

CHAPTER SEVEN

SYNTHESIS

Developing the Philosophy of Ministry

The Discipleship Process

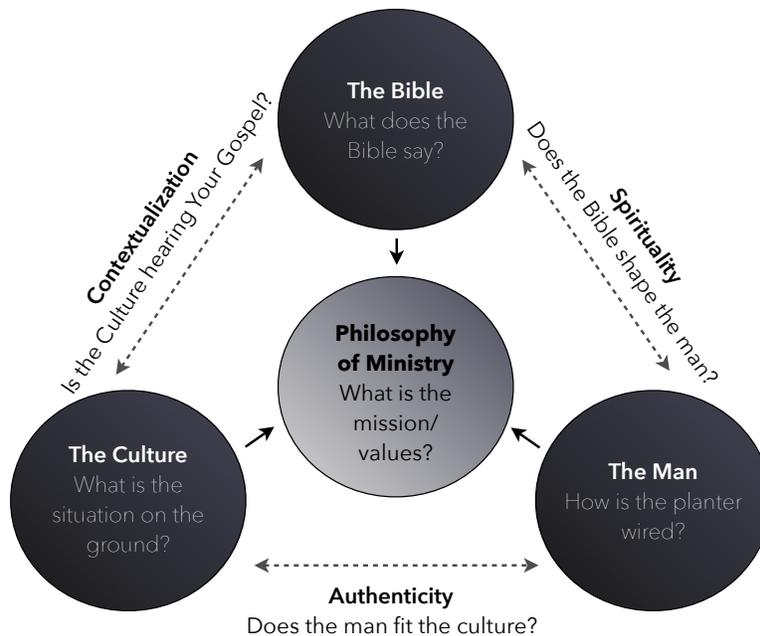
Momentum

Synthesis is defined as the combination of ideas into a theory or a system. In this chapter, that’s exactly what we’ll be doing – combining all we’ve covered so far into a philosophy of ministry, a discipleship process for the new church, and discovering how to generate momentum.

DEVELOPING THE PHILOSOPHY OF MINISTRY

Recall that up to this point we’ve been primarily concerned with (1) discovering what the Bible has to say about church planting, (2) connecting the gospel to the culture through contextualization, and (3) examining the leadership traits of the pastor – the man called to lead the new church plant. Now we will bring these three areas together, giving you the tools to create your philosophy of ministry – your mission, values, and processes.

Briefly, here is a review of what is required to create a biblical, authentic, and culturally effective philosophy of ministry.



First, the planter must be biblically fluent. He must know the Bible. He must love the Bible. He must preach the Bible. He must embrace the gospel contained in the Bible. In short, he must be a man of the Scriptures, in ever increasing measure.

Second, the planter must know himself. Through assessment, counseling, listening to God in prayer, and listening to those closest to him, he must know his own wiring.

Finally, the planter must know the culture into which he is going. He's got to have a good handle of the situation on the ground through patterns of sound contextualization.

Once the planter is acutely aware of these three areas, he must be sure that the connections between the Bible, the culture, and himself, are strong. If the man knows the culture but can't fit into it well for some reason, his ministry philosophy won't really work. He'll seem fake. If the connection between the Bible and man isn't strong, his plan won't matter because he'll be working from the flesh.

Once these areas are in line, connected, and the planter understands them, the work of developing the philosophy of ministry can begin.

What is a Philosophy of Ministry?

Simply put, this is the mission, vision, and values of the church. It's the way the planter expresses the reason for the church's existence, the values the church will live by, and the way in which the new church will go about making disciples.

Why is This Important?

The philosophy of ministry is important for the sole reason that it determines the ministry's identity. Synthesizing for yourself a philosophy of ministry is important because it tells you what matters, and how you're going to accomplish what matters.

Step One: What Does the Bible Say?

