

Worship Director for a growing, gospel-driven PCA church in the Charleston, SC region.

We are a church made up of 300-400 people with two services and planning to plant a church. We live in the fastest growing area of South Carolina near Charleston. We have plans to break ground on a new sanctuary in 2018. The part-time position is planned to add more hours as the church continues to grow.

The Director of Worship Ministries is responsible for overseeing and implementing the worship services of the church and the ministries that impact the worship opportunities of the church. Important aspects of this position are leading the congregation into the presence of God so that they engage their hearts in worship, administering programs and recruiting and training volunteers. Some of the spiritual gifts that would be helpful in fulfilling this position are administration, teaching, encouragement, leadership and service. It is essential for the director to be a "team player" with the other MNC staff.

Qualifications:

The person filling this position should be a growing Christian who has exhibited by word and action a deep faith in Jesus Christ and commitment to His Church. They need to have a good grasp of God's grace and how that impacts a person's life and relationship with others. If married, they must also have a healthy marriage and family relationships.

They need to have a passion for worship and desire to share that passion through personal ministry. The director must be a member of Metro North Church and agree with and champion the overall confession, mission and vision of MNC (a Reformed, missional, gospel-centered vision).

The director must have competence as a musician, possessing a basic understanding of music theory in order to communicate with musicians that play by ear and/or are formally trained, and ability to sing and either play guitar or piano, as well as orchestrate multiple musicians.

They must have an eagerness to collaborate with and learn alongside staff and volunteers. They must have a working knowledge of sound/ audio (i.e. recording sermons, running soundboard) as well as lighting.

They must have a working knowledge of, or ability to quickly learn online collaboration tools such as Planning Center.

The person filling this position must read and agree to the Personnel Policy of Metro North Church.

Responsibilities:

Leads and/or oversees other leaders in all musical portions of the Sunday services, with a focus on creating a worshipful atmosphere in which worshipers can meet with and be changed by God. This includes regular services and all special services; i.e. Christmas Eve

and Maundy Thursday. The Senior Pastor has final approval of all elements of the worship services.

Creates an environment that celebrates various styles of music and personalities while minimizing distractions to worshipping God.

Oversees the worship experience including lighting, audio, and visuals.

Contact John Schley (Jschley@metronorthpca.org) if you are interested in exploring this opportunity.

Worship Philosophy of Metro North Church (PCA)

Metro North Church is deeply committed to the priority of God-centered worship, regardless of the musical style or forms we use. Worship is to be literally life-changing. In the words of Jonathan Edwards, worship is setting the “affections” on God. Our affections are not merely our emotions, but our motives, the things that drive us, the things that we truly treasure. We were created for worship, with the whole of our lives centered on God. When we do not worship God, we worship lesser things: relationships, careers, money, accomplishments, approval, comfort, power, and control. These idols of the heart capture our affection, and we vainly try to derive meaning and self-worth from them. True worship retunes our hearts, so that God is at the center as the source and object of our deepest longings, and the secondary things of life fall into their rightful place.

As we enter a time of exploring what new things God has for us in our worship, it is also helpful to recall the history of our worship commitments, style and shape.

Worship Commitments

1. ***Worship that is both traditional and dynamic.*** We attempt to combine an appreciation for the richness of the church’s liturgical heritage with a vibrancy that is refreshing—especially to those who may have been away from the church for some time. We avoid both uncomfortable novelty and stuffy formality.
2. ***Worship that is both God-centered and seeker-comprehensible.*** We attempt to combine a transcendent focus on Jesus Christ with a welcoming attitude toward those who are spiritually skeptical or curious. We design our services expecting non-Christians to be present, believing that the experience of God’s presence in our midst will lead many to embrace Christ. We avoid services that either devolve into entertainment or services which are simply “preaching to the choir.”
3. ***Worship that speaks to the mind and to the heart.*** We attempt to provide services that are both deep and practical, both intellectually challenging and emotionally satisfying. We avoid both barren intellectualism and empty emotionalism.
4. ***Worship that is both participatory and pastoral.*** We attempt to create a worship service that necessarily includes everyone’s participation, rather than feels like a few people performing. Songs are “sing-able” by all, even if the melody or arrangement is new to some. We also recognize the need to be led in worship, with a pastoral heart. Our worship leaders are not simply conductors leading us to sing, but shepherds guiding us to feed on Christ.

