

SA WORSHIP

MAGAZINE 

February 2021

SALVATION WORSHIP

THE SALVATION ARMY'S NEWEST WORSHIP MUSIC
HOW TO MAKE IT WORK FOR YOU.

NEW

WORSHIP
THEOLOGY
SERIES



NEW

NEW

RESOURCE
TO HELP ALL
MUSICIANS

ISSUE NO. 10

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WORDS OF WORSHIP

Our primary goal as worship leaders is to facilitate an interaction between the congregation and God. We cannot worship for them, but the work we do is vital in facilitating a place that allows people to worship. With the prospect of in-person worship on the horizon, and even as we continue to worship together virtually, the selections we make for a time of worship should never be a responsibility we take lightly.

Songs are significant. Take singing the national anthem for example. Singing the anthem with others shows that there is a shared sense of respect and reverence for our country. Groups of people sing songs of support and solidarity at protest rallies. Songs of celebration have been sung at concerts. Yet the words that we choose to sing with our congregation hold much more weight than any of these examples. As we select songs to sing together, we put the words of worship on the lips of our fellow believers. Through the worship songs we use, we are inviting them to share in agreement that:

- **GOD IS GOOD, NO MATTER OUR SITUATION.**
- **WE KNOW THAT GOD LOVES US DESPITE OUR SINFUL NATURE.**
- **WE WILL FOLLOW HIS LEADING IN OUR LIVES AND COMMIT TO SERVICE FOR HIM.**

As leaders, it is important to be in tune with our congregation so that we can provide opportunities that they need to worship freely. If there is hurt, presenting songs of God's faithfulness and care can be a timely reminder. In times of celebration, choose a song of joy that allows them to express their love and gratitude to God.

Choose songs that they know which express familiar words and sentiments, but also try to grow and stretch their expression of worship by teaching new songs. Sometimes, it can be a challenge to cater to the wide range of emotions and situations your congregation is experiencing, but it is important that we need to acknowledge as we lead. As leaders, we can guide the congregation because we know them and their needs, and we have a clear vision of what we want our congregation to be able to express during a worship service. The songs we choose for worship assist our congregation in carrying their praise, individually and corporately, to God.

God bless you as you seek to make your selections for worship both thoughtfully and prayerfully.

For the 2021 issues of SAWM, we are excited to have contributions from members of the Australia Territory's Creative Arts department for our Worship Theology series entitled, *Time to Worship*. Louise Mathieson, the Worship Arts Coordinator for Queensland, will bring us the first article in the series. We are grateful to the Creative Arts department for sharing with us.

WHERE WILL WE GO?

This year, I'm making a New Year's revolution.

Recently, I read an article suggesting careful examination of the past year could be more helpful than making promises about the next.¹ Posts, tweets, and even sermons challenge us to reevaluate before "returning to normal." Let's face it: there is precious little "normal" at present, and "new normal" seems to be a moveable feast which transforms as quickly as it is glimpsed.

For Christians, one "normal" continually discussed is the whole area of worship. Looking back, what have I learned about worship in this turbulent year? Are there unshakable worship principles that apply despite pandemic, isolation, technology, and the thousand challenges bombarding us? What does this mean for God's people as worshippers, and for me personally?

Is it time to worship? Undoubtedly. Is it time to worship differently? Perhaps. I think it is time to worship as Jesus recommended.

In John 4: 4-42, there is a fascinating account of Jesus' meeting with a Samaritan woman. Their conversation is remarkable in many ways. For me, it contains powerful lessons about the nature of worship, the vital elements of true worship, and the impact of personal revolution.

Firstly, like the Samaritan, I find I've begun with the wrong question: where will we go? How many similar conversations have we experienced recently? If this dialogue occurred lately, we might ask, "Some say go back to church! Some say stay home! Some say gather online! Which is the right way, Jesus?"

Jesus swiftly clarifies such factors as relatively unimportant. He invites a change of focus from externals to worship's intrinsic meaning and purpose, as He also reminded the Pharisees on various occasions.² One application of this is that no physical prerequisites for worship means physical limitations need not stop us worshipping. This is especially good news when so many customary worship practices are currently disrupted. Whether we gather in person, via technology or hybrids thereof, in groups large or small, any opportunity where God's people meet allows us to glorify God together. Matthew 18:20 reminds us, "For where two or three gather in my name, there am I with them."

Worship is both a corporate and individual practice, or as expressed by Sam & Sara Hargreaves, both gathered and scattered worship.³ As Scripture makes plain in Romans 12:1, our very lives are acts of worship. Hebrews 13:15-16 and Colossians 3:16-17 also describe this fusion of expressed and lived praise.

But if the location and context of my worship are not particularly important, what aspects are? How can I be sure my worship is true worship?

Jesus illuminated this for the Samaritan (and us) by answering the unasked questions of greater importance - who and how? He defines true worship as worshipping the Father in spirit and in truth. This establishes the only worship non-negotiables: it must be rightly directed to God, rightly engaged by God's Spirit, and rightly formed by God's Word.

These non-negotiable elements apply to all individual and corporate worship practice, and all parts of our lives – for all worship begins, continues, and ends with God:

“One of the greatest discoveries of my Christian pilgrimage has come with the realization that the primary importance in worship is not what I do, but what God is doing. In worship, God is present, speaking to me, and acting upon me.”⁴

This doesn't dismiss our worship practices as unimportant (the next article in this series will further explore the richness of Worship Acts). In fact, keeping our focus God-centric enables us to better utilize them by asking who and how before presuming what, where, when. Let's consider how each non-negotiable can help us rightly focus and reflect on our worship practice.

It might seem obvious that true worship is directed to God, yet worship drift can be alarmingly easy. Are our practices becoming a means to an end other than proclaiming God's greatness?

Worship's focus must be lasered on God and God's narrative – it's in His reflection we make sense of our experiences, share our stories, and serve others.

Is our worship genuinely preoccupied with God, filled with reverence and wonder? Or has it become familiar, comfortable, unthinking, unamazed? This is what Jesus was referring to as the Samaritans worshipping without understanding - while they worshipped Yahweh, they viewed Him in effect as a local deity, inherited with the territory, like other nations of the time.⁵ Jesus' challenge to us, as to His listener, was to shun lip service, actively pursuing relationship with God – for through Jesus we are privileged to know Almighty God personally.

Helpful refocusing questions might be: Who (or what) is holding my attention in this moment of worship? On whom (or what) does this shine the spotlight? Who is God to me?

Secondly, God initiates worship connection by the Holy Spirit, and He actively seeks our engagement with Him through the Spirit. This authentic

engagement does not rely on us doing the “correct” things to connect spiritually, but on recognizing God is already present and inviting us to participate. “True worship is the intersection of God's Spirit with our spirit,” ⁶ therefore physical, habitual, and practical elements employed for worship must continually be surrendered to the Spirit's direction. Worship practices, including leading worship, help us experience and hear from God, but the Holy Spirit must always be in the driving seat.⁷

Good questions for right engagement might be:

***How is God already speaking to me?
How does this practice help us hear
and respond to the Spirit?
Who is setting our worship direction?***

Thirdly, our worship must be formed by God's truth – consistent with God's character revealed in the Bible and in the person of Jesus. It is not enough to merely experience and enjoy worship practices – they are a crucible where God forms and re-forms us.

Our gatherings and interactions should also demonstrate integrity. Does our worship embody the fruit of the Spirit and similar Biblical teaching? Are we kind, patient, inclusive, generous, polite? Is our worship without pretense? In Luke 18:9-14, Jesus made it plain that honesty and humility before God pleases Him more than fancy words; in John 13:34-35, He instructed His disciples that their key identifier must be love. Sadly, these hallmarks have been glaringly absent from many public interactions among Christians, to the extent of potentially contributing to church decline. 8

Good questions to explore truthful worship might be:

***How is God revealed here?
How does this help us understand
God's Word?
How will this help me become more
like Christ?***

Finally, how does this instruct me personally, as a worship leader and worshipper? My revelation from this Scripture was a revolution – a turn-around: it's time to leave behind my water-pot and reconnect with the true source of Living Water.

For the Samaritan, leaving her waterpot and running back to her community represented a total personal revolution of heart and mind. Where once she avoided interaction, coming to the well in midday heat, she now sought to share the message that was transforming her.

As worship leaders, we cannot lead others where we have not been. How do we personally practice true worship so that we can better help God's people worship in the year ahead? I believe we need to set aside vessels of self-reliance and self-provision. We need not fear our limited capacity when we draw constantly from the unlimited Source.

