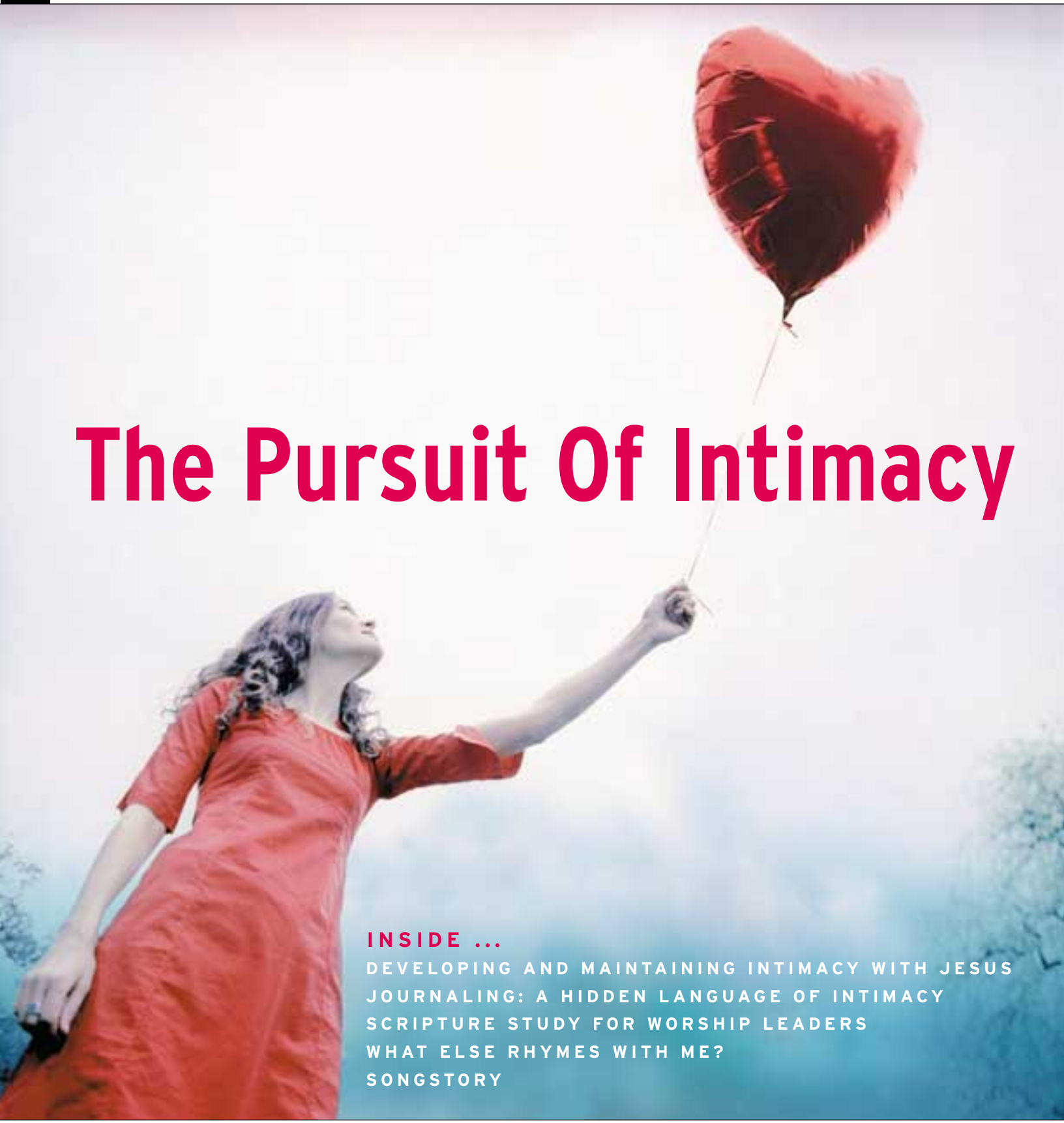
vineyard music™

VOLUME 48 | OCTOBER 2002

inside worship™

A DEEPER LOOK



The Pursuit Of Intimacy

INSIDE ...

DEVELOPING AND MAINTAINING INTIMACY WITH JESUS
JOURNALING: A HIDDEN LANGUAGE OF INTIMACY
SCRIPTURE STUDY FOR WORSHIP LEADERS
WHAT ELSE RHYMES WITH ME?
SONGSTORY

PLUS: USING THE ORGAN AND ORGAN SOUNDS IN WORSHIP

Everything's Under Control

Many years ago, a man walked into my office. I was then a high-powered executive with EMI, the largest distributor of music in the world, and the most logical discussion for anyone entering my office would be to strategize on an upcoming marketing or sales initiative. However, this conversation was different. While both of us carried influential roles in a booming industry, we were also both Christians. I, full of faith and expectation in my growing journey with Christ, and he, lingering in a state of nominal faith and in desperate need of spiritual direction.



"How do you keep everything under control?" was his direct question to me. Under control? I don't know that our lives are ever completely under control, especially not mine! Yet his question was raised from watching me press through the labors of my position, while maintaining a sense of peace and order in my daily steps.

I directed him to a passage that has been so pivotal in my own journey of spiritual formation, Psalm 5:3: *"In the morning, O Lord, you hear my voice; in the morning I lay my requests before you ..."*. If I had any secret for maintaining my peace through the daily storms that surround us all, it was found in this small verse.

