

## **Identifying and Overcoming Obstacles to Collaborative Preaching**

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*Collaborative models of preaching help promote and strengthen Christian community. However, churches and preachers who embrace collaboration face challenges not encountered in the solo preacher model. This paper identifies some of the obstacles to collaborative preaching and offers practical ideas for overcoming these obstacles. It contends that the benefits of working together in the ministry of preaching are worth the additional efforts.*

### **Preaching and Community**

The ministry of preaching and the rich experience of Christian community are two of the essential components of local church life. How do they intersect and support each other? On one hand, a sermon can teach and exhort a congregation to engage in deeper Christian community. On the other hand, a congregation listens to a sermon as a community of hearers. A more specific and intentional method for strengthening both the ministry of preaching and the dynamic of Christian community is the practice of collaborating in the ministry of preaching. Collaborative models of preaching help promote and strengthen Christian community by including more of the congregation in the processes of preparing and delivering sermons.

The theological and practical arguments for collaborative preaching have been addressed in a previous project.<sup>1</sup> This paper continues to advocate collaborative preaching by identifying the primary obstacles to collaboration and offering practical strategies for overcoming these obstacles. I contend that as our churches and preachers commit to working together as teams in the ministry of preaching and as we discover ways to overcome the unique challenges of collaboration, our congregations will become stronger and healthier as Christians communities.

### **Two General Models of Collaboration**

The number of churches and preachers who use a team approach in the ministry of preaching is relatively small, but that number is growing. Two basic models exist. One model is the sermon preparation team. In this model, the preacher invites a team, or at least one other person, into the process of preparing the sermon. Symbolically, the preacher's study door is opened and others are invited into this work that traditionally has been kept private. The other participants may collaborate in planning, researching, or creating for the sermon. The key to this model is that the ministry of sermon preparation is expanded beyond the traditional solo model to include other participants. For five variations of the sermon preparation team, see the previously prepared paper on the subject.<sup>2</sup>

The second model of collaborative preaching is the preaching team. If the symbol of the first model was an open study door, the symbol of this model is an open pulpit. Others are invited to share in the public ministry of preaching. Traditionally, this task has been owned by one pastor in each congregation. But a growing number of preachers are beginning to understand the value of sharing their pulpits. The model of a preaching team can be as simple as two or more preachers sharing the responsibility by alternating sermons or sermon series, or it can be as complex as multiple preachers teaming up within a single message. It can be as simple as inviting someone to give a testimony during a message, or it can be as strategic as mentoring young preachers and giving them opportunities to preach. All of these examples move a church toward collaboration. The key is that the actual act of preaching advances beyond the traditional solo preacher model to include other participants. For four variations of the preaching team, see the previously prepared paper on the subject.<sup>3</sup>

### **Collaborative Models of Preaching and Christian Community**

A commitment toward collaborative preaching reminds us that God's Spirit dwells in and among all of God's people, that scripture is a book of the community and not the exclusive realm of the scholar, and that God often speaks through more than a single human voice in the Body of Christ. When Larry Osborne decided to introduce North Coast Church to a team preaching model, he discovered that this move helped remind the congregation that authority is held not only in the office of pastor but in the scriptures and in multiple Spirit-filled leaders.<sup>4</sup> The move also helped strengthen and stabilize the church.<sup>5</sup> Another church embraced collaborative preaching and found that it forged deeper connections within the community by building trust and collegiality and by nurturing more conversation together around the scriptures.<sup>6</sup> When a preacher or a church includes members of the congregation in the preaching ministry, it reinforces the scriptural image of the church as Christ's Body with Christ as the Head. Because the preacher's role is so prominent in most churches, congregations can mistakenly imagine the preacher as head of the church. Preachers can fall into this trap too. Collaborative preaching helps remind us all that the preacher fills one important role within the life of the Body, but that the Head of the church is always Christ.

In his book, The Roundtable Pulpit, John McClure demonstrates that "biblical and historical precedents convey the idea that the Word of God should be discerned by the community rather than by individuals."<sup>7</sup> Collaborative preaching helps draw us away from the temptation to build a church on the unique giftedness, interpretations, and personality of a pastor. It helps make the sermon a more communal event and empowers the congregation through mutual discernment and communication of God's Word.<sup>8</sup> Collaborative preaching offers a unique way to help promote and strengthen Christian community by advancing the doctrine of the priesthood of believers all the way into the pulpit.