In 2021, we may need to leave waterpot routines that have become meaningless, allowing the Living Water to flow more spontaneously. Or perhaps, leave behind waterpots of inconsistency and allow the Living Water to fuel helpful habits. What about the waterpot of people pleasing? That's a good one to discard.

No doubt, at some point the Samaritan needed more physical water; but having encountered Living Water, she was no longer afraid to turn up with her waterpot, engaging with whoever she met at the well. The waterpot became simply a vessel fit for purpose, not a symbol of her isolation and shame.

Maybe this is not unlike our love/hate relationship with masks, or church online. There may well be use for these in 2021, but let them be simply vessels, not symbols of isolation and fear. We can worship anyway, whether our village well is virtual or actual – and more than ever, we need to seize every opportunity to embrace true worship.

“People come to a time of worship saying in the quiet of their hearts what the psalmist said in Psalm 42:2, “When can I go and meet with God?”

The worship leader responds, “How about here? How about now?” and leads us to that place of meeting.”⁹

Why not here? Why not now? Why not any and everywhere?
It's time to worship our God in Spirit and in truth.

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NEW ARRANGEMENTS HELPING WORSHIP TEAMS AND BRASS BANDS WORK TOGETHER

Music has always played an important role in The Salvation Army. William Booth felt that the combination of sacred texts over well-known melodies from hymns and pub songs would be attractive to those he was trying to reach. He was right as the following years saw the music scene explode, mirroring the growth of the movement with thousands of musicians across the world using their musical talents to evangelize. Wherever the Army's work began, music followed and often highlighted the unique styles and cultures from that country or region. The one constant that remained throughout was always the brass band. Across the world, this uniquely British genre of music would establish itself as a key driving force in Salvation Army music-making. It became an incredibly effective ministry, not only as an evangelism tool through open-air and Salvation meetings, but also as a beautiful and meaningful part of our worship. Through hymn accompaniments in the Holiness meeting to virtuosic concerts and festivals, the brass band has been the vehicle for many to hear the Holy Spirit speaking to them.

We have reached a point in our history where brass bands seem to be on the decline, which is contrary to the growth we are witnessing from non-Salvation Army brass bands across North America. There could be several reasons for this, but I'd like to focus on just one thought that could possibly help to refresh the brass band ministry.

Contemporary worship, Praise and Worship, or music team – whatever you choose to call it, it has now become a driving force within the Army in North America. For several years, high quality publications have been developed to help combine worship teams and brass bands. Most notably would be the Hallelujah Choruses series from the USA Central Territory. While this is a great resource, I would suggest that an additional and new approach should be considered. Worship teams want flexibility to express themselves musically. You have occasional written musical lines and hits, but for the most part, musicians are free to develop their own ideas within the framework and context of the song. The challenge is how to incorporate the brass band without taking away that freedom.

Pads is a musical term that will be familiar to many. While often associated with electronic music over the last few decades, the actual origins can be traced back a few hundred years. Composers such as J.S. Bach used strings to basically “pad-out” textures, alongside a degree of harmonic movement. With the introduction of synthesizers, electronic pads started to appear in the 60's and 70's before exploding to popularity in the 80's. They are used extensively in popular music today. I would argue that the brass band is the perfect way to “pad-out” textures within our contemporary music.



SEE PAGE 15 AND 16 TO LEARN HOW SALVATION WORSHIP UTILIZES THIS NEW STYLE OF ARRANGING AND HOW YOU CAN ACCESS IT.

Generally, when we incorporate brass, we use “punch brass” lines, which are comparable to horn lines in music from bands like Chicago, or Earth, Wind and Fire. While fun to play and great to listen to, they can be challenging and don’t translate well to a larger ensemble. Why not simply “pad-out” the texture with sustained chords, the occasional counter-melody, intro or outro lines and emphasize the hits? The music wouldn’t necessarily be challenging to play, and since we are just adding texture with the inclusion of transposed parts, all wind and string instruments would be able to join in. How many churches around the world would love to have a live orchestra as part of their service every week? We have so many, just ready to go!

