God’s Church: My Philosophy of Ministry

CMI210 (Philosophy of Ministry)

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Chapter 1: What’s Wrong With Church?

Abby is your average 18-year-old American girl. She cares about her family, her friends, and her faith. Growing up, she attended church every Sunday with her family. Yet, when asked about her relationship with God, she says that she didn’t find a deeply personal relationship with God until high school. She had been well-acquainted to Christian values and beliefs, but her faith had been based on her family and her traditions and not so much on her personal spiritual journey.

Abby’s story resonates with many church-goers. Abby grew up in the church from childhood; she is still young, but her experiences match those of many older individuals as well. Matt, now 40, also grew up in church. He says that in high school and beyond, he was always willing to volunteer and serve at church functions, but that it was more to receive recognition than it was true servitude. It wasn’t until his 30’s, when the crises of life caused him to really study Scripture for himself, that he realized there is more to being a Christian. He came to the realization that being a Christian isn’t about being part of a church; it’s about keeping God’s commands to love God and others. It wasn’t until this realization that he began truly seeking to be a servant in every area of life.

What do these stories say about the nature of the Church? Maybe more accurately, what do they say about the nature of the Christian subculture? How is it that someone can grow up as part of a church but not have a deepening relationship with God? This reveals a great need in the Church for new ways of thinking and of doing ministry. Many local churches suffer from incomplete and faulty mindsets about what it means to be a Christian, and it affects the Christian community, people’s personal relationships with God, and culture at large.
Become a Christian or Become a Disciple?

Gaining in popularity are the words attributed to Billy Sunday: “Going to church doesn’t make you a Christian any more than going to a garage makes you a car”. This cliché, while not a perfect metaphor, carries an immense amount of truth. According to a Gallup poll taken in 2012, 77% of adult Americans identify as Christians (Newport, 2012). While this is a rather ambiguous statistic to measure, it can be reasoned that a majority of Americans align with Christianity over other belief systems. Yet, is the Christianity they profess the same faith that Paul tells Timothy to strive for when he writes him to “hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses”? (1 Timothy 6:12, New Living Translation).

There are many Christians in America; however, the number of devoted Christ-followers is on the decline. While most church-goers will admit to having a personal relationship with God, a strikingly smaller number claim to be “completely dependent on God”, free from a sinful lifestyle, and actively engaged in their spiritual community (Barna, 2011). The lacking element in the Church is discipleship; attendees of many local churches may have a basic understanding of Christ and the Christian faith, but lack a growing, intentional, and deepening relationship with God. This becomes clearer after examining some of the internal issues self-identified Christians struggle with, such as destructive habits and a lack of purpose.

Christians deal with all sorts of destructive habits. In a study about pornography use among church-goers, White and Kimball found that individuals struggling with sexual addictions were resistant to share their struggles with their church community (2009, p. 356). From the same study, they concluded that “Church members needs lessons and sermons that teach and
acknowledge the importance of healthy sexuality” (White and Kimball, 2009, p. 357). This is simply one case study; there are many different habits and addictions that Christians (like anyone) struggle with. In any case, many church-goers are not willing or able to deal with these issues, and they are not being taught or encouraged to approach them with a spiritual perspective.

Another issue common among church-goers is a lack of purpose. Depression is a major problem, especially among adolescents. It requires feelings like belonging and purpose to combat those feelings of depression (Houltberg, et. al, 2011, p. 112). Depression is found among church-goers just as it is found among outsiders. While depression is not something to be taken lightly, it seems problematic that so many self-professed Christians don’t have a sense of purpose and live such a negative experience; once again, this may reveal a lack of discipleship. The Body of Christ is meant to have a purpose that defines and shapes it, not a sense of hopelessness and despair (Tatarnic, 2014, p. 296).

Those are just a few of the issues that church-goers deal with internally. If they don’t share these struggles with their local churches, however, then how can others know if they aren’t being discipled? One way discipleship can be measured is by the attitudes and language people use. Jesus said that “whatever is in your heart determines what you say” (Matthew 12:34, NLT). A trend among Christians is to speak in “Christianese” – that is, to use language only relevant to Christian subculture. In many ways, this makes Christianity a subculture more than a belief system. Nevertheless, it is a prominent “language” among evangelical Protestants.