### **Identifying and Overcoming the Challenges to Collaborative Preaching**

Choosing to collaborate in the preaching ministry of a church draws preachers and congregations face to face with several unique challenges. The major challenges fall into three categories. The first set of challenges relates to dynamics of the formation and development of the team itself. The second set of challenges relates to expectations, especially those of the congregation. The

third set of challenges relates to the additional time and work required when utilizing teams. These challenges are recognized by Yoder, Krofp, and Slough, in their book on collaboration in worship and preaching.<sup>9</sup> They also surfaced in the other literature reviewed here and in the conversations with various church leaders who are attempting collaboration. Each of these sets of challenges will be addressed here along with ideas for overcoming them.

### **The Challenge of Team Dynamics**

The first set of challenges when collaborating relates to team dynamics. Who will be on the team? How will the team develop trust? How will the team work together? Most preaching teams begin when a preacher who has been using a solo model decides to invite another preacher into the pulpit. In one example of this, Larry Osborne decided to share his preaching ministry with another preacher in order to give better direction to the church's overall ministry and to increase his own preaching effectiveness.<sup>10</sup> Larry gives two suggestions for choosing preachers who will become a part of a preaching team. First, he notes the quality of the preaching. If team members will be recognized by the congregation as genuine teammates, and not simply substitutes for a lead preacher, they need to be at least "80 percent as good as the best preacher on the team."<sup>11</sup> In other words, there needs to be consistency in the quality of the preaching. Team members' preaching styles do not need to be the same. In fact, different preaching styles can be beneficial. However, preachers need to be similar in the quality of their preaching. Collaboration is no excuse for poor preaching. Even in a church which has used the team model to develop and mentor younger preachers, a high standard of preaching excellence is required. At Light and Life Christian Fellowship, young preachers are not given consistent opportunities to preach unless they show excellence in this skill.<sup>12</sup> In one high-profile example of team preaching, Bill Hybels invited a team preacher on to his staff because that person possessed a stronger spiritual gift of preaching than did Bill. This allowed Bill to better utilize his strongest spiritual gift of leadership. By preaching less often, Bill actually strengthened the quality of the church's overall preaching ministry.<sup>13</sup>

Larry Osborne's second suggestion for choosing a preacher is a caution against isolating a preacher from other areas of ministry. In this era of specialization, churches may be tempted to find gifted preachers, assign them to preach, and keep them from other areas of ministry. The concern here is isolation. Larry sees a danger in the tendency for teachers to dwell only in the realm of ideas and not in the messiness of front-line ministry. Therefore, he recommends that all members of a preaching team be involved in other areas of ministry as well.<sup>14</sup>

Members of a preaching team do not have to be paid staff members of a church. The traditional solo model reinforces a cultural expectation that the pastor is paid to be the preacher. Two Biblical principles of church leadership can help preachers and congregations overcome this expectation. First, Ephesians 4:11-12 teaches that church leaders are to equip others for ministry and not simply hold ministry for themselves. Though preaching is not listed in this gift list, preaching is a leadership function, and this Biblical principle frees leaders to equip others to preach rather than be the sole owners of this ministry. The second Biblical principle in play here is the Apostle Paul's guidance for spiritual leaders. One of the qualifications for all of the spiritual leaders of the church in Ephesus listed in 1 Timothy 3 was the ability to teach. It seems that the teaching ministry was a shared ministry and not simply reserved for a single leader.

Congregations may identify and empower gifted preachers from within the Body who, as volunteers, will view this ministry as one of their primary contributions to Body life.

The dynamics, qualifications, and challenges are different when forming a sermon preparation team. In this case, team members who are not preachers are invited into the sermon preparation process. In some cases, this team is assigned leadership to the overall communal worship experience, of which the sermon is one part. The decisions regarding who to include and how to form these teams are as varied as the churches that use them. Some study teams are made up of church leaders.<sup>15</sup> Some preachers utilize an existing group, such as a men's Bible study.<sup>16</sup> In the case of a worship planning team, members are normally included based on gifts or skills they bring to the team. John McClure, who introduced the image of the "roundtable pulpit," encourages a sermon preparation team made up of "men and women of various ages, interests, and backgrounds."<sup>17</sup> McClure's model intentionally rotates team members to provide the broadest congregational involvement.<sup>18</sup> Other models work to maintain consistency in team participation. The primary challenge to team dynamics, regardless of how the team is formed, is to develop trust among team members.