I’m not naïve enough to realize that this doesn’t come with challenges. One challenge is that, however simple, the brass pads have to be scored. Here’s an opportunity for our experienced composers as well as for those who are just starting their journey in arranging for brass. There will also be a learning curve for all the musicians to feel comfortable with following the worship leader’s direction with regard to form (repeated verses, chorus) but this can be worked out beforehand and gradually the group will become more confident and will be able to follow. Another concern would be keeping the brass musicians interested and engaged as this music is not challenging. I would simply suggest that this is only intended to augment the repertoire already available to them and that the brass band as a unit would still need their own opportunities for ministry.

The Salvation Army is a wonderful part of the universal Christian church. We are unique in many ways. The primary difference that sets us apart from so many others is our hands-on approach to ministry. We are prepared to roll up our sleeves and get the work done. Saving souls, growing saints, and serving a suffering humanity. The hands-on culture that is a staple of Salvation Army life is also prevalent in our music ministry where active participation is always encouraged. We generally don’t rely on a few paid musicians and worship from the sidelines but rather encourage volunteers to continually develop, practice, rehearse and lead worship in a most effective way. It’s not unusual on a Sunday morning to see worship being led by various groups from many generations of Salvationists. Junior bands, singing companies, brass bands, songsters, worship teams, soloists and all other expressions of worship. I pray that this hands-on approach to everything we do never changes as this is part of what has made The Salvation Army thrive around the world. The above additional approach to banding could be a catalyst that breathes new life into corps music-making, encouraging participation as an inclusive worship experience.

Kevin Larsson Divisional Music Director California Southern Division

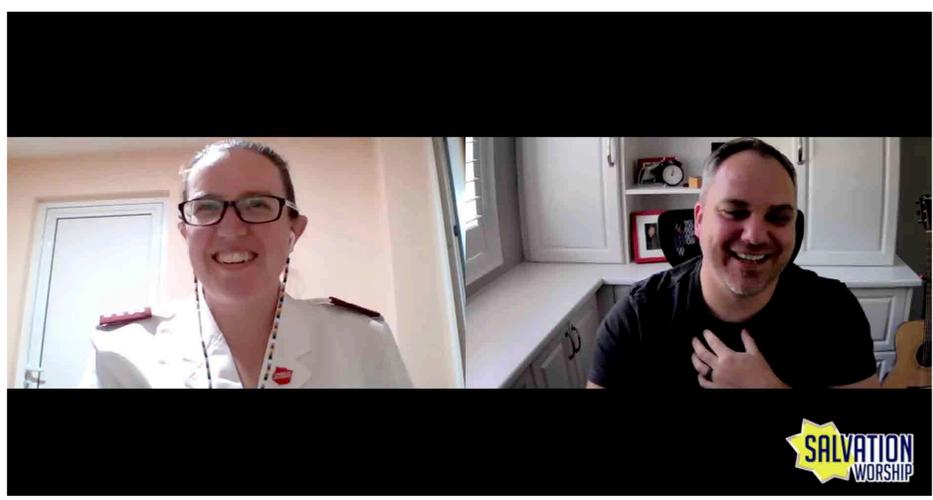


Come, oh come, Great Spirit, come!
Let the mighty deed be done;
Satisfy our soul's desire,
Now we trust You for the fire.

Charles W. Fry



WEB EXCLUSIVE



Visit our website www.saworship-magazine.com to watch an interview with Captain Kathleen Johansson. She has used the words of Charles Fry and given us the

beautiful song *Come, Oh Burning Spirit, Come*, which is available in three languages, [English](#), [French](#) and [Swedish](#) for you to use in worship.

Are you a songwriter who wants to share your songs? [Salvation Worship](#) has launched its first 5 songs with more to come later in 2021. We want to give Salvationist songwriters a space to share their gifts and have their songs considered for publication and distribution around the Army world.

If you have a song you want to share, we want to hear it. Send your music to simon.gough@salvationarmy.ca

SAWM  **SING**
SEARCH

If you need a bit more time to work on your song, o-ur next SAWM Song Search will begin

in May 2021. It will be open for submissions from May to September. When it closes, we will select songs for publication in Salvation Worship in 2022.

7 DAYS... A PODCAST FROM WORSHIP ARTS AUSTRALIA

Dan and Shush from the National Worship Arts Team (Australia Territory) sit down with creative people who are making an impact for the Kingdom through their creative art. 7 Days tells of the ultimate creative process and how we can use God's example in chasing our creative abilities that He has gifted us with.