The prevalence of Christianese may be an indication that many self-professed Christians are caught up in the subculture without possessing a deeply committed relationship with God. Church is in danger of becoming just that: a subculture without any deeper purpose. Indeed,
there are those who view church as a community that has no place in the discipleship process (Shirley, 2008, p. 212). These are shallow and incomplete perceptions that impact the spiritual lives of many Christians.

It is difficult, if not impossible, to identify church-goers who are part of the culture and yet lack a deepening relationship with God. It is possible, however, to identify some of the causes, signs, and patterns of their spiritual activity. After a brief analysis of this issue, it seems evident that many local churches and their attendees are suffering from a lack of discipleship.

The Limiting Language of Worship

Another area of misdirection and dissension in the Church has to do with the appropriate definition and practice of “worship”. Worship isn’t necessarily a clearly defined term; it is safe to say, however, that it is a significant spiritual event with both external and internal elements (Ashwin, 2001, p. 112). One of the primary functions of the Church, as Christ’s body, is to be in worship. In many cases, however, church-goers have incomplete or skewed perceptions of what worship is meant to be. Worship is a deep and significant affair, and many evangelicals take the deep theology and structure of worship too lightly (Johnson, 2010, p. 33). In turn, these perceptions negatively affect the community of believers.

The primary issue with church-goers’ perceptions is the limitations placed on worship. Worship is often limited to exclusively refer to music, to an event that happens on Sunday mornings, or to a purely public expression. While all of these may stem from truth, they are incomplete perspectives.

The first limitation is that worship refers only to music. In many churches today, music is central to worship; however, that hasn’t always been the case (Drury, 2002, p. 3). Music is an
element of worship, but worship is much broader than that one element. The real problem in this area is terminology. When people say things like “the worship was really good”, referring to music, they inherently add to the perception that worship is limited to music.

Another faulty mindset relates to when worship takes place. Sunday morning is a widely observed time for public worship. However, worship is something that ought to happen more often than a one- to two-hour service every week. “There is nothing perhaps more necessary to the Christian life,” Lilley writes, “than that it should from its very beginnings be consciously connected with a true conception of worship” (1929, p. 133). Worship is something that permeates the whole Christian’s life, but not everyone possesses that understanding.

Thirdly, there is a misconception that corporate worship and private worship are entirely distinct faculties. In The Emerging Church, Dan Kimball describes worship services as very community-oriented, but also highly affected by individual participation (2003, p. 113). Many churches don’t have a consistent definition of worship; thus, church-goers separate the acts of public and private worship to an extreme degree.

These limitations placed on worship affect the worshipping attitudes in the Church as a whole. Another issue is with the expectations and attitudes church-goers bring with them to the corporate worship environment. The “primary ingredient is our receptivity and responsiveness, because the initiative and invitation to worship belong to God” (Ashwin, 2001, p. 113). Ashwin goes further to say that what people bring with them to church inevitably affects others in the environment (2001, p. 114). This becomes an issue when people come only for themselves; to be “fed”, satisfied, or encouraged.
Finally, when thinking about church worship, there is a common perception that it is primarily a celebratory, joyful experience. In some ways, this limits the scope of worship, as people focus on “feeling good” rather than expressing genuine emotion. In making everything positive, there is a lack of emotions that express lament, contrition, and anguish (Senn, 1993, p. 36).

These are just a few of the ways that people may have incomplete or inconsistent perceptions of worship. It would be a mistake to assume that it doesn’t affect anyone; the ways that churches handle worship affect their community as well as people’s personal faith journeys. It is important, then, to address these issues and the problems they are creating.

Who Cares What Those Postmoderns Think?

In postmodern, post-Christian America, people are attracted to Jesus but very turned off by Christians (Kimball, 2003, p. 79). There is boundless research on the attitudes and perspectives of the millennial and emerging generations. Recent generations are very spiritual, but are skeptical of the God they’ve heard professed by Christians (Martinson, 2002, p. 333). Christianity has an evolving, unclear, and tentative reputation in postmodern culture. This has become a major hindrance to the evangelistic efforts of many churches. The Church is often known for what it stands against rather than what it stands for; it isn’t always a safe and accepting environment; and it has become too concerned with its own subculture to the point of ignoring larger forms of culture. These are just a few of the issues that evangelicals are running into.

