

**Booklet**

**2**

**DEVELOPING YOUR SKILLS**

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Archdeacon Bob Barrett

# **Worship Who is it for?**

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**Exploring the purpose of our worship,  
our preparation  
and evaluation.**

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## DEVELOPING YOUR SKILLS Number 2

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# Worship – Who is it for?

Exploring the purpose of our worship, our preparation and evaluation.

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*This series of Booklets provide practical ideas to help leaders develop their skills in a variety of ministry areas. Experimenting with them, growing your own ideas, discussion with ministry teams will help both you and others grow in skill. Good modelling, evaluation and training will inspire worshippers to worship, pray and grow in their Christian life and ministry.*

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# INTRODUCTION

## THE PURPOSE OF THIS BOOKLET

1. The content of this booklet is designed to help us reflect on the focus and purpose of our worship – so that we may better prepare, lead and evaluate worship.
2. We can lead worship in a manner that enables the issues this module raises to become a reality for everyone who gathers to worship.
3. We want worship to be special, important and worthwhile for everyone who attends.
  - We want worshippers to so enjoy worship that they are keen to invite friends and relations to worship with them.
  - In many churches people do not invite friends because they do not feel comfortable having others experience the type of worship they have to sit through.
  - We want to change this - we want to improve the quality of our worship. We want to lead worship that attracts and holds newcomers.
4. As leaders we seek to ensure that the services we plan and lead allow people to sense the reality and presence of the Lord.

## RESPONSIBLE WORSHIP LEADING

1. What a privilege it is to lead the people of God in worship!
    - What an honour to help people come close to the living God.
    - What a responsibility to help our fellow Christians receive the Lord's word, blessing and inspiration.
  2. When we lead a church service how do we approach such a privilege, honour and responsibility? Not lightly. With careful preparation. Using appropriate skills. Sensing the Spirit's inspiration and guidance as we plan and lead. We all know the wonder of the opportunity we are given.
  3. Worship leading is not always easy.
    - I knew this as I fulfilled one of my responsibilities – that of helping others lead. As Parish Consultant I was called to provide Worship Leader Training throughout the Diocese of Nelson – and did so for eleven years.
    - Before that (and since then), as a Vicar, I and other leaders, sought to “train each other” for leading worship in our parish's five congregations who gathered each week to worship in the five different worship styles provided.
    - Each week we tried to “meet with God”, “to be open to the Lord” and “let the Spirit be the empowerer of our time together”.
  4. I like asking questions.
    - Here is one for all who have preaching or worship leading responsibilities. *“How do we prepare and lead church services in a way that is appropriate for the worshipper and honouring to God?”*
  5. There is no “one way” to go about preparing.
    - But there are a number of things the skilled worship service leader will keep in mind.
    - Many of these things have very little to do with any particular tradition, style of worship, or denomination.
    - They apply to all – although the outworking will depend on the context. How we apply the principles and answer the questions below will be different in each situation – but the principles need to be kept in mind and the questions should be asked and answered.
-



## **E = elements**

- What are the elements of this service? What is the content we will include? . . . and . . . a just as important question:
- What content will we leave out today?
- Many worship leaders want to include everything – meaning the service becomes crowded, too long or too rushed – consequently we may be left with no space for God.
- Here we ask: What are the **boundaries** of this service? See Booklet 9: ‘Informal Worship – Designing and Leading’.
- Our church leaders usually have (often unwritten) “boundaries” about what should or should not happen in a service.
- We should know these. If we do not know them, ask, “*What am I expected to include?*”
- What must I always include (a bible reading, prayer time, hymn(s).....)?
- What can I include sometimes (for creativity and to fit the theme)?
  - A longer silence, taped music, congregational spoken psalm, children’s talk, .....?
- What must I never do or include?
  - Wear robes (or not wear them), give people a book (or not give them one), be longer than 75 minutes, . . . . . ?

