Technology in Worship: Philosophical Concerns, Practical Considerations, and Pastoral Care

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Introduction

The responsibility to steward technology for worship weighs heavily on pastors and worship leaders in our modern age. With technological advancements accelerating faster than ever, decisions about how to invest and integrate these innovations faithfully into the worship experience can be a daunting task. Audio, video, and lighting (AVL), music, and other artistic mediums can strongly influence our congregations. Technology has reshaped the human experience over the last century, and with it the methods for worship. As Zac Hicks has written, "Cultural analysts tell us that today we live in a curated reality… We experience reality through filters that are specific and personal. And technology has all but guaranteed that this curated life is here to stay."[1] The task at hand is for church leaders to invest in and incorporate new technology without compromising the mission, obscuring the motive, or misplacing the mark in worship.

Philosophical Concerns for Technology in Worship

The Story We Tell

Robert E. Webber once wrote, "The challenge for evangelicals is to recover the content of worship, restore the ancient structure of worship, and integrate the evangelical style of worship… A worship that will have staying power is a worship that is firmly grounded in the old, yet aware of and concerned for new ways to respond to the old, old story." [2] His words remind us that the core of worship reaches all the way back to the very beginnings of salvation history. When we sing and preach and pray, we are telling the old, old story that never gets old. It echoes in Exodus 25:10-22, where Moses receives detailed instructions on building and caring for the Ark of the Covenant. Centuries later, during King David's reign, 2 Samuel 6 tells the story of a man named Uzzah who lost his life for violating God's terms regarding the ark. Instead of being carried on the prescribed poles, the ark was transported on a new cart—a detail underscored by the writer's repeated emphasis on the word "new." It is recorded that "they carried the ark of God on a *new* cart" (emphasis added). Perhaps they thought it was safe to use this special cart because it was "new." Although it eased the physical burden for the carriers of the ark, this oxen-drawn cart also trivialized the sacred presence of God by deviating from His specific instructions. Uzzah's tragic death serves as a poignant reminder that new things cannot always handle the presence of God in the way we would hope for. While the use of this new piece of equipment seemed practical and pragmatic, it did not honor God's presence. God always sets the terms for proper worship, but in the midst of their excitement, David and his people forgot to respect God's terms—a fatal decision.

The Convenience Cart

Churches often face the pressure to put worship on a "convenience cart." The weekly grind of preparing songs, sermons, scriptures, illustrations, and other aspects of the worship service can create a dependence on technology which, depending on how it is used, may not be helpful or useful to hosting God's presence. Technology is a tool, and not all tools can handle holy things. Not all devices are suited for the sacred nor designed for the divine. James Emery White captures the relentless push to keep pace with new technology when he notes, "The larger cultural current is how technology has become our god, and its providers our spiritual guides." [3] It is as though technology itself has become the ultimate end goal.

In the pursuit of new technology in worship, there may be some things that are not worth the cost, financially or figuratively. Leonard Sweet says, "The problem is that every augmentation brings with it an amputation… Some losses are good to go… Some losses go at our peril."[4] The challenge for pastors and worship leaders is to discern what should stay and what should go—when and why to say "yes" or "no."

The Evolution of Technology and Its Impact on Worship

It is ironic how new technology is the result of human making, yet it is often the technology that forms *us* instead. Marshall McLuhan articulates this simple yet profound idea when he writes, "We shape our technologies, and in turn, they shape us."[5] He says every technological innovation—whether as historic as the printing press or as simple as a fork—is an extension of the human body. The fork extends the hand, a chair supports the spine, and gloves enhance the sensitivity of the skin. Through these analogies, McLuhan demonstrates how all of our tools, from the earliest instruments to modern electronics, help to amplify our human senses as well as our physical and cognitive abilities.

For hundreds of years, the written word was the primary means of communication, but the history of technology shows a massive rapid development over the centuries. Arthur W. Hunt III explains, "Print is an extension of the eye, but the new electronic media are an extension of the nervous system—the externalization of the human conscious on a global scale."[6] New electronic media can be traced back to the advent of electronic sound communication. First through the invention of the telephone and then the radio, electronic communication of sound separated the person from her voice while creating a stronger dependence on the voice for the audience. The overwhelm felt by King George VI in giving a radio address (popularized in the movie, "The King's Speech,") is a striking example of how significant the invention of the radio became as a means of communicating with the public. President F. D. R. capitalized on the use of the radio during the Depression and wartime with his "Fireside Chats." The radio also gave way to a plethora of gospel quartets and family groups who built their careers singing live on the radio.