[Click here to listen on Spotify](#)



[Click here to listen on Apple Podcasts](#)

Their prayer is that this podcast motivates, inspires and showcases the impact of worship arts in our local expressions and community.

All for the greater glory of Jesus and expansion of God's Kingdom.

Come and listen to the introduction episode on iTunes or Spotify. Click subscribe and be notified when new episodes arrive.

Our Musical Heritage - William Booth's View

When planning to lead our congregations in worship, Scripture should be our first point of reference for best practices. The leaders and great examples of faith that have come before us provide us with blueprints that we can follow. As we launch Salvation Worship, I find it a fitting time to look back on William Booth's view of musical worship and our heritage as worship leaders and musicians in the Salvation Army.

At first, Booth wasn't too keen on it.

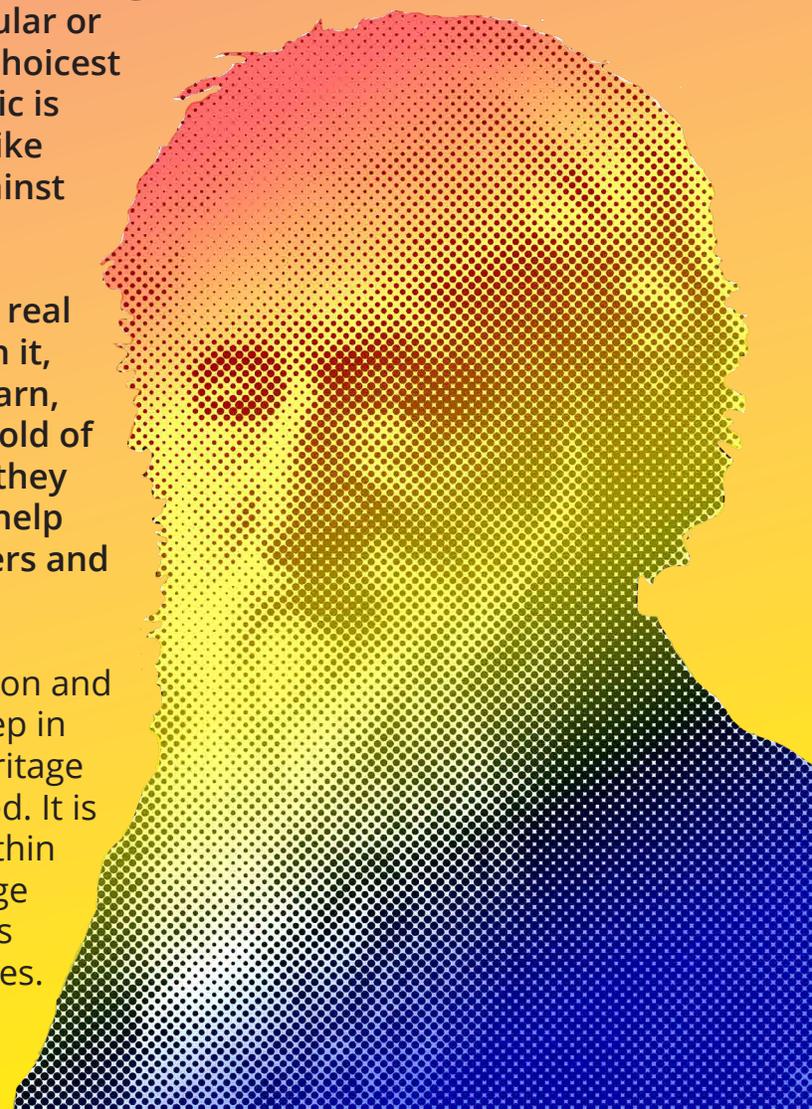
You can read various quotes that show William Booth was a bit wary of organized music groups in church. His priority was saving souls. The tools at his disposal were always pointed in that direction. The brass band was utilized in outdoor marches and open-air meetings with great success. Eventually, Booth begrudgingly allowed the use of the band indoors. He was particularly averse to choirs, and reportedly did not allow their official formation until 30 years after the movement had begun.

However, William Booth did recognize the power of music to move the soul to a place where people could meet with God, be convicted, be inspired, and changed. No matter what style of music or what instrument is being played, the intention of our Founder was that Salvation Army music should be soul saving music.