The first authority for any church planter looking to articulate the mission that God has laid upon his heart is to search the Scriptures. The Bible gives clear instructions on what should be the mission of the planter. Some combination of The Great Commission (Matthew 28:18-20), The Great Commandment (Matthew 22:36-40), and the Cultural/Dominion Mandate (Genesis 1:28) should form the basic framework of the mission of the church.

At Victory Church in Manila, Philippines, the philosophy of ministry has been so shaped to render a simple but very effective mission statement: "Honor God, Make Disciples." This is clearly a biblical mission for a church. At Trinity New Life Church in Tampa, Florida, the mission is stated, "Love Jesus, Love People, Serve the City." Again, this is a simple, biblical statement of the mission of the church.

So here is the first important step in articulating a philosophy of ministry. Ask yourself as the church planter, does this mission sound like the mission of the church given by God in the Scriptures?

Step Two: What is the Cultural Situation?

It is wonderful to have a biblical mission statement. But if the wording and precision of the mission and values make little cultural sense, then no one will be motivated by them, and few will be able to accomplish them. For example, James is planting Christ City Church in Abilene, Texas. James is from New Haven, Connecticut. Graduated from Yale, extremely intelligent, and fiercely biblical, James and his wife felt called to plant in this medium-sized town in Texas. As he is preparing for his plant, he begins to write out the mission statement that will form the target for his whole church. When he is done, it is two pages long, has twenty footnotes, and a few Greek word references. Is James' mission biblical? Probably. Is it well-contextualized? Probably not. Few people anywhere (in this case, Abilene, Texas) will be able to own, remember, and understand that mission statement. The philosophy of ministry hasn't been well-formed.

**You'll never do ministry
that matters until you
articulate what matters.**

(Aubrey Malphurs, *The Nuts and Bolts of Church Planting*, 81)

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It's critical for the philosophy of ministry to be informed by the cultural context into which it will be used. The mission and values you come up with must not only be biblical, but understandable in the culture. Here are some questions to ask yourself about your mission and values that form the philosophy of ministry:

Is it Memorable?

Will the people whom you are trying to reach be able to remember the mission and values easily?

Is it Brief?

Organizational DNA shouldn't be more or less complex than the people who will be using it. Almost everyone can remember brief, pithy phrases.

Is it Unnecessarily Culturally Negative?

Is your philosophy being stated using good cultural language, or bad? For example, using the language of domination like, "To conquer the world as soldiers for Christ," in a very pacifistic culture wouldn't work well. While, from a biblical perspective, that is the mission of any church, it wouldn't read well culturally. It leaves too much room for confusion.

Step Three: What is Your Wiring?

Whatever the mission of the church is, it must come authentically from the heart of the planter. This is why borrowing someone else's dream just won't work. Cutting and pasting the mission and philosophy from your favorite superstar pastor won't work because you're just not him. The philosophy of ministry must come naturally from the lead pastor. The mission and values must sound like something the church planter would say. Otherwise, it will all seem fake, and few people will want to follow.

Knowing your own personality style, strengths, proclivities, passions, and pitfalls is a critical and ongoing process. The church planter who isn't deeply aware of himself will be more likely to chase fads instead of plowing forward in faithful obedience to what God has called him to do, and how God has called him to work. Here are some questions to ask yourself as you develop your philosophy of ministry statements.

Is it True?

Is the mission you're expressing *actually* what you care about? Is it said in such a way that the culture can care about it too?

Do I Love This?

When you look at your philosophy of ministry statements (your mission, values, etc.) are you passionate? Do you find yourself talking about them all the time? Are you passionate about your Philosophy of Ministry?

Am I Secure?

Do you constantly question yourself in ministry, or are you secure in building what God has called you to build in the way God called you to build it?

Bringing It All Together: The Mission Statement

Once a planter has adequately established the three areas of concern (The Bible, The Man, and The Culture), and has thought prayerfully, biblically, personally, and contextually, he is ready to form a mission statement. Whether you call it a mission statement or not is less important. What is important is that it exists, it is biblical, it is authentically you, and it is contextually sensible.