## **S = structure**

- How do I put it all together to provide a good “worship journey” (see Section below) - ordering the elements to achieve the experience appropriate for today’s purpose and likely people?
- How do the elements flow together?

## **S = skill**

- What leadership techniques will I use?
- Skills are important so that we avoid becoming the focus of attention.
- A good worship leader is rarely noticed – as if, having introduced themselves, they are standing aside to let the worshipper “see the Lord”.
- Like the Greeks who went to the apostle Phillip with the request “*Sir, we would like to see Jesus*” (John 12:21).
- People today certainly want to see more of Jesus and less of leaders.

## **E = evaluate**

- Every service should be evaluated – at least briefly – so we can draw out any points for improvement and notice (and remember) those aspects of the service that worked really well. See the section on evaluation below.
- What are we doing well? Notice these things – or we might accidentally stop doing them and lose the very things that inspire people to worship.
- Where can we improve – changing the way we do this; shifting this element; exploring this aspect; better instructions, talking less often?

## **E = experiment**

- Do not get stuck in a rut.
  - What can we try out?
  - What new things could we include – even use once?
  - This is not to confuse people with constant change – rather to inspire with the kind of creativity that will go well with the style they expect.
- 

## **So . . . . .WHO IS WORSHIP FOR ? ? ? ? ?**

### **1. WORSHIP IS FOR GOD**

- The word worship comes from
  - The English word "Worship" = to pay homage or respect.
  - The Greek word "to come towards to kiss (the hand)".
  - The Hebrew word "to prostrate oneself, bow down in homage".
- In worship we bow down our whole lives to God.
- As we worship we are saying, "God you are worthy of our time, our concentration, our praise and worship".
- This is far more than bowing down our bodies.
- Above all else worship centres on God - with each part of the Trinity involved.

### **We seek to ensure that God *the Father is glorified.***

- This picks up ideas of the reality of God being "seen". Something of the presence, majesty, perfection, holiness and righteousness of God is expressed and made more visible to those who worship.
- We want God the Father to be the "person" people get a glimpse of and are awed that they can be in relation to.

***In our leadership  
we want to lift people's gaze  
beyond us as leaders  
to Almighty God.***

- We help them recognise they are in the Almighty's presence. We are helping them proclaim the greatness of God in a way that God is honoured.

**We seek to ensure that *the Son is exalted.***

- In all we do we seek to lift up Christ so he is "seen".
- As people worship under our leadership we help them sense the reality of Christ, and his presence.
- Worshippers should "see" more of Christ and recognise more of who he is for them and what he has done on the cross.

**We seek to ensure that *the Holy Spirit is given the freedom to do what the Spirit wants to do.***

- The Spirit is the
  - Teacher,
  - Toucher,
  - Convictor, and
  - Drawer to Christ.
- We seek to lead in a way that does not get in the road of the Spirit.
- The Spirit wishes to "work", move among those gathered, and minister to each person.

**"Worship is for God" expresses the *vertical* dimension of worship.**



- God is here.
- We are drawing closer to God.
- A sense of "awe".

***Such worship delights God***

**2. WORSHIP IS FOR CHRISTIANS**

- As Christians worship we should all be edified, encouraged and built up in our faith.

**For Christians worship is *an act of giving.***

- We give to God.
- By singing, praying, listening and focusing our attention on God - we are expressing all God is worth to us.
- We give to others.  
An accepting welcome.  
Assistance and inspiration in worship – our worship inspires and encourages those around us.

## **For Christians worship is a *gathering*.**

- Christian worship in church services is corporate - we are doing it together.
- We need to encourage people to move beyond "*I go to Church to make my Communion*" (meaning it is just between me and God).

Personal prayer and fellowship (communion) with God is something we do on our own.

The church service is for us to worship with other Christians.
- The sense of togetherness and fellowship is the ***horizontal dimension of worship***.