"You must sing good tunes. Let it be a good tune to begin with. I don't care much whether you call it secular or sacred. I rather enjoy robbing the devil of his choicest tunes, and, after his subjects themselves, music is about the best commodity he possesses. It is like taking the enemy's guns and turning them against him.

However, come it whence it may, let us have a real tune, that is, a melody with some distinct air in it, that one can take hold of, which people can learn, nay, which makes them learn it, which takes hold of them and goes on humming in the mind until they have mastered it. That is the sort of a tune to help you; it will preach to you and bring you believers and converts."

This quote from William Booth shows his intention and attitude toward music that I think we should keep in mind. It's a poignant statement. Our musical heritage is not about styles or types of instruments played. It is the authentic and life-changing power that is within the lyrics and melodies of our heritage; a heritage that directs our worship to God alone and allows Him to do amazing things in and through our lives. This is our musical heritage. May we never forget it.



SALVATION WORSHIP

In the last edition of SA Worship Magazine, we introduced our new publication, Salvation Worship. Now that it's available, we thought it might be helpful to explain a little bit more about the publication and how you can make it work for you.

★ PUBLISHING FOR CONGREGATIONS ★

The focus of the publication is to aid worship in our corps and ministry units around the world. Whether it be audio, visual, written or notated, we want this publication to meet the diverse needs of congregations in the Army. In situations where music ministry is thriving, we have provided a way for contemporary worship teams and traditional music sections to work together in leading worship. For smaller corps that may not have as many options available, we have provided accompaniment tracks and lyric videos that can be used to support music ministry.

We believe that the heritage of music ministry in The Salvation Army is a God-given gift that was not relegated to times gone by. We have gifted and talented songwriters in our Army today that continue to share words and melodies that help us to praise and worship God. We wanted to provide an opportunity for these songwriters to share their music and write the next pages of our song book, so to speak. There have been changes in musical styles that align with the changing times, but the one constant is that God is the only rightful object of our worship. He has called us to be The Salvation Army in 2021, and these new songs reflect the themes of holiness and service like many of our treasured song book songs. We pray that these songs would be the rally cry that God's Army sings as we go into the world and seek earnestly to be like Christ throughout the different stages and situations of life.

★ SUPPORTING WORSHIP LEADERS ★

We want to assist worship leaders as much as possible. Along with each song published, we have some additional worship materials on our website. The first is a resource list of suggested Scripture references that are song specific which can be used as you lead your congregation. The second is a devotional thought based on each song. These could also be used for your own personal reflection or when rehearsing the songs as a team.

SEARCH WWW.SALVATIONWORSHIP.COM FOR ALL OUR RESOURCES

TRANSLATION

We are hopeful that in the future, we will be able to publish different languages to make the songs more accessible to congregations worldwide. Some of the work of translating the songs has been done initially at the time of our launch and we hope to include other languages as the publication grows.

HOW CAN SALVATION WORSHIP WORK FOR YOU?

One of our goals with this publication was to resource corps of any size or with any type of music ministry. We hope that some part of what has been produced will meet your specific needs.

LITTLE OR NO MUSICAL SUPPORT FOR WORSHIP

Congregational singing is so important to building a sense of community in the church. There is something powerful about singing lyrics corporately, as the body of Christ. We know it can be tough to achieve this when your resource pool is limited. To help, we have created:

LYRIC VIDEOS

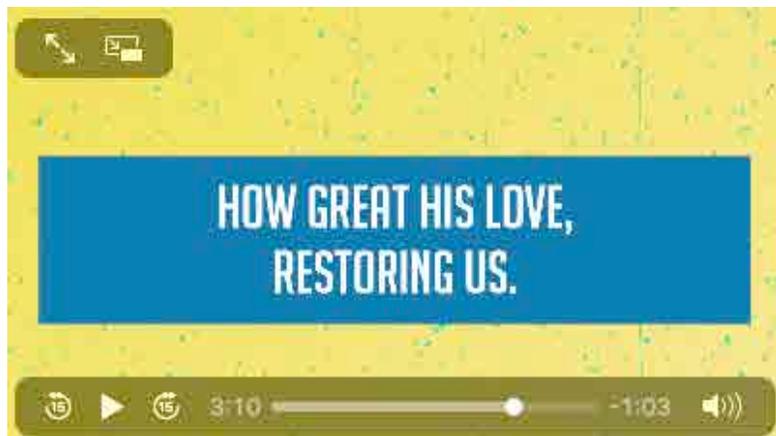
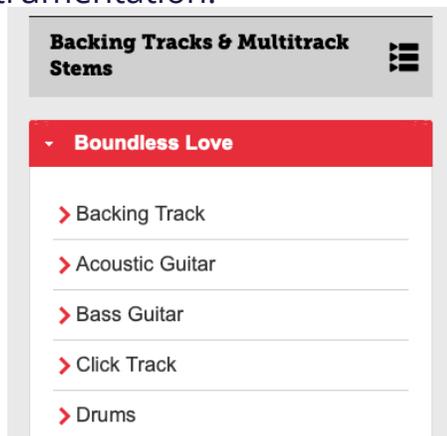
To be used in worship or to teach a congregation a new song, these videos display the lyrics over the song recording.