Perhaps one of the harshest images that the Church has to wrestle with is that it is known for what it opposes exponentially more than for what it supports. Put more succinctly, Christians
“have become famous for what we oppose, rather than who we are for” (Kinnaman, 2007, p. 26). In the research that led to the book *UnChristian*, Kinnaman found that non-Christians perceive the Church to be hypocritical, too concerned with conversion, anti-homosexual, sheltered, too political, and judgmental (2007, p. 29-30). Without a doubt, these negative perceptions hinder the efforts of churches to engage with the world. Furthermore, these perceptions aren’t unfounded; in a realistic sense, the Church is often guilty of these accusations.

Secondly, “church” is no longer associated with a safe, authentic, and accepting environment, if it ever was. Webber says that church needs to be “an embodied presence, an authentic and real community in whom the Spirit dwells” (2002, p. 65). Yet, this is not the image of the church in the postmodern culture.

As White and Kimball found, church-goers are resistant to share their struggles and feelings with their church for fear of what the consequences would be (2009, p. 356). Church has become a place for people to look their best and act their kindest. As a generalization, people don’t come to church with an honest, open attitude. Pat Coakley notes this about his congregation at Hillside Church, saying that they suffer from an individualistic mindset. Many people in the congregation act as if they don’t need the support of a community, because they are self-sufficient. While this may not be entirely untrue, it feeds into the negative and unauthentic perception of church.

Finally, the Church has a changing and ambiguous reputation as far as its engagement with culture. While secularization has been advancing in mainstream media, there has also been a “Christianization” of media in recent decades (Hendershot, 2004, p. 4). Music, film, technology, and media of every other medium are being implemented to expand the evangelical
agenda. While there are many commendable intentions behind this, the result is a very exclusive Christian subculture. Rather than using its “Christian marketing” to evangelize, the Church seems to be using Christian subculture as a way of solidifying their position as uninvolved in mainstream culture.

Most evangelical Protestants would stress the importance of engaging with culture. Yet, engaging with culture, especially in postmodern America, is difficult when churches and churchgoers continue to fuel the negative perceptions that culture has of Christianity. Moving forward, then, these perceptions and their roots are the major roadblock to successful evangelism.
Chapter 2: Living as the Body of Christ

It is safe to say that the Church struggles with inadequate mindsets, attitudes, and strategies. In some cases, these are deeply engrained and difficult to change. However, it is far from a hopeless case; the Church simply needs more internally focused ministry. To an unbeliever, the message of Christ has redeeming power; ministry is demonstrating a grace that saves them. To church-goers and those within the fold of Christianity, the message of Christ has life-changing power; ministry to them is demonstrating a grace that shapes them. Both are representations of the same grace, each with a different focus. The focus needed in this discussion is the latter, shaping grace. What follows is a discussion of how this grace can be implemented in real, practical contexts.

Personal Growth in Community

A major issue in many churches is a lack of discipleship. For the reasons previously discussed and others, the Church as a whole needs a renewed emphasis on discipling individuals. Christianity isn’t just about being part of a church and acting a certain way; it is a life calling, and the church is instrumental in shaping and developing this calling. The church “was given the primary responsibility for making disciples,” Shirley notes. “Therefore, relegating the task to individual choice, para-church organizations, or ‘faith-based communities’ is a dereliction of our mission” (Shirley, 2008, p. 208). Christians need to be discipled, and the church needs to once again become central to the task.

How can churches facilitate individual discipleship? First, they must be more than organizations or social groups. In the postmodern world, a consumer-marketed church is far inferior to a communal church (Webber, 2002, p. 166). If church is reduced to a social group and
nothing more, it is missing the significance and richness of its purpose. Johnson warns against this: “We must be careful not to reduce to worship to social practice or socialization. Neither should we adopt a utilitarian approach to spiritual formation as if corporate worship were merely a means to an end” (2010, p. 31). In resisting this limited view of church, local churches should refocus on discipleship and disciple-making as their primary mission (Shirley, 2008, p. 216).

Second, discipleship should happen in contexts that address real-life issues. The priority of the church shouldn’t be to look as good as possible, but rather to be honest about people’s brokenness. Discipleship can either be constructive or corrective; either way, it requires openness about people’s sin and struggles (Phillips, 2008, p. 172). If discipleship is doing this, people will have less fear in sharing their struggles with their church communities.