A mission statement is the big target that you're trying to hit. Remember Victory Church in Manila? It has a simple, authentic, biblical mission: "Honor God, Make Disciples." At Aletheia Church in Boston, Massachusetts, we don't use the language "mission statement." Instead, we call our target "The Reason." We like to say, "We're here to bring the truth, grace, and changing power of the gospel for the glory of God and the good of all people." That phrase, in that context, for our leaders, makes total sense. It's our big target we're trying to hit.

As the planter, you have the opportunity to develop the philosophy of ministry language for the church God has called you to plant.

Malphurs notes eight reasons that mission is such important philosophy of ministry information:⁹⁸

1. Mission dictates ministry direction
2. Mission focuses the church
3. Mission spells out the preferred future
4. Mission provides a template for decision making
5. Mission inspires unity
6. Mission shapes strategy
7. Mission enhances effectiveness
8. Mission facilitates evaluation

Values: How Will We Do the Mission?

A second extremely important piece of the philosophy of ministry is the set of values that will guide the church. If mission is the "what" that the church is trying to accomplish, values are the "how" or characteristics of how the church will go about accomplishing the mission.

Values declare what is important to us. Values, just like mission must be (1) biblical, (2) contextual, and (3) authentic to the planter. These traits become the lens through which decisions are made, and the qualities of the culture of the new church.

Remember, the values of the church should also be the values of the planter. So, if a planter doesn't value, for example, exegetical preaching, but he admires those who do, that value probably won't be effectively lived out. If another pastor highly values multi-ethnic worship, but doesn't set that into his philosophy of ministry, then he will always feel some degree of tension or disappointment with the church – as though the congregation isn't being who he feels it should. Values, therefore, are extremely important to think through as part of the philosophy of ministry. Malphurs notes some important aspects of values:⁹⁹

⁹⁸ Malphurs, *Planting Growing Churches*, 125.

⁹⁹ Ibid, 121.

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Conscious versus Unconscious Values

Values exist at both the conscious and unconscious level. It's important to probe deeply to find out what, exactly, the values language of the philosophy of ministry are. What is deeply important that you might have a hard time expressing?

Shared versus Unshared Values

While the values of the new church must reside within the planter, the degree to which a plant obtains unity is tied to how much everyone shares the values.

Actual versus Aspirational Values

Actual values are those that the planter owns and acts on regularly. Aspirational values are those they wish they had, but don't currently. It's important for the church planter to be able to distinguish between the two. Failure to do so may result in disillusionment. For example, if the planter says he values missions but no one ever does missions, he risks losing credibility.

Strong versus Weak Values

Values should be held strongly or not at all. Weak values probably won't ever show up in the actions of the church. They'll end up becoming meaningless words on a website detached from reality.

What To Do With Values

Once the planter has arrived at a set of values for the church, what is he to do with them? These values become to the church the distinct odors and tastes that mark everything the new church does. They are the set of descriptive words or phrases that describe the essential DNA of the church – the heart of the philosophy of ministry.

Values Mark Ministry

A church's values will mark everything that it touches. If the values are (1) biblical, (2) authentic, and (3) contextual, then everything the church touches will bear their mark

To take my own church as an example, we value truth, grace, and change. After years of teaching and preaching these values, they show up pretty much everywhere. If we're having a small group discussion, truth must be taught. It must be done in a gracious way. And, the gathering must lead people to change – to become more like Jesus. If these essential elements aren't showing up, then we can't (or shouldn't) be doing that activity.

Values Protect Identity

Similar to the first point, values become the DNA of the new church. This important philosophy of ministry language becomes the quintessential part of the church's self-understanding. This will naturally lead people to understand the mission of the church, because the values will flavor how the mission is accomplished.