On the topic of spiritual habits, Martin Luther once exclaimed that with so much to do on his schedule, he would have to spend three hours in prayer instead of two! John Wesley, at the height of his evangelistic ministry, decided that under the weight of his responsibilities, he would devotedly pray one hour in the morning, one in the afternoon and one in the evening. The greatest men and women of God throughout history have considered the prayer habit described in this passage, morning by morning laying their requests before the Lord, as a non-negotiable in their spiritual pilgrimage.

Spiritual habits in our lives are hard to begin, and more difficult to maintain. All, to some degree, require us to die to pieces of our time and activity that we deem "important" in order to do the more important work of keeping our hearts and minds in tune with God and His Word. Dietrich Bonhoeffer said, "When Christ calls a man, He bids him come and die." Early in the morning, many of us may feel like we are dying! But when we choose to start the day by offering up our prayers and requests to the One who made us and holds the true purpose to our lives, we are "living" in the greatest sense of the word.

Learn to bring Spirit-led regimen, holy habits, into your discipleship journey with Jesus. You may find your life increasingly "under control" – that is, under the control of the living Jesus.

Jeremy Cook
President, Vineyard Music Global

insideworship™

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A good friend once pulled me aside, right before I was about to lead worship for a large event, and whispered a phrase in my ear – "Just lead us to Jesus; just lead us to Jesus." Though my mind was busy with the logistics of the event, his words brought a gentle silence to my heart.

I have never forgotten that simple phrase, and it often comes back to me just as I am about to strum the first chord on my guitar for a worship event. Leading a gathering of people to Jesus, via the vehicle of music and creativity, presupposes that we ourselves have been led to Jesus. Coming to Jesus on a daily basis, church history has proven, takes fortitude and passion, and yes – even discipline.

This issue of *Inside Worship: The Pursuit Of Intimacy* focuses on a variety of ways we can diligently pursue Christ as worshipers. From prayer, to personal worship, to scripture study, to journaling, we explore a number of ways the creative personality can encounter Jesus' presence on a daily, consistent basis.

Costa Mitchell, national director of the Vineyard movement in South Africa, reminds us of the importance of maintaining intimacy with Jesus as the central goal of our lives. Dr. Peter Davids calls worship leaders and songwriters to the essential habit of scripture study and Kim McMechan describes how journaling can inspire a fresh vocabulary of prayer. Other practical articles and insights reflect areas of our new and growing Web site, www.vineyardmusic.com, such as SongStory, Deeper and Letters to a Young Worship Leader.

Wherever you are in your journey of discipleship, it is my prayer you find encouragement in these pages toward maintaining spiritual habits in your own life – to the end of leading others, after being led yourself, to the feet of Jesus.

Dan Wilt
Editor

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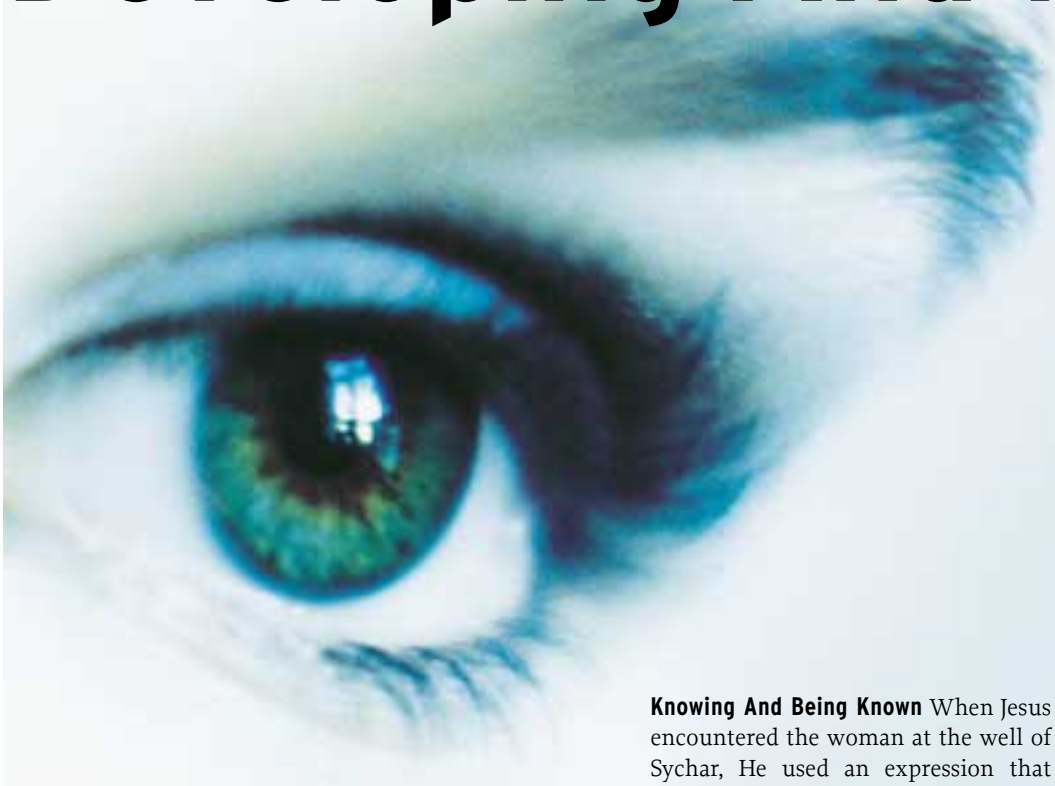
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The God We Know:
Developing And Maintain

BY COSTA MITCHELL



Intimacy is the most perfect knowledge one person can have of another

My encounter began at a halfway point on a long journey. Driving the 1000 miles between Cape Town and Johannesburg, two friends and I broke up our trip by stopping at the home of a friend and colleague. Our friend is primarily a worship leader and songwriter, and also pastors a church (as opposed to me, primarily a pastor who wishes he was a worship leader!). We had a great barbeque in his garden, and afterward he picked up his guitar and we worshiped together. I had been used to worship experiences of the "proclamation" variety. In other words, I was familiar with hymns and "choruses" that were rich with content, and spoke about God, rather than to Him. There was nothing wrong with that understanding in my mind, and I was hardly aware that anything was missing from my worship life.