Third, church should be an environment that accepts and encourages critical thinking. When people speak Christianese, there may be a lack of depth in their understanding of the Christian faith. One way to correct this is for the instruction, preaching, and mission of the church to reflect well-thought out ideas, not relying on clichés but critically wrestling with Christian doctrines.

Finally, it is important to maintain discipleship as a task of community and relationship, not simply a task of education. Discipleship doesn’t mean teaching Sunday School classes; it’s something much more holistic than that. “Every ministry program of the local church,” according to Shirley, should provide “growth experiences that should be included [in] an integrative discipleship process” (2008, p. 223). This holistic approach to discipleship is the underlying motive behind all of these suggestions. Indeed, if these methods and attitudes are adopted in local churches, they may start to see more successful discipleship happening.
Worship Words Matter

Worship is difficult to define. However, maybe it is not something that needs to be clearly defined. Instead of trying to define exactly what worship is, perhaps churches need to simply stop defining worship as something that it’s certainly not. After all, terminology is essential, especially when talking about something as ambiguous as “worship”.

Worship can be aptly limited by the language used to talk about it. In order to correctly think about worship, then, churches should emphasize worship as something initiated by and directed towards God. It is not about the mediums used, the times at which worship happen, or the contexts in which worship is fostered. Johnson explains that “everything we are called to be and do flows from the fact that he has first loved us…all of [our worship offerings] are responses to the God who calls us to know him and obey him” (2010, p. 31).

In addition, church-goers need to avoid the idea that worship is completely independent from community. Worship, both public and private, affects a church’s sense of community in some sense; even internal attitudes and burdens in worship can affect others (Ashwin, 2001, p. 114). Hannah Lampe, a worship leader, says that she strives to plan worship services that focus on inter-generational and globally-minded worship so as to emphasize the communal aspect of worship. While worship involves a state of the heart and can happen in solitude, it also has a very crucial communal element that churches need to remember. This contradicts the idea that worship services are a place for individuals to satisfy their own needs. This is a healthy contradiction; worship times should be an expression of a community, not simply of a conglomeration of individuals. Therefore, saying “we” and “us” in prayer and song is much more accurate than saying “I” and “me”.

11
One more consideration is that of the emotions expressed during public worship services. The terminology often used treats worship as an exclusively positive experience (Senn, 1993, p. 36). Once again, the solution to this is a change in terminology. Worship can and should involve a variety of emotions and expressions. Some of these will be joyful, while some may be sorrowful. “Celebrate” and “worship” should not be used as synonyms. In fact, “praise” and “worship” are not synonyms either. Johnson says to churches, “we need to accept both celebration and lament as legitimate aspects of corporate worship” (2010, p. 42). The guiding principle is to allow for diversity when organizing public worship.

Because worship remains a somewhat ambiguous concept, there is no one-size-fits-all prescription for “proper” worship. If the Church is to foster healthy community and a correct understanding of God, however, it is important for local churches and their members to use better terminology when it comes to worship.

**Engaging as Evangelism**

It can be very hard for someone to reestablish credibility once they’ve acquired a negative reputation. Yet this is precisely the task set before the Church. Negative perceptions are the cause of culture’s reluctance in the case of Christianity. While it’s certainly not an easy task, there are a few ways for the Church to move beyond these negative perceptions and impact culture in a significant way.

Most importantly, Christians must learn how to engage with culture. Engaging does not mean condoning sinful behavior, nor does it mean conforming to it. Rather, engaging means to become critically involved in culture and to understand how people view the world. Dan Kimball wrestles with questions of engaging culture: “Are we explaining and emphasizing what might be
most attractive to those in the emerging culture?” he asks. “And could we yet again be guilty of teaching people a consumeristic form of Christianity?” (Kimball, 2003, p. 202).

What would it look like for the Church to better engage with culture? First, it should emphasize what it stands for rather than what it stands against – namely, Christ. The Church’s loudest messages shouldn’t be those of their political or theological positions, but those of the hope and life-changing power they have in Christ. The message of the Church should involve personal witness to Christ’s power, love, and grace. This is the way that Jesus, Peter, and Paul presented the Gospel; they “tied proclamation and character, not only of individuals but of the church as a whole, into a package of compelling beauty” (Phillips, 2008, p. 177). This embodied apologetic will likely serve the Church much better in its efforts to reach a postmodern world.