Values Filter Decisions

There is no shortage of potential activity for the new church. Outreaches, conferences, ministry opportunities, special events, social programs ... the list is endless. How will you, as the pastor of this new church, decide what to do? Furthermore, how will your people come to understand what you should (and should not) be doing? Values. As values are understood, they become the grid for decision making. Awana is a good idea, but if it doesn't accord with the philosophy of ministry then Awana shouldn't happen – at least not in *this* church. Values protect the precious great from the pernicious good.

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pernicious good.**

Values Build Family

Finally, as values become a commonly understood feature of the church’s identity, they foster a sense of family. Just as a father and mother define what makes a natural family unique, the pastor and leaders, along with the guidance of the Holy Spirit, define and develop what makes each expression of Christ’s body unique. This family identity solidifies the relational bonds of the church, giving the congregation a sense of “us.”

Don’t Skip This Process

It will be tempting to gloss over the introspective, prayerful, and thoughtful process of forging a great philosophy of ministry. When you are tempted in this way, resist. When God called Nehemiah to rebuild the walls of Jerusalem, Nehemiah responded with thoughtful, intentional obedience. After he prayed, secured provision, and moved to Jerusalem, he didn’t get to work right away. Read what he did:

So I went to Jerusalem and was there three days. Then I arose in the night, I and a few men with me. And I told no one what my God had put into my heart to do for Jerusalem. There was no animal with me but the one on which I rode. I went out by night by the Valley Gate to the Dragon Spring and to the Dung Gate, and I inspected the walls of Jerusalem that were broken down and its gates that had been destroyed by fire. Then I went on to the Fountain Gate and to the King’s Pool, but there was no room for the animal that was under me to pass. Then I went up in the night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work. (Nehemiah 2:11-16)

Notice that he took a set period of time to discover how, precisely, he would rally the people. He knew what he was called to do. But how would he do it? How would he cast the vision? What language would he use to describe the work? This was all solidified in those three days that he studied, prayed, and thought. Once he was settled on his philosophy of ministry, he acted. We would do well to be so wise.

BUILDING THE DISCIPLESHIP PROCESS

Part of the philosophy of ministry is practical activity that the church will engage in to accomplish the mission. If mission is the “where” the church wishes to go, and values are the “how” the church will go about getting there, the discipleship process could be described as the “what” the church will do to accomplish the mission. Simply put, the planter needs to know how the new church will make disciples.

Disciple Making is Not an Option

All of this talk of crafting a unique philosophy of ministry may lead you to think that you need to be creating a whole new mission for the church you wish to plant. That is not true. The philosophy of ministry is simply the contextualized, authentic way you, as the planter, will describe the work of Jesus’ church. You don’t get to change the work. You *do* get to describe it and characterize it in biblical, contextual, and authentic ways. And the work of the church is to make disciples of Jesus Christ.

Creating a Pathway

Because the mission of making disciples (Matthew 28:18-20) is incumbent upon every follower of Jesus Christ, it is especially important that the church planter makes it his business to create a clear pathway for people to follow to be and make disciples. This pathway is called the discipleship process, and is a critical part of the philosophy of ministry.

Using the grid of (1) the Bible, (2) the man, and (3) the context, here are some initial considerations in creating the discipleship process for the new church:

Is the Process Biblical?

The Bible has a lot to say about how to make disciples. This process must cause people to repent and believe the gospel (Mark 1:15), grow into mature followers of Jesus Christ (Ephesians 4:15-16), experience the fruit of the Spirit (Galatians 5:22), and empower them to make disciples themselves (Ephesians 2:10, Matthew 28:18). Whatever the process for making disciples in the new church, it must first of all be biblical. If it is not biblical, it will not produce disciples of Jesus.

Is the Process Contextual?

