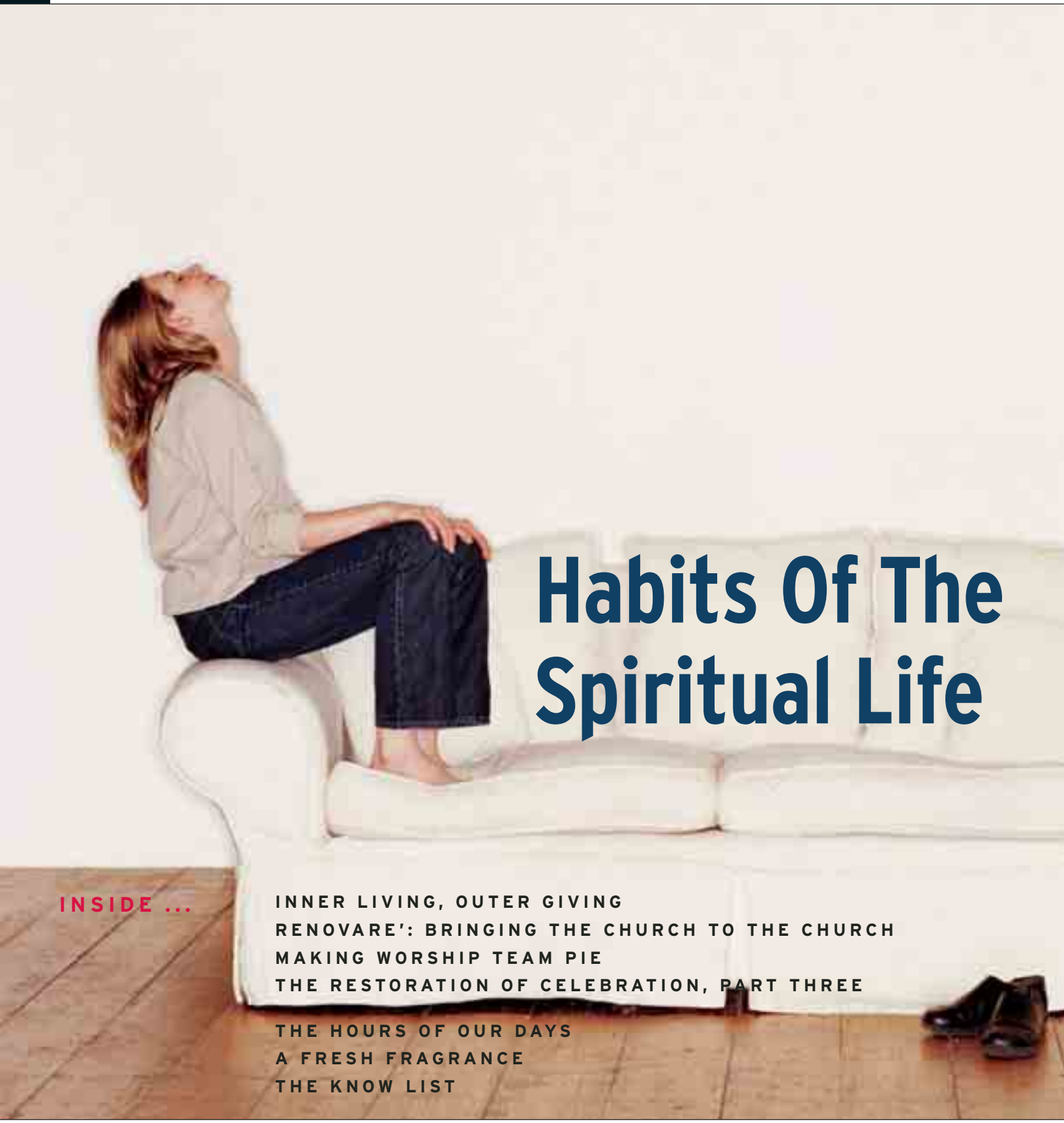
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VOLUME 53 | JUNE 2004

insideworship™

A DEEPER LOOK



Habits Of The Spiritual Life

INSIDE ...

INNER LIVING, OUTER GIVING
RENOVARE': BRINGING THE CHURCH TO THE CHURCH
MAKING WORSHIP TEAM PIE
THE RESTORATION OF CELEBRATION, PART THREE

THE HOURS OF OUR DAYS
A FRESH FRAGRANCE
THE KNOW LIST

PLUS: INTERVIEW WITH DAVID RUIS

Essential Habits For Worshipers



We are told by behaviorists that if we do any repetitive action 21 times, it usually develops into a habit. If this is correct, this concept has both negative and positive implications for our lives. When it comes to spiritual disciplines, repetitive patterns can have a very positive effect on integrating good habits into one's life - in a relatively short space of time.

What should those habits be, and what aspects of spiritual discipline should we concentrate on as worshipers? Whatever ministry or leadership role you are involved in, it may be gifting that will get you in, but it is spiritual character that will keep you there for the long haul. Much of what it means to build godly character has to do with building good habits into our lives. I briefly suggest three habits that are vital for building spiritually healthy worshipers, worship leaders and worship team members:

Habit 1: Read And Study The Bible.
I would put the reading and studying of the Bible at the top of the list. It is a tragedy that so many Christians spend so little time reading the Bible - let alone studying it. If only we could love reading the Bible as much as we love watching television or movies! For me, it is the absolute foundation of all that I do spiritually. I recently heard biblical scholar Gordon Fee speak at our Vineyard UK National Leader's Conference, where he reminded us that the Bible was never meant to be read silently, but rather to be *heard* by reading it aloud. That is good food for thought when it comes to getting the Word of God imprinted deeply into our souls.

