

Strategic Plan for the Establishment of Barnabas Schools of Evangelism (B.S.O.E.) under the auspices of Sponsoring Churches Across the USA

(This document is strictly a work in progress and is offered as a prototype for dialogue. Considerable and continual amending to it is expected. Every aspect of the plan is to be readily modified according to the leading of the Holy Spirit - **God is in charge, not Strategic Plans**).

I. PURPOSE

A. Our purpose and vision proceed from the description of God's gifts to the church in Eph. 4:11-13: *It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

B. The Barnabas Mission's School of Evangelism (B.S.O.E.) will be the first of many regional schools of evangelism to be located around the U.S. as part of a more broad-based plan, the Missionary Evangelist in Residence Program (M.E.R.P.), to be implemented in conjunction with Sponsoring Churches and other Pentecostal and conservative evangelical ministries.

C. As an extension of those organizations the Barnabas Mission's School of Evangelism (B.S.O.E.) will be established as a Spirit-led dynamic organization for training, supporting, and sending the nation's premier "equipping" evangelists.¹ This will be achieved by recruiting, equipping, and connecting evangelists with various ministry fields.

1. **Recruiting** - Because "*the harvest is plentiful and workers are few,*" we focus on recruiting (Mt 9:37-38):

a. **Equipping evangelists** (E.E.'s) willing to train and equip others to do the work of the evangelist (2 Tim 4:5).

b. **Missionary evangelists** (M.E.'s) willing to give at least one full year of service to the work of the Gospel in local churches.

c. **Sponsoring churches** (S.C.'s) that will provide a supportive environment for the M.E.'s as they fulfill their assignments in their

¹A distinction is made between the "equipping" evangelist, whose primary focus is in teaching others to reach those outside the church community, and the "revivalist," whose focus is on preaching to those within the church context.

community.

d. **Supporting Christians** who will provide financial, physical, and spiritual resources to support the work of the B.S.O.E.

2. **Equipping** - *Ato prepare God's people for works of service, so that the body of Christ may be built up...* (Eph. 4:11-12). We equip others by:

a. **Delivering an easily accessible digital formats standardized curriculum and support materials** that can be easily duplicated throughout the ministry.

b. **Providing on-the-job-training** supervised by those already proven through experience.

c. **Supplying** the necessary evangelism literature, tools, and materials for new believers, seekers and churches to ensure effectiveness in the field.

d. **Spiritually nurturing** those under our care through prayer, instruction in the Word, and joyful fellowship as they learn to share their faith.

3. **Connecting** - with others for a *"partnership in the Gospel"* (Phlp 1:5). We will provide a liaison for:

a. **Christian colleges, para-church organizations, and larger churches with resources and training ministries with local churches** for the purpose of achieving our mission statement.

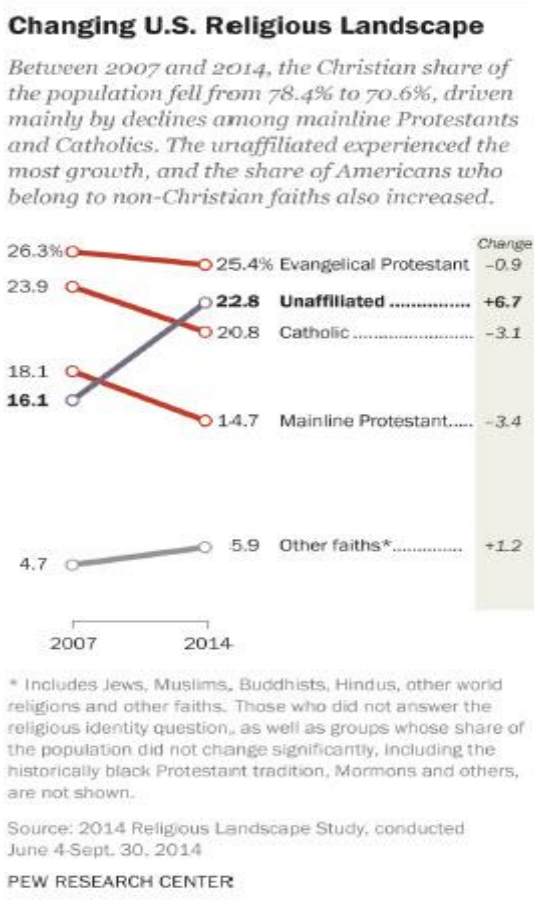
b. **Supporting Christians with M.E.'s and E.E.'s** to help them raise the financial, spiritual, and physical resources necessary to complete their mission.

c. **Church planters & revitalizers, both U.S. and Third World, with the M.E.'s** who are dedicated to serving persons and institutions in the vital task of evangelism.

d. **Unbelievers and Seekers with the message of the Gospel and a local church community** to further the Kingdom of God and promote new Christians to grow in their faith.

II. ENVIRONMENTAL ANALYSIS

Figure 1. Changing U.S. Religious Landscape.



identify as having no religious affiliation in their surveys. Figure 1 graphically illustrates the main points from the research.⁴ An 8% decline over the last 7 years in mainline Protestants and Catholics is mirrored by a 6.7% of those who are designated “unaffiliated.” It’s worth noting that Evangelical Protestants actually grew by 2 million in the same period to a total of 62 million.⁵

² *Barna Examines Trends in 14 Religious Factors over 20 Years (1991 to 2011)* Research Releases in Faith & Christianity, July 25, 2011 at <https://barna.org/barna-update/faith-spirituality/504-barna-examines-trends-in-14-religious-factors-over-20-years-1991-to-2011#.Vw7iLjArLIV> (accessed April 13, 2016).

³ U.S. Census Bureau, *Statistical Abstract of the United States*, 2012, Table 75, Population 61.

⁴ Pew Research Center, *America’s Changing Religious Landscape: Christians Sharply Decline as Share of Population, Unaffiliated and Other Faiths Continue to Grow* (Pew Research Center, www.pewresearch.org, May 12, 2015), 3.

⁵ *Ibid.*, 9.

A. External Environment

For the purpose of this plan, the focus is primarily on the largest mission field in the Western hemisphere – the U.S.A. There is little question the Church is in decline in the U.S. The statistics tell the story clearly. Barna’s ministry reports that four key religious behaviors declined in frequency over the last 20 years (1991-2011). Measured in terms of participation in the previous week, the four were: Bible reading (down from 45% to 40%); church attendance (down from 49% to 40%); volunteering at church (down from 27% to 19%); and adult Sunday school attendance (down from 23% to 15%).²

The data regarding the decline in Christian belief, church attendance, and faith affiliation is also supported by other credible sources. Data from the latest U.S. Census reports show that the percentage of those who self-identify as Christians among the adult populations is also declining: 86% said they were Christians in 1990, 77% in 2001, and 76% in 2008, the latest data available.³

The Pew Research Group has noted not only the decline in worship attendance; but the significant increase in the number of persons who identify as the “religious “none,” those who

Figure 2. Composition of Religious “Nones”.

Composition of the Religious “Nones”

	Among all U.S. adults			Among the religiously unaffiliated		
	2007 %	2014 %	Change	2007 %	2014 %	Change
Atheist/agnostic	4.0	7.0	+3.0	25	31	+6
Atheist	1.6	3.1	+1.5	10	13	+3
Agnostic	2.4	4.0	+1.6	15	17	+2
Nothing in particular	12.1	15.8	+3.7	75	69	-6
Religion not important [†]	6.3	8.8	+2.5	39	39	0
Religion important [†]	5.8	6.9	+1.1	36	30	-6
NET Unaffiliated	16.1	22.8	+6.7	100	100	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to totals indicated due to rounding.