A further consideration to be given to the discipleship process is context. The process must make sense for the culture. For example, in a busy city it may not make sense to create a discipleship process that involves a lot of meetings. Busy people have a difficult time attending lots of meetings. However, in a smaller town, a higher number of meetings may be more appropriate. In a blue collar area, crafting a discipleship process that is heavy on study and books but light on example and experience probably won't work. Therefore, the discipleship process that is created must be both biblical and contextual.

Is the Process Authentic?

Can you, as the planter, do this process? Furthermore, will you? If the planter of the church cannot actually live out the process of disciple making that he is crafting for his church, then the whole thing is bound to fail before it gets off the ground. The discipleship process cannot just be a taught concept on a whiteboard. It must be a lived out pathway of gospel change by the leaders of the church. Therefore, it must be authentic.

Different Kinds of Discipleship Processes

There are many ways to picture the process of making disciples. The point isn't to discover the "right" way. As long as the process is biblical and results in disciples of Jesus Christ being produced, it's right. The point is to find the right one for the church, the context, and the planter. To help you think through the process of disciple-making in your context, here are a few different kinds of discipleship processes.

The Linear (or Simple) Process

In his book *Simple Church*, Thom Rainer¹⁰⁰ lays out a case for creating a philosophy of ministry (mission, values, and discipleship process) that acts like a linear, memorable, descriptive mantra for the ministry of the church. He encourages planters and pastors to craft memorable mantras, using the axiom, "the mission is the method." And indeed, many biblical, effective churches use this linear approach.

Christ Community Church describes its mission as, "Loving God, Loving People, and Changing the World." This simple, memorable statement is everywhere, and people remember it. But it's much more than a slogan. Each part of that phrase is attached to specific processes designed to help make and grow disciples.

¹⁰⁰ Thom Rainer, *Simple Church* (Nashville, B&H, 2008).



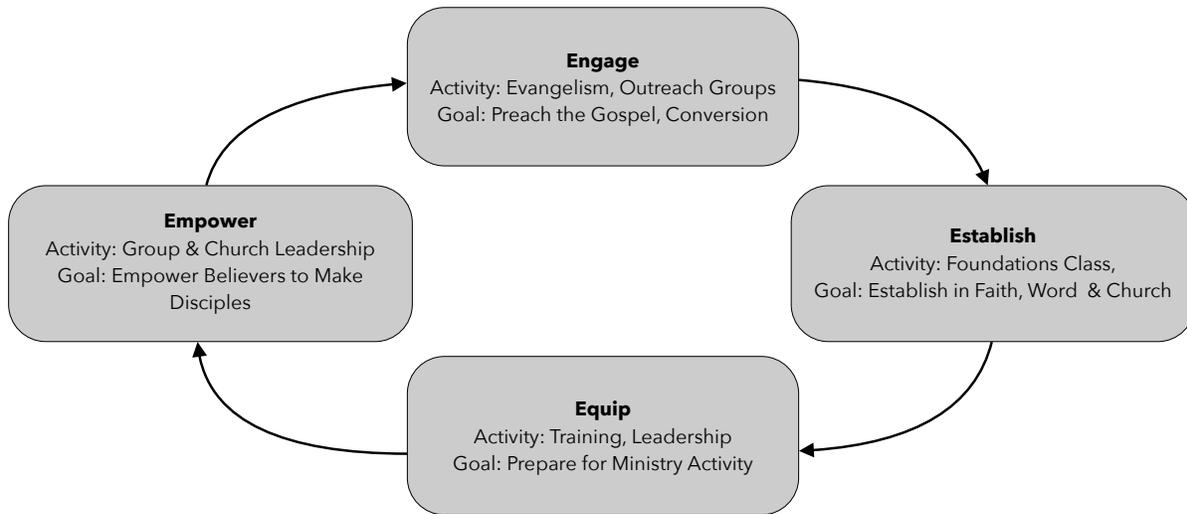
The Linear (or Simple) Process

This kind of process is clear, simple, and easy to draw people into. Each phrase in the process is assigned a specific ministry activity, like Sunday worship, small groups, or service teams. And each one of these activities is designed to impart a different piece of discipleship. The thought is that if someone were engaged in this process, he or she would be discipled. Some disadvantages of this process is that some find it too simple, leaving too much out. Another disadvantage of this process is that it can be completed, possibly leaving one who is doing all the activities to wonder, "What's next?"