Habit 2: Pray And Meditate.
I would call us to spend time in prayer and meditation, both spending time with God alone and spending time with Him in a corporate setting. Prayer changes everything, yet is so easy to neglect - to put aside as tomorrow's job. We will never *find* time to pray; we will always have to *make* time to pray.

Habit 3: Care For The Poor.
I would strongly suggest that every follower of Christ make compassion ministry a habit in their daily and weekly schedule. If we forget the poor, we will forget what moves God's heart in this world.

There are many other wonderful spiritual patterns to incorporate into our lives such as practicing silence, embracing community, and even giving thanks, that I would put high on my list. However, I think the strongest long-term foundations are always built around the three disciplines mentioned above.

Take courage; you can, by the grace of God, establish patterns in your life that will build you over time, and keep you from breaking in the weaker moments. Just think – only 21 days to go to establish spiritual patterns that can change our destiny!

JEREMY COOK
President, Vineyard Music

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Publisher
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Editor
Dan Wilt

Copy Editor
Darren Varieur

Production Coordinator
Valerie Davis

Art Director
Markus Frehner for fortissimo.ch

Photography
Stephan Jungck for fortissimo.ch (4,6,9,10)
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Inside Worship E-mail
insideworship@vineyardmusic.com

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UNITED KINGDOM	44 (0)870 1200 553
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Letter From The Editor

I have a number of habits I've acquired through my life. Most are nothing earth-shattering, such as spray-painting public buildings or putting valuable objects under my trench coat in department stores. My habits are of a simpler fare: I twitch my nose and make humming sounds deep in my throat when I'm under stress. I tend to leave important documents in obscure locations when I (or my wife) most desperately need them. I leave my keys locked in our minivan at least twice yearly – *in the ignition with the vehicle running.*

These harmful habits are balanced out by some good habits I've come to recognize in my own life. I have a habit of walking around in public singing worship songs out loud. Every evening, I habitually pray a blessing over my children as they snuggle into bed, and kiss them gently on the forehead. My wife tells me that I have a lovely habit of actually putting the toilet seat back down when I leave a washroom.

This issue of ***Inside Worship: Habits Of The Spiritual Life*** gives attention to repetitive patterns that have a strengthening effect on our spiritual lives. Peter Fitch, Richard Foster, Terry Butler and Derek Morphew remind us of key spiritual habits such as loving our enemies, building authentic community, celebrating and caring for the poor. These are augmented by Remco Hempenius's practical advice for worship leaders and other helpful tidbits for developing us as Christians, and as Christians who lead. David Ruis inspires us, as always, and Bold's Fold gives us our usual worship reality-check!

Developing positive habits are not always easy for human beings, let alone creative people. It's our hope that the few offerings of this issue give you fresh tools to support the ongoing work of Christ in you.

DAN WILT
Editor, Inside Worship

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Inner Living, Outer Giving

Spiritual Disciplines For The Worshiping Heart



Inside Worship asked Dr. Peter Fitch, Canadian author, pastor and theologian, his perspective on how spiritual disciplines should be lived out in the life of the worship leader. Here is Dr. Fitch's creative answer, and recommended reading list.

AN INTERVIEW WITH DR. PETER FITCH

What areas of spiritual discipline would you say are vital for modern worship leaders to integrate into their lifestyle? Why?

Rather than speaking of spiritual disciplines like fasting or contemplation, I'm drawn to using some familiar terms in an unfamiliar way. I think that the following disciplines are essential for worship leaders: ***foot-washing, offering loaves and fishes, water-walking, cross-carrying and, on occasion, dead-raising.***

Foot-washing – because worship is the service of washing dirt from people's souls, and it must be done from a posture of humility if it is to be invested with power. The quality of the water in the basin will have something to do with the quality of the leader's secret inner life with God.

Offering loaves and fishes – because after all of our preparation (which should be done well – this work is for the Lord), we are ultimately in a position of inadequacy no matter how gifted we are. Human musicianship, though often impressive and wonderful, does not have the capacity to touch the soul and set it spiritually free. Jesus does. We offer the loaves and fishes of our songs and ideas; He adds His Presence in a mysterious and miraculous way.

To speak of ***water-walking*** is to make an admission of the danger of this enterprise. Worship leaders are called to get out of the boat, out past the known and comfortable place of their familiar lyrics and chord patterns. There is a divine dance in worship. The Spirit beckons, the musician plays. Often the Spirit will invite the player to follow to some new vista, to be so enveloped in Life that he or she will hardly notice that the dancing is now in thin air. Worship leading is holding on to the invisible hand for just the right amount of time - not too little (or the dance is incomplete) and not too long (or – and this is a sad joke – we get to experience the sound of one hand clapping). I mean that it's possible for us to try too hard and worship past the place where the Spirit is leading.

Cross-carrying is an essential discipline because there will be more need for soul-cleansing in the people around you than there will be for you to artistically express yourself. To take on this ministry is to give yourself to others, to be available when you don't feel like it, to sing songs long after they're meaningful to you on a human level. It only seems glamorous in the beginning.

But this leads to the last of my list. If you are faithful in foot-washing, loaves and fishes, water-walking and cross-carrying, from time to time you get to play a role in ***raising someone from the dead***. Humans do not have words to express the glory of this experience, of watching people that are lost and hopeless suddenly receiving the Life of God in a tangible way, shattering bondages and bringing them into newness and freedom and joy. Worship leaders get to do this more than most.

Recommended reading on this topic:

1. *The Bible*
2. Richard J. Foster, *Prayer: Finding The Heart's True Home* (San Francisco: Harper Collins, 1992)
3. Dallas Willard, *The Spirit Of The Disciplines*: Understanding How God Changes Lives (San Francisco: Harper Collins, 1988)







PETER FITCH (D. Min., Fuller) is dean of ministry studies at St. Stephen's University (www.ssu.ca) in St. Stephen, New Brunswick, Canada. He is also the senior pastor of St. Croix Vineyard, a church that he and his wife Mary Ellen planted in 1992, and the Canadian board representative for Vineyard Bible Institute (www.vineyardbi.org). Peter is the author of *Learning To Suffer Well*, a devotional workbook for individuals and small groups, and he has a passion for building healthy leaders and healthy communities.

Featured Web Resource:
RENOVARE'
(www.renovare.org)

Drawing from the riches of the ancient Church, and applying those riches to 21st century spiritual formation, renowned author **Richard Foster** and **RENOVARE'** offer a tapestry of spiritual formation tools that open us up to God's intentional work of forming us into the likeness of Christ. The following is an excerpt from their Web site that highlights the essence of their spiritual formation groups, and the six traditions of the Church that should find their way into our spiritual growth.

Spiritual Formation Groups

RENOVARE' Spiritual Formation Groups are small fellowships that exist for mutual support, mutual encouragement and mutual accountability as we participate in our transformation into Christ-likeness. Drawing their format from small group models that span the centuries – from the Benedictines in the fourth century to Methodism in the 17th century to Alcoholics Anonymous in the 20th century – participants in these gatherings of between two and seven people ask one another in various forms the old question, "How is it with your soul?" And this is how members of these groups help one another in their life for Christ.

After covenanting to confidentiality and to become better disciples of Jesus Christ, participants use an Order of Meeting (see Web site) as a format for gathering from week to week. The Order contains Common Disciplines and Questions of Examen based on the six RENOVARÉ Traditions, reminders of and prompters for reflection in our desire to grow into a balanced life with God.

At some point during each meeting individuals make plans for how they intend to partner with God in the growth of their souls before the next meeting. Example exercises include making a one-day retreat (focusing on growth in the Contemplative Tradition) or reading a book of the Bible (growing in the Evangelical Tradition). At the next meeting Formation Group members ask one another how their plans went by using the Questions of Examen. The end of each meeting includes sharing prayer requests and saying together The Lord's Prayer.

While using the Order of Meeting creates a habitat for growth into godliness, it is best that a group use only those parts that are helpful rather than legalistically following a format and not achieving good results. However, the core components – balance, encouragement, accountability and intention – should not be neglected. We need all of these and more if we are to partner with God in our growth into the image of Christ.

Common Disciplines Of The Six Traditions

The following Common Disciplines are based upon the six traditions of Christian faith and witness identified by RENOVARÉ. They give substance to our daily living of the Covenant.

Contemplative: The Prayer-Filled Life

By God's grace, I will set aside time regularly for prayer, meditation and spiritual reading and will seek to practice the presence of God.

Questions Of Examen:
In what ways has God made his presence known to you since our last meeting?
What experiences of prayer, meditation and spiritual reading has God given you?
What difficulties or frustrations have you encountered? What joys and delights?

Holiness: The Virtuous Life

By God's grace, I will strive mightily against sin and will do deeds of love and mercy.

Questions Of Examen:
What temptations have you faced since our last meeting? How did you respond?
Which spiritual disciplines has God used to lead you further into holiness of heart and life?

Charismatic: The Spirit-Empowered Life

By God's grace, I will welcome the Holy Spirit, exercising the gifts and nurturing the fruit while living in the joy and power of the Spirit.

Questions Of Examen:
Have you sensed any influence or work of the Holy Spirit since our last meeting?
What spiritual gifts has the Spirit enabled you to exercise? What was the outcome?
What fruit of the Spirit would you like to see increase in your life?
What disciplines might be useful in this effort?

Social Justice: The Compassionate Life

By God's grace, I will endeavor to serve others everywhere I can and will work for justice in all human relationships and social structures.

Questions Of Examen:
What opportunities has God given you to serve others since our last meeting? How did you respond?
Have you encountered any injustice to or oppression of others?
Have you been able to work for justice and shalom?

Evangelical: The Word-Centered Life

By God's grace, I will share my faith with others as God leads and study the Scriptures regularly.

Questions Of Examen:
Has God provided an opportunity for you to share your faith with someone since our last meeting? How did you respond?
In what ways have you encountered Christ in your reading of the Scriptures?
How has the Bible shaped the way you think and live?

Incarnational: The Sacramental Life

By God's grace, I will joyfully seek to show forth the presence of God in all that I say, in all that I do, in all that I am.

Questions Of Examen:
In what ways have you been able to manifest the presence of God through your daily work since our last meeting?
How has God fed and strengthened you through the ministry of word and sacrament?

RENOVARE

For a great selection of books and resources visit the Web site or contact RENOVARÉ at RENOVARÉ, 8 Inverness Drive East, Suite 102, Englewood, CO, 80112-5624, USA.



BY TERRY BUTLER

Making Worship Team Pie:

Key Ingredients In Building And Nurturing The Worship Team



TERRY BUTLER is a veteran worship leader, songwriter, pastor and leader in the Vineyard movement. He has worked with worship communities for years, and presently leads worship at the Vineyard Community Church in Pomona, California.

My favorite dessert is my wife's pecan pie, and it is a recipe that has been passed down from generations past. The smell of it at Thanksgiving wondrously fills our house, and I know that soon I'll be adding some of it to my waistline (some of you are getting extremely hungry for dessert right now!). Adding the right ingredients to a pie is essential. Putting too much of one thing in, and not enough of another, spells disaster. Forming or leading a worship team also requires essential "ingredients" in order for an environment of unity, growth and passionate worship to be evident.

Humble Pie

I'm sure you are like me in that you want your worship team to be humble of heart and open to taking direction and correction. One thing is for sure: if we don't model humility and live humbly, we're hindering the chances of it happening on the team. God showed me at one point that *whatever I sow into the team is what I will reap later*. The task of leading others requires a servant heart, after the model of our Lord Jesus. Philippians 2 is what comes to mind:

"Put yourself aside, and help others get ahead. Don't be obsessed with getting your own advantage. Forget yourselves long enough to lend a helping hand. Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of Himself that he had to cling to the advantages of that status no matter what" (Philippians 2, The Message).

Our worship team knows me well. They already know my weaknesses. When I admit my need for help, they respond. When I hide behind a mask of spiritual pride, things go sour quickly. Oh, the joy of being real community, not hiding behind masks of self-reliance! If we truly humble ourselves, God is attracted to our brokenness and honesty. Together with Him, we are then ready to go where He is taking us!

1) Take Extra Care In The Kitchen

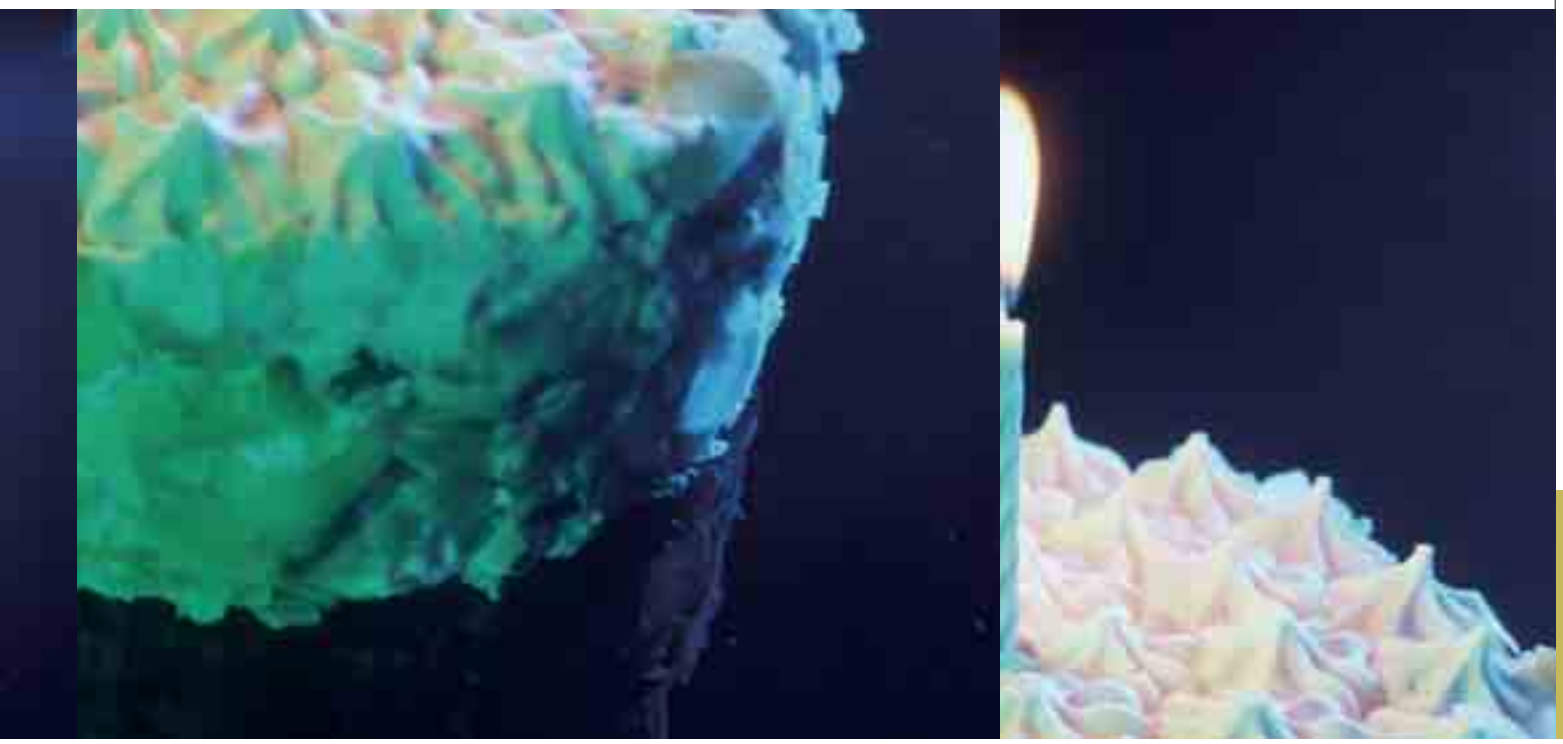
I remember God speaking to me one day about a certain member of our team. He said, "Terry, Joe (not his real name) is a bass player on your team. What else do you know about him?" "Well Lord," I said, "not a whole lot." He replied, "Get to know him. Find out about his family. You know, he's more than a bass player to fill in a slot on your team." Even though we had regular once-a-month gatherings, I had to admit to God that I saw Joe and others on the team sort of...one dimensionally. I started to hang out with the team members and ask questions about their lives.