[†]Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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It’s not too surprising that the percentage of those who identify as Atheist or Agnostic within the category of religious “none’s” or the “religiously unaffiliated” has increased as well over the last 7 years. See Figure 2.

Yet, nearly a third of the U.S. population identify themselves as “born-again” and this percentage has remained relatively stable over the same period, see Figure 4.

The decline in the Church’s influence in the U.S. has been so remarkable that Barna’s Research Group has coined a new term to define the category of those leaving the church. Nearly two-fifths of the nation’s adult population (38%) now qualifies as what they call “post-Christians.”⁶ The term is defined by 15 different criteria related to people’s identity, beliefs and behaviors.⁷

Describing 5 distinct trends in Unchurched American’s behavior, Barna notes that 1) secularization is on the rise, 2) people are less open to the idea of church, 3) churchgoing is no longer mainstream, 4) there are different expectations regarding church involvement, and 5) there is skepticism about the church’s contribution to society.

None of this is good news for the church in the U.S. as it indicates an alarming trend of greater and greater resistance to the Church’s influence in America. The same trends have been seen for decades in Europe and other Westernized countries. Twenty years ago, two-thirds of churchless Americans (65%) were open to being invited to church by a friend. Today, that percentage has slipped to less than half (47%), see Figure 4 below.⁸

There is some encouraging data available however, Rainer found in his survey of Unchurched Americans that they were highly receptive to both attending church and participating in a Bible study to learn more about Jesus and the Scripture.⁹ His survey of 306 respondents, while not a scientific random sample, found that more than 8 out of 10 of those said they would attend a church if someone invited them. Nine out of 10 said they would attend a

⁶ From *Five Trends Among the Unchurched: Research Releases in Culture & Media October 9, 2014*, at <https://www.barna.org/barna-update/culture/685-five-trends-among-the-unchurched#.Vw7gpTArLIU> (accessed April 13, 2016).

⁷ The criteria included issues related to unbelief, e.g., do not believe in God, faith is not important, not prayed to God in last year, never made a commitment to Jesus, do not read the Bible, and factors indicating little to no church involvement in the last year, see Barna’s “Post-Christian Metric” at <https://www.barna.org/barna-update/culture/728-america-more-post-christian-than-two-years-ago#.Vw7rizArLIV>, (accessed April 13, 2016).

⁸ Ibid.

⁹ Thomas S. Rainer, *The Unchurched Next Door: Understanding Faith Stages as Key to Sharing Your Faith* (Grand Rapids: Zondervan, 2003), 233.

Bible study if invited. Rainer found that over and over again the Unchurched wanted to hear from lay person, not paid staff or the pastor. “The unchurched as a rule would like to talk to someone other than clergy about religious matters. The silence of Christians may be on the greatest tragedies in the church today.”¹⁰

Figure 3. Resistance in Today’s Unchurched.

Today’s Unchurched: More Resistant to Church

Question: There are many different ways a church in your community might let you know more about their church and their services. Let’s talk about churches you have never visited before. Would each of the following make you more or less interested in visiting that church? (Open-ended query; responses add up to more than 100 percent because respondents could offer more than one answer.)

	1993	2011
A friend of yours invited you to attend a local church	65%	47%
A pastor or a member of a church came to your home to tell you about the church, and invited you to attend	34	27
Someone from a church in your community called you on the phone to tell you about the church, and invited you to attend	34	24
A representative of the church came to your home, conducted a survey about your church attendance and interests, then invited you to attend their church	25	21
You knew a church had a significant online social web presence	N/A	18
You saw or heard advertising for a church on TV, in a newspaper, or on the radio	20	18
You received information about a church through the mail	24	16
You saw advertising for the church on a billboard in your community	21	14

These percentages represent respondents who said the methods would make them either “much more interested” or “a little more interested” in visiting the church.

The steady decline of mainline protestant churches that once preached the Gospel but have become mired in gender and sexual orientation controversies is well documented. Donald McGavran, the deceased founder of the church growth movement in the U.S., and Fuller’s School of World Missions, blamed the demise of the American church on the “maintenance mentality that dominates most seminary (we could add Christian and Bible College) faculties.” In his last book he makes an urgent plea for our academics to “make effective evangelism a substantial part of their required courses.”¹¹

According to Percept Group’s *National Ethos Survey* of over 18,000 participants surveyed in 1999 only 35.2% of those were Strongly Involved with Their Faith; 34.2% were Somewhat Involved with Their Faith; yet 30.6% were Not Involved with Their Faith. In fact, 29.2% said they had Decreased

Their Involvement with Their Faith in the Last 10 Years.¹²

McGavran felt that as high as 190 million Americans in 1988 (70% of the population) would fit the definition of the biblical term “the lost.” This percentage has only increased over the last couple decades. This means the United States is now the largest mission field in the Western hemisphere. If the percentages are the same today (and every indication is it is getting

¹⁰ Ibid.

¹¹ Donald McGavran, *Effective Evangelism: A Theological Mandate* (Philipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1998), 3-4.

¹² Taken from Percept Group’s 1999 updates to their 1993 *National Ethos Survey*, at <http://docs.perceptgroup.com/pg/pdf/EthosProfiles/national%20profile.pdf> (accessed April 13th, 2016).

worse not better) over 230 million Americans need Christ. Yet the influence of our churches within our culture continues to be in decline in our greatest moment of need.

As the research is showing, Americans are becoming more and more secular in their orientation. In fact, all so-called Western societies are experiencing the same influence toward secularization. Studies vary as to how many actual born-again believers there are in the U.S. but if we accept George Barna’s research that 35% of adults identify as such, which is collaborated by Pew Research as well - see the Figure here,¹³ this means that McGavran was probably right when he said we are dealing with over 230 million in this country who could be considered “lost.”¹⁴ If, as the evidence indicates, these statistics are correct, the U.S. is now the largest mission field in the western hemisphere. Kelly thinks that no more than 15-20% of the U.S. population are genuine believers, more in line with Barna’s description of “evangelical” Christians a subset of the “born-again” designation.¹⁵

The challenge is in the way such numbers are commonly tabulated - through self-report measures, pastoral reports and denominational data. Such methods commonly experience a phenomena known as “faking good” among survey respondents which leads to over-reporting. There is a likelihood these numbers are not realistic and more realistic measures indicate probably “fewer than 22% of Americans attend worship service each week.”¹⁶

Whatever the raw data may indicate and by every measure, the trend is clear. Across the board, according to all sources that poll and report on the church’s influence in the U.S., such influence is generally waning or on the decline. According to one church planting expert, “today, of the approximately 350,000 churches in America, four out of five (80-85%) are either plateaued or declining.”¹⁷

Figure 4. Percentage of Born-Again and Evangelical Christians in U.S.

More Than a Third of U.S. Adults Describe Themselves as Born-Again or Evangelical Christians		
	2007	2014
% of U.S. adults who are ...	%	%
Christian	78	71
Self-identify as born-again or evangelical	34	35
Not born-again or evangelical	41	33
Don't know/refused	3	3
Not Christian	22	29
	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% or to subtotals indicated due to rounding.

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¹³ George Barna, *Evangelism That Works: How to Reach Changing Generations with the Unchanging Gospel* (Ventura, CA: Regal Books, 1995), 17, nte 2.