## **For Christians worship is a *celebration*.**

- We enjoy our God and enjoy each other's company.
- We express that joy in a way that enables worship to be a celebration of our Christian life.
- As leaders take care - joy is discovered and expressed in different ways by different people. It is not always expressed outwardly.

## **For Christians worship is *an inspiration*.**

- Having seen more of our God we are inspired to go and live the life the Lord wants for us.
- Having met with our fellow Christians we want to go, with a renewed enthusiasm, to play our part in God's work – wherever we are called to be the Lord's people (in the church, the community, at work and in the world).
- We lead worship in a way that enables people to be inspired in their faith.

***Such worship builds up believers***

## **3. WORSHIP IS FOR NON-CHRISTIANS - YES IT IS!**

- This is a surprise for many Christians.
- See the Biblical Reflection in Booklet 1: 'Leading Visitor Friendly Worship'

**For Non-Christians worship should be a *welcome experience*.**

- We want others to find a home in our family.
- We want non-Christians to feel . . . .

*"I am allowed to be here"*

*"I am wanted by these people"*

*"I am accepted by God - as I am"*

**For Non-Christians worship should be an *eye opening experience*.**

- We want others to see something of our God.
- We want non-Christians to reflect . . . .

*"So this is God"*

*"So this is what Jesus has for people"*

*"So this is the Christian life"*

**For Non-Christians worship should be an *experience that draws them*.**

- We want the "not yet Christian" to be drawn to Christ.
- We want non-Christians to be inspired . . . .

*"I want more of this"*

*"I want to find out more about Jesus"*

*"I want to come again"*

***Such worship proclaims christ's kingdom to the world.***

**Worship is the shop front of our faith.**

**As Christians at worship  
we help provide the experience.**

**Two things we do have an impact on others:**

**1. OUR NATURAL SMILE . . . .**

- puts people at ease.
- and says welcome.

**2. OUR WORSHIP . . . .**

- affects 6-10 people around us  
(who can see us or are aware of us)
- it affects them positively or negatively!

**AS LEADERS 'up front'**

- we have an even greater impact!

#### 4. WORSHIP IS FOR BIBLICAL OBEDIENCE

Jesus said,

*" . . .true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and worshippers must worship in spirit and in truth . . . "*

John 4: 23-24.

##### To Worship In *Spirit* Includes Being:

- Led by the Spirit.
- Introduced to the Spirit.
- Touched by the Spirit.
- Open to the Spirit's help in worship.

##### To Worship In *Truth* Includes:

- Having and portraying a true picture of God.
- Being honest with God, walking in the light, 1 John 1:4-9.
- Getting our heart into worship and not just repeating words.
- It means seeking to be wholeheartedly involved, whether we are using words for worship from a book, or speaking extempore as we worship. Deut 6: 4-5.

#### 5. WORSHIP IS FOR THE SPIRITUAL JOURNEY

##### Our Christian Worship Is A Pilgrimage

- Day by day we are led on a journey with the Lord.
- Our worship will be significant in guiding the direction of that journey and inspiring us to stay on that journey.

##### "Today's" Worship Service Is Also A Journey.

- A worship service must never be just "working through" the components of a service.  
As leaders are never just "going through the service" – our mindset, is to help people be in touch with the living God – to come close to God in worship.
- We are guiding people on a worship journey. **Each service is a journey.**  
We put the service together and lead it in a way that helps people make that journey.
- In preparation we **plan the journey** - seeking to hear how the Lord wants that journey to go.  
Yet, as we lead, we are open for the Lord to highlight something different, to re-focus the point of attention, to adjust what we plan to say and do.

***Such worship fulfils God's call***

## To prepare and to lead the journey we ask ourselves three questions.

Our answers will shape the service journey we are called to plan.