And then it happened. He began a song that blew my paradigm apart. "I exalt You," the song said over and over again. I began to weep, for no reason other than a deep awareness that I was connecting with God directly in worship. This was different. It was "I – You" language between a fallible human being and the transcendent God. I felt vulnerable. I felt exposed. I felt known. I felt like I was home.

Knowing And Being Known When Jesus encountered the woman at the well of Sychar, He used an expression that encapsulates authentic worship. He said *"...we worship what we know"* (John 4:22). We worship, by implication, a God who is knowable. A God with whom we may have intimacy. The verb that means "to know" here is the Greek word "oida," which means "to have seen or perceived; to have full or perfect knowledge of." It is the knowledge that springs from relationship, and is dependent on self-disclosure.

Karl Barth, the most famous theologian of the 20th century, spoke of the need for the church to be constantly hearing the "now" Word of God – to wait for God to initiate worship by revealing Himself among us each time we meet, so that our worship is responsive rather than ritualistic. Barth went so far as to dismiss blind ritualism in worship as atheism! If we worship without knowing Who we worship, we become guilty of the vain repetition and emptiness of idolatry, which makes a god of its own preference, and speaks to its god without hearing it speak or act in return.

Simply singing modern worship songs in a "Spirit-led" environment does not guarantee freedom from ritualism. It happens far more quickly than we suppose. That is why worship leaders fill such a critical role in the modern church. A worship leader actively listening for what the Lord wants to disclose of Himself in a particular service, and hearing both His Word for the day as well as His choice of songs, is facilitating the growth of intimacy and the genuine knowledge of God in the congregation.

I have a friend who disapproves of modern worship songs. He feels they are sentimental and too focused on "me," "my pain," "my feelings," etc. For him, the old hymns are where worship begins and ends. When we discussed the subject recently, I showed him that the Psalms of Israel have much in common with some of those "sentimental" modern worship songs (read, for example, Psalm 42). David, the man after God's own heart, wrote psalms that are full of passionate self-disclosure, to the point of making every emotion in his life, including even his displeasure with God, public.

So, how do we maintain intimacy with God? The keys are mutual self-disclosure, corporate transparency and freedom from shame.

Mutual Self-Disclosure Intimacy is the most perfect knowledge one person can have of another. Notwithstanding our belief in the omniscience of God, it is staggering to realize that there is a sense in which His "knowledge" of us depends on our making ourselves known! In the oft-quoted text from Matthew 7:23, Jesus indicates that the basis of judgment is a lack of self-disclosure from our side toward Him: *"I never knew you. Go away, you evildoers!"* In other words, I never knew you, because you did not come

ing Intimacy With Jesus

close enough. You did not allow me to know you. You avoided the intimacy I desired with you. That is cause for my greatest disappointment in you. The basis of oida is simply self-revelation – God's to us and ours to Him.

God has "self-revealed" Himself to us. When God promised the covenant of which we are the beneficiaries (Jeremiah 31:31-34), He said it would involve complete knowledge of Him. *"...No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest,' declares the LORD."* We approach the God who is there, the God who speaks. He tells us what He is like, what He loves and hates, what His purposes encompass, and most importantly, how He loves us individually – passionately and sacrificially. As we take time to listen to His Word, He highlights what we need to hear each time we meet Him, and confirms it through other means, like prophecy and other charismatic gifts, "impressions" of the Spirit, and dreams and visions. This happens both individually and corporately.

We must self-reveal ourselves to God. Our responses, in the form of the appropriate emotions and words expressing worship, surrender, agreement, repentance and faith, have the effect of releasing God's power among us. You can choose to be unresponsive, or distracted, or even critical, and miss what God is doing. You can, like Michal, bring barrenness on yourself (II Samuel 6:14-23). You can invite the rebuke of God on your church, like the Pharisees did on Jerusalem (Luke 19:37-44). Or, you can invoke God's own song and works of deliverance by your extravagant response (Zephaniah 3:14-17).

Corporate Transparency My experience on that road trip was not only one of personal intimacy, but intimacy with God in community with others. To say to the Lord "I exalt You," "I love You," "I adore You," in the company of other macho, undemonstrative, western males, caused a measure of vulnerability and discomfort that might not have been there if I had been alone. In fact, I had probably known times of such transparency in my shower, without noting the moment as being unique (vulnerability and showering are synonymous!). But here, another dimension occurred as I let down any "image" of strong, secure, theologically correct masculinity and abandoned myself to being real – weeping as I enjoyed God without caring what others thought. They, as far as I know, did the same. So we grew together as Christians, friends and fellow worshipers. It is a moment that can scarcely be described to others, but that left the four of us who shared it changed, and hungering for more.