My love for them grew. I started sending out birthday cards to them (with administrative help from another team member). I started calling them during the day at their work to see how things were going and to encourage them or even pray with them on the phone. It was contagious! The team became *family* to one another.

Mutual care helps team members be less territorial with the "part" they play on the team. The drummer defers to the "new kid on the block" and gives her encouragement as she prepares to play with the team for the first time. The vocalists thank and bless the sound person who is helping them get the monitors just right. The whole atmosphere is different when we care for, and are gracious to, each other.

2) Depend On The Master Chef In The Kitchen

A while back, God spoke something to me about worship ministry that really helped me get greater perspective on how he wants things to be done for the kingdom. He said, "Do you want *efficient* ministry or *effective* ministry?" I had been grappling for some time trying to get everything running more smoothly, and there seemed to be no end to problems and challenges arising. People on the team needed spiritual and emotional support. We were hav-



ing sound issues and we had integral people moving across the country.

I sat down and began to think on what God had spoken to me, and wrote out these differences between efficiency and effectiveness:

Efficiency means... all the "forms" and "machinery" of ministry are in place.

- Everything is *already* decided in terms of scheduling, order of service, etc.
- Little time is spent listening for God's voice as to what He may want to do. We begin to pay more attention to form instead of the substance. We start caring more about the PowerPoint slides looking great than we do about God showing up!
- There's not much of a desire to "think outside the box" or include new people.
- There is little expectation of God breaking in on our gatherings and rearranging things.

Effectiveness means... we hold our plans and our "forms" much more loosely.

- We usher people into God's presence and then we get out of the way.
- We are engaged in the process of seeking God wholeheartedly realizing that He may ask us to do something totally out of our comfort zone – or may tell us *not* to do something we planned.
- We let needed change come into the middle of the ministry. We avoid holding on to the past. Ideas are welcomed and issues are brought out into the open.
- The focus is on God's glory instead of on what we get out of worship. There's anticipation and intercession for God to heal, deliver and save.
- There is recognition on the part of the leader, and the team, that real growth and fruitfulness often spring from messiness and brokenness.

Let's face it. We can't do this thing we are doing without Him! We must always be looking for what the Father is doing (Jn. 5:19). Jim Cymbala said it this way: "The work of God can only be carried out by the power of God. The church is a spiritual organism fighting spiritual battles. Only spiritual power can make it function as God ordained."

3) Let Others Help In the Kitchen

What a relief it was for me to realize that others on the team could make up for the areas where I am lacking. No one has ever accused me of being too organized! Others help me with administration, organizing the once-a-year worship team retreat and our monthly "All Team Night." Great ideas have come from my talented and gifted team members.

I have also realized that the vision I have for worship in our congregation is not complete without input from the team on what they feel God is saying and doing (especially from the more mature, seasoned veterans).

The other critical component of all this is being *intentionally inter-generational*. How will the young get plugged into ministry without being invited, "initiated" and integrated by the leader and team? My team has helped me do this for several years now, and it's working well. Presently, we have three high school youth participating on the team. The heart of the Father is to let the children come!

Mmm...Mmm...Good!

Making this "pie" called worship ministry is a wonderful, daunting, messy, intense and extremely rewarding journey. It requires faith (risk) and full-on radical dependence on God. He desires that we stick very close to Him so that He is always taking center stage in His church. Happy baking!

The Restoration Of



BY DEREK MORPHEW

For Part One and Part Two in this series, see the previous two issues of ***Inside Worship*** *or visit our Web site at* ***www.insideworship.com.***

The climax of this theme (ed. note: *of celebration*) is found in the resurrection narratives. According to the apostles he "was not seen by all the people, but by witnesses whom God had already chosen - by us who ate and drank with him after he rose from the dead" (Ac. 10.41). This "eating and drinking" with Jesus continued for a period of forty days (Ac.1.3-4). It is clear from the story of the two on the way to Emmaus that this "eating and drinking" was no idle experience, but rather a celebration of the Lord's Supper now filled with the triumph of the resurrection (Lk.24.13-35). This is why the early church thereafter broke bread, not on the Sabbath, but on the first day of the week, the day of the resurrection (Ac.20.7; 1 Cor.16.2). The Lord's Supper is a time when we "keep the Festival" because "Christ, our Passover Lamb, has been sacrificed" (1 Cor.5.7-8). This is no funeral service for a dead hero. The remembrance of the death of Jesus must not only continue the Old Testament tradition of the Passover festival, but also supersede that tradition with the joy and triumph of the resurrection.