An expert in the area of teams, Patrick Lencioni, states, "Trust lies at the heart of a functioning, cohesive team. Without it, teamwork is all but impossible."<sup>19</sup> How is trust built? It is more art than science.<sup>20</sup> Nevertheless, those who collaborate testify that trust is built in at least three ways: Time, vulnerability, and dedication to a common goal. There is no substitute for time. When Jen Hartry was invited to join and lead the worship planning team at Rock Harbor Church, it took a year and a half to establish full trust between her and the teaching pastor. During this time, they attended conferences together and shared social experiences to build a friendship outside of ministry.<sup>21</sup> At NewSong Church, team members spend social time together, "living life together" outside of ministry.<sup>22</sup> Within the ministry setting, teams must spend significant time together to build trust. Matthew Cork observes that the worship planning team at Yorba Linda Friends Church includes both artists and scholars. The two types have very different temperaments, and time together is essential for helping bridge their differences.<sup>23</sup> At NewSong Church, members of the teaching team are of different theological persuasions.<sup>24</sup> In all of these cases, the teams function more effectively because they commit to regular and extended periods of time together.

Lencioni observes that team trust is built only when team members are vulnerable with each other, and the leader's vulnerability is most critical to building team trust.<sup>25</sup> He is referring to open and honest recognition of "weaknesses, skill deficiencies, interpersonal shortcomings, mistakes, and requests for help."<sup>26</sup> Without this type of vulnerability, he observes, "teams waste inordinate amounts of time and energy managing their behaviors and interactions within the group."<sup>27</sup> One church's experiment with collaboration demonstrated this clearly. When the team initially formed, members jockeyed for position and challenged each other because of preconceived ideas, personal preferences, arrogance and a desire to show off. As the team developed trust, these gave way to healthier group dynamics.<sup>28</sup> Teams require honest interaction. Critiquing and being critiqued is extremely vulnerable.<sup>29</sup> When the key team leaders are vulnerable and trusting, this attitude most likely will flow over into the whole team.<sup>30</sup> Leaders become the glue for the whole team by being willing to listen, willing to try others' ideas, validating other team members, sharing recognition with others, and finding ways to celebrate

small wins.<sup>31</sup> In speaking of team dynamics, Nancy Ortberg observes that “ministry teams assume trust rather than work on building trust.”<sup>32</sup> Because everyone on a church team is Christian, they often assume the best intentions and expect grace in every interaction. The problem with this assumption is that teams often do not dedicate themselves to the time and effort required to build trust.<sup>33</sup> Recognizing the importance of trust, then taking the time and effort to build trust by being vulnerable, will lead to healthier team dynamics.

When a team is committed to spending time together, and when a team is willing to build trust through vulnerability, then that team can successfully work toward a common purpose. Team members may have different preferences, differing ideas or perspectives on outcomes, even different theological persuasions. For teams to function effectively, these all must be yielded to a common goal or purpose. This is where leadership becomes critical. Some believe collaborative leadership undermines or devalues pastoral leadership. But experience reveals the opposite. In one example, a pastor found increased respect for his leadership from the congregation as a result of his experiment with collaborative preaching. He has become a more competent and confident leader, has helped equip many others for ministry, and gained new levels of cooperation and trust.<sup>34</sup> Shared leadership does not result in weaker leadership. It requires better, more effective leadership. In every case and source explored for this project, the need for a strong team leader was expressed. The team leader sets the agenda or the framework for the team and helps keep the team focused on its goal. Interestingly, several churches found that the lead pastor of the church was not necessarily the best person to fill the team leader’s role. John McClure suggests the use of a team co-host, other than the pastor, in order to free the pastor from coordinating the team. This allows the pastor to function as a full participant on the team without having to mind the coordinating activities of the team.<sup>35</sup> Yoder, Kropf, and Slough discourage the use of the pastor to lead the team meetings because of the time involved.<sup>36</sup> NewSong Church discovered that team meetings functioned more effectively when leadership of the team meeting was handed from the lead pastor to one of the other team members.<sup>37</sup> McClure observes that the pastor who functions as the team leader may be in danger of becoming merely a referee or facilitator for the team instead of an effective team member.<sup>38</sup> In every case, the pastor is a critical participant with a strong voice in the team process, and the team should be arranged in order to maximize each persons’ strengths.