The popularity of television in the 1940s and 50s, first in black-and-white and then later in color, was another monumental moment in the history of technology. These technologies, as is often the case, were met with shock and rejection by church members who referred to them as the "Devil's Box," because of the harm they could bring into the home. We now understand that there is much good that can be accomplished through the means of technology. Visual media has opened a multisensory world which seems poised to bring a balance between our traditional modes of communication and a richer, more immersive experience.

Balancing High Production Value with the Sacredness of Worship

This evolving relationship with technology presents a unique challenge for churches. Modern society often prioritizes high production values, whether in film, live streaming, music and the arts, or other media. This can make it very appealing to prioritize technology that dominates and even overshadows the sacred experience of worship. The danger of technology occurs when the medium overshadows the message—a classic case of the "tail wagging the dog."

In a society that values high-quality video, film, or livestreaming production, it can be challenging for churches to meet the demands. In some cases, it may be better for a church to pause plans for livestreaming until improvements can be made. These kinds of considerations help to ensure that technology only plays a supporting role in our worship rather than eclipsing the heart of worship. But there is no biblical inhibition against the use of technology in worship. In fact, technology can certainly be used to enhance and deepen our worship. Although technology can all too easily become a distraction, technology can also, when used tastefully, strengthen the impact and experience of congregational singing, preaching, and prayer. For instance, well-chosen videos, visual presentations, projected images, and light settings can all be creative ways to underscore the theme or focus of a service.

God is in the Details

There is an old saying, "The Devil is in the details." Usually this is said because we tend to forget or overlook important details. But I like to say, "God is in the details." Whether it is in the nuances of a song or the underlying meaning of a biblical text, God is in the details and the details reveal something significant about the creativity of God's Spirit in the inspiration of Scripture and the anointing of a well-written song. When we are attentive to the details while in submission to the Spirit, we can witness a deeper level of God's creative work. The same is true when a well-edited image represents a church with far greater impact than a shaky or pixelated image.

Ultimately, the true test of our reliance on technology in worship is its ability to remain secondary to the core experience of gathering as the worshipping community and connecting spiritually. Arthur W. Hunt III says, "To suggest that Christ will come to commune with his church via the World Wide Web seems a bit out of sync with revealed religion, and possibly confuses the Holy Spirit with electricity."[7] If the power shut off and there were no electronic devices, handmade instruments, tablets, iPads, Macs, projectors, LED walls, videos, lights, sound systems, or anything else, could we still meet with God?

Why Being in the Room Still Matters

Modern technology has had as much impact on the church as it has had on mainstream society. Today, the internet, the iPhone, audio and visual media platforms such as podcasts and YouTube, along with countless other innovations, have become an integral part of the modern Christian's daily life. Hunt observes, "Moderns tend to embrace all technological change without thinking very hard about its unintended consequences." This indictment is worth pondering—whether or not one fully accepts its truth—since it hints at something profound for the modern Christian: the possibility that those living out their faith in contemporary culture might not always consider the implications of their engagement with technology.

In light of this, Christians today face the challenge of living incarnationally—as the hands and feet of Jesus—to fulfill the Great Commission (Matt. 28:19), while also striving to live as a "discarnate" person (or *discarnationally*)—"a person who routinely invites a wide assortment of humanity into his living room via television; a person who can be present anywhere in the world, absent his body."[8] In today's church landscape, a person can "attend church," "visit a new church," or even "church hop" from her living room via livestream technology—without ever needing to get dressed, leave the house, or feel obliged to interact with others. This kind of "out of body experience," enabled by new technological advances, has also led to a perceived need to transform worship spaces with concert-style audio production, theater-style stage lighting, seating, and video projection.