Celebration is therefore at the very heart of the worshiping lifestyle of the Christian church. Have you ever wondered why the Corinthian church had a problem with excess at the Lord's Supper (1 Cor.11.17-22)? The Corinthian church was, as we know, a little wild, and the reprimand of Paul must ever remain as a warning to every Christian community, but it takes considerable imagination to conceive of how anyone could get drunk at the kind of Lord's Supper "feast" found in the average church today. The "nip and sip" would need a miracle of multiplication for this to become possible. Has the church not perhaps moved so far away from its Hebrew roots that it has forgotten what covenant meals or "love feasts" (Jude 12) are all about?

This sense of celebration is always a foretaste of the age to come. We remember him "until he comes" (1 Cor.11.26). We begin in this age to experience the marriage supper of the Lamb because the Holy Spirit brings upon us the "powers of the coming age" (Heb.6.5). We are already gathered at the heavenly Jerusalem with "innumerable angels in festal gathering" (Heb.12.23 RSV).

As we have noted, the Old Testament prophets speak of the end of the age as a time when celebration will be restored to the people of God. As we approach the end of the age we enter into the time when God will "restore everything" (Ac.3.21). The time immediately preceding the second coming must therefore be a time when celebration is restored to the church. This subject is of more than academic interest. Aside from whether one is pre-millennial, or post- or a-millennial, there is a respected tradition of biblical interpretation in support of the picture of a triumphant church eventually welcoming the returning Lord. "Remnant" theology denies this, but seems to be grounded more in an attempt to explain the lifelessness of the church than in sound biblical interpretation. If the church is to leave this planet on a spiritual high, it will have to be a church filled with celebration. This is why this particular subject has "prophetic" significance for us.

It may well be that many Christians will have to undergo a repentance (*metanoia* – change of mind) in this area. Their dreary and negative concept of God and his ways will need to be replaced with a healthy view of God and a vibrant ability *really* to enjoy his presence. It is actually legitimate, holy and right to thoroughly enjoy God, to sing, dance, laugh and celebrate in his presence.

Celebration In The Early Church And Beyond

There are no detailed descriptions of the exact style of worship adopted by the early church. Deductions have to be made from the book of Acts and from statements found here and there in the writings of the Fathers. Assumptions have to be made in view of the time it took for the early church to break with Judaism. This much is clear. Jesus was a Jew. His concept of celebration has already been referred to (Lk.15.25). He is associated with those who "played the flute" for people to dance, rather than with those who "sang a dirge" to make people cry (Lk.7.32-33 - an obvious reference to the comparison between Jesus and John the Baptist). One can therefore easily imagine Jesus taking part in Hebrew dancing if one operates with biblical assumptions.

The early church functioned as one of the movements within Judaism for a few decades. This means that the apostles and their first followers would have





Part Three

participated in Jewish feasts where dancing was the norm (Ac.20.6).

In the early Christian church the propriety of celebrating the festivals together with the whole of the Jewish people was never questioned, so that it needed no special mention...Pagans who had to give up their form of festival celebrations in order to become Christians, could be taken along to the widely known Jewish festivals, whose historical background was in agreement with the spiritual and moral values which pervaded them (NIDNTT, 1, p. 628).

Statements made by Clement, Bazil and Gregory have already been referred to. Reference will now be made to various authorities to indicate that dancing continued, not only in the early church, but also in some areas, until the 18th century.

According to Hastings Encyclopedia,

In early Christianity bishops led the faithful in sacred dances both in the churches and before the tombs of the martyrs. The Council of 692 forbade the practice, but the prohibition was ineffective. Centuries later the Liturgy of Paris included the rubric "le chanoine ballera au premier psaume" ("the bishop will dance at the first psalm"). As late as the 18th century dancing by the priests on saints' days was practiced in French provinces (p. 361).

Scott remarks as follows:

In the oldest Roman church the choir is a kind of raised stage, and on this the priests are said to have danced the sacred dances (Edward Scott, Dancing In All Ages, p. 100). Scaliger says that the early bishops were called praesules because they originally led the dance in solemn festivals (p. 100).

Father Menestrier, a Jesuit Priest who researched the subject, wrote in 1682,

Divine service was composed of psalms, hymns and canticles, because men sang and danced the praises of God, as they read his oracles in those extracts of the Old and New Testaments that we still know under the name of Lesson. The place in which these acts of worship were offered to God was called the choir (Kinney, p. 30).

bishops led the faithful in sacred dances

The Canon of Langues, France, in 1584, Jehan Tabouret, wrote as follows:

We practice such merry-making on days of wedding celebrations, and of the solemnities of the feasts of our Church, even though the reformers abhor such things; but in this matter they deserve to be treated like some hind-quarter of a goat put into dough without lard (Kinney, p. 31).

What we today call a "carol" arose through the history of dance:

The origin of the carol is a dancing song of the Nativity, definitely a legacy of the Church dances (Evelyn Porter, Music Through The Ages, p. 16).

Apart from France, Spain and England continued to see dancing in Christian worship. In Toledo the liturgy of the mass included a dance by the choirboys. For those who know Spanish music, one can only imagine the kind of rhythm in these dances! A dance of similar style to the Spanish one (six in a ring) was used in England in the Elizabethan period at Whitsuntide.

Various attempts have been made to eradicate dance in the church and one particular incident in this history does not exactly dignify the attempts of those who seek the same in our day.

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DEREK MORPHEW is a Vineyard writer, theologian and director of Vineyard Bible Institute, an online training school for leaders worldwide. Visit www.vineyardbi.org for more information on Derek's books, and on how to enroll.





