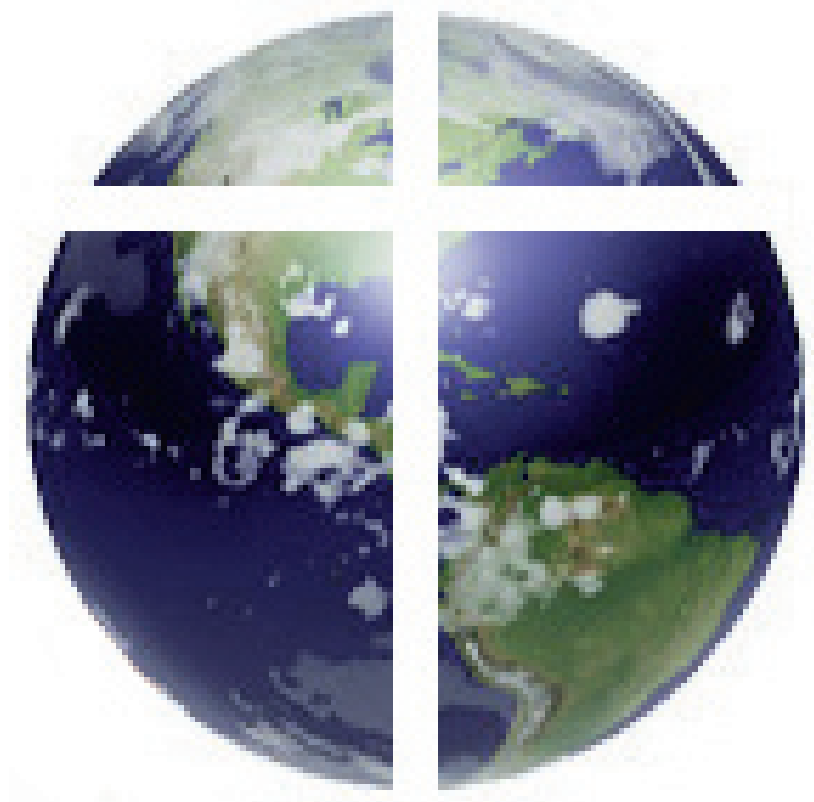


Barnabas Missions Regional School of Evangelism



Misssional Action Plan — Okoboji, IA

Rev. Brian M. Kelly, Ph.D.

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**Strategic Plan for The Establishment of a
Barnabas Mission's Regional School of Evangelism
in Partnership with the
The Life360 Church Planting Network**

(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 Life360 churches and other Pentecostal and conservative evangelical ministries.

C. As an extension of the Barnabas Center for Life-Long Learning, the Barnabas Mission's School of Evangelism (B.S.O.E.) will establish the Center as one of the most progressive institutions 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):

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.

- 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 community.
 - d. **Supporting Christians** who will provide financial, physical, and spiritual resources to support the work of the M.E.R.P.
2. **Equipping** – *“to 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. **Developing standardized curriculum and procedures** 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 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”* (Philippians 1:5). We will provide a liaison for:
- a. Training ministries of 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. Life 360 church planters, both National and District, with the M.E.'s who are dedicated to serving persons and institutions in the vital task of evangelism.
 - d. Unbelievers 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

A. **Spiritual – External demographics** - Nationwide - Personal Beliefs of U.S. residents. This section of this plan will look at cultural factors that influence spirituality at both a national and local level. Many of these issues are reflective of pervasive spiritual felt-needs within American culture at large. However, many are also manifested

in the local culture of the Okoboji area, where the first B.S.O.E. will be placed, as a distinctive rural-metro mix of characteristics endemic to the sub-culture of this unique resort area in the rugged midwestern prairie clime of Northwest Iowa. These spiritual felt-needs serve as an anchor for the “bridges of God,”² to begin to reach individuals within these cultures with power of the gospel to bring about redemption and restoration of wholeness to those with these needs.

1. Americans are becoming more and more secular in their orientation. 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 are Christian³ (this seems high to this writer, my experience is closer to 15-20%), this means that McGavran was probably right when he said we are dealing with nearly 200 million in this country who could be considered “lost.”⁴ If, as the evidence indicates, these statistics are correct, the U.S. is now the largest mission field in the western hemisphere.

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 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.”⁵

2. 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 means the United States remains the largest mission field in the Western hemisphere. If the percentages are the same today (and every indication, is it is getting worse not better) over 230 million Americans need Christ in our country. Yet our churches continue to be in decline in our greatest moment of need.

3. Most of the following data is taken from either the General Social Survey in 2021⁶ which is part of the General Census data, Pew Research on American

² This phrase is taken from Donald McGavran’s seminal work *The Bridges of God: A Study in the Strategy of Missions*, originally published in 1955.

³ George Barna, *Evangelism That Works: How to Reach Changing Generations with the Unchanging Gospel* (Ventura, CA: Regal Books, 1995), 17, nte 2.

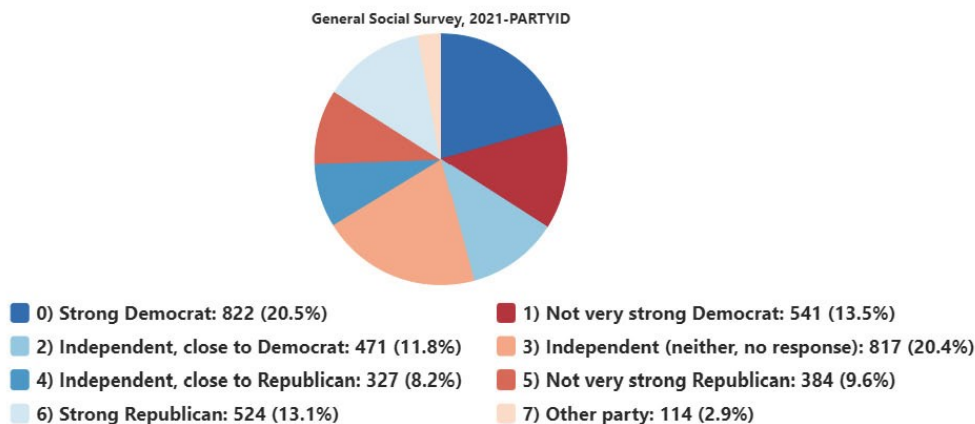
⁴ Donald A. McGavran, *Effective Evangelism: A Theological Mandate* (Philipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1988), 9.