¹⁴ McGavran, 9.

¹⁵ He bases this observation on over 30 years of polling people all across the U.S. with a Religious Attitude Questionnaire to determine their church attendance, belief about the afterlife, relationship with Jesus, etc.

¹⁶ C. Kirk Hadaway and Penny Long Marler, “How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement,” *Journal for the Scientific Study of Religion* (2005), 307.

¹⁷ The Malphur’s Group, “The State of the American Church: Plateaued or Declining,” Sept. 5,

However, all is not lost, and in spite of general decline, the Holy Spirit is more than able to penetrate the heart of the hardest atheist/agnostic. There are churches and denominations that are still experiencing growth, and this evaluation will now focus on one of those denominations, the Assemblies of God.

B. Internal Environment

In many churches the assumption is everything the church does is evangelism. Yet, consistently less than 5% of the American church budget is devoted to this task. No other thing is more talked about, prayed over, and planned for than the church's mission to reach the lost. Still, there remains a glaring lack of orchestrated effective evangelism effort in the Christian churches. Often a form of 'placebo evangelism' replaces genuine dialogue with unbelievers.¹⁸

Many mainline churches are not even sure they believe the Bible any more, let alone the Gospel it contains. Once the authority of God's Word is impugned, it is a short step to the kind of false sentimentalism, which removes the impetus from the evangelism imperative through humanistic reasoning (i.e., everyone will get to heaven). Instead, what is embraced is a popular "Star Wars" theology, where God is seen as a kind of "cosmic" force in the universe and the hope of personal intimate relation with such a being is deemed to be nonsense. Some researchers have even put a name to a Christian version of such sentimentalism. "Moralistic therapeutic Deism" is a squishy belief observed among millennials where being a good person by providing therapeutic benefits to others and where God is only involved when we need him is commonly held.¹⁹

A comparison of U.S. Census data reporting on Self-Described Religious Identification for adults for Catholics, Baptists, and Pentecostals indicated that they were not experiencing the same kind of decline as mainline churches.²⁰ Pentecostals/Charismatics were showing slight increases however, while the others were either in slight decline or remained relatively the same.

Denomination	1990	2001	2008
Catholic	26%	24%	25%
Baptist	19%	16%	16%
Pentecostal/Charismatic	1.2%	2.1%	2.4%

2014, from <http://www.malphursgroup.com/state-of-the-american-church-plateaued-declining/> (accessed April 14, 2016).

¹⁸See Kelly's article "Evangelism-Real or Imagined?" in *Director's Update* (Springfield, MO: Charles Crabtree, June, 1992).

¹⁹ Beth Severson and Rick Richardson, "Emerging Adults and the Future of Evangelism" *Journal of the Academy for Theological Education in Evangelism*, Vol. 28, 2014, 32.

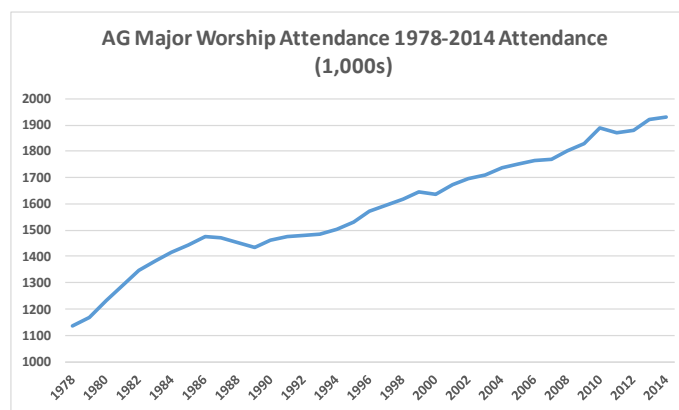
²⁰ U.S Census Bureau, Statistical Abstract of the United States, 2012, Table 75, Population 61, at <http://www.census.gov/library/publications/2011/compendia/statab/131ed.html> (accessed April 14, 2016).

Conservative Evangelical churches, while espousing a belief in the necessity of personal conversion, continue to do little to facilitate its occurrence in people's lives. Effective evangelism is at a standstill in our churches because our pastors, by and large, have not been trained in seminaries and colleges that train ministers to equip their flock in this vital task.²¹ The result is that few in our churches are practicing a lifestyle of evangelism, and those who have a burden for the lost do not know how to effectively and routinely share their faith.

One Pentecostal Denomination

A similar decline in effective evangelism in the 1990's was documented within the Assemblies of God, which is one of the fastest growing denominations in the U.S. "Every year for the past seven years we have experienced a decline in the number of majority white churches (from 9,920 in 1993 to 8,890 in 1999).²² Based on data supplied by the General Council of the A.G., Major Worship Service Attendance between 1979 and 1989 grew by approximately 18%, yet growth in attendance for the decade between 1990 and 2000 was only 11% but 2001-2010 growth was 14.2%.²³ However, the last 4 years have seen only 1.3% growth overall, see Figure 5.

Figure 5. Major Worship Attendance for Assemblies of God Churches.



While AG attendance growth rates have generally increased throughout the years,

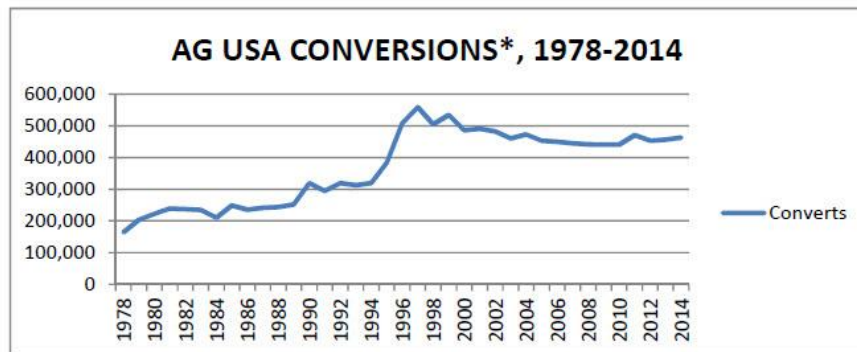
²¹ McGavran noticed how out of a total of 36 courses for M.Div. degrees in seminaries or 44 classes in college's offering ministry degrees, normally only one would be required in evangelism, thus our ministers are trained to be "theologically correct but evangelistically sterile," see McGavran, *op. cit.*, 4f.

²² Taken from *A Closer Look at the Growth of the Assemblies of God* (Commission on Ethnic Relations), Dec. 8, 2000.

²³ These data sets are available from Office of the Statistician, Sherri Doty, General Secretary's office in Springfield, MO., or contact <http://www.GenSec.ag.org>.

commensurately, the average number of conversions reported by A.G. churches also increased substantially: an average per year of 236,572 converts from 1979-1989, and an average of 413,045 converts a year in the 11 years from 1990 -2000, and 458,815 from 2001-2014. Yet a look at the trend line in number of conversions reveals that the number of converts reported since the late 1990's in the denomination has plateaued or declined, see Figure 6. In fact, 8,400 (66%) AG churches in America “are declining or plateaued.”²⁴

Figure 6. Assemblies of God Reported Conversions.



* As reported on the ACMR (Annual Church Ministries Report). Defines conversions as the number of persons in the USA [and outlying territories (Puerto Rico, etc.)] only, who confess Christ as Savior for the first time as a result of your church's ministries (including prisons). May not include conversions occurring outside of local church ministries.