Worship Style

Whereas “commitments” suggests values that transcend time and people, “style” points to an approach that may have various expressions. While we recognize new leadership will inevitably mean some changes, our worship style to date has been characterized by the following:

1. **Substantive songs.** We typically sing a mix of re-set hymns (e.g. Indelible Grace, Sovereign Grace) and contemporary songs (e.g. Hillsong, Matt Redman), with substantive lyrics that honor God's finished work rather than our merit of self-effort or emotionalism.
2. **Varied instrumentation.** The band has been built around a core trio of guitar (primarily acoustic but also electric), keyboard, and percussion, and augmented by other instruments.
3. **Worshiping vocalists.** Typically two or three male and female singers have led our worship, singing melody and harmony, lead in such a way that they draw attention to Christ, not to themselves.

The Shape of our Worship (the Liturgy)

Metro follows an ancient pattern of worship, or liturgy, which resembles a dialogue between God and His people. This pattern takes us through weekly elements of Gathering, Proclamation, Response, Communion, and Sending, but worship should never be a mechanical exercise. Just as improvisational jazz has an underlying structure that allows musicians to express themselves personally, so should we use the liturgy as a guide to a unique encounter with God Himself.

Gathering

Call to Worship - We gather in response to God's gracious invitation, not because worship earns favor in His eyes. Reading God's Word to begin the service reminds us that He graciously invites us to Himself, and that He welcomes us with open arms.

Songs and Hymns - Singing together is one of the best ways the various parts of the body come together as one. These songs are prayers, or "psalms sung," expressing the deepest longings of the human heart. Our songs express the full range of human emotion before God, from lament to joy, from longing to fulfillment, from contrition to pardon.

Prayer of Invocation - As we gather in the presence of our Holy God, we call out in prayer for His help and assistance so that we will worship Him in grace and truth. We ask the Holy Spirit to help us worship Him with reverence and awe.

Confession of Sin - God's grace in us creates a relationship in which honesty about sin is welcome and safe. We confess our sins not in order for God to forgive us but because God has already forgiven us in Christ. Confession, therefore, is a word of grace, not an exercise of shame.

Assurance of Pardon - The good news of the gospel is that in Christ we are forgiven! Using the words of Scripture reinforces the truth that our assurance is based on God's declaration and promise, not merely our hopes and desires.

Proclamation

Scripture Reading - God tells us that "blessed are those who hear" the Word of God (Rev. 1:3). The public reading of the Scriptures reminds us that we look to God's Word to guide us, not the words of man. God has spoken; the rest is commentary.

Sermon - The sermon is a time to hear God's Word explained and applied. When a sermon derives its purpose, content and application from the text itself, it is necessarily expository— whether the pastor is preaching through a book of the Bible, a topical series, or an individual passage. At Metro, sermons are intentionally gospel-centered, meaning that they emphasize the finished work of Christ in our lives rather than being merely moralistic or inspirational. This approach answers a common question: Is the sermon primarily intended for Christians (i.e. equipping) or non-Christians (i.e.

evangelistic)? A gospel-centered sermon should be equally helpful to those who believe and those who don't, as we all need the same gospel.

Response

God's Tithes and Our Offerings - The offering is an act of worship, where we respond to God's provision by returning a portion of what He has given to us. We experience joy when the grip of greed is broken and our money is sacrificed to advance the kingdom of Christ via our ministries and mission.

Congregational Prayer - Responding to God's initiative, we come to Him as a corporate body with our praise, concerns, and requests. Although only one person may be speaking, the entire congregation

is joining together in prayer. Elders have traditionally led this time, so that members may see them in their role as shepherds.

Confession of Faith and/or Catechism - Once per month, it has been our tradition to include a portion of one of our creeds and/or catechisms. The creeds and catechisms of the Church help connect us to the body of Christ throughout history that is much older and broader than Metro or the PCA. They also carefully articulate our beliefs and help guide our hearts in response to God. Because we value passing on the content of our faith to our children, we regularly include children in this teaching.

Communion

Invitation to the Table - This is the Lord's table, not Metro's or the PCA's. It is open to all who have a sincere faith in Christ and have joined themselves to the visible body of Christ (i.e. communing members).

Communion - We don't believe anything magical happens during communion, but neither is the Lord's Supper simply a memorial. It is a time for God to impart real grace and to receive where the real presence of Christ is experienced through the Holy Spirit.

Sending

Final Hymn - After the Last Supper, the disciples sang together before being sent out. Some have called the final song "traveling music" for Christians sent into a needy world.

Benediction - Benediction literally means "good word." It is not a prayer, but just as God has called us to worship, He now pronounces grace and blessing as we are sent out, so that we would live the Christian life solely because He is with us.