⁵ Ibid, 3-4.

⁶ For more info about the General Social Survey (2021), see <https://www.thearda.com/data-archive?fid=GSS2021>, accessed December 11th, 2023.

Trends,⁷ or the Baylor Religion Survey, Wave II in 2007 concerning more specific beliefs and practices within the culture at large.⁸

4. Generally speaking, the political party affiliation of the sample was interesting, “Generally speaking, do you usually think of yourself as a Republican, Democrat, Independent, or what?” (General Social Survey, 2021)” the Democrat party has over a third (34%) who identify with them, but only 23% identify as Republican to some degree or another.⁹



5. When asked about belief in God: “Which one statement comes closest to your personal beliefs about God? (Please mark only one box.),” 2/3rd of those polled indicated a strong belief in God with no doubts. Yet, the percent of Atheists in the American public remains low (4%) and this number has remained so for decades.¹⁰

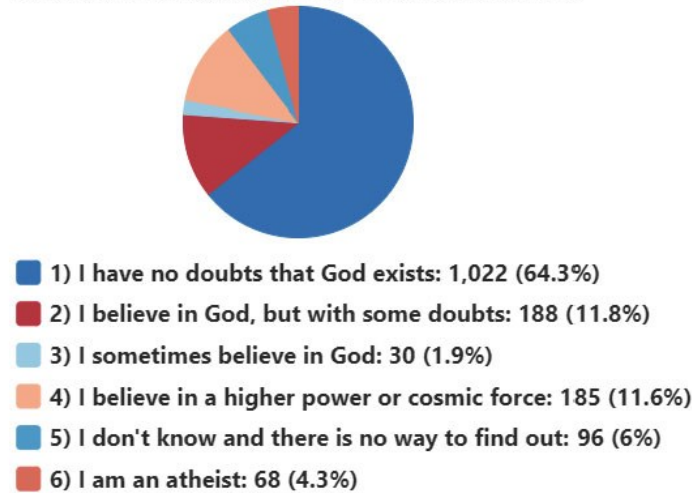
7 Pew Research, American Trends, survey conducted on March 7th, 2021, <https://www.pewresearch.org/religion/dataset/american-trends-panel-wave-84/> accessed April 22, 2022.

8 For more information about the nature of the Baylor Religion Survey (2007) and the sampling frame utilized see <https://www.thearda.com/data-archive?fid=BAYLORW2>, accessed December 11th, 2023.

9 <https://www.thearda.com/us-religion/statistics/beliefs?sid=13&qsid=222>

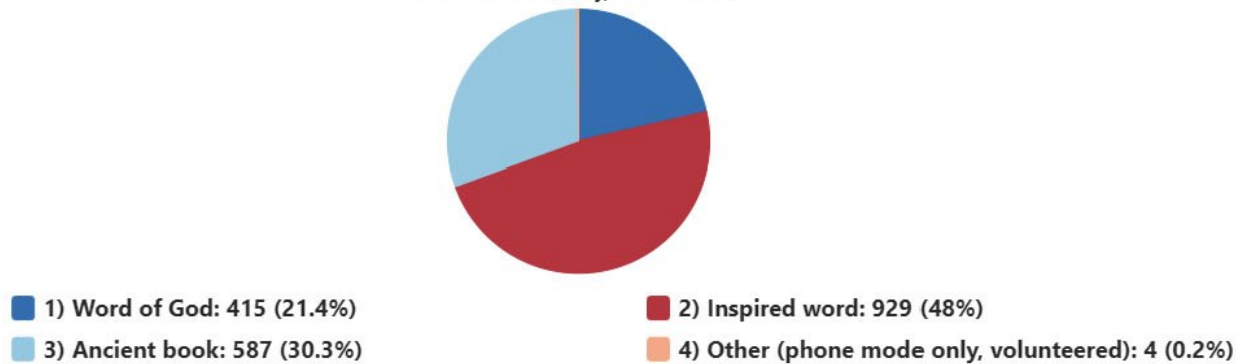
10 <https://www.thearda.com/us-religion/statistics/beliefs?qsid=233>.

Baylor Religion Survey, Wave II (2007) - Instructional Dataset-GOD



6. When asked about their view of the Bible (General Social Survey, 2021), e.g., “Which of these statements comes closest to describing your feelings about the Bible? A.) The Bible is the actual word of God and is to be taken literally, word for word. B.) The Bible is the inspired word of God but not everything in it should be taken literally, word for word. C.) The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man, nearly 70% saw it as a word from God, whereas 30% believed it was merely an ancient book as noted.¹¹

General Social Survey, 2021-BIBLENV

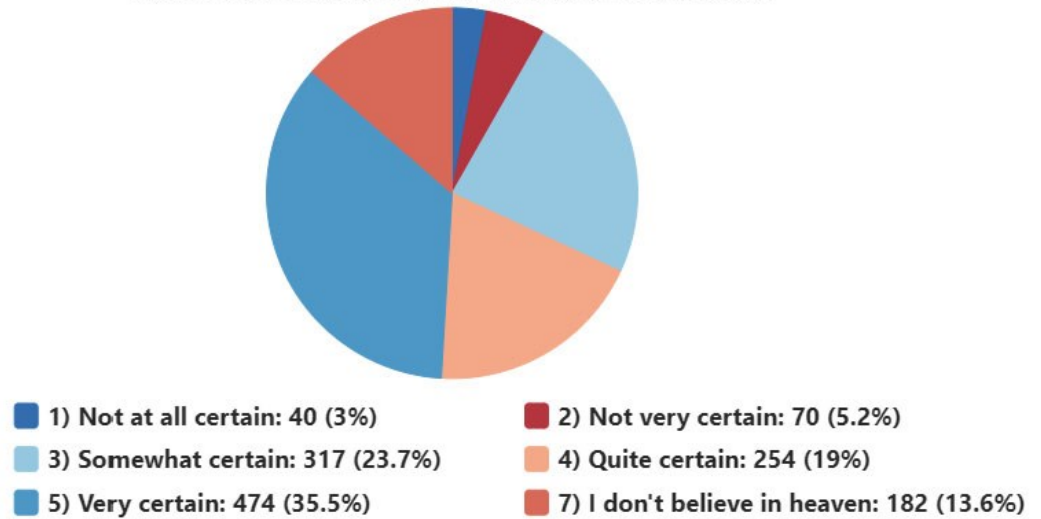


7. Regarding certainty regarding eternal destiny, when asked “How certain are you that you will get into Heaven?” over 2/3rd (68.2%) were somewhat certain, quite certain or very certain they will do so. Surprisingly almost 14% don’t believe in heaven, at all.¹²

¹¹ <https://www.thearda.com/us-religion/statistics/beliefs?sid=17&qsid=206>.

¹² See <https://www.thearda.com/us-religion/statistics/beliefs?qsid=255>

Baylor Religion Survey, Wave II (2007) - Instructional Dataset-GETHEAV

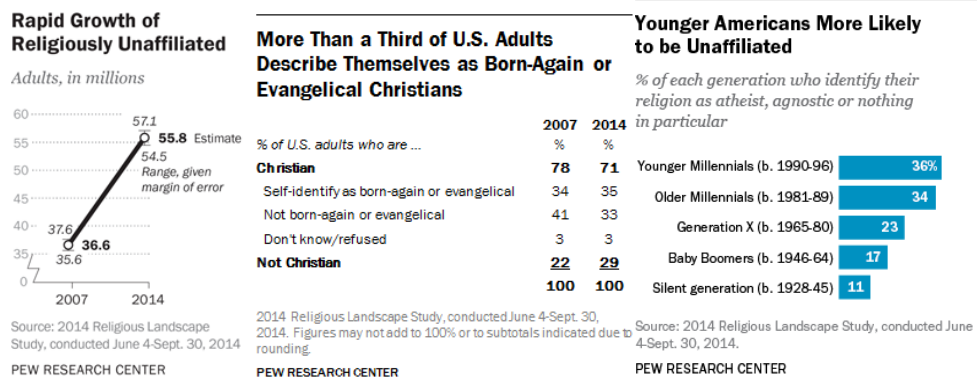


8. Recent data about the national faith involvement picture (2021) shows that by and large the U.S. population is becoming more and more secular. The chart below shows a breakdown of the American Trends Survey completed by Pew Research in early 2021. Nearly 60% identified as either Protestant or Roman Catholic. World Religions comprise a small representation (4.5%) according to the research. While the percentage of Atheists (6.5%) and Agnostics (7%) has remained relatively stable, the large number of those responding, “nothing in particular” (16%), is sizeable and growing.

Religion Identified by U.S. Respondents to Pew American Trends Survey - 2021.

		Frequency	Valid Percent
Valid	Protestant	4794	39.8
	Roman Catholic	2492	20.7
	Mormon (Church of Jesus Christ of Latter-day Saints or LDS)	226	1.9
	Orthodox (such as Greek, Russian, or some other Orthodox church)	65	.5
	Jewish	335	2.8
	Muslim	60	.5
	Buddhist	89	.7
	Hindu	57	.5
	Atheist	786	6.5
	Agnostic	840	7.0
	Other	334	2.8
	Nothing in particular	1926	16.0
	Refused	51	.4
	Total	12055	100.0

9. This trend actually mirrors data from other sources about the huge increase in religious none's nationally in the U.S. in recent census gathering.¹³ This group grew by nearly 20 million adults over a 7-year period.



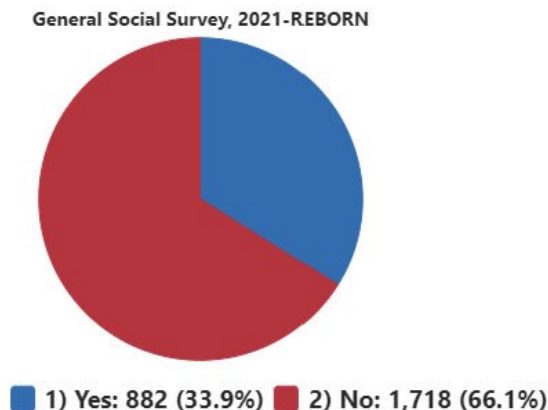
¹³ Michael Lipka, "A closer look at America's rapidly growing religious 'nones'" Pew Research Center, 2015, see <https://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.

10. It seems the younger generations are more likely than others to identify themselves in this way as shown. While the percentage of U.S. adults who identify as Christians declined overall by 7% during that time period, still, more than a third of U.S. Adults describe themselves as born-again or Evangelical in the U.S.¹⁴

11. There seems to be a growing resistance to well established religions, particularly orthodox Christianity. But this is not new or unique. The Gospel has met resistance since its inception and the Spirit of God is more than capable of winning each and every heart to the service of the Lord.

12. However, the data from the over 12,000 respondents to a recent American Trends survey by Pew Research showed that while a large percentage (40.4%) identified as born-again or Evangelical Christians nearly 6 out of 10 Americans (58.3%) do not.

13. Another study showed similar data about the born-again experience. When asked, “Would you say you have been born again or have had a born-again experience - that is, a turning point in your life when you committed yourself to Christ?”, 34% said they had done so, meaning 2/3rd had not, (cf., the pie chart below).¹⁵

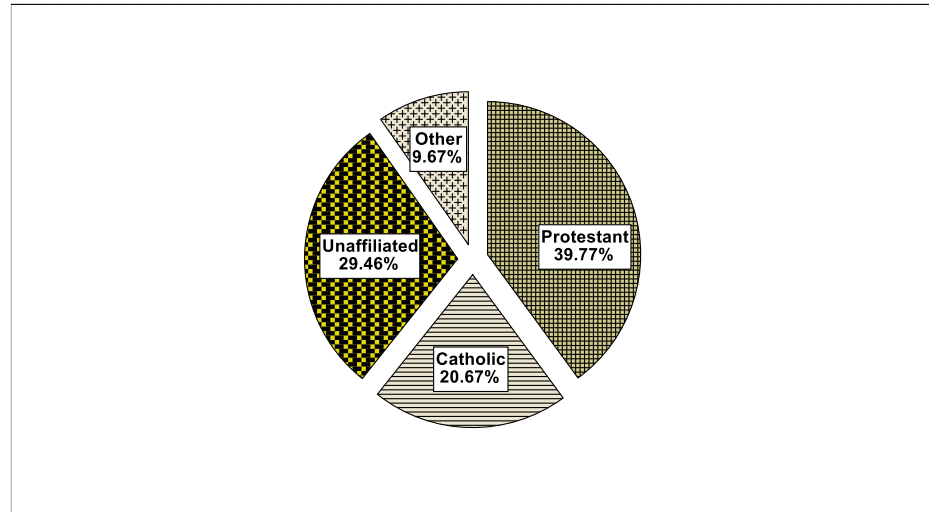


¹⁴ Ibid.

¹⁵ See <https://www.thearda.com/us-religion/statistics/beliefs?sid=18&qsid=208>, accessed December 11th, 2023.

14. The chart below shows that the largest group identified as Protestant, but almost 30% said they were “unaffiliated”.

Percent Affiliated to Christian Religion Condense 4- Way Variable in U.S.

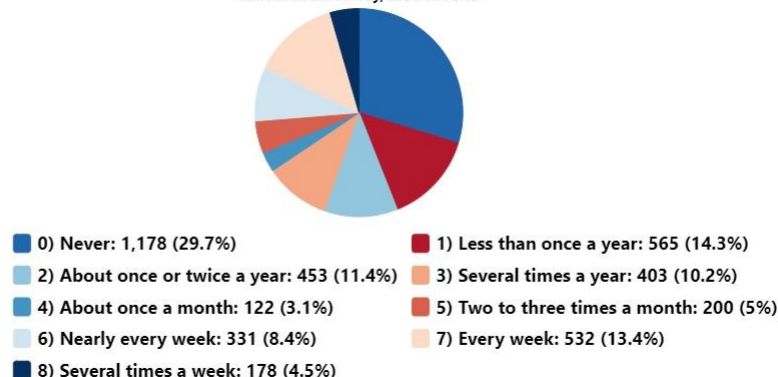


B. Spiritual Internal Demographics – Within the Church.

1. Church Attendance.

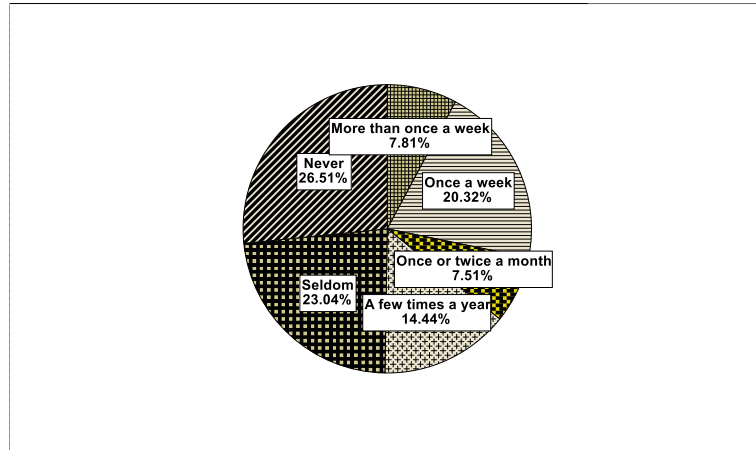
- (i) Perhaps more discouraging was when asked if they attended religious services in the last month a whopping 81.8% of the respondents said they did not, meaning only about 18% attended. However, some of this may have been pandemic related as nearly double that amount (34.2%) reported that “Yes, I have watched religious services online or on TV in the last month.” So, in spite of more than a third of the U.S. identifying as Christians many were obviously not attending church.
- (ii) When polled more particularly about church attendance another national sample indicated that about a third (31%) indicated they went 2 to 3 times a month, nearly every week, every week, or several times a week. While almost 30% of the American public responded they never attend, more than 2/3rd responded in a way to such a religious question that might indicate they were faking good and rarely if ever attend (once a month or less). For all intents and purposes, based on this data, 2/3rd of the American public would qualify as unchurched.

General Social Survey, 2021-ATTEND



- (iii) This was affirmed by another study as well. Another interesting statistic is the frequency of church attendance among U.S. respondents. Nearly half say they “seldom” or “never” attend. Yet almost 30% reported they attend either “more than once a week” or “once a week” (see chart below).

Church Attendance Frequency of Respondents in U.S., 2021.



- (iv) When asked about the likelihood of attending “in-person religious services for Easter this year” just over a quarter (26.6%) said they intended to do so. This intention may have been impacted by the pandemic as well as a much higher number (44.8%) said they normally attend such a service.
- (v) Motivations for Church Attendance. Boring in a little deeper, research regarding motivations for church attendance reveal U.S. residents have varying reasons for attending religious services. By far the primary reason churchgoers attend religious services is to get closer to God, with providing their children a moral foundation a not too distant second (see chart below).¹⁶

¹⁶ Taken from a survey conducted Sept. 18, 2017, with 4,879 respondents: Pew Research, Why Americans Go (and Don't Go) to Religious Services, accessed April 22, 2022, <https://www.pewresearch.org/religion/2018/08/01/why-americans-go-to-religious-services/>

Top reasons U.S. adults give for choosing to attend or not attend religious services

Among U.S. adults who attend religious services at least once or twice a month,
% who say _____ is a "very important" reason they ATTEND religious services



Among U.S. adults who attend religious services a few times a year or less often,
% who say _____ is a "very important" reason they DO NOT attend more often



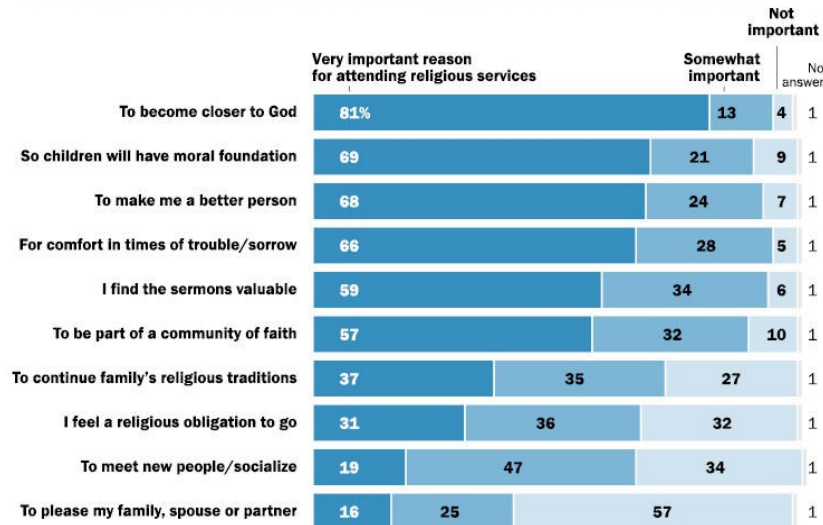
Source: Survey conducted Dec. 4-18, 2017, among U.S. adults.
"Why Americans Go (and Don't Go) to Religious Services"

PEW RESEARCH CENTER

(vi) On the flip side, the main reason people don't attend religious services is they say they practice their faith in other ways than going to church. A close second reason was they don't believe. Interestingly, almost a quarter of responders said they just haven't found a place of worship they like (see chart above).

(vii) Relationship with God, moral foundation for children, self-improvement and comfort in tough times are among key reasons people who say they attend at least one or twice a month, go to religious services (see chart below). Leaders in the church might find some of the other reasons also compelling.

Reasons for attending religious services among U.S. adults who say they attend at least once or twice a month



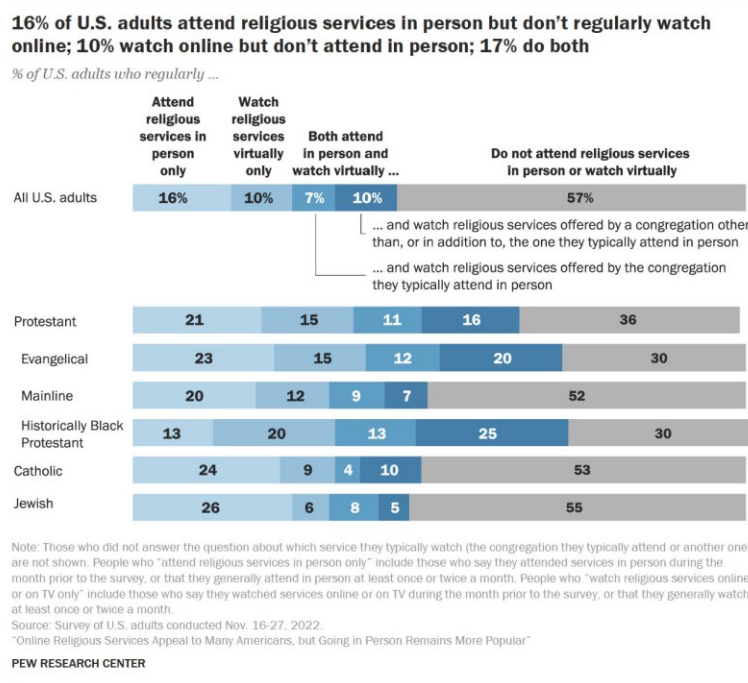
Note: Figures may not add to 100% due to rounding.

Source: Survey conducted Dec. 4-18, 2017, among U.S. adults.
"Why Americans Go (and Don't Go) to Religious Services"

PEW RESEARCH CENTER

² Respondents were able to cite more than one reason as "very important" for why they attend religious services. Overall, 88% of respondents who attend religious services at least once or twice a month indicated that more than one reason is "very important."

- (viii) Finally, online attendance at religious services has taken hold, no doubt to the forced change in venues due to the Covid pandemic. As a result, post-Covid, about a quarter of U.S. adults regularly watch religious services online (26%) as opposed to 16% who say they only attend in person, and 21% use apps or websites to help with reading Scripture. While there are diverse reasons for digital interaction by church folks, the reality is that many congregants connect at least in some way in cyberspace for their religious needs. As a result, every church should have a viable online presence to help those who connect to the local community of faith that way, can do so (see figure below).¹⁷

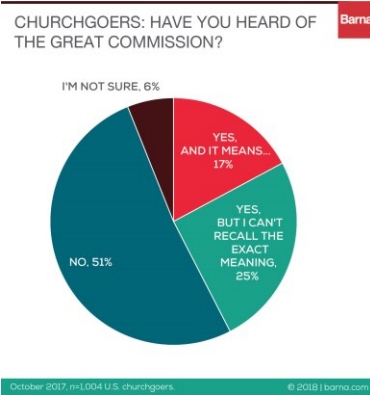


2. Sharing faith behavior by Christians.

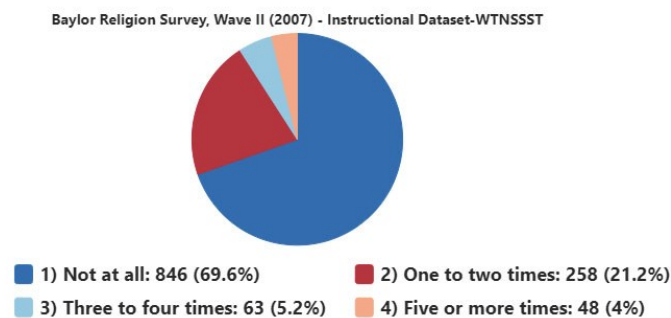
- (i) In a 2017 survey the Barna Research Group found that when polling U.S. pastors, church goers and adults about the foundation of the church's mission a majority had not even heard of the so-called "Great Commission" (Mt. 28) and a whopping $\frac{3}{4}$ (76%) didn't really know what it meant.¹⁸ Any wonder that when it comes to fulfilling it, sharing faith with intent to disciple others, is so lacking in our churches.

¹⁷ See, "Online Religious Services Appeal to Many Americans, but Going in Person Remains More Popular" at <https://www.pewresearch.org/religion/2023/06/02/online-religious-services-appeal-to-many-americans-but-going-in-person-remains-more-popular/>, accessed December 21, 2023.

¹⁸ For more details see <https://www.barna.com/research/half-churchgoers-not-heard-great-commission/>, accessed December 21, 2023.



- (ii) According to the 2007 Baylor Religion Survey, when asked the question “How often did you participate in the following religious or faith-based activities in the last month? Witnessing/sharing your faith with strangers” nearly 70% of those respondents indicated they were not at all engaged in such activities. Perhaps what is more surprising and encouraging is that 21% said they did so one to two times a month, with the remaining 9% very active in sharing faith – more than 3 times a month.¹⁹



- (iii) 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.²⁰
- (iv) Many mainline churches are not even sure they believe the Bible anymore, 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

¹⁹ Taken from the Baylor Religion Survey, Wave 2, (2007). See <https://www.thearda.com/us-religion/statistics/beliefs?qsid=247>, accessed December 9th, 2023.

²⁰ See my article “Evangelism-Real or Imagined?” in *Director’s Update* (Springfield, MO: Charles Crabtree, June, 1992).

intimate relation with such a being is deemed to be nonsense.

- (v) 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 Bible colleges and seminaries 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 share their faith effectively and routinely.
- (vi) The lack of erstwhile evangelism effort by churches across the U.S. has led to a major decline in church attendance according to Scott Ball of the Malphurs Group. According to Ball: *"Amidst the various factors contributing to church decline, one core issue stands out starkly: a diminished focus on evangelism. This is not a speculative conclusion but a reality underscored by revealing data. A survey conducted in Canada highlighted a concerning trend among churches: a significant 65% of church leaders admitted that evangelism hasn't been a priority for their congregations in the last several years. Only 9% reported that sharing their faith was considered a high priority among their members. This is a jarring revelation, pointing to a fundamental disconnect between the church's mission and its practice."*²²
- (vii) Thom S. Ranier, noted Lifeway researcher, in a recent article entitled *The Death of Evangelism: Five Issues We Must Address*,²³ provided some poignant observations for reversing the trend of a dearth of evangelism in our local churches. He begins with two poignant questions: *Why, then, is evangelism dying or dead in most churches? Why do denominations seem to be talking about everything but evangelism?* Here are five issues that he claims must be addressed to answer these questions:

1. Denial is not a good evangelistic strategy. Many church leaders and church members, as well as denominational leaders, do not talk about the anemic evangelism in their churches. Some have evangelistic amnesia. Though it's cliché, we can't address the problem of evangelistic lethargy until we admit we have a problem.

2. Evangelism is spiritual warfare. Jesus was physically present with his first disciples when they traveled and shared the gospel. Jesus promised us the power

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

²² Scott Ball, "The Uncomfortable Truth About Church Decline" taken from <https://malphursgroup.com/the-uncomfortable-truth-about-church-decline/>?, accessed on December 12th, 2023.

²³ For a provocative discussion of this issue and additional insight from other church leaders see, <https://churchanswers.com/blog/the-death-of-evangelism-five-issues-we-must-address/>, accessed December 12th, 2023.

and the presence of the Holy Spirit when He ascended to heaven. Simply stated, evangelism is at the forefront of spiritual warfare. We can't go it alone. We must have the Holy Spirit leading us and empowering us. Satan will do anything in his limited power to stop the spread of the gospel.

3. Prayer must accompany evangelism. Since evangelism is spiritual warfare, we cannot and must not attempt to share the gospel in our own power. The most effective evangelistic churches strategically wed prayer and evangelism.

4. Churches must learn to celebrate evangelism. It's another cliché, but you become what you celebrate. Celebrate conversions, baptisms, and professions of faith. Celebrate faithfulness of church members who are sharing the gospel. Celebrate the changed lives of new believers.

5. If your church does not have enough time to prioritize evangelism, you have ceased to be obedient to the call of Christ.

C. Spiritual felt needs nationally. While many of the following characteristics are particularly prevalent among Millennials much of it is true of the U.S. population as whole regardless of generational cohort.

- 1. A rampant fatalism** seems to permeate the present generation alive today in the U.S. The future looks bleak as a result of so much doomsaying in the media and throughout the culture. This leads to a yearning for a more certain and prosperous destiny which is exemplified by the striving by so many individuals for their own 15 minutes of fame on Facebook, Tic-toc, or Twitter, now known as X. This unhealthy fame-chasing is a symptom of a lack of authentic identity and low self-esteem. Such distortion of the imago Dei is resolved when one is redeemed and finds their identity in Christ alone.
- 2. Exacerbating the aforementioned identity crisis is a widespread disconnect from real community** found only in legitimate relationship with the Creator and his creation. We are individuals created as beings in community – it's the nature of human personhood from the beginning. Instead, persons apart from Christ often find superficial community through immediate, but superficial digital connections with people with like characteristics. But digital also means physically and tangibly distant. Such "friends" are not really available to participate in our lives when we really need it. Who will be there to give us a ride to the airport, or who can we call in a state of emergency to help if we are in a car wreck, or visit us in the hospital when we need it? There are many aspects of community that can be addressed in digital spaces, i.e., prayer, conversations, written, verbal and visual communication, but ultimately some of our most dire needs can only be met by a physical tangible presence by those we call family. The local community of faith can be that family for many that otherwise are alone in the world.
- 3. Addictions - Nationwide Data.** According to SMHSA in their report entitled, "Highlights for the 2020 National Survey on Drug Use and Health Substance Use

Disorders,” in 2020, 40.3 million people aged 12 or older (or 14.5% of the national population) had an SUD in the past year, including 28.3 million with alcohol use disorder, 18.4 million with an illicit drug use disorder, and 6.5 million with both alcohol use disorder and an illicit drug use disorder.

- (i) Data reported that in that same year (2020), 14.9% of people aged 12 or older (or 41.1 million people) were classified as needing substance use treatment in the past year. These findings were consistent with the SUD data. Among people aged 12 or older in 2020 who needed substance use treatment but did not receive treatment at a specialty facility in the past year, 97.5% did not feel that they needed treatment.

According to the Addiction Center, “whether it’s a problem with alcohol, Opioids, Cocaine, or any other substance, addiction kills thousands of Americans every year and impacts millions of lives.” Addiction, or substance use disorder (SUD), is a chronic mental health condition.

- (ii) Because it affects the brain’s normal functions, an SUD compels someone to repeatedly use substances or engage in behaviors even though they have harmful consequences. Addictions can destroy marriages, friendships, and careers and threaten a person’s basic health and safety.

- (iii) Almost 21 million Americans have at least 1 addiction, yet only 10% of them receive treatment.

- (iv) Drug overdose deaths have more than tripled since 1990.

- (v) Alcohol and drug addiction cost the US economy over \$600 billion every year.

- (vi) About 20% of Americans who have depression or an anxiety disorder also have a substance use disorder.

- (vii) More than 90% of people who have an addiction started to drink alcohol or use drugs before they were 18 years old.

- (viii) Americans between the ages of 18 and 25 are most likely to use addictive drugs.

4. Power of the Gospel in dealing with Addictions.

- (i) According to research by researchers at the Religious Freedom and Business Foundation there is an obvious link between the redemption brought through the Gospel and decreases in addictions. “When considering the role of religion in substance abuse prevention and recovery, it is impossible not to reflect on a provocative correlation: Americans are simultaneously identifying with religion less and suffering from substance abuse more.”

- (ii) Over the last 20 years the number of drug deaths in the U.S. per 100,000 people has nearly quadrupled, while the percentage of people in the U.S. who identify as non-religious has more than doubled in the same period (see Figure below). While correlation is not causation and the cases reporting for the two variables (drug deaths and religious unaffiliating) are not the same, it's not too far a stretch to assume that they could be at least tangentially related.

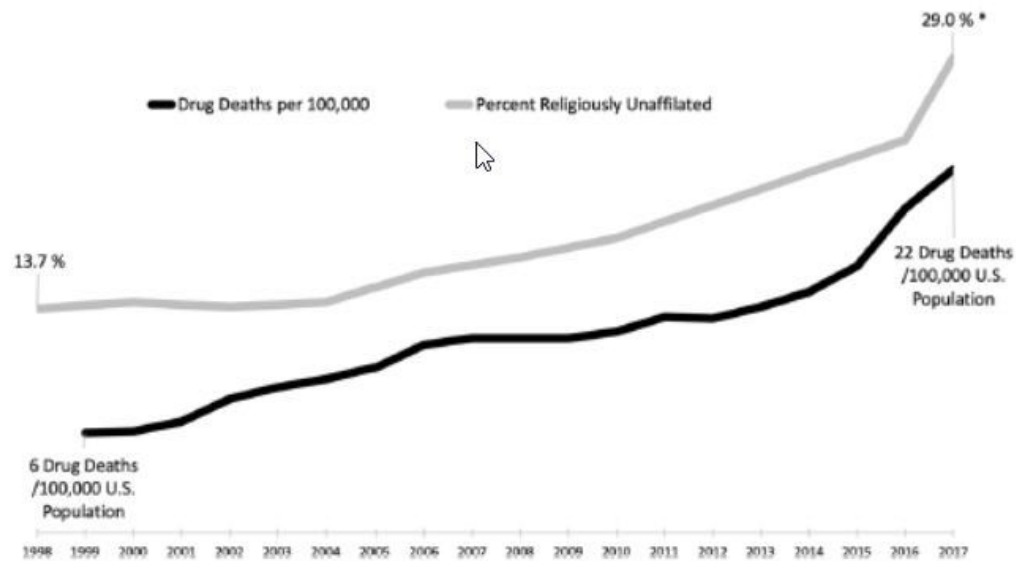


Fig. 4 Drug deaths per 100,000 versus percentage of US Population religiously unaffiliated. *Drug death data:* National Institute on Drug Abuse (2018); 2017 data provisional. *Religiously unaffiliated data:* General Social Survey 1998–2012; PRRI 2013–2016; Pew Research Center (2018). *Data for 2017 are for *nonreligious*, i.e., people who hold virtually no religious belief and/or who view religion negatively (Pew 2018), which is a slightly different category than *religiously unaffiliated* used for years 1998–2016. We include it because it is consistent with the general trend toward religious disaffiliation.

- (iii) These researchers found that that 73% of addiction treatment programs in the USA include a spirituality-based element, as embodied in the 12-step programs and fellowships initially popularized by Alcoholics Anonymous, the vast majority of which emphasize reliance on God or a Higher Power to stay sober. Their research provided an economic valuation of nearly 130,000 congregation-based substance abuse recovery support programs in the USA. They found that these faith-based volunteer support groups contribute up to \$316.6 billion in savings to the US economy every year at no cost to taxpayers. While negative experiences with religion (e.g., clergy sex abuse and other horrendous examples) were a contributory factor to substance abuse among some victims, given that more than 84% of scientific studies show that faith is a positive factor in addiction prevention or recovery and a risk in less than 2% of the studies reviewed, they conclude that the value of faith-oriented approaches to substance abuse prevention and recovery is indisputable. And, by extension, they concluded that the decline in religious affiliation in the USA is not only a concern for religious organizations but constitutes a national health concern.²⁴

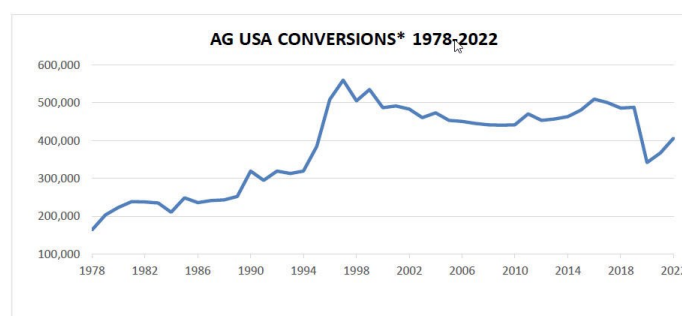
²⁴ Grim, Brian J. and Melissa E. Grim, Belief, Behavior, and Belonging: How Faith is Indispensable in Preventing and Recovering from Substance Abuse, *Journal of Religion and Health* (2019) 58:1713–1750, see

(iv) On a more positive note, the value of faith-based approaches to dealing with addiction should be promoted. Evidence of the excellent track record that Adult Teen Challenges (ATC) across the country demonstrate when it comes to applying the faith component to help solve the addiction puzzle is impressive. In fact, a recent study of the Adult Teen Challenge ministry of the Assemblies of God showed that 78% of the 340 respondents polled, all who had completed at least a 12-month faith-based residential treatment program were still sober and substance abuse free 8-20 months after participating in the ATC program. “While the entire sample indicated high levels of sobriety, those who remained at ATC as staff or interns were less likely to use the legal substances of alcohol and marijuana than graduates who were not at ATC.” Further, on average ATC graduates self-reported that they are engaging in spiritual practices such as praying, reading the Bible, and attending church, at least on a weekly basis. However, individuals who were sober were far more engaged in spiritual practices, experienced a greater connection to God, higher levels of self-acceptance and love of others.²⁵

5. What other spiritual felt needs can be identified and how might we as the “bridges of God” address these needs with the gospel?

D. One Pentecostal Denomination – U.S. Assemblies of God.

1. The decline in effective evangelism since 1995 can be documented within the Assemblies of God, what was one of the fastest growing denominations in the U.S. Based on data supplied by the General Council of the A.G., the number of conversions within church ministries after considerable dramatic increases, has either plateaued or steadily declined over the last 30 years (cf., the chart below).



*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.

2. While U.S. attendance between 1979 and 1989 grew by approximately 18%, growth in attendance for the decade between 1990 and 2000 was only 11% (U.S. population

<https://doi.org/10.1007/s10943-019-00876-w> accessed on April 22, 2022 at
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6759672/pdf/10943_2019_Article_876.pdf.

25 Washburn, Donna, Heather Kelly, Christine Arnzen, and Emma Hale, Adult and teen challenge outcome study report, October, 2019, Evangel University, Springfield, MO.

increased by 13% over the same decade). But as reflected by the data already, the main worship service attendance in these churches actually declined over the last decade by 9%. Notably, the number of conversions from 2012 to 2022 declined by 10.5% (cf., the chart below).²⁶



AG ACMR* AND RELATED U.S. STATISTICS, 2012-2022

	2012	2021	2022	10-Year Change 2012-2022		1-Year Change 2021-2022	
				Number	%	Number	%
Adherents	3,095,717	2,932,466	2,928,143	-167,574	-5.4%	-4,323	-0.1%
Baptisms, Spirit**	81,345	65,151	72,275	-9,070	-11.2%	7,124	10.9%
Baptisms, Water**	131,713	114,090	123,032	-8,681	-6.6%	8,942	7.8%
Churches	12,722	12,830	12,749	27	0.2%	-81	-0.6%
Churches, Closes	264	321	346	82	31.1%	25	7.8%
Churches, New Charters	391	213	265	-126	-32.2%	52	24.4%
Conversions**	453,496	367,324	405,762	-47,734	-10.5%	38,438	10.5%
Churches Reporting Conversions**	9,464	8,811	9,052	-412	-4.4%	241	2.7%
Membership	1,780,468	1,683,579	1,702,725	-77,743	-4.4%	19,146	1.1%
Ministers	35,867	37,557	37,773	1,906	5.3%	216	0.6%
Ministers Median Age (years)	54	57	58	4	7.4%	1	1.8%
Main Worship Service Attendance (In-Person)	1,880,269	1,675,113	1,726,939	-153,330	-8.2%	51,826	3.1%

*Annual Church Ministries Report

**May not include conversions/baptisms occurring outside of local church ministries.

- As noted, while the raw number of AG churches in the U.S. remained steady over the latest 10-year period attendance growth rates declined. It's not surprising that the average number of conversions reported by U.S. A.G. churches has not fluctuated more than 2% over that decade, except for the Covid year (2020) which saw precipitous decline (7.9%) and a commensurate subsequent next year increase (7.5%).
- However, the average percentage of AG churches reporting any converts declined from 77% in 1998-1990 to 72% from 1991 -2000 and remains at 71% in 2022. Consistently, almost 30% of AG churches report no conversions whatsoever.
- Although the total number of all A.G. churches worldwide continues to grow exponentially with 444,768 churches with attendance of 85,393, 883 making it the fastest growing denomination anywhere. The growth rates of their churches in the U.S. by decade tell a contrasting 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 has remained static and even declined slightly in the latest decade between 2012 (12,792) and 2022 (12,749).
- If these trends continue, a denomination that long experienced phenomenal growth

²⁶These data sets are available from Office of the Statistician, Michael Clarensau, General Secretary's office in Springfield, MO., or contact <https://ag.org/About/Statistics>, accessed on January 12th, 2024.

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

7. However, there is a zeal and desire to do more. AG church planters cry out for helpers. Their Church Multiplication Network has grown rapidly. 20% of all Assemblies of God churches were established in the last eleven years, with CMN aiding in the training of more than 8,000 leaders and facilitating the launch of more than 4,300 new churches since 2008.²⁷
8. 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. Dozens, and perhaps hundreds of graduates from Pentecostal Bible 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.
9. Yet, there exists almost no cohesive unified effort to catalyze this spiritual energy directly to evangelism efforts in local communities. 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 Midwest for the establishment of the Barnabas School of Evangelism through the Life360 – Church Plant movement.

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.
- c. **An intensive focus on Spiritual gifting as empowerment for evangelism**, which encourages sensitivity to God's leading in evangelism.
- d. Some **evangelistic staff and leadership** that understand the importance of evangelism in budgeting, planning, and curriculum.

27 From <https://churchmultiplication.net/about>, accessed on January 15th, 2024.

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

f. Life 360 - Church Plant Network as a dynamic network of churches and leaders could lend **immediate credibility for the endeavor** with its vital link to churches, leaders, and educational institutions.

2. Facilities/Equipment

a. Barnabas Missions Unlimited, (B.M.U.), established in 1991, is a **well-established Christian missions' agency** with resources for producing curriculum, training material, and evangelistic literature.

b. B.S.O.E. in Okoboji has **adequate lodging space** for housing a number of interim students over 2 to 8 weeks while receiving intensive training in evangelism at the Barnabas School of Evangelism (B.S.O.E.)

c. B.S.O.E. in Okoboji can provide the **classroom, office and meeting space** necessary to meet the school's needs for physical space.

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) **ordinary believers** will be 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. The denominational and networking links provide a **venue for recruitment** both within various AG learning institutions and the local churches to encourage a broad-based receptivity to the endeavor.

c. Sponsorship of the B.S.O.E. by the Life 360 – Church Plant Network secures:

(1) an adequate **link to church planters and their network**

for those graduates of the School desiring to work with local churches and plants to further efforts in reaching the lost in those local contexts.

(2) a high level of **spiritual accountability and dialogue** concerning the school's mission.

(3) nationwide **visibility and networking** for the furtherance of the school's mission.

4. Financial

a. A **nationwide affiliation** through the Assemblies of God, or sponsors like Life 360 – Church Planting Network **helps 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. The **denominational and networkng links 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 school**, yet President Kelly does have use of space at his residence in Spirit Lake, IA to house the corporation's limited office equipment.
- b. **No staff is presently under employment** but there is an adequate pool of labor available for part- or full-time employment in the nearby resort 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 an spiritual discipline and everyday practice of the local church**, and is given lip service but neglected in actual implementation by and large by most churches in the movement.
- b. This minimizing of evangelism (low priority) is reflective of the **sharp disparity between** the agenda of various **specialty guilds** within theological education (biblical studies, systematics, history, and practical ministry), as well as district ministries, and 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 as supported by the data provided in the internal spiritual environment analysis regarding evangelism.
- