In addition to the revelation of God through the lives of His people, "…Paul understands the mission of the church (is) to witness to Jesus as Lord and to call (more) people to repentance, faith, obedience, and hope."[13] This intentional sharing of the gospel is a central mandate in the mission of the church. The church is to, "…lovingly and joyfully serve the world with a fresh presentation of the unchanging message of the gospel which is relevant to each generation."[14] This message invites the hearers to accept Jesus as their Saviour thereby sharing in the benefits of His life and death.

The truth is that Jesus has won the victory over sin and the powers of evil making it possible for Him to dwell in human lives sharing that victory with them. The church "…is called to live (the) truth, proclaim it, enact it, and call people to a saving knowledge of Jesus Christ and to a life of obedient discipleship under his reign in their lives."[15] The transformation from being a slave to sin, having separate interests, to being a follower of Christ, having shared interests, is a central activity to be nurtured by the church.

Facilitating and nurturing this growth from unbeliever, controlled by self interest, to disciple, one who is controlled by the mind of Christ, is an important mission of the church. "A healthy church is characterized by a serious concern for spiritual growth on the part of its members."[16] In fact, "Working to promote Christian discipleship and growth is working to bring glory not to ourselves but to God. This is how God will

[13] Webber (2003), p154.
[14] Watts (2001), p21.
[15] Webber (2003), p154.
[16] Dever (2004), p198.

make Himself known in the world. A healthy church has a pervasive concern with church growth – not simply growing numbers but growing members."[17]

Being aware of the sacred, significant role of the church is pivotal to the development of spiritual leadership. "We're telling people a serious message about their true condition before God and about the tremendous news of the new life God is offering them in Christ. And we're inviting them to enter into that life by dire and desperate means – repentance and faith."[18] Leadership and church policy must be informed by this understanding.

1.3.2 THE NATURE AND IMPORTANCE OF CORPORATE WORSHIP

The focus of church function is the invitation to believe that Jesus Christ is the true Lord of life and the presentation of evidence of Christ's transforming work in His people for the revelation of the character of God – like living letters; written upon by the "Spirit of the living God."[19] Nowhere is this dynamic more obvious than in the public corporate worship life of the church.

Worship enacts the transforming of people in union with the 'mind of Christ'; "Throughout Christian history, public worship has attracted attention, stimulated discussion, and even provoked contention."[20] This reality is inevitable in light of the fact that "…worship is a source for spiritual renewal."[21] Inherent in this process of renewal is change and, "…change involves loss and grief, grieving people tend to

[17] Ibid, p214.
[18] Ibid, p209.
[19] 2Corinthians 3:3.
[20] Basden (2004), p11.
[21] Webber (2004), p8.

resist further change…"[22] Change in worship is liable to elicit a good deal of response from congregations of all ages and worship preferences.

Eminent worship theologian Robert Webber contended that "…the primary work of the church is worship."[23] He reasoned that, "The mission of the church to make disciples occurs in worship..."[24] As believers grow into disciples they naturally seek to serve God in their whole lives. This desire is often subdued by the sin issues that beset relationships. "In worship we offer up our lives in all their complexity and interrelationships for transformation."[25] This renewal allows the disciples to, "…carry out the word, to embody Christ in the world."[26]

It can be seen therefore, that, "…worship remains the spring from which the church's mission flows."[27] Gilbert et al claimed that, "The act of worship makes us 'church'. All that we do beyond worship – teaching our children, serving the poor, gathering in small groups, maintaining buildings in which to meet – arises from our encounter with the living God in worship."[28] The significance of the worship event is therefore clearly evident.

Spiritual leaders who are aware of the integral role that the worship event plays in supporting the church to, "…be an evangelizing and discipling church must pay attention to its worship."[29] Care in the design and delivery of the worship events becomes critical when viewed as the crafting of the opportunity to invite people to see God's character rightly and accept His offer of the in-dwelling life of Christ, the

[22] Smith (2006), p16.
[23] Webber (2004), p7.
[24] Webber (2003), p161.
[25] Gilbert et al (2007), p13.
[26] Ibid (2007), p9.
[27] Ibid (2007), p9.
[28] Ibid (2007), p7.
[29] Webber (2003), p161.

transformational power of God. The leaders who are appointed to contribute to this ministry focus must be cognizant of the "sacred trust"[30] they have been given.

1.3.3 Involving Laity in Leadership

The liturgy, or structure and content of the worship event, is designed to come from the people. In fact, the term, "'Liturgy' means 'the work of the people'."[31] It would be a misapprehension to assume that the task of designing and delivering worship events was to be done only by ordained ministers. To exclude the laity from this act of service would be to deny them the privilege of obeying God's injunction to contribute to fulfilling the mission of the church. This is not to say, however, that just anyone may serve in the worship ministry capacity; there are biblical guidelines on which to base such decision making.

Spiritual growth, where there is a maturing and deepening in faith, means that the people who make up the body of Christ are each able to do the work for which they are gifted and called to do. Ephesians 4:15 – 16; describes, "…the whole body, joined and knit together by what every joint supplies; according to the effective working by which every part does its share, causes the growth of the body for the edifying of itself." It would appear then that people, aside from ordained ministers, may contribute to worship ministry according to the gifts and commitment that they supply.

"It should be observed that the SDA Church, founded largely by non-clergy, has traditionally emphasized the key role of the laity in both its teaching and practice."[32] It has been founded in part on the concept of the priesthood of all believers. In

[30] Gilbert et al. (2007), p10.
[31] Ibid, p10.
[32] Watts (2001), p13.

1Peter 2:9 we find clear biblical evidence that people who exhibit a number of descriptors are called priests. They lay aside their carnal impulses, crave spiritual food, grow as they taste and see the Lord is gracious, and come to Christ and allow Him to build them together into a spiritual house. These people are called, "…a chosen generation, a royal priesthood, a holy nation, His own special people, that (they) may proclaim the praises of Him who called (them) out of the darkness into His marvellous light."[33] Biblically and traditionally, the laity is seen as playing a crucial role in the ministries of the church as their spiritual growth and the development of their gifts contribute to their priestly performance.

1.3.4 THE NATURE AND IMPORTANCE OF THE ROLE OF A WORSHIP TEAM LEADER IN A LOCAL CHURCH.

There is great diversity in the structure and content of the worship event as expressed in SDA churches in Australia. The number of people involved in producing the event varies according to both church size and worship format preferences. However, a general description of the task of worship ministry is as follows.

Worship ministry in local churches takes place on a weekly basis. Every Saturday, or Sabbath, congregations gather together for approximately an hour and a half, greet each other and are invited to hear the narrative of God's redeeming acts and contemplate various insights into the character of God. They are given the opportunity to respond to the love of God by various means including through singing, responsive readings, testimony, thanksgiving and prayer. These activities and presentations, such as the sermon, are called elements of the worship event.

[33] 1Peter 2:9.

Scripture is central and team members model, educate and exhort the congregation to worship God both from an overt scriptural platform and in accordance with scriptural principles. To be a member of a worship team means that you take an active role in the facilitation, planning and delivery of the worship event.

Roles vary within a worship team, but according to scriptural principles the primary responsibility of a worship team is to rightly represent the character of God, invite the congregation to accept His claims and offer of salvation and renewal, and prompt the congregation's responses in the interests of unified corporate expression. Each member of the team is expected to contribute to this aim according to their gifts and spiritual maturity.

Exercising humble authority in guiding a team of volunteers working in such an intense ministry area is fraught with difficulty. There is a great deal of interdependence between each team member thus relationships are emotionally intimate. Dever, in his book titled *'Nine Marks of a Healthy Church'*, acknowledged that there must be serious consideration given to the exercise of church leadership as it relates to God's nature and character.[34] He quoted Eugene Kennedy and Sara Charles in saying that, "Healthy authority matches the needs and goals of serious intimate relationships, because its concern is not to overcome others but to fuel the growth of people who feel safe with each other."[35]

The role of a worship team leader will be extensively studied in this research project. However, as "The worship of God is the highest, holiest experience possible to humans, and the greatest care should be exercised in planning for this

[34] Dever (2004), p240.
[35] Ibid, p242.

experience…"[36] it is fair to say that it appears to be a challenging calling to lead a team of people in this ministry endeavour, thus there is a pressing need for the study of the worship phenomenon, and the construction of guidelines / educational structures to assist the development of those involved in the worship event.

[36] Secretariat (2005), p80.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

A search revealed that no research has been conducted specifically on the topic of this research project. In an effort to garner insight, a close study of literature produced by practitioners in the phenomenon was surveyed. Material produced by 17 authors was analysed in an effort to profile the perceptions of effective worship team leadership held by people seen to be authorities on this subject. This profile is intended so serve as a framework from which to assess the breadth and depth of understanding of the phenomenon by the respective stakeholder groups accessed for this study.

Authors consulted in this process represent a wide range of worship styles and interests. They come from across a broad range of protestant denominations. While the worship team leader role is relatively new in the mainline church tradition, it has been well practiced and described in the Evangelical and Charismatic traditions. This literature review will reflect the generous interchange in theology and worship style now being experienced in the protestant church as different traditions inform and enrich one another.

The authors consulted can be categorised professionally in several ways. Some are pastors and active worship leaders. Some are academics functioning in Seminaries, while others are full time worship educators, consultants and writers. Many authors fill more than one of the above roles.

The authors can be categorised, in general, as follows: pastors and worship leaders still active in local churches which include Hall, Lind Muchow, and Zschech.

Academics functioning in Seminaries or Universities include Navarro, Heise, Liesch, Redman, deWaal Malefyt, and Vanderwell). Worship educators and consultants include Morgenthaler, Siewert, Townley, Kraeuter, Smith, Sorge, and Webber.[37]

Authors can also be categorized in terms of their worship style and theological traditions. Each tradition makes an important contribution to the subject of effective worship team leading. Evangelical writers from the Charismatic perspective include Zschech, Kraeuter, and Sorge. Most of the other writers reflect Evangelical values with some of them, such as, de Waal Malefyt, Vanderwell, and Townley, based in mainline denominations. Webber, an Evangelical Episcopalian, has had a wide impact across the whole spectrum of Protestant worship, from Charismatic to Mainline, and his work is echoed by a number of authors. An interest in post-modernism and the 'emerging church' informs the contributions of Morgenthaler and Townley.

The material surveyed has come from Thesis documents, books published as a distillation of thesis work, 'How-To' books, and Internet articles by practitioners. The material has taken the form of theological reflection, historical record, technical instruction and anecdotal account.

Much of the material on effective worship team leadership appears to be integrated within an author's larger discourse on worship ministry matters. For example, Smith's book titled, *'Stilling the Storm'*[38] addressed the matter of spiritual leadership with regards to worship within a church during a period of crisis. Her insight, into effective worship team leadership in this context was valuable.

[37] For publication details see the Reference section.
[38] Smith (2006).

During the course of reviewing the literature a complication emerged. Due to the multiple models of church leadership structure, the titles and job descriptions given to those who lead a team of people in planning and delivering worship services were inconsistent. Heise lists the dual roles of 'host' for a worship event, and "event coordinator."[39] Some authors tended to ignore the second role, but most did use the term 'worship leader' to connote more than just 'host' responsibilities. Information garnered from the authors referring to 'worship leaders' while describing a 'worship team leader's' function was included in the literature review. For some mainline liturgical worship authors there is no role that exactly matches the worship team leadership function. However, their comments regarding the ideal qualities for people who serve as worship planners were accepted in this literature review.

2.2 REVIEW PROCESS

During the review of the literature characteristics proposed by authors as desirable in effective worship team leaders were noted. As other authors raised the same points their agreement was recorded. It became apparent that particular characteristics were consistently being advocated as important for effective function in the role of a worship team leader.

Sorting the characteristics was a task that was repeated a number of times in response to new information being gathered. The final classification system for these characteristics consists of a series of categories, with each category being divided into a series of clusters. The order of categories and clusters were chosen according to how the topics related to each other rather than by how many authors expressed

[39] Heise (2005).

their agreement. This system of categories and clusters was defined as the Effective Worship Team Leader Characteristics Paradigm, referred to in this study as the 'Characteristics Paradigm'.

2.3 PARADIGM CONSTRUCTION

The literature has revealed an impressive array of characteristics that authors believe to be essential for the functioning of an effective worship team leader. At the level of orientation, these characteristics can be grouped under the categories of being, knowing and doing. A model developed for leadership through values by Henderson et al uses the terms 'Head, Heart and Hands' to distinguish these same categories.[40] As the rationale for generating a system of categories and clusters from this literature review is to form a paradigm to enable the data collected from the study sample group to be processed, the category and cluster nomenclature has been developed to reflect Henderson's model while also being content driven. The characteristics of effective worship team leaders, then, have been broadly categorized as 'Attributes', 'Awareness', and 'Actions'. Within each of these categories a number of clusters have appeared, which describe the nature of the particular attributes, awareness and actions identified and these have been given descriptive titles. When referring to 'Attributes' that befit effective worship team leaders, clusters of 'Character', 'Style', and 'Spiritual Condition' have emerged.

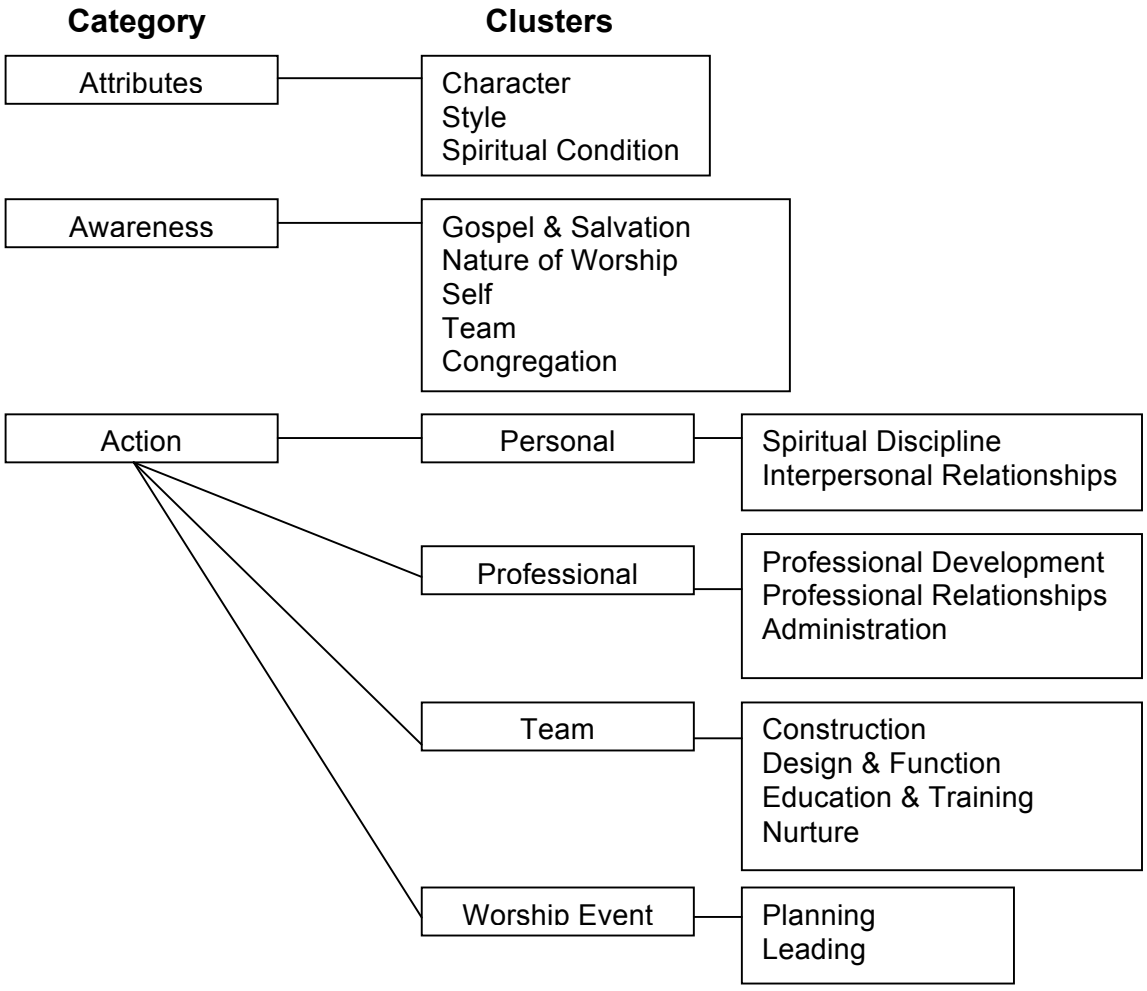
Included within the category of 'Awareness' are clusters of concepts relating to; 'Gospel and Salvation', 'The Nature of Worship', matters of which a worship team leader must be 'Self' aware, the nature of 'Team' function and dynamics within a 'Congregation'.

[40] Henderson, M. et al (2006), p144.

Descriptions of the actions which a worship team leader performs in order to be effective were numerous. In order to collate them efficiently 'Actions' were grouped into the clusters; 'Personal', 'Professional', 'Team', and 'Worship Event'. Under the cluster 'Personal' there were subsections; 'Spiritual Disciplines', and matters pertaining to 'Interpersonal Relationships'. Under 'Professional' material was divided into 'Professional Development', 'Professional Relationships' and 'Administration'. Under the cluster 'Team' material was grouped according to the subjects of the 'Construction', 'Design & Function', 'Education & Training', and 'Nurture of the Team'. The final cluster 'Worship Event' was divided into 'Planning' and 'Leading'.

2.4 THE CHARACTERISTICS PARADIGM

FIGURE 2.1



2.4.1 ATTRIBUTES

2.4.1.1 Character

Foremost among personal attributes were the descriptors of desirable character traits deemed valuable by the community within which the worship team leader functions. The descriptors strongly endorsed biblical values. As "The Christian leader's character is grounded in new life in Jesus Christ - in dying and rising with him. That person's character is also growing as the Holy Spirit produces fruit in him or her."[41] The character attributes advocated by the literature closely align with the biblical description of the fruit of the Spirit; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control as described in Galatians 5:22.

Having love for God, members of the worship team and the congregation, was an attribute frequently cited by authors as of critical importance for effective functioning as a worship team leader.[42] Kraeuter's conclusion was that the worship team leader should also have self-sacrificial love for those they lead.[43] Thoughtfulness toward others and sensitivity to their needs are further expressions of self–sacrificial love.[44] The significance of love in the course of effectively carrying out the role of a worship team leader was repeatedly raised in the literature.

Positivity and loving joyfulness demonstrated by radiating warm enthusiasm and friendliness all have value. Sorge exhorted worship team leaders to offer this joy even in the face of apathy or hostility by the congregation as it was an attribute that would soften rather than stiffen the opposition.[45]

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[41] Smith (2006), p188.
[42] deWaal Malefyt & Vanderwell (2005), p17.
[43] Smith (2006), p130.
[44] Smith (2006), p177; Webber (1997), p126; deWaal Malefyt & Vanderwell (2005), p17
[45] Sorge (1987), p182.

Peace-making attributes such as being calm[46], confident[47] and content[48] were also commended as attributes that would positively affect the worship team leader's performance of their role. In addition, a willingness to ask for forgiveness and to forgive[49] in interpersonal conflict was encouraged. deWaal Malefyt and Vanderwell suggested that being willing to submit for the sake of the wellbeing of the whole group[50] would make a considerable contribution to peaceful interrelationships in the role of worship team leader.

Patience is another key attribute. deWaal Malefyt and Vanderwell said, "Worship leaders need patience and understanding. As (they) work together…to improve the quality of our structure, our work and our relationships."[51] A patient worship team leader makes decisions that are thoughtful of other's needs rather than reactionary.

Kindness demonstrated by inclusiveness, compassion, and tolerance was seen as a worthy attribute in the worship team leader. Navarro contended that being inclusive in the construction of the team modelled the participation that the worship team leader sought from the congregation in worship.[52] Further, Sorge believed that if the worship team leader demonstrated compassion they would "…stimulate openness and responsiveness among the people."[53] Heise advanced the argument that kind compassion would need to extend to tolerance of a variety of cultural and stylistic preferences held by the congregation.[54]

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[46] Smith (2006), p16.
[47] Bocklund McLean (1998), p90; Sorge (1987), p178.
[48] Sorge (1987), p196.
[49] Siewert (1998), p61;, Townley (2002), p54.
[50] deWaal Malefyt & Vanderwell (2005), p19.
[51] Ibid, p57.
[52] Navarro (2001), p152.
[53] Sorge (1987), p182.
[54] Heise (2005), p57.

A desire to serve,[55] an eagerness to help by making oneself available and investing time,[56] are attributes that demonstrate the service orientation of Jesus. Siewert said, "(Serving) can be a difficult task …to extend yourself in compassion, kindness, humility and patience…is hard work…"[57] However, she goes on to insist that it is work done by the Holy Spirit not by the worship team leader.

Because of the public nature of the role, a worship team leader is vulnerable to the temptation to be proud and to indulge selfish impulses. Kraeuter said that, "As a leader your life needs to be exemplary."[58] Within the context of worship ministry, moral integrity and purity were highly prized. A lack of those attributes in a worship team leader's life would distract the congregation from worship.[59] Being honest[60] and having a good reputation[61] were also believed to be vital attributes for effective leadership as they inspire trust in those who are being led.

Faithfulness implies a continued commitment to a course of action. Tenacity[62] is an attribute necessary for faithfulness. Tenacity can be exercised in both personal spiritual growth and in facing the challenges of the role. Bocklund McLean described the attribute of wholeheartedness[63] as also indicative of a faithful response to God. Being committed to the role of worship team leader[64] and committed to Christian vision and tradition of congregation worship and witness[65] were also attributes of

[55] Kraeuter (1991), p13; Siewert (1998), p43.
[56] deWaal Malefyt & Vanderwell (2005), p21.
[57] Siewert (1998), p57.
[58] Kraeuter (1991), p40.
[59] Navarro (2001), p128.
[60] Smith (2006), p188.
[61] Sorge (1987),p155.
[62] Townley (2002), p89.
[63] Bocklund McLean (1998), p82.
[64] Sorge (1987), p156.
[65] Heise (2005), p52; Sorge (1987), p156.

character that reflected faithfulness. The terms reliability or responsibility[66] effectively describe attributes that express commitment to role and personal growth.

In contrast to the forcefulness of the attribute of tenacity, softer attributes play an important role in conducting effective leadership. Liesch described Christ's leadership approach as gentle[67] and encouraged worship team leaders to adopt this trait. He explained this attribute as growing in Jesus from an understanding of the weaknesses of those He was leading and from an ability to identify with their temptations and suffering. Smith reiterated the value of this attribute particularly in times of corporate crisis.[68]

Self-control[69] and conscientiousness[70] as a leader, courage[71] and a steadfast, firm approach[72] to completing the tasks and managing relationships are attributes are cited as valuable. Maintaining an appropriate course of action and implementing well thought out processes within the role of worship team leader is creditable.

The attribute of humility is accepted as critically important for the effective function of a worship team leader. "…humility…is absolutely essential for spiritual maturity."[73] The nature of the role of worship team leader is one that attracts attention and temptation to have an inflated sense of self importance.[74] Siewert says that spiritual maturity is necessary to properly respond to the attention and acclaim surrounding

[66] Heise (2005), p58; Sorge (1987), p167; Liesch (2001), p213.
[67] Liesch (2001), p149.
[68] Smith (2006), p65.
[69] Sorge (1987), p179.
[70] Liesch (2001), p213.
[71] Bocklund McLean (1998), p90.
[72] Zschech (2001), p98.
[73] Siewert (1998), p32.
[74] Heise (2005), p57.

the public role.[75] Being teachable, open to receive instruction and correction[76] are the result of being humble. Humility is essential to the growth of the worship team leader.

Integrity is widely touted by the literature to be vital.[77] Navarro stated that, "The first way we proclaim Christ is by the way we live…" [78] Kraeuter further emphasized the importance of integrity, saying, "…we will never fully enter into worship as God desires us to, until we learn to live out a lifestyle of praise and worship."[79] The literature claims in unmistakeable terms that dissonance between belief and action in a worship team leader's life undermines their effectiveness in ministry.

2.4.1.2 Style

The literature has suggested that there are some descriptors of personal leadership style that are beneficial. It is not that these stylistic choices have more moral value than other approaches; simply that the nature of the task necessitates the employment of these stylistic approaches.

Artistry and creativity in presentation, [80] problem solving and faith articulation is favoured in the literature. Musical skills, artistic appreciation and creative thinking in management roles are cited as useful in leading groups of people in the planning and leading of corporate worship.

[75] Siewert (1998), p49.
[76] Bocklund McLean (1998), p89; Navarro (2001), p116.
[77] Bocklund McLean (1998), p89; Heise (2005), p56; Lind (2000), p23; Morgenthaler (July/Aug 1997), p2, Muchow (2006), p206; Sorge (1987), p155.
[78] Navarro (2001), p64.
[79] Kraeuter (1991), p19.
[80] Heise (2005), p48; Smith (2006), p187; Townley (2002), p54.

Emotional investment is necessary. Navarro contends that, "Passion is a must if you desire to see your worship service ignite with revival."[81] Morgenthaler declares that a worship team leader must be 'consumed with a passion for God.'[82] deWaal Malefyt and Vanderwell say that worship planners "…should also evidence the passion of a healthy spiritual life."[83] Heise asserts that passion is one of the central ingredients necessary to be an effective mentor, a role that a worship team leader is required to fill.[84] Sorge claims that enthusiasm in the role of both planning and leading worship is contagious.[85] If congregations are to be emotionally engaged in the worship event an effective worship team leader must "Allow passion for the Lord to rise up within (them); (and) let it be the fuel that drives who (they) are and what (they) do in life."[86]

Bocklund McLean urges worship team leaders to be open to newness.[87] Approaching the role of worship team leader with an attitude of anticipation rather than dread is likely to result in sustaining effective ministry. [88] A willingness to be flexible, to adapt to changes in circumstances and to accommodate the wishes of others is a desirable attribute for worship team leaders.[89]

A collaborative approach to worship planning, [90] and placing value on the process rather than the product,[91] is promoted. This post modern approach recognizes that the work of developing fellow worship planners is as important as producing a

[81] Navarro (2001), p75.
[82] Morgenthaler (July/Aug 1997), p2.
[83] deWaal Malefyt & Vanderwell (2005), p16.
[84] Heise (2005), p59.
[85] Sorge (1987), p193.
[86] Zschech (2001), p177.
[87] Bocklund McLean (1998), p89.
[88] Ibid, p90.
[89] Hall (2003), p57; Smith (2006), p109; Townley (2002), p124.
[90] deWaal Malefyt & Vanderwell (2005), p15.
[91] Townley (2002), p59.

worship event. Incorporating the team, and other leaders, in the decision making process, leads to the development and growth of other worship planners.

2.4.1.3. Spiritual Condition

The literature outlines the key attributes of the worship team leader's spiritual condition believed to be essential for effective functioning in the role. "Without a vital, passionate relationship with Jesus Christ, a worship team leader might as well just give up and deliver pizzas."[92]

First and foremost, a worship team leader must know God.[93] In knowing Him a love for Him grows as does faith and trust.[94] [95] "The most important thing that every worship leader must do is love the Lord with all their heart, mind, and soul."[96] From this place of love grows trust and with it a willingness to face the challenges of the role. Faith is built as the worship team leader discovers Gods faithfulness as He sustains them. It is critical that the worship team leader knows God, as without this, others cannot be lead to know Him.

In knowing God, a response of thankfulness is cultivated by recognizing the wonderful attributes of God's nature and what He has done in providing salvation in the form of His Son.[97] However, a worship team leader will also be confronted with increasing awareness of their sinful condition. Kraeuter says that the attribute of

[92] Bocklund McLean (1998), p81.
[93] Siewert (1998), p49.
[94] Navarro (2001), p58; Bocklund McLean (1998), p81.
[95] Navarro (2001), p 127-128; Smith (2006), p5, 14; Townley (2002), p88.
[96] Muchow (2006), p210.
[97] Kraeuter (1991), p8; Navarro (2001), p135; Siewert (1998), p31.

having a broken and contrite heart in repentance before God in response to this revelation is the only position from which to lead worship.[98]

This position of humble repentance must result in devotion to God[99], allowing God to consecrate the leader for His glory, and in a decision to be self disciplined.[100] Navarro states that, "We must be born again and become disciples of Jesus Christ if we are to see worship produced by the Spirit."[101] Heise and Townley both maintain that then, not only will personal spiritual maturity take place, but those who are mentored by the worship team leaders will also benefit.[102]

Absolute spiritual maturity is not prescribed as a standard that must be reached before a person is considered fit to lead. However, the literature does recognize the folly of placing a spiritual infant in such a difficult role as that of worship team leadership. Sorge advises, "We do not need spiritual novices leading our worship services."[103] Spiritual maturity is a process of growth in faith and knowledge of God that has developed over time and with experience. "Growing as a person, as a Christian, and as a leader is crucial to maintaining a vital and effective ministry."[104]

It is important that the worship team leader not only be a disciple but also a worshipper. Morgenthaler challenges, "…before any of us can engage people in the authentic, interactive adoration of God, we must first of all become worshippers."[105] The worship team leader is exhorted to seek first to minister to the heart of God privately expressing love and admiration before they attempt to lead others in

[98] Kraeuter (1991), p12.
[99] Muchow (2006), p213; Townley (2002), p88.
[100] Kraeuter (1991), p31.
[101] Navarro (2001), p49.
[102] Heise (2005), p59; Townley (2002), p48.
[103] Sorge (1987), p155.
[104] Bocklund McLean (1998), p90.
[105] Morgenthaler (July/Aug 1997), p2.

worship.[106] This is most likely to occur when "…someone…has learned the daily discipline of submitting to the total Lordship of Christ regardless of personal emotions or circumstances of life."[107] Being a worshipper, qualifies the worship team leader to fulfil their role.

Part of the role of worship team leading is the act of hosting the worship event; "…bring(ing) those in attendance into an authentic encounter with God is a worthy goal, such an encounter cannot be scripted or planned without the divine direction of the Holy Spirit."[108] Sensitivity to the leading of Holy Spirit is an attribute that is widely promoted in the literature. Sorge concentrates on the necessity of the Holy Sprit leading during the worship event,[109] while Siewert and Lind refer to His role in the planning stage.[110] Townley draws attention to the importance of the Holy Spirit's leading in the interpersonal interaction within the team[111] and Smith notes the significance of the presence of the Spirit in conflict resolution.[112]

An attribute of vulnerability allows worship team leaders to be open to God,[113] to worship without self consciousness[114] and to extend themselves in service to others.[115] In this place of openness, the worship team leader can exercise the essential attribute of pastoral leadership.

[106] Liesch (2001), p130; Bocklund McLean (1998), p81.
[107] Sorge (1987), p155.
[108] Lind (2000), p4.
[109] Sorge (1987), p170.
[110] Siewert (1998),p41; Lind (2000), p4.
[111] Townley (2002), p44.
[112] Smith (2006), p26.
[113] Bocklund McLean (1998), p90.
[114] Siewert (1998), p35.
[115] Navarro (2001), p74.

The worship team leader fulfils a pastoral role by "…helping the volunteers to become the people of God and grow in faith."[116] According to Liesch, a pastoral approach does this by showing love and special concern for the members of the team.[117] This pastoral manner must extend to the congregation and the heart must be in tune with the congregation for this to be done effectively.[118]

Discernment, being 'in tune' and accurately perceiving the nature of the dynamics of the role, is essential for effective function. "Church leaders will need discernment to know which leadership and worship approaches are appropriate in which situations."[119] Discernment is also needed in leading the worship event.[120] It is also necessary when processing criticism.[121] Discernment is not limited to an individual exercise. Townley advocates the fostering of collective discernment between the leader and the worship team.[122] In this way Godly wisdom is imparted.[123]

Obedience to God is critically important for personal and professional development.[124] Both Navarro and Bocklund McLean stress that an effective worship team leader needs to be willing to pay the price of obedience and this invariably involves sacrifice.[125]

2.4.1.4 Conclusions

The attributes advocated in the literature are consistent with those demonstrated by Jesus Christ in His earthly ministry. As one writer observed, they are evident in the

[116] Bocklund McLean (1998), p86.
[117] Liesch (2001), p220.
[118] Navarro (2001), p87.
[119] Smith (2006,) p9.
[120] Sorge (1987), p161.
[121] Bocklund McLean (1998), p90.
[122] Townley (2002), p50.
[123] Sorge (1987), p184.
[124] Muchow (2006), p249.
[125] Bocklund McLean (1998), p82; Navarro (2001), p142.

life of the worship team leader only as the result of the righteous life of Christ being imparted by the Holy Spirit.[126] The attributes of character and style listed by the authors are reasonably well supported by most secular material on effective leadership. However, the attributes of spiritual condition appear to be qualities that would be considered undesirable for strong leadership. They uniformly recognize the sovereignty of God and place the worship team leader in a submitted position to Him. The literature has advocated these attributes recognizing the irony that from the 'self's' weak condition God is able to fashion powerful leadership. The attributes can not be manufactured by the worship team leaders own will. However, though attributes of character, style and spiritual condition are imparted by the Holy Spirit, cooperation with God is necessary to allow growth to take place.

2.4.2. AWARENESS

2.4.2.1 Introduction

A knowledge base, awareness of key foundational issues in their craft, is essential for effectiveness among worship team leaders. The literature emphasizes the importance of this knowledge being drawn from scripture and incorporating an awareness of the nature of God, religious tradition, human nature and social dynamics. "Effective leaders hold certain beliefs deeply…they have strong convictions based on scripture… With those convictions leaders can foster conversations within the congregation…"[127] These conversations form a basis upon which effective leadership can be structured and delivered.

[126] Smith (2006), p188.
[127] Ibid, p189.

2.4.2.2 Gospel and Salvation

Taking a position of primary importance is an awareness of the gospel and salvation. "This awareness will infuse all (the worship team leaders') planning and activity, and flow on to the congregations that (they) serve."[128] The grace that marks this redemptive account of salvation must be the foundation upon which to establish leadership. Kraeuter claims that, "If we could begin to grasp this seemingly simple concept (of grace), I am totally convinced that we would see major changes within our lives and ministries."[129]

There is agreement that worship focuses on and celebrates God's grace; His saving deed on the cross. Worship is, "…more of a content-rich celebration, when it is a victorious Christ who is located at its centre"[130] Awareness of the grace of God, as expressed in His Son and act of redemption, is a prerequisite for genuine worship to take place individually and corporately. An effective worship team leader will be intensely aware of this truth, and have an awareness that worship is the redeemed responding to a revelation of God.[131]

Navarro states that "Worship is initiated by the God who has revealed himself."[132] This revelation has taken place in both the nature of the created world and in God's response to its fall, particularly in the person of Jesus Christ as expressed in the scripture.[133] An appreciation of the character of the God of creation, His beauty and acts of redemption is critical to becoming an effective worship team leader.[134]

[128] Heise (2005), p54.
[129] Kraeuter (1991), p28.
[130] Heise (2005), p128.
[131] Ibid, p28.
[132] Navarro (2001), p19.
[133] Bocklund McLean (1998), p81.
[134] Navarro (2001), p36.

2.4.2.3 The Nature of Worship

An effective worship team leader must be aware of the nature of worship in order to be effective in their role. "When we make worship our church's number one priority, and we give honour to the only One who is worthy, we have a sound approach and a solid basis from which a worship team leader can be effective.[135] Both spiritual and practical descriptors of the nature of worship were highlighted in the literature.

The literature affirmed that worship is above all a celebration of the story of Jesus.[136] Though it takes many forms, it is essentially an expression of our love for the God who loved us enough to send His Son as Saviour.[137] However, this expression of love, namely worship, is not just a feeling; it is a declaration of God's worth.[138] Therefore, an effective worship team leader will have as a goal not worship itself, but a desire to guide the congregation to see God, to see how worthy He is and simply to give the congregation cues as to how to corporately give Him glory.[139] In effect, what is seen or known of God is the primary factor that shapes the worship response.[140]

Though worship grows out of every discovery about God, it is also a pathway to more understanding of God.[141] While Navarro exhorts the worship team leader to proclaim Jesus Christ as the King of Kings and Lord of Lords with confidence, he also acknowledges that worship leading is a process where the leader is continually discovering about Jesus and the nature of God, His Kingship and Lordship, in personal and corporate terms.[142]

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[135] Bocklund McLean (1998), p80.
[136] Hall (2003), p11; Heise (2005), p139.
[137] Bocklund McLean (1998), p80.
[138] Navarro (2001), p146.
[139] Navarro (2001), p34; Siewert (1998), p149; Smith (2006), p29.
[140] Redman (2002), p175.
[141] Townley (2002), p59; Hall (2003), p9.
[142] Navarro (2001), p14.

Undeniably, worship is essential in the life of the church and corporate recognition of the Lordship of Christ is a kingdom priority.[143] Not only is worship the appropriate testimony to the world concerning the nature of God,[144] it serves the purpose of connecting the congregation to God,[145] and develops a faith community,[146] where not only is there a place for intimacy with God and each other,[147] but more and better worshippers are produced.[148] It is for this reason that Navarro cautions that, "…a church that does not worship together (in unity) is a disruption to the kingdom of God."[149]

The literature comments on the issue of disunity in worship. One explanation for disunity is that, "…worship is a form of human culture, as culture changes, forms of worship change along with it."[150] Often disunity in worship is generated from cultural differences. It is important for worship team leaders to know that there are many acceptable forms if they are to design and deliver worship events for congregations of mixed cultural preferences.

Cultural differences are noticeable between the various generations. Townley highlights some of the cultural differences by asserting that worship needs to be designed and delivered to reflect the nuanced, layered, optional, intuitive, and non-linear ways people think & live today.[151] This approach is distinctly dissimilar to usual practice of worship design that meets the needs of older generations. Performing the

[143] Ibid, p133; Redman (2002), p173; Hall (2003), p2.
[144] Navarro (2001), p133.
[145] Navarro (2001), p113; Bocklund McLean (1998), p80.
[146] Lind (2000), p2.
[147] Siewert (1998), p11.
[148] Bocklund McLean (1998), p80; Sorge (1987), p195.
[149] Navarro (2001), p145; Lind (2000), p30.
[150] Siewert (1998), p15.
[151] Townley (2002), p29.

role with a clear understanding of the position culture plays in worship design allows the worship team leader to develop an inclusive worship ministry.

A church's liturgical tradition reflects the history of culturally formed expressions of worship. It is vital that the worship team leader knows this tradition, and also that the "leader's personal mission and the churches corporate mission must complement each other."[152]

A worship ministry requires a strong infrastructure. Knowing this allows a worship team leader to grow their ministry. Townley believes that if this infrastructure is organic rather than mechanical, it will allow the worship team leader to develop an arts ministry that could bring radical transformation to the worship life of the church.[153] The worship team leader's mission is to become part of the natural infrastructure so that the organism is free to develop, rather than trying to exert pressure to have it conform to their picture of corporate worship.[154]

Some authors declare that an awareness of authority was critical for effective performance within this organic infrastructure. Smith maintains that an understanding of authority, both formal and informal, having a clear understanding of structures and processes of accountability within the infrastructure was of vital importance.[155]

In addition to being aware of where they fit in terms of authority structures, deWaal Malefyt and Vanderwell support the notion that an effective worship team leader must

[152] Ibid, p88.
[153] Ibid, p140.
[154] Ibid, p143.
[155] Smith (2006), p205.

be comprehensively aware of the nature of the role they are filling.[156] Knowing that this role is collaborative in nature is foundational for effective functioning.[157]

According to Siewert leaders need to "…develop a general sense of what elements you want, where you want them and how they fit together to build a worship experience."[158] She likens the worship experience to getting to the Holy of Holies through the tabernacle,[159] and encourages worship team leaders to use the arts to communicate doctrine through this journey.[160] Knowing what purpose each element must serve in the construction of this journey is fundamental.

Despite the importance of knowledge of techniques of worship design, the literature is clear that worship will not happen through our abilities or customs.[161] Indeed, to think our effort will produce worship is classified as idolatry by both Siewert and Liesch.[162] Instead, the consistent message is that it is Jesus who performs the human-Godward role;[163] it is He that initiates worship.[164] It is Jesus' work representing us before the Father that makes our worship acceptable.[165] When a worship team leader realises this, their perspective on what constitutes effective performance of their role is profoundly altered. It is not their leadership, or the production that accomplishes worship.[166] The Holy Spirit is the true Worship Leader.[167]

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[156] deWaal Malefyt & Vanderwell (2005), p20.
[157] Ibid, p3.
[158] Siewert (1998), p152.
[159] Ibid, p40.
[160] Ibid, p138.
[161] Redman (2002), p193; Sorge (1987), p189; Siewert (1998), p14.
[162] Siewert (1998), p43; Liesch (2001), p116.
[163] Heise (2005), p130; Liesch (2001), p146.
[164] Navarro (2001), p19.
[165] Ibid, p38.
[166] Muchow (2006), p39.
[167] Sorge (1987), p174.

Navarro says, “As worship leaders we must get two things straight. If we are to lead in worship, we ourselves must be born again. And, if our congregations are to worship, they must be born again.”[168] This means that the Holy Spirit can work on the hearts of the leaders and members to accomplish the task of worship.[169] Making opportunities for people to be reborn becomes a central task of the worship team leader.

2.4.2.4 Self

A worship team leader must be self-aware. Townley recognises the discomfort that accompanies being self-aware and encourages leaders to remember that God’s love helps you face yourself, gently lifting you in your struggles and allowing you to recover from your failures.[170]

Primarily, the worship team leader must be aware that they need God.[171] This conscious dependence upon God avoids them becoming overly confident in their abilities,[172] and places them in a position to receive instruction and direction from God. An awareness of the biblical insights underlying a theology of worship allows the worship team leader to receive instruction and grow in understanding of the ways of God. [173] This further reveals the purpose and mission of their role.[174] Central to this mission is the recognition that worshipping God is the reason for the existence of human beings’.[175] Ministry function is shaped by awareness of their need for God.

[168] Navarro (2001), p52.
[169] Siewert (1998), p57.
[170] Townley (2002), p89.
[171] Siewert (1998), p30.
[172] Sorge(1987), p230.
[173] Heise (2005), p27.
[174] Townley (2002), p88.
[175] Kraeuter (1991), p21.

Siewert asserted that a worship team leader will facilitate true worship if they are personally aware of their sinful condition, of the unmerited grace of God towards them, and if they have received forgiveness for their sin.[176] Knowing the route to transformation in Jesus first hand allows a worship team leader to better guide others in this process.[177] Siewert sums up the relationship between a worship team leaders internal transformation and their performance of their role by saying, "The call to leadership is about what God wants to do *in* you as much as it is about what He can do *through* you."[178]

There are various descriptions of the task of worship team leading. Siewert described it as a spiritual leadership role,[179] where the leader acts as a shepherd.[180] deWaal Malefyt and Vanderwell outlined the role as priestly because a worship team leader both represents people to God and God to the people.[181] Being aware of these concepts aids a worship team leader in setting the parameters of their ministry.

Though mostly concerned with the ideal expression of worship team leadership, the literature issues a valuable caution concerning the failure of others to respond to leadership. The duty of a worship team leader is to provide the best opportunity for people to worship.[182] They must be aware that there are many obstacles that keep people from entering into worship. If the worship team leader has done everything possible to provide an opportunity for worship it is not their responsibility if the people refuse to do so.[183] It is dangerous to judge their performance as worship team leader in the role according to the congregational response. Worship team leaders are

[176] Siewert (1998), p32.
[177] Ibid, p41.
[178] Ibid, p20.
[179] Ibid, p49.
[180] Siewert (1998), p33.
[181] deWaal Malefyt & Vanderwell (2005), p16.
[182] Sorge (1987), p173.
[183] Ibid, p174.

urged not to strive in the flesh to achieve the vision God has given them but to faithfully carry out God's instructions and allow Him to work on the hearts of the people as He wishes. [184]

The worship team leader's role is significant in the local church body.[185] Liesch proposes that "Like Paul (they) proclaim Christ through (their) texts, teaching, and admonishing (of the) people."[186] Bocklund McLean claims that the congregation will only be as committed to the vision for worship as is the leader.[187]

The wide-ranging expectations on a person's performance in the role of worship team leader may engender anxiety and reluctance to take on the position. If a worship team leader is willing and has potential they will quickly grow and develop effectiveness with experience.[188] "Planning and leading of worship is an ongoing process of experimentation, trial and error, success and failure, learning and adjusting…"[189] Knowing this allows the worship team leader to be patient with themselves and grow in effectiveness in the position.

One of the more emotionally charged subjects covered by the literature was that of suffering. Worship team leaders were told to expect suffering,[190] that worship team leadership is a ministry of service and sacrifice.[191] Smith quoted Anthony Robinson saying that, "leadership has a cruciform shape."[192] Furthermore, Townley said that suffering would also touch the lives of those the worship team leader loves because

[184] Ibid, p175.
[185] Ibid, p196; deWaal Malefyt & Vanderwell (2005), p18.
[186] Liesch (2001), p48.
[187] Bocklund McLean (1998), p87.
[188] Sorge (1987), p157.
[189] Redman (2002), p203.
[190] Smith (2006), p191.
[191] Navarro (2001), p142,
[192] Smith (2006), p191.

of the leadership role.[193] Knowing that they may have to endure personal despair as a result of faithful obedience to God is a truth that should inform a worship team leader's approach to their role.

Submission to God, even at the cost of personal suffering is ironically an evidence of success according to God's design.[194] The Bible describes this condition as being dead to self or the flesh.[195] The temptation to allow the self to demand satisfaction is particularly acute in the role of worship team leader. They can be the focus of both praise and criticism for their work. Pride is one expression of this self focus that can be puffed up or pricked by public response. It is one of the biggest hurdles a worship team leader will face.[196] Knowing that when they are weak that there is safety and help within the organic infrastructure and particularly in the team,[197] is of great help in combating the growth of pride or selfish ambition. Remaining part of a team requires dying to self as an ongoing practice. Zschech reported that, "(She) had to die to all selfish ambitions…so (she) could be part of the team that would allow (her) dream to surface."[198] Knowing that dying to self allows a worship team leader to be truly effective profoundly influences the actions they will take in their role.

2.4.2.5 Team

The use of a team to plan and deliver worship is seen as ideal. God has always used people to make Himself known. Siewert declares that God wants to use the worship team leader to clarify who He is to other people.[199] The structure and operation of a team reveals God in just such a way. Townley asserts that, "The

[193] Townley (2002), p84.
[194] Zschech (2001), p141.
[195] Romans 6 & 8.
[196] Zschech (2001), p152.
[197] Sorge (1987), p197.
[198] Zschech (2001), p114.
[199] Siewert (1998), p40.

future of the church rests in the ability of leaders to develop teams of people who are free to flow with the Holy Spirit and grow individually and together. It takes faith and love to do that."[200]

The central facet of the character of God that must be revealed by the worship team is love: "…worship designers should have as their goal God's love in every aspect of what they do."[201] Townley summarizes the process of loving team function as working so closely with one another and with God that they allow the Holy Spirit to take them further than they each could have gone individually.[202]

While this ideal is laudable, the natural inclination of a group of people working together is towards conflict, not love and unity. An effective worship team leader will expect conflict, welcome it and devise ways of handling it.[203] A team models conflict resolution for the wider congregation when they acknowledge their need of help to love one another, to make a commitment to reconcile relationships, and to choose to exercise forgiveness.[204] This is a significant contribution to the development of the faith community.

The knowledge that worship teams model and lead change[205] critically affects the way a worship team leader will structure and nurture their team. Where a worship team leader invests in their personal spiritual growth and facilitates the spiritual growth of the team, there are far reaching consequences. "The changes in the lives of worship designers affect worship: worship affects the structure of the church as

[200] Townley (2002), p44.
[201] Ibid, p157.
[202] Ibid, p157.
[203] Siewert (1998), p59.
[204] Ibid, p61.
[205] Ibid, p42.

well as the community of faith; and the community of faith then takes the love of God into the world."[206]

The effective worship team leader knows that the team must function as an interrelated interdependent body.[207] The imposition of the worship team leader's will on team function at the expense of contribution of the other members is counter productive.[208] Balancing this awareness of both a strong leader's vision and a shared vision,[209] is a complex and challenging task that will require great discernment and leadership ability.

An effective worship team leader must know their team.[210] The choice of members and the depth of the leader's knowledge of them all affect the functioning of the team. An awareness of the team's strengths and weaknesses, understanding their personality traits and communication styles, is considered vital.

There were differences of opinion in the literature concerning the construction of the team. Lind considered that the emphasis on team ministry in scripture supported the idea that each individual is an important part of the community of faith and therefore, has a part in the church's ministry.[211] The inference was that there must be a place for everyone to serve on the worship team. This open door policy was not advocated by Lind He believed specific qualifications were necessary in order for people to have a place on the team. One such qualification was raised by Townley. She maintained

[206] Townley (2002), p65.
[207] Siewert (1998), p154.
[208] Navarro (2001), p148.
[209] Sorge (1987), p198.
[210] Heise (2005), p236; Lind (2000), p42; Siewert (1998), p56.
[211] Lind (2000), p6.

that team members need to be capable of thinking deeply and creatively,[212] making them aware of the many and varied concepts that impact the actions of effective worship ministry development. A wise worship team leader would be aware that there is a place for all to serve in the body though not all would be equipped to serve on the worship team

2.4.2.6 Congregation

Awareness of congregational dynamics is considered useful to the formation of effective worship team leadership. The pressure associated with the public ministry role can result in a worship team leader trying to meet many of the congregation's opposing demands at the cost of effective function in their role. Liesch cites Jack Hayford, "Ministry to the Lord comes first, then ministry to the saints, and finally ministry to the world."[213] The leader must know that God is the real audience and worship is firstly about Him and not the congregation.[214] Taking care to invest in seeking God's will on ministry matters must take priority over seeking the congregation's will.[215] However, this recognition must not overlook the fact that caring for and encouraging the congregation is a highly valued feature of effective worship team leadership. [216]

Spectators are not worshippers; only participants are worshipers.[217] This awareness must underpin all planning, delivery and evaluation of worship design. While there are no formulas for getting others to worship God,[218] an effective worship team

[212] Townley (2002), p60.
[213] Liesch (2001), p158.
[214] Smith (2006), p29.
[215] Sorge (1987), p165.
[216] Kraeuter (1991), p56.
[217] Navarro (2001), p146.
[218] Siewert (1998), p40.

leader will also know that people need to be stimulated and encouraged to praise.[219] However, no amount of stimulation will cause people to worship if their hearts are not right with God.[220] As Navarro describes it, "…repentance is literally a transfer of our worship (from our self) back to the One who rightfully owns it."[221] Repentance allows a person to participate in worship, thus the creation of opportunities for repentance and participation in worship must be a main leadership concern.

Becoming aware of the congregation's personality and culture, its history and issues, is imperative for wise decision-making in structuring meaningful worship events.[222] Remaining in tune to the scriptural and spiritual environment in which the people express their worship is important. Furthermore, knowing the church system is of critical value when shaping transformational worship ministry and managing conflict.[223] As each congregation has a unique way of dealing with conflict,[224] an effective worship team leader must learn to understand this.

A worship team leader is pivotal in initiating transformational worship. Unfortunately, change of any kind usually instigates hostility and defensiveness. An effective worship team leader will know that circumstances are always turbulent when people face change but that it will improve.[225] It is also important to be aware of the grieving process attached to change and to restrain oneself from reacting defensively to the turbulence. [226]

[219] Sorge (1987), p177.
[220] Ibid, p178.
[221] Navarro (2001), p27.
[222] Ibid, p21.
[223] Smith (2006), p106.
[224] Ibid, p25.
[225] Sorge (1987), p188.
[226] Redman (2002), p199.

When reflecting on the complex nature of congregational dynamics it is essential to remember that true love brings extraordinary change. The worship team leader and worship team exists to reveal God's love and by that love the congregation is drawn to God. [227]

2.4.2.7 Conclusions

An effective worship team leader is aware of a revelation of God. What is revealed of God is His loving character; particularly revealed in the story of redemption. An effective worship team leader is also aware of the condition of all humanity, specifically themselves and their worshiping community. They are aware of humanity's need of God and its need to respond to the revelation of God corporately in meaningful ways. An awareness of sound biblical principles on which to base these responses is important as is knowledge of team leadership dynamics.

2.4.3 ACTION

Actions flow from awareness. An effective worship team leader expresses actions within four key categories; demonstrating aptitude in areas of personal and professional development along with team design and worship event construction are considered pivotal for the development of effective function.

2.4.3.1 Personal

2.4.3.1.1 Spiritual Disciplines

Of central importance for the development of effective worship team leadership are the actions that constitute spiritual disciplines. Exercising spiritual discipline is foundational for maturation in spiritual terms. [228] In fact, "...the most practical part of

[227] Townley (2002), p155.
[228] Ibid, p46.

worship leading is developing a deep faithful spiritual life."[229] Sorge asserts that the high level of spiritual sensitivity that a leader needs can only come through a disciplined daily devotional life. A worship team leader learns from Christ how to invest their time and energy in leadership through the disciplines and habits of the Christian life.[230] Having a committed faith walk is integral for effective performance of leadership. [231]

In the disciplined devotional life there are a number of actions intended to enhance the leader's relationship with God. Leaders are encouraged to practice the presence of God.[232] Andy Crouch described it as cultivating awareness that God is present and seeking relationship with them.[233] For the effective worship team leader, there must be a deliberate daily time investment for being quiet before God,[234] immersed in scripture,[235] and in prayer.[236]

There were some compelling reasons given for the discipline of immersion in scripture. Primarily, it allows a worship team leader to grow in knowledge of God.[237] This is intended to serve two purposes; to avoid falling into idolatry,[238] and to promote development as a theologian.

[229] Siewert (1998), p31.
[230] Smith (2006), p188.
[231] Bocklund McLean (1998), p77; Sorge (1987), p155; Townley (2002), p46; deWaal Malefyt & Vanderwell (2005), p16.
[232] Bocklund McLean (1998), p81; Heise (2005), p54.
[233] Siewert (1998), p31.
[234] Bocklund McLean (1998), p81; Heise (2005), p243.
[235] deWaal Malefyt & Vanderwell (2005), p16; Siewert (1998), p32.
[236] deWaal Malefyt & Vanderwell (2005), p16.
[237] Navarro (2001), p28.
[238] Ibid, p27.

Navarro emphasized that theology deals with ideas about God and those ideas make a difference to how we worship God.[239] It is imperative that our worship and leadership actions spring from sound theology. To avoid elevating personal preferences and attempting to use scripture to support them, an effective worship team leader will become a theologian personally and professionally.[240] They will make careful study of the biblical and theological principles of worship and culture and allow them to be the foundation of professional decision making.[241] They will equip themselves theologically to open the Word of God for the congregation,[242] and they will constantly remain open to the insights that well articulated theology can bring to their task.[243] Faithfully searching the scripture to know God's will yet not obeying it, is worthless. Setting aside personal preferences in favour of biblical priorities to follow God's will is the only appropriate response that will lead to God's blessing on leaders and their ministry.[244]

Maintaining a life of prayer is essential for worship team leadership.[245] Prayer is an action that reflects an attitude of vulnerability, submission to God,[246] and a willingness to see God's will accomplished.[247]

In response to an awareness of the grace of God and the condition of their heart a worship team leader will repent of their inclination to live in their own strength and confess their need of salvation and restoration in Christ.[248] The discipline of self-

[239] Ibid, p17.
[240] deWaal Malefyt & Vanderwell (2005), p11.
[241] Ibid p9, Smith (2006), p107.
[242] Liesch (2001), p220.
[243] Heise (2005), p60.
[244] Navarro (2001), p136; Kraeuter (1991), p97; Redman (2002), p198.
[245] Heise (2005), p55; Kraeuter (1991), p33; Sorge (1987), p165; Smith (2006), p188.
[246] Bocklund McLean (1998), p81.
[247] Navarro (2001), p140.
[248] Kraeuter (1991), p28.

evaluation will expose any illusions about their own holiness,[249] and lead the worship team leader to seek God's holiness in a restored relationship with God through Christ.

With the experience of redemption comes the experience of worship in a person's heart.[250] Acting on this worship and praising God is a spiritual discipline that enhances a worship team leader's relationship with God. [251] It is only after a leader individually experiences redemption and personal worship that they can share the experience and nurture it for others.[252]

A worship team leader aims to orchestrate worship opportunities that focus on God. Allowing God to reduce the ego and to humble the worship team leader lessens the chance that they will be a distraction in worship. [253] Another potential saboteur of worship team leadership is overwhelming emotion. Being of artistic temperament, worship team leaders can be susceptible to allowing emotions to rule in their leadership. Uncontrolled emotion has potentially negative impact on the task of leadership. Choosing to discipline the emotions and yield them to God while dwelling on truth,[254] particularly in a crisis,[255] will decrease the chance of distraction and maximize the leader's effectiveness.

The position of surrender will manifest itself in the actions of relinquishing control, resting in the Holy Spirit and trusting Him with their dreams.[256] It will also be

[249] Siewert (1998), p32.
[250] Townley (2002), p103; Muchow (2006), p215.
[251] Zschech (2001), p59.
[252] Heise (2005), p109.
[253] Siewert (1998), p39.
[254] Zschech (2001), p98.
[255] Smith (2006), p18.
[256] Siewert (1998), p57; Sorge (1987), p230-231.

demonstrated by the action of asking and receiving help and blessing from God,[257] and being prepared to wait, listening, on God.[258] Looking for God's response to their request for help will open their eyes to see God at work in daily life.[259] Leaders who see God at work in the world will lead them to assemble others who share this vision. A love for worship will be nurtured by their collaboration in worship ministry.[260]

An unexpected spiritual discipline proposed in the literature was the action of spending time with people in need. In this ministry context the worship team leader's view of worship, prayer and faith is revolutionized. They are reminded of their weakness and dependence on God. There is opportunity to see God at work, and more effective worship is the result. [261]

The literature also urged self-evaluation by the worship team leader. An intentional examination of the condition of their spiritual life,[262] and of their performance in the role,[263] was seen as valuable. "Leaders who understand themselves and the situation they're in are most likely to weather the storm of a turbulent congregational situation."[264] The self-awareness that results from deliberate reflection on their condition assists the worship team leader in addressing problem areas.

2.4.3.1.2 Interpersonal Relationships

An effective worship team leader will foster relationships.[265] "Too often (the worship team leaders) have not realized the importance of cultivating good solid biblical

[257] Siewert (1998), p30; Sorge (1987), p184.
[258] Townley (2002), p149; Siewert (1998), p41; Sorge (1987), p190.
[259] Townley (2002), p46.
[260] Ibid, p60.
[261] Siewert (1998), p33.
[262] Bocklund McLean (1998), p81.
[263] Ibid p84; Navarro (2001), p116.
[264] Smith (2006), p182.
[265] Heise (2005), p194.

relationships… (sound relationships,) will enhance everything in (their) music ministry program."[266] Relationships exist with superiors, colleagues, team members, the congregation members and personal friends and family members.

Of primary importance is the maintenance of relationships with their immediate family. Demonstrating loving care for their family members is second only to investing in a relationship with God, according to Kraeuter.[267] Navarro advises that whatever you do in the ministry, you must make sure you do not neglect your family as your relationships are a testimony for the gospel.[268] It is valuable when family and friendship networks offer emotional and social support to worship team leaders.[269]

Great leaders are self-reflective. Setting up systems of loving accountability promotes honest self-reflection.[270] These systems are evident in personal relationships. The literature specifically exhorts worship team leaders to act to make right their personal relationships.[271] In doing this, not only will the networks of personal support remain healthy but stress will be reduced.[272] Furthermore, it is a biblical injunction to be reconciled with anyone with whom you have offence between before you minister.[273] Heise writes that a worship team leader needs to appreciate diversity and find a way to rise above differences in order for the world to know Jesus.[274]

[266] Kraeuter (1991), p64.
[267] Ibid, p48.
[268] Navarro (2001), p66.
[269] Muchow (2006), p218.
[270] Townley (2002), p161.
[271] Muchow (2006), p249.
[272] Navarro (2001), p66.
[273] Siewert (1998), p61.
[274] Heise (2005), p180.

One of the most important inter-personal skills a worship team leader can master is communication. Delivering clear and constant communication, in verbal, non-verbal and written forms,[275] helps avoid many problems.[276] Effective communication skills allow relationships to be nurtured,[277] vision to be cast,[278] tasks to be completed efficiently, and Christ to be represented more ably.[279] Competent communication skills also contribute to better working relationships with those in authority, other colleagues,[280] and team members. A vital part of communication is the act of listening. Smith urged worship team leaders to listen to the congregation's concerns and to learn from the conversation.[281] Conflict resolution will be more successful if a worship team leader demonstrates openness to honest dialogue. Nevertheless, it is essential that communication is always motivated by love or it will be counterproductive.

While an open and giving approach to relationships is mostly advocated in the literature, Smith, in her book *'Stilling the Storm'*, speaks of the mistake worship team leaders make when they invest emotionally in relationships that are dependent and anxious. She maintains that to be effective a worship team leader must remain self-differentiated and limit empathy. By setting limits in relationships through self-regulation, Smith believed that leaders would serve better.[282]

2.4.3.1.3 Conclusions

The nurture of relationships firstly with God and then family, friends and colleagues, is of key importance for effective function as a worship team leader. The nurture of

[275] deWaal Malefyt & Vanderwell (2005), p20.
[276] Kraeuter (1991), p61.
[277] Bocklund McLean (1998), p77.
[278] Sorge (1987), p198.
[279] Navarro (2001), p67.
[280] Sorge (1987), p209.
[281] Smith (2006), p13.
[282] Ibid, p182.

these relationships involves practicing the disciplines of prayer and bible study, faithfully allowing God to reveal Himself in a personal way. From this position of being personally nurtured by a relationship with God the worship team leader is able to effectively invest in relationships with others.

2.4.3.2 Professional

A worship team leader is mostly a volunteer leading a team of volunteers. While there is quite an extensive culture of paid employment of worship staff within medium to large sized churches in the United States of America, this trend is not dominant world wide. But whether paid or unpaid there is a great deal of pressure for a worship team leader to perform as a professional in their role and the literature asserts that the attributes, awareness and actions that result in effective leadership apply irrespective of paid or unpaid status.

2.4.3.2.1 Professional Development

Of foremost importance to professional development is the action of submission to the process of training.[283] Purposeful cultivation of gifts and leadership skills[284] will have many positive outcomes. Worship team leaders will be better able to express themselves as artists,[285] they will experience greater growth in spiritual and emotional maturity,[286] and there will be less distraction to worship if their technique is excellent.[287] In addition, they are better able to understand and coordinate the various aspects of worship.[288]

[283] Heise (2005), p24.
[284] Kraeuter (1991), p45.
[285] Navarro (2001), p96.
[286] Siewert (1998), p32.
[287] Ibid, p39.
[288] Sorge (1987), p158.

A formal approach to training is often promoted. The study of worship by using the Bible,[289] attending conferences and workshops,[290] and the reading of books devoted to worship were some methods by which a worship team leader could become well trained and effective.[291] Some authors promote the support and development of tertiary courses specifically in the discipline of worship ministry leadership.

The action of watching or observing was introduced as valuable for effective leadership. This action was encouraged in the context of both program development and relationship nurture. Muchow suggests that attending other churches and examining how worship is done is useful for professional development.[292] Watching cultural trends for the purposes of seeing God at work in His own world is also deemed helpful.[293] Paying careful attention to congregational dynamics, particularly in a time of crisis,[294] and watching the team members for signs that their needs are being met,[295] were also believed to be crucial for effective function. Close observation of themselves, as leaders, is also advocated with both Heise and Navarro urging worship team leaders to regularly take an inventory of their leadership of the team.[296] These actions are constructive in achieving the goal of nurturing the spiritual formation of the worship community.[297]

Authors were interested in a proper response to criticism by the leader. Heise recognised the turmoil attached to the role and insisted that a training process must deal with the, "…ever present challenge of coping with criticism, maintaining a

[289] Heise (2005), p113.
[290] Kraeuter (1991), p45; Muchow (2006), p215; Smith (2006), p183.
[291] Lind (2000), p42.
[292] Muchow (2006), p214.
[293] Townley (2002), p115.
[294] Smith (2006), p15.
[295] Siewert (1998), p56.
[296] Heise (2005), p236, Navarro (2001), p116.
[297] Liesch (2001), p221.

positive motivation, and enabling hard-working volunteer leaders to rise above the threat of discouragement and disillusionment."[298] Congregations feel a great deal of ownership of worship. This leads to both worship team and leader hearing a lot of criticism. A wise leader will listen to people's concerns and prayerfully discern what can be learnt from them.[299] Redman and Smith both recognize the increased occurrence of criticism during the process of change or crisis. Redman advises leaders to be publicly thankful for anything that makes the service better and gracious in their dealings with all concerned parties.[300] However, Smith adds the caution that leaders must listen to all points of view but, "…graciously resist making changes simply because critics demand them."[301]

Effective worship team leaders need to be responsive to the changing needs of the role and take appropriate action. There is a strong need for the leader to navigate carefully, particularly when a Church is in crisis.[302] However, the need for flexibility in areas of cultural and systems management was considered of great value in all leadership situations;[303] each congregation consists of members from multiple cultural backgrounds. The ability to vary leadership approaches according to the situation and congregational preferences allows the leader to best serve the congregation.

An awareness of the needs of the congregation and team, and the worship team leader's resources, may result in the recognition that outside support is necessary. An effective worship team leader needs to, "…be aware of and ready to use available

[298] Heise (2005), p56.
[299] Bocklund McLean (1998), p90.
[300] Redman (2002), p199.
[301] Smith (2006), p13.
[302] Smith (2006), p197.
[303] Heise (2005), p194.

denominational resources and procedures."[304] Getting outside help in areas where the worship team leader is deficient is sound and practical advice.[305] One of the sources of outside support are worship team leaders in other churches. Being connected with these colleagues can benefit the worship team leader in that they can share resources,[306] pool their ideas, and pray for each other.[307]

As part of efficiently serving in this multifaceted role, a worship team leader must learn to set priorities and develop appropriate goals.[308] Priorities must be generated from a sound theological and cultural knowledge base and in consultation with others. Goals should be tangible, communicable, achievable and definitive to be effective.[309]

Professional development in worship ministry must include growth in the appreciation of the arts. Actions such as listening to many styles of music, visiting art museums, attending concerts and reading great books and poetry are beneficial to the development of a love for artistic expression.[310] As music plays a significant role in worship, many authors recommend that worship team leaders concentrate on developing musical skills, not just learning musical appreciation because "Undistracted worship by the congregation depends on (the worship team leader's) reliability as a musician."[311]

Taking care to be reliable as they serve in the role requires the adoption of some commonsense practices. An effective worship team leader will keep in good health

[304] Ibid, p17.
[305] Siewert (1998),p57.
[306] Ibid,p87.
[307] Bocklund McLean (1998), p93.
[308] Morgenthaler (Nov/Dec 1997), p1.
[309] Sorge (1987), p194.
[310] Navarro (2001), p89.
[311] Liesch (2001), p130.

both physically and emotionally.[312] They will work hard but only in what God directs them to do.[313] They will rest regularly to recharge.[314] They will be prompt to appointments,[315] and dress appropriately and modestly, particularly in hosting roles.[316] These actions will improve their professionalism and minimize worship distractions.

Implementing the various strategies outlined in the literature while gaining experience serving will result in successful leadership growth. "If they are willing and have the potential, worship leaders will quickly grow and develop in their effectiveness of ministry."[317]

2.4.3.2.2 Professional Relationships

The literature discusses a range of professional relationships. One of the most important pertains to the church pastor. "Worship leaders need to acknowledge the spiritual leadership of the pastor."[318] The pastor as the appointed as leader, and the one entrusted with the theological training and teaching of the congregation, should, "…contribute the most to the overall worship direction and theme."[319] A worship team leader must be submitted to the pastor's authority,[320] meet with the pastor regularly,[321] and learn from the pastor.[322]

[312] Heise (2005), p55; Muchow (2006), p211; Navarro (2001), p65.
[313] Kraeuter (1991), p50.
[314] Smith (2006), p180.
[315] Sorge (1987), p167.
[316] Heise (2005), p239; Morgenthaler (July/Aug 1997), p2; Sorge (1987), p158.
[317] Sorge (1987), p157.
[318] Bocklund McLean (1998), p83; Heise (2005), p213; Muchow (2006), p249.
[319] deWaal Malefyt & Vanderwell (2005), p23.
[320] Kraeuter (1991), p88.
[321] deWaal Malefyt & Vanderwell (2005), p41.
[322] Sorge (1987), p211.

Both the worship team leader and the pastor are urged to try to understand and respect each other's leadership approach, gifts, and communication style.[323] For their relationship to be effective, a worship team leader and pastor need to come to agreement on philosophy and vision for worship ministry.[324] Occasionally agreement may not be reached. In this event the worship team leader's role is to support the senior pastor.[325] Sorge exhorts worship team leaders to guard their hearts against the negative attitudes and self pity that may accompany the submission of their vision to that of the pastor. Those reactions could terminate the worship team leader's effectiveness in ministry.[326] Kraeuter describes loyalty as the most important characteristic of a worship team leader's relationship with the pastor. He explained that loyalty is a decision to willingly accept the pastor's comments and constructive criticism in order to maintain a unified approach to spiritual leadership.[327] As well as choosing to submit, the intentional action of investing in a personal relationship by having fun together, enjoying each other as people and sharing each others spiritual journey was advocated.[328] A relationship between the pastor and worship team leader united in the Spirit is described as an unbeatable combination.[329]

The awareness that a worship team leader is operating as part of a network of other leaders, leads to actions that enhance this set of relationships. They must stay connected by meeting regularly, praying together, enjoying each others' company away from work, informing each other of ministry developments and sharing each others' faith journey.[330] [331] The action of endorsing and supporting what the pastor

[323] Bocklund McLean (1998), p84.
[324] Ibid, p83.
[325] Muchow (2006), p208.
[326] Ibid, p211.
[327] Kraeuter (1991), p88.
[328] Bocklund McLean (1998), p84.
[329] Sorge (1987), p206.
[330] Smith (2006), p178.
[331] Bocklund McLean (1998), p79.

and other leaders are doing allows God to move more powerfully to draw all men to Himself.[332] Worship team leaders ought to be mentored by other experienced leaders,[333] be spiritually accountable to them,[334] and allow them to lead them in worship,[335] in order to grow in leadership effectiveness.

A worship team leader must have a vision for the worship ministry and their team.[336] This vision is born from revelation of God's will expressed by His Spirit, found in His Word and affirmed in His servants.[337] Effective worship team leaders must exhibit confidence as they initiate and advocate a course of action in their approach to ministry. First they must, claim the specific vision of what God is calling the congregation to be and then live out that vision in ministry. [338] They should share these dreams and visions with other spiritual leaders, including the pastor,[339] and spend time corporately considering values, beliefs, vision and mission.[340] However, as they have been appointed and anointed for their role, they are not to be obliged to accept other leader's ideas or perspectives on worship if they contravene the worship team leader's prayerfully held convictions. [341] Townley warned that, "…vision is difficult and messy. For one to follow God's vision and to engage others in following God's vision requires irrational, sometimes offensive, sometimes extreme behaviour, doubt, fear and much emotion."[342] This advice is offered in the context of healthy, disciplined and discipled relationships and applies to professional relationships as well as those with the wider worshiping community.

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[332] Zschech (2001), p174.
[333] Townley (2002), p49.
[334] Bocklund McLean (1998), p79.
[335] Siewert (1998), p33.
[336] Ibid, p58.
[337] Ibid, p58.
[338] Bocklund McLean (1998), p87.
[339] Bocklund McLean (1998), p79, 84; Siewert (1998), p41.
[340] Townley (2002), p87.
[341] Bocklund McLean (1998), p79.
[342] Townley (2002), p84.

There are a number of ways to minimise worship conflict in the congregation through well maintained professional relationships. One method is to develop, in conjunction with other leaders, a carefully formulated statement of convictions that shape worship.[343] Planning strategically in consultation with other leaders is an action considered expedient by the literature.[344] The more the leadership team strategizes the more they harmonise.[345] Another approach to minimising conflict is when a worship team leader acts as an advocate in their role. [346] They may represent the leadership position to the team and the team's position to the leadership in the process of designing worship events that are congruent with shared theological insights into worship. Cultivating a close relationship with the chief musician is also advised. This relationship must be complementary rather than conflicting. The worship team leader is appointed for their spiritual sensitively and the chief musician for their musical ability. A lack in either matter will lead to ineffective worship event leadership.[347]

The most important professional relationships that a worship team leader can nurture are those with people being groomed as future worship team leaders. "One reason the team exists is to raise up worship leaders."[348] A worship team leader must give them time and attention, encouragement and prayer because their development is important.[349]

[343] deWaal Malefyt & Vanderwell (2005), p69.
[344] Heise (2005), p23; Siewert (1998), p136; Smith (2006), p128.
[345] Liesch (2001), p212.
[346] Bocklund McLean (1998), p86.
[347] Sorge (1987), p212.
[348] Sorge (1987), p205.
[349] Siewert (1998), p51.

Professionally, a worship team leader must maintain healthy, personal relationships with colleagues and team members in order to remain effective in his or her role.

2.4.3.2.3 Administration

Being professionally effective is not limited to relational issues alone. A worship team leader must foster and utilise sound administrative skills in the course of fulfilling the spiritual and social goals of their role.[350] Kraeuter facetiously maintains "It is possible to be a creative artist and to have administrative and organisational abilities…" even if it is repulsive to the artistic temperament. [351]

The administrative duties of a worship team leader are extensive. They include creating, maintaining and evaluating an annual budget,[352] and administering Copyright material,[353] as well as running meetings.[354] They must keep records and file worship plans, membership details,[355] and resources.[356] They also need to manage schedules and rosters,[357] make up song lists for each service,[358] and keep master lists of all music resources in the church.[359]

A worship team leader will make many phone calls,[360] and will become adept at the use of computer technology, including email and website functions.[361] These skills assist in the management the worship team schedules, staying in contact with both the team members and the global worship community, as well as sourcing new

[350] Bocklund McLean (1998), p78; Liesch (2001), p213.
[351] Kraeuter (1991), p52.
[352] Bocklund McLean (1998), p88.
[353] Ibid, p78.
[354] Lind (2000), p76; deWaal Malefyt & Vanderwell (2005), p27.
[355] Liesch (2001), p213; Siewert (1998), p154.
[356] Ibid, p154.
[357] Ibid, p154.
[358] Sorge (1987), p235.
[359] Siewert (1998), p154.
[360] Liesch (2001), p213.
[361] Navarro (2001), p181, 182.

material such as music.[362] Leaders will often be expected to prepare a written explanation of worship practices for use in the church bulletin,[363] and sometimes be asked to run fundraisers to build the worship budget.[364]

2.4.3.2.4 Conclusions

Professional function is multifaceted; it occurs in relationships with leaders, team members, the congregation and the wider worshiping community. Professional goals are generated from an awareness of theological and cultural matters and are achieved as a result of sound personal spiritual and character attributes. The effectiveness of leadership in this role is increased by the deliberate action of assessing leadership ability and initiating processes that will develop professional function.

2.4.3.3 Team

The involvement of a leader with a worship team includes action in such matters as construction, design and function, education and training, and nurture of the team.

2.4.3.3.1 Construct

There is a divergence of opinion in the literature concerning the process of gathering and constructing a worship team.[365]

For some authors prayer was the only action a worship team leader was counselled to take. Kraeuter suggests that a worship team leader should ask God in prayer to

[362] Siewert (1998), p87; Sorge (1987), p245.
[363] Navarro (2001), p154; Sorge (1987), p169; Smith (2006), p129.
[364] Siewert (1998), p51.
[365] Townley (2002), p46.

raise up or send the right people to the team and pray for sensitivity and wisdom to tap into the mind of Christ and know that they were sent.[366]

Sorge advocates that prayer be accompanied by serious thought and consultation in the process of appointing team members. He emphasizes the point that the would-be team members must be worshippers first.[367]

Siewert calls for invitations to people who were both spiritually mature and musically able. She suggests getting to know the potential member personally to ensure they are suitable.[368] However, she continues to recommend actively seeking, recruiting and enlisting,[369] as well as taking the approach of receiving who God sends, flaws and all, and asking for more.[370]

Although there were many variations in approach to the construction of the team given in the literature, it was clear was that divine guidance was necessary. Furthermore, the new members must be first spiritually mature, worshipping God for themselves, then able artists, if these team members would lead the congregation into deep and fresh adoration of God.[371]

2.4.3.3.2 Design and Function

The job description for the worship team leader included working with musicians, vocalists, sound / tech crews and worship planners to oversee worship ministry

[366] Kraeuter (1991), p60.
[367] Sorge (1987), p215, 221.
[368] Siewert (1998), p49, 50.
[369] Ibid, p51.
[370] Ibid, p52.
[371] Ibid, p53.

events in a local church.[372] However, their bedrock role is far more significant than that. Thomas Brandy, in the foreword to Townley's book, 'Designing Worship Teams', describes the worship team leader's role as that of assisting the birthing of credible, spiritual worship teams filled with planners and leaders who were not self centred but Christ centred.[373] In the achieving of this purpose there were a number of actions endorsed by the literature concerning the design and management of the team operations.

As leaders play a key role in setting expectations and atmosphere for the team, the worship team leader needs to cast a vision and contribute to its realization.[374] Part of that vision for worship ministry is the nurture and development of the team. The leader must value team work and build up the team in spiritual maturity and skill, knowing that teamwork is a biblical model for ministry.[375] Through effective team development, the leader demonstrates the values of the worship culture that the congregation are invited to join.[376] Teams only function at their full potential when unity of purpose is achieved.[377] With this in mind effective worship team leaders will endeavour to flow in unity with the team,[378] while still playing the role of producer,[379] and director,[380] to partner with the team to see the worship ministry purposes fulfilled.

Good organization is imperative.[381] There are spiritual, social, and physical considerations that feature in this process. Socially the team must be organized to support the worship ministry goals. Heise urged worship team leaders to structure

[372] Bocklund McLean (1998), p85.
[373] Townley (2002), p9-10, 29, 123.
[374] Heise (2005),p236; Bocklund McLean (198), p86; Sorge (1987) p193.
[375] Lind (2000), p5.
[376] Siewert (1998), p18.
[377] Lind (2000), p79.
[378] Sorge (1987), p218.
[379] Bocklund McLean (1998), p86.
[380] Muchow (2006), p210; Townley (2002), p50.
[381] Siewert (1998), p58.

the team to "…model understanding, awareness, tolerance and self denial."[382] He recognized that upon this foundation the team could begin to meet the challenge of reaching all and nurturing all in one worship fellowship.[383] Engaging the team in decision making is an action that promotes the values of respect and inclusion that the team wishes to engender in the congregation.

Effective team design will see the members placed in suitable positions of skill and responsibility. Leaders will prompt team members to accurately assess their gifts,[384] and direct the team member's employment.[385] They will judiciously delegate authority and responsibility,[386] appointing members to special roles for the purpose of achieving worship ministry goals.[387] Furthermore, an effective worship team leader will adjust their own input to allow for creativity to blossom in others.[388]

Leaders must give clear assignments for team members to complete,[389] foster an atmosphere of risk-taking where they embrace change and imperfection,[390] and release team members to function in their appointed roles.[391] Finally, by following up on completion of tasks by team members,[392] the worship team leader will create a sense of security and accountability for the team.

[382] Heise (2005), p193.
[383] Ibid, p193.
[384] Bocklund McLean (1998), p86.
[385] Siewert (1998), p64.
[386] Ibid, p154.
[387] Ibid, p52.
[388] Townley (2002), p40.
[389] deWaal Malefyt & Vanderwell (2005), p28.
[390] Townley (2002), p129.
[391] Lind (2000),p20, 85.
[392] Hall (2003), p49.

Both spiritual and practical matters must be addressed in the design and function aspects of team leadership. Expressing the spiritual values in practical design decisions allows the spiritual goals of worship ministry to be met.

2.4.3.3.3 Educate and Train

Educating and training the members of the team is strongly supported in the literature. Lind asserts that, "The biblically grounded leader will share mission as well as responsibility in empowering and equipping others for service in ministry."[393] There are a number of ways in which the goal of empowering and equipping the team for service can be met. They included both formal and informal means.

Kraeuter points out that, "Ephesians 4:12 tells us that the role of leadership in the church is to equip the rest of the people for the work of the ministry."[394] Equipping involves providing resources and training to present the team members ready for function.[395] Furthermore, it prepares the team members to pass on the same information to others.[396]

Worship team leaders should be educators and trainers, leading in gatherings designed to teach on matters of spiritual and cultural relevance,[397] and providing skills training for instruments,[398] and equipment.[399] However, teaching about worship is important, but it is not sufficient. Worship team leaders must demonstrate *how* to

[393] Lind (2000), p26.
[394] Kraeuter (1991), p97.
[395] Lind (2000), p13; deWaal Malefyt & Vanderwell (2005), p27.
[396] Bocklund McLean (1998), p85.
[397] Liesch (2001), p220.
[398] Siewert (1998), p50.
[399] Navarro (2001), p175.

worship.[400] Modelling what they want the team members to become is a crucial educational tool.[401]

Being a mentor and intentionally discipling team members combines both the teaching and modelling approaches. "The importance of effective mentoring…can not be overstated."[402] The team members are being mentored to grapple with their own faith journey as well as connect with the journeys of others.[403] A process of discipling allows new leaders to develop,[404] and the focus on ministry to be passed on and maintained.[405] The skill of coaching is an important instrument in discipling.[406] The worship team leader encourages the team to reflect on their motivation,[407] stirs their desire to develop their skills,[408] and provides the technical expertise to do so.[409]

2.4.3.3.4 Nurture

It is important to choose team members wisely, design the team processes carefully, and to equip team members for ministry function. However, without spiritual, social and emotional nurture of the team there would be very little success in worship ministry. The robust health of the team in these areas allows them to offer their gifts and talents in appropriate and effective ways even in the context of uneasy or volatile dynamics in the worship community.

[400] Ibid, p130.
[401] Ibid, p123; Townley (2002), p41.
[402] Heise (2005), p59.
[403] Townley (2002), p29.
[404] Sorge (1987), p205.
[405] Townley (2002), p123.
[406] Heise (2005), p59.
[407] Zschech (2001), p159.
[408] Sorge (1987), p164.
[409] Townley (2002), p58.

Of primary importance are the actions of praying for and with the team,[410] and leading them in worship and bible study. A worship team leader is wise when they make praying for the team members a regular habit.[411] Further, a worship team leader should develop a group of people whose role is to immerse the team in intercessory prayer.[412] Providing opportunities for both prayer support and team prayer will "equip the musicians with greater understanding of the message of Christ"[413] and help them learn the difference between performance and adoration of Christ in the worship events.[414] Bocklund McLean stresses that only when musicians grow together in faith can they be free to invite the Holy Spirit to work through them for the good of the gathered community.[415]

A worship team leader must plan times for worship with the team as worship as part of rehearsal is vital.[416] In fact, "Much of the rehearsal time should be spent in worshiping together…As the team spends time together in the presence of God…a unity of heart will be developed."[417] During this time of worship, directed Bible study must be included as it teaches biblical concepts of worship ministry.[418] An opportunity must also be given for the team members to testify of God's work in their lives.[419] If a worship team leader wants to make worship 'God-shaped' not 'people-shaped' they must allow Scripture to inform the team's view of what true worship is.[420] Navarro even urged worship team leaders to encourage the congregation to be

[410] Kraeuter (1991), p33.
[411] Ibid, p33.
[412] Townley (2002), p35; Siewert (1998), p55.
[413] Bocklund McLean (1998), p78.
[414] Morgenthaler (Nov/Dec 1997), p1.
[415] Bocklund McLean (1998), p104.
[416] Kraeuter (1991), p68.
[417] Sorge (1987), p218.
[418] Ibid, p218.
[419] Morgenthaler (Nov/Dec 1997), p2.
[420] Siewert (1998), p57.

in small group Bible studies too.[421] These actions are designed to promote positive spiritual formation;[422] to help the team members become more like Jesus,[423] and grow their insight into the nature of worship and the God they are worshiping.

An effective worship team leader will invest their life and ministry in building relationships.[424] "Cultivating good, solid relationships will enhance everything in (the) music ministry program…Loving caring, friendly relationships should permeate everything (the members) do as a team."[425] When there are loving relationships the team members will feel trust and comfort with one another allowing them to worship more freely and manage problems with more care.[426] Townley described the act of designing worship together as one where love is offered continuously.[427]

There are some practical ways to nurture loving relationships. One is to lead the team in Bible study remembering God's promises in relationships with each other and in worship.[428] Sincerely affirming the value of the contributions made by team members with regular and generous expressions of appreciation,[429] also builds positive interrelationships and helps motivate people to work together.[430] The simple act of the leader participating with the team in an authentic manner,[431] and revealing themselves to the team,[432] helps the team to get to know one another.[433] The leader is modelling community building.[434] Another way to build team spirit is to plan times

[421] Navarro (2001), p43.
[422] Liesch (2001), p221.
[423] Siewert (1998), p50.
[424] Hall (2003), p50.
[425] Kraeuter (1991), p64.
[426] Siewert (1998), p56.
[427] Townley (2002), p45.
[428] Ibid, p45.
[429] Redman (2002), p201.
[430] Bocklund McLean (1998), p86.
[431] Sorge (1987), p156.
[432] Townley (2002), p40, 50.
[433] Siewert (1998), p56.
[434] Navarro (2001), p168.

of fellowship.[435] The literature suggests that the inclusion of recreation and laughter in planned team activities will help the team bond.[436]

It is important for a worship team leader to establish some support mechanisms for the team. One such support system is to have more experienced members mentor younger ones.[437] The nurture and protection of the young members is considered paramount both musically and socially.[438] There will be team members who fall into sin. They must be treated with gentle discipline, prayer and counsel for the purposes of restoration.[439] An effective worship team leader will work to build trust and consensus, not division.[440] Thus, establishing appropriate and biblically sound processes for resolving conflict is vital. The team must be made aware that conflict must always be dealt with in love.[441] It is not always easy to love the team members, as artists do bring strange and wonderful personality traits to the team. Embracing them and providing support systems is commendable.[442]

2.4.3.3.5 Conclusions

A worship team leader has two ministry focuses; they must nurture the spiritual growth of the team members and that of the congregation. Sound design in the way the team is structured and functioning, and the provision of appropriate education and nurture of the team – all this is intended to result in the creation of optimal conditions for the team to grow spiritually and provide a testimony of the character of God and a model of worship community for the congregation. A worship team that

[435] Liesch (2001), p213.
[436] Heise (2005), p236; Kraeuter (1991), p65.
[437] Navarro (2001), p167.
[438] Heise (2005), p207.
[439] Siewert (1998), p63.
[440] Lind (2000), p24.
[441] Siewert (1998), p60.
[442] Townley (2002), p133.

rightly represents God and capably designs and delivers worship opportunities will support the congregation's spiritual growth.

2.4.3.4 Worship Event

A worship team leader often fulfils a dual role in terms of the worship event; they are typically both strategic planners and up front worship hosts.[443] The action of the worship team leader in both roles must flow out of an authentic personal experience of worship.[444] Their faith journey must then be expressed artistically,[445] and clearly,[446] in both the planning and leading of the worship event.

2.4.3.4.1 Planning

Planning is fundamentally a pastoral task where the worship team leader prepares to guide God's people toward God.[447] Consequently, prayer plays a central role in planning. There is prayer for guidance in the planning of the worship services,[448] and receptivity in the people's hearts.[449] The initiation of prayer support for the service, the team and the speaker is also cited as a beneficial element in planning.[450] The worship team leader is exhorted to be spiritually primed for worship.[451] They need to be clothed in the white robes of Jesus' righteousness before they attempt to worship.[452] These robes are appropriated in prayer. Furthermore, the worship team leader needs to lead their team in pre-service prayer for them also to be ready to minister to the people.[453]

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[443] Heise (2005), p58.
[444] Sorge (1987), p157.
[445] Navarro (2001), p79.
[446] Townley (2002), p48.
[447] Siewert (1998), p149.
[448] Siewert (1998), p41.
[449] Navarro (2001), p158, 159.
[450] Heise (2005), p242.
[451] Sorge (1987), p165.
[452] Kraeuter (1991), p100.
[453] de Waal Malefyt & Vanderwell (2005), p51.

An effective worship team leader must think holistically about what it means to be called and gifted to worship.[454] Each group of participants and potential participants in worship must be considered during the planning stage.[455] Furthermore, the effective worship team leader should initiate and maintain an intentional program of education for the participants about worship and their role in it.[456]

This worship education program needs to guide in questions about the style of worship and in growing and stretching the participant's picture of God.[457] The worshippers need to know the meaning of worship,[458] and they need to understand the role their giftedness plays in the corporate experience of worship. They need to be encouraged to contribute their gifts.[459] Helping people see the way God and His people have interacted in the past allows them to gain more of an appreciation of how to respond in worship in the present.[460] Furthermore, in this education process, an effective worship team leader will call the congregation to the mission of the church, that is, to bring God's love to the world.[461] This program of education assists in preparing and focusing people to be effective in planning and participating in the worship service.

There are many layers to planning worship. These range from plotting the course of the yearly worship plan to constructing the weekly service and the rehearsal.[462] Programming skills for both long-term and short-term planning must be developed for

[454] Townley (2002), p130.
[455] Smith (2006), p32.
[456] Hall (2003), p58; Kraeuter (1991), p19; Liesch (2001), p220; Muchow (2006), p249; Sorge (1987), p193.
[457] Siewert (1998), p18.
[458] Townley (2002), p78.
[459] Hall (2003), p55; Lind (2000), p32.
[460] Siewert (1998), p17.
[461] Bocklund McLean (1998), p87.
[462] de Waal Malefyt & Vanderwell (2005), p49 – 51.

a worship team leader to be effective.[463] Implementing a program of congregational consultation in regards to the worship culture and planning is also advisable.[464] Inviting loving conversation between the congregation and worship planning team is also a way of minimizing hurtful criticism levelled at the team.[465]

Resulting from reflection, education and consultation, an effective worship team leader will endeavour to facilitate worship incorporating events and styles which are valued by the congregation.[466] Additionally, careful observation of "…communication and cultural signals from our society…" should be taken into account in worship planning.[467] An effective worship team leader will read the culture and speak a gospel that translates for every tongue,[468] thereby keeping the gospel relevant.[469] In a sense all worship services must be sensitively designed to be cross cultural as well as cross generational.[470] Worship "…needs to engage everyone present."[471]

There are a number of matters to consider when planning for theologically sound and inclusive worship events. The services must be Christ centred,[472] and they need to allow for people to come into the presence of God, hear the Word, adore, confess, celebrate the Lord's Supper, respond to Gods grace and be dismissed for ministry to the world.[473] This journey towards God must be constructed as an ordered, cohesive experience and this requires a great deal of thoughtful planning and

[463] Heise (2005), p60.
[464] Ibid, p195, 198.
[465] Siewert (1998), p168.
[466] Heise (2005), p22.
[467] Ibid, p183.
[468] Bocklund McLean (1998), p90.
[469] Muchow (2006), p216; Townley (2002), p37.
[470] Smith (2006), p198.
[471] Hall (2003), p15.
[472] Navarro (2001), p134.
[473] Heise (2005), p140 – 146.

organisation.[474] The process will grow the team in an understanding of worship,[475] further developing worship planners for the future.

A central aim of worship planning is for maximum congregation participation.[476] "As pastors and worship leaders, our job is to…make participants of our spectators."[477] In order to progress towards this goal, the leader needs to value the ability to shape the spiritual atmosphere,[478] and to exercise graciously but firmly the authority to develop the worship experience.[479] The anointed, appointed and discipled worship team leader must be free to implement strategies that they believe will enhance the worship experience of the congregation. Furthermore, they must be free to do so without interference or sabotage.

Worship events that take place during periods of crisis must be planned with sensitivity. The effective leader will consider the elements of worship through new filters because of a crisis,[480] and they will be aware of the significance and memory making potential of services held in difficult times.[481] Sometimes the leader will need to design services that will gently nudge all to see their need for reconciliation in times of conflict.[482]

There are many practical matters to consider when planning worship. The planning team needs to obtain information on the theme in advance.[483] They determine the

[474] Sorge (1987), p225.
[475] Bocklund McLean (1998), p86; Hall (2003), p54.
[476] Navarro (2001), p145.
[477] Bocklund McLean (1998), p87.
[478] Redman (2002), p37.
[479] Bocklund McLean (1998), p79.
[480] Smith (2006), p64.
[481] Ibid, p37 – 38.
[482] Ibid, p153.
[483] Sorge (1987), p166.

pattern or flow of the service, choose elements, music, litanies, and recruit leaders who will participate in the service.[484]

There are a number of elements that the authors highlighted as necessary for consideration during the planning process. These included, prayer for revival,[485] much scripture,[486] music that brings people into the presence of God,[487] testimonies,[488] and the Lord's Supper conducted in many creative ways.[489] These elements need to be thoughtfully incorporated using the five senses,[490] particularly the sense visual,[491] to deliver them with impact.

During the process of planning, it is appropriate to seek to produce excellence in the program.[492] Excellence must be sought because God is excellent and mistakes are a distraction to worship. Distraction destroys worship moments.[493] A commitment to excellence will allow the team to be more transparent, invisible, leaving the congregation to focus on God.[494]

Excellence is largely the result of discipline. Excellence in thinking, rehearsals, personal planning and keeping their word will have positive results on the formation of the worship experience.[495] With regards to music excellence is fostered by, having a plan for teaching new songs,[496] taking care in the musical arrangements,[497]

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[484] de Waal Malefyt & Vanderwell (2005), p55.
[485] Navarro (2001), p45.
[486] Ibid, p43.
[487] Bocklund McLean (1998), p83; Sorge (1987), p168.
[488] Heise (2005), p241.
[489] Sorge (1987), p242.
[490] Navarro (2001), p89.
[491] Siewert (1998), p126.
[492] Kraeuter (1991), p109.
[493] Navarro (2001), p86, 91.
[494] Siewert (1998), p39 – 40.
[495] Kraeuter (1991), p109.
[496] Sorge (1987), p251.
[497] Siewert (1998), p91.

conducting thorough rehearsals,[498] coaching vocalists,[499] and maintaining frank and honest rapport with the musicians.[500]

While the practical matters must be attended to, spiritual and emotional matters also deserve attention. The team must be reminded that the reason we create the worship service is to declare to the world that Jesus lives and salvation is available.[501] This reminder will serve to focus the planning.

"Something as valuable and integral to the total life of a congregation as its worship merits close evaluation and attention."[502] Therefore, the effective worship team leader will lead the team in evaluating the past services.[503] Smith suggests that the worship planners should reflect carefully on attempts at creativity; they must be inspired by God not by the world.[504]

2.4.3.4.2 Leading

With care the worship team leader must knit the service together as a smooth-flowing experience both in the planning and leading.[505] As the work of the up front host is to help the congregation to pay attention, focus and see that God is present, they and their team are to act as a lens and not obstruct the people's view of God.[506] The host participates with God in calling others to drop their defences against God and challenges them to love Jesus more than life.[507] The actions that the leader and

[498] Sorge (1987), p159, 219.
[499] Morgenthaler (Nov/Dec 1997), p2.
[500] Sorge (1987), p159.
[501] Navarro (2001), p59.
[502] de Waal Malefyt & Vanderwell (2005), p157.
[503] Hall (2003), p39; Kraeuter (1991), p70; Morgenthaler (Nov/Dec 1997), p2; Muchow (2006), p212.
[504] Smith (2006), p110.
[505] Bocklund McLean (1998), p77; Navarro (2001), p157; Sorge (1987), p154
[506] Siewert (1998), p38
[507] Ibid, p41.

team perform must all be designed to help the people open their hearts to God's love.[508]

The worship team is to lead people in lifting high God's praise and they must do so without fanfare as fanfare would misdirects the congregation's focus.[509] Morgenthaler describes the appropriate goal as personal invisibility.[510] In the process of leading the 'troops' into battle, praising God and repelling forces of evil,[511] the effective worship team leader must mobilize all the participants in their worship services.[512] Their role is to proclaim Christ,[513] and the gospel,[514] while pointing beyond themselves to God.[515]

An effective worship team leader must consider the church and secular culture, and various elements of worship, and lead the congregation as a worship coach and worship model.[516] The advice to 'lead people to worship by worshiping' was often repeated in the literature.[517] The words and postures of the worship host are cues and inspiration for the congregation to follow.[518] The ability to exhort the congregation and provide encouraging direction for their worship response, is considered a skill that a worship team leader must use and develop in order to be effective.[519] If a worship host is low in spirit, for example, they can lead from that

[508] Sorge (1987), p184.
[509] Ibid, p225.
[510] Morgenthaler (Nov/Dec 1997), p2.
[511] Townley (2002), p103.
[512] Navarro (2001), p150.
[513] Liesch (2001), p48.
[514] Navarro (2001), p63.
[515] Bocklund McLean (1998), p82.
[516] Heise (2005), p236, 240-242; Liesch (2001), p117.
[517] Morgenthaler (July/Aug 1997), p2.
[518] Sorge (1987), p170, Zschech (2001), p178.
[519] Redman (2002), p37.

pain,[520] and model a worship response that openly displays their love for God in all circumstances. [521]

The role of worship host must be marked by sensitivity.[522] They need to offer welcome and a sense of ease, and confidently establish the direction of the worship journey,[523] by giving clear instructions,[524] and prompting the congregation, thereby securing the meeting for the audience of God. As part of this process, the worship host must be aware of the people they are leading, using to advantage the skill of being 'tuned in' to the congregation's current needs.[525] However, Sorge cautions worship team leaders not to be too disconcerted by the appearance of the congregation as sometimes it is difficult to accurately 'read' their expression.[526]

In order to more ably host the worship event the worship team leader may employ a number of strategies. They are encouraged to be transparent about God's work in their lives in order to gain the attention of people who distrust theatrics.[527] Using eye contact to convey sincerity and spiritual connection,[528] while avoiding being overbearing,[529] is also advised. To smooth the flow of worship transitions, worship hosts are advised to plan how to communicate with the team on stage.[530]

[520] Muchow (2006), p217.
[521] Bocklund McLean (1998), p83.
[522] Sorge (1987), p168, 182.
[523] Siewert (1998), p44, Sorge (1987), p177.
[524] Navarro (2001), p154.
[525] Siewert (1998), p37.
[526] Sorge (1987), p185.
[527] Siewert (1998), p11.
[528] Heise (2005), p243.
[529] Sorge (1987), p169.
[530] Siewert (1998), p45.

2.4.3.4.3 Conclusions

The effective worship team leader will take great care in facilitating the planning of the worship events and in hosting them. They will remain aware of theological and cultural matters and prayerfully design and deliver worship experiences that invite the worshippers to see God and respond to His invitation to be transformed in Christ. Thoughtful reflection, consultation and evaluation will be embraced in order to discern what actions and words best achieve their goals and enable them to grow in effectiveness in the planning and leading of worship.

2.5 LITERATURE REVIEW CONCLUSIONS

In order to determine the significance and relative importance of the characteristics identified in the literature, and to integrate the important concepts that cross categories and worship traditions, the data categorised by using the Characteristics Paradigm was then analysed thematically. It is valuable to assess the points raised in the literature thematically for the purposes of constructing a comparative framework for analysis of the research data.

Of the 358 discreet characteristics of effective worship team leadership raised in the literature, 58 are ‘Attributes’, 83 are in the ‘Awareness’ category and 217 characteristics describe ‘Actions’ that should be performed in order to maximize effectiveness in the role of worship team leader.

The cluster within the ‘Attributes’ category with the greatest number of characteristics is ‘Character’. The cluster titled, ‘The Nature of Worship’ holds the largest list of characteristics in the ‘Awareness’ category and the cluster devoted to actions concerning the ‘Planning’ and ‘Leading’ of the worship event is the most extensive.

(SEE APPENDIX A: CHARACTERISTICS PARADIGM: LITERATURE REVIEW)

It was decided that any characteristic that is referred to by more than forty percent (40%) of the authors would be labelled as a concordant characteristic. **(See Table 2.5)** This agreement, or concordance, is noteworthy firstly because so many authors have independently acknowledged these characteristics as components of effective leadership and secondly, because that percentage can only be achieved if authors representing the three streams of worship tradition have raised it.

TABLE 2.1 CONCORDANT CHARACTERISTICS: LITERATURE REVIEW

Percentage of authors who cited this characteristic	Characteristic	Category	Cluster
76%	'Educator / trainer'	Action	Team: Educate & Train
71%	'Love; for team, pastor, congregation'	Attribute	Character
59%	'Character of integrity; beliefs demonstrated in whole life'	Attribute	Character
59%	'Life of prayer; pray for guidance'	Action	Spiritual Discipline
59%	'Communication skills'	Action	Interpersonal Relations
59%	'Plan a cohesive worship experience; preparation, organisation'	Action	Worship Event: Planning
53%	'Heart of service'	Attribute	Character
53%	'Spiritually mature & growing'	Attribute	Spiritual Condition
53%	'Sensitive to leading of Holy Spirit'	Attribute	Spiritual Condition
53%	'Pastoral'	Attribute	Spiritual Condition
53%	'It is not WTL or production that accomplishes worship. Holy Spirit is the true Worship Leader; He works in WTL's heart'	Awareness	Nature of Worship
53%	'Equip – empower, resource, train'	Action	Team: Educate & Train
53%	'Educate team & congregation about worship & their role in it'	Action	Worship Event: Planning
53%	'Seek Excellence for transparency'	Action	Worship Event: Planning
47%	'Humble'	Attribute	Character
47%	'Spiritual discipline'	Action	Spiritual Discipline
47%	'Invest in building relationships – encourage each other'	Action	Team: Nurture
47%	'Plan for max congregation participation – help create an opportunity to connect with God; handle time with care'	Action	Worship Event: Planning
47%	'Rehearsals'	Action	Worship Event: Planning
47%	'Lead people to worship by worshiping; model words & posture'	Action	Worship Event: Leading
41%	'Know God – love Him, trust Him; faith filled'	Attribute	Spiritual Condition
41%	'A true worshipper – in Spirit & in Truth'	Attribute	Spiritual Condition
41%	'Profit from & generate well articulated theology'	Action	Spiritual Discipline
41%	'Evaluate; be self aware'	Action	Spiritual Discipline
41%	'Cultivate own gifts & leadership'	Action	Professional Development
41%	Mentor	Action	Team: Educate & Train
41%	'Lead the team in evaluating the past services'	Action	Worship Event: Planning
41%	'Be aware of the people you are leading'	Action	Worship Event: Leading

The category that enjoyed the greatest concordance was Attributes where sixteen percent of the characteristics were concordant. The broad spectrum of items of knowledge proposed by the authors meant that only one percent of the characteristics were concordant. Eight percent of the characteristics were in the

Actions category were concordant. This relatively low concordance is to be expected as the actions that express a single principle can be many and varied according to the different culture and faith tradition.

There are a number of themes relating to effective worship team leadership that have emerged from the concordant list of characteristics. The dominant themes, those that have the greatest numbers of concordant characteristics, are centred on education and preparation for the worship event.

2.5.1 Theme 1: Educate and Train

Effective worship team leaders are intentional about educating, training, empowering and resourcing their team members. This is often accomplished by mentoring team members. They are intentional about educating the congregation about worship and their role in it. Further, they are willing to, and indeed also lead the team, in evaluating their past efforts.

2.5.2 Theme 2: Inclusive and Selfless Planning of the Worship Event

Effective worship team leaders plan inclusive, cohesive worship events that are designed to create an opportunity for people to connect with God. Though they are aware that it is the Holy Spirit and not themselves who are able to create worship, they take great care in the organisation and preparation of the event and lead it knowing they are playing a vital role in inviting people to allow the Holy Spirit to act. As part of their role as facilitator they plan to produce an excellent program in order to focus the congregation on God without distractions such as mistakes.

2.5.3 Theme 3: Knowing, Loving God and Others

An effective worship team leader loves God. Their trust in Him is sound because they know Him and allow Him to increase their faith in Him. Love for other people is a natural outcome of knowing and loving God. His love for others is obvious in the life of a worship team leader. It will be most evident in their relationships with the pastor, team and congregation.

2.5.4 Theme 4: Spiritual Sensitivity and Maturity

Maturing in spiritual sensitivity and depth is integral for effectiveness as a worship team leader. Being prepared to use spiritual disciplines such as prayer, in order to grow in spiritual maturity is essential. An increase in sensitivity to the leading of the Holy Spirit is a mark of the maturation process.

2.5.5 Theme 5: Integrity

An effective worship team leader will be a true worshipper. Their life will reflect an authentic love of God and His ways. What they communicate as their beliefs about God, worship and the worshipping community will be evident in the way they live their whole life. A natural humility will radiate from them as they truly sense God's goodness and action towards humanity and are aware of their need of Him.

2.5.6 Theme 6: Relationship building

Building healthy loving relationships is a critical component of the role of worship team leadership. A pastoral approach where the team members and congregation members are encouraged and served contributes to this development. In order to build and maintain sound relationships it will require the employment of effective communication skills.

2.5.7 Theme 7: Lead by Example in Worship Events

An effective worship team leader leads the congregation in the worship event by modelling worship as they worship themselves. However, they do not allow their personal worship experience to interfere with intentionally inviting and encouraging others to worship also. They will pay attention to the expressions of the congregation to gauge how best to prompt their worship responses.

2.5.8 Theme 8: Growth and Development

Effective worship team leaders choose to evaluate their spiritual and professional condition and take steps to improve their weakness and cultivate their strengths. They are not only interested in improving their leadership skills; they are keen to profit from and generate a well articulated theology.

2.5.9 Conclusions

These key themes can be viewed as indicative of the primary concerns that the literature expresses concerning the nature of effective worship team leaders. In terms of the frequency of agreement it appears that characteristics concerning actions taken by worship team leaders are the most frequently commented upon. However, as the findings suggest, the characteristics found in the category 'Attributes' are significant governing elements. Though there was only minor agreement recorded in the 'Awareness' category the breadth and diversity of matters raised indicates that a great deal of careful reflection and study is an important part of the process of being equipped to be effective in the worship team leadership role. It appears that resulting from having attributes of good character and sound spiritual condition flows the willingness to search for knowledge concerning effective worship

team leadership and the desire to put this awareness into informed practice under the guidance of the Holy Spirit.

CHAPTER 3: METHODOLOGY

3.1 OVERVIEW

This phenomenological study is both qualitative and quantitative in nature and uses a triangulated approach to both the collection of data and its analysis. The research process has largely taken a critical / interpretive approach in its investigation. The desire, "…to uncover meanings and understandings of the broad interrelationships in the situation…"[531] has underpinned the methodological decisions.

The use of participant observation in the data collection approach has allowed the researcher to "…better…understand the context... (and) be open to discover and deduce what is significant…"[532] This has enhanced the predominantly ethnographic design of the research project. Moustakas quoted Van Maanen as describing the result of ethnographic inquiry as cultural description. However, he acknowledged that this description can only emerge from a, "…lengthy period of intimate study and residence in a given social setting."[533] The researcher's long term established relationship as a worship team member and leader within the parameters of the sample group has allowed for this particular data collection process to be used.

The initial stage of this study was an attempt to generate a 'taxonomy' of practices that define the role of a worship team leader as a framework to enhance the process of describing the ideal and actual roles of those practicing worship team leadership and means whereby one could compare this with the perceptions of other church worship stakeholders. This was achieved through a review and analysis of the literature.

[531] Veal (2005), p24.
[532] Moustakas (1994), p3.
[533] Ibid, p2.

To obtain information from these stakeholders within the study sample, surveys and sets of interviews were used with the aim, in terms of data collection, of each approach complementing the other. This data collection process consisted of four sequential phases; with data from the first three phases giving direction relating to the type of data needed in the final data collection phase.

The quantitative data were collected using surveys. These data were described and statistically analysed using the SPSS Version 11 software. The qualitative data were collected by semi-structured informal and in-depth interviews, some via phone interaction and others in a face-to-face format, and also through open-ended questions on the surveys. Most of the responses to the interview questions were recorded and transcribed and where this was not possible extensive notes were taken during the interviews. These data were analysed using thematic analysis.

Finally, the five stakeholder groups identified in this study were asked to give an extended response to the question, "What are the characteristics of effective worship team leaders?" These data were analysed using the Worship Team Leader taxonomy, '*The Characteristics Paradigm'*, generated from the literature review.

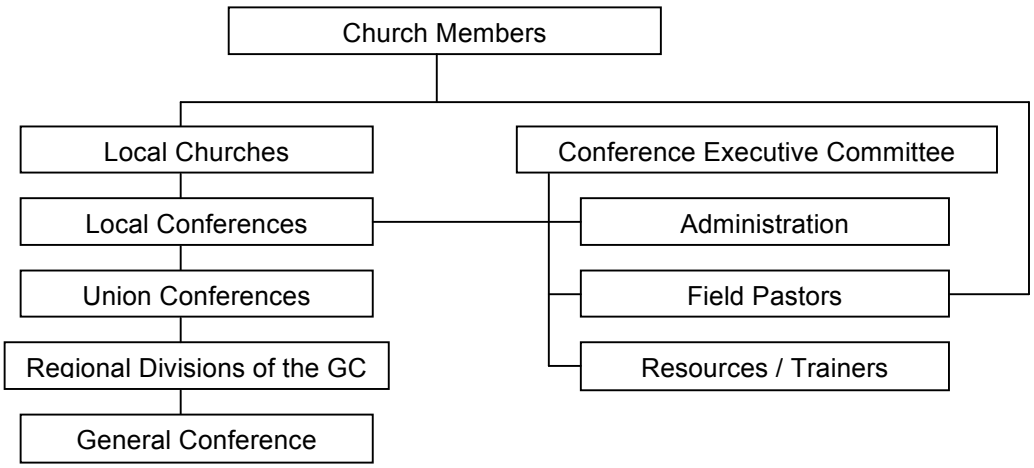
3.2 SAMPLE

The sample consisted of local church field pastors, church administrators, local church worship team leaders, worship team members and a selection of congregation members of the Australian SDA Church who resided in specific geographical location.

The SDA church in Australia is structured so as to consist of three hierarchical levels of governance. The top level is called the South Pacific Division and it oversees four Unions within the South Pacific Region: Australian Union, New Zealand and French speaking Polynesia Union, Papua New Guinea Union and a fourth Union, the Transpacific Union that covers the other South Pacific islands. Each Union is divided into geographic regions, called Conferences. **(SEE FIGURE 3.1)**

Each Conference has a team of administrators that oversee the operations and finance of the respective churches within their region; this includes the management of the pastoral staff. The Australian Union consists of nine Conferences of which the North New South Wales (NNSW) Conference is one. This Conference is geographically located north of Sydney and extends to the Queensland border to the north and to the South Australian border to the west.

FIGURE 3.1 Organisational Flow Chart for the Seventh-day Adventist Church [534]



For this study the NNSW Conference was chosen as the sample in that it was a reasonable size, in terms of numbers of churches and attendees, it included large city churches, smaller city churches and rural churches and included a range of worship

[534] Vogel (2001), p30.

orientations across these churches, and its geographic location was convenient for the researcher. Because of this range of Church locations and worship types and because there is a significant transfer of church administrators and pastoral staff between Australian Conferences it would be reasonable to assume that data obtained from this sample would have congruence with data, or at least elements of the data, one would expect to obtain from the other Australian SDA Conferences.

The aim was to collect data from all the administrators, pastors, and worship team leaders, a number of worship team members and sections of congregational members within this Conference. To a large extent this was achieved.

Permission to access this sample was obtained under the auspices of the South Pacific Division of the SDA Church Worship Institute. Permission was then obtained from the NNSW Conference administrators who in turn informed each pastor and, through the pastor, the church members, of this study program and data collection process.

3.3 DATA COLLECTION

3.3.1 PHASE ONE

The first aim of this data collection phase was to generate a profile of the churches within the sample. It focused on exploring the nature of the pastoral allocation, congregation attendance, dominant demographic groups within the congregation, worship format and the underlying worship leadership structure and personnel. And further, this data would enable the exploration of possible relationships between the church profile factors and their worship format. This data was collected using a phone interview to each field pastor within the NNSW Conference.

Fifty two respondents, made up primarily of senior field pastors, were asked to participate in a phone survey. In four cases the phone survey was completed by a person acting in the pastoral role though not considered to be the senior pastor. Some pastors were able to immediately respond but many required arranged interview times. All phone calls were logged and notes taken regarding their availability. This took place over seven months in 2006 and 2007. They were asked seven questions in total and the interviews took, on average, 11 minutes to complete.

The second aim of this data collection phase was to obtain the field pastor's perception of the characteristics of effective worship team leaders. Data for this was collected from the pastors responses to the question, *"Describe what you believe are the characteristics of an effective Worships Team Leader"*, via this phone interview. **(SEE APPENDIX B: PHONE SURVEY QUESTIONS)**

3.3.2 PHASE TWO

For this phase data was collected using an anonymous survey questionnaire sent to the personnel nominated by the field pastors in Phase One as holding the positions of worship team leaders in the local churches. Ninety five survey questionnaires were sent to the 52 field pastors with the names of the intended recipients (Worship Team Leaders) listed on an information sheet. Forty three survey questionnaires were returned. This collection procedure took place over nine months in 2007. **(SEE APPENDIX C: ANONYMOUS SURVEY QUESTIONNAIRE)**

The survey consisted of demographic questions, the practice of worship team leadership short answer questions, Likert Scale relationship questions and open-ended perception of role questions.

The first aim of this data collection phase was designed to gather information regarding the practice of leading a team of people responsible for the planning of worship in a local church within the sample. It addressed issues such as duties and accountability structures, time and resource management, mentoring and training opportunities.

The second aim was to gather information regarding the worship team leaders feelings and reflections concerning their experience of the role of worship team leader in their local church. Their thoughts on the nature of corporate worship and what their needs in this role were for the future were also requested.

The final aim of this data collection phase was to obtain the worship team leader's perception of the characteristics of effective worship team leaders. Data for this was collected from the worship team leader's responses to the open-ended survey question, *"Describe what you believe are the characteristics of an effective Worship Team Leader"*.

3.3.3 PHASE THREE

Data for this phase was collected from 26 face-to-face in-depth interviews with the worship leaders in the local churches. These took place in various settings; in their homes, at their churches, at their places of work and at the researcher's home. The interviews took between 16 minutes and 1 hour and 16 minutes and were conducted over a six month period in 2007.

The aim of this data collection phase was to explore the worship team leader's experience of their role in a local church and their relationship with the pastor, other church leaders, worship team members and congregation members. Their reflections on the nature of corporate worship, the dynamics of worship planning and the challenges and joys of their experience were recorded and transcribed. This data was used to compare their experience with the perceptions recorded in Phase 2 and those of the other stakeholder groups.

Initially the perceptions' concerning the characteristics of effective worship team leaders was sought only from the Pastors and Worship Team Leaders. During the course of the first three phases of the study, particularly in Phase Three, it became apparent that there were inconsistent operational definitions concerning the role of the worship team leader and only marginal agreement between these two groups.

From initial analysis of the data collected up to this point the logical next question was, to what extent are these perceptions similar or different to the perceptions of other church worship stakeholder groups? At this point it was decided to also collect data from three other stakeholder groups, the administrators of the system within which the phenomenon under scrutiny was occurring, local church worship team members, and local church congregation members. That is, data relating to the perceptions of the characteristics of effective worship team leaders from all five stakeholder groups: conference administrators, field pastors, worship team leaders, worship team members and members of the congregation would be sort. It was obvious that all their voices needed to be heard in order to capture a more complete understanding of SDA Church's perceptions concerning the characteristics of effective worship team leaders.

Further, the phase three data also suggested that there was a range of views of the field Pastor's role in the worship life in the church. Because of this situation it was decided to further explore the various perceptions of this role through face-to-face interviews with local church pastors and the conference administrators.

3.3.4 PHASE FOUR

Data for this phase was collected through face-to-face informal interviews with the field pastors, conference administrators, a selection of the local church worship team members and a selection of congregational members. A total of 124 interviews were conducted during this phase.

The first aim of this phase was to find the administrators and field pastors' perceptions of the field pastor's role in the worship life of the local church, and in particular their role with the worship team leader.

The final aim of this data collection phase was to obtain the stakeholder groups, the Conference Administrators, local church worship team members and congregational members, perceptions of the characteristics of effective worship team leaders. Data for this was collected from the interview question, *"Describe what you believe are the characteristics of an effective Worship Team Leader"*.

CHAPTER 4: CHURCH PROFILES

4.1 INTRODUCTION

Data for the respective Church profiles was obtained from the field pastors of the local SDA churches of the NNSW Conference. It focused on exploring the nature of the pastoral staff allocation, congregation attendance, dominant demographic groups within the congregation, worship format and the underlying worship leadership structure and personnel. This data also enabled an exploration of possible relationships between a number of church profile factors and their worship format and worship structure and planning.

The contact details of all the ministerial staff serving in the SDA NNSW Conference, numbering 62, were supplied by the SDA NNSW Conference Office. An email introducing the project and the researcher, penned by the Director of the SDA South Pacific Division Worship Institute, with an attached letter of endorsement from the Ministerial Secretary of the SDA NNSW Conference, was emailed to 53 field pastors.

Fifty two respondents, made up primarily of senior field pastors, participated in the phone survey. In four cases the phone survey was completed by a person acting in the pastoral role though not considered to be the senior field pastor. The 52 field pastors surveyed were responsible for 78 of the 79 SDA churches functioning within the NNSW Conference. In situations where one field pastor was responsible for more than one church the interviewer asked the pastor to present a separate response for each church. Data relating to 78 churches was obtained in this manner.

Four of the seven questions were designed to glean information leading to a general profile of attendance and worship format, two were intended to determine the identities of the worship team leaders, that is, those who should fill in the anonymous

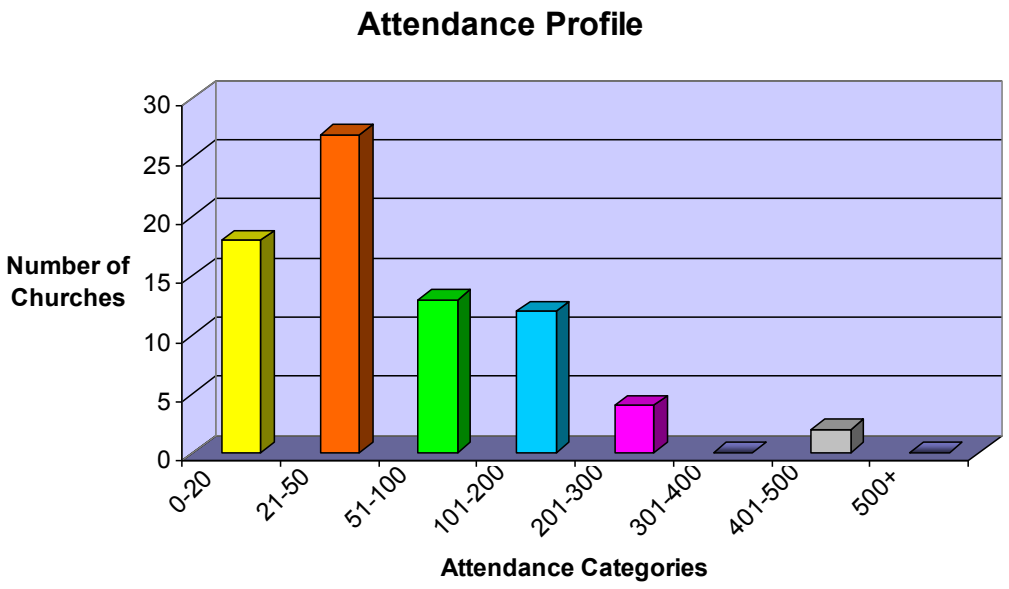
survey questionnaire of the Phase Two data collection procedure, and the final question asked the pastors to state what characteristics they believed were desirable in an effective worship team leader.

4.2 CHURCH ATTENDANCE PROFILE

The information outlined below summarizes the congregational numbers in attendance for each church for which an interview was conducted. These numbers are the pastors reported estimate of regular numbers of attendees. The smallest company had six in regular attendance and the largest church had an estimated 500 attendees, however, the paster suggested that up to another 200 viewed the service on closed circuit TV.

Twenty three percent (23%) of the churches had between 0 and 20 members, while 35% estimated their attendance at 21 to 50 each week. Seventeen percent (17%) of the churches recorded regular membership as 51 to 100, and 15% of the churches calculated approximately 100 to 200 members. Eight percent (8%) recorded more than 200 members in regular attendance. **(SEE FIGURE 4.1)**

FIGURE 4.1



The total estimate of the congregation numbers was 6509. The following table, **TABLE 4.1 'DISTRIBUTION OF CONGREGATIONAL ATTENDEES ACROSS THE SAMPLE CHURCHES'** shows a breakdown of the reported attendance, both in terms of church size and as a percentage of the total sample congregation.

TABLE 4.1

DISTRIBUTION OF CONGREGATIONAL ATTENDEES ACROSS THE SAMPLE CHURCHES

Attendance Grouping	No. Churches	Percentage of Churches	Total Number of Attendees	Percentage of Attendance
A (0 – 20)	18	23%	256	4%
B (21 – 50)	26	33%	933	14%
C (51 – 100)	15	19%	1140	18%
D (101 – 200)	13	17%	2180	34%
E (201 – 300)	4	5%	1000	15%
F (301 – 400)	0	0%	0	0%
G (401 – 500)	2	3%	1000	15%
Total	**78**	**100%**	**6509**	**100%**

The group containing the largest number of churches is Group B (21 – 50 members). Though this group makes up 33% of the number of churches, its attendance figures make up only 14%.

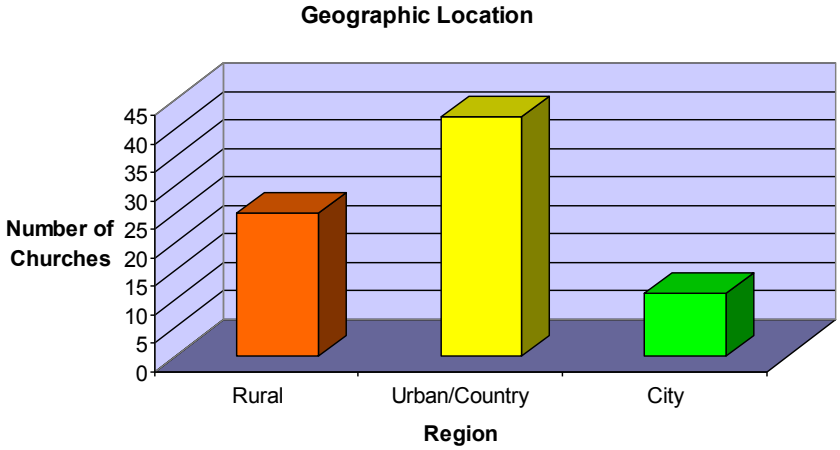
While Group F has no churches, note that Group G (401 – 500 members) has the smallest number of churches. Though it includes only 3% of the churches in the NNSW Conference, its membership is 15% of the total reported Conference membership.

Interestingly, the churches (Group D) that report average attendance of between 100 and 200, represent 34% of the total conference membership. Though there were a large number of small churches (Group A & B), the fewer medium size churches (Group C & D) account for the majority of the SDA NNSW Conference membership.

4.3 GEOGRAPHIC LOCATION

The churches are located in northern New South Wales (NNSW), Australia. They are situated as far south as Gosford, as far west as, Lightning Ridge, and as far north as, Kingscliff. A church was defined as a city church if it was located in the greater Newcastle region. An urban/country church was defined as one that was located on the eastern seaboard within the NNSW Conference. All others were defined as rural churches. Of the 78 churches, 32% can be considered rural in location while 54% can be described as urban / country. There are only 14% that are located in a city context. **(SEE FIGURE 4.2)**

FIGURE 4.2



4.4 PASTORAL ALLOCATION PROFILE

The total number of ministerial staff, including a number of sub-groups was 61. There were 48 senior field pastors, 11 associate field pastors, and two bible workers. Of the total number of ministerial staff, five volunteers were acting as senior field pastors and three were acting as associate field pastors in their local church.

Of the ten people listed as 'volunteers' or 'bible workers', only one was ordained. Of the senior pastors 37 were ordained; their congregations made up 90% of the reported total attendance numbers. Of the churches under the leadership of non-

ordained pastors their attendance numbered 10%. Of the total number of pastors three were women, two were acting as associates.

Seventeen percent (17%) of the churches had access to multiple pastoral staff. Congregation numbers for these churches totalled an estimate of 37% of the reported total congregation numbers. Fifty six percent (56%) of the churches shared an acting senior pastor. The total congregation attendance estimate for churches that shared an acting senior pastor was 30%) of the total congregation numbers. **(SEE FIGURE 4.3)**

FIGURE 4.3

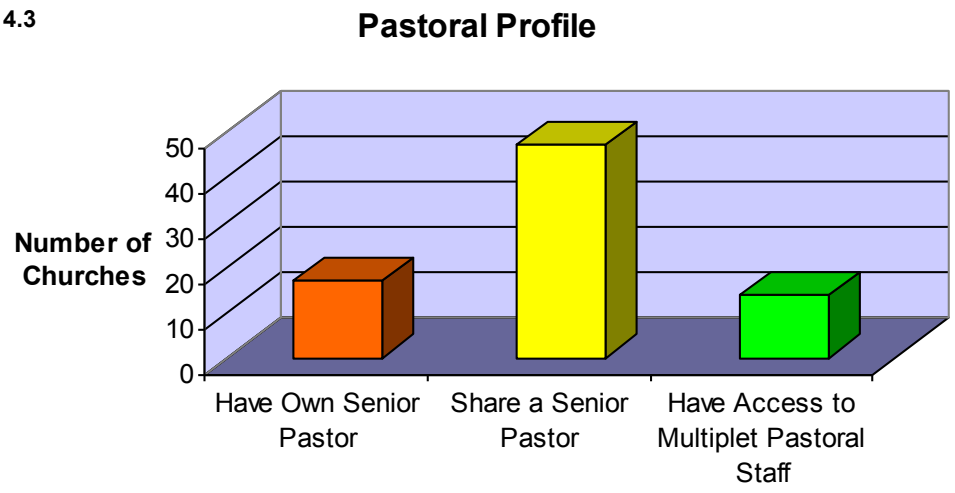
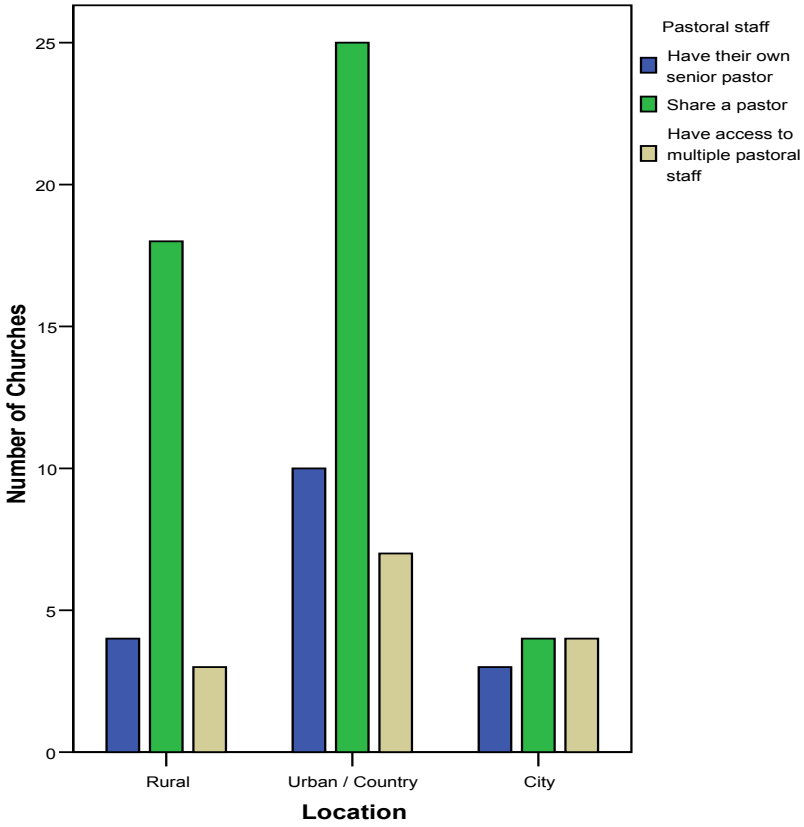


FIGURE 4.4, ACCESS TO PASTORAL STAFF IN VARIOUS LOCATIONS, indicates that sharing a pastor with another church was an arrangement that occurs in all locations, particularly in the urban/country area.

This implies that up to 30% of the congregation were conducting worship services without the physical attendance of the pastor every second weekly worship service irrespective of location.

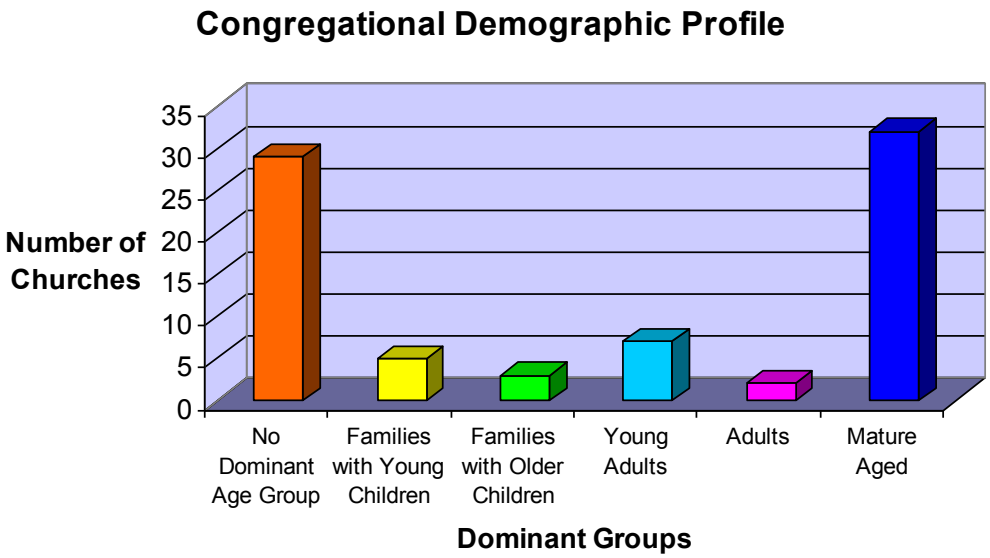
FIGURE 4.4 ACCESS TO PASTORAL STAFF IN VARIOUS LOCATIONS



4.5 CONGREGATION DEMOGRAPHIC PROFILE

Of the churches surveyed 37% considered themselves to have no dominant demographic group of people (E.g. young adults, mature aged, adults, families with young children, families with older children) who made up their congregation numbers. Three percent (3%) of the churches listed 'adults' and 6% listed 'families with young children' as being the dominant demographic group attending their church. Four percent (4%) of the churches cited families with older children as being significant, with 9% saying that 'young adults' had considerable numbers in attendance. The largest number of churches, 41%, said that senior or mature aged members were the dominant group in the composition of the congregation. **(SEE FIGURE 4.5)**

FIGURE 4.5



A noteworthy feature of this sample group is the large number of churches who describe the dominant demographic group within their congregation as being senior or mature aged members. Of these churches 12% were located in the city, 44% were found in rural settings, and another 44%, in urban/country locations.

Fifteen percent (15%), of the churches said they had an ethnic identity other than European. Of those churches 2% were Aboriginal and 2% were multicultural. There was one Hispanic, one Polish, and one Samoan church in the sample group; these churches conducted their service in their native language.

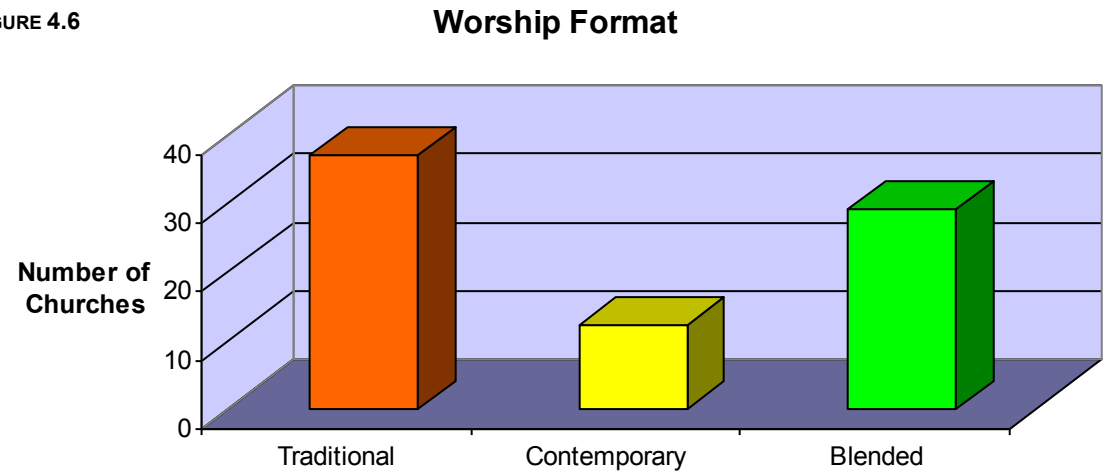
4.6 WORSHIP FORMAT PROFILE

In the survey worship was defined as traditional, contemporary or blended in format. A traditional format was defined as one having a set order of service using mostly hymns. A contemporary program was defined as having a flexible order of service using mostly praise songs. A blended format was defined as having elements of both in their order of service and musical style. The category into which each church

fell was determined by the field pastor's perception of their churches worship program and their understanding of the definitions.

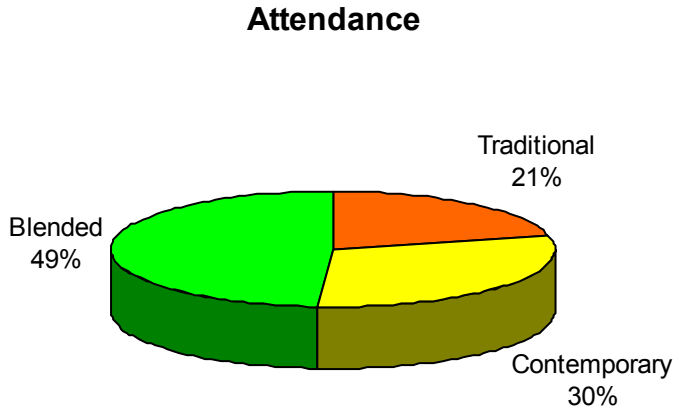
The dominant worship format for 47% of the churches was traditional while 16% categorized themselves as contemporary. The category of blended worship was claimed by 37% of the churches. **(SEE FIGURE 4.6)**

FIGURE 4.6



The churches who represented themselves as traditional reported having a total of 21% of the reported Conference attendance, while those who depicted themselves as contemporary had 30% of the estimated attendance. The churches that cited 'blended' worship as their worship format had an estimated 49% of the reported Conference attendance. **(SEE FIGURE 4.7)**

FIGURE 4.7



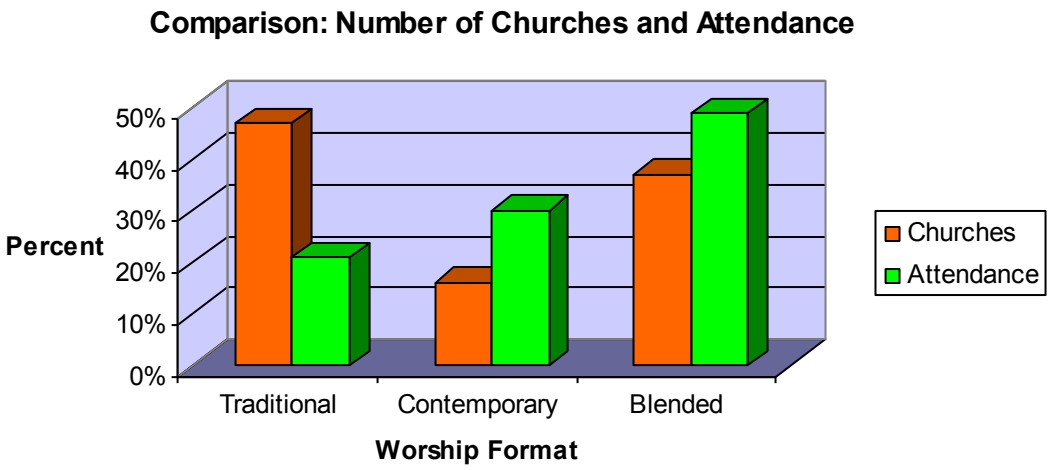
Though a significant number of churches claim to have a traditional worship format the numbers in attendance are smaller than those in churches who claim to have a contemporary worship format. The churches with a blended worship format have a markedly greater attendance number than those in the traditional churches. **(SEE TABLE 4.2 & FIGURE 4.8)**

Table 4.2

COMPARISON OF CHURCHES AND ATTENDANCE IN VARIOUS WORSHIP FORMATS

Worship Format	Churches	Percentage of Churches	Attendance	Percentage of Attendance
Traditional	37	47%	1393	21%
Contemporary	12	16%	1970	30%
Blended	29	37%	3146	49%
Total	**78**	**100%**	**6509**	**100%**

FIGURE 4.8



4.7 RELATIONSHIP BETWEEN WORSHIP FORMAT AND ASPECTS OF CHURCH PROFILE

4.7.1 WORSHIP FORMAT AND LOCATION

TABLE 4.3, WORSHIP FORMAT / LOCATION, shows that there are no rural churches that have adopted the contemporary worship format; their overwhelming preference is the traditional worship format. The highest number of churches in the contemporary

category is found in the urban/country location. Churches claiming to have the blended worship format are also most prevalent in urban/country locations. By far the most popular worship format choice of the city churches is traditional. **(SEE TABLE 4.3)**

TABLE 4.3

Worship Format / Location

		Location			Total
Worship Format		Rural	Urban / Country	City	
	Traditional worship format	16	14	7	37
	Contemporary worship format	0	10	2	12
	Blended worship format	9	18	2	29
Total		25	42	11	78

4.7.2 WORSHIP FORMAT AND ATTENDANCE

As illustrated in **TABLE 4.4** generally the churches with smaller attendance numbers tend to favour a traditional format for worship. Blended worship is also popular with small to mid range size churches. The contemporary worship format is most popular in the churches with an estimated 101–300 in attendance. **(SEE TABLE 4.4)**

TABLE 4.4

Worship Format / Categories of Attendance

		Categories of Attendance						Total
Worship Format		Group A 0 - 20	Group B 21 - 50	Group C 51 - 100	Group D 101 - 200	Group E 201 - 300	Group F 401 - 500	
	Traditional worship format	12	16	8	1	0	0	37
	Contemporary worship format	0	1	2	6	3	0	12
	Blended worship format	6	9	5	6	1	2	29
Total		18	26	15	13	4	2	78

4.7.3 WORSHIP FORMAT, LOCATION AND ATTENDANCE

The churches with larger congregation numbers seemed to prefer a blended worship format while smaller churches favoured a traditional one irrespective of location.

Of the churches in attendance Group A (0 – 20 persons) 55% where in rural locations, 17% where in the city and 28% where in urban/country locations. Of the rural churches 70% were traditional in worship format and 30% were blended. There were no churches who claimed to have a contemporary worship format in rural locations. Of the churches in the city locations, all were traditional. Of the five in the urban country context, 60% were blended and 40% were traditional. **(SEE TABLE 4.5)**

In attendance Group B (21 – 50 persons) there were 33% located rurally, 11% were in city settings and 56% where in urban country locations. Those in the rural locations claimed that 33% were blended in worship format and 67% were traditional in format. There were no churches that claimed contemporary worship format. In the city churches, 33% were blended in style and 67% followed a traditional worship format. There were no churches claiming to be contemporary in worship format style. Thirty three percent (33%) of the churches in the urban/country location were blended in style, 60% followed a traditional worship format and 7% had a contemporary worship style. **(SEE TABLE 4.5)**

Of the 15 churches in attendance Group C (51 – 100), 40% were in rural areas, 13% were in city locations, and 47% were situated in urban / country areas. In the 6 rural churches 50% had traditional worship formats and 50% had blended worship formats. There were no churches who claimed to have contemporary worship formats. Both churches in the city had a traditional worship format. There was an

even spread of worship format styles in the urban/country locations; two churches were in each category. **(SEE TABLE 4.5)**

There were 13 churches in attendance Group D (101 – 200 persons). Of those churches there were only 8% in a city location whereas there were 92% in urban country. There were none in rural areas. The one city church had a contemporary worship format and the remaining urban country churches had 50% that were blended, 42% that were contemporary and 8% that was traditional in worship format. **(SEE TABLE 4.5)**

There were four churches in Group E (201 – 300 in attendance); 50% were in the city and 50% were in urban country locations. The city churches were evenly spread between blended and contemporary worship format styles. Both the urban country churches followed a contemporary worship format.

Of the two churches in attendance Group F (401 – 500+ persons) both were located in an urban/country area and both followed a blended worship format. **(SEE TABLE 4.5)**

The predominant worship format for churches with small attendee numbers (50 or less) is the traditional worship format independent of its location. The predominant worship format for churches with larger attendee numbers (101+) is the blended worship format independent of its location. Those churches of attendance numbers 50 – 100 that are located in rural and city areas do not have contemporary worship formats, which is distinctly different from this size church located in the urban/country zone. **(SEE TABLE 4.5)**

TABLE 4.5 **Worship Format / Attendance / Location**

Region	Worship Format	Categories of Attendance: Group A 0 - 20	Group B 21 - 50	Group C 51 - 100	Group D 101 - 200	Group E 201 - 300	Group F 401 - 500	Total
Rural	Traditional worship format	7	6	3				16
	Blended worship format	3	3	3				9
	Rural Total	10	9	6				25
Urban / Country	Traditional worship format	2	8	3	1	0	0	14
	Contemporary worship format	0	1	2	5	2	0	10
	Blended worship format	3	5	2	6	0	2	18
	Urban / Country Total	5	14	7	12	2	2	42
City	Traditional worship format	3	2	2	0	0		7
	Contemporary worship format	0	0	0	1	1		2
	Blended worship format	0	1	0	0	1		2
	City Total	3	3	2	1	2		11
	Category TOTAL	18	26	15	13	4	2	**78**

4.7.4 Worship Format and Dominant Group

Of the churches of which cited the dominant group as mature aged the most common worship format was traditional (81%). Where the dominant group was families or young adults the preferred worship format was blended or contemporary. Churches who did not claim to have any dominant demographic group in their congregation have a fairly evenly spread between traditional and blended worship format. **(SEE TABLE 4.6)**

TABLE 4.6 **Worship Format and Dominant Demographic Group**

	Coded response to Age Group: No Dominant Age Group	Families with young children	Families with older children	Young Adults	Adults	Mature Aged	Total
Traditional worship format	10	0	0	1	0	26	37
Contemporary worship format	4	3	0	4	0	1	12
Blended worship format	15	2	3	2	2	5	29
Total	29	5	3	7	2	32	78

4.8 PEOPLE RESPONSIBLE FOR LEADING THE PLANNING OF THE WORSHIP EVENT

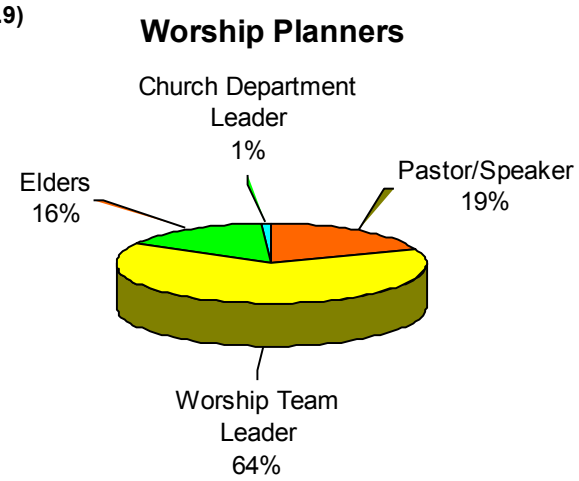
4.8.1 OVERVIEW

From the interviews with the field pastors it was established that there were 21 different titles given to people who filled the role of leading a group of people in planning worship services. In an effort to reduce this number of titles and to generate a consistent system of titles across the churches analysed, these 21 titles were refined and grouped. This resulted in the following worship planning categories; 'pastor / speaker', 'church department leader', 'elders', and 'worship team leader'.

Six percent (6%) of the churches named a 'church department leader' as responsible for planning worship, both the 'pastors / speakers' and 'elders' had 29% of churches list them as the worship planners, while the category 'worship team leader' was given from 36% of the churches.

If the numbers in the congregation, rather than the number of churches, are used for our unit of analysis, a quite different picture emerges. It is estimated that only 1% of the congregational members in the sample worship under the direction of the 'church department leaders', 15% are under the direction of the 'elders' and 19% are under the direction of the 'Pastor/Speakers'. However, the numbers of regular attendees to the churches lead by 'worship team leaders' in the planning of the worship services came to 65%. **(SEE FIGURE 4.9)**

FIGURE 4.9

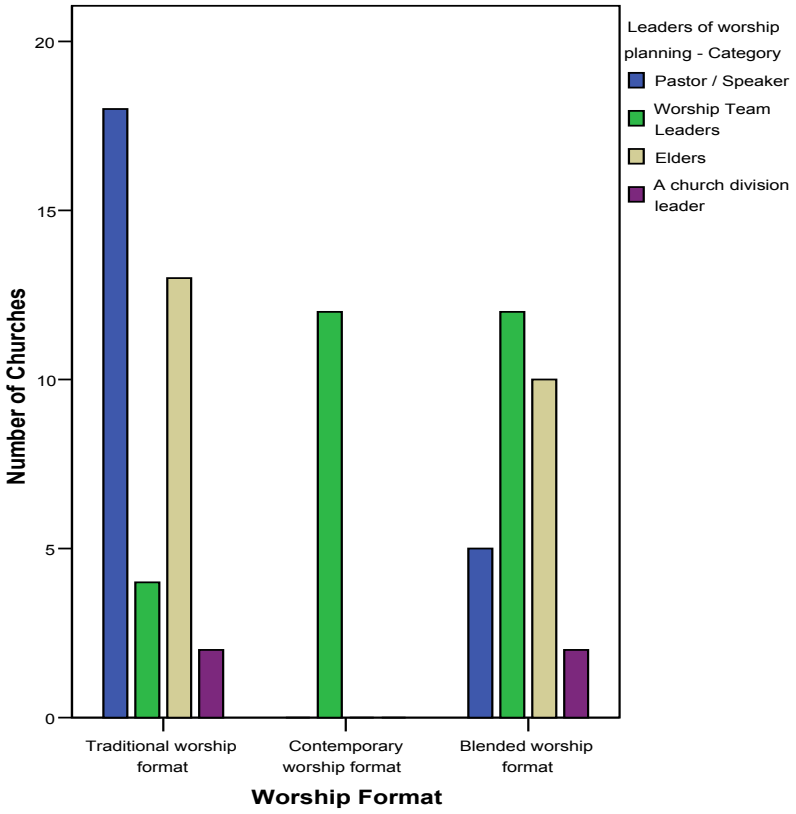


4.8.2 Relationship between Planners and Worship Format

In the traditional worship format the 'Pastor/ Speaker' planner played a significant role in planning the worship program of the church. They played a smaller role in the planning of blended worship programs but there was no record of them being significantly involved in the planning of worship services in the contemporary format.

(SEE FIGURE 4.10)

FIGURE 4.10 Relationship Between Worship Planners & Worship Format



It was the 'elders' that were the significant group in planning worship in the traditional format and even though they were not the primary contributors to the worship planning for the blended worship format they played an important role.

However, it is important to note that the 'worship team leader' was the most significant contributor to worship planning for both the contemporary and blended worship formats. That is, 52% of the churches or 79% of the NNSW Conference

members have worship team leaders as the most significant contributors to their worship planning.

4.9 NUMBERS OF PEOPLE IN THE WORSHIP PLANNING TEAM

4.9.1 OVERVIEW

The numbers of people involved in the planning of the worship service ranged from 1 to 17. There were two churches who did not offer information for this question; percentages were calculated on 76 churches. The most frequent number of planners was two with 22% of the churches belonging in this category. Sixteen percent (16%) of the churches said they had three worship planners, with 14% saying they had one. Eleven percent (11%) cited five, 9% of the churches listed four planners, and 9% recorded having six.

4.9.2 RELATIONSHIP BETWEEN WORSHIP FORMAT AND NUMBERS OF PEOPLE INVOLVED IN WORSHIP PLANNING

Thirty six percent (36%) of the 36 churches who claimed to follow a traditional worship format had two planners. Though one church had a group of ten sharing the planning the overwhelming pattern was to have small groups planning worship with 28% of the churches having only one planner.

The five contemporary churches showed an even spread of numbers of planners between the numbers 5 to 11. There was one who reported having 17 but this was balanced out by the fact that there were no churches that had less than five planners.

The greatest spread of numbers was found amongst the 29 churches who described themselves as blended. The smallest group of planners was one with the largest being 15. The mode was three, with 24% of the churches in this category.

The data suggests that those churches that adopted the contemporary worship format most often involved the greater number of the congregation in worship planning.

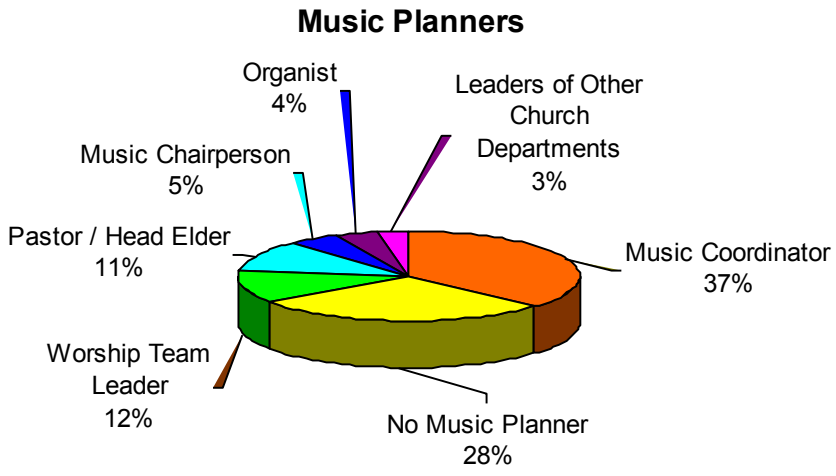
4.10 PEOPLE RESPONSIBLE FOR MUSIC COORDINATION

4.10.1 OVERVIEW

There were 17 different titles given to the person or persons responsible for the coordination of the music. These were sorted into seven categories. There were two churches that did not provide information for this question.

Of the remaining churches there were 37% who described a 'music coordinator' as being responsible for the leading of the music program. There was 28% who said that there was no one to lead the planning of the music at all. Twelve percent (12%) of the churches had a 'worship team leader' with 11% having the 'pastor / head elder' in charge of music planning. Five percent (5%) of the churches had a 'music chairperson', 4% had an 'organists' and 3% had 'leaders of other church departments' as responsible for the planning of music. **(SEE FIGURE 4.11)**

FIGURE 4.11

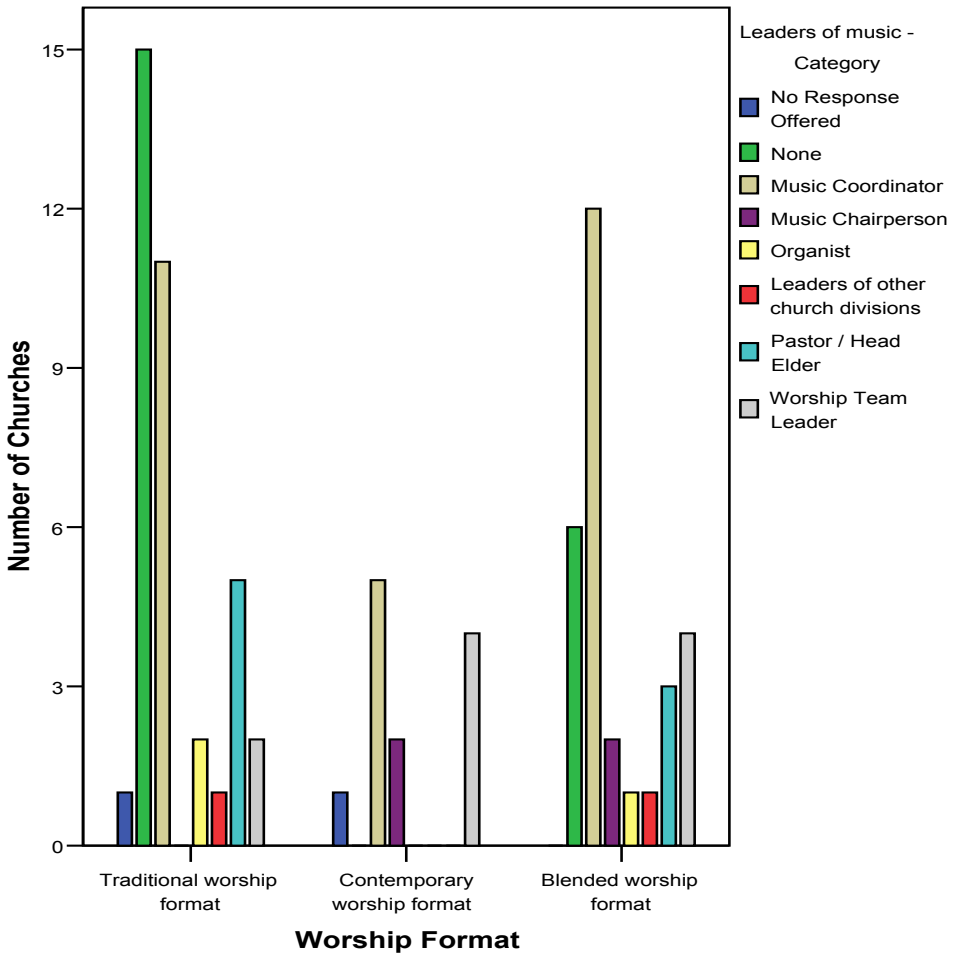


4.10.2 Relationship between Worship format and People Responsible for Music Coordination

Of the churches who were traditional in format a total of 41% said that they had no one who was in charge for the planning of the music. In the contemporary cluster of churches every church had a specific person leading the planning of music. Interestingly, 21% of the churches in the blended group had no one leading the planning of music. Forty one percent (41%) of the churches fell into the 'music coordinator' category with 14% crediting a 'worship team leader', and 10% listed the 'pastor / head elder' as responsible for the planning of the music. The remaining churches were spread evenly between the categories of 'music chairperson', 'organist and 'leaders of other church departments'. **(See Figure 4.12)**

Figure 4.12

Relationship Between Music Planners & Worship Format



4.11 CONCLUSIONS

The sample group is made up of 78 churches, the majority of which have small congregations. Though there are only a few churches with congregation numbers greater than 200, that group of churches represent the larger number of regular attendees to SDA churches in the NNSW Conference. The churches in this sample group are mainly found in urban/country locations. A significant number of churches share a senior acting pastor with another church. The dominant demographic group for a substantial number of churches is mature aged members and the traditional worship format is adopted by the greater number of churches in the sample group. However, the high attendance numbers in churches with blended and contemporary worship formats suggests that they are the preferred formats of worship for the majority of the congregation members in the NNSW Conference.