Another way for the Church to have a positive impact on the world is to start with stories, rather than propositional truth. In postmodern culture, truth isn’t understood through rational proof, but through lived example (Webber, 2002, p. 102). Therefore, it would generally be more effective for a Christian to engage an unbeliever by sharing their personal story and listening to the other person’s story than for the Christian to share ten logical proofs for God’s existence. Every person has a unique story and worldview; the best apologetic is for Christians to listen, because “there is a big difference between inviting something to listen to you share your opinions and inviting them to tell you their opinions” (Kimball, 2003, p. 206).

Lastly, Christians need to be willing to reach outside of the ever-growing Christian subculture. The danger with an exclusively Christian market is that it will end up being relevant to no one. The way postmodern America communicates is very different from the rationalistic methods of the modern period (Webber, 2002, p. 61). And yet, much of the “Christianization” of
media has followed patterns born in the modern era (Hendershot, 2004, p. 6). Putting the debate of whether or not Christian subculture is beneficial for its own purpose aside, remaining attached to that subculture does nothing for genuine, critical, postmodern methods of evangelism.

How can the Church begin to engage with culture in an appropriate and authentic way? Phillips puts it well: “the beauty of Christ seen in the lives of those who reflect His character is attractive, especially in contrast to the ugliness of a sin-scarred world” (2008, p. 182). The negative perceptions of Christianity were born out of the way self-professed Christians have acted; it is by acting in loving, authentic ways now that they have a chance of reversing those perceptions.
Chapter 3: God is…

Throughout this discussion about the Church, there have been three focal points: discipleship, worship, and evangelism. These are three pillars of the Church – together, they make up the essence of its purpose here on earth. Having discussed their place in ministry and in the Church, it is now appropriate to examine where they came from, doctrinally. After all, the root of all ministry and theology is a contemplation of the nature of God himself. So how does the nature of God fit into the church practices of discipleship, worship, and evangelism?

God and Discipleship

God is a Creator. From Genesis 1:1 to Revelation 22:21, God is in the business of creation and re-creation. In the context of discipleship, God is constantly re-creating his followers. When thinking about discipleship and spiritual formation, the word growth is highly appropriate. God begins and facilitates a process of growth within those who put their faith in him. In a provocative and insightful book about art, creativity, and spirituality, Michael Gungor says that creation is not “something that happened…creation [is] something that is happening” (Gungor, 2012, p. 12).

How does God go about re-creating his followers? The answer to this lies in the person of the Holy Spirit. “When the Spirit of truth comes,” Jesus told his disciples, “he will guide you into all truth” (John 16:13, New Living Translation). The Holy Spirit is a comforter and guide; he is essential to the process of discipleship and spiritual growth.

God’s work of re-creation is ultimately what he wants for everyone. The gift of grace that he freely offers goes beyond redemption; being a Christian doesn’t begin and end with salvation.
It cannot be emphasized enough here that re-creation is an ongoing process that works towards full redemption. “Creation and salvation are not disparate concepts with a radical break between them; instead, salvation stands as the end toward which creation moves” (Balch and Pryor, 2012, p. 280). Paul writes about the process of re-creation through the Spirit: “God is working in you, giving you the desire and the power to do what pleases him” (Philippians 2:13, NLT).

Discipleship isn’t about knowing all the right answers or acting in a certain way. It’s about a personal, ongoing relationship with the ultimate Creator. This is the only context in which true spiritual growth happens. If church-goers are to be discipled, they must grasp this concept of God as a creator, working immediately and constantly in their lives.

**God and Worship**

As already implied, thinking correctly about God is central to worship. Christians are called to “give to the Lord the glory he deserves” (1 Chronicles 16:29, NLT). Churches, as corporate bodies and as assemblies of individuals, will lose sight of authentic worship if they fail to understand God’s worthiness. Everyone is made to worship something; it takes an accurate understanding of God, then, to accurately direct worship towards him (CRC, 1997, p. 37).