BACKING TRACKS

The full instrumentation of the recording is played but the melody is left out so a leader can sing live.

MULTITRACK STEMS

These are the individual instruments from the recording, split out in a way that can be used with software like Loop Community Prime, Ableton Live, Multitracks Playback, etc. Select the instruments to be heard through the sound system, that will complement the instrumentation.



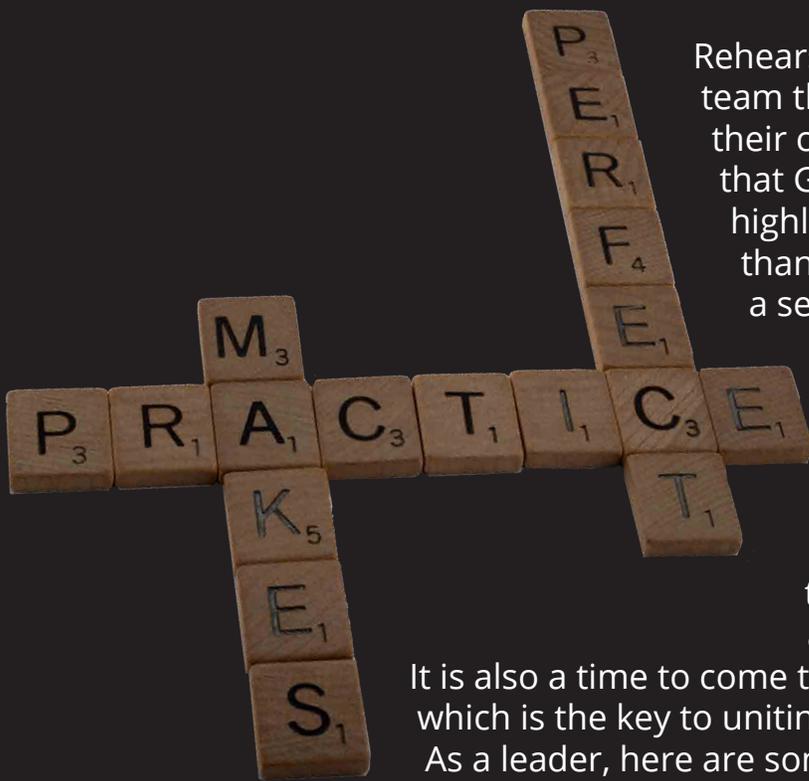
The brass pad parts are a newer idea and can be considered somewhat unique. Unlike the Hallelujah Choruses where the parts serve as stand-alone accompaniments, the four-part brass pads in Salvation Worship are used as background harmonics that enhance the worship team. For example, if you only had a piano player or acoustic guitar providing the accompaniment, adding in the brass pads with either a few players or the entire band would help build a larger sound. These parts are simple in nature, using primarily only whole notes and half notes, and can be played by standard brass band instruments.

Putting it all together is both easy and challenging! The way in which worship teams, brass bands and choirs read and play music is varied. For example, a worship team might only use a chord chart. Even though the road map may be decided and rehearsed, this may change during live worship. Bands and choirs are a bit more strict due to the number of musicians and precise in-depth arrangements/orchestration being used. Salvation Worship seeks to find a middle ground. The arrangements were developed by honouring the original songwriter's intentions, and then further developed by the recording artists and arranging team. On the music provided, the full road map is laid out based on the recorded arrangement, but clear indications are labeled for each section of the song such as Verse, Chorus, Bridge etc... This may take some time for bands to get used to, but it allows an opportunity to engage and listen. As they listen to the worship leader/singers and they learn how the song goes, they will become more comfortable with following the sections and jumping around the song as needed.