While contemporary and blended formats for worship are favoured in the urban/country locations, traditional worship format is chosen in both rural and city locations. As there is a strong relationship between mature aged membership and the choice of traditional worship format, it appears that the dominant demographic group has a more obvious impact on worship format choices than location. These findings are consistent with the broader profile of Adventist worship in Australia referred to by Heise in his study on training worship leaders. Heise refers to research from the National Life Survey, 1996, and says, "Adventist worship services attract more older people (from age 50 onwards) than are represented in the general population."[535] He goes on to point out that, "There is a strong correlation between age and musical preference..." However, when considering the explanations for the

[535] Heise (2005), p.18 – 19.

worship formats and planning leadership inclinations indicated by these findings, other factors such as the skills the congregation member's possess and the leadership style of the field pastor play a considerable role in the worship ministry dynamic and they have not been investigated.

With regards to the leadership of the worship planning in the local churches, it is clear that a significant number of congregation members are worshiping in services planned and delivered by lay people, particularly worship team leaders. This highlights the need to firstly, explore the commonly held perceptions regarding the ideal form and function of this role, and secondly, the need to increase the level of training, resources and support for those lay leaders. These factors are the focus of the next chapters of this study.

CHAPTER 5: ANALYSIS OF STAKEHOLDERS PERCEPTUAL FRAMEWORK USING THE CHARACTERISTICS PARADIGM

5.1 INTRODUCTION

In order to profile the perceptions of effective worship team leadership held by the various stakeholder groups in the NNSW SDA Church Conference a number of short interviews were conducted. Using the transcripts, patterns of word use, concepts and emerging thematic concerns have been registered. To a large degree the exact words offered by the respondents have been used. However, in order to record the agreement of perceptions by various respondents some restructuring of sentences has been undertaken to include the fullness of their expression. **(SEE APPENDIX D: INTERVIEW REGISTERS)**

Thirteen (13) administrators, 52 field pastors, 43 worship team leaders, 36 worship team members and 44 congregation members were interviewed. Each of these respondents were asked the question; *"Describe what you believe are the characteristics of an effective Worship Team Leader"*. Their responses were tabulated and analysed using the Characteristics Paradigm developed from the literature review. There were a number of characteristics listed in response. **(SEE APPENDIX E – J FOR STAKEHOLDER GROUPS CHARACTERISTICS PARADIGMS)**

The Literature Review authors produced an average of 21 characteristics each. If this literature review is used as a benchmark then the respondents in the Administrators group produced 41% of the characteristics of an effective worship team leader when compared to that of the authors of the literature. The Worship Team Members produced 24%, Congregation Members 17%, the Worship Team Leaders 16% and the field Pastors produced just 14%. **(SEE TABLE 5.1)**

TABLE 5.1 NUMBER OF CHARACTERISTICS GENERATED BY THE STAKEHOLDER GROUP & COMPARISON TO LITERATURE REVIEW

Stakeholder Group	No. of Respondents	No. of Characteristics	Percentage of Productivity in comparison to the Authors
Literature Review	17	358	100%
Administrators	13	114	41%
Pastors	47	144	14%
Worship Team Leaders	38	133	16%
Worship Team Members	34	177	24%
Congregation Members	44	161	17%

A significant factor defining the difference between the authors and stakeholder group's responses is that the authors have spent much time reflecting on these matters while the respondents were only surveyed to capture their automatic or instinctive responses. However, as people are more likely to revert to their automatic belief system when they are operating under any degree of stress it was their automatic responses that were sought.

An examination of the characteristics of an effective worship team leader was designed to generate a number of comparisons. A calculation was made to determine how many of the characteristics listed by the stakeholder groups were mentioned in the literature. Another investigation explored what internal agreement a stakeholder group had. These areas of agreement were compared with the literature in order to assess the extent of shared understanding. Furthermore, a comparison between stakeholder groups was carried out. These exercises were intended to reveal the degree to which the stakeholder groups are aware of the matters outlined in the literature, determine agreement internally, with the literature and with each other.

5.2 ANALYSIS

5.2.1 CONCORDANT CHARACTERISTICS

Within each stakeholder group there were varying degrees of agreement regarding characteristics of effective worship team leadership. A percentage was calculated for the number of characteristics that were cited by 10% or more of the respondents in the stakeholder group in comparison to the total number of characteristics produced by that group. Each of the stakeholder groups had low internal agreement, with the Administrators having the highest percentage of agreement at 17%. The lowest was the Worship Team Leaders with only 5% of the characteristics they generated being agreed upon.

There are 28 fundamentally agreed upon or concordant characteristics that were produced by the literature. The Administrators generated a list of 20y, the Pastors, 14, Worship Team Members, 13, Congregation Members, 11 and the Worship Team Leaders, only 6. The lists of concordant characteristics in TABLES 5.2.3.1 to 5.2.3.5 are presented firstly in order of percentage of agreement then according to the structure of the Characteristics Paradigm. Considering the number of respondents and the lack of time for reflection, the stakeholder groups generated a reasonable number of concordant characteristics though the degree of concordance was relatively low.

5.2.2 STAKEHOLDER THEMES

The characteristics cited by the stakeholder groups can be divided into six themes. The strength of these themes varied according to the different stakeholder groups.

Theme 1: Satisfy the Congregation

A number of characteristics allowed for and advocated action that would lead to the appeasement of congregation demands. For example, the injunction to be sensitive

to the needs of the congregation serves the purpose of correctly determining what the congregation was demanding.

Theme 2: Avoid Self-Gratification

Characteristics that were promoted often discouraged worship team leaders from pleasing themselves. For example, the stipulation that a worship team leader must not plan the worship event according to their own agenda or for self glory clearly prohibits self-gratification.

Theme 3: Efficiently Organize

To be efficient as an organizer was seen as of critical importance as many respondents stated ‘organisational skills’ of high priority.

Theme 4: Sound Spiritual Condition

An expectation that the worship team leader would be of sound spiritual condition was a consistent theme. Though the understanding of what constituted being of sound spiritual condition was vague, it was clearly of importance.

Theme 5: Communication Skills

Having sound communication skills was seen as necessary by many respondents. Their reasons for this varied with some seeing communication skills as being most needed in hosting the worship event while others saw them as critical for planning. Irrespective of their imagined usage, having effective communication skills were seen as essential.

Theme 6: Creative and Flexible

Being creative in thinking and in artistry was considered important. Being willing to allow creativity to take place was seen as flexible. Some respondents saw the importance of flexibility as pertaining to the inclusion and order of the elements of the worship event, others perceived it as important where it concerned the variety of people being used to deliver the worship event.

These themes were evident in many of the stakeholder groups each with their particular interpretation of the matters. In addition to these themes were some characteristics that did not fit into the thematic clusters. For example, having musical ability was frequently cited.

5.2.3 Stakeholders Concordant Characteristics: Thematic Profile

5.2.3.1 Administrators

There were four dominant themes that were reflected in the concordant characteristics list generated by the Administrators; the importance of satisfying the congregation, avoiding self gratification, efficiently organizing people to produce the worship event and being of sound spiritual condition. **(See Table 5.2)**

TABLE 5.2 CONCORDANT CHARACTERISTICS: ADMINISTRATORS

Percentage of respondents who cited this characteristic	Characteristic	Held in Common	Category	Cluster
46%	**Sensitive to the needs of the congregation**	Pastors, Worship Team Members	Awareness	Congregation
38%	**Organisation skills**	All	Action	Professional; Administration
31%	**Spiritual**	Pastors, Worship Team Members, Congregation Members	Attributes	Spiritual Condition
31%	Do not plan according to own agenda or for self glory	Pastors,	Action	Worship Event; Planning
23%	**Good understanding & respect for SDA worship tradition**	None	Awareness	Nature of Worship
23%	**Cross generational planning**	Congregation Members	Action	Worship Event; Planning
23%	Serve the whole church	None	Action	Worship Event; Planning
23%	**No performance**	None	Action	Worship Event; Leading
15%	**Sensitive**	None	Attributes	Character
15%	**Humble**	Worship Team Leaders,	Attributes	Character
15%	**Open minded**	Congregation Members	Attributes	Style
15%	**Connected; close relationship with Jesus**	Pastors, Worship Team Members, Congregation Members	Attributes	Spiritual Condition
15%	Remember church is multigenerational	None	Awareness	Congregation
15%	People skills	Pastors	Action	Interpersonal Relationships
15%	Able to motivate others	None	Action	Interpersonal Relationships
15%	Good leader	None	Action	Professional Development
15%	Do not need to be good musicians	None	Action	Professional Development
15%	**Design worship event to include a variety of worship styles**	Pastors, Congregation Members	Action	Worship Event; Planning
15%	Do not plan worship events in styles the church does not want	None	Action	Worship Event; Planning
15%	**Bring praise to God**	None	Action	Worship Event; Leading

Bold = points raised by the literature
Highlight = Characteristics raised by the Administrators that are on the Concordant Characteristics List: Literature Review

5.2.3.1.1 Theme 1: Satisfy the Congregation

The characteristic that was most widely expressed was that the worship team leader needs to be 'Sensitive to the needs of the congregation'. This was echoed in the points to be aware and 'Remember the church is multigenerational' and respond by

‘Cross generational planning’ and by ‘Designing worship events to include a variety of worship styles’. Further injunctions to ‘Serve the whole church’ and to ‘…not plan worship events in styles the church does not want’ reinforced this message. The shared belief that an effective worship team leader needs to have a ‘Good understanding & respect for SDA worship tradition’ further reveals the Administrators desire to maintain harmony in the congregation with regards to the worship experience.

5.2.3.1.2 Theme 2: Avoid Self-gratification

Linked with this focus on serving to please the congregation members were points exhorting the worship team leader to ‘Not plan according to (their) own agenda or for ‘self glory’. This theme was emphasized by the character descriptors of being ‘Humble’ and ‘Sensitive’ and the insistent requirement that there be ‘No performance’ in the leading of the worship event, instead the worship team leader was directed to ‘Bring praise to God’.

5.2.3.1.3 Theme 3: Efficient Organisation

The next thematic thrust was associated with the actions that constitute effective people management skills. The characteristic of exercising ‘Organisational skills’ was endorsed by thirty eight percent (38%) of the cohort. Having ‘People skills’, being ‘Able to motivate others’, being a ‘Good leader’ and not ‘Needing to be good musicians’ all support the assertion that to be effective a worship team leader must be able to mobilize *other* people efficiently.

5.2.3.1.4 Theme 4: Sound Spiritual Condition

The term ‘Spiritual’ was used by 31% of the respondents. This term was commonly used in the various stakeholder groups. The subtleties of its meaning have not been conveyed by any respondent; instead the respondents in each stakeholder group have offered it with the assumption that the meaning of this term is self evident. For the purposes of this exercise the researcher identifies it as connoting a condition of being sensitive to the things of God. This characteristic was coupled with the descriptor that an effective worship team leader must be ‘Connected; (and be in a) close relationship with Jesus.’

5.2.3.2 Pastors

There were four main thematic issues that emerged in the concordant characteristics list generated by the Pastors. They saw satisfying the congregation, having efficient organisational skills, being creative and flexible and being of sound spiritual condition as important. **(SEE TABLE 5.3)**

TABLE 5.3 CONCORDANT CHARACTERISTICS: PASTORS

Percentage of respondents who cited this characteristic	Characteristic	Held in Common	Category	Cluster
49%	**Sensitive to the needs of the congregation**	Administrators, Worship Team Members	Awareness	Congregation
34%	**Spiritual**	Administrators, Worship Team Members, Congregation Members	Attributes	Spiritual Condition
26%	**Connected; close relationship with God**	Administrators, Worship team Members, Congregation Members	Attributes	Spiritual Condition
26%	**Design worship event to include a variety of worship styles**	Administrators, Congregation Members	Actions	Worship Event; Planning
17%	**Plan for high involvement / participation**	None	Actions	Worship Event; Planning
13%	**Organisation skills**	All	Actions	Professional; Administration
11%	**Dedicated / committed**	None	Attributes	Character
11%	**Flexible / versatile**	Worship Team Leaders	Attributes	Style
11%	**Knows what worship is**	None	Awareness	Nature of Worship
11%	**Knows congregation**	None	Awareness	Congregation
11%	People skills	Administrators	Actions	Personal; Interrelationships
11%	Works well with people / groups	None	Actions	Personal; Interrelationships
11%	**Musical giftedness**	Worship Team Members, Congregation Members	Actions	Professional; Professional Development
11%	Does not plan according to their own agenda	Administrators	Actions	Worship Event; Planning

Bold = points raised by the literature
Highlight = Characteristics raised by the Pastors that are on the Concordant Characteristics List: Literature Review

5.2.3.2.1 Theme 1: Satisfy the Congregation

This theme was dominant and centred on the description that an effective worship team leader needs to be 'Sensitive to the needs of the congregation.' This sensitivity would result from 'Knowing the congregation' and result in having them 'Design (the) worship event to include a variety of worship styles' and 'Plan for high involvement / participation'. Furthermore, the belief that the effective worship team leader 'Does not plan according to their own agenda' reinforces this aim to have the worship team leader serve to please the worshiping community. Having the attribute of character

termed ‘Dedicated/ committed’ emphasized the importance of satisfying the congregation by being reliable.

The term ‘participation’ or ‘involvement’ has been frequently invoked by both the literature and the various stakeholder groups. It must be noted, however, that the meaning of this term is incongruent between the literature and the stakeholder groups. The literature clearly uses this term to signify congregation activity, whereas, the stakeholder groups routinely refer to it as a descriptor of how many people are being used to present the worship event. The difference is significant in terms of the planning and leading of worship and deserves careful consideration by the worship team leader.

5.2.3.2.2 Theme 3: Efficient Organisation

Having ‘Organisational skills’ and ‘People skills’, where the worship team leader ‘Works well with people & groups’ was important to the Pastors.

5.2.3.2.3 Theme 4: Sound Spiritual Condition

Being ‘Spiritual’ and ‘Connected; (in a) close relationship with God’ were characteristics that were also important to the Pastors. Though they made up only 14% of the concordant characteristics list, they were endorsed by 34% and 26% of the respondents respectively.

5.2.3.2.4 Theme 6: Creative and Flexible

This theme was considered important by only a few respondents in this stakeholder group. Being ‘Flexible / versatile’ in style of leadership and worship planning was mentioned by 11% of the respondents.

5.2.3.2.5 Characteristics of Importance

Apparently isolated thematically were two characteristics concerning awareness and action. Having a worship team leader who 'Knows what worship is' and possesses 'Musical giftedness' were seen as advisable.

5.2.3.3 Worship Team Leaders

This stakeholder group generated very few characteristics that were concordant and the stakeholder themes are not strongly apparent. There were four themes evident; communication skills, being creative and flexible, efficiently organizing and avoiding self gratification. **(SEE TABLE 5.4)**

TABLE 5.4 CONCORDANT CHARACTERISTICS: WORSHIP TEAM LEADERS

Percentage of respondents who cited this characteristic	Characteristic	Held in Common	Category	Cluster
29%	**Organisational skills**	All	Actions	Professional; Administration
19%	**Communication skills**	Worship Team Members, Congregation Members	Actions	Personal; Interpersonal Relationships
16%	**Creative**	None	Attributes	Style
11%	**Humble**	Administrators	Attributes	Character
11%	**Flexible**	Pastors	Attributes	Style
11%	**Listening skills**	None	Actions	Personal; Interpersonal Relationships

Bold = points raised by the literature
Highlight = Characteristics raised by the Worship Team Leaders that are on the Concordant Characteristics List: Literature Review

5.2.3.3.1 Theme 2: Avoid Self Gratification

Being 'Humble' was portrayed as being essential but by only 11% of the respondents.

5.2.3.3.2 Theme 3: Efficient Organization

The possession of ‘Organisational skill’ was by far the most well supported characteristic with 29% of the respondents stating it.

5.2.3.3.3 Theme 5: Communication Skills

Having ‘Communication skills’, specifically ‘Listening skills’, were seen as important by this stake holder group also.

5.2.3.3.4 Theme 6: Creative and Flexible Style

Being ‘Creative’ and ‘Flexible’ in style was mentioned by 16% and 11% of the respondents respectively.

It can be noted that all of these characteristics are useful in the maintenance of good relationships.

5.2.3.4 Worship Team Members

There were four themes that emerged from the concordant characteristics list generated by the Worship Team Members. A worship team leader should be able to satisfy the congregation, organize efficiently, be of sound spiritual condition, and communicate efficiently. **(SEE TABLE 5.5)**

TABLE: 5.5 CONCORDANT CHARACTERISTICS: WORSHIP TEAM MEMBERS

Percentage of respondents who cited this characteristic	Characteristic	Held in Common	Category	Cluster
35%	**Organisational skills**	All	Actions	Professional; Administration
29%	**Communication skills**	Worship Team Leaders, Congregation Members	Actions	Personal; Interpersonal Relationships
26%	**Connected; close relationship with God**	Administrators, Pastors, Congregation Members	Attributes	Spiritual Condition
18%	**Spiritual**	Administrators, Pastors, Congregation Members	Attributes	Spiritual Condition
18%	**Encourage**	None	Actions	Team; Nurture
18%	**Lead / direct people to Christ / God's throne**	None	Actions	Worship Event; Leading
15%	**Friendly, personable, outgoing**	Congregation	Attributes	Character
15%	**Musical skills**	Pastors, Congregation Members	Actions	Professional; Professional Development
15%	Listen to suggestions / perspectives from team members; unshockable	None	Actions	Team; Design & Function
12%	Approachable / easy to talk to	None	Attributes	Character
12%	**Sensitive to the needs of the congregation**	Administrators, Pastors	Awareness	Congregation
12%	Take team on a journey to the throne / Christ	None	Actions	Team; Nurture
12%	**Rehearse**	None	Actions	Worship Event; Planning

Bold = points raised by the literature
Highlight = Characteristics raised by the Worship Team Members that are on the Concordant Characteristics List: Literature Review

5.2.3.4.1 Theme 1: Satisfy the Congregation

In order to satisfy the needs of the congregation this stakeholder group advocated the approach of, being 'Friendly, personable, outgoing' and 'Approachable/ easy to talk to'. 'Listening to suggestions / perspectives from team members (while being) unshockable' and 'Encourage(ing)' the team members were all characteristics that described a worship team leader who is sociable and pleasant to work with.

Extending this willingness to be responsive in relationship is the descriptor of being ‘Sensitive to the needs of the congregation’.

5.2.3.4.2 Theme 3: Efficient Organisation

A worship team leader’s ability to organize or mobilize people was seen as important. Having ‘Organisational skills’ and willingness to ‘Rehearse’ contributed to the aim of being organised.

5.2.3.4.3 Theme 4: Sound Spiritual Condition

Being ‘Spiritual’ and ‘Connected (in a) close relationship with God’ were also deemed important qualities with each enjoying 26% and 18% of the respondents support respectively. A further 15% of the concordant characteristics list suggested that as a result of having a personal spiritual relationship an effective worship team leader would ‘Take the team on a journey to the throne / Christ’ and ‘Lead / direct people to Christ / God’s throne.

5.2.3.4.4 Theme 5: Communication Skills

Having effective ‘Communication skills’ is considered desirable by 29% of the Worship Team Members stakeholder group.

5.2.3.4.5 Characteristics of Importance

The final characteristic named by this cohort to be acknowledged was ‘Musical skills’.

5.2.3.5 Congregation Members

There were four themes that became apparent in the concordant characteristics list of the Congregation Members. They were concerned with efficient organisation,

communication skills, their sound spiritual condition and satisfying the congregation.

(SEE TABLE 5.6)

TABLE 5.6 CONCORDANT CHARACTERISTICS: CONGREGATION MEMBERS

Percentage of respondents who cited this characteristic	Characteristic	Held in Common	Category	Cluster
27%	**Organisational skills**	All	Actions	Professional; Administration
20%	**Connected; close relationship with God**	Pastors, Worship Team Members	Attributes	Spiritual Condition
20%	**Spiritual; own spiritual journey**	Administrators, Pastors, Worship Team Members	Attributes	Spiritual Condition
16%	**Friendly, outgoing**	Worship Team Members	Attributes	Character
16%	**Communication skills**	Worship Team Leaders, Worship Team Members	Actions	Personal; Interpersonal Relationships
14%	Authentic, genuine, sincere, transparent	None	Attributes	Character
14%	**Musical skills**	Pastors, Worship Team Members	Actions	Professional; Professional Development
11%	**Open minded**	Administrators	Attributes	Style
11%	**Delegate**	None	Actions	Team; Design & Function
11%	**Cross generational planning**	Administrators	Actions	Worship Event; Planning
11%	**Design worship event to include a variety of worship styles**	Administrators, Pastors	Actions	Worship Event; Planning

Bold = points raised by the literature
Highlight = Characteristics raised by the Congregation Members that are on the Concordant Characteristics List: Literature Review

5.2.3.5.1 Theme 1: Satisfy the Congregation

In order to satisfy the congregation this stakeholder group encouraged worship team leaders to be, 'Friendly, outgoing' and 'Authentic, genuine, sincere, transparent' as well as taking an 'Open minded' approach to leadership. With reference to the worship event itself, they advocated 'Cross generational planning' and the 'Design (of the) worship event to include a variety of worship styles'.

5.2.3.5.2 Theme 3: Efficient Organisation

For the Congregation Members group a worship team leader's ability to organize and mobilize people was also of thematic importance. 'Organisational skills' and the choice to 'Delegate' were all part of this theme.

5.2.3.5.3 Theme 4: Sound Spiritual Condition

This stakeholder group also endorsed having a worship team leader who is spiritual though they added the term 'Spiritual; own spiritual journey' which reflects an understanding that being spiritual is something that develops and grows with time and experience. They too described the quality of being 'Connected (and in) a close relationship with God' as being valuable.

5.2.3.5.4 Theme 5: Communication Skills

Exercising the skills of communication was acknowledged as important to a number of respondents.

5.2.3.5.5 Characteristics of Importance

The worship team leaders 'Musical skills' were seen as of importance for a number of respondents in this stakeholder group.

5.2.3.6 Thematic Comparison

5.2.3.6.1 Stakeholder Groups

The stakeholder groups appeared to share a few thematic concerns. However, the only theme every stakeholder group held concordantly was that of efficient organisation. All but the worship team leader stakeholder group supported the aim of satisfying the congregation or emphasized the requirement that the worship team

leader be of sound spiritual condition. Having effective communication skills was endorsed by the worship team leaders, worship team members and the congregation. Avoiding self-gratification was acknowledged by only the administrators and worship team leaders, and being creative and flexible was maintained by the pastors and worship team leaders.

It is evident that there is only marginal agreement between the stakeholder groups about what constitutes effective worship team leadership. It is interesting to note that on closer examination there are even greater differences of opinion concerning the methods that should be used to achieve the shared outcomes.

5.2.3.6.2 Stakeholder Groups and Literature Review

When the themes generated by the stakeholder groups are compared with those generated by the literature, it is immediately evident that two of the themes that enjoyed very high support were absent from the stakeholders list. Furthermore, the thematic concerns that most occupy the stakeholder groups are mostly minor in importance according to the literature review.

The literature emphasized the importance of educating and training the members of the worship team and personally cultivating the development of the worship team leaders own gifts and skills. The stakeholder groups appeared to be oblivious to the importance of these themes.

While the focus on satisfying the congregation was evident in the themes generated by the literature review it did not hold a place of importance, rather it was apparent that it was a consideration in the larger endeavour of planning the worship event as

was the characteristic of organisational abilities. Being prepared to design worship that was inclusive of other peoples worship preferences was seen as important. However, being prepared to design worship that was God directed rather than exclusively congregation directed was present in the literature review themes but absent in the stakeholders themes.

Though the stakeholders wanted the worship team leader to be of sound spiritual condition they did not demonstrate an understanding of the importance of growing or maturing in this area as did the literature review themes.

The literature review theme relating to relationship building was well supported. However, the stakeholder themes did not reflect a belief that relationship building is important. Though they raised issues such as communication they were often offered as a characteristic that would help complete a task rather than build a relationship.

5.2.3.6.3 Conclusions

There is little agreement thematically between the literature and the stakeholder groups. The emphasis in the stakeholder group appears to be on efficient task management and self-denial for the purposes of maintaining peaceful interactions with the congregation while the literature is primarily concerned with the processes of growth and development that allow more effective worship ministry to be designed and delivered while growing in relationship with God and each other.

5.2.4 COMPARISON OF CHARACTERISTICS

Comparing the list of characteristics generated by the stakeholder groups with each other and that of the literature has revealed significant differences in awareness and weight of concordance between the stakeholder groups and the literature.

5.2.4.1 Comparison between the Stakeholder Groups

A comparison between the stakeholder groups reveals a set of interrelationships with regards to perceptual frameworks. There are areas of agreement between various stakeholder groups. However, there were relatively few characteristics that were posited in the concordant characteristics list produced by the stakeholder groups that were shared with other stakeholder groups.

The Administrator group held 53% of their concordant characteristics alone, the Worship Team Members held 46%, the Pastors 36%, and the Worship Team Leaders and Congregation Members held 33% and 27% respectively.

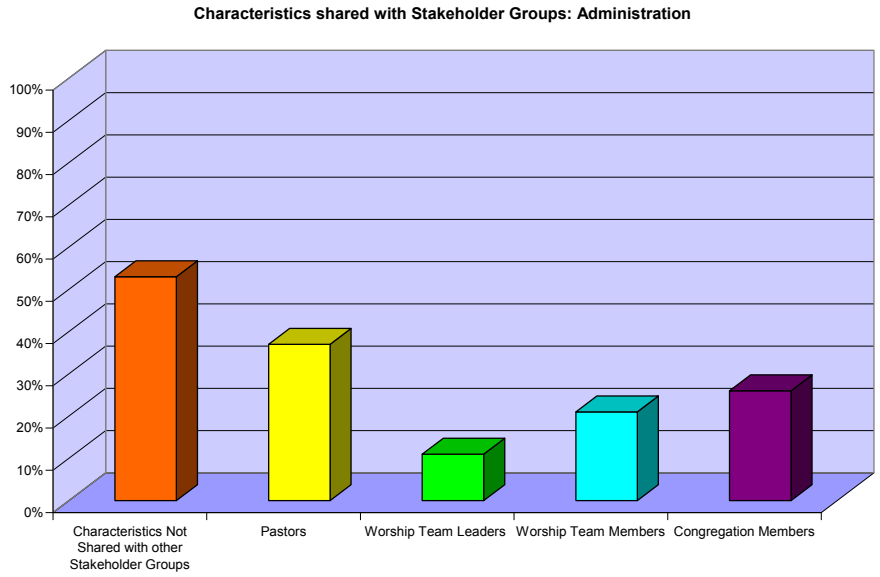
This is evidence of a lack of shared perception. However, that does not necessarily indicate disagreement. It may reflect merely a difference in knowledge, focus or priority.

5.2.4.1.1 Administrators

Thirty seven percent (37%) of the concordant characteristics produced by the Administrator group were shared with the Pastors. They were in agreement with 26% of the Congregation Members and 21% of the Worship Team Members. Of note is the fact that they were only 11% in accord with the Worship Team Leaders.

(See FIGURE 5.1)

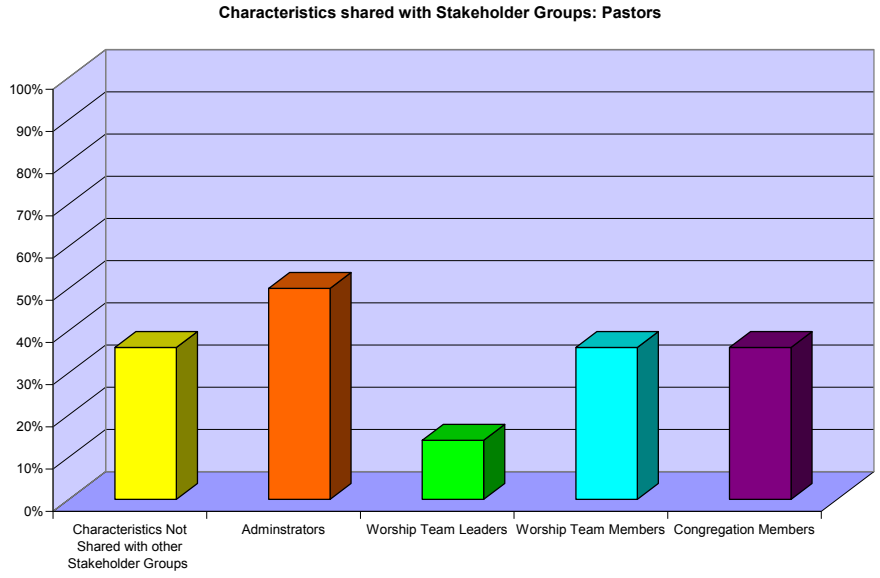
FIGURE 5.1



5.2.4.1.2 Pastors

The Pastors shared 50% of their characteristics with the Administrators, showing quite a degree of agreement between these two stakeholder groups. The Pastors shared 36% of their concordant points with both the Worship Team Members and Congregation Members. There was a marked disproportion between their agreement with the other stakeholder groups and the Worship Team Leaders; they had only 14% of their concordant points in agreement with that stakeholder group. **(SEE FIGURE 5.2)**

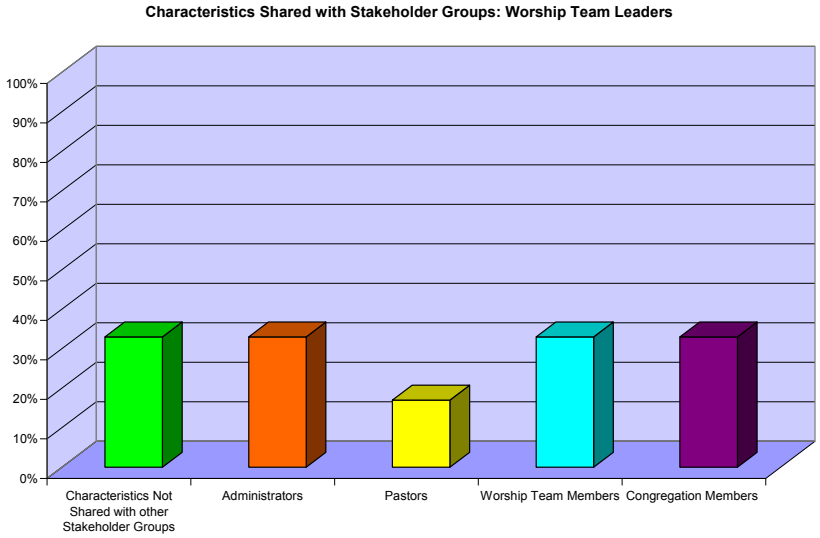
FIGURE 5.2



5.2.4.1.3 Worship Team Leaders

The Worship Team Leaders indicated agreement with the Administrators, Worship Team Members and Congregation Members with 33% concurrence. However, they held only 17% of their concordant characteristics in common with the Pastors. **(See Figure 5.3)**

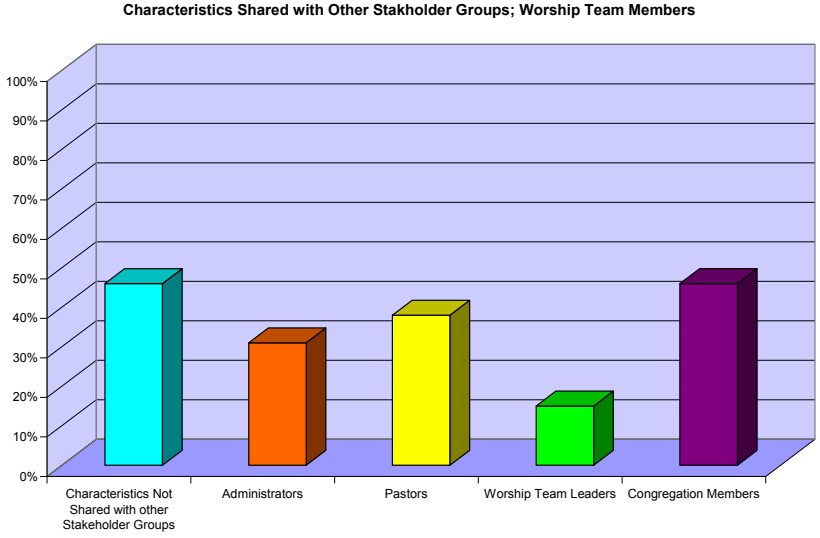
FIGURE 5.3



5.2.4.1.4 Worship Team Members

The Worship Team Members group shared the most agreement with the Congregation Members stakeholder group; they had 46% consensus. They shared 31% and 38% in common with the Administrators and Pastors respectively. They only had 15% of their concordant characteristics in common with the Worship Team Leaders. **(FIGURE 5.4)**

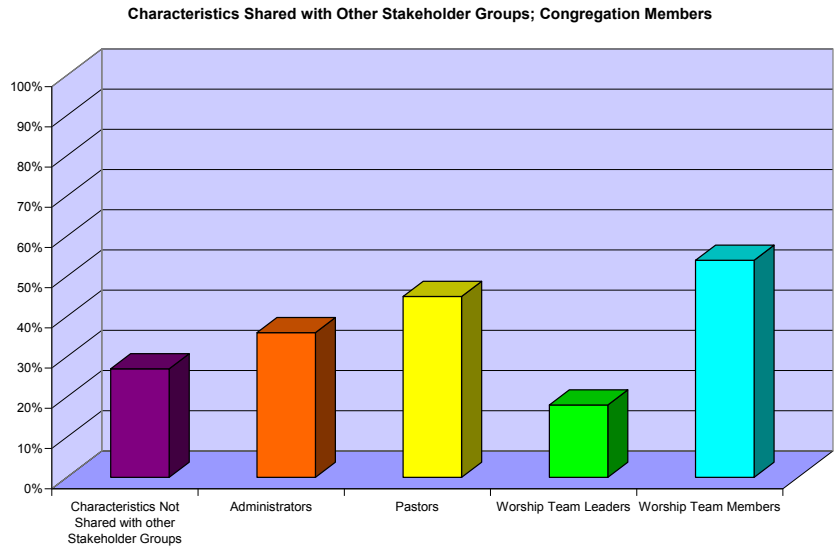
FIGURE 5.4



5.2.4.1.5 Congregation Members

The Congregation Members shared the greatest agreement with the Worship Team Members with a 54% concurrence of concordant characteristics. They shared 45% with the Pastors and 36% with the Administrators. Again there was a low degree of accord with the Worship Team Leaders with 18% agreement. **(SEE FIGURE 5.5)**

FIGURE 5.5



5.2.4.2 Comparison with the Literature

5.2.1.2.1 Stakeholder Groups Characteristics Found in the Concordant Characteristics List of the Literature Review

Less than 50% of the characteristics raised by each of the stakeholder groups regarding effective worship team leadership were cited in the literature. Of those characteristics described by the stakeholder groups on average 1% where characteristics that were listed as concordant in the Literature Review **(SEE TABLE 5.7)**

TABLE 5.7 COMPARISON OF CHARACTERISTICS GENERATED BY STAKEHOLDER GROUPS AND AUTHORS

Stakeholder Group	Characteristics cited in Literature	Concordant Characteristics	Both Concordant & cited in Concordant Literature
Administrators	39%	17%	2%
Pastors	48%	10%	1%
Worship Team Leaders	43%	5%	2%
Worship Team Members	42%	7%	1%
Congregation Members	40%	7%	1%

5.2.4.2.2 Stakeholder Group's Characteristics Category Emphasis

The percentages of the characteristics which the stakeholder groups have outlined that are found in the literature have been broken up into categories in order to ascertain the Category of greatest awareness. **(SEE TABLE 5.8)**

TABLE 5.8 PERCENTAGE OF CHARACTERISTICS IN EACH CATEGORY FOUND IN THE LITERATURE

Stakeholder Group	Attributes	Awareness	Actions
Administrators	59%	36%	36%
Pastors	49%	38%	36%
Worship Team Leaders	50%	18%	38%
Worship Team Members	81%	17%	47%
Congregation Members	58%	15%	42%

5.2.4.2.3 Observations

It is evident that for Worship Team Leaders, Worship Team Members and Congregation Members there is a marked lack of knowledge concerning the matters in the Awareness category. Given that the Administration and Pastor groups have undergone tertiary education, primarily in the discipline of Theology, it is interesting to note that their awareness is also relatively low.

Both the Worship Team Members and Congregation Members demonstrated slightly more awareness of Actions that a worship team leader can perform to maximize their effectiveness in their role than the other stakeholder groups. All the groups showed that they were most cognizant of what Attributes would be desirable in a worship team leader with the Worship Team Members exhibiting a noteworthy congruence with the literature on this matter. **(SEE TABLE 5.8)**

5.2.4.2.4 Conclusions

The implications of this investigation are considerable. The inconsistency of perceptual frameworks within and between stakeholder groups, and in comparison with the literature, has an apparent impact on the development of effective worship team leaders in the local churches and suggests a reason for the reported dissatisfaction concerning the worship ministry dynamics in local churches.