Freedom From Shame "*The man and his wife were both naked, and they felt no shame*" is the description of the dynamics of the first marriage (Genesis 2:25). The new covenant we referred to earlier bases the possibility of intimate knowledge of another on forgiveness: *"For I will forgive their wickedness and will remember their sins no more."* The barrier between human beings and God is our sinfulness. It not only offends Him, but it also blinds and deafens us. It is because of sin that "we see through a glass, darkly." Sin distracts us and causes our spiritual senses to be dull and insensitive. But it also brings shame into the relationship between Him and us. When the first couple sinned, they covered up and hid themselves. Shame alienates us from God emotionally as much as spiritually. Therefore, forgiveness is a necessary prerequisite for fellowship with Him. In I John 1:7, cleansing, righteousness and relationship are linked in a mutually causative connection. We will not have any of them without the others being present.

A Pursuit That Never Ends The principle revealed in the encounter I described has become so important to me in my life story. As we approach Jesus, what a great thing it is to know that He desires intimacy with us. We are made to know God, to love Him and to enjoy Him forever. We are made for intimacy with Him. This is the goal of all worship. It must be the goal of every worship leader to lead God's people to that place. I constantly remind worship leaders of this with various phrases: "Take me there," "Take the people there," "Don't quit until you get us there."

Every worship experience shares this goal of achieving intimacy with God. In one sense there is no "arriving" at this goal, rather only a glimpse of how much more there could be. There is no formula for achieving it. In fact, intimacy with God is never an achievement, but always a gift. Let's be clear about the personal and corporate goal of worship – intimacy with the God we know, and who knows us. If we are passionate for anything, let it be for maintaining that vital intimacy with Jesus.

God has "self-revealed" Himself to us



COSTA MITCHELL

Costa Mitchell, married to Lorraine, is the national director of the Association of Vineyard Churches in South Africa. As a couple they are part of the Vineyard International Consortium (VIC), which is the international coordinating body of the Association of Vineyard Churches International. Costa has authored two books: *A Practical Guide To Intimacy In Marriage* and *Learn To Love Yourself.* They make their home in Cape Town, South Africa.

Journaling:

A Hidden Language Of Intimacy

BY KIM McMECHAN



A number of years back, I suffered from a headache that lasted a year and a half. Some days it was so bad it threatened to send me to emergency for a shot of Demerol. I tried everything from chiropractors to allergists but nothing seemed to be the solution. Then, God began to show me the cause of my headache – unresolved issues and unexpressed emotions that were building up inside of me.

Necessity is truly the mother of invention and through that time, I found myself desperately inventing different exercises in my journals to somehow write my way out of my headache. It worked. Writing became my way of healing, and a vehicle through which God released me from my pain.

Journaling: Speaking With An Honest Heart In the midst of journaling my way toward physical healing, writing became a place of uncensored honesty with God and with myself. I looked at King David's writings and saw that

It's hard to get into God's presence when we are scared of our own truth.

he had this kind of honesty before God. God is not threatened or offended by our honesty...in fact, He requires it. King David expresses this truth in Psalm 101:7 when he writes, *"no one who practices deceit will dwell in my (God's) house; no one who speaks falsely will stand in my presence."* I have felt hindered in worship many times and often, if I look deep enough, I see that it is because I am not being completely honest. It's hard to get into God's presence when we are scared of our own truth.

King David was not afraid of his questions: *"My God, why have You forsaken me? Why are you so far from the words of my groaning?"* (Ps 22:1), or his complaints: *"For my soul is full of trouble..."*(Ps 88:3).

And he was shockingly honest: *"The righteous will be glad...when they bathe their feet in the blood of the wicked"* (Ps 58: 10). (Imagine singing that in a worship song!)

Like King David, I found a doorway that accessed God's presence in ways I had never experienced before through this kind of honesty.

Journaling: Listening With An Open Heart Believers over the centuries, such as St. Catherine of Siena, Teresa of Avila and King David, have found their strength in silence and waiting. Writing requires silent waiting. This combination of silent waiting and putting honest words to paper has the ability to access the presence of God in life-changing ways.

As I write, I am staying at my mom's place in the mountains. It's a cozy, rustic house surrounded by tall firs. It's late December and I am writing by a large picture window. There is hoar frost clinging to the branches of the firs so that the tips are solid white and blend with the sky. There is a downy woodpecker on one of the birdfeeders and whisky jacks darting across the frosty boughs. Those fir boughs were not as frosty yesterday and the day before that they were hardly touched by the cold at all. You see, it's gotten well below freezing up here for the last few nights, and the moisture of the mountains has been layering itself on these trees, little by little, and now you can barely see the green.

It reminds me of how most things in this life are built, bit by bit, stone by stone, layer by layer. It's also how they are torn down. If you ask someone who has undergone a divorce what went wrong, you will rarely hear that it was one single moment that did it. It is the small pieces, bit by bit, layer by layer, that are usually the culprits.

Journaling makes us aware of the slow, yet vital processes in our lives, of the building up and the tearing down. Journaling makes us notice. It becomes the listening to the still small voice of God. It becomes what Proverbs 8:32-36 speaks of... *"Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway."*

Journaling: Tools Of The Trade I have begun to apply some of the journaling tools I have learned to corporate worship settings, and find that they work really well as a meditation exercise toward the end of a worship time. Usually these tools work best in smaller groups such as a house group setting, but I have done it with as many as 80 in one room (just be sure to provide lots of pens!).

One that always works well is to give the group 10 minutes or so to simply write out their prayers in the form of a letter to God. It sounds ultra-simple, but it's amazing how much "good behavior" we bring to worship. The act of writing seems to cut right through all that. On paper we see our own lies. On paper we are more willing to take off our masks and tell it like it is.