This is affirmed by a recent report from MyHealthyChurch, a division of the Assemblies of God, which did an assessment of their churches “missional effectiveness,” a metric based on a ratio of attendance to conversion in their churches.²⁵ It “reveals the degree to which our efforts to connect with people and lead them to faith in Christ are being effective by calculating how many of us it takes to produce a new believer each year.”²⁶ Clarensau discovered a problem with the way conversions were reported in the research and recommended a standardized measure where “a convert should only be counted when the church has sufficient information to reconnect personally with that individual.”²⁷ Nevertheless, the report found that “the missional effectiveness ration (AC) is declining in all church size groupings.”²⁸

Although the total number of all A.G. churches continue to grow the growth rate by decade tells an interesting story. From 1970 to 1980 the number of churches grew by 25%; from 1980-1990 the growth rate was 38%; but in the years 1990 to 2000 the growth rate had cooled to 17% and to only 6.3% growth from 2001-2014.

If these trends continue, a denomination that had long experienced phenomenal growth

²⁴ Assemblies of God Trust, “Assemblies of God Trust Newsletter,” Winter, 2016, 2.

²⁵ Mike Clarensau. “A Study of ACMR Data (2002-2013) and the Five Church Health Metrics Proposed by the Healthy Church Network,” Springfield, MO: Healthy Church Network, 2014, 1.

²⁶ Ibid., 1.

²⁷ Ibid., 2.

²⁸ Ibid.

throughout the 20th century has now potentially peaked in attendance and may actually be in decline like so many of the mainline denominations.

In 1997, twelve thousand churches with assets of \$6.6 billion and income of \$1.9 billion netted 36 churches; in 1998, just 17. According to the Assembly of God Home Mission's national director, "never have so many done so little in planting churches."²⁹ Church growth within the A.G. has improved considerably since then with the development of the AG Trust for church planting and revitalization support. Over 391 churches have received matching funds to help support their new plant. Statistics show that over the period of 2001-2014 the AG opened 4,183 churches, an average of 299 churches annually. However, they closed 3,588 and average of 256 a yr., for a net gain of 595 churches in that period. In 2014 they had a net gain of 75 churches.

The bottom line is there is a zeal and desire to do more. AG church planters cry out for helpers. Graduates of programs like Teen Challenge, Master's Commission, and other institutes and ministry schools are anxious for opportunities to become more involved in the work of evangelism in God's American harvest. Certainly dozens, and perhaps hundreds of graduates from Pentecostal colleges and seminaries across the country yearn to learn more about effective evangelism in the *classroom of the Holy Spirit* - the needy evangelism fields of our country.

Yet, there exists almost no cohesive unified effort to catalyze this spiritual energy. Jehovah Witnesses, Mormons, and even some Muslim missionaries, are progressively and systematically evangelizing the neighborhoods of America. Except for some isolated ministries with a burden for teaching and equipping in evangelism, the harvest remains for cults and non-Christian religions. Indeed, "*the harvest is plentiful but the workers are few.*"

III. STRENGTHS AND WEAKNESSES

The following analysis is a subjective look at both the opportunities and obstacles that exist within the Pentecostal movement in the U.S. for the establishment of the Barnabas School of Evangelism at various Sponsoring Churches.

A. Strengths

1. Human

a. **A strong desire in church leaders to be equipped to train and mobilize their congregations** to reach the lost.

b. **An inherent burden for the lost** that is both implicit and explicit within Pentecostal doctrine.

²⁹Charles Hackett in *American Heritage*, June 1999, (Springfield, MO: Division of Home Missions of the Assemblies of God).

c. An **intensive focus on Spiritual gifting as empowerment for evangelism**, which encourages sensitivity to God's leading in evangelism.

d. **Evangelistic pastors, staff and volunteers** that understand the importance of evangelism in reaching their communities.

e. A **large pool of potential recruits** from various churches and learning institutions throughout the Pentecostal movement zealous to be involved in evangelism.

f. Certain Assembly of God or other Pentecostal churches could lend **immediate credibility for the endeavor** with their vital links to other churches, denominational leaders, and educational institutions.

2. Facilities/Equipment

a. Sponsoring churches could provide the **classroom, office and meeting space** necessary to meet the B.S.O.E.'s needs for physical space for training the equipping and missionary evangelists.

b. Sponsoring churches could **recruit host families to provide guest housing** for the potentially dozens of students over a two to three-week period while receiving intensive training in evangelism at the B.S.O.E.

3. Spiritual/Natural Resources

a. A **relationship with local churches** would assure that the evangelism efforts are thoroughly communal in context. This further assures:

(1) plentiful **prayer support** for the evangelism efforts.

(2) a link with local believers for subsequent **follow-up of new converts**, easing their incorporation into a local body of believers.

(3) **laypeople** given opportunities to be **equipped** in the evangelistic effort along with the E.E.'s and M.E.'s.

(4) a **local context for training** the E.E.'s and M.E.'s, making the church context the laboratory for learning beyond the classroom experience.

b. Certain denominational links could provide a **venue for recruitment** both within their learning institutions and the local churches to encourage a broad-based receptivity to the endeavor.

a. Blogposts for Equipping Evangelists, Faithful Witnesses, New Believers, and Seekers on the Barnabas Missions website assures:

- (1) plenty of **prayer support**
- (2) **possible recruitment venues** for the B.S.O.E.
- (3) a high level of **spiritual accountability and dialogue** concerning the School's mission.

4. Financial

a. Networking through Barnabas Missions donor base, through the Assemblies of God denomination, and sponsoring churches will **help facilitate the necessary fund-raising** for the School's budget as part of a broader Missionary Evangelist in Residence Program to be implemented across the nation.

b. Denominational and institutional links (BMU's president is ordained with the AG, and adjunct professor at AGTS and Southeastern University), **assure accountability while adding credibility** to the planning, funding, implementation, and evaluation of the program.

c. Barnabas Missions Unlimited is a **functioning non-profit corporation with tax-exempt status** from the IRS with the distinct purpose in its mission statement of establishing such schools and endeavors throughout the U.S.

B. Weaknesses

1. Human

a. Presently, the BSOE has **no administration, faculty or staff on payroll**, except for Barnabas Missions Unlimited's president Kelly, to facilitate the mission statement.

b. **The existence of need does not assure a desire to meet it.** Disclosing the need for evangelism, training, and funding for the task does not automatically generate a desire on behalf of leaders or constituents to realize its fulfillment.

c. **Institutional inertia fuels a propensity to resist change and maintain the status quo**, making new and unproven ventures difficult to

fund, implement and establish.

2. Facilities/Equipment

a. **No permanent office facility is under lease by the organization**, yet President Kelly does have a home office to house the corporation's limited office equipment.

b. **No staff is presently under employment** but there is a large pool of labor available for part or full time employment in the nearby college community.

c. **Limited amount of office and video equipment** is available for use by the school for its use in producing curriculum and promotional materials.