Comparing the concordant characteristics generated by the stakeholder groups and that of the literature exposed an interesting trend. Thirty nine percent (39%) of the concordant characteristics on the literature list are concerned with processes by which change, improvement, or growth is facilitated. For example, the point, 'Cultivate own gifts & leadership' describes a process that would assist in the development of greater skill and effectiveness in the worship team leader. However, the stakeholder groups have almost exclusively defined characteristics that are already developed and they have failed to identify processes that would lead to the development of those characteristics. Stakeholder groups said a worship team leader needs to be 'Spiritual'. The literature, however, has cited 'Spiritual discipline' and this practice would contribute to the growth of spirituality.

There is an absence of any concordant characteristics on stakeholder lists that refer to the process of education. The literature makes the theme of education pivotal. On the other hand, the stakeholders have generated mostly characteristics that are concerned with managing the existing dynamics in order to avoid complications rather than aiding in the development of the worship ministry.

The low percentages of concordance with the literature suggests that the respondents from the various stakeholder groups may be unaware of the material, they may be unconvinced of the validity of the material's contentions or that their responses are skewed to reflect their immediate concerns in their current roles.

Though the Worship Team Leaders stakeholder group appears to be marginally more informed than some of the other stakeholder groups the breadth of agreement internally is the smallest of all groups. Collectively they have generated a list that demonstrates a fair degree of insight into what constitutes effective worship team leadership characteristics. However, the individuals do not appear to be in agreement on many of the insights. Furthermore, there is a noticeable lack of congruence with any other stakeholder group.

The disparity of perceptions concerning what characteristics are necessary for effectiveness in worship team leadership between the Administrators and Worship Team Leaders is significant. Compounding this incongruity is the low concordance also found between the Pastors and the Worship Team Leaders. The position of authority these two stakeholders fill and the degree of disagreement of perceptions

may result in the provision of inadequate education and support for the worship team leaders or even contribute to conflict between these stakeholder groups.

The low degree of concordance between the Worship Team Leaders and the Worship Team Members suggests that their performance in their role may be hampered by ignorance and disagreement. This concern is exacerbated by the equally low agreement of perceptions with the Congregation Members group.

The appointment of suitable candidates to the role of worship team leader and the subsequent cooperation, support and systems of accountability are profoundly affected by the disparity between the various stakeholder perceptual frameworks and the literature. The apparent emphasis on pleasing the congregation evident within both the Administrators and Pastors stakeholder groups fails to locate the source of direction and development of effective worship ministry outside of the group that needs to be educated. The emphasis in the literature on being answerable to God as expressed by His Spirit and in His Word runs in opposition to structuring the worship team leader's function on the expressed desires of the congregation. Therefore, growth in understanding within each of the stakeholder groups and alignment of perceptual frameworks would require a multi pronged approach to education where both real and ideal leadership dynamics are investigated.

To more ably understand what constitutes the practice of leading the planning of Church based worship in SDA churches in the NNSW Conference, a close examination of a description of the situation provided by the worship team leaders within the sample group is worthwhile.

CHAPTER 6: PROFILE OF THE EXPERIENCE OF WORSHIP TEAM LEADERS

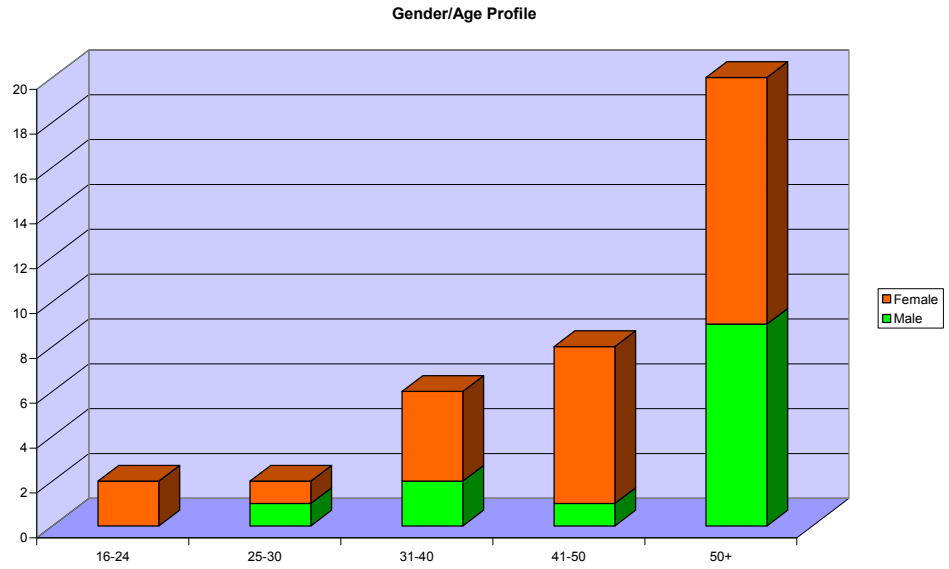
6.1 INTRODUCTION

In an effort to gain insight into the experience of worship team leadership an anonymous survey questionnaire was administered. The respondents were asked to report on the situation, tasks and relationships in which they were involved in their capacity as worship team leader. These findings can be used make some general statements about the phenomenon of worship team leadership as experienced by the sample group.

6.2 DEMOGRAPHIC PROFILE

There were a total of 43 subjects that responded to the anonymous survey questionnaire. Of those respondents 30% indicated that they were male and 61% female. Five percent (5%) were aged in the 16 to 24 year old age bracket with a further 5% aged 25 to 30. Fourteen percent (14%) were 31 to 40 years of age and 18% were aged 41 to 50. The greatest number of respondents fell in the age bracket of 50 years and over; this numbered 49%. Nine percent (9%) gave no response for both the afore mentioned questions. This sample reflects the composition of worship team leaders identified in Chapter 4. **(SEE FIGURE 6.1)**

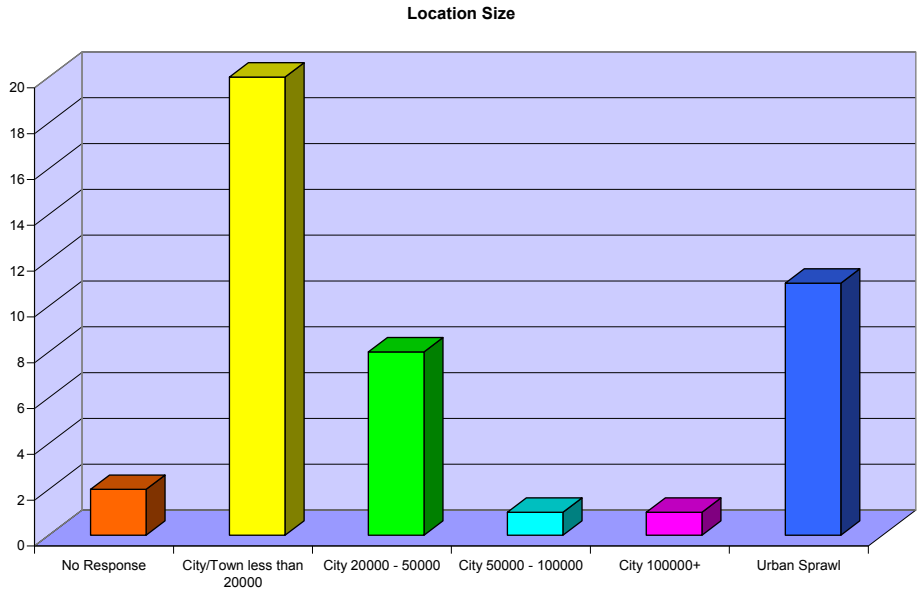
FIGURE 6.1



6.3 LOCATION

To preserve anonymity the respondents were asked to only give general location information. Twenty eight percent (28%) lived at an inland location and 72% resided in coastal areas. Forty seven percent (47%) of the respondents lived in towns with less than 20,000 residents; nineteen percent in towns with 20,000 – 50,000 and 2% each in cities of 50,000 – 100,000 and greater than 100, 000+. Twenty six percent (26%) categorized their residence as being located in an area of urban sprawl. Four percent (4%) gave no response to the question querying the size of their town. These figures reflect the general trends of the locations of the churches cited in Chapter 4. **(SEE FIGURE 6.2)**

FIGURE 6.2.

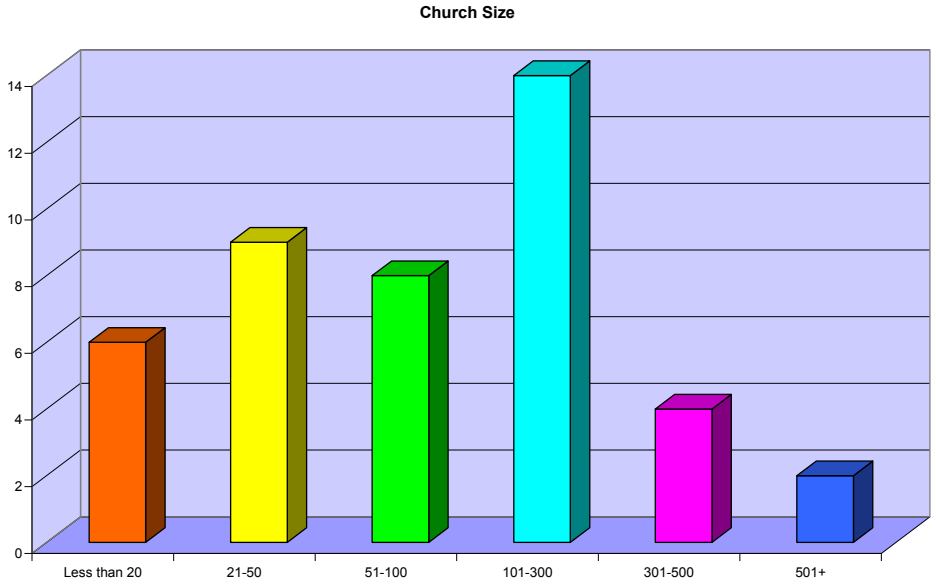


6.4 CHURCH SIZE

Fourteen percent (14%) of the respondents ministered in congregations numbering less than 20 while 21% worked with a church of 21 – 50. Nineteen percent (19%) served in churches numbering 51 – 100 and 33% estimated their congregation number at 101 – 300. Nine percent (9%) worked in churches numbering 301 – 500 with 4% in congregations of 501+. These figures also indicate that the respondents

are drawn from churches that reflect the general statistical trends outlined in Chapter 4. **(SEE FIGURE 6.3)**

FIGURE 6.3



6.5 PASTORAL STAFF

Mirroring the statistics cited in Chapter 4, 30% of the respondents indicated that they shared a field pastor with another church. Forty percent (40%) said they had one field pastor and 23% said they had two. Two percent (2%) listed more than two field pastors on their church staff and 5% said they had one and a half. The figure indicating that they have two field pastors may be inflated as there appeared to be some confusion about the term 'half' a pastor. During the course of the follow up data collection some realized that they had counted part time pastoral staff as full time.

6.6 PAID POSITION

Though 26% claimed to be paid for their work as a worship team leader only two of the respondents that were interviewed in follow up procedures were paid. They were paid pastoral staff that was given the oversight of the worship ministry of the church.

The other respondents may have confused this query as referring to the pastoral staff rather than themselves.

6.7 PROFILE OF THE WORSHIP SERVICES

All respondents indicated that they had a single worship service taking place on Sabbath morning. This service lasted on average an hour with 37% giving this figure. Thirty percent (30%) estimated their service running for one and quarter hours, with 23% saying theirs went for one and half hours.

Fifty one percent (51%) said their worship service had a set format with the remainder saying there was no fixed pattern to their worship service. Thirty seven percent (37%) described their worship format as traditional; 19% said theirs was contemporary. Forty four percent (44%) described their worship format as blended. These figures are consistent with the statistical trends outlined in Chapter 4.

6.8 MINISTRY PROFILE

Fifty one percent (51%) described their role as being both a program coordinator and music team leader. Nineteen percent (19%) said they were only responsible for leading the music team and 21% specified that they were only coordinating the program. Seven percent (7%) described their role as simply an 'Elder' and 2% gave no response to this question.

Many respondents said that they held other leadership roles in the church in addition to their worship team leadership function. Twenty six percent (26%) said they had one other role, 37% had two, 7% held three and 11% counted four other roles. Only

5% said they did not hold any other offices. Fourteen percent (14%) gave no response.

When asked whether there were more than one worship team leader 35% said yes. This relatively high number may suggest that the shared role of worship team leadership may allow for them to hold other ministry roles more comfortably.

The length of time the respondents indicated that they had been in ministry varied. Twelve percent (12%) had spent less than a year in ministry while 15% had spent more than 31 years. The remainder of the group was spread fairly evenly between these two figures with 12% giving no response to this question.

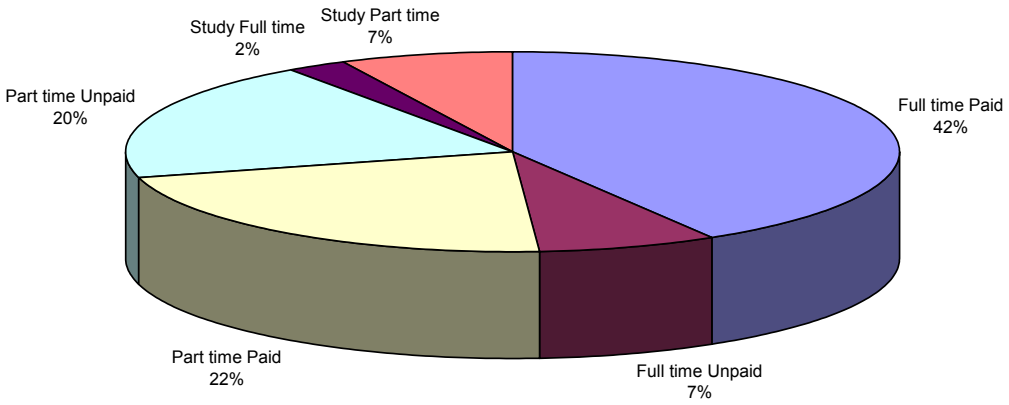
When questioned about the time they had spent ministering in this particular church 25% said one to two years. Twelve percent (12%) were there for less than a year and 12% had stayed in their role for five to six years. The remainder was again spread fairly evenly between 3 to 31 plus years with 12% giving no response.

6.9 EMPLOYMENT PROFILE

Only 42% of the respondents were in full time paid employment. Seven percent (7%) indicated that they were working full time in a volunteer capacity outside of their ministry role. Twenty one percent (21%) were in paid part time employ and a further 19% worked part time as a volunteer. Two percent (2%) were studying full time and 7% part time. **(SEE FIGURE 6.4)**

FIGURE 6.4

Work Profile

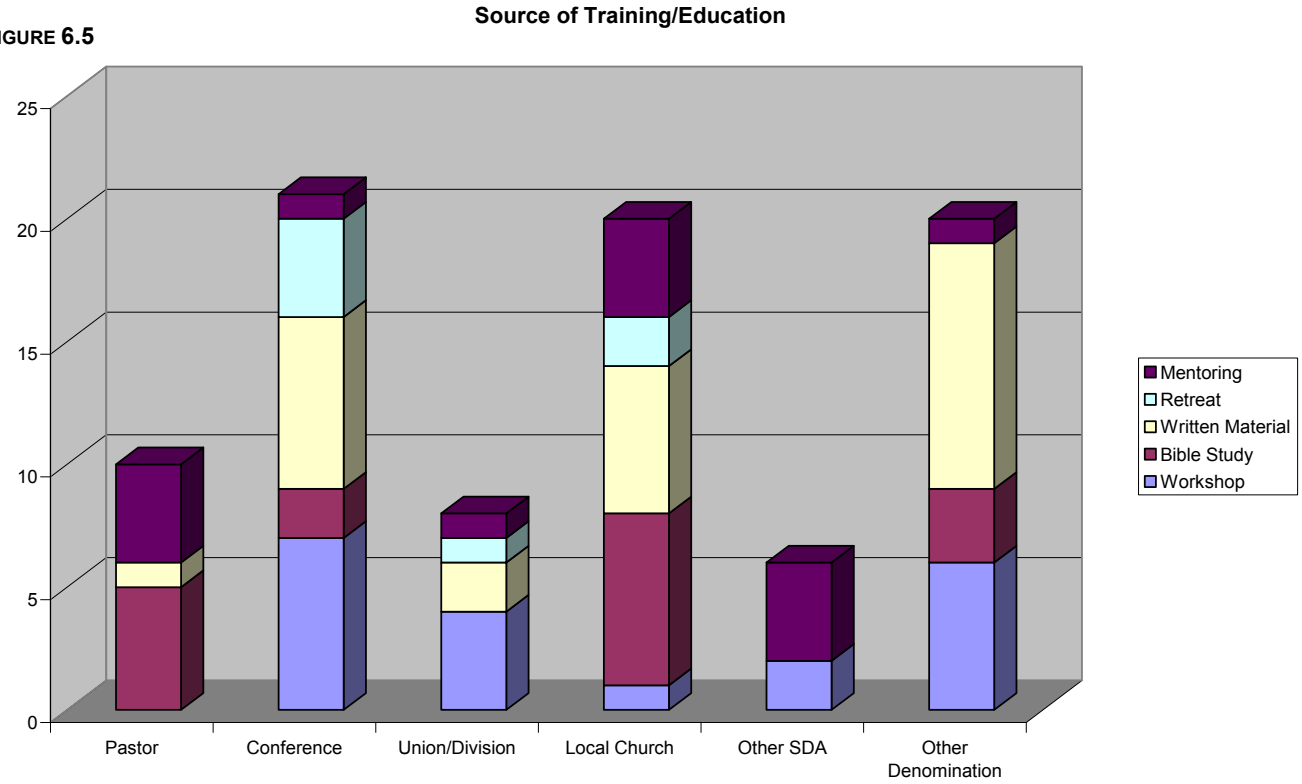


The fact that only 42% of the respondents were in full time paid employment may be a reflection of the age of the respondents or it may suggest that the role of worship team leader is of such a complex and time consuming nature that the role attracts mainly those who have the time available to do it.

6.10 SOURCES OF EDUCATION AND TRAINING

The respondents were asked to indicate the source of their education and training. Twenty nine percent (29%) stated that they had received none. The most popular source of training, and education, 49%, was cited as the 'Conference' with 47% listing the 'Local Church' as providing educational support. 'Other Denominations' were cited as being a rich source of education and training, 47% also, particularly in the form of written material. There may have been some confusion about the difference between the education and training the Conference provides and Union / Division provides as some later said they didn't realize that the Institute of Worship was a Division resource. **(SEE FIGURE 6.5)**

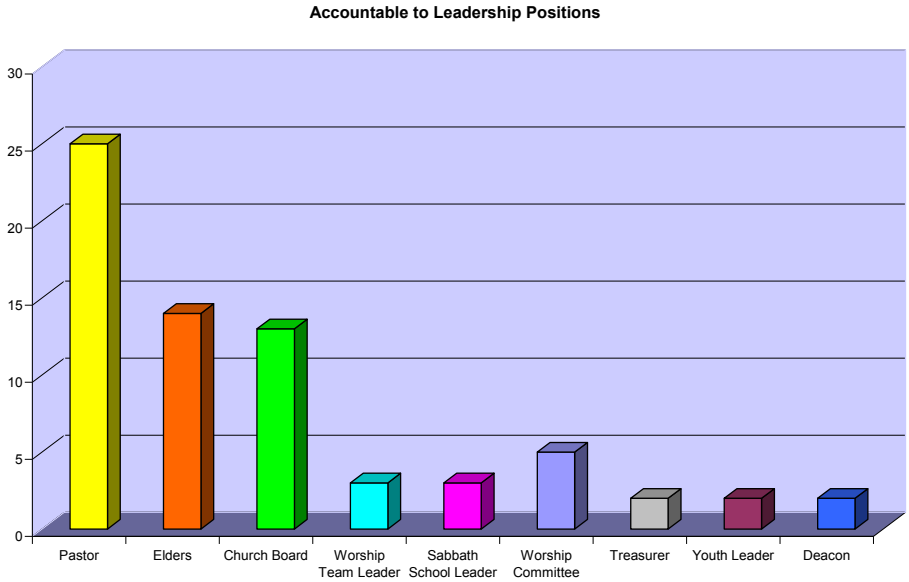
FIGURE 6.5



6.11 CHURCH LEADERSHIP POSITIONS TO WHICH THEY ARE ACCOUNTABLE

The majority of the respondents cited the 'Pastor' as the leadership position to which they were accountable to; 58%. The next greatest number, 33%, said they were answerable to the 'Elders'. Thirty percent (30%) listed the 'Church Board' and 12% said the 'Worship Committee'. Other leadership positions were mentioned and there were some unexpected responses. They included the 'Treasurer', 'Deacon', 'Youth Leader' and 'Sabbath School Leader'. Each enjoyed between 5% - 7% support. **(SEE FIGURE 6.6)**

FIGURE 6.6

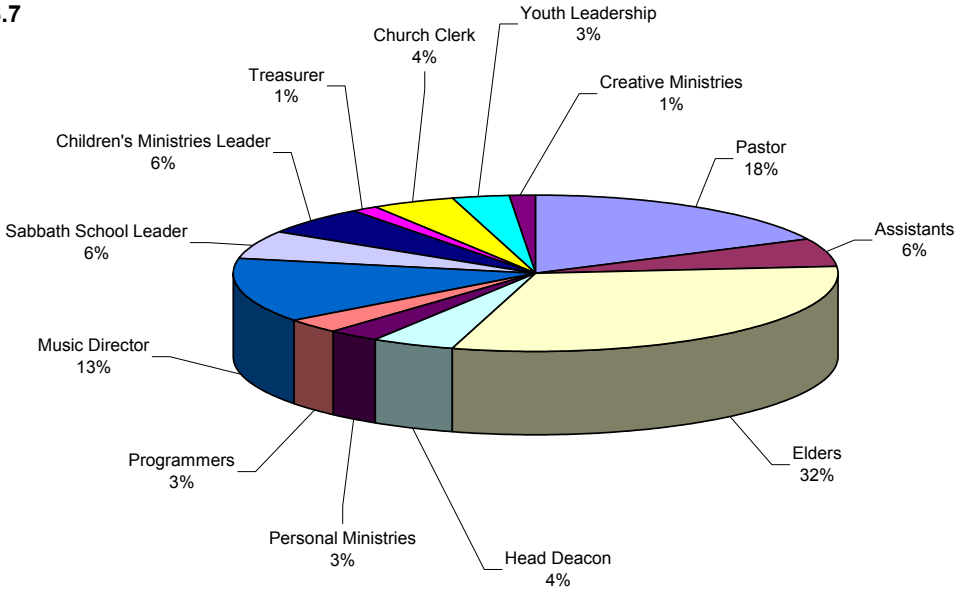


6.12 CHURCH LEADERSHIP POSITIONS INTERACTED WITH

The 'Pastor' was named by 28% of the respondents as a person they interacted with most during the course of administering their role; the greater number, 49%, listed Elders. Twenty one percent (21%) specified the 'Music Director' as the person they were most frequently in contact with. Only 9% noted their assistants as being regularly interacted with. However, this may be because most do not have assistants to work with. **(SEE FIGURE 6.7)**

Interaction with Church Leadership Positions

FIGURE 6.7



The diverse positions listed as those to whom they were accountable and with whom they interacted suggest that there are many different ways the local SDA church leadership structure is organized. Of particular interest is the fact that people holding the role of 'Elder' play a significant part in providing support for worship team leaders and they are not necessarily educated or trained in worship ministry themselves.

6.13 TEAM

The team sizes varied from 23% with one to four members to 7% with 30+. Forty nine percent (49%) indicated that their teams were between five and ten in number. The figures given for this question may inaccurately reflect the numbers of people

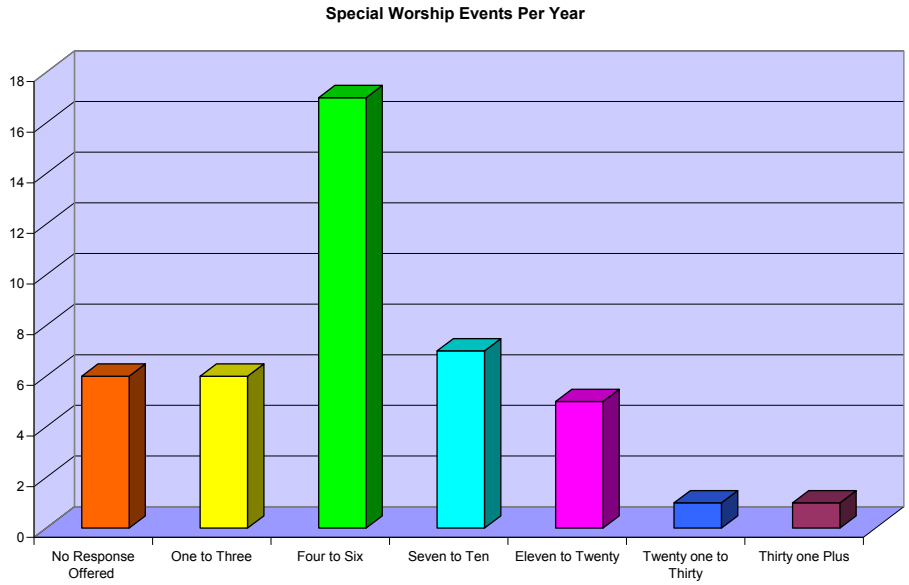
regularly participating in delivering worship events in the local churches as there appeared to be some uncertainty about what the term 'team member' meant. Many reported in the follow up interview process that they had thought it just meant music team members.

6.14 MUSICAL WORSHIP COMPONENT

The respondents reported that 24% of their churches have set music teams while 53% have music teams that were fluid in composition. Twenty seven percent (27%) of these teams rehearse for one to two hours per month and 20% have no scheduled rehearsal time. Sixty one percent (61%) of these teams prepare to lead four to six songs on average each week, with 44% using four to six vocalists and 28% using the same number of musicians. The worship team leaders were asked to estimate the time they spent either planning or participating in rehearsals and performance in a separate series of questions.

The respondents were asked to estimate how many special events they and their teams were asked to prepare and 34% said they prepare for four to six special worship services in a year. Fourteen percent (14%) prepare for seven to ten and 2% for 31 special events or more. **(SEE FIGURE 6.8)**

FIGURE 6.8

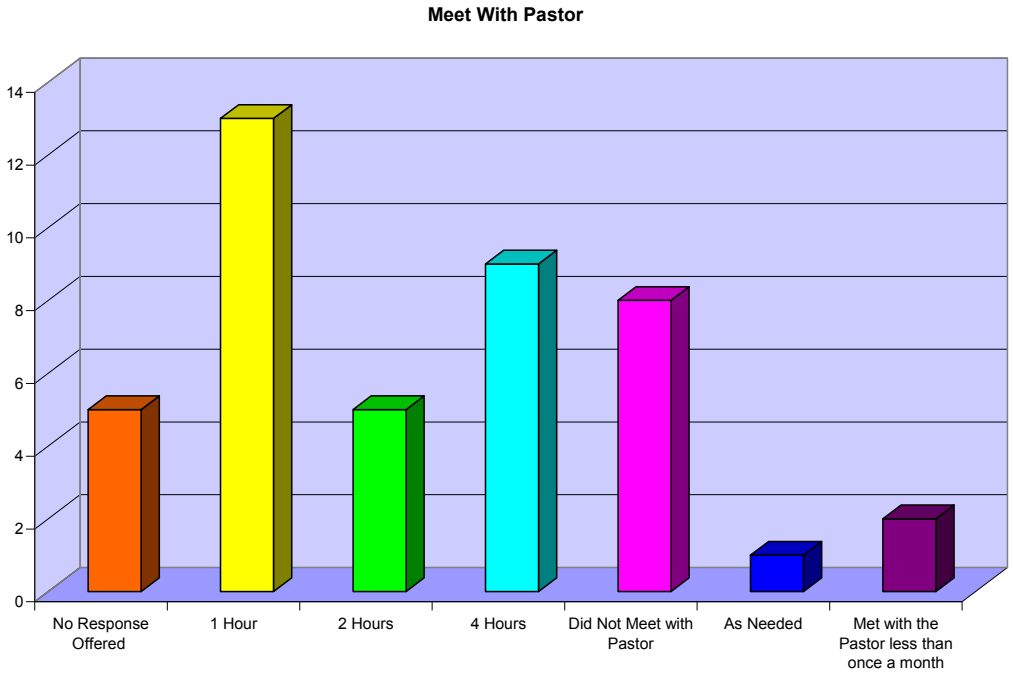


6.15 TIME SPENT

A high percentage of respondents failed to give a response for the series of questions pertaining to estimates of how their time was spent in various tasks associated with their role. There may have been confusion over the terms, a belief that the questions did not apply to their situation or a degree of resistance to the exercise. Each of these sentiments was expressed in follow up data collection procedures.

Twenty seven percent (27%) of the respondents indicated that they usually meet with the pastor for one hour at least once in a month in the course of fulfilling their role; 18% said four hours. Four percent (4%) said they meet with the pastor less than once a month and 16% said they did not meet with the pastor at all. The relatively little time the worship team leaders reported spending prompted further inquiry during the follow up data collection process as pastors had intimated that the role they played in supporting the worship team leaders was higher in profile. **(SEE FIGURE 6.9)**

FIGURE 6.9



On average, meetings are held with the whole worship team for an hour once a month by 16% of the respondents. Equally, 16% reported that they do not meet with the entire team at all. Twenty percent (20%) said they meet together less than once a month and 6% said they meet for an average of four hours in a month.

Eighteen percent (18%) said they meet with their assistants approximately four hours in a month while 16% said they did not meet with assistants at all. The greatest response to the question of how often they meet with just the musicians in a month was 10% saying they meet as the need arises. This estimate was the same as how often they meet with the vocalists alone. Eight percent (8%) said they meet with the Sound Technicians on their team as the need arises. This response was repeated when the question referred to the Visual and Creative Arts members of the team.

An estimate of one hour a month was given by 16% of the respondents when asked to calculate how much time was spent in communication. However, a total of 30% judged that they spent between one to two hours per month communicating with various people in order to complete their tasks. However, in the course of follow up data collection many respondents adjusted their estimate upwards when they re-considered how many phone calls they were making during the course of their work.

Twenty two percent (22%) estimated that they spent between one to two hours per month in personal Bible study for the purposes of their ministry role. Ten percent (10%) said they spent between three to four hours per month. Four percent (4%) worked out that they spent on average nine to ten hours per month with 2% revealing they spent none.

In terms of hours spent in resource management, 14% said they spent less than an hour while 4% spent five to six hours per month. However, the greatest number of respondents, 14%, spent less than on hour a month spiritually nurturing their team members and 10% said that they spent none.

Eighteen percent (18%) said they spent one to two hours per month in meetings, conversely, 12% said they did not attend any meetings. With regards to spending time in rehearsals for the worship event, 20% estimated that they spent one to two hours per month, while 12% said they did not spend any time in rehearsals.

Two percent of the respondents reported spending seven to eight hours a week performing the tasks for the worship event. Though 26% of the respondents reported spending only one to two hours per month working in the worship event, on further reflection, during the follow up data collection procedures, some worship team leaders realized that they were largely unaware of the time they spent and following the survey questionnaire were more conscious and realized they had significantly underestimated the figure.

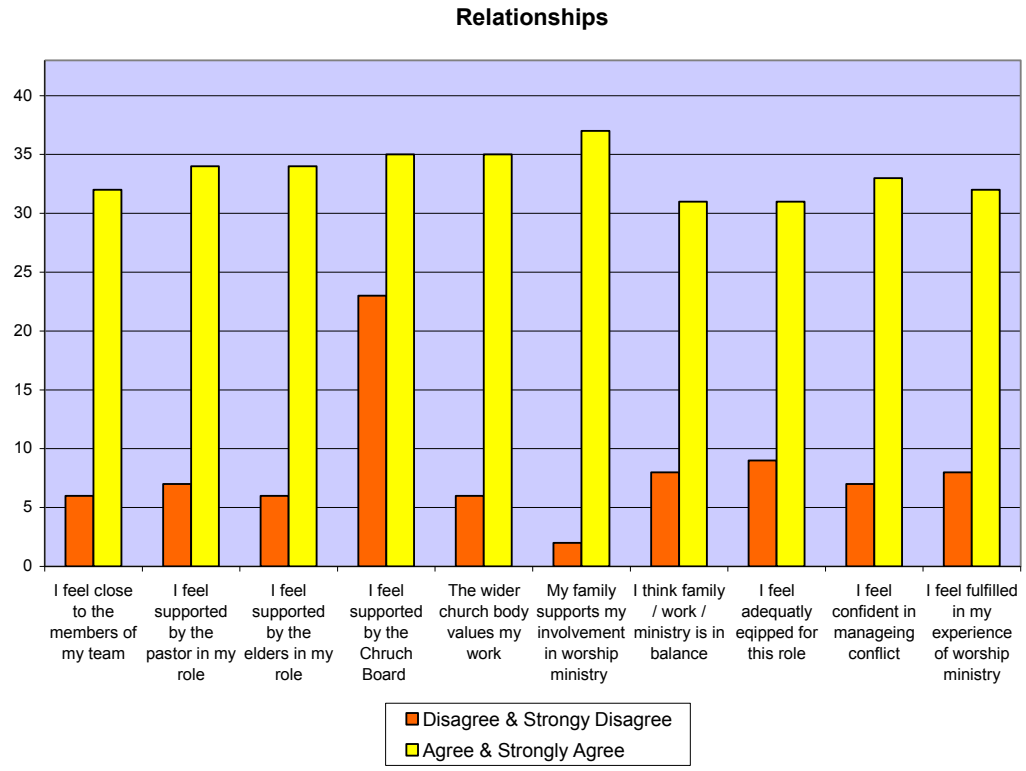
The process of drawing up rosters for people to contribute to the design and delivery of the worship event was anecdotally reported as time consuming. However, the survey questionnaire reported a very small number, 2%, as spending 16 to 20 hours per month and 10% of the respondents spending only one to two hours per month. These figures may inaccurately reflect the phenomenon as 69% did not respond on this matter.

The administrative duties worship team leader's are routinely carrying out include managing a budget, purchasing resources, maintaining licenses', rostering and keeping records. Twenty seven percent (27%) of the respondents said that they were given no budget for worship. The next highest figure was 14% and these respondents reported that they were not sure of the figure. The highest budget reported was in the $800 to $1000 range with 4% listing this. Six percent (6%) said they had $101 - $200 and a further 6% said $401 - $500. Thirty percent (30%) said they managed the licensees, such as Copyright, and 30% keep records. Forty six percent (46%) said they purchased resources as part of their role. Twenty five percent (25%) said they spend time filing and 25% said they manage the budget with a further 25% saying they spend time rostering.

6.16 RELATIONSHIPS

A high number of respondents reported satisfaction in their relationships. Family support for their role in ministry was reported by 87%, and equally strong satisfaction was evident in the areas of relationships with the pastor, elders and Church Board. The relationship markers that did not demonstrate as high satisfaction as these were two that pertained to the respondents' inner feelings of adequacy rather than in their interaction with others. **(SEE FIGURE 6.10)**

FIGURE 6.10



6.17 CONCLUSIONS

The worship team leaders that have responded have described a role that is multifaceted and reasonably complex. They are serving in churches that range in size and have diverse organisation structures. Respondents have reported receiving some training, mainly from the conference. However, they have not detailed having much contact with the spiritual leaders of their churches.

The data suggests that the worship teams the respondents are leading are usually small. The respondents' contact with their team is portrayed as informal. Though the estimates of time spent in various leadership tasks were relatively low the large percentage of part time employment or study suggests that the time investment required in the role is significant.

The responses to the questions regarding relationships were dominantly positive. They reported high levels of satisfaction in their relationships.

To further identify what constitutes the practice of worship team leadership in SDA churches in the NNSW Conference, a close examination of a description of roles and relationships offered by the worship team leaders is of value.

CHAPTER 7: IN-DEPTH INTERVIEW ANALYSIS

7.1 INTRODUCTION

Twenty six in-depth interviews with worship team leaders representing 23 churches in the sample group were carried out. Most of the interviews were with a single respondent but four of them had two people jointly responding. Responses, for the group interviews, by either person in the interview have been presented under the single code number. The insights given in the interview process can be accepted as representative of the sample group as subjects appropriately characterized the demographic trends of those in the anonymous survey questionnaire. **(See Table 7.1)**

The extended interviews were conducted to further develop the profile of the experience of worship team leadership. Insights garnered can also be used to clarify the perceptual framework produced by this stakeholder group and gave insights into themes generated from the Characteristics Paradigm. The findings have expanded the profile of their experience and confirmed some of the findings gathered from the anonymous survey questionnaire while challenging others. Furthermore, they revealed inconsistencies between their expressed perceptions of the ideal worship team leadership and their practices. This dissonance will be explored in greater detail in subsequent chapters.

The interviews were conducted in the style of an open conversation. The questioning was minimal and after the initial invitation to, “Tell me about your experience as a worship team leader” questioning was used only to seek clarity regarding matters the respondent raised. This approach was intended to elicit only information that reflected the respondents’ current conscious reflection on their experience of worship team leadership. The data suggests that the respondents reflections would be

effectively expressed under the following headings; Understanding of Role, Training, Understanding of the Nature of Worship, Worship Event, Relationships with the Team, Relationships with the Pastor, Relationships with the Elders/Board, Relationships with the Congregation, Conflict Management and Fulfilment.