Finally, healthy team dynamics requires consistent and intentional development of the team and of individual team members. “To keep growing as leaders, the team needs to be well equipped with resources for their ministry.”<sup>39</sup> Regular and shared training experiences, books, videos, web-based resources, retreats, conferences, and seasoned mentors are examples of the types of resources that can keep a team strong. A team is an organic entity. It grows and changes over time. A team’s health partially depends on the input of good resources to help keep it learning and growing. Choosing the right team members, creating an environment of team trust, empowering leaders through team ministry, and providing good resources are all critical strategies for nurturing a strong team.

### **The Challenge of Congregational Expectations**

A second challenge to the process of preaching collaboratively is addressing expectations. Since so few congregations presently utilize teams, the paradigm often challenges people’s

expectations of the preaching ministry. Congregational expectations are usually the main point of contention. However, the preacher's own expectations may be an obstacle. To a preacher who has been the only voice in the pulpit, it can be a challenge to give others a part in the preaching ministry. To leaders new to the collaborative process, it can be a challenge to learn, as one pastor put it, "to dance well with others."<sup>40</sup>

The deeper challenge reported by preachers who are using a collaborative model relates to how the model is received by the congregation. Of course, a congregation's expectations will vary based on history. In a church which enjoyed a strong preaching ministry based on the solo model, the switch to a team model was met with some resistance.<sup>41</sup> In another church that was small and struggling under the solo model, the fresh vision and dynamic leadership that accompanied the team approach helped the congregation receive change with less anxiety.<sup>42</sup> In this second case, the church experienced revitalization as a result of the new leadership and it grew substantially. Since the majority of the congregation began attending after the transition to the new paradigm, the expectations created less of an obstacle.

What are the congregational expectations that must be addressed? As Larry Osborne writes, in describing his own transition from a solo model to a team model, "Every congregation has expectations (mostly unwritten), tampered with at great peril. To share the pulpit successfully, it's important to know what these expectations are and to meet them or find a way to change them."<sup>43</sup> The traditional solo model of preaching clearly identified the preacher as the pastor of the church. The team model may lead to confusion over, "Who is my pastor?" At NewSong Church, the team sensed a need from members of the congregation to identify one person as the congregation's pastor. To address this expectation, it is important to regularly clarify team members' roles and responsibilities. The clearer these are communicated to the congregation, the easier it will be to meet or change expectations. The key leader or the lead pastor does not have to preach the majority of sermons in the church, but in a team approach, the congregation needs to know who is gifted and responsible for designated ministries within the Body. Members need to know who to approach for specific questions or needs. As church leaders clarify team member's roles, they will also be teaching the values of shared ministry to the congregation. Experience has shown that as congregations begin to understand and embrace the model of shared ministry demonstrated by their leaders, the members of the congregation recognize the value of teamwork throughout congregation life. The preaching team then becomes one of multiple teams reinforcing this value.<sup>44</sup>

Another congregational expectation when hearing sermons from a team of preachers is for consistency of theology and theological language. Team members may differ in theological positions or in the language they use to express theological convictions. This can be confusing for a congregation. The leaders of NewSong Church work very hard to address this obstacle. NewSong utilizes a teaching team of three core teachers, three adjunct teachers, and occasional guest teachers. Though the core teachers share a majority of the preaching responsibilities, the congregation may hear six to seven different preachers over the course of a year. NewSong's teachers all have strong theological dispositions, thus making this an important issue for their leaders to address. As a solution, they have identified three levels of theological beliefs: convictions, persuasions, and opinions. All of the team members agree on their core theological convictions. However, they are diverse in some of their persuasions and opinions. Team

members have committed to emphasizing their shared theological convictions in their preaching and to using similar theological language in order to build unity in the congregation.<sup>45</sup> In areas of theological disagreement, the team takes time to study and understand each other. They produce theological position papers for discussion among themselves and distributing to the congregation. In their preaching, they often clarify the differences between themselves as a means of teaching the art of dialog and modeling the fruit of charity.<sup>46</sup> Another practical exercise this team has found helpful is for the team leader to develop a paper for each sermon series that presents the theological parameters for the series. This keeps the team focused on mission and the primary issues at hand and keeps individual teachers from wandering too far into areas of disagreement.<sup>47</sup> For an example of this, see Appendix A.