- *Where are the people likely to "be" when they arrive?* - begin there.
- *Where do they need to go?*
  - *What is the focus outcome of the service?*
  - *What does the worshipper need to understand?*
  - *What does the worshipper need to do?*
- *How do we guide them through the service in such a way that opens them to the Lord and allows the Spirit of God to be at work?*

**Such worship brings us closer to Christ**

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## WORSHIP IS FULL OF IMPLICATIONS

- True worship challenges the attitude of each worshipper and each leader of worship.
- To grow in our worship leading ability we need to examine our own heart's attitudes to following the Lord.
- How does our personal desire to grow "in Christ" affect our response to the following issues?

### 1. The implication of *attendance*.

- God is always there - therefore I go.
- It does not matter who the leader/vicar/preacher is.
- Even when I am feeling down/confused/upset - I go.

### 2. The implication of *attitude*.

- I go to "*give (to God and others)*" - rather than "*I go to get*".
- **The arrow is bigger in the direction away from us . . . . .**



That is "*I go to give to God*"

(my worship, attention, openness etc.).

I also go "*to give to others*" (my example, inspiration in worship, reaching out to them).



- Yes I do receive - but it is more important to give.  
I receive as a result of God's generous graciousness.
- Watch out for: *"that wasn't a good service because I did not get much out of it."*  
Rather *"that was a great service - I had a real opportunity to give."*
- If we go to give - we often find we receive. If we go to get - we may find we are so busy focusing on ourselves that we forget to look to the Lord and so fail to receive what the Spirit may be wanting to bring to us.

### 3. The implication of *motive*.

- God says (sort of):  
*"Don't go to church because you enjoy it, go because I enjoy it."*

<p><b><i>Why do we actually go to Church?</i></b></p> <p><b><i>What is our motive for attendance?</i></b></p>
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### 4. The implication of *difference*.

- People are different.  
They are not all like me.  
God as a creator God has made them different.  
They therefore are allowed to like things to be different from the way I would like them to be.
- They have:
  - Different tastes in music.
  - Different personalities.
  - Different ways of expressing themselves.
  - Different expectations and hopes.
  - Different needs.
  - Different experiences and backgrounds in (and outside) the church.
  - A preference for different styles of worship.
  - Some like more informal styles, some like more formal styles, some like a mixture of both (a blended style).
- Different styles of worship enable a greater number of people to find a style which suits them and therefore to find a home within the church.
- A city or larger town church can provide a wide variety of styles. A small town or rural church may well need to provide one worship service that includes different styles.
- To decide appropriate styles we need to identify and understand our target groups.

See Booklets No. 1 "Leading Visitor Friendly Worship" and No. 9 "Informal Worship – Designing and Leading".

## **5. The implication of *preparation*.**

As leaders we try to ensure:

- The two directions of worship are included (the vertical and the horizontal).
- There is room for the Almighty to be present.
- There is room for the Holy Spirit to be at work.
- There is opportunity for worshippers to express joy and other emotions (sadness, pain, relief etc.).
- Fellowship will be experienced.
- Visitors will feel at ease, not threatened or embarrassed (more on this in Booklet No 1).

## **6. The Implication of *leading*.**

- We are called to lead in such a way that the worshipper can do all the above.
- We may be faced with a call to lead different styles of worship.
- We may be able to specialise our leadership in one style.
- We may be called to lead in different styles and therefore may need to develop skills in a variety of styles.

***Such worship is central to life***

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## **WORSHIP IS A CHALLENGE TO THE LEADER'S LIFE & ATTITUDES.**

Some important leader attitudes to work at, include:

### **1. "*I WANT TO BE RIGHT WITH THE LORD*"**

- The leader of worship is a leader by example of life.
- The leader does not "take a service" in isolation from the rest of their life.
- People will respect and be led in worship by a leader whose life shows the mature Christ-like characteristics of the fruit of the Spirit (Galatians 5: 22-26).
- The way people see our trust in the Lord, our obedience and our life of service, will inspire the same attitude in those we lead.