TABLE 7.1 **INTERVIEW DEMOGRAPHIC OVERVIEW**

Code	Gender		Age Group					Location			Location Size					Church Size						Pastoral Staff				Paid Pos.		No. Worship Services				Set Format		Worship Style		
	Male	Female	16 - 24	25 - 30	31 - 40	41 - 50	50+	Rural	Urban / Country	City	Less than 20000	20 - 50000	50 - 100000	100000 +	Urban Sprawl	Less than 20	21 - 50	51 - 100	101 - 300	301 - 500	501+	Less than 1	1	2	3	Yes	No	1	2	3	More than 3	Yes	No	Traditional	Contemporary	Blended
1148		√					√		√		√						√						√				√				√		√		
2149	√						√		√		√								√				√				√					√			√
3137	√						√		√		√						√					√					√					√			√
41722		√				√			√		√								√								√					√			√
5158	√						√		√		√						√					√					√					√			√
6120		√					√			√		√							√				√				√					√		√	
7138	√						√		√		√						√					√					√				√		√		
8161		√					√		√		√								√					√			√					√		√	
91402		√					√		√			√							√				√				√					√	√		
10261		√				√			√		√								√					√			√					√		√	
11152		√	√					√			√						√					√				√		√				√		√	
12144		√					√		√				√					√				√					√		√				√		√	
13118		√			√				√		√								√			√					√		√				√			√
14151		√					√		√				√						√				√				√		√				√			√
15136		√					√		√						√				√				√				√		√				√			√
161702	√	√					√		√						√		√					√					√		√			√		√		
17167		√		√					√						√				√				√				√		√				√		√	
18165		√					√		√						√				√				√				√		√				√			√
19114	√			√					√						√						√				√	√		√				√	√		
20116		√	√						√						√		√					√					√		√				√	√		
211502	√	√		√					√						√						√			√			√			√			√			√
22127		√				√			√						√				√				√				√		√				√	√		
23179		√		√					√						√				√				√				√		√				√			√
2416		√				√		√				√					√					√					√		√				√			√
25122		√					√	√			√					√						√					√		√				√	√		

Bold = *TEACHER by profession.*

7.2 UNDERSTANDING OF ROLE

The role of worship team leader in the churches of the sample group appears to be ill-defined. The respondents frequently expressed surprise when asked to thoughtfully consider their experience as many said they had not reflected in detail on

their role and its many facets. On meeting with respondents for the purposes of interviewing them a few stated that as a result of their reflection in order to fill out the survey they had been led to contemplate their current practices and make modifications.

The respondents appeared to sincerely wish to capably administer their role in the local church but demonstrated little insight into what would constitute that. They described their experience of the role as mainly managerial rather than visionary. Those who took a visionary stance reported experiencing conflict, discouragement and in some cases rejection by other stakeholder groups. Within this section there were a number of sub-sections that emerged from the respondents' accounts of their experience regarding this role; reasons for taking the role, a description of their role, and the significance, complexity and focus of the role.

7.2.1 Reasons for Taking the Role

Only two of the respondents reported that they felt called to fill the role of worship team leader. One respondent said she feels "…called of God…" to use the talent she was given to develop the music of the church.[536] Another said she had no ambition to fill this role, yet she described it as "…unfolding…" as part of a "…God led…" process.[537] It was confidently asserted by one respondent that, "With the help of the Holy Spirit, any one of us can do anything."[538] However, she did not acknowledge that she felt particularly called to minister in this role and said that she felt really drawn to community service.

[536] Respondent, 2416.
[537] Respondent, 6120.
[538] Respondent, 1148.

For a significant number of respondents, they reported taking this ministry position because "…there was no one else to do it."[539] There were a number of reasons offered for this occurrence. One respondent said that though she is disheartened by the role she does it because it needs to be done and she has made a commitment.[540] Another had found herself in this role because severe conflict over worship matters within the church had led to the withdrawal of the former worship team leader. As she fervently supported the vision and approach the former leader took, she had taken up this position to maintain the efforts of her former leader while hoping that they would return.[541] An aging and small population in the church that another respondent ministered in has meant that she has been put in this position because leadership roles get, "…passed around…like musical chairs but you never lose a chair."[542]

7.2.2 Role Description

None of the respondents were given a written job description or indicated that they were under the guidance or instruction of the pastor. This finding challenges the assertions made in the anonymous survey questionnaire that some respondents received training from the local pastor. Furthermore, a large number of the respondents gave the impression that they had not reflected very much on the nature of the role for themselves. For example, one respondent knew very little about what she should be doing. This was because she was not only a new SDA Christian but had only recently emigrated from the United States.[543] Though over fifty years of age and a practicing Seventh Day Adventist Christian for many years, another respondent struggled to identify what she did in the course of filling her role as she

[539] Respondents, 3137, 7138, 8161, 91402, 10261, 13118, 20114, 23179.
[540] Respondent, 8161.
[541] Respondent, 91402.
[542] Respondent, 20114.
[543] Respondent, 8161.

was newly appointed and had received no direction or instruction.[544] One of the respondents openly expressed growing concern that they were "…failing dismally…" as she became aware of the various features of the role addressed in the survey questions.[545] The issue of working with a clear role description was raised specifically by one respondent when she said that a job description should be given. She said that some people left their role once they realized what it entailed.[546]

7.2.3 IMPORTANCE OF ROLE

In spite of the lack of awareness regarding the nature of the role a number of respondents indicated that they believed that the role is important in the ministries of the church. One respondent said she is "…blown away…" by the responsibility a worship team leader has. "It's a connection there that you're creating between these people and God and that's, um, never to be taken lightly."[547] Another respondent described the role of worship team leader as informing, inspiring, teaching and central to unifying the church community.[548]

Though some recognized the importance of their ministry role they expressed concern that this belief was not widely held by other stakeholder groups. One respondent felt that other people did not share her belief that the role was important saying that people like elders or deacons do not realize how music puts you in the experience of worship.[549]

[544] Respondent, 1148.
[545] Respondent, 41722.
[546] Respondent, 10261.
[547] Respondent, 2416.
[548] Respondent, 10261.
[549] Respondent, 20114.

The group of worship team leaders who believed that the role is important appeared to be in a minority as a number of other respondents seemed to be unaware of many facets of the role; they mainly concentrated their comments on the logistics of administering rosters.

7.2.4 Time Cost and Complexity of the Role

Frequently the respondents spoke of the role taking a lot of time with quite a few expressing that it is complex. Those who said that the time it takes is lengthy were ministering across all three of the worship formats. This indicated that the time invested in performing the role was not necessarily linked to the style of worship. However, the only respondents to indicate that it did not take too much time were crafting worship services in a traditional format.

Some respondents recognized that time was mainly spent managing people. "…I think if would be difficult for someone who works full time to do this job, um, because I think there's quite a bit of facilitating required…"[550] Other respondents reported that the time was being spent in careful spiritual preparation with one respondent saying she spent four to five hours a week in personal bible study and prayer for her role.[551] Another said that "…some weeks (Ill) spend hours, just, just trying to find the right bible verse."[552] Being retired was the explanation given by one respondent as to why he had time to do the role.[553] This observation may offer a possible explanation as to why so many worship team leaders are aged fifty years or over; if the time required performing this role is so great, having commitments to young families or full time employment may be prohibitive.

[550] Respondent, 10261.
[551] Respondent, 1148.
[552] Respondent, 2149.
[553] Respondent, 16170.

Most of the respondents indicated that the role was complex. However, two respondents felt that the role was relatively simple to do. When asked what characteristics a person needs to do the role of worship team leadership one respondent replied, "Surprisingly little!"[554] In opposition to this belief one respondent described the role as having grown from serving up "…meat and three veg..." to providing a "…smorgasbord…"[555] Moreover, a number felt that it was so complex that many people do not understand what is done in the role. One respondent claimed that no one can understand the role unless they do it. Another conveyed deep hurt and frustration at the Nominating Committee's decision making regarding the composition and leadership of the worship team as they, the nominating Committee, couldn't understand, "…what we wanted to have in worship and what worship really means and the team."[556]

7.2.5 Focus of the Role

Efficient coordination seemed to be of more importance than the spiritual development of people or event for some respondents. There were a few respondents that conveyed the impression that they were satisfied with the way they filled the role simply because they managed to ensure that someone was delivering the worship service. One respondent was rarely present at the church service due to work commitments and spoke of his role as primarily about preparing a roster.[557] There were some mitigating factors leading to this decision. Another said she loved organizing things and described her role as coordinating and scheduling people. She seemed confused as to why she would need to meet with any of the team members

[554] Respondent, 20114.
[555] Respondent, 15136.
[556] Respondent, 94102.
[557] Respondent, 3137.

as she was able to organize most of the schedules either briefly and informally on Sabbath, over the phone or via email.[558]

7.2.6 CONCLUSIONS

Though almost all were committed to serving their worship community to the best of their ability the respondents appeared to have limited understanding of the scope of the role. Their apparent lack of critical awareness meant that it required careful questioning using multiple terms and explanations of the questions for some to reveal greater detail of their actions. Some then expressed surprise when they realized all that they were doing while others were perturbed as they became aware of all they could be doing. The nature of the roles the respondents described performing range from simple to complex, multifaceted and demanding. Many of the tasks they describe accomplishing require sophisticated problem solving skills, efficient organisation, expertise in communication and careful management of relationships. However, very few of the respondents appeared to be conscious that they are exercising these skills or felt a need to develop them.

7.3 EDUCATION AND TRAINING

The sources of training and education for this role were varied. Some reported having no training or education while others described intense efforts to educate. Many relied on observing people both in their own church and in other churches. Some attended workshops or received mentoring but many others depended on the experience of trial and error and listening to feedback as their main source of direction. A few made reference to the teaching or leadership of the Holy Spirit and one believed that you can not train anyone for this role.[559]

[558] Respondent, 23179.
[559] Respondent, 7138.

There were some respondents who described receiving formal, intentional training and education for their role. A number specifically noted that they had received training from the Worship Institute Director, Dr Lyell Heise. His work in the development of worship ministry has taken place over many years. One respondent remarked that the impact a visit from him to her church about ten years previously had been the catalyst for the development of her ministry, the beginning of her search for understanding worship.[560] Another said she had enjoyed years of benefits from contact with Dr Heise. She described him as a mentor from whom she, "…learnt a lot from watching and observing…"[561]

Only two other respondents cited mentoring as a significant training they had received. One respondent had been specifically groomed for hosting worship events from age fourteen. She was taken into the confidence of the music team leaders and prayed with, prepared, debriefed, and led in bible studies on the nature of spiritual leadership and worship.[562] The small number of people who benefited from mentoring may be explained by a comment made by one respondent as to why he had not received mentoring. "…it's probably because we're all busy in our ministry areas, that we don't think of rising above our situation and invest in others."[563]

The use of bible studies to train or educate the worship team leaders was not widely practiced. Only two respondents mentioned it. One respondent said she observed the two worship team leaders spend hours together in bible study and prayer. It was because of, "Their willingness to go that journey before us…that they could lead

[560] Respondent, 91402.
[561] Respondent, 15136.
[562] Respondent, 11152.
[563] Respondent, 19116.

us…"[564] to practice those spiritual disciplines ourselves. She specifically recalled one bible study on John 17 that was studied with the team in preparation for ministry at a large event over six years ago. That study became foundational to her understanding of team function and provided principles by which to develop her worship team.

Attendance at workshops designed train worship team leaders was relatively low. One respondent mentioned Hillsong as a source,[565] and another spoke of electing team members to attend workshops then return and in-service the rest of the team.[566] Two other respondents from the same church said that they had begun to receive training; including workshops, but the facilitator left and they had received no meetings or support since.[567]

Some respondents cited their training for their occupation as being useful. Being trained teachers and trained musicians was seen as helpful to doing the role. However, most said they watched others in order to work out what to do or not to do. Some referred to their former churches,[568] or other SDA churches,[569] while others went to non-Adventist churches.[570] One respondent has grown up as an active Christian music performer. In his opinion his extensive touring of many churches provided more training for leading a worship team than his theology degree.[571]

[564] Respondent, 26361.
[565] Respondent, 41722.
[566] Respondent, 12144.
[567] Respondents, 41722, 10261.
[568] Respondent, 17167.
[569] Respondent, 12144.
[570] Respondent, 6120.
[571] Respondent, 19116.

Prayerfully following the prompting of the Holy Spirit,[572] or 'gut feeling,[573] was named as training for some respondents. However, a number indicated that they allowed the feedback given by the congregation and friends to train them. Feedback was mostly informal in nature. One young lady said her development in the role had been largely the result of people asking her to "…do things…" such as PowerPoint or less hymns, "…you just gradually um, incorporate it into your worship and you try and please everybody."[574]

7.3.1 Conclusions

The training the respondents reported receiving was mainly informal and sought or delivered from people who did not have a broad understanding of the nature of worship or the role or worship team leadership.

7.4 UNDERSTANDING OF THE NATURE OF WORSHIP

The three main subsections to emerge from the respondents regarding the nature of worship centred on the presence of God, community, and participation. Though their comments on the nature of worship in totality reflected many of the themes brought forward in the literature it appeared that most of the respondents were unaware of the key characteristics of worship.

7.4.1 Worship is Fellowshipping in the Presence of God

A number of respondents outlined worship as being a time where people come into the presence of God. This action was seen as part of a relationship where people

[572] Respondent, 41722.
[573] Respondent, 2149.
[574] Respondent, 20114.

have a, "…true and realistic connection with God…"[575] The value of authenticity in this experience was highlighted by a few.[576]

This emphasis on relationship extended to the corporate body and a few respondents described worship as being a unifying time of fellowship. One respondent likened the worship event to being like Jesus with His disciples, working, and praying together.[577] Another respondent said that the service should provide fellowship, care for one another, information and the demonstration of the love of Christ.[578]

7.4.2 Worship Should be Active

It was important for worship to be an active experience for a number of respondents. Involvement by the congregation was considered essential by some.[579] However, the dominant theme was that high participation must take place by having people present the worship service. One respondent described the 'pure purpose' of including many different elements of the worship service as giving opportunity for many different people to play a public role in worship.[580]

7.4.3 Worship is Our Response

Very few respondents highlighted understanding Christ and His work.[581] This understanding was deemed pivotal in the literature. Recognizing that worship is where the congregation gives thanks and glorifies God for His character and His action,[582] was also largely unsupported. Some respondents recognized that worship

[575] Respondent, 12144.
[576] Respondent, 6120.
[577] Respondent, 1148.
[578] Respondent, 8161.
[579] Respondents, 2149, 7138.
[580] Respondent, 2416.
[581] Respondent, 26361.
[582] Respondent, 11152.

must be Christ centred.[583] However, only one respondent stated that worship must be transformational where Christ's righteous life is offered and accepted by the people to the glory of God.[584]

7.4.4 CONCLUSIONS

The respondents highlighted only a few characteristics of worship in comparison to the literature. However, they identified some key concepts such as being in loving community with God and each other. Their most obvious oversight in comparison to the insights outlined in the literature was that they did not appear to grasp the importance of giving people a glimpse of God as expressed in His Son in order for them to respond in worship though they wanted the worship experience to be an active one.

7.5 WORSHIP EVENT

When invited to describe the worship event most were able to give an order of service that typified worship in their churches. Though the worship services that were blended and contemporary in format offered variations of elements or placement of elements they essentially echoed one another. Most respondents included the elements of music, prayer, and the preaching of the Word along with offerings, children's stories and announcements in their worship event, irrespective of worship format style.

7.5.1 WORSHIP PLANNING

The focus regarding the worship event was almost always on planning. There were differing beliefs regarding planning; some described planning as requiring little effort

[583] Respondents, 6120, 15136.
[584] Respondent, 26361.

while others spoke of planning involving great exertion. All of the respondents who took the position that planning was easy were planning for a traditional format worship event. One respondent said that the service was structured, "…just like they had in the sixties…"[585] Another said that the planning had reverted to having two elders deciding who does what before walking out to the platform.[586]

For those who put much energy into planning, many of the respondents made reference to the importance of planning the worship event with care. However, the statements given that outlined the care the respondents felt should be taken with planning gave only a vague idea of what they believed they needed to be careful to do. Some key areas where care was being taken emerged from the extended discussion on planning the worship event.

7.5.1.1 Plan Thematically

Many respondents emphasized the need to plan thematically to "…reach people…"[587] and spoke at length of the challenges of finding out the theme in time to plan to incorporate it. In apparent contradiction two respondents indicated that they did not feel it was imperative to plan around a theme. One claimed that it was more important to "…get people engaged with worship…"[588] rather than develop a theme.

7.5.1.2 Plan for Flow

A number of respondents said the worship event needed to have "…flow." They were advocating care be taken to link each of the portions of the worship event so that they were smooth in development of meaning and transition. One respondent

[585] Respondent, 25122.
[586] Respondent, 91402.
[587] Respondent, 91402.
[588] Respondent, 211502.

maintained that if the program "…fit together…" there were fewer disruptions to the congregations focus on God.[589] If it is disjointed, "…then people notice that and they kind of tune out…it loses momentum."[590] Another respondent believed that having smooth flow assisted in the programs aim to "…lead people to a place where they have a receptive mind to be able to receive the spoken Word…"[591] For one respondent care in the crafting of the worship journey was essential and a lack of understanding within her team regarding how to do this was a source of great despair. She described her team members taking a "…pin-the-tail on the donkey…"[592] approach to song choice and this as being completely ineffective in leading people to a deeper understanding of God.

7.5.1.3 Planning for Excellence

Having an excellent quality of worship was also seen as something to take care to do in the planning of the worship event. One respondent revealed that, "…working with someone who knows what they're doing and can produce a really polished program is something I strive for."[593] Her reasoning for desiring excellence was because the worship event is for God and God is excellent.

7.5.1.4 Plan with Flexibility

One other feature of the plan for a worship event that respondents described as important was the attribute of flexibility; the option of "…allowing for things…" such as impressions from the Holy Spirit.[594] Quite a few indicated that being able to include a

[589] Respondent, 6120.
[590] Respondent, 17167.
[591] Respondent, 15136.
[592] Respondent, 91402.
[593] Respondent, 15136.
[594] Respondent, 6120.

variety of worship elements and expressions of these elements was important.[595] Furthermore, they wished for flexibility in the placement and timing of those elements. One respondent saw flexibility as necessary in order to allow for creativity.[596] An implied reason, given by some, for having a flexible program was that the program depended on those given the responsibility of delivery and some were unreliable.

7.5.1.5 Plan Creatively

Planning creatively was mentioned by only three respondents. One respondent spoke of the team as inspired and creative in their approach to planning worship.[597] Another said they liked to have something different each week, but it doesn't always happen.[598] Yet another respondent said that the church needs to, "…worship in many colours."[599] However, she lamented that most on the team were not creative and did not see any need to do anything different each week.[600]

7.5.1.6 Plan in Advance

The general trend was to plan at least one week before the worship service though a number spoke of preferring to plan two or more weeks in advance. Some revealed that the usual planning time was the night before.[601] There was little evidence of any strategic long term planning occurring in the sample group. Other than references to preparing special programs for Christmas and Easter no respondents described their worship team planning for a series of programs.

[595] Respondents, 91402, 18165, 22127.
[596] Respondent, 2416.
[597] Respondent, 17167.
[598] Respondent, 22127.
[599] Respondent, 91402.
[600] Respondent, 91402.
[601] Respondent, 20114.

7.5.1.7 Plan with Inspiration

Very few respondents acknowledged the role of the Holy Spirit in planning. However, some did recognize the importance of prayer in planning for the event. One respondent said everything about the worship service, "…should be submitted in prayer."[602] Another said taking the program to God in prayer resulted in the little details that were hard to "…sort out…" turning out well.[603] Another respondent who was particularly discouraged about the lack of dedication exhibited by her team said that sometimes you have everything planned and it all, "…goes wrong…just falls on its face. Other times, the planning has been chaos…and you get there and you've discovered God's in charge after all!"[604]

7.5.1.8 Plan to Involve

A small number of respondents indicated that they consciously planned the worship services to maximize the involvement of the congregation. One respondent says she likes to design worship so that people will "…join in…participate…(and not) spectate".[605] Two specified that they consciously planned so that un-churched people would be able to participate. During one interview the joint leaders of the worship team were insistent that a worship service should not leave people squirming in their seats confused because they were not SDA Christians.[606]

Most respondents planned the worship events so that they would involve people by having them deliver the worship event. For example, one respondent occasionally had an orchestra and regularly held choir practices to involve people.[607] The reason

[602] Respondent, 6120.
[603] Respondent, 22127.
[604] Respondent, 13118.
[605] Respondent, 15136.
[606] Respondent, 41722.
[607] Respondent, 14151.

offered by one respondent for why they wished to involve as many people as possible in performing roles in the worship was to engender a feeling of ownership within the congregation.[608] This compulsion to include a "…variety of people…"[609] in the delivery of worship from the platform was quite widely held. It seemed that respondents may also have included many people as an act that reflected a belief in the spiritual fitness of many people; they were reluctant to exclude anyone. They showed no evidence of a screening process being applied to determine who would lead out, or even awareness that one may be needed, or steps to spiritually nurture those who were being asked to contribute.

7.5.1.9 Plan to Include Children and Youth

Only a few respondents directly referred to planning to include children and youth in the worship event. Those who did gave mixed accounts of the success of these endeavours. One respondent described his team being made up of many young people whom he felt were doing a wonderful job in delivering the worship service.[610] Another described the young people on her team as being unreliable.[611] Only a few said that they planned worship events that were aimed at leading children or young people into a worship experience. Some said they wanted to plan for children but that children were no longer attending their church; the church was so child unfriendly that they could not get any young people to stay.[612]

7.5.2 Respondents' Concerns

Many were content with the worship event. A number felt that they were successful in producing a worship event that met the needs of the other stakeholder groups.

[608] Respondent, 12144.
[609] Respondent, 23179.
[610] Respondent, 2149.
[611] Respondent, 15136.
[612] Respondents, 5158, 16170.

One respondent said they take a, "…middle of the road (policy)…it seems to keep everybody happy."[613] However, there was a distinct tone of anguish and disappointment in a small number of the respondents with regards to the worship event. One respondent, who felt unable to affect change, described the worship event as "…laboured…" and not designed to challenge people to grow spiritually. She described the congregation as "…dead to God…" In tears she lamented, "I have spent a considerable amount of this journey…this difficult journey…getting angry at the body. Why can you not respond to God? Like, He's the God of the universe and yet I am so young and do not profess to know or claim any greater journey than any of them but I ache for them."[614]

7.5.3 CONCLUSIONS

The key concerns held by the worship team leaders regarding the worship event centred on the inclusion of many different people in the process of leading worship in order to maximize involvement. They were conscious of the need to incorporate the fundamental elements of prayer, praise and preaching and some spoke of their desire to creatively generate spiritual focus. Those who seemed to have an understanding of the nature of worship as outlined in the literature expressed the most dissatisfaction with the worship events taking place in their churches.

7.6 RELATIONSHIPS WITH THE TEAM

The main insight to surface regarding the experience of a worship team leader in relation to their team is that for most respondents there was no clear concept of 'team'. A number found it difficult to identify who were team members and many gave the impression that the members of the team operated independently. Most

[613] Respondent, 41722.
[614] Respondent, 26361

respondents described being collegial with their team members but not providing direction and instruction, or exercising oversight. Some reported tension between themselves and their team members in terms of exercising leadership.

The term 'team' was not used consistently by the various respondents. For some it referred to the handful of people who were rostered on to lead a separate group of people in the design and delivery of a worship event. Others defined their team as made up of those on the worship committee. A few respondents saw everyone who took an active role in the design and delivery of the worship event as being part of the team. And one other respondent sadly observed that there was, "…no cohesive unified group…" leading worship.[615] This discrepancy in terminology proved to be problematic in terms of generating a profile of worship team leadership that accurately reflected the diversity exhibited in the sample group. However, the discrepancy itself is noteworthy.

It is to be expected that the respondents who were unsure of their own role would also be unsure of the roles of others. When asked to calculate the number of people in their team some found it difficult. One respondent initially said ten but revised this figure to one hundred when they included all those who regularly participated in producing the worship event. After more discussion they calculated that forty were what they called a core group who were regularly rostered.[616] Another respondent spoke for nearly thirty five minutes before he realized that the PowerPoint people should probably be considered team members as they were the ones who rectified the order of service as they produced the PowerPoint if they believed what had been

[615] Respondent, 10261.
[616] Respondent, 41722.

planned would be ineffective.[617] Two respondents said that they did not consider the praise leaders or the music teams as part of the worship team.[618] For many respondents they referred to getting congregation members to deliver elements of the worship service. All people who the respondents use to produce the worship event will be considered team members for the purposes of this analysis.

7.6.1 TEAM OF INDEPENDENT INDIVIDUALS

Most of the respondents described their role as orchestrating a number of individuals who independently planned worship events. A number of respondents gave the coordinators license to craft the worship event as they saw fit. One respondent stated, "They're given the responsibility that week to have whoever they want, whatever they want, wherever they want."[619] The respondents intimated a number of reasons for this operational choice. One felt that the team members were so talented that they did not need his involvement.[620] Some felt that the team members should not feel like, "…I am in charge."[621] For some churches the elders were given the responsibility of planning worship. One respondent, the head elder, as worship team leader, did not expect to involve himself in his associate's area of responsibility.[622]

For other respondents the situation where individuals were planning worship independently was not their choice. As one respondent expressed it, her interactions were mainly administrative, "…except for (those with) one or two that really understood worship, really got it!"[623] Those team members allowed her greater input into their worship leading. In a number of churches there was a distinct separation

[617] Respondent, 5158.
[618] Respondents, 22127, 23179.
[619] Respondent, 41722.
[620] Respondent, 3137.
[621] Respondent, 15136.
[622] Respondent, 7138.
[623] Respondent, 6120.

between the music team and coordinators. One respondent described it as "…disjointed…" and kept trying to get the team together but found that it was, "Very difficult, um, it wasn't working at all…"[624] However, the most frequently cited reason for the independent operation of the team members was because there was not enough time available to work collaboratively.

Some of the smaller churches did not feel the need to have a leader.[625] There were so few people in the congregation to draw on to make up a team that when one respondent was rostered on to present the worship event he would invite visitors to come up and present an element of the program.[626] Of even greater interest was the fact that for some large churches there was not a leader designated to oversee the worship ministry. In one of these churches each coordinator and music team leader operated independently of each other with one respondent reporting that she did not even know who the other coordinators were.[627] The reason was not given for this situation. However, another respondent from that church intimated that the loss of worship team leaders due to conflict with the other stakeholder groups had been instrumental in the development of this situation.

7.6.2 TEAM MEMBERS ROLE

Like the worship team leaders themselves, the team members appear to have been given little instruction regarding their role and few worship team leaders reported training or educating them. One respondent reported that they were only able to meet with worship coordinators twice a year due to busy schedules and though they would discuss how the worship ministry was progressing and air any concerns there

[624] Respondent, 13118.
[625] Respondents, 11152, 2416.
[626] Respondent, 16170.
[627] Respondent, 10261.

was not enough time to train the coordinators about what to do in response. She said that they would lose half the coordinators through the year, "By the end of the year we were limping!"[628]

7.6.3 Interactions with Team Members

Most of the respondents described their interaction with the team members as "…informal…",[629] or "…casual…"[630] They expressed a belief that most matters could be resolved by ad hoc contact such as in passing at church. For one fairly large church the respondents spoke of having a seventeen year old boy taking on the role of music director. They felt that he was talented and capable. They describe their contact with him as "…very casual…" and did not feel that he needed any direct input from them as he was performing his role well in their estimation.[631]

7.6.4 Providing Education for the Team

Some worship team leaders did speak of giving instruction to their team members. One respondent had devised some written notes for the team but they mainly referred to order of service matters.[632] For one respondent the main instructions were in regards to Copyright laws.[633] Another respondent expressed reluctance to give direct instruction to her team members. She considered that, "When you lead by doing what you've believed to be a good job, people will often emulate that so that they don't fall below it."[634] Another respondent to take an indirect approach to improving her team members understanding and skill levels took the team to see

[628] Respondent, 6120.
[629] Respondent, 2149.
[630] Respondent, 3137.
[631] Respondent, 41722.
[632] Respondent, 5158.
[633] Respondent, 14151.
[634] Respondent, 15136.

other worship teams leading worship and spent time speaking with those teams on a few occasions.[635]

There were a minority who outlined intentional efforts to train or equip the worship team members. One respondent shared how she felt a yearning to know more about worship and showed the researcher shelves of books on worship in her library and described sharing excerpts with her team.[636] Another respondent also expressed a longing to know more about worship and she said, "I guess I taught (the worship team) what I was learning."[637] She bought books and loaned them to team members asking them to 'bring back their thoughts' to discuss with the rest of the team.

Some of the respondents who are currently in churches that do not have a leader over all the worship team felt that more input by a leader into the development of team members was needed. One respondent spoke of team members needing to be trained and mentored by people with experience and understanding of the great significance of the role.[638] She went on to express deep frustration that people were given the responsibility of producing the worship event without training or preparation and the poorly produced program, "…spoil(s) my worship…"[639]

7.6.5 Receiving Education from the Worship Team Leader

Another group of respondents called for the team members to allow them to have more input into their development. One of the respondents cited above attempting to train her team members was met with quite painful opposition. The team members

[635] Respondent, 12144.
[636] Respondent, 18165.
[637] Respondent, 91402.
[638] Respondent, 10261.
[639] Ibid.

were reluctant to read the material and did not want to discuss it.[640] She described the team members as reaching a point where they refused to work under her direction because they felt expectations of their performance and demands on their time were unnecessary.

There were a number of reasons for the interaction that was described by the respondents with regards to the worship team leaders and member's relationships; many of these reasons were interrelated. The most commonly cited reason was the lack of time. They also reported that the team members were resistant to learning, reluctant to be told what to do and did not like to be organized.

7.6.5.1 Resistance to Learning

Being unwilling to learn took a number of forms. For some respondents the resistance was towards learning new music. One respondent joked, "I'm lucky if I can introduce a new hymn!"[641] He went on to say that change was unwelcome in his church, "…because we are too old to be bothered with learning. Let's be honest, eh?"[642] In two other churches the respondents identified the syncopation of modern music as being too challenging for the musicians to learn so they avoided it.[643] One of these respondents gently and lovingly laughed that their two pianists were seventy and eighty years of age and anything they attempted to play that was not in the hymn book was unrecognizable. She added that only a handful of young musicians wanted to learn contemporary music and were willing to be rostered on. They were criticized

[640] Respondent, 91402.
[641] Respondent, 5158.
[642] Ibid.
[643] Respondents, 91402, 16170.

and called, "…little dizzies…" leading to some young people leaving the church and some going to another one. [644]

The resistance to learning about the nature of worship is also reported by a small number. One large church provides workshops on worship but the respondent did not know how often and did not think it well attended.[645] Another said that the team was, "…resistant to being educated…They didn't understand the need to spend time learning about worship when they had been doing it for seventy years!"[646]

7.6.5.2 Resistance to Meeting and Organisation

The lack of time was most acutely felt in terms of meeting to plan. A significant number of respondents referred to the challenges of getting the team members to attend meetings. "It actually requires worship coordinators, pastoral teams, music coordinators, spending a lot more time with each other taking with each other and actually planning how to achieve these goals."[647] Though one respondent only scheduled three worship team meetings a year he said that not all the team would turn up, "…as usual…".[648] Another said she only has two worship team meetings a year because people are so busy and tired from commuting.[649] Having a young family means that it is difficult to attend night meetings for some[650], and for others the team members are frequently "…away..."[651] Even planning for social interaction to boost the team connectedness was dismissed by one respondent as the "…time pressure was too great…"[652]

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[644] Respondent, 91402.
[645] Respondent, 211502.
[646] Respondent, 91402.
[647] Respondent, 10261.
[648] Respondent, 3137.
[649] Respondent, 15136.
[650] Respondent, 211502.
[651] Respondent, 22127.
[652] Respondent, 17167.

The impact of limited time is also expressed in the challenges of organizing the worship events. Though over half the respondents made reference to spending long hours on generating rosters they spoke of the challenges of having people follow them. To begin with one respondent said that it was, "…usually like pulling teeth…"[653] to get information about people's availability for the roster. Another that they would spend six or seven hours making up the roster according to the information people had given and put it out only to have people realize they were not available, "…so you do all again."[654] Still others, such as Respondent 10261 would find that people were too busy to keep their commitments and she said, "…you can make twenty calls to get a children's story and have everyone say no and so I end up doing it myself…"[655] This shortage of time and commitment being described translated to one respondent saying she made, "…lots of phone calls. Lots and *lots* of phone calls..." in the course of organizing the worship event.[656]

One respondent experienced so much frustration about being unable to organize people that she withdrew from the role. She described the team members as decent people but unreliable and unresponsive to her pleas for cooperation with the need for organisation.[657] As well as passive resistance to being groomed for greater service there were some instances of active resistance. One respondent reported that someone in the team had told the worship team leader, "I don't really want anyone

[653] Respondent, 15136.
[654] Respondent, 5158.
[655] Respondent, 10261.
[656] Respondent, 22127.
[657] Respondent, 17167.

else to tell me how to do this."[658] This sentiment was echoed by one other respondent.[659]

As a result of this dynamic the worship team leaders reported having to "…fill in…" for team members. That is, to manage the problems that arose from lack of planning or cooperation. One respondent said, "…so between the three of us (pastor, head elder, and herself), we sort of just make sure (worship) happens."[660] Another said that because she accommodates the wishes of the team she ends up being, "…forced to play because no one else does."[661] One respondent said that most of the work "…fell on me…"[662] Having the work, fall on one respondent led to her to say that, "…organizing, (the worship event) was just horrendous."[663] She and her husband went on to "...burn out…" over this situation. One respondent attributed the lack of support for worship ministry as stemming from a lack of leadership by the pastor. "There's not a strong support and, ah, energy that promotes involvement."[664]

7.6.5.3 Resistance to Rehearsal

Some respondents demonstrated a lack of awareness of the importance of rehearsal for the worship event. One respondent only has rehearsals when they wish to learn a new song or for special events.[665] Another felt that because his church was running a traditional worship format and had elderly and inexpert musicians that there was no point in rehearsing.[666]

[658] Respondent, 10261.
[659] Respondent, 18165.
[660] Respondent, 11152.
[661] Respondent, 201114.
[662] Respondent, 13118.
[663] Respondent, 2416.
[664] Respondent, 8161.
[665] Respondent, 2149.
[666] Respondent, 5158.

In addition to the challenges of assigning people roles in the worship event a few respondents acknowledged that time pressure on people's personal life and a lack of understanding of its importance meant that it was difficult to get people to faithfully rehearse for the worship event. While one respondent said it was the young people who are, "…not often willing to put the practice in,"[667] another respondent found her older musicians uncooperative in terms of spending time in rehearsal. She felt that it was influenced by the sentiment held by some in the church that everything before the sermon, "…is absolutely of no value."[668]

7.6.6 Spiritual Nurture of Team Members

Aside from introducing new understanding about worship or offering practical advice about how to design and deliver worship, the literature clearly expects the worship team leader to spiritually and emotionally nurture their team members. This practice was only mentioned by a few respondents. Some were unaware of this facet of their role. For example, the concept of spiritually nurturing the team was mystifying for one respondent. She was a lovely gracious older lady who simply could not understand that there was something she could do to nurture the spiritual growth of her fellow elders.[669]

For other respondents there was little room for them to invest in spiritual nurture. One respondent tried to explain that his role is,

> "…not so much a spiritual role in our church because, if you can think of it, I might be worship leader this week, next week I'm chorister up the front and next week

[667] Respondent, 15136.
[668] Respondent, 91402.
[669] Respondent, 1148.

I'm doing the preaching, the next week (pause) You know what I mean? (laugh) because you have got limited resources."[670]

This time pressure on another respondent led to them trying to have worship with the team in preparation for the worship event but, "…not always, sometimes we are on the run."[671]

The belief that the team members were spiritually mature and capable and did not need the worship team leader's input was expressed by a few respondents. One said, "A lot have been independent so they will come to me if they need anything."[672]

A few respondents believed that spiritual nurture was important for their team yet they did not outline any specific actions they were taking to generate it. One respondent was persuaded that the team needs to be, "…right with God before we can lead someone else to be right with God…" yet due to the small size of the team she did not mention doing anything specifically to facilitate this.[673] Another respondent also expressed the importance of spiritual growth for passion for God to grow and attract others. She too did not say that she was doing anything to nurture this.

Some respondents described spiritually nurturing their team by prayer and worship. One respondent was convicted that, "…in order to worship God effectively and to draw people into God's presence, you must worship Him yourself! And you must live a life that honours Him."[674] Because of this belief she invited the team members to attend a prayer meeting specifically for the worship team. However, it was poorly

[670] Respondent, 5158.
[671] Respondent, 211502.
[672] Respondent, 2149.
[673] Respondent, 11152.
[674] Respondent, 6120.

attended for a number of reasons and it, "…ended up dwindling down to just the church pastor and maybe two others, three occasionally."[675] As part of one respondent's efforts to develop her team she included devotional time and some basic theological thought in their meetings.[676] She too found the team resistant. Another respondent expressed her grief at the failure of her efforts to spiritually nurture. Her explanation was that, "It has been difficult to even get the team together (because they were); busy, (had a) lack of private devotion, (were) 'asleep', too secure, (and did) not see our need of God!"[677]

7.6.7 Emotional and Social Nurture of Team Members

Very few of the respondents raised the matter of emotionally or socially nurturing their team; those who did spoke of consideration and affection being needed. One respondent said, "I feel to get the best out of people is to do it in a loving kind fashion…Giving them encouragement, love and understanding."[678] She was passionate about remembering that the team members are volunteers and must not be "…pushed." Another respondent felt it was important that no team member come to practice without being acknowledged and hugged.[679]

7.6.8 Conclusions

The implication of these revelations is that for most churches the people charged with the responsibility of planning worship events are doing so with limited insight or skill. They are receiving very little guidance from their worship team leaders in part because the leaders themselves are unaware of what to do in support, there is

[675] Ibid.
[676] Respondent, 91402.
[677] Respondent, 13118.
[678] Respondent, 15136.
[679] Respondent, 26361.

intense time pressure and there is some resistance to receiving instruction or direction.

7.7 RELATIONSHIP WITH THE PASTOR

While many of the respondents acknowledged the authority of the pastor as leader of the church few spoke of the pastor having a significant input into the development of the worship life in the church. Though a number reported spending time with the pastor in the course of carrying out their duties, they mainly characterized their contact as informal and irregular. A number of respondents shared their ideals for the relationship between pastor and worship team leader but very few even intimated that they enjoyed an ideal relationship with the pastor. Furthermore, a number described their relations with the pastor as tense and difficult to manage.

7.7.1 AUTHORITY OF THE PASTOR

A few respondents recognized the pastor as the ordained head of the church and described being accountable to them. However, some described the pastor as only "…guiding…" the church as it is run by the Board lead by the Head Elder.[680] As pastors are moved from one congregation to another quite frequently, many worship team leaders do not see their current pastor as the highest authority figure. In addition, many pastors were shared with other congregations and worship team leaders exhibited less reliance on the authority of the pastor as he was not present much of the time.

[680] Respondent, 7138.

7.7.2 CONTACT WITH PASTOR

The respondents' descriptions of their contact with the pastor varied. Some reported meeting on a weekly basis,[681] while others estimated that they met approximately every couple of months.[682] A few indicated that they rarely if ever were in contact with their pastor for the purposes of performing their role.