I remember hearing one person presenting at a conference on the role of digital media in the church. He suggested that the same Holy Spirit in the sanctuary at church is the same Holy Spirit in the living room or bedroom at home when people are watching online. Yes, indeed—same Holy Spirit. Much like the days when the tent revival evangelists went on television and said to stretch out your hand to the screen; there is no doubt God can transfer his power from one place and time to another by his omnipresence and omnipotence. Jesus did this in Luke 7 when he healed the servant of the Roman centurion. But there is a certain *sense* of God's presence can be fully felt when we are *in the room*. This was the case in Luke 5 when "the power of the Lord was present to heal." The men

who lowered their friend through the roof knew that there was something special about being *in the room*. In other words, watching online is good for when you cannot physically be in the room for one reason or another, but there is something special about being in the room with God's gathered people, lifting up our hearts and voices to the Lord in worship, and we should not miss that in the name of upgrading our technology.

The Demands of Technology and the Means to the End

The pressure to keep up and perform can be very real, especially for churches who struggle to meet new technological demands. Harold M. Best writes, "With small churches wondering what to do to match the megachurches; with megachurches wondering what outgrowing growth means; in a culture in which ornamented sameness is worldwide, what about the local assemblies in Dubuque, Punxsutawney, Temecula, Bonners Ferry and Provo?"[9] There are many faithful pastors and churches across the world whose context does not allow for investment in lots of new technology. So, why try at all? How can we strike the right balance?

Leonard Sweet offers a way to think about the future with technology: "The question is whether we will use technology to escape reality or to enrich it, as an end in itself or a means to an end, when the end is human relationship and activity. To make technology the end is the temptation of the future, the idolatry of the century." [10] Technology is, and always should be, a means to an end—a tool that facilitates and enriches our spiritual lives without becoming the focal point itself. The challenge for church leaders is to employ technology in such a way that allows for human relationships and creativity to flourish.

As we navigate the relentless tide of technological advancement, we can faithfully, thoughtfully incorporate new technology that enhances and strengthens corporate worship and community by harnessing the power of technology in a way that supports, rather than replaces, the ancient faith and practice of Christian worship. When we embrace this balance, we find that the progress is not actually found in the capabilities of our devices but in the depth of our spiritual engagement. We choose how we use technology without allowing technology to use us instead. We develop and form technology, but God develops and forms us! Placing worship as the top priority allows us to be shaped by God.

Practical Considerations for Technology in Worship

In-Ear Monitors and Click Tracks

One of the most groundbreaking recent developments in worship music technology is the in-ear monitor.[11] As a result of the in-ear monitor, the band can tighten their sound by customizing their personal mix, employ the use of a talkback microphone allowing the worship leader or music director to talk directly to the team, and tighten their sound by utilizing a click track. In a WorshipOnline article entitled, "4 Reasons Why Your Worship

Band Should Use A Click Track/Metronome," Shalon Palmer offers a concise list of benefits for worship bands using in-ear monitors with a click track:

(1) Play Tighter Together
(2) Play At The Exact Correct Tempo
(3) Build Your Internal Clock
(4) Implement Tracks[12]

Each of Palmer's points centers on the musical issue of *timing*. He comments, "We may think we already have great timing, but many of us don't realize how poor our timing really is until we play with a click track. The click track places a very unforgiving magnifying class on our timing issues. This is the only way to get better."[13] There is no doubt that the goal of using a click track is to improve performance. The implication is that better technology leads to better musical execution, which in turn enhances the worship experience.

Similarly, YouTube user fromstudiotostage, Will Doggett, presents a list of five reasons why worship teams should use a click track. He explains that click tracks will:

1) Improve your transitions
2) Sync your delays
3) Sync your lyrics, lights, and videos
4) Keep everyone on the same page
5) Give your drummer a break![14]

While Doggett does not explicitly use the word "better" to imply that a click track inherently improves musical quality or the worship experience, his points echo Palmer's emphasis on the unifying, synchronizing effect of this technology.

Video and Visual Media

Another dynamic advancement in worship technology over the last half century has been the integration of electronic visual media. Andrew T. Eastes remarks, "Perhaps no liturgical development in the twentieth century has caused more controversy than the integration of electronic projection."[15] He cites research from the National Congregations Study, which revealed that the number of churches using electronic projection on Sundays tripled from 1998 to 2012. All indications suggest that visual electronic projection will continue to become a common feature in worship. Many churches are already using this medium of technology to some extent though perhaps not to its fullest capability. As GenZ and Gen Alpha continue to age, the importance of creative, colorful, engaging presentations that

accompany preaching and teaching will increase. When employed effectively, visual media can convey information, boost participation, and reinforce the spoken word—all while enhancing the overall aesthetic of the service.[16]