The Circular Process

Another kind of discipleship process is the circular (or cyclical) process. In this model, discipleship is an unending cycle of being and making. The best example of this process is laid out in Steve Murrell's book *WikiChurch*.

At Victory Church, the mission is "Honor God, Make Disciples," and the process for fulfilling that mission is, "Engage, Establish, Equip, and Empower." In this approach there are four activity areas of the church. (1) To engage lost people with the gospel (evangelism), (2) to establish them in the faith (foundations), (3) to Equip men and women to make disciples (training), and (4) to empower them to obey the great commission.



The Circular (or WikiChurch) Process

The advantages of this discipleship pathway (and others like it) is that one cannot complete it, but only continue to engage it. Although it will be more work to communicate this process than the simple, linear model, this model allows for a bit more detail in the process.

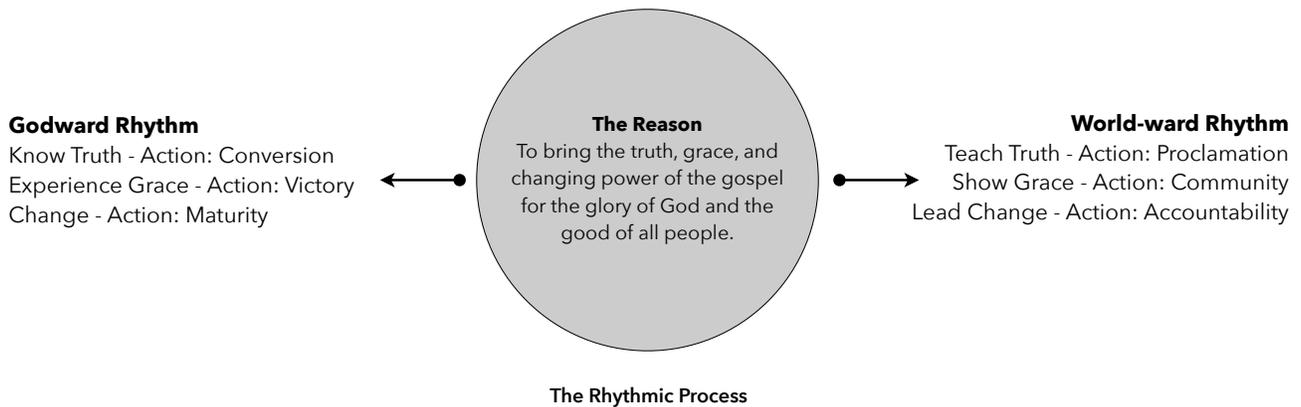
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For any planter looking to create a discipleship process like this, he must be sure to attach specific activities to each phase of this circle. How will he engage, establish, etc.?

The Rhythmic Process

A third way to imagine discipleship in the local church is neither linear nor circular, but rhythmic – like a pendulum. In this process, discipleship is viewed as having two trajectories – Godward (the relationship of the disciple to Jesus) and world-ward (the relationship of the disciple to the world). This is the kind of process we use at Aletheia. Because disciples of Jesus Christ relate both to God and to the world, the growth of disciples is pictured in both directions, like a rhythm or a heartbeat. Disciples love God and their neighbor. They grow and help others grow.

This process can be pictured as a set of actions between the disciple and God and the disciple and the world – a gathering and scattering of sorts. A disciple, therefore, is one who lives out a gospel-shaped identity before God and before the world. As disciples draw near to the world, they will bring with them new disciples who draw near to God, and thus the rhythm continues.