3. Spiritual/Natural Resources

a. **Evangelism has been marginalized as a regular practice and academic discipline**, and is either non-existent or subsumed in the existing practices of most churches and learning organizations within the Pentecostal movement.

b. This minimizing of evangelism within everyday Christian practices is reflective of the **sharp disparity between** the explicit **mission** of Christian churches (mission Dei) and the **actual practice** of meeting the needs of the local church community for trained leaders capable of equipping the church for the evangelistic task (high priority).

c. The result is that few evangelists consider themselves theologians and fewer still theologians practice evangelism on any consistent level, leading to a **loss of genuine theological reflection concerning the task of evangelism** and the tendency for leaders to embrace methodologies based on pragmatic rather than theological considerations.

d. The **lifestyle of evangelism, as a key spiritual discipline to be modeled for new believers, is lost** in most of our Pentecostal churches.

e. Pentecostal culture prizes individual uniqueness under the guise of being "Spirit-led" which results in a **lack of adequate or standardized training and curriculum materials for evangelism methodologies** within the movement.

4. Financial

- a. **Inertia of status quo necessities that retain top priority must be overcome**, because existing programs, no matter how inefficient or inadequate, tend to garner the most institutional support within traditional church settings.
- b. The initial planning, implementation, and overall evaluation of **the program will require raising a budget** to complete the task, where presently no budget for such an endeavor exists.
- c. The **novelty of the program** will require exceptional planning and implementation in order to garner the long-term financial support necessary for its fulfillment.
- d. Considerable **fund-raising will have to be done** to raise the budget for a salary for the Dean of the school, hire evangelism faculty, purchase equipment, fund scholarships for students, support M.E.'s and E.E.'s in the field, continue the production of quality curriculum, evangelism, and follow-up material for use in the field, and for travel and lodging expenses to promote the placement of regional schools in the future.

IV. ASSUMPTIONS

A. Support - Financial

1. National

- a. The Assemblies of God's Division of Home Missions department, or National Evangelist's Office, on both national and district levels, will lend some institutional support for the establishment of such Schools.
- b. Conservative Evangelical and Pentecostal churches across the country will see the value of such a School and will support it financially.
- c. Potential students of the B.S.O.E, will be able to raise the necessary budget and resources required to attend the training offered at the school.

2. Local

- a. Various sponsoring church pastors, staff and volunteers will support the establishment of the B.S.O.E, at least in principle, and will not resist its implementation.

- b. Adequate human and physical resources will be provided to facilitate the B.S.O.E.'s implementation and continuation.
- c. The necessary fund-raising to fulfill the budgetary requirements will be successful.
- d. Local churches will support the B.S.O.E by utilizing its resources for leadership training, curriculum development, and evangelism materials.

B. Support - Spiritual

1. National

- a. Adequate prayer support will be marshaled on behalf of the B.S.O.E to see its mission statement come to fruition.
- b. The program's purpose and objectives will be well received within the General and District Councils of the A.G as well as other conservative evangelical institutions.

2. Local

- a. Prayer chains and teams will be formed within the church congregations to assure the necessary prayer support for the local evangelistic endeavors.
- b. Believers in local congregations will respond by actively working alongside students from the B.S.O.E in their evangelistic field.
- c. Local churches will send students to receive and implement the evangelistic training provided by the B.S.O.E
- d. New believers will be readily assimilated into local congregations.
- e. Sharing of the healing power of the Gospel will become a regular and routine aspect of the life of local churches.

V. OBJECTIVES

A. Recruiting

- 1. **Increase national awareness** among potential students of the resources available through the B.S.O.E

2. **Establish a relationship with key local churches** motivated to utilize the resources of the School and its students in their local evangelism fields.
3. **Arrange financial support** from those individuals and organizations supportive of our mission statement.
4. **Demonstrate the effectiveness of the School** to accomplish its stated mission and objectives.

B. Equipping

1. Develop a comprehensive Evangelism Support Network that will supply curriculum, standardized methodology, and regular webinars, blog-spots, web-conferences, symposiums, and other such activities that will equip local pastors and their leaders in evangelism within churches across the U.S.
2. Sustain the delivery of the curriculum, evangelism materials, and methodology needed to equip the B.S.O.E.'s students to reach the lost of their communities by mobilizing ordinary believers to share the healing power of the Gospel through the restoration of a lifestyle of evangelism.
3. Strive toward the implementation of a Major in Evangelism within various baccalaureate institutions academic structure, and promote the development in these institutions, over time, of a Master of Arts program with a concentration in evangelism.
4. Connect to local churches through digital web-based delivery methods with proven and effective training curriculum and evangelism materials to effectively reach their communities with the Gospel.
5. Host a quarterly, semi-annual, or annual school of evangelism for the purpose of training E.E.'s and M.E.'s, for an intensive four-week period (see Appendix B1-B3, for curriculum details, schedule, etc.).

C. Connecting

1. Provide liaison, training, and support between willing students, local churches, and the various denominational offices of the Assemblies of God and other Pentecostal and conservative evangelical denominations.
2. Link students and staff of the B.S.O.E. with venues for training/teaching that will thoroughly equip them for the evangelistic task in local churches (i.e., schools, individuals, materials, experience, etc.).

3. Mobilize the various college and seminar communities (i.e.; faculty, staff, and students) to be active and intentional in their interactions with those outside the academic community and the Christian community of faith.

4. Link with those in the foreign field in need of evangelism training by sponsoring regular short-term missions' outreaches with the curriculum, evangelism materials, and methods developed through the B.S.O.E.

VI. STRATEGIES

A. FIRST YEAR

1. RECRUITING - In order to achieve the goals of the mission statement and the objectives stated above, the B.S.O.E.'s director will have to:

First Six Months

- a. develop a specific strategic plan for the establishment of the Barnabas School of Evangelism.
- b. compose ministry descriptions, applications, and guidelines for the School's director, students, faculty, and staff for discussion and employment in their respective ministries.
- c. produce a promotional video that explains the purpose, objectives, and overall mission of the B.S.O.E to be used for recruitment, fund-raising, and name recognition.
- d. garner sufficient financial support to begin the implementation of the plan.
- e. obtain at least tacit approval and support from a local sponsoring church in Springfield, MO, as well as the Southern Missouri District of the Assemblies of God and other local churches for the B.S.O.E.

Second Six Months

- f. recruit committed and qualified ministers/faculty willing to teach the classes established in the curriculum plan for the B.S.O.E.
- g. recruit and enroll at least 5 E.E.'s qualified to teach in local churches and work toward establishing other regional B.S.O.E.'s in conjunction with other theological institutions around the country.

- h. establish communications with at least 5 other Pentecostal or conservative evangelical colleges, seminaries, or sponsoring churches around the country interested in establishing a B.S.O.E in conjunction with their institution.
- i. recruit and enroll at least 25 M.E.'s that are willing to serve in local churches for at least one year subsequent to training.
- j. obtain bona fide commitments from at least 30 local churches willing to sponsor either an E.E. or M.E. for at least one year subsequent to their training.
- k. employ an executive assistant to help coordinate the establishment of the various Schools on a nationwide level.
- l. assist E.E.'s and M.E.'s in marshaling financial support, along with the help of local S.C.'s, to fund the budget for their annual term of ministry.

2. **EQUIPPING-** the objective of equipping those who are a part of the Barnabas School of Evangelism will be accomplished if the faculty and staff are able to:

First Six Months

- a. Develop the course descriptions, schedules, and curriculum necessary for a comprehensive training program for E.E.'s and M.E.'s, pastors and other church leaders who would attend the B.S.O.E. Basic curriculum will include 2 to 3 weeks of intensive training in:
 - (1) the use of standardized curriculum and training materials, which will enable duplication and effectiveness sufficient for them to equip local churches through these materials.
 - (2) personal evangelism techniques and methodologies that are duplicable and effective.
 - (3) use of strategic planning for fund-raising, accountability, and evaluative criteria.
 - (4) training trainers, in order to implement one's evangelism ministry in any setting to equip the body of Christ in evangelism.