Or you can do the opposite: have the group attempt to write a letter to themselves from God. In this exercise, you write all the things you think God would say to you at that moment if He wrote you a letter. The last time I used this tool with a group, a few eyebrows went up as I explained it. But as everyone in the room began to put pen to paper, the room transformed. It began to fill with quiet weeping as God's love began to fall on people. It's not just that they were writing what they already knew; God was making those truths alive in their hearts. I think that's what is so powerful about writing. Sometimes we think we know things, but writing brings the truth out and clarifies it. It makes us aware.

Another exercise I often use is what I call "Inventory." I set aside 10 minutes for quiet reflection. For this tool, you need to write down the major aspects of your life and leave space enough to reflect on them. So a piece of paper might read: Job, Goals, Dreams, Marriage, Friendships, etc... interspersed down the page. People are asked to fill in the spaces with detail; how they feel, what they're worried about, how it's going, what they wish for. The beautiful thing about writing is that it's hard to complain about something for too long before you decide to do something about it. This exercise makes people present to where they're at and empowers them to act. It's active prayer through writing.

I share this with you because it seems like God is really moving through the arts in a new way. I encourage you to experiment with these tools, or, invent your own. Writing is a particularly potent form of prayer and meditation in our busy culture. Over the next few months, set aside some time for some personal journaling, or try out one of the tools in a small group setting; you'll be surprised to see the miracles.



KIM McMECHAN

Kim is a songwriter and worship leader at Winnipeg Centre Vineyard. She has been featured on Vineyard Music recordings such as *All I Need* and most recently, *The Mystery*. She also has a passion to bring healing to the church through journaling. Kim and her husband Craig have lived in Winnipeg for four years and are actively pursuing the arts. They welcomed their first child into the world this past spring.

Deeper is a fresh section of www.vineyardmusic.com, where select theologians and Christian thinkers are asked essential theological questions related to the modern worship community. In this issue of Inside Worship, Deeper asked Dr. Peter Davids, writer, theologian and biblical scholar, to address the supreme importance of a worship leader steadily growing in their biblical knowledge. Here is Davids' challenging answer, and recommended reading list.

The Importance Of Scripture Study For

AN INTERVIEW WITH DR. PETER DAVIDS



What is the importance of a having a growing knowledge of the scriptures to the modern worship leader? Biblical knowledge is absolutely indispensable to worship.

First, even knowing what worship is depends upon biblical knowledge. The terms for worship are first and foremost biblical terms, and thus knowing what worship is starts with studying the terms in their biblical context. The context for these terms is not just individual texts, but a historical context in which the various institutions that the texts describe developed. For instance, the reason why Hebrews (in chapter 13) defines worship in terms of sharing one's goods with others and praising God is dependent upon its view of Jesus as the completion of the Old Testament sacrificial system. Thus, for the author of Hebrews, there is a need to redefine sacrificial worship because of this change.

Second, worship is at root submission to God. Without a thorough biblical knowledge how will we know who this God is and what type of submission pleases Him? We might assume that it will come to us through preaching or our general theological knowledge, but this is a problematic assumption. Theological knowledge is itself dependent upon the scriptures. We need to be able to evaluate the various theological voices in the Christian world. Because of this dependence upon the Bible, the evaluation requires a thorough grasp of the biblical text.

Furthermore, not all worship leaders have a thorough biblical background. Some of them are indeed like me, a person who grew up with the Bible being read daily in my home so that it became part of the fabric of my life. Others do not have this advantage and so will not have sufficient biblical depth for their job without intensive and continued study. This cannot come through hearing sermons, for one usually hears only one or two sermons per week. Preachers themselves require evaluation, and the preaching of any given church may not be entirely balanced (perhaps because of a legitimate need or focus of that congregation). The only way to be assured that we are really worshiping the right God in a way that pleases Him is to study the text of scripture ourselves.

Third, worship is itself full of scripture, and if we do not have a thorough grasp of the scriptures we will often not understand the images and themes of the worship texts that we are using. This could lead to strange juxtapositions, ignorant interpretations or the ignoring of relevant materials. Associated with this issue is that fact that many worship leaders are themselves songwriters. How can one write songs without being soaked in the scriptures so that its truths ooze out in one's song? Furthermore, after writing the song one needs to critique it biblically and theologically. A lovely poetic image might be misleading, or even imply heresy. While one can often ask someone else to do this critique for him or her, the first line of critique should be the songwriter himself or herself.

Finally, fourth, the worship leader must cultivate an on-going relationship with the God whom he or she is leading others to worship. It is a well-known fact that this God is often (and perhaps most easily and best) encountered in the scriptures. That is, if one sets out to study the scripture with a heart intention of knowing God better, one often ends up encountering God in a way that goes beyond rational study. One

Modern Worship Leaders

can say, "Well, then, I will just open the Bible and wait for God to speak. Why should I put the effort into study if it is the personal encounter that I am wanting?" The answer is that just as Jesus did with those apprentices of his on the road to Emmaus, God often wants to explain the scriptures to us more deeply rather than simply speak without scripture. He wrote it. He preserved it. He has a vital interest in relating to us through it. After all, in scripture we have 2000 years or so of God's acts; how can we have any experience with him today that will be worth more than 2000 years of experience? Our experiences today are based on and rooted in the acts of God in scripture.

One Step Farther But we can take this one step farther. Our call as worship leaders and as a worshiping people is to be apprentices of Jesus (I prefer "apprentice" to its religious synonym "disciple"). As we look at Jesus' own speech and the writings of his early apprentices, such as Peter, James or Paul, we see people steeped in scripture. If the root of living with God is following Jesus and his early apprentices, then it is clear that it is impossible for us to follow without pursuing a knowledge of scripture similar to their knowledge. Thus in the end a worship leader needs to study the scripture thoroughly because his or her leader did – and we want to be like our leader.

Recommended reading on this topic (titles and authors): Note: I am recommending three types of books: the first an introduction to Bible study (there are many more advanced books I could recommend, but this is a start), the second an example of a companion book to help us understand (a companion to our Bible, in two independent translations, and our concordance), and the third a biblical theology that is absolutely foundational for the Vineyard movement, as well as for many other evangelicals.

1. Gordon Fee and Douglas Stuart, *How to Read the Bible for All It's Worth*
2. Craig Keener, *The IVP Bible Background Commentary – New Testament*
3. George Eldon Ladd, *New Testament Theology*

Books by Dr. Peter Davids

- With Walter Kaiser, F. F. Bruce, Manfred Brauch, *Hard Sayings of the Bible* (InterVarsity, 1996).
- *The Epistle of 1 Peter* (NICNT) (Grand Rapids: Wm. B. Eerdmans, 1990).
- *James* (New International Biblical Commentary) (Peabody, MA: Hendrickson Publishers, 1989).
- *The Epistle of James* (NIGTC) (Grand Rapids: Wm. B. Eerdmans, 1982).

Affiliated Schools and Programs

- Vineyard Bible Institute *(http://www.vineyardbi.org)*
- Vineyard Leadership Institute *(http://www.vli.org/main.htl)*
- Tyndale Theological Seminary *(Tyndale@compuserve.com)*
- Sugarland Vineyard *(http://www.thevineyardchurch.cc)*



DR. PETER DAVIDS

Peter Davids is a respected theologian, scholar and writer in the Vineyard movement. He has theologically trained leaders across denominations, including the Vineyards in Canada and Germany, and is now involved with the Vineyards of the United States. Peter has authored or co-authored five books and written numerous articles (see above). He presently resides with his wife Judith in Stafford, Texas.

intimate worship
be challenged
mellow moments
enjoy the beauty
soaring violins
be intrigued
passionate vocals
be delighted
screaming guitars
be invigorated

beautiful



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SongStory

BRENTON BROWN

Humble King



It was a couple of weeks before Christmas, after my first term at theological college. I remember sitting in my room trying to pull together a set list for the Sunday morning service that weekend. Somewhere near song #3 I just got plain stuck. I couldn't think of a song that expressed exactly what was on my heart to say to God. It had been an incredible term.

A teacher named David Wenham had tutored me in the Gospels. It was as if for the first time I saw who Jesus was and is – the King of the upside-down kingdom! In other words, He is in charge of the whole universe, yet filled with kindness, compassion and power for the weak, the sick, the broken, the excluded and the addicted. Out of everyone on the planet – kings, Caesars and celebrities – these were the people He chose to hang out with. What an amazing surprise! This was a kingdom I could be a part of! As someone once said, "Only sinners need saving." I am one of them.

The song grew out of my sense of gratitude and love for God, and a recognition of how far I am from being like Jesus. My culture in the West is fixated on power, money and independence. The life Jesus lived, deliberately among the humble and the poor, showed me how far my aspirations and those of my culture can be from God's. Yet He is the one I want to follow. His heart is so good and pure, I wanted to sing how much I want to have that same attitude in me.

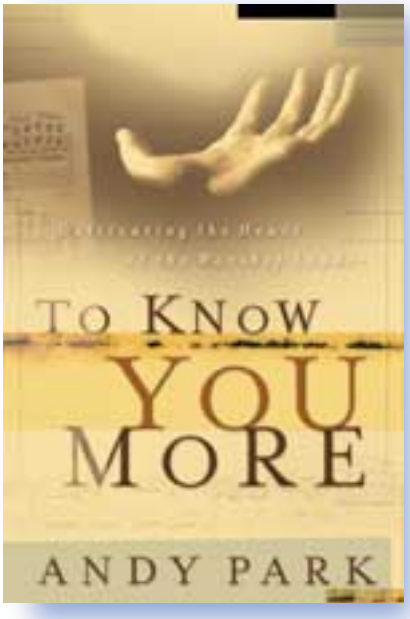
DARREN & JESSIE CLARKE (FORMERLY LANE)

I Love Your Presence



I had just arrived back in California, having left my life and my family behind me in England. I was feeling sort of tender and anxious and I knew that only God could come in and comfort me in the way that I needed; only God could give me the peace I was craving.

Darren had picked me up from the airport, and late that night he sat with me and was playing the guitar. He was playing these beautiful chords and singing some lyrics he had been working on. Out came the verse to the song. He just played it over and over again, and God's presence really came into the room...so I joined in and was worshiping with him. As Darren was singing the verse, I started singing "I love Your presence" around and above what Darren was singing. I didn't really have anything else to say; I just felt so comforted by God's presence there with us, as we sang out from within us.



To Know You More

A review on Andy Park's new book with InterVarsity Press

BY INSIDE WORSHIP

"I've learned through the years that becoming a worship leader involves far more than developing a set of skills – it's all about developing a life in God."

Vineyard worship leader, songwriter and author Andy Park captures the essence of modern worship leadership in his new book from InterVarsity Press, *To Know You More*.