One respondent described how his former pastor initiated a weekly meeting to "…keep each other up to date…" on personal and corporate matters. He said he was reluctant to commit to this at first but grew to value it and, "…look forward to it."[683] Because the church is a plant one respondent said she was speaking with the pastor up to three times a week to establish a sound worship ministry. Their meetings were then set to weekly and are now monthly.[684]

Though the respondents speak of spending time with the pastor as part of their performance of their role they are often vague about the frequency or formality. One respondent spoke very highly of her pastor warmly praising him for his gentle leadership and encouragement. She said she went to him for guidance but did not say how often or whether there were specific matters that they were addressing.[685] Another respondent said the pastor lived an hour away so they speak on the phone and sometimes, "…get together and talk about, um, different things and how we are going to make things better…"[686] Though Respondent 17167 reported meeting with the pastor she described it as mostly on a management level as he did not really

[681] Respondent, 41722.
[682] Respondent, 2149.
[683] Respondent, 7138.
[684] Respondent, 12144.
[685] Respondent, 23179.
[686] Respondent, 25122.

understand what was needed for the worship ministry to flourish. She described her relationship with him as 'tricky sometimes'.[687]

One respondent said she had very little formal contact with the pastor and expressed a desire that he be more involved with the worship coordination though she was careful to say she did not want him to be the worship team leader.[688] Another said she does not have to consult her pastor regarding the decisions she makes in the course of her role and that is partly because the pastor spends more time at his other church and thinks her church is self-sufficient.[689] Though she is young she has adopted a very conservative worship style and the decisions she is making have been rarely, if ever, opposed.

There are some respondents who have directly expressed a desire for more contact, more communication from their pastors with one saying that the worship team leader and the pastor need to speak to each other.[690] Another said that ideally they should talk out any differences of opinion regarding worship matters.[691]

A number of respondents commented on the pastor's involvement with the worship planning meetings. Some expressed satisfaction at the pastor's attendance; others made no mention of it, while others expressed strong desire for the pastor to be there.

One respondent described the pastor attending the worship planning meetings 'occasionally'.[692] Another said both the pastors attend the rostering meetings but

[687] Respondent, 17167.
[688] Respondent, 10261.
[689] Respondent, 20114.
[690] Respondent, 15136.
[691] Respondent, 11152.
[692] Respondent, 13118.

there is no mention of participation in worship planning.[693] In contrast, one respondent called the pastor a member of the team and spokes of the great value his input had into the development of the ministry.[694]

The respondents who reported that the pastor did not attend worship meetings offered a few reasons for this occurrence. For one respondent it was the pastor's lack of organisation that led to his absence,[695] for another it was the pastor's policy not to attend any meetings on Saturday or Sunday as he felt that it was family time. The team members could not attend on any other days so they had to hold their worship planning meeting on Saturday. Unfortunately, the pastor would break his rule and attend other meetings on the weekend if they were for evangelism. The worship ministry team and leader felt undervalued and marginalized by his refusal to attend the worship planning meetings.[696] For another respondent the reason why pastors were reluctant to involve themselves in worship ministry planning was that they do not want to participate in the "…bickering…" of the team and did not want the team to become "…dominant…" Because pastors are not necessarily musicians or of an artistic temperament the respondent explained that they, "…didn't know how to manage that and they didn't work on the relationships with the worship team and because they didn't work on the relationship that it became an 'us and them'."[697]

7.7.3 Pastoral Contribution to the Development of Worship Ministry

The role the pastor played in shaping or developing the worship ministry appeared to vary from church to church. Some respondents stated bluntly that the pastor was autocratic in style and would not allow the worship team leader or team to mould the

[693] Respondent, 14151.
[694] Respondent, 23179.
[695] Respondent, 16170.
[696] Respondent, 91402.
[697] Respondent, 19116.

worship ministry. Others described the pastor's presence and impact as negligible. Very few felt that the pastor was an integral and powerful part of developing the worship ministry; a lack of leadership was seen as a key issue.

The autocratic style of leadership by some pastors was cited as counterproductive for the development of the worship ministry by three respondents. One respondent limited his involvement in the worship ministry to working on rosters as he was unwilling to engage in conflict with his pastor. The pastor prepared a preaching plan, appointed an elder for the day, told the elder what to do and made those decisions without consultation or communication with the worship team or leader.[698] Another respondent reported that the pastor subtly communicated that, "…if you're not for me you are agin me, so you can go anywhere you like to, if you don't like being here, well go somewhere else…"[699] As a result of this stance creative and valuable team members withdrew from serving in this ministry area leaving team members who were not inclined to grow in understanding of worship.

Another dynamic that was cited as counterproductive for worship ministry growth was having a pastor offer very little input into the worship ministry. One respondent said they only have their pastor come and preach at their church six or seven times in a year. He has been to a prayer meeting once or twice but that was the sum total of his involvement.[700] Another respondent said that their pastor had more traditional taste in worship style and did not really engage with the young people. This disengagement over stylistic preferences led the pastor tell them to do what ever they wanted. He was tolerant but did not contribute.[701]

[698] Respondent, 3137.
[699] Respondent, 91402.
[700] Respondent, 16170.
[701] Respondent, 2416.

Years of experiencing pastors come and go within his church led to one respondent saying, “Really, the pastor in our church, really had nothing to do with, with worship in the church in the sense of getting the program ready. All his job is is to preach the sermon.”[702] His reasoning was that too many pastors were out of touch with younger generations and had a negative impact on church attendance. He recalled that at one church he attended, “…we changed pastors and lost half our church…in the first six months.”[703] He believed that the pastors need to be ‘trained’ by the congregation to be ‘just one of the team’ as he did not like to see, “…ministry come in and override the worship leader.”[704] If that was not possible, he reasoned, then the pastor’s input should be minimal.

One of the strongest themes to emerge regarding the pastors contribution to the worship life of the church was the provision of details concerning the topics that were going to be preached. A few respondents spoke positively about receiving the theme of the sermon in enough time to incorporate it in the rest of the program. However, the dominant observation was that it was extremely difficult to get that information in time to use it. One respondent was married to the pastor so she said she was able to get the theme at least one week in advance but that trying to get it from visiting speakers was impossible.[705] Respondent 15136 felt that the pastor simply did not understand that the team needed the information in advance so he was tardy is sharing it.[706] Another respondent said of the pastor that, “He’s very good at doing funerals, and he is good on the spot…he’ll organize everything. But ask him to

[702] Respondent, 5158.
[703] Ibid.
[704] Ibid.
[705] Respondent, 41722.
[706] Respondent, 15136.

organize anything before hand (pause). He's a really nice person!!!"[707] One respondent bemoaned the fact that, "(She) had to sort of drag the (themes) out of (the pastor)."[708]

While the respondents were relatively direct in their assessment of the pastor's contribution to the worship ministry of their church they also expressed awareness of some of the possible contributing factors. They observed that the pastor is very busy; some believed they had a "…very heavy load."[709] Another attributed their pastor's limited involvement as because he was on a "…'tight schedule…"[710] The observation made by one respondent was that ongoing resistance to change by the congregation led to the situation where the pastor, "…just gave up and…left mainly because it became too frustrating for them."[711]

In contrast to the disappointment and frustration expressed regarding the pastors involvement, some respondents felt that the pastor positively contributed to the worship ministry. One said that though the pastor had different stylistic preferences he, "gets in there and sing(s) all the music and seems to enjoy it…"[712] Another said her pastor is, "…sort of guiding us along,"[713] towards creating a better worship service. For one respondent the biggest support was that her pastor offered encouragement and expressed appreciation. She also said the one of the most valuable things her pastor offered was a life lived with integrity.[714]

[707] Respondent, 16170.
[708] Respondent, 21127.
[709] Respondent, 8161.
[710] Respondent, 13118.
[711] Respondent, 25122.
[712] Respondent, 13118.
[713] Respondent, 25122.
[714] Respondent, 23179.

The form of support offered by the pastor that one respondent valued most highly was that of spiritual nurture. She said her pastor prayed with her and attended regular bible studies with her. She observed that he believed that prayer was essential for the church, affirmed it, participated in it and modelled it. She credited this with providing enormous support for her in her role and for the worship ministry.[715] Interestingly, there were no other testimonies of pastors providing spiritual nurture for the worship team leaders or the team. One respondent expressed a longing to be prayed over and have Christ presented privately and corporately. She said that, "What leadership commits to and what the leadership allow their journey to be with God and seeking God and being one with God is what is reflected in the journey of the body." She called for the pastor to "…head up this process." [716]

7.7.4 Conclusions

The profile of the relationship between the worship team leader and the pastor is characterized by disappointment and frustration by both parties. Some worship team leaders expressed satisfaction and acceptance of the dynamics, while others conveyed resignation. Some of the respondents were acutely aware of the significance of the relationship between these two stakeholder groups and they communicated great longing for solutions to the problems that existed between them and their pastors. Of significance was their expression of deep hurt by the lack of response by the pastor and church to even address the problems.

[715] Respondent, 6120.
[716] Respondent, 26361.

7.8 RELATIONSHIPS WITH THE ELDERS AND CHURCH BOARD

A significant number of the respondents were elders; some held the position of Head Elder. However, many of the respondents made no reference to the elders or the Church Board in the interview. For those who did, some said that elders were active in the production of worship. Some elders were charged with programming and some respondents held their current position of worship team leader because they were elders.

A number of respondents maintained that they were supported by the elders in the church but they did not give any details of the form of that support such as affirmation or spiritual nurture. Unfortunately, one respondent stated that the head elder in their church was unsupportive and was able to give evidence to that effect. He said that he gets very angry and, "…he screams at the people and it makes me not want to be at church."[717]

Though the position of worship team leader is one of significance to church operation most respondents made no claim to regularly attend Church Board meetings. Some declared that they would never do so either.[718] Another cited distance and lack of time for her absence. Another respondent reported that the board meetings did not deal with worship matters.[719]

Two other respondents described the Church Board as holding a position on worship that was in opposition to their own.[720] One respondent said that, "…there was a

[717] Respondent, 16170.
[718] Respondent, 41722.
[719] Respondent, 7138.
[720] Respondents, 6120, 91402.

control issue happening on a very regular basis…"[721] in the board meetings as concern and criticism of worship leadership was raised by elders but not followed by the team.

7.8.1 CONCLUSIONS

While the findings of the anonymous survey questionnaire indicated that elders played a significant role in worship ministry the interviews qualify that by highlighting the lack of support or oversight by elders for the respondents. Eight of the respondents were elders and other elders are being called upon to play a public role in worship delivery. However, elders who are not in the role of worship team leader appear to be fairly uninvolved in the planning and nurturing of worship ministry.

7.9 RELATIONSHIPS WITH THE CONGREGATION

The observations made regarding the congregation were mixed. Some were satisfied with their relationship with them and felt supported. Others were wary and disgruntled. Some who spoke of painful interactions with the congregations still seemed to be very attached to the congregation and revealed no desire to leave. A few expressed despair regarding their relationship with the congregation and thought about leaving their ministry role or their church.

The congregations the respondents reported serving were varied in nature. Some were described as being "…loving,"[722] or "…friendly,",[723] while others were "…fragmented," or "…cliquey."[724] Some had vibrant youth attendance and

[721] Respondent, 91402.
[722] Respondents, 3137, 11152.
[723] Respondent, 41722.
[724] Respondents, 8161, 16170.

involvement in worship,[725] while others did not welcome their intrusion.[726] A few churches were newly established in contrast to many that had been operating for years.[727] Those who were new were primarily attended by young families. However, a number of established churches were family oriented also.[728] The common factor in these churches was that often a school or college was attached to them.

A number of respondents believed that their congregation enjoyed the worship events but only a couple said that people were actively responding in worship.[729] Two respondents said that they received positive feedback from the congregation. One said that his congregation was very appreciative of his ministry,[730] and another said she receives positive feedback if the service goes well.[731]

In the case of two churches there was a report that there was great support felt from the congregation for the worship team. Both the teams were made up primarily of young people and in both cases the congregation was largely aged. One respondent said that the "…old people…" were terrific with the 'kids'.[732] Another respondent, though very young, described herself as "…one of them…" connected and supported. The most obvious reason for the warm and loving relationship between different generations was that in both cases the young people had adopted a conservative, traditional worship style preference. It is difficult to say that the adoption of a conservative worship style will lead to loving acceptance by the older congregation because it may have been that the loving acceptance of the older congregation led to the young people enjoying the conservative worship format.

[725] Respondent, 2149.
[726] Respondent, 5158.
[727] Respondents, 12144, 23179.
[728] Respondent, 14151.
[729] Respondents, 6120, 16170.
[730] Respondent, 16170.
[731] Respondent, 15136.
[732] Respondent, 2149.

A significant number of respondents reported that their congregations were not responding passionately in worship and are giving negative feedback. One respondent said that the worship team wants the congregation to be"…'drawn into…" the worship they are having on the stage but very few of the members of the congregation are willing to do so.[733] A number of respondents have spoken of criticism of the worship event being a regular occurrence though a few have said it is only minor in nature.[734] Over three times as many respondents report receiving negative feedback to those who receive positive.

A reluctance to change or grow has been identified in previous sections as a strong theme emerging regarding the congregation. This rejection of change and growth is resulting in the literal and spiritual death of the congregations according to some respondents. In one church the respondent says change can only be introduced as the members die of old age.[735] In another, the spiritual deadness of the congregation is a source of great distress for the respondent. She attributes this condition to a lack of spiritual leadership. She accepts that the congregation can not respond to God in worship. "Why would they have a reason to worship when they are not learning or being challenged anything from the Word up the front that would make them want to do that? *(The respondent was crying)*"[736] Another respondent observed that the congregation once, "…felt a burning thirst…to see the church go forward…"[737] but are now a little doubtful and discouraged.

[733] Respondent, 26361.
[734] Respondent, 14151.
[735] Respondent, 25122.
[736] Respondent, 26361.
[737] Respondent, 13118.

Very few respondents recognized their responsibility to nurture the congregation. One tried to nurture them by praying in intercession and in person with laying on of her hands.[738] Another simply said that the congregation needed to be 'cared for' by the pastor, worship team leader and elders.[739] Because one church plant was established in response to a perceived lack of love in the parent congregation, the respondent said the leadership team was staying connected with their congregation and helping the members personally.[740]

One of the most disheartening dynamics within congregations felt by the respondents was the unwillingness of congregation members to offer their gifts in service of the church. One respondent said that, "…people are happy to come to church but not feel any responsibility to, um, take on leadership in any area."[741] A few sent out surveys to see who was interested in serving in the worship ministry team. One said that no body signed up for anything. However, when she approached them personally they were more willing to contribute.[742] Being busy was also an explanation for this reluctance to contribute offered by a few respondents.

7.9.1 Conclusions

The congregations that the respondents ministered in varied in size, worship format preference and tone of friendliness. They were more inclined to give negative feedback than positive and demonstrated a limited insight into the role of the worship team leader, team and dynamics of the worship event. Modest understanding of the worship ministry and leadership dynamics by the worship team leader meant that there was little evidence of them intentionally growing the congregations

[738] Respondent, 6120.
[739] Respondent, 7138.
[740] Respondent, 12144.
[741] Respondent, 10261.
[742] Respondent, 17167.

understanding of these matters. However, the respondents generally expressed emotional attachment to the congregations and a desire to serve them.

7.10 CONFLICT MANAGEMENT

Most of the respondents made reference to experiencing conflict as part of performing their role as worship team leader. The conflict was evident in their relationships with each of the local stakeholder groups to varying degrees. Few respondents appeared to have prepared or exercised a conflict management plan; most made no reference to how they responded to the conflict other than by withdrawing.

There were a number of respondents who said that there was no conflict that they were aware of in their churches regarding the worship ministry. Of those churches almost all were conservative or traditional in worship format. One was a contemporary church plant; as such it was attended by only those who wished to worship in the contemporary format.

Conflict was reported in every church that designed and delivered blended worship. One respondent from a church with blended worship said that there had been a history of conflict within the church over unspecified worship matters, "…but now, our church has really come to the stage that that's were we really want to be."[743] She went on to say that there is still some conflict over worship style but it is a little group and not too strong. Another respondent said, "It gets wearisome to still be fighting over how loud the music is or do we need drums…by in large (church name) has moved beyond that point but it isn't beyond complaining occasionally…"[744]

[743] Respondent, 41722.
[744] Respondent, 6120.

Conflict over musical style is represented as quite extensive in the sample group. While some believe that their church has moved away from having heated disagreements many concede that vitriolic exchanges still transpire. One respondent went into great detail about the treatment his adult children were receiving for being worship hosts who allowed contemporary music to be played in the worships they coordinated for the youth. He said, "They get knocked like nothing!"[745] People were routinely getting up and walking out of the service because, "…they reckon the youth band was too loud."[746] Another respondent expressed hurt when she would hear some people say, "Oh, when I know we are going to have a lot of music I don't bother going. Or um, or you'd look over and…the elderly (would be) reading the Record because they don't like our music anyway! (Laugh)"[747] The pain of conflict over musical preferences was most acutely felt by one respondent when she described an incident where their organ started to smoke during the benediction. Someone came over and suggested that they, "…put a hand grenade down while it's going."[748]

A significant number of respondents reported conflict occurring within the team. One respondent described a situation where the worship team had met and made decisions about how they wanted to deliver an element of the program on a regular basis. One team member refused to cooperate and the respondent described him as a bit "…intimidating…" and as "…my dissenting voice, (Laugh)" within the team.[749] Another respondent emphasized the frustrations of the lack of response by the team members to her efforts to keep open channels of communication. "…the email I sent out I get no response for weeks and phone calls and leaving messages and still

[745] Respondent, 5158.
[746] Ibid.
[747] Respondent, 6120.
[748] Respondent, 91402.
[749] Respondent, 6120.

nothing and having meetings and saying if this doesn't change I wont be continuing and still doesn't change! So yeah; it's frustrating. (Laugh)"[750] For two other respondents conflict situations had grown so great that the worship teams were split. One group was so opposed to the other that they did not come to church if they were not scheduled to play.[751]

There were frequent references to conflict that involved the pastor or other spiritual leaders. For some the conflict was most severe between the pastor and the youth of the church. One respondent described the discomfort of being caught in this conflict. "…the leader…can say one of two things, 'Go jump pastor' or he just continues doing it and the pastor gets upset."[752] For another respondent the personal conflict with the pastor was most debilitating. She said that the respect she had for the pastor had diminished because of the conflict. She said she also felt like he treated her and the other female leaders as 'secretaries'; this too contributed to the erosion of her respect for him.[753] A lack of communication by the pastor was a major source of conflict for one respondent,[754] and the constant struggle against the pastor in order to incorporate rather than annex the music in the worship program was a source of severe ongoing conflict for another.[755] In another instance the respondent reported that the pastor was receiving negative treatment from the congregation and she saw her role was in, "…supporting (the pastor) and encouraging him…"[756]

For quite a number of respondents conflict that existed within the congregation had a direct and negative effect on the worship life of the church. One respondent said that

[750] Respondent, 17167.
[751] Respondent, 23179.
[752] Respondent, 5158.
[753] Respondent, 91402.
[754] Respondent, 17167.
[755] Respondent, 2416.
[756] Respondent, 25122.

in order for worship to be powerful the congregation needs to be, "… willing to accept others and to have them part of the community; as they are, without judging them and pushing them away."[757] One respondent rather dramatically called the "cliques" and disunity within her church as "Satan's work" as the, "…backbiting… (and) gossiping" [758] was having a profound and destructive effect on the worship life of the church.

Creating worship events that the congregation engage with, are involved in and feel ownership for was sometimes accompanied by struggling to stop the congregation members from insisting on doing what they wanted when they were unaware of the aims and structures of the larger worship event. One respondent observed that people will 'show up' and expect to be added to the program making it go overtime. As a result the worship team leader was criticized for poor timing.[759]

Most respondents did not appear to have consciously prepared to respond to conflict. When one respondent was asked how their church had managed to change the climate of criticism of worship she said, "I'm not really sure how it came to that conclusion!"[760]

The most popular reaction to conflict was appeasement with a number of respondents saying that they just tried to, "…make everyone happy…"[761] to avoid criticism. "Nobody criticizes anymore. We've got past the criticizing part…because…we don't upset people!"[762] A variation of this approach was

[757] Respondent, 16170.
[758] Respondent, 8161.
[759] Respondent, 23179.
[760] Respondent, 41722.
[761] Respondent, 20114.
[762] Respondent, 5158.

exercised by one respondent. She advocated being "…moderate…" in approach to worship change, "…taking it slowly and gently…", and only choosing team members they could work with.[763]

One respondent "…dragged…" the whole team off the stage during practice and made a speech. "…if we don't have unity in the team, what's the point? We must have unity to proceed so now's the time to debrief and unpack what's going on."[764] Though this response was commendable, the respondent did not seem to recognize that he had used communication as a conflict resolution tool and he was unable to immediately list any other approaches to conflict management. After some thought he said that "…being friends…" with the team members helped minimize conflict. Only one respondent described having a spiritual response to conflict. She said that intense intercessory prayer was offered to address a series of severe relationship conflicts that shook her church.

Many of the respondents that spoke of dealing with conflict chose to withdraw in response. Three respondents had withdrawn from their role since completing the anonymous survey questionnaire. One other respondent was thinking of it. Some others withdrew from actively investing their efforts into the role while remaining listed as the leader.

7.10.1 Conclusions

Conflict was prevalent in the worship teams and churches of the sample group. Differences in stylistic taste, rather than theological disagreements, and personality clashes fuelled much of the conflict. Very few respondents were prepared or skilled in

[763] Respondent, 41722.
[764] Respondent, 211502.

managing it. The cost to the worship life of the church is great and the effect on the ministry of the worship team leaders and their team members is dire.

7.11 FULFILLED

Just over half of the respondents said they felt fulfilled in their role, that they found satisfaction in their ministry endeavours. The remaining respondents expressed various degrees of discouragement with three indicating they felt they could not correct the situation. Of those who expressed fulfilment nearly half reported dealing with conflict but found the ministry role rewarding anyway.

There were a number of respondents who did not report conflict and said that they felt good about performing their role. When asked about her enjoyment of the role one respondent laughed and said, "I'm loving it!"[765] She described herself as working in a, "…very supportive environment."[766] Another said, "… (I am) probably happier here at this humble little church than I've ever been before."[767] Although two other respondents described their role as "…busy…" and "…a little stressful…" they both said they felt fulfilled by seeing the spiritual growth of individuals.[768]

In spite of identifying conflict and dysfunctional aspects of the ministry system a significant number of respondents expressed feeling fulfilled. One respondent had spent a great deal of time addressing the failures of the congregation, team and pastor yet when asked if he was fulfilled said, "I don't mind it else I wouldn't do it."[769] He went on to admit that he realized, "…every church is different and I have to mould

[765] Respondent, 23179.
[766] Ibid.
[767] Respondent, 11152.
[768] Respondents, 12144, 14151.
[769] Respondent, 5158.

in to the church…you can't just be dictatorial…you have to ease it in…"[770] Another had conveyed that he had been reluctant to take the role, was disengaged and unhappy with the pastors stance on the development of the worship ministry yet he said that he loved the church, that it was a good church and he wouldn't go anywhere else when asked if he felt fulfilled.[771]

Finding joy in the service of others was a reason often offered in explanation for feeling fulfilled though aware of problems. Though one respondent felt 'over' sermons in the old style of understanding, 'over' arguments concerning music styles, 'over' people not wanting to hear new ideas, she said she, "…may be in this world for others, and that's the whole point."[772] While recognizing the aggression of the Head Elder and the lack of contribution by the pastor another respondent still said that there were, "…a lot of joys…" and that producing worship events is a "…tremendous inspiration."[773] To be, "…in the midst of the worship experience,"[774] and, "…see the results of my influence on these young people…" was of great pleasure to another respondent.[775] In spite of severe conflict and personal heartache one respondent said has great joy when she sees an eighty five year old singing her heart out to a Hillsong piece, seeing kids beaming with joy because they are singing up the front, seeing music I have chosen move people to tears of worship, knowing she has been used to enable people to come close to God.[776]

Almost as many respondents communicated that they felt unfulfilled in their role as those who did. One respondent said, "…I'm not sure that I can say I 'enjoy' is the

[770] Ibid.
[771] Respondent, 3137.
[772] Respondent, 6120.
[773] Respondent, 16170.
[774] Respondent, 19116.
[775] Ibid.
[776] Respondent, 2416.

word…it is a responsibility and I take the responsibility seriously. I would be happy to pass it over to someone else next year."[777] Another respondent said she found the role 'disheartening' and felt like a 'one man circus' because people would not help. She said she got to the point where she just wanted to, "…throw my hands up and quit…" but she did not because she felt God "…told her…" not to.[778] When one respondent was asked about her satisfaction in the role she laughed and said, "It's probably not a good time to ask me because I am mid-term and I am fed up at the moment!"[779]

A few respondents questioned their own ability to do this job. Two respondents actually admitted that they did not believe they should be in the role; one said he was not a "…born leader,"[780] and another just said, "I don't think I am a particularly good leader."[781] Her assessment was made because she had been unable to get the team members to be passionate about God and worship.

Another respondent was so crushed by the conflict and dejected by her inability to stimulate spiritual growth that she admitted, "And so, you just wonder, um, whether anyone can make a difference, when the church isn't ready and the Holy Spirit hasn't worked on people's hearts to be ready. Then again may be *we* are wrong."[782]

Two of the respondents who chose to withdraw from the role identified a lack of unity and commitment being shown by the people entrusted with the task of creating

[777] Respondent, 7138.
[778] Respondent, 8161.
[779] Respondent, 22127.
[780] Respondent, 7138.
[781] Respondent, 13118.
[782] Respondent, 91402.

worship events.[783] One said this lack meant that she was simply unable to fulfil her role as she was relying on others to do theirs and they were not.[784] In an uncharacteristically animated and passionate outburst one respondent declared she wanted to, "…go to South America so see some live people!" She made this statement because she was very disappointed about the lack of spiritual life in her team and congregation.

7.11.1 Conclusions

Though a significant number stated that they felt fulfilled; many of those felt fulfilled in the midst of unsatisfying situations. They conveyed a joy of service and worship, felt the weight of importance of their role and felt hopeful about successfully carrying out their role.

For an equally significant number the role was unfulfilling. They felt ill matched to the role, unprepared, weary, isolated, and judged. In some cases they felt helpless to affect change and saw no solutions to their dilemmas. These findings challenge those of the anonymous survey questionnaire where over three quarters of the respondents reported that they felt fulfilled.

7.12 CONCLUSIONS

The respondents, though sincere in their endeavour to serve their worship community by leading a group of people in the design and deliver of worship events, were largely uninformed regarding the nature of that undertaking. They were performing many tasks in their role that were complicated and time consuming though they were often unaware of the significance or scope of those tasks.

[783] Respondent, 18165.
[784] Respondent, 17167.

Very few respondents were trying to improve their understanding of their role; including a deeper appreciation of the nature of worship and team dynamics. Often their awareness of their role was being informed by people who themselves had limited understanding.

The respondents' awareness of the nature of worship appeared to be incomplete when compared with the information presented in the literature. They appeared to be largely unconscious of the importance of having foundational understanding of this matter and allowing that to inform their performance of this role.

The central concern of the respondents with reference to the worship event was to incorporate a number and variety of people in its delivery. However, the respondents' desire to be inclusive appeared to be of greater concern than that of nurturing and educating a team of people to regularly contribute to the production of worship events. The result appears to be that there is a culture of worship ministry being designed and delivered by people who have little clarity of role description, training or oversight.

After reviewing the worship team leaders actions in terms of the development of the worship event and the team members it is apparent that though the worship team leaders generally have ideas about an ideal worship event they do not give much evidence of an understanding concerning what it takes to achieve that. For example, the person who wanted to work with people who knew how to put together a polished program did not say anything about training anyone to do that.[785]

[785] Respondent, 15136.

The effect of the relationship between the pastor and worship team leader was conveyed as having a great impact on the worship team leader's performance of their role. A significant number of respondents intimated that an unhealthy relationship between these two stakeholders resulted in ineffective worship ministry. A majority of the respondents appeared to be either in conflict with their pastor or dismissive of the pastor's input. Very few were in a close and happy relationship with their pastor.

Though a number of respondents held the position of elder in their church there was very little evidence that the elders or church board as a group had a significant input towards the nurture of the worship ministry. Some incidents of conflict between these entities and the worship team leaders were reported and suggestions were made that the age of the elders and board members contributed to a reluctance to embrace growth and change.

The respondents spoke with a good deal of emotion about the congregations they were serving. Some warmly commended them for their love and friendliness while others lamented their hardness of heart both in worship response and interpersonal relationships. Those respondents who made intentional efforts to grow the congregations understanding of worship often reported resistance; a number expressed deep hurt and disappointment. In spite of this hurt most of the respondents communicated a deep attachment to their congregations and most were resolute in their efforts to serve them.

The chief finding to emerge from the data concerning conflict is that very few of the respondents were cognizant of appropriate conflict management processes. While

they were keenly aware of the existence of conflict they were passive in their responses demonstrating very little informed and intentional effort to rectify the situations. The impact of conflict between stakeholder groups was profound. Worship ministry endeavours were routinely incapacitated by conflict.

There were very few respondents that conveyed a neutral response to inquiry regarding how fulfilled they felt in this role. A number expressed very high levels of fulfilment. This number included respondents who were currently in unsatisfying circumstances. There was joy found in serving the worship community and hope was present concerning the rectification of adverse aspects of their ministry situation.

Conversely, a number expressed anguish and a sense of hopelessness as there did not appear to be any processes in place to improve the situation. Interestingly, the four respondents who demonstrated the most insight into the nature of the role of worship team leader, as depicted in the literature, expressed the most frustration concerning their ability to perform their role. All four of these respondents expressed passionate devotion to God and the congregations in which they served. However, they expressed a deep grief and sadness at the lack of understanding of the nature of worship and team function evident in their pastors, teams and congregations.

Furthermore, in a number or interviews respondents expressed dissatisfaction when they revealed a longing for the other stakeholders to stop making personal and professional decisions that negatively impact the respondents' ability to perform their role. It is apparent that many of those decisions were made as a result of the stakeholders having little accurate insight into worship ministry matters.

CHAPTER 8: CONCLUSIONS AND RECOMMENDATIONS

8.1 CONCLUSIONS

The mission of the church is to be the body of Christ to the world. Individually and collectively people make God known as they allow Him to transform them and release them to fellowship, service, and worship. Their testimony of God's character through their lives and declarations becomes an invitation for others to accept God's offer of salvation and spiritual formation. This invitation is issued overtly in the corporate worship event.

A worship event is a culturally devised, corporately experienced and collaboratively crafted love response to a revealed God. The exercise of leadership in the shaping of the worship event has a significant impact on the church's ability to accomplish its mission. Representatives from the various stakeholder groups within the church system have expressed a desire that those appointed as a worship team leader be effective in the administration of this ministry role.

The findings of this research project show that there is a considerable diversity of perceptions amongst the various stakeholder groups regarding what constitutes effectiveness in worship team leadership. This wide diversity of perceptions is somewhat unexpected given that all the stakeholders operated within a fairly homogenous religious community with respect to religious and sub-cultural variables. When each of the stakeholder group's perceptions were thematically analysed it became evident that there was a degree of internal concordance with respect to broad underlying conceptual themes such as the importance of a worship team leader being of sound spiritual condition. However, it was the differences in

perceptions held by the various stakeholder groups that may well prove to be important indicators of intergroup conflict within the church system over the conduct of worship team leadership. Further, according to characteristics gleaned from a survey of experienced worship leadership practitioners from both SDA and non-SDA denominational settings, there were many characteristics that were overlooked by the stakeholder groups. There were a number of characteristics that were unusually elevated in terms of their importance relative to the wide range of characteristics felt to be important by the more experienced practitioners.

The taxonomy of descriptors of ideal effective worship team leadership generated from the literature revealed an array of attributes, awareness and actions considered to be important to effective worship team leadership. Included in these were certain qualities of character such as integrity and humility, and knowing, loving and growing in their relationship with God. Highly sought-after characteristics included being aware of the nature of worship, and practicing actions that build loving relationships while selflessly serving to craft worship events that are both transcendent and accessible to the people.

The writers also demonstrated a firm collective belief that effective worship team leaders need to be active and intentional about leadership education. They must be avid learners. They should practice disciplines that produce greater learning about the nature of worship and what is needed to improve leadership skills. The focus of their efforts to educate need to target both team members and the wider congregation. They must work to equip the members of their team for ministry by educating and training them in matters of spiritual and practical relevance. They

must purposefully engage the congregation in thoughtful consideration of worship matters in order to educate them about worship and their role in it.

One of the central principles to emerge from the literature was that an effective worship team leader is a person that 'grows' and therefore naturally encourages others to 'grow'. A significant number of characteristics proffered as desirable either spoke directly of growth and maturation of character, spiritual condition, knowledge or skill, or they were prerequisites for growth to occur. Being humble, teachable and practicing the discipline of self-evaluation are three such examples of growth processes.

In contrast, the stakeholder groups, who represent the central 'players' in the worship program demonstrated a marked interest in characteristics that were suited to containing or managing problematic aspects of worship ministry. In terms of the broad themes, they were more concerned that the worship team leader satisfy the expressed needs of the congregation, efficiently organize the event and be of sound spiritual condition. Having skill at communication, being creative and flexible and willing to deny their personal preferences where all themes that emphasized the stakeholders' apparent desire to control a potentially volatile social dynamic. Noticeably absent from the stakeholders' conceptual framework were any clear references to qualities of character, knowledge or practices that would serve to initiate or maintain growth in character or skill.

The investigation of what constitutes the practice of worship team leadership in SDA churches in the NNSW Conference yielded evidence that the diversity of contrasting views held by the various stakeholder groups with respect to the essential

characteristics needed in worship team leaders and their general lack of awareness concerning the need for growth, have resulted in a situation where some churches have reported a decline in worship participation and satisfaction, both for the leaders and for the congregation. While most worship team leaders conveyed a genuine and heartfelt aspiration to faithfully perform their role, many were unaware of potential development of this role as depicted in the body of literature by authors who have undertaken deeper study of this essential role in church life.

Many worship leaders inferred that they felt varying levels of frustration in their role. Factors such as a sense of isolation, powerlessness and a lack of educational opportunities appeared to contribute to this distress. Furthermore, a concerning number of respondents who participated in the survey, reported levels of conflict between the stakeholder groups in their churches which they felt were significant enough to impede the performance of the worship team leader role and consequently the quality of the worship events they were attempting to lead.

8.2 RECOMMENDATIONS

The findings of this research project have revealed that there are a number of "…ill-structured, messy problems"[786] evident in the social system of church worship life in the sample group. The initiation of a change process is recommended with a focus on worship team leader education and emotional support. It can commence once the role of such a leader has been clearly defined and agreed vis-à-vis its relationship to the other church management and leadership roles. Its purpose will be to facilitate the fulfilling of the mission of the church.

[786] Joseph (2004), p3.

Such social systemic change can be initiated on a foundation of individual change and a willingness to accept that 'shared interests' rather than ego-driven 'separate interests' must be the essential Christian foundation upon which all change for the 'common good' can occur. "If we are to grow as individual believers and as churches, we must sit under the Word…spiritual growth is not optional; it is vital…"[787] Further, it is essential that this process is begun before practical matters are addressed.

Attending to the need for both spiritual growth and practical education is imperative for successful change management in any church environment. Hull, in his book *'The Complete Book of Discipleship'*, warns of the cost of ignoring what he describes as non-discipled Christians engaging in church ministry. He says the churches will not remain vibrant and leaders will be caught up, "…meeting the demands of the immature and passive-aggressive underachievers."[788] It would appear that this condition is evident in the sample group given the inordinate attention afforded the notion of a worship team leader being essentially 'placatory'.

The design and delivery technique of a structured responsive program of education needs to reflect the nuances of the stakeholder's conceptual framework. Tailoring both the content and delivery approach to suit stakeholder needs is advised and further research to discover the most appropriate methods for carrying out this process is proposed. However, given the volunteer status of three of the stakeholder groups and the informal nature of interaction between all groups, it is recommended that various methods be utilized, with moderated small group discussion and exploration being the core learning environment.

[787] Dever (2004), p216.
[788] Hull (2006), p201.

The implementation of an educational process that uses, "…collaborative groups as the basis for learning and the impetus for site specific adaption…"[789] will address the unique needs of a particular church's cultural context while building the capacity for stakeholders to respond cooperatively to various cultural changes. The aim would be to facilitate a process where stakeholders become reflective and 'self-directed' life-long learners who can manage institutional innovation using sound theological and methodological processes. These should extend far beyond mere 'passive compliance' to the persuasive arguments of charismatic worship leaders who may have unwitting agendas that are inconsistent with 'Spirit led' learning. The self-managing work team model defined by Cummings and Griggs and Goodman et al,[790] may prove to be an effective tool in forming an approach to build ministry team effectiveness. The model deserves future scrutiny.

Reflection on various models of education endorsed by both educational theorists and practitioners suggest that the use of "… long term, interactive, collaborative, and capacity-building models of professional development"[791] would be appropriate in order to achieve, "…responsive, yet responsible institutional innovation."[792] Rather than attempting to solve the problems using a "hard systems approach" by asking, "What system has to be engineered to solve this problem?"[793] it is recommended that the development of broad stakeholder group ownership be implemented that invites them all to become, "…creators, designers and visionaries of a new and fundamentally different …system."[794]

[789] Murry & Herrera (1998), Vol. 14 p48.
[790] Cohen etal (1996), Vol. 49.
[791] Murry & Herrera (1998), Vol. 14 p48.
[792] Ibid, p49.
[793] Joseph (2004), p3.
[794] Ibid (2004), p9.

As a possible first step in this professional development process it is recommended that the formation of a community of worship ministry practitioners be formed and nurtured. This network could offer social interaction, encouragement and ongoing dialogue concerning worship ministry matters. It would be reasonable to suggest that it would serve to lessen the sense of isolation experienced by worship team leaders, promote thoughtful reflection and provide a vehicle to share insights and resources. This informal network would serve to maintain interest and commitment to the ongoing learning process.

It is recommended that this process begin with a program of deliberately structured reflection by each of the stakeholder groups. According to Schon, as quoted by Raines & Shadiow, "Experience in the absence of reflection is unstable" and there needs to be a dialogue of the thinking and doing in order to develop effectiveness in any activity.[795] Watts cautioned that "…churches which do not evaluate their past performance or plan for continuous positive changes with a view to growth are doomed to mediocrity, stagnation, or even decline."[796] In light of this evidence therefore, further research needs to be undertaken to devise a suitable program of structured reflection and to determine the next steps to be taken in addressing the complex social system of worship team leadership.

[795] Raines & Shadiow (1995), p275.
[796] Watts (2001), p1.