The final congregational expectation addressed in this project is the challenge of personal preferences. We all enjoy certain preachers and styles of preaching. This is normal and expected. Preachers on a team hear regular comments like, “You are my favorite preacher. I really connect with you and grow from your preaching. I wish you would preach more often.” While flattering, these comments can be divisive. One strategy to help people move beyond their personal preferences relates to the commitment and integrity of the individual preachers. Preachers on a team must value the giftedness of the others. They must be committed to the value of collaboration and communicate that commitment whenever possible. In one church, the preachers look for opportunities to compliment and reference each other in their sermons. They try to build on each other’s previous messages. In private conversations and public sermons, they talk about how others on the team have helped them in their own preparation and how they value the others’ strengths.<sup>48</sup>

Along with individual personal integrity, a team must intentionally and regularly communicate to the congregation its commitment to and the value of collaboration. At NewSong Church, the leaders communicate this value for every ministry. Teams are important everywhere, not just in preaching. Thus the preaching team becomes an opportunity for the leaders to demonstrate and reinforce this value.<sup>49</sup> At Coast Hills Community Church, two preachers with differing styles share the preaching load. They strategically address complaints related to preferences by regularly clarifying the ministry roles and values to the congregation.<sup>50</sup> Preferences are normal, and complaints and compliments are to be expected. However, through good public and private communication, and through the integrity of the leaders, a healthy congregation can choose to accept diversity of preaching styles for the strengths that collaboration brings.

### **The Challenge of Additional Time and Work**

The third major obstacle to collaboration is the temptation for the preacher to bypass the expenditure of time and the challenge of working with a team. Collaboration is hard work! It seems easier and faster to do it all oneself. The solo model, alone in the study and alone in the pulpit, gives the preacher ownership of the preaching process and the flexibility to complete it whenever and however the preacher wants. However, all of the preachers interviewed for this project confessed that collaboration is well worth the effort. In fact, in most cases, collaboration eventually saves the preacher time and work. Preachers who share the pulpit have more time to study and prepare for fewer messages each year. They also confess they preach better by preaching less often. They eventually save themselves time and effort by developing additional

leaders and preachers to help them carry the load. Preachers who use a preparation team reap the benefit of additional input for their research, creativity, and application. But they must overcome the initial challenges of investing in a team, and they must establish the systems which help them achieve a measure of momentum in team productivity.

Collaboration requires planning. Sermon series have to be outlined weeks or months at a time. Sermons must be researched and outlined in advance. Meetings must be calendared and coordinated. This becomes even more challenging when using volunteers outside of the church staff. Meeting agendas must be thoughtfully considered. Meetings require leadership. Communication with team members may be laborious and complex, even in this era of electronic communications. Team development through training experiences requires strategic planning. Differences in styles, expectations, and theological persuasions must be openly discussed to provide coherent and consistent communication to the congregation. One pastor admits the difficulty of spending more time in meetings than he prefers but recognizes the importance of doing so for the sake of the long term health of the church and the strength of his staff.<sup>51</sup> In many cases, the pastor will not be the person best suited to coordinate all of this, but the pastor must lead the way in committing to collaboration. Those who have embraced collaboration testify that the time and hard work reaps dividends for them and for their ministries. They preach better sermons, they empower other gifted leaders, they are able to concentrate in areas of giftedness, the congregation hears different voices, and the congregation is included in the process of preparing and delivering sermons. All of this helps build community as the preaching ministry becomes a model for healthy collegiality.