Considerable instructional materials in digital and hard copy formats for a standardized curriculum, including videos, workbooks, and leader's guides

to be used by the B.S.O.E.'s students in their respective evangelism fields are available at www.barnabasmissions.org . Courses to be offered include:

(5) *Sharing Your Spiritual Journey with Others – Principles & Practices for Effective Personal Outreach* – 12 sessions with complete workbook (spiral bound or pdf download) and ready for digital delivery to local churches and ordinary believers.

(6) *Be His Witness, Part 1: The Use of Questionnaires & Pamphlets in Sharing the Gospel* – 10 sessions with workbook (spiral bound or pdf download) and ready for digital delivery to local churches and ordinary believers

(7) *Spirit-Empowered Discipleship: Growing in Christ Through Spiritual Disciplines* – 8 sessions with workbook (spiral bound or pdf download) and ready for digital delivery to local churches and ordinary believers.

(8) *Witnessing Workshop: Biblical Tools for Reaching a Complex World* – Using the principles discussed in the *Sharing Your Spiritual Journey with Others* class, along with the *Be His Witness, Part 1* materials, various methodologies are actually implemented and critiqued with the help of experienced mentors/trainers.

(9) *Mission Driven Small Groups: Building Biblical Communities with Purpose* – 8 sessions (to be developed) for use in training in the sponsoring churches.

b. Continue to produce effective digital and hard copy evangelism materials for equipping others to share the Gospel, including:

- (1) Distribution literature
- (2) Questionnaires
- (3) Gospel Booklets
- (4) Discipleship materials available through web-based and digital delivery.
- (5) Assimilation materials
- (6) Follow-up correspondence.

Second Six Months

c. Publish the content, guidelines, and instructions for at least three illustrated sermons to be used by the B.S.O.E.'s students for sanctuary and outreach evangelism events.

- d. Promote placement of the B.S.O.E.'s graduates in local churches by developing and providing a complete strategic plan, including evaluative reports for regular submission that stipulate the evaluative criteria and self-assessment procedures for the work occurring in those fields.
- e. Establish a connection with other evangelism training ministries around the country, which will commit to using the standardized curriculum and evangelism materials, to provide M.E.'s with hands-on experience in all of the above [see (e)]. The 2-3-week intensive at the B.S.O.E can then be followed (optional) by 1-2 weeks in a cross cultural environment (i.e., in Latin America, other 3rd World countries, or the inner cities of the US).

3. CONNECTING - in order to fulfill the mission of the Barnabas School of Evangelism, the director must be able to:

First Six Months

- a. As much, and as soon as possible, provide interested learning institutions with an overview of the mission, objectives, and potential of the B.S.O.E for their institution, either through a Strategic Plan, video, or other digital or printed material.
- b. As much, and as soon as possible, solicit opportunities to recruit E.E.'s, M.E.'s, and other church leaders within cooperating A.G. learning institutions.
- c. On an ongoing basis, provide the Advisory Board of the school with regular, detailed, and relevant reports of effectiveness derived from the efforts of the B.S.O.E
- d. Develop and submit regular monthly, quarterly, semi-annual, and annual budgeting, scheduling and staffing reports to the Advisory Board, as they require, outlining cash flows, budget comparisons, and current financial statements of the B.S.O.E
- e. At regular intervals, monthly for the first quarter, and then quarterly thereafter, obtain and submit to Advisory Board, as requested, written evaluative and self-assessment reports based on the Strategic Plan prepared for the B.S.O.E

Second Six Months

- f. Within a year, obtain applications, personally interview, and solicit feedback on ministry descriptions and guidelines, with the intent to procure letters of understanding from at least 5 E.E. 's.
- g. Within a year, obtain applications, personally interview, and solicit feedback on ministry descriptions and guidelines, with the intent to procure letters of understanding from at least 25 M.E. 's.
- h. Within a year, obtain applications, personally interview, and solicit feedback on ministry descriptions and guidelines, with the intent to procure letters of understanding from pastors or leaders from at least 30 S.C. 's.
- i. Match those E.E. 's and M.E. 's to the S.C. 's that best suit their ministry profiles.
- j. Meet with the Advisory Board comprised of key donors, denominational representatives, board members of Barnabas Missions Unlimited and other committed parties to re-write this strategic plan on an annual basis updating all pertinent entries, (i.e.; ministry descriptions, new goals, clarifying objectives, etc.).
- k. Raise scholarship funding for students to attend the four weeks of intensive training.
- l. Arrange for housing (perhaps at Bethany College or local churches) for students during the instructional period.
- m. Host an annual or semi-annual Personal Evangelism Banquet attended by supporters of the school in which those who have either recommitted their lives to Christ or made initial commitments would share their testimonies.
- n. Host regular symposiums, workshops, and lectures that will inform the study of evangelism at the B.S.O.E.
- o. Invite existing church pastors, staff, or volunteers to guest lecture or prepare their own evangelism-oriented classes to be taught within the evangelism major, etc.

B. Within Three Years

In addition to those goals and objectives, which are ongoing in nature, the following additional objectives are planned.

1. Initiate the placement of regional directors for other such Schools, for the purpose of further recruiting, equipping, and connecting E.E.'s, M.E.'s and S.C.'s.
2. Over three years, obtain applications, personally interview, and solicit feedback on ministry descriptions and guidelines, with the intent to procure letters of understanding as follows:
 - a. Second Year:
 - (1) recruit and train 30 E.E.'s with the help of the experienced E.E.'s.
 - (2) recruit and train 75 M.E.'s with the help of the experienced E.E.'s and M.E.'s.
 - (3) obtain commitments from at least 50 churches to sponsor either E.E.'s or M.E.'s in their church for at least 1 year.
 - b. Third Year:
 - (1) recruit and train 50 E.E.'s with the help of the experienced E.E.'s.
 - (2) recruit and train 150 M.E.'s with the help of the experienced E.E.'s and M.E.'s.
 - (3) obtain commitments from at least 100 churches to sponsor either E.E.'s or M.E.'s in their church for at least 1 year.

VII. OPERATIONAL PLANS, EVALUATION, AND REWARDS/PERFORMANCE APPRAISALS

A. Operational Plans

1. Budget - A concise budget should be projected anticipating potential costs and income involved in the establishment of the B.S.O.E.
2. Ministry Descriptions - In addition to a complete ministry description for the B.S.O.E.'s Director (see Appendix A for a samples), detailed and informative

ministry descriptions will be prepared to assist in the recruitment of the M.E.'s, E.E.'s, and S.C.'s.

3. Evangelism materials - Standardized and cost-effective questionnaires, gospel presentation and follow-up discipleship booklets are available from the Barnabas Missions website for use by the B.S.O.E.

4. Curriculum development - A comprehensive, provocative, and effective curriculum has been produced for use within the B.S.O.E. (see Appendix B1-B3 for curriculum details, schedule, etc.).

B. Evaluation

1. The Strategic Plans and/or ministry descriptions developed for each facet of ministry can be used as tools for evaluating performance. The questions to be addressed are:³⁰

- a. Have the measurable objectives and goals been accomplished?
- b. Did the attainment of the objectives and goals support the overall purpose?
- c. How far did actual performance miss the mark?
- d. Have additional weaknesses been revealed that will influence changing the objectives of the program?
- e. Have additional strengths been added or our position improved sufficiently to influence a change in objectives?
- f. Has the ministry provided those involved with organizational rewards, both extrinsic and intrinsic?