## 2. **"I WANT THE LORD TO BE SEEN"**

- Our aim is to be the same as that of John the Baptist  
*"He must become greater, I must become less".*

John 3: 30.

- We want the Holy Spirit to be at work.
- We want people to come closer to the Lord.
- We want people to sense the reality and presence of God.

***When the Holy Spirit is at work  
the responsibilities of leaders  
become greater  
and  
the leadership role  
becomes more important.***

## 3. **"I WANT TO HELP OTHER PEOPLE WORSHIP"**

- We are not in a leadership role solely for what we get out of it.
- We are leaders because God has called us to lead and is equipping us - and the church, recognising that fact, sets us apart for the task.
- Our desire is to help others come close to the Lord, worship the Lord and listen to the Lord.
- Our attitude is: *"I want to lead in a way that all worshippers are encouraged to go from this time of worship to be the type of Christians the Lord wants them to be in the community - wherever and whatever we are called to be during the week."*
- Therefore: *"I want to be well prepared."*

## 4. **"I WANT TO BE A LEARNER"**

As well as reflecting a mature Christian lifestyle we also need to develop the skills required for leading worship services.

- By listening to and observing others.
- By seeking the assistance of others.
- By inviting assessment and evaluation from others – see the section on evaluation.

*Such worship "depends" on me,  
in the sense of,  
"my role is very important" but . . . .  
it does not depend on me,  
in the sense,  
that the Lord is sovereign,  
able to do whatever, whenever, however . . . .*

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## **WORSHIP IS TO BE UNDERSTOOD**

The Booklets in this series use a number of defining words.

### **1. Formal Worship**

A worship service more closely following the "forms" (services) as laid out in the Prayer Book. Generally more structured (although all styles of service have a structure). For example using the set prayers that are given for the leaders (and people) to read (pray). Generally using traditional hymns.

### **2. Informal Worship**

A worship service with more "informality". Perhaps more interaction among the people. For example more (spontaneous) extempore prayer from people of the congregation. Often using modern songs.

### **3. Blended Services**

A service that blends formal and informal elements. A mixture of traditional hymns and modern songs; set prayers and some extempore; robes and non-robes.

### **4. Visitor Friendly or Seeker Sensitive Worship**

Terms used to describe a service that is designed to help visitors feel comfortable, relaxed and non threatened. See Booklet 1: 'Visitor Friendly Worship'. It is sensitive to visitors – but not "seeker driven" – in the sense that the "not yet Christians" do not totally drive the flow and content.

## **5. Guest Service**

A service especially designed for regular worshippers to bring non-Christians and fringe people. Usually a shorter service with each element conducted in a way that includes those who "know a little or nothing of the Christian life". See Booklet 1.

## **6. Family Service (All-Age Worship)**

A service designed for all ages of the parish family (i.e. not just for people with children).

## **7. Leaders**

The leader responsible for leading the whole service or leading an element of the service.

## **8. Elements of the Service**

One part of the service - e.g. the introduction, confession (including preparing for the confession and the absolution - reminding people of God's loving forgiveness - which follows the confession); ministry of the Word (the reading(s) and the sermon); the prayers of intercession, thanksgiving and silence (see Booklet 3: 'Leading Worship – the Prayers'); Holy Communion.

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**As leaders  
we want to help every worshipper  
to express their worship  
in a way  
which enables  
God to be seen  
and appropriate words to be expressed  
so we can verbalise our feelings to God  
and  
respond to the Spirit.**

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# EVALUATING WORSHIP SERVICES

## How do you improve your worship leading skills?

### A PERSONAL STORY

Some time ago, after sharing some of my thoughts in evaluating a service I was asked, "Where did you learn all these ideas about worship?"

I thought for a moment - yes I had read a number of books.

I thought again. Yes, I had attended many services led by a variety of people with a variety of skills. Yes, I had sat in on a number of seminars. Yes, I had been leading services for many years. These were all important learning experiences.