One way to save time and work is to learn from others who are ahead of us in the process. Resources and examples are available to preachers and churches who want to begin or strengthen their commitment to collaborative preaching. The Roundtable Pulpit, by John McClure, offers specific steps for using a sermon preparation team.<sup>52</sup> Preparing Sunday Dinner, by Yoder, Kropf, and Slough, offers a very detailed process for forming and using a worship planning team.<sup>53</sup> Calvin Pearson, in his Doctor of Ministry project, offers a very practical and specific process for a team of pastors who want to collaborate in their sermon preparation.<sup>54</sup> The guideline provided here in Appendix A can help a preaching team reflect on working together within a sermon series. There is no standard model for preaching or preparation teams. The strategies and resources listed here are given not to restrict our thinking on collaboration, but to stimulate our creativity and throw the doors wide open to consider ideas previously undiscovered. Our churches and our preaching will become stronger as a result.

## **Conclusion**

If we learn from those more experienced than we, let us learn collaboration from the Anabaptists. They have valued and practiced it in their worship and in their preaching. “At the heart of an Anabaptist theology of preaching is the notion that the sermon is not the work of the preacher alone but actually the project of the community of faith.”<sup>55</sup> As other churches have discovered this reality, they have found that collaborative preaching, in all its varied forms, has contributed to the dynamic life of the Christian community. Where the traditional solo model of preaching restricts collaboration, a move toward this “Anabaptist” value of working together helps build up and strengthen the organic life of the Body. Anabaptists Yoder, Kropf, and Slough claim that

“when worship is not a collaborative ministry, the body of Christ suffers. We become deformed without the creative insights, unique biblical and theological perspectives, and diverse life experiences of the members of the body.”<sup>56</sup> Consider preaching as one component of worship. Do these claims apply? Can we bring health to the body of Christ by including others’ creative insights, unique biblical and theological perspectives, and diverse life experiences? If we do not, and we rely solely on one person, we risk deterioration, exclusivity, lifelessness, dullness, and staleness.<sup>57</sup> We preachers want our sermons to be effective, and we want the congregations we serve to be dynamic and relationally healthy. Collaborative preaching offers one means of helping us achieve both ends.

## Notes

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1. Kent Walkemeyer and Tara Healy, "Evaluating Collaborative Approaches to Preparing and Delivering Sermons," Presented at Evangelical Homiletics Society, Talbot School of Theology, La Mirada, CA, 2007.
  2. Ibid.
  3. Ibid.
  4. Larry W. Osborne, "Rightly Dividing the Preaching Load." *Leadership* (Spring 1992): 126.
  5. Ibid.
  6. Peter A. Lovett, "Revitalizing the Church Through Collaborative Preaching," Project (D.Min.) Chicago Theological Seminary, 2004, 32-33.
  7. John S. McClure, *The Roundtable Pulpit: Where Leadership and Preaching Meet* (Nashville: Abingdon, 1995), 21.
  8. McClure, 35.
  9. June Alliman Yoder, Marlene Kropf, and Rebecca Slough, *Preparing Sunday Dinner: A Collaborative Approach to Worship and Preaching* (Herald Press: Scottsdale, PA, 2005), 15.
  10. Osborne, *Leadership*, 124.
  11. Larry W. Osborne, Telephone Interview, 1 July 2009.
  12. Larry Walkemeyer, Telephone Interview, 16 July 2009.
  13. Lynne Hybels and Bill Hybels, *Rediscovering the Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids: Zondervan, 1995), 107-108, 126.
  14. Osborne Interview.
  15. Doug Pagitt, *Reimagining Spiritual Formation: A Week in the Life of an Experimental Church* (Grand Rapids: Zondervan/emergentYS, 2003), 85-87.
  16. Greg Bierbaum, Telephone Interview, 1 July 2009.
  17. McClure, 61.
  18. McClure, 62.
  19. Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2002), 195.

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20. Osborne Interview.
  21. Jen Hartry, Telephone Interview, 18 June 2009.
  22. George Haraskin, Telephone Interview, 1 July 2009.
  23. Matthew Cork, Personal Interview, 14 July 2009.
  24. Haraskin Interview.
  25. Lencioni, 195-201.
  26. Lencioni, 196.
  27. Ibid.
  28. Maurice Brown, "Collaborative Preaching and Congregational Response in the Edmonton Seventh-Day Adventist Church," Project (D.Min.) Northern Baptist Theological Seminary, 1999, 44.
  29. Hartry Interview.
  30. Walkemeyer Interview.
  31. Cork Interview.
  32. Nancy Ortberg, "Ministry Team Diagnostics." *Leadership* (Spring 2008): 41.
  33. Ibid.
  34. Brown, 76.
  35. McClure, 66.
  36. Yoder, et al., 194.
  37. Sarah Sumner, Personal Interview, 2 July 2009.
  38. McClure, 54.
  39. Yoder, et al., 198.
  40. Cork Interview.