In an article on the use of video in worship, Kenny Lamm writes, "The use of video media can be a powerful communicator for the church, but we must realize that media is not the message—it is a tool to support the message of the gospel. It is important that we seek ways to utilize media that enhances the message and does not distract."[17] Worship planners, both pastors and leaders, must then carefully consider whether, when, where and how a video can fit into the service. Lamm's caution serves as a reminder: not every video that is available should be used. Ideally, the video should tie into the theme of the day and have a Gospel message that strengthens the worship service. Constance M. Cherry, for example, subtly suggests including "video clips that comment on the word" as one of the "Worship Elements Appropriate for the Word."[18] It is important to note that the intended use of video here is strictly within the context of the preached word. There is no implication that a video should merely serve as filler or as a transitional piece devoid of purpose and meaning related to the theme of the service or the Scripture of the day. Over time, congregations exposed regularly to such filler videos will likely come to dismiss them as nothing more than background noise while the stage is reset or the worship team departs. Lamm suggests several appropriate occasions for using video in worship, including:

1) Announcements
2) Mission Videos
3) Mini Movies
4) Testimony Videos
5) Lyric Display
6) Sermon Support
7) Images[19]

For each of these, Lamm emphasizes that the focus of any video should be on the Scripture for the day, ensuring that it enhances the worship gathering as a holistic experience for the congregation. Eastes shares a similar view, noting, "When inserting videos into a service, visual liturgists should be mindful of the purpose, quality, and length of the videos. Every video should serve a large *purpose* within the overall liturgy" (emphasis in original).[20] In short, video and visual technology are becoming increasingly integral to worship. Church leaders should thoughtfully consider the purpose of each video, ensuring that it connects with the service and, when possible, highlights any specific spiritual

themes of the day—Baptism, Communion, Christmas, Easter, Pentecost, or other important occasions.

Pastoral Care for Technology in Worship

The introduction of technology into live music performance has transformed the landscape of worship music as profoundly as it has reshaped any other musical arena. Harold Best notes that there are "troublesome" aspects stemming from an "overemphasis on production, having to do with applied technological paraphernalia, which can be used in any number of ways to enhance performance and manipulate content."[21] Music technology has indeed unlocked musical possibilities that were once beyond our reach. Yet, it also raises concerns about the extent to which music can be altered through technology. As Best observes, "When used honestly and creatively, technological manipulation brings to music qualities and variegations that just a few years ago were only dreamed of."[22] His concern is that music technology has the power not only to create a "bigger/better-than-life" sound but also to "cover notoriously weak and untalented performers" and even to make "very good artists appear to be more than they really are."[23] While some of these effects occur in live settings, such as church worship services, Best suggests that much of this manipulation happens in recording studios, where musical events are reshaped far beyond the performer's actual abilities. Ultimately, the responsibility of pastoral care for technology in worship comes down to how we best show care for people, whether that means delaying the purchase of new technology or gaining support for how the new technology can help advance the mission of the church. These are pastoral concerns related to technology for worship. There is much that can be said here, but in the interest of time and space, only a couple of points will be covered.

Multitracks

In the realm of worship music, this "bigger/better-than-life" approach often appears through the use of performance tracks and multi-tracks. These recordings give churches with limited musical resources the ability to use more challenging songs and richer musical and choral arrangements than they might otherwise manage. In this way, technology can enhance the worship experience. However, it involves the risk of becoming dependent on the recorded track. While this might also be considered a practical concern, it also has pastoral implications.

Contemporary worship teams also adopt this technology through multi-tracks. Multi-tracks are distributed digitally via computer-based programming to devices that support an enhanced performance experience for specific songs. They allow the worship leader to include or exclude individual instrument tracks based on the needs of the band. This means that churches lacking a full band can still produce the sound and feel of one, even if

their live musicians are mediocre. As Best points out, the congregation hears the song much like they might over the radio, yet there is nothing on stage that could actually recreate that sound without the help of the multi-track.

Click-tracks work in a similar fashion when paired with in-ear monitors, allowing band members to hear the guiding clicks that signal when to come in and how to stay on beat. This technology helps streamline rehearsals and the overall execution process. Yet, there remains a concern about losing the human element in music. Best reminds us, "We should assume that God would prefer excellence, but not at the expense of spiritual integrity."[24] With that in mind, churches that rely too heavily on performance tracks for the choir—or on multi-tracks and click tracks for the worship band—might consider stepping back from that dependence. Embracing more localized musical expressions, even if they sometimes fall short of perfection, can enrich the worship experience. In essence, the multi-track should serve as a supplement to the worship band, not a replacement.