The advantages to this pathway are, like the circular process, that it doesn't end. Additionally, it allows for more nuance in communicating the dynamics of discipleship. A disadvantage of this process is that it is more complicated to communicate than the other two systems.

Whatever the process of discipleship the church planter chooses, the point is this: he must commit to a biblical, contextual, and authentic process for being and making disciples in the local church.

Communicating the Process

The disciple-making process must be communicated, communicated, communicated. When the planter finally lands on a solid philosophy of ministry, it's critical for that process to be preached, envisioned, and repeated. Every church suffers from the entropy of identity – the slow leaking of passion and clarity regarding mission, vision, and values. Therefore the God-shaped, contextualized, personalized philosophy of ministry and vision for disciple-making must be communicated effectively.

Preach It

Consider making a DNA series a regular part of the annual preaching calendar. By preaching a biblical vision, the people of the church will remember it, embrace it, and act on it.

Model It

If you don't actually participate in making disciples, everyone will notice. Whatever the process you elect, it must be led by you, as the leader, from the front.

Celebrate It

When someone has a win in the process, celebrate it. Tell stories of how your process has been used by God to bring someone to faith, give them victory over sin, or release them into effective ministry.

Connect It

Connect the activity of your church to the process. If the church is doing things that don't connect to the mission and discipleship process, then what gets communicated is that the discipleship process isn't the main thing.

MOMENTUM

As this point we have discussed how to create a philosophy of ministry, and how that philosophy informs and animates the discipleship process. We'll now turn our attention to the mysterious but important factor of momentum, and how it affects the church plant. Momentum is that sense of motion, electricity, or activity that everyone feels, few can generate, and even fewer can define. Craig Groeschel, Lead Pastor of Lifechurch.tv, simply calls it, "it."¹⁰¹ Momentum is wonderful to have but difficult to get.

Define the Win

The first step in generating momentum is a shared idea of what a win looks like. By walking through the process of developing a great philosophy of ministry, the church planter will have a very clear idea of winning. Do you, as the planter, know what winning looks like? Don't settle for a shallow answer. Don't be satisfied with simple metrics. Know exactly what you're trying to achieve. If you don't, you'll never know if you achieve it, and momentum will always allude you.

On Generating Momentum

First, it should be clearly stated that ultimately, momentum is something that God gives. The sense of having the wind in your sails is precisely that – wind; namely, the wind of the Spirit. It is God who breathes on churches, builds church, and guarantees the success of His church. Everything good that happens inside the church comes down as a gift from God (Jas 1:17). For our part, we can participate with God by doing a few things.

Pray

Prayer can't be overemphasized in church planting, or in any other area of life. Communion and communication with God is the first and critical step for experiencing momentum. Ask the wind of the Holy Spirit to move through the sails of the church.

Plan

Informed by your philosophy of ministry, plan the activities of the church. Make great, detailed plans. Take planning retreats with

¹⁰¹ Craig Groeschel, *It: How Churches and Leaders Can Get It and Keep It*. (Grand Rapids, MI: Zondervan, 2008).

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staff and leaders, and do the work of strategic planning. In his book, *Advanced Strategic Planning*, Aubrey Malphurs lays out a few steps in this process:¹⁰²

- *Dreaming Phase* - Imaging the future activities and wins
- *Decision/Design Phase* - Making decisions about the future. These should be informed by the philosophy of ministry. Design the main parts of the plan.
- *Detailing Phase* - Make lists in exhaustive detail of all the steps.
- *Dollars Phase* - Figure out how much it will cost.
- *Deadlining Phase* - Put a time value on the plan. Put it on the calendar, backdating the details. (e.g., a plan for a Christmas Eve service will mean certain things need to be done the week before, month before, etc.)
- *Delegating Phase* - Assign who will be responsible for each part of the plan.
- *Execution Phase* - Execute the plan.
- *Evaluation Phase* - Place the event through the lens of your philosophy of ministry. Did it work? Did it accomplish the mission? Was it done according to the values? What should be done better?
- *Adjustment Phase* - Make adjustments to the plan for use next year.