If you are just getting started, keep it easy and try to stick to what is written on the lead sheet and chord chart so everyone can stay together. Overtime, as everyone becomes more comfortable, if the worship leader/singer wants to repeat sections or if the Spirit moves during a song, everyone should be able to stay on track based on the ease of finding a section by its label. It means that we have more options for blended worship. Often our time of blended worship is strict and stringent so that we all start and end together. It also usually entails a more challenging or overbalanced brass band part. The brass pads exist to enhance and add colour. The level is very simple, you could even have junior band members play along."

Our hope is that by attempting to cater to all levels of musical support, any congregation can use these songs. Each song is beautifully written, arranged and recorded to assist worship. We believe that this is only the beginning of even greater things for Salvation Army song writing and worship ministry. We are excited to see how God uses this project and how it develops well into the future.





Rehearsal is a key part of cultivating a worship team that supports each other and supports their congregation by using the musical talents that God has given them. It is important to highlight early that a rehearsal is different than a run-through. A run-through, prior to a service perhaps, is a quick opportunity to confirm keys, correct any obvious mistakes, and make sure the team can play the pieces required. A rehearsal allows a team to learn the immediate music required as well as practice new pieces for future use. It provides the opportunity to work out arrangements and work on communication as a team.

It is also a time to come together through devotions and prayer, which is the key to uniting a team and guiding their ministry. As a leader, here are some ideas to consider as you plan and prepare for rehearsals.

- **Confirm with your corps officer(s) if they are choosing the music, if you are, or if it will be a shared responsibility.**
- **Look for music that you feel should be introduced to your team and congregation. Always remember that your personal preference should be monitored carefully. You need to ensure that the music you are selecting for your congregation will speak to your congregation where they are. People will come to worship with a variety of different feelings. You need to make sure you have a balance between upbeat and joyful songs and slow, reflective songs. A mix of tempos and atmosphere you present to the congregation will assist each person to meet with God where they are.**
- **As you decide on repertoire, it's very easy and helpful to share your choices with your team ahead of your rehearsal. This gives the team time to listen to the songs and gain some familiarity with them before heading into practice.**
- **Set out a rehearsal plan. People have given up their time and you don't want to take that for granted. By making sure they are properly prepared for what they are required to do, they will be more able to use their gifts. While you may need to alter the plan during rehearsal based on how things are going, simply having a plan helps everyone stay on track to accomplish what needs to be done.**

As you move into the rehearsal itself, try and find a regular time that you can set aside to meet as a team and be consistent about rehearsing.

Arranging songs to suit the instrumentation and ability of your team will help you make the most of the talents they offer. Feel free to encourage team members to be a part of the arranging process and be prepared to guide this time if it starts to meander. Be mindful as a leader and encourage your team to think the same way. Arrangements need to work for the congregation. If you take your arrangement from a recording, you will likely have to alter various elements of the song to make it work for congregational singing. You may need to adjust the key, the number of repeated sections, simplify the melody or eliminate prolonged musical interludes.

Practice the physical signals you will use to communicate so everyone is on the same page. Standing in a circle facing the other team members can be helpful as you work through gestures. This is not how your group will stand to lead worship, so be sure to rehearse these techniques in the formation you will have during worship.

Here are some other thoughts on running an effective rehearsal.

- **Encourage members to warm up and tune their individual instruments before the group comes together to practice.**
- **Encourage team members to mark their music, especially places where you need them to watch. This avoids repeating the same sections over and over because of the same mistakes.**
- **Start and end your rehearsals with a familiar piece. At the start, it helps the group focus and get comfortable using repertoire that they know well. At the end of rehearsal, it helps the group leave on a positive note and remind them of what has been accomplished.**

A worship team can be a small church family in and of itself. Rehearsals should allow time for devotions, prayer, and support. This not only builds unity within the group that aids in worship, but also creates a body of people that can rely on each other for encouragement and support as fellow Christians. This unity and bond will only continue to serve our congregations. As we grow together as teams, we will grow together as congregations and communities.

Heather Osmond
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