C. Rewards/Performance Appraisal

1. The guidelines for performance evaluation are:³¹
 - a. It must be self-evaluation (based on written goals and objectives

³⁰ Derived from R. Henry Migliore, *et al.*, *Church and Ministry Strategic Planning: From Concept to Success* (New York: Haworth Press, 1994), 90-91.

³¹ *Ibid.*, 95.

developed by each individual evaluated).

- b. It is subjective.
- c. A "No evaluation" is not an option.
- d. It is a formal but personal process, done in writing with face-to-face interviews where possible.
- e. It must be perceived as legitimate, fair, and workable to be used responsibly by participants.

MINISTRY DESCRIPTION FOR DIRECTOR OF THE BARNABAS SCHOOL OF EVANGELISM

He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord (Acts 11:24).

I. PURPOSE AND BACKGROUND

The director of the Barnabas School of Evangelism (B.S.O.E.) will have the daunting, and yet, inspiring task of overseeing the formulation, implementation, and evaluation of the strategic plan whose purpose is to guide the establishment of the School.

II. PRINCIPLES INVOLVED

Drawing from the example of Barnabas as portrayed by Luke in the book of Acts (above), the following principles are intrinsic to quality leadership:

A. Good leadership is servanthood.

1. Jesus made it clear that he did not come to be served, but to serve, and to give his life as a ransom for many” (Mk 10:45). His example sets the tone for leadership in the Body of Christ.
2. Nevertheless, God has ordained leadership gifts in the church, but with the specific purpose of preparing God’s people for works of service, so that the body of Christ may be built up” (Eph. 4:12).
3. The call to lead as God’s servant must be affirmed by those who are willing to follow. Just as wisdom is proved right by her actions” (Matt. 11:19), so is the true gift of leadership affirmed by the confidence placed in the teacher by the pupils.

B. Leaders honor the premise that every believer is gifted uniquely by the Holy Spirit for ministry.

1. The true work of God requires a reliance on the power of the Spirit for its completion (Ps.127:1; Zech. 4:6). Paul makes it clear that it was not in his own wisdom but with a demonstration of the Spirit’s power” that his ministry was fruitful, and that this was so faith might not rest on men’s wisdom, but on God’s power” (1Cor 2:4-5).
2. The dynamic charismatic nature of spiritual gifts anticipates gifting by every member of the body so that all might be built in the unity of the faith (1Cor 14:12, 26).

C. Leaders understand that, through the exercise of faith, God is able to demonstrate his strength through their weaknesses (2Cor 4:7).

1. The nature of faith is that it looks beyond the natural circumstances and "calls things that are not as though they were" (Rom 4:17.)

2. Paul encourages us to all minister according to the measure of faith given us by God to respond to his call in our life (Rom 12:3).

D. Effective leadership, expressed in faithfulness to God's call, will result in much fruit for his kingdom's sake.

1. It involves perseverance, not growing weary in doing good for "at the proper time we will reap a harvest if we do not give up" (Gal 6:9).

2. It involves the salvation of souls, for it is God's will "that none would perish but all would come to repentance" (2Pet 3:9).

3. It looks forward with eager expectation to what God is going to do (Rom 8:22-25).

III. RESPONSIBILITIES

A. Oversee the formulation of an extensive Strategic Plan to be used as an instrument for planning, implementing, and evaluating the operation of the B.S.O.E.

B. Commit to fill this position for a period long enough to see the B.S.O.E established, operational and fruitful in the fulfillment of its purpose (probably at least three years).

C. Recruit an advisory board capable of making the plan a reality.

D. Compile an accurate and adequate budget of anticipated expenses and income for the first and subsequent years of operations.

E. Help raise the necessary funds to fulfill the budget requirements as per budget compiled.

F. Recruit, supervise, and support a faculty, staff and others who can help toward the establishment of the School.

G. Generate, with the help of the above, a comprehensive schedule of classes complete with course description, syllabus, and curriculum.

H. Establish a credible rapport with all supporting institutions for the B.S.O.E, i.e., AG Division of Home Missions at District and National levels, local churches, and other outreach-focused organizations.

IV. GOALS

First Six Months

- A. Recruit an Advisory Board or committee to help in the planning, implementation, and evaluation of the Director's responsibilities.
- B. Arrange an official identity for the B.S.O.E, i.e., office space, telephone link, office staff, website presence, whatever is appropriate.
- C. Help compose the necessary class schedules for the initial courses that the School will offer.
- D. Oversee the publication of the promotional literature, media, etc. necessary to assure adequate enrollment in the B.S.O.E.'s activities.
- E. Inaugurate the essential relationships, either through correspondence, speaking engagements, planning meetings, or whatever is appropriate with the relevant institutions integral to the B.S.O.E.'s effectiveness.

Second Six Months

- F. After establishing an office for the Director, budget, raise the money for, and recruit an executive assistant to help with all clerical responsibilities.
- G. Generate a ministry description for this assistant and supervise its implementation.
- H. Oversee the development of the course curriculums, symposiums, scheduling of meetings, recruitment of speakers and faculty, and all other task associated with the day-to-day operations of the B.S.O.E.
- I. Oversee the arrangements for an annual Personal Evangelism Banquet, including but not limited to securing facilities, lining up food preparation, recruiting speakers, assuring publicity, and providing an emcee for the event.
- J. Publish a quarterly or monthly newsletter for the purpose of informing supporters of the B.S.O.E of prayer requests, praise reports, financial needs, and relevant topics for their information.

V. STRATEGIES - Delineate a specific strategy to accomplish the above stated goals.

COURSE DESCRIPTIONS

The following are brief descriptions of potential classes to be offered by the B.S.O.E.

Sharing Your Spiritual Journey with Others: Principles & Practices for Effective Personal Outreach – see <http://www.barnabasmissions.org/sharing-personal-journey/>

This is a foundational course designed to challenge students to develop their own practical theology of evangelism. It's divided into two major sections: Principles and Practices for Effective Personal Outreach. **The Principles** section has six sessions that deal with the basic biblical principles, or theology, of evangelism. It includes a discussion about the spiritual journey as an essential model for understanding God's evangelistic activity; what the Bible says about spiritual encounters; how our beliefs about conversion directly impact our evangelism practices; how to move beyond converts to disciples; how to deal with some of the more common objections we encounter; and the imperative of relationship in communicating to a more and more complex world.

The second section, **Practices**, also has six sessions that explain how to reach the lost through personal evangelism methods involving holy conversations and invitations. It includes the use of the New Testament as the ultimate witnessing tool (with a special focus on One Verse Evangelism).

Other sessions address modern-day parable telling using Bible stories; how to develop and use your personal story/testimony in sharing with others; training for altar workers in sanctuary evangelism; how to develop missional small groups; and finally how to use questionnaires and booklets in intentional evangelism to train those with a zeal for evangelism as Jesus commanded it.