With ample attention to theology, musical skill, mentoring, pastoral relationships and effective songwriting, Andy Park has put together a veritable "textbook" for contemporary worship leaders. From his initial worship leading experiences trembling in front of small groups of people, to his journey as a worship pastor in a mega-church, he weaves a tapestry of insights and encouragements for those growing as worship leaders in any context.

As well as being inspiring, Andy is honest and candid with worship leaders on the spiritual dangers inherent to leading music from any visible platform: "When I started leading worship in large conferences and my songs were appreciated, I found myself tempted to use the leverage of my position to extend my influence. I saw that I had an appetite for success that constantly had to be tempered and purified...when I lead a worship set, people will know if I am driven by a spirit of self-promoting performance. Worship leaders impart not only the words of a song, but the spirit behind the performance of a song. I want to impart a spirit of worship when I lead."

On excellence in music, "If I get too intent on being musically innovative, the essence of worship sometimes goes out the window. But if I jealously guard the jewel of worship, the music isn't a distraction."

Matt Redman's endorsement accurately summarizes the helpfulness of *To Know You More:* "Andy Park reminds us of the importance of living lives of worship, gives us an insightful look at the theology of worship, and for good measure throws in loads of helpful, practical advice on how to lead worship...Andy writes on so many different aspects of worship, and does so in a refreshingly transparent way."

***To Know You More* is a must read for today's worship leader.**

To pick up a copy of Andy's book, visit your national Vineyard Music Web store at www.vineyardmusic.com or your local Christian bookstore.

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organics:

BY REGAN BULL

Using The Organ And Organ Sounds in

You probably have noticed "the sound" from time to time on radio and TV. Check your CD jackets and you'll see plenty of credits. Once again bands are touring with 325 lb pieces of furniture that smell like an old house and have the name HAMMOND stamped in front. Why? Quite simply, it's "the sound."

There is passion and depth in the organ's tonal character as an instrument. It responds to the talents of highly skilled players, but also remains accessible to those with limited musical skills. In worship settings it's an especially influential instrument due to its ability to draw the emotion out of the player and the listener. With this in mind here are a couple of practical thoughts:

Experiment With Drawbar Settings

Be mindful that the drawbar registrations you choose will set the background color. A full setting of 888888888 might be fine during a celebratory chorus but ruinous during delicate ministry – where a Gospel 008000000 is more appropriate. Experiment.

Playing Style

Playing less is often best, and Hammond is no different. Let the resonant harmonics of the Hammond and the swirling motion of the Leslie carry you. Twenty-four years after my first lesson I'm still relying on the basics. A simple block chord. A single note held for an entire measure.

Using a Leslie cabinet is an art in itself, and is every bit as important as the notes you play. Listen to recordings where Hammond is present. Note when the player switches speeds and the effect it has upon the music.

Maintenance

The average Hammond-Leslie combo will be at least 35 years old and will have electrical components that have outlived their expected usefulness. Even a Hammond that's played skillfully will sound distasteful if there are technical issues hampering it. Find a trained Hammond tech with excellent references. The average player/hobbyist cannot perform in-depth work of this nature and it's best left to experienced hands and ears.

Budget Ideas

Those on limited budgets can search for other Hammond models like A100, CV, C3 and even the smaller spinets like M3 and L100 series. All are readily found for thousands less than the famous B3, and all can provide you with "the sound" when coupled with a Leslie.

There are over 100 Leslie models to choose from. Not all were designed to give that classic knife-edge wail, so investigate your choices carefully before you buy. In general a Hammond player wants a Leslie with a bass rotor and those familiar treble horns spinning up top. Common models are 122, 147, 142, 145, 251 - to name just a few.

There are also a handful of 61 - note synth boards currently on the market that are solely designed to mimic a Hammond. Less weight and real drawbars too.

Making Do With What You Have

OK – let's say the only tool you have at your disposal on Sunday is your trusty Korg M1, and you'd like to utilize whatever organ patches reside inside. Can you still get "the sound"? Well, you can get close, but it's pretty hard to authentically imitate all that goes on in a Hammond-Leslie combo. It does take more effort and playing skill on your part, but don't let it stop you from trying.

Some factory presets require a little tweaking in order to wrest a more respectable organ sound from them. A real Hammond does not put out frequencies higher than around 6 kHz. Most presets exceed this upper limit and should be addressed as needed.

Disabling the onboard reverb is usually a good idea. Some chorus effects can be finessed to simulate a Leslie on slow and fast speeds but be sure to examine its presence in the total band mix to ensure that it sounds good there, too.

A keyboard volume pedal is an absolute must. The expression pedal on



Worship

a Hammond can go from zero output to full tilt boogie in about 60 degrees of travel. Effective organ playing milks this dynamic range for all its worth and you can't control it well enough with just your left hand and the master volume slider on a synth.

Most synth organ patches work easily in the context of energetic celebration songs. I've had limited success using them during gentler legato pieces, mainly because my playing style relies heavily on a slowly stirring Leslie. Your mileage may vary here though.



REGAN BULL

Regan is a worship leader, keyboard player and organ aficionado at the Cambridge Vineyard in Ontario, Canada. He has played keyboard on a number of Vineyard Music recordings, including *Healing In Your Wings and Winds of Worship® #15 – Live From Canada.* He and his wife Tammy live with their three children in Cambridge.