However, as I thought about my years of being a Vicar I realised that the most important learnings had been discovered in regular evaluation.

Regularly, after a service had finished and the last of the congregation had left, one of the staff and I would discuss the day's worship.

We talked briefly about what had worked and what, maybe, had not been as good as we would have liked it to have been. We discussed changes that may improve such worship next time. We clarified such things as: the silences - should they have been longer, shorter, in different places; did the instructions work; were the people able to "enter in" to the prayers . . . . and so our discussions went . . . .

Frequently at staff meetings our services of worship were evaluated. Monthly (sadly, sometimes less often) meetings of worship leaders, and preachers planning sessions, would explore, in an evaluative way, what we had been doing.

This was the secret of our learning. We built on that basic heart attitude of wanting to provide the best possible quality of worship - the best we could do - the best to be worthy of our great Lord.

We learned a lot. The more we learned the more we realised we had still to learn.

Evaluating helped us to recognise when we were falling back into mistakes we had long since thought we had corrected.

AND . . . . .the people noticed . . . . . they came more regularly . . . . . they began to bring their friends . . . the Lord blessed us . . . . . and so the journey continued . . .  
. .

We cannot take any credit - without the Lord present and active, all we did, would be for nothing.

The Lord wants to be present and active in all churches every time they gather for worship. God wants to be ministering to people when you lead worship - be sure to lead in a way that allows the Spirit to minister to the worshippers who gather with you (no matter what their background or need).

## **WHAT IS EVALUATION?**

1. When we evaluate we are examining our ministry in order that good things can be noted, improvements made and ideas for possible implementation discussed.
2. There are a variety of ways to evaluate:
  - We can, on our own, reflect on what we and others have been doing – asking ourselves a variety of questions to enable that reflection to cover the various aspects we should examine.
  - We can meet with others who either lead or are participants in worship – seeking their perceptions.
  - We can bring in an outside person who is gifted in both worship and evaluation and ask them to give us some honest feedback.

## **WHAT ARE WE EVALUATING**

1. An evaluation can look at anything to do with the service and its surroundings.
  - To be fully effective we need to decide what areas we wish to examine.
  - To assist in focusing our attention we can make a list of areas and/or draw up a number of questions we would like answered.
2. We could choose to examine any of the following:
  - The flow and structure.
  - The content of the sermon.
  - Content of the prayers.
  - The content of the service.
  - Length, time use and flow.
  - The skills used.
  - Participation.
  - Quality.
  - Creativity.
  - The “feel” of the service.
3. Try to evaluate the service as a whole AND the specific elements and skills.
4. We could ask such questions as:
  - How were visitors welcomed? Did they seem to be comfortable?
  - Was the service easy to follow?
  - Where did “God get a chance to speak to the people”? Through the readings, silence, in the way any prayers were taken?
  - Was there a challenge to respond to the question “so what (now)” in the sermon and/or service? Were people given a chance to respond – through silence, or the creed (or a creedal song), meditation, prayer, appropriate song?
  - Could all leaders be seen and heard?

- Did the service “fit” the target group?
- Was the leader dominant or were people more aware of the Lord’s presence?
- Did the service start on time, finish on time? Was the time used well? Was there any sense of delay or time wasting?
- How long did the various elements of the service take?
- Did one element dominate and leave other elements rushed or shortened and so lose their effectiveness?
- What were the desired outcomes? Were these achieved?
- What was the theme? Was this clearly evident? Did the various elements of the service pick up this theme and reinforce it?
- How effective were the bible readings? Did they convey a sense of “life” – a sense that this is relevant for us today?
- Were all the elements appropriate and necessary?
- How did the congregation respond? What appeared to be most helpful for inspiring their worship?
- In what ways would the congregation feel encouraged and built up in their faith?
- Why would you want to come again? Why not?
- What things make it helpful (or difficult) for those present to invite and bring friends?
- Did the praying actually involve the hearts and minds of the people – or was it coming across as someone “upfront praying on behalf of the people”, and not engaging them?
- Was the content of the prayers varied – or were, for example, they entirely focused inwardly, on and for us? Were world, community and mission issues prayed for?
- Did the service begin and end effectively (two very critical requirements)?