THE HOURS OF OUR DAYS
A Worshiper's Primer On Spiritual Habits

"Resolved : that all men should live for the glory of God.
Resolved second: that whether others do or not, I will."
Jonathan Edwards

"Every hour of every day," so the adage goes, "makes the life." Who would disagree with the idea that who you are today is the sum of genetics, choices, experiences and habits of years gone by? Stephen Covey put it this way: "Sow a thought, reap an action. Sow an action, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny." If our destiny is to know God as we are known by Him, then how we spend the hours of our days has everything to do with reaping the reward of intimacy with God.

The following is a brief primer on some spiritual habits you may be familiar with, how they open us up to God's work in us and why each may prove beneficial to this season of God's work of formation in you. Drawing on a synthesis of Dallas Willard and Richard Foster's categories, each discipline is noted as being effective training for a certain area of our lives.

The Inward Disciplines

Meditation
Reflecting on the scriptures trains us to create space for God to speak to us.

Prayer
Offering our requests trains us to cast our cares on God.

Fasting
Abstaining from food or other human needs trains us to say "no" to ourselves and affirms self-control.

Study
Examining the Scriptures, our faith and other topics trains us to think beyond our common perception and experience.

The Outward Disciplines

Simplicity
Choosing to restrain ourselves, our schedules and our possessions trains us to live peacefully.

Solitude
Seeking out silence trains us to listen to God, ourselves and others.

Submission
Putting others first trains us to live selflessly and to trade in our "I" for a "You."

Service
Giving our energies to build up others trains us to live as givers, not as takers.

The Corporate Disciplines

Confession
Accounting for our sins to another trains us to live an open and vulnerable life.

Worship
Directing our affections to God trains us to live out of a God-centered reality.

Guidance
Looking to the Holy Spirit for direction trains us to defer to God's agenda.

Celebration
Approaching events with festivity trains us to appreciate the gifts of God.

Community
Pursuing spiritual friendship trains us to live our lives interdependently.

As a worshiper, consider how God might have you apply these disciplines in your life in order to, as Richard Foster puts it, "...combat the twin plagues of our day: unbridled freedom and isolated effort." Set your heart "...to grow up in every way into Him who is the head, into Christ" (Eph. 4:15), and may the hours of your days yield a great spiritual harvest in your lifetime.



AN INTERVIEW WITH DAVID RUIS

A Fresh Fragrance



A Fresh Fragrance

I want to encourage leaders to find a new expression and a new fragrance and a new passion from the realization of the brokenness around us. It will unlock a depth of intercession and heart cry that I believe is integral to the expression of worship, and God ends up looking awesome. Pursue that aspect of worship and have passion and integrity in your songwriting.

From The Gut

Songwriters - I would strongly encourage, however it works in your lifestyle, to dig from the deepest place of your guts when you write, because that's what God seeks. He seeks truth. He seeks honesty and vulnerability, anchored to theological truth. When theology is married to the reality of life, you get powerful, powerful songs. In great hymns like "It Is Well With My Soul," it is the wrestle of pain that bleeds through the truth of the theology.

The Marriage Of Conflict And Praise

The root system of all modern forms of music, as far as musicologists tell us, is the Black Negro spirituals from the southern United States. I believe they are the best modern examples of Psalms that we have historically ("*Nobody knows the trouble I've seen/Glory Hallelujah!*"). Conflict and praise, usually found in tension, are here married together and there's deep truth that resonates in the lyric and the melody. I'm not saying laments are the only songs that come from that deep place of truth, because there are some modern songs that draw from the same well.

Anchor In Objective Truth

As songwriters, draw from the well and anchor what you write in objective truth. If you only ever pull from your subjective experience, things can go wacky. The temptation is great for those songwriters who have a real craft and a real ability. If you're not careful you can build a good table, or build a nice house, and it might do very well. But, what the Church is truly longing for, and the sound the world will respond to, is that real heart's cry.



DAVID RUIS is a well-known worship leader, songwriter and spiritual leader among today's worship community. His latest recording of fresh arrangements of his most widely embraced songs, *Every Move I Make*, is available from Vineyard Music USA.



Check out David's regular column "Visio" at www.insideworship.com and his new CD, *Every Move I Make*, with Vineyard Music USA.

BY REMCO HEMPENIUS

The Know List



Worship in the church that engages the whole church is not something that comes naturally. We must consciously work on building worship in the church, as it is a combination of praying and working a balance between gifting, sensitivity and practical skills.

What should you as a worship leader be aware of? What should you understand and keep in order? I've discovered a few things that, once they're in order, will help you to build worship in your church:

Know God

Worship comes through/by knowing God. If we want to worship, and also lead others into worship, it is vital that we know God. How could we lead the church into worship if we ourselves don't have a relationship with the Receiver of our worship? First, be a worshiper yourself. Acknowledge that God is your source of life, the centre of your being. Worship Him for who He is. Know God as your father who was willing to give everything just to restore His relationship with you.

Know Your Pastor

Sometimes it feels like the church is divided into two camps: on one side is the pastor and on the other side is the worship team. It's as if we speak two different languages. It is of vital importance that we speak the same language. Now the best way to learn to speak someone's language is by spending time with him or her. Make sure you get to know your pastor; spend time together. Discuss and pray for what God is doing in church. Talk about worship with your pastor; what is the theology and the vision of your pastor regarding worship in church? Be deliberate about building a relationship so you can work together.