Much of this reliance is driven by a pursuit of "excellence"—an ongoing effort to elevate the sound quality in church worship to a higher, more professional standard. To address this, John Piper introduces the concept of "undistracting excellence" as a way for pastors and worship leaders to manage the pressure to be professional. He writes:

> But what about the way we do things? What about music, for example? We recall the psalmist saying, "Splendor and majesty are before him; strength and beauty are in his sanctuary" (Psalm 96:6). "Sing to him a new song; play skillfully on the strings" (Psalm 33:3). Beautifully. Skillfully. Does that mean professionally? In all my years of pastoral ministry, I have never prayed that worship be done professionally. The category we have found most helpful is "undistracting excellence." The adjective "undistracting" means that the quality of an act must help, rather than hinder, the spiritual aims of the ministry. Lead worshipers aim by the power of God's Spirit (1 Peter 4:11) to awaken the mind's attention and the heart's affections to the truth and beauty of God and the gospel.[25]

Piper challenges this rising sense of "professionalism" that he sees as having swept into the church, prompting pastors to feel the need to present the Gospel with a polished, media-savvy flair. He says, "There is a quiet pressure felt by many pastors: Be as good as the professional media folks, especially the cool anti-heroes and the most subtle comedians… This professionalism is not learned in pursuing an MBA, but by being in the know about the ever-changing entertainment and media world."[26] Far from suggesting that churches should settle for poorly planned or led worship experiences, Piper shifts the entire conversation. The aim has never been to achieve a professional level of production value in worship; rather, it is to plan and lead worship in such a way that participants are

drawn toward “the truth and beauty of God and the gospel” rather than the dazzling technology employed merely for its own sake.

As a general rule, there’s always a stream of cutting-edge technology emerging that can easily be woven into the worship experience. Kevin J. Navarro warns worship leaders against becoming overly consumed by the allure of the new, remarking, “As important as it is to keep current with technology, do not allow this to swallow up your time. There is always a learning curve that is required to acquire new technologies.”[27] Instead of spending excessive time mastering every new program or product, Navarro suggests that worship leaders seek out those in a congregation who are naturally gifted and tech-savvy and encourage them to make it their “ministry. Empower them to use their talents for the glory of God.”[28] In doing so, the worship leader not only nurtures a ministry gift that strengthens the body of Christ but also enhances production value and elevates excellence—not by making technology the end goal, but by focusing on the development and discipleship of individuals. This can take some time as the quality can sometimes dip downward for a period of time, but with persistence it will eventually lead to an enhanced team of those who are serving within their gift and skill set.

Resources for Choosing Worship Music

Far from the days when a hymnal was printed only once every few decades, today’s worship music distribution landscape makes new songs almost instantly accessible. Websites like CCLI, PraiseCharts, Multitracks.com, LoopCommunity, and PrismMusic offer resources for worship leaders to tap into fresh material almost as soon as it’s released. The increased ease of music recording, production, and distribution has empowered groups, churches, and individual artists to share their new music widely. These developments combine to present worship leaders with an almost endless supply of material, leaving them with the challenge of deciding what not to choose.

Greg Scheer reminds worship leaders, “The modern music minister’s task is to be part of the winnowing process, seeking high quality songs that are appropriate to his or her local context and that may also be left for future generations.”[29] He further emphasizes, “The important thing to remember about specific publishers is that they are in business to make money. Though they may have honorable intentions, their primary goal is to sell a product, not provide what is healthy or appropriate for the local congregation.”[30] For this reason, selecting music becomes perhaps the most significant theological task for the worship leader. For better or worse, congregations absorb their theology from songs just as much—if not more—than a pastor’s sermons. This is why Gregory B. Brewton calls song selection “a critical part of worship planning,” adding that “the temptation is to select what is popular” and noting that “every worship song or hymn is making theological statements.”[31] With music now so digitally accessible, pastors and worship leaders may feel pressured to

choose popular songs heard on the radio or streaming platforms, even when those songs might not fit the local cultural or theological context. Ultimately, we must embrace the role of theologian, pastor, and leader when making these important decisions, even when it means disappointing someone in order to faithfully choose the songs the sheep will sing.