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41. Ibid.
  42. Walkemeyer Interview.
  43. Osborne, *Leadership*, 129.
  44. Haraskin Interview.
  45. Ibid.
  46. Dennis Bachman, Personal Interview, 8 July 2009.
  47. Haraskin Interview.
  48. CrossWalk Church Teaching Team, Personal Interview, 15 May 2007.
  49. Haraskin Interview.
  50. Ryan Daffron, Telephone Interview, 30 June 2009.
  51. Walkemeyer Interview.
  52. McClure, esp. see chapter 4.
  53. Yoder, esp. see chapter 7, though the entire book presents the process.
  54. Calvin Pearson, “Collaborative Sermon Preparation Teams” Project (D.Min.) Gordon Conwell Theological Seminary, 1999.
  55. David B. Greiser and Michael A. King, eds., *Anabaptist Preaching: A Conversation Between Pulpit, Pew, and Bible*, (Cascadia: Telford, PA, 2003), 26.
  56. Yoder, 15.
  57. Ibid.

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## Appendix A

**NewSong Teaching Team****Means & Outcomes for January – June 2009****Theme:**

The overall theme for this next six months is “On Mission Together”. This theme is situated within the three C’s of NewSong Church, specifically under *Commission: United For God, Serve humbly as Christ (John 13; Philippians 2) Share Christ's truth and love (Matthew 28) 2 Timothy 4), Walk by faith as the Spirit leads (Psalm 23; 2 Corinthians 5).*

The three sub-headings, or goals, provide boundary, scope, consistency and coherence to and for the team in the course of this six-month cycle of teaching. Our outcomes therefore flow from these goals.

**Goals and Outcomes:**

1. Through the preaching/teaching of specific Scripture demonstrate and buttress NewSong’s value that we as a Community are **United for God on the Great Commission**. This would include, but may not be limited to *that* and *why* God unites us as a community for the journey of the proclamation of the Gospel to the world. This implies that we are not “Lone Rangers” or mavericks in the proclamation of the Gospel and performance of God’s good deeds in culture.

- ⌘ The congregation should walk away with a greater scriptural understanding of and affirmation of these ideas.
- ⌘ The congregation should be convicted about and move away from individualistic tendencies in accomplishing the Great Commission.
- ⌘ The congregation should feel inspired not share in the Great Commission.

2. Through the preaching/teaching of specific Scripture the congregation should be compelled to serve humbly as Christ in the world.

- ⌘ The congregation should come to know a **distinctively Christian** understanding of what it means to **serve humbly in the world**. This type of “service” is specifically directed at performing good deeds to people, creating institutions that promote human flourishing and “tilling the soil” of culture so that more and more people are prepared and open to receive the Gospel and respond to Jesus as Lord and his invitation to discipleship.

- ⌘ We should see a *quantitative* increase in people's participation and intentional service in and beyond our NewSong community. We will acquire knowledge base of where and how people are "serving."
3. Through the preaching/teaching of specific Scripture the congregation should acquire a greater *understanding of* and *discover practical ways to* **Share Christ's truth and love** in their networks of relationships.
- ⌘ The congregation should come to see and be convicted of how our current culture distorts and creates obstacles to people seeing and responding to Christ's truth and love (i.e. The Gospel).
  - ⌘ The congregation should learn what it means to specifically be "in the world and not of it." See John 17.
  - ⌘ The congregation should be able to articulate either new ways of communicating Christ's gospel or reaffirm previous ways of communicating Christ's truth and love in their current network of relationships.
4. Through the preaching/teaching of specific Scripture the congregation should *learn* what it means to **Walk by Faith as the Spirit Leads**.
- ⌘ The congregation should be able to articulate what it means to walk by faith.
  - ⌘ The congregation should know how to be aware of God's Spirit and what it looks like to actual follow that leading in everyday life and circumstances.
  - ⌘ We should see and hear various stories of God's Spirit directing people to do his work in everyday life as result of this teaching.