Know The People

If it's our goal to help the people in church to draw closer to God in worship, then it's important that we know who these people are. We also must know what's going on in church. Try to be part of church life as much as you can. Get involved in some sort of small group in church. Yes, I know it's busy enough as it is without adding extra activities. Still, I'm convinced that if you're also involved in other areas of church life (other than worship) you'll have a broader perspective on things. Both you and the people you serve will benefit.

Know The Situation

It's good to know where you lead worship. Is it a church of 10, 100, 1000 people or more? Is it a small group or a special Sunday service? Each situation has its own dynamics. Realising and understanding these dynamics will help you in deciding who plays what, when they play it and which songs to choose. Not every song is suitable for every situation.

Know Your Instrument

It's very helpful when leading worship to also play an instrument. When you play an instrument, it's important that you can play well. Practice, practice and practice. When you don't play an instrument, but lead worship with your voice, it is important to practice as well. Knowing your instrument will make you more effective in leading worship. Not having to concentrate on your own instrument will give you more freedom to focus on God and the people you're leading. Let me add that what I don't mean is that you have to be a master at your instrument before you can or may lead worship; most of us are not.

Know Your Songs

Make sure you know the songs that you use, or would like to use, through and through. Saturday evening is not the best moment to choose a new song for the Sunday service. Don't try to teach people a new song every week. The "strength is in the repetition." Play a new song at least three weeks in a row before you start teaching people another one. I make a small schedule with the songs that I would like to teach the church over a six-month period.

Learn to speak someone's language

Know Your Musicians

- [ ] I believe that every worship team should function as a home group – a place of worship, teaching, ministry and lots of fun. Build a relationship with your team members. Pray together and take time to hear from God. Share your heart and make room for others to share their heart. If this is the foundation of your worship team, you'll notice that band practice will become much easier as will leading worship together.

Finally

I hope you were able to check all the items in this checklist! If not, don't worry. Try to discover which item is most important for you to work on right now. Pray about it, move forward and remember this: "Most things still remain to be done. A glorious future!" (Ingvar Kamprad).



REMCO HEMPENIUS is involved as a team leader and worship leader in the Vineyard Rotterdam church plant in the Netherlands. Together with his wife Jane, he's responsible for Vineyard Music Benelux and is the worship development coordinator within the Vineyard movement in the Benelux nations. They live in Rotterdam and have two sons, Joël and Micha.

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BY TERRY BUTLER

Eleven Things You May Not Realize About Your Worship Team

1. Your team needs to be with you in settings other than rehearsal at church. Picnics and Baskin Robbins are options!
2. There's probably somebody on your team that needs to take a break from worship ministry for his/her growth as a worshiper.
3. You are a bigger influence than you probably realize. The team will pick up and emulate your attitudes and opinions of church, of its leaders, of other ministries, etc.
4. You can be a great resource to your team in helping them grow in their faith. Give them articles to read, recommend good books and make them aware of seminars and retreats.
5. Your team needs to laugh! Laughter is good medicine and draws people closer together.
6. Growth is contagious! Point out and affirm the musical and spiritual growth you see in individuals on the team. Others will hear it and some will follow suit.
7. Many on your team may be ready to teach/train others. Link up more-seasoned members with up-and-coming bass players, keyboardists, vocalists, etc.
8. You probably have a future worship leader on the team right now.
9. One or two of your team members have very good ideas on how to help take the worship ministry to the next level (but they won't share unless asked).
10. There is no substitute for care and encouragement. Be sure that your team knows that you value and appreciate them.
11. Be appropriately transparent with your team. Confess your shortcomings (they know them anyway!). It will stimulate more openness and vulnerability on the team.

AN INTERVIEW WITH N.T. WRIGHT

Songwriter's Corner

For this Songwriter's Corner, Inside Worship interviewed N.T. Wright, theologian, scholar and author from the UK.

What would you say is the role of the worship songwriter today in telling the story of the Kingdom?

There is a funny thing about the "Great Tradition" to which I belong, and it happens with the creeds, and it happens with the Church's year, and it has happened also in many free churches and how they worship. It is this: we tell the story of Jesus as though all that really mattered was that he was born of a virgin, died on a cross, rose again and ascended.

You think, "Wait a minute, what happened to all that stuff in the middle?" As if all we really needed to know was the great creeds, such as the Apostle's Creed – "Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." What about the announcement of the Kingdom? What about healing the sick? What about welcoming the outcasts? What about cleansing the lepers? What about all that teaching about loving your enemies and praying for your persecutors and so on?

I think this is a problem which the whole Church has, and I think it is one that we all ought to be working on from all ends and sides of the Church together. We must reflect on the fact that in the public career of Jesus of Nazareth, God became King in a new way, and this was sealed by His death and resurrection – and was then launched upon the world through Acts, etc. The whole point is that Jesus taught us to pray "Thy Kingdom come on earth as it is in Heaven," and he inaugurated that. We have tended to think that what he actually meant was "Thy Kingdom come when we all get to heaven." That is simply not what the New Testament is all about. I would love to see us explore ways of turning into song, and into prayer, reflections on Jesus being and doing the Kingdom of God through His public career.

Goodness knows, that is what Matthew, Mark, Luke and John are all about. We have got plenty of resources there. It is just that we haven't normally tapped into them.



N.T. WRIGHT is recognized for his work on the historical Christ, which includes the 700-page volume *Jesus And The Victory Of God.* He is currently the Bishop of Durham, and active in serving the modern Church in re-discovering the biblical Jesus.

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