Communication with the Team

One final pastoral concern regarding technology's impact on the church is the realm of team member communication. While pastors and church leaders must develop new strategies for utilizing technology in sermons and broader worship contexts, the one-on-one communication required for worship pastors leading their teams is particularly important. It can be so easy to miscommunicate through a text message. Younger Millennials, GenZ, and GenAlpha, in particular, will be very sensitive to every character in a text message.

Mike Bechtle, in his aptly titled book *You Can't Text a Tough Conversation,* emphasizes the irreplaceable value of face-to-face human interaction.[32] Hard conversations should always be held in person, face-to-face, if at all possible, and done so with as much love and grace as one can show. I was once given a grand piece of wisdom from an elder statesman of the church. He said, "I decided a long time ago to never take offense if the person didn't intend it." I decided to put that one in my back pocket and use it any time someone said *or texted* something to me that I thought might be sideways or out of left field. Responding with grace through a text and dealing with issues in person can alleviate a lot of interpersonal issues.

The Gospels provide clear examples of the "tough conversations" Jesus had—all of them in person (like with Nicodemus, the woman at the well, Pontius Pilate, etc.). The more difficult the conversation, the more important it is to engage in personal, human communication. While simple conversations can be managed through texts—the least personal method—difficult discussions, especially those tied to the deeply personal nature of singing and music-making, should happen at least over the phone, if not in person.

A high-tech world needs a high-touch church. This means that in our world where communication via email, text, and social media has become the norm, researchers stress the need for socially and emotionally aware human interaction.[33] For instance, James E. White notes that people are more likely to lie through text than in person, which can be problematic for worship leaders managing commitments like rehearsal attendance, punctuality, and service involvement.[34] To nurture healthy ministry, worship leaders must foster accountability and build relationships through meaningful human connections, ensuring they're equipped to navigate the inevitable tough conversations that arise. For every one comment or conversation that brings correction or redirection, we should be

giving copious compliments and expressing continuous gratitude for the labor of love that our worship teams engage in regularly. This constant praise should not feel forced or obligated but should be genuine, heart-felt, and intentional. We need our people! Apart from serious sin issues or moral, ethical, lifestyle concerns, we can find ways to build up our people and keep the team together.

Conclusion

As long as new technology continues to emerge—which is unlikely to stop—churches will inevitably feel the pull to incorporate it into worship. This reflects a deeply human tendency to engage with new forms of communication, whether through audio, video, or other mediums. While navigating these advancements, churches must remain firmly rooted in their mission: to teach, preach, and embody the Gospel. Worship must always center on Christ, ensuring that technology serves as a tool rather than a distraction.

While science and technology can determine what is possible, faithfulness to God's gifts of creativity should guide the decision of whether something is truly beneficial. In a world where churches have the autonomy to shape their worship practices, it is crucial to be intentional about how that freedom is exercised. Leonard Sweet puts it this way: "The church of the future must raise up trusted guides to get us through the thickets of scientific thought and technology."[35] Worship leaders, as Zac Hicks describes them, act as "curators" of the worship experience, carefully integrating various elements in a way that enhances rather than detracts from true worship.

Kevin Navarro emphasizes that (thankfully) pastors and worship leaders do not need to be technology experts themselves. Instead, they should empower those within their congregations who have the necessary skills to explore and recommend new technological tools. Ultimately, the role of the worship leader is not just to implement technology but to discern its value in strengthening the worship life of the community, always keeping the needs of the congregation at the forefront.

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[33] See John Naisbitt, Nana Naisbitt, and Douglas Philips, *High Tech, High Touch: Technology and Our Search for Meaning* (Nicholas Brealy Pub., 2001); Richard L. Beaulaurier and Martha Haffey, *Technology in Social Work Education and Curriculum: The High Tech, High Touch Social Work Educator* (New York: Haworth Social Work Practice Press, 2005); James E. Coverdill and William Finlay, *High Tech and High Touch: Headhunting, Technology, and Economic Transformation* (Ithaca: ILR Press, an imprint of Cornell University Press, 2017).

[34] White, *The Church*, 141.

[35] Sweet, *Rings of Fire*, 132.

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