4. Evaluation also looks for:

Ideas – suggestions, possible aspects to improve, develop etc. Evaluation can raise ideas that can be experimented with.

- Positive things need to be noted – or those planning and leading may not be aware just how well something is going or how effective that aspect of the service actually is.
- Some things worth discussing may not necessarily be either positive or negative. They are just worth noting.

5. Preaching also needs to be evaluated.

- Some aspects can be evaluated along with the rest of the service – although preaching may need to be evaluated separately – by someone who is skilled in that area.
- Keep in mind the reality that “the whole service is the message, not just the sermon”. We need to notice how well the service and sermon interlinked to reinforce each other etc.

## A USEFUL METHOD

1. It can be useful to draw up a fourfold grid (as below) and write down ideas as they are brainstormed. Do not discuss them at this stage.
  - Once an overall picture is gained (of suggested areas to explore) they can then be discussed – perhaps working through the themes that are emerging.
  - Not all issues raised will necessarily be right – but discussion will give an indication of how much weight should be placed on each comment.
  
2. Below is a simple grid, which can be used in a positive, effective manner for doing an evaluation.
  
3. The suggested grid encourages those evaluating to think positively as well as noticing things that “may need improvement”.
  - Positives – get people looking for and noting things that seem to be working well. We all need to be encouraged. Noting the positives helps us keep and use them well – otherwise we might forget the things we do well and are important for the service – and cease doing them.
  - Negatives – are areas that “need further work”. They need to be expressed carefully, to avoid unnecessary hurt.
  - Observations - are neither positive nor negative - just things you observe that may be worth noting and talking about.

Observations can include questions worth asking, numbers involved, the timing of various elements, what is happening to the worshipper during prayers, Holy Communion etc.
  - Ideas – are vital as suggestions can inspire people to creativity and help leaders see possible ways of overcoming difficulties and weaknesses.
  
4. Before doing an evaluation make sure you know:
  - Who will be evaluated. What will be evaluated. Who will receive and discuss the evaluation.
  - These things determine how the evaluation might be expressed.
  
5. When going through an evaluation be sensitive to people’s feelings and responses.

<b>Location:</b>	<b>Date:</b>
<b>Time:</b>	<b>Leaders:</b>
<p align="center"><b>POSITIVES</b></p> <p><b>What is going well.</b></p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p>	<p align="center"><b>NEGATIVES</b></p> <p><b>What needs further work.</b></p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p>
<p align="center"><b>OBSERVATIONS</b></p> <p><b>Neither positive nor negative.</b></p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p>	<p align="center"><b>IDEAS &amp; SUGGESTIONS</b></p> <p><b>For experimentation.</b></p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p>

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## TITLES IN THE SERIES:

- Number 1 "Visitor Friendly Worship"
- Number 2 "Worship - Who is it for?" – 2001 edition.
- Number 3 "Leading Worship - The Prayers"
- Number 4 "People Helping Skills"
- Number 5 "Preaching and Teaching"
- Number 6 "Stewardship - The Financial Area"
- Number 8 "Healing - Prayer Ministry"
- Number 9 "Informal Worship - Designing and Leading"
- Number 10 "Incorporation - Helping Newcomers Into Membership"
- Number 11 "Change - Introduce New Things Successfully"
- Number 12 "Youth Ministry For the 21st Century"
- Number 13 "Handling Hurts in the Church"
- Number 14 "Managing Conflict in the Church"
- Number 15 "Every Member Ministry – Making It Work"
- Number 16 "Criticism – How Do We Respond?"

Please note that Number 7 on Planning is not available in the Electronic Series.

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