Be His Witness, Part 1 – Use of Questionnaires & Pamphlets in Sharing the Gospel – see <http://www.barnabasmissions.org/be-his-witness-part-1-use-of-questionnaires-pamphlets-in-sharing-the-gospel/>

This is a comprehensive 10 session seminar with companion workbook for download or streaming to your computer or other mobile device. Its designed to equip the Equipping or Missionary Evangelists to train the ordinary believers under their leadership and mentoring in effective ways of reaching out to the community in which they are based. This seminar is for those who desire to learn a winsome and effective way for doing intentional evangelism the way Jesus commanded it. They will learn how to approach people in any situation with a *Religious Attitude Questionnaire* and poll them about their spirituality – take their spiritual temperature, so to speak. The teaching also will familiarize them with the use of pamphlets for sharing the gospel, following up on new converts, and enveloping them into the local church.

Spirit-Empowered Discipleship: Growing in Christ Through Spiritual Disciplines

Developed and presented by Dr. Steven Fettke, see, a 37-year veteran professor from

Southeastern University (<https://www.seu.edu/academics/smfettke/>), this is 8 sessions with a workbook (pdf download) and will be available for digital delivery to local churches and ordinary believers. The basics of the faith such as the importance of prayer, Bible study, contemplation and other spiritual disciplines are explored through dynamic YouTube videos and biblically-based training all in a format deliverable to any digital device for review.

Witnessing Workshop: Biblical Tools for Reaching a Complex World

Using the principles discussed in the *Sharing Your Spiritual Journey with Others* class, along with the *Be His Witness, Part 1* materials, various methodologies are actually implemented and critiqued; marketplace, personal, crusade, sanctuary, and small group approaches. Students will employ eight specific techniques for engaging unbelievers in various venues. This includes the use of questionnaires in conjunction with booklets, parable-telling from God's word, the power of personal narratives, the Roman Road and 1-Verse Evangelism, the role of altar workers, the essentials for follow-up and overcoming common objections with illustrations. Participation involves class time, some homework preparation, but the bulk of the training comes from hands-on experience in the field under the supervision and mentoring of experienced trainers.

Mission Driven Small Groups: Building Biblical Communities with Purpose

The use of small group interactions as a means of exploring the truth claims of Christianity are discussed and implemented within a local church or home group context. Fundamentals of building a prayer list, framing an effective invitation, planning the meetings, developing a safe atmosphere for investigation, eliciting a commitment, and incorporating new converts into the community of faith are addressed.

OVERVIEW OF 3-WEEK SUMMER INTENSIVE

Students enrolled in the Barnabas School of Evangelism (B.S.O.E.) would receive one of two tiers of intensive training.

Those recruited as **Missionary Evangelists** (M.E.) will spend their first 2-3 weeks at the B.S.O.E. completing the *Sharing Your Journey with Others*, *Witnessing Workshop*, *Be His Witness, Part 1*, and *Spirit-empowered Discipleship* classes. Days are spent in the classrooms in the morning, in marketplace evangelism in the afternoon, and in church or Para-church ministry in the evenings. The following two weeks are spent with a team of students in a local church applying their training (as an option some students may spend this time in a cross-cultural context such as a foreign language or inner city field).

Equipping Evangelists (E.E.) will complete the same training as M.E.'s initially, then spend the subsequent weeks at the B.S.O.E., competing the *Building Small Groups with a Purpose* and other locally-oriented classes, and then co-teaching, with the B.S.O.E.'s Director, the respective classes in local church settings for the remaining weeks. The final week would focus on review and critique of all curriculum.

TYPICAL DAILY SCHEDULE FOR FOUR-WEEK INTENSIVE

MONDAY-SATURDAYS, FRIDAY OFF

8:00-9:00 PRAYER GATHERING (Students lead a brief daily devotional time)

9:00-NOON - CLASS LECTURE, SMALL GROUP DISCUSSION & REVIEW

NOON- 1:00 - LUNCH

1:00-4:00 - NEIGHBORHOOD CANVASSING, MARKETPLACE EVANGELISM

4:00-6:00 - BREAK FOR SUPPER

6:00-7:00 PRAYER TIME

7:00-9:00 EVENING MINISTRY (At pastor's or teacher's discretion)

SUNDAYS

Students would be expected to participate in church ministry, i.e., teaching Discipleship class, or helping with Sunday School, Sunday A.M. Worship Service (preaching, testimony, music), or Sunday P.M. Service (teaching, preaching, sanctuary evangelism, illustrated sermons, etc.). This would be arranged with local churches by the B.S.O.E.

Barnabas Mission's Regional School of Evangelism

Proposed Budget for July 1, 2016- June 30, 2017*

<u>Item</u>	<u>Projected</u>	<u>Costs</u>
Budget for Barnabas Center for Life-Long Learning ¹	36,200	
Equipment Purchases		
Office furniture	1,500	
Computers	4,000	
Production ²	1,500	
Web-hosting ³	1,200	
Printing Costs ⁴		7,500
Production Costs ⁵		
Video Editing	10,000	
Graphic Artist	3,000	
Website		2,500
Office Supplies	1,500	
Printer Supplies	750	
Postage & Shipping ⁶	3,000	
Telephone		600
Utilities		1,500
Office Lease	6,000	
Director's Salary	50,000	
Admin. Assistant Salary Package	25,000	
Travel & Lodging ⁷	10,000	
Scholarships		
Equipping Evangelists ⁸	125,000	
Missionary Evangelists ⁹	450,000	
Debriefing ¹⁰	35,000	
Regional School in San Francisco ¹¹	<u>127,850</u>	
Total projected cost for first year	<u>912,700</u>	

*Cf., Endnotes for rationale for each line item.

Each additional Regional School of Evangelism

Office furniture	1,500
Computers	4,000
Printing Costs	1,500
Office Supplies	1,500
Printer Supplies	750
Postage	500
Telephone	600
Utilities	1,500
Office Lease	6,000
Director's Salary	35,000
Admin. Assistant Salary Package	20,000
Travel & Lodging	5,000
Additional Scholarships	<u>50,000</u>
Total projected cost for first year	\$127,850

¹ It is expected that the initial school will operate under the auspices of a sponsoring church and will share many expenses in conjunction with that church initially, but eventually will have its own stand-alone offices and budget.

² Digital equipment, color copier for local printing needs of fliers, brochures, bulletin inserts, etc.

³ Some of the most advanced web-hosting is available for approx.\$100 a month which is more than enough for delivery of curriculum through video streaming, archiving, intranet server for communications, promotions, etc.

⁴ Publishing texts, workbooks, brochures and posters.

⁵ Approx. 3 new curriculums with workbooks and additional support material will be produced during the first few years of operations.

⁶ Six major mailings a year to colleges, high schools and churches across the country, plus monthly newsletter to mailing list.

⁷ The Director will travel and teach a week long intensive 6 times a year at key institutions to train and recruit future ME's and EE's, as well as establish new regional centers.

⁸ We anticipate funding 10 students a year at \$5,000 for the purpose of training on site the Missionary Evangelists to be sent to sponsoring churches and sending another 10 Equipping Evangelists per year to sponsoring churches subsidizing their personal fundraising for the first year at approx. \$7,500.

⁹ We hope to send approx. 60 Missionary Evangelists in pairs to churches throughout the U.S. annually. We will need to subsidize their personal fundraising efforts to assure a one-year commitment from participants at approx. \$7,500. each.

¹⁰ EE's and ME's will return to the center twice during their one-year commitment; at 6 months for uplift and encouragement, and at the end of the year for debriefing and recruitment and training of new participants.

¹¹ The expectation is to establish additional schools of evangelism at regional centers throughout the U.S. and the world. These costs are approx. and will vary according to local costs for services, lease arrangements, etc.