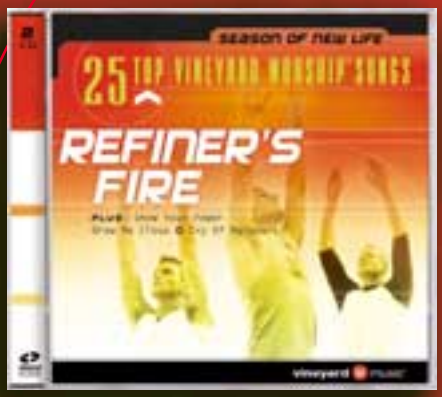
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Many of the songs in these four double-CD sets are re-released for the first time in many years. *Seasons Of Worship* is a valuable resource for those nostalgic for classic Vineyard worship as well as introducing intimate worship to a new generation of worshipers hungry for the presence of the Lord.

The roster of songwriters and worship leaders include beloved favorites John Wimber, Eddie Espinosa, Andy Park, Brian Doerksen, David Ruis, Scott Underwood, Cindy Rethmeier, Danny Daniels, Casey Corum, Kathryn Scott and Brenton Brown.

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What Else Rhymes With Me?

BY GRAHAM ORD

He died on a tree
when he was 33
to set me free
oh yippee

"He died on a tree when he was 33 to set me free, oh yippee!" If this is a line from one of your songs then I apologize for not including the correct CCLI number! But seriously, how do we get away from using cliché, pat phrases in our worship songs while maintaining accurate theology?

Have you noticed how new lovers get to know each another through the letters they write one another? When we write down our feelings we are often more careful about the words we use to express ourselves. Our worship songs can be seen as "love letters" that we sing to God – isn't it fitting then that these "love letters" are written carefully too?

Timeless Truth And Relevant Words It is said "Show me a church's songbook and I'll tell you that church's doctrine." The early hymn writers understood this and wrote songs that served to teach sound Christian doctrine to a mostly illiterate populace, while also conveying the majesty of God through beautiful poetry and melody. Most people today are largely ignorant of biblical concepts, so it remains vital for us to write songs that depict biblical truth using inclusive modern word pictures that relate to 21st century people.

Know Your Bible, Know Your Language A good knowledge of the Bible is vital in writing songs for worship, but I encourage you also to develop a love for language, and to learn the art of blending accurate theology with original poetic lyrics. Take time over your songs, remembering that they are rarely finished the first time you commit pen to paper. Ask yourself "Could I say this differently?" "Is this really true?" "Could this be more poetic?" or conversely "Is it too flowery?" Remember that congregational songs need to be accessible to the majority of the people in the church and not just the "artistic" ones.

Widen Your Vocabulary Along with a good instrument, I suggest that you invest in a thesaurus, a dictionary and a good systematic theology book. These tools will help you to research new ways of expressing theological concepts so as to draw your community into worshiping the Author of all truth and the Giver of all beauty.



GRAHAM ORD

Graham began writing and performing songs as a teen in England. After a radical conversion to Christianity in 1982, he re-directed the focus of his music to enable him to share his newfound faith. He now works as a full-time musician based out of Vancouver, British Columbia, Canada, and his songs are on a number of Vineyard Music recordings. He is happily married with five children.

Talking
During the Set

One more note on talking during the set. Let the songs speak for themselves, and for the congregation (i.e. let the songs say what everyone wants to say to God). Maybe start worship with a scripture, or a word of encouragement, but then avoid long prayers/monologues between songs and long prophetic/musical meanderings.

It's a balance we must learn – to get in the way at the few right moments, and get out of the way most of the time. Don't use your words to make you feel secure during worship. Rely on God for your security, and let the congregation worship Him without constant distraction/direction. Often our mouths are moving in between songs less for the congregation's blessing, and more from our own insecurity.

Remember, be confident and humble with the team and with the congregation. As it was put to me, confidence without arrogance, humility without apology. I have tremendous confidence in you, and I'm looking forward to all God has ahead for you.

(Letters To A Young Worship Leader are actual notes of encouragement from experienced worship leaders to those they mentor. For more, visit us on our Web site at www.vineyardmusic.com)

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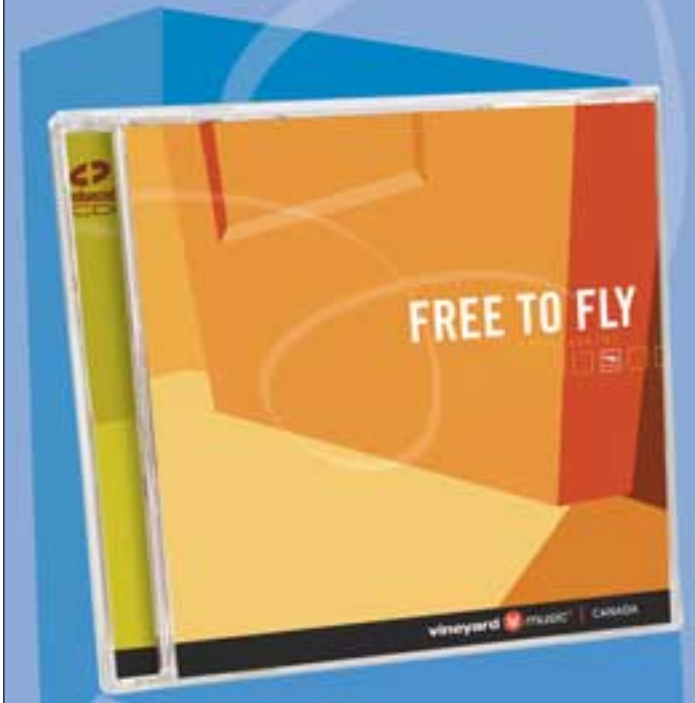


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