Worship starts with God. The primary focus in worship, corporate or personal, is participation in God’s redemptive work, which he began and brings to completion (Johnson, 2010, p. 31). This is God’s revelation; the acts of worship offered by the Church are responses to his revelation. The pattern of revelation and response constitute a “dialogue” in worship, of which God is the initiator, focus, and end (CRC, 1997, p. 39).
Worship starts with God, flows from God, and ends with God. But who is this God? All of Scripture and Christian tradition points to God as a Trinity; that is, a community within himself (CRC, 1997, p 38). If God is community, then certainly his Body, the Church, should be in community! In reflecting on God’s nature, it seems that community is essential to worship. This is not to say that all worship is done in a corporate setting; however, all Christian worship belongs to a greater community of tradition, Scripture, and God himself (Ashwin, 2001, p. 115).

Additionally, God is both dynamic and diverse. There are so many different methods, strategies, and events that happen within a corporate worship setting. Throughout them all, however, the same God is being worshiped. When shaping and thinking about worship, it is important for the Church to realize that the focus is on a dynamic yet unchanging God, not on the experiences themselves (Kimball, 2003, p. 170).

There isn’t much more to say with regards to worship. Worship is about God; that is the central point that must be the beginning, middle, and end of corporate church worship. God is worthy of worship; he is beyond comprehension yet immediately present in every context. This is the Christian God; this is the God who desires to be worshiped by his Church.

**God and Evangelism**

Evangelism is not simply an event or action of the church. It is a missional mindset and a desire to impact the world for Christ’s sake (Kimball, 2003, p. 208). Evangelism of this kind flows naturally from discipleship and worship, because “every disciple is an evangelist to some degree. Being a pastor means leading a community of not just disciples but mission-minded disciples” (Kimball, 2003, p. 209). The important question is: how does this practice of evangelism relate to the nature of God?
God is constant and unchanging. However, he is not simply a distant, uninterested deity who intervenes in the world randomly. Rather, he is immediately and greatly concerned with the world and the people in it. This is evident in the cultural practices of Jesus in the Gospels. His approach was multicultural, cross-cultural, and counter-cultural. At every turn, Jesus was defying ethnic and cultural boundaries for the sake of engaging with people (Balch and Pryor, 2012, p. 283).

Emphasizing cross-cultural engagement, it would seem that relationships are more important to God than moral requirements. In Matthew 12, Jesus and his disciples break the Sabbath laws by eating heads of grain. When the Pharisees protest and question him, Jesus responds by saying “Yes, the law permits a person to do good on the Sabbath” (Matthew 12:12, NLT). With this witty remark, Jesus reveals how shallow the Pharisees’ question was. The Church ought not to be like the Pharisees and miss the point of Christ’s mission.

Another practice of Jesus was to meet people where they were at before prescribing them a list of requirements. Nicodemus in John 3, the woman at the well in John 4, the adulterous woman in John 8, and the thief in Luke 23 all found themselves in very different cultural situations, yet Jesus extended the same love and hope to each one of them. This was his way of meeting them where they were at; he listened to their stories and dealt with them individually. To truly engage with someone is to encounter their story.

Finally, Jesus was subjected to cultural norms without succumbing to them. As a member of the Jewish community, he lived according to that culture, for the most part (Balch and Pryor, 2012, p. 283). His goal was not to be anti-cultural. It was, however, to be counter-cultural.
Through his interactions with Samaritans and other foreigners, Jesus upset the socially acceptable ethnic practices of his culture (Balch and Pryor, 2012, p. 282).

These examples from Jesus’ time on earth reveal the heart of God for culture. Culture certainly has no power over God; however, he chooses to use culture as a medium to speak to people and their specific contexts. This is the foundation and model for ministry. If the Church wants to evangelize in the way that Jesus evangelized, they need to be engaging with culture while remaining counter-cultural in practice.

These brief reflections on God’s character form the foundation of ministry – ministry as defined as the realization of discipleship, worship, and evangelism all working together within the Body of Christ to bring the Church and the world closer to God.
References


The Word of God accomplishes what God wants it to accomplish. His Word will never return void. My task is now, and will be, as long as God allows me time, to bring out its full meaning with conviction, clarity, relevance, and love to teens and families of teens. This is my passion. God has given me the freedom to be who I am and to be creative in my approach to ministry, and to be wholly his. But after over twenty years of development, I’ve been able to take my philosophy and tweak it into something that helps direct my the why behind my ministry. I hope it helps you as well. This is what I’ve developed over the past several years. What would you add to this philosophy of ministry? Leave your thoughts in the comments section below.