Focus

Don't get distracted from the right thing by doing a good thing. Good things and right thing aren't the same things. While the right things should be a good thing, all good things aren't right things. Keep focused.

Win

For every success, even if it seems small, count it as a win. Praise God for evidences of His grace both small and great. And when you do win, celebrate it with others.

Review

Take time to review the ministry activity with the leadership team. By doing this, you'll be able to hear what is working and what isn't, making any needed adjustments.

On Keeping Momentum

Once you have momentum, you'll want to work to keep it. Momentum fuels the mission. The more you have, the more you'll accomplish.

Celebrate

As previously stated, when you have momentum, celebrate it. Don't do it in such a way to draw attention to you, but to Christ. If

¹⁰² For a full account of this process, see Aubrey Malphurs, *Advanced Strategic Planning*. (Grand Rapids, MI: Baker Books) 2005.

things are going well on Sundays, mention it. When someone comes to faith in Christ, tell that story. When the student ministry has a victory talk about it. All of this puts fuel in the tank for the momentum engine.

Flourish in Christ

When the church planter is experiencing good momentum, he must be careful to keep flourishing in Christ. The church, led by the pastor, must continue to draw near to God in prayer, worship, fasting, and study.

New, Improved, or Improving

One way to keep and maintain momentum is if something is new, improved, or improving. When the church grows and another row of chairs must be added, that's improvement. When the band gets new gear, that's improvement. Changes of this nature add to momentum.

When There is Little Momentum

The trouble with momentum is when it's absent everything feels difficult. Trial will come. Difficulty will arise. It's best to prepare oneself for the eventuality of friction, because it will happen.

Admit It

The worst thing to do when things are hard is to pretend they're not. Some pastors, claiming they're acting in faith, refuse to admit openly when things are slow, momentum is lacking, and church isn't going the way they want it to. This is not faith, it is foolishness. Abraham, the father of faith, admitted that his body was as good as dead (Romans 4). This admission wasn't a lack of faith, it was awareness of reality. Faith overcomes what we see, but we cannot overcome what we refuse to see. Refusing to admit difficulty will make the team think that the leader is detached, uncaring, and unaware.

Pray

When the church is growing slowly or not at all, pray. Ask God what should change. Ask the Lord to give momentum to the work at hand. Ask Him to give perspective on what is happening.

Change

If things aren't working, then change things. After spending a good deal of time in prayer, change what the Lord leads to change. It is foolishness to continue doing what does not work, expecting it to work suddenly. While perseverance is critical, often times changing something up jolts everyone out of the doldrums and into a new place. Perhaps what needs to change is the perspective of the pastor and the people. Perhaps it is the preaching style or meeting venue. Whatever change needs to be made, make it.

QUESTIONS TO CONSIDER

1. What is a philosophy of ministry? What does it include? Why is it important?
2. Are you prepared to construct your philosophy of ministry? If so, write it out. Share it with other pastors and planters and get their feedback.
3. What is the mission of the new church? What are its values? Are these values actual or aspirational?
4. Why is the process of developing your philosophy of ministry so important? What happens if you skip it?
5. What is a discipleship process? How does it relate to the philosophy of ministry? What is it designed to accomplish? Is it optional?
6. Have you created a discipleship process for the new church? Is it biblical, contextual, and authentic? Write it out and look it over with a coach, other pastors, and church planters.
7. What is momentum? Have you every experienced momentum in ministry? What was that like? What did you do to get it? To keep it?
8. What should you do when you don't have momentum in ministry?

NOTES

ADDITIONAL RESOURCES

It by Craig Groeschel

Advanced Strategic Planning by Aubrey Malphurs

WikiChurch by Steve Murrell

Simple Church by Thom Rainer

The Lego Principle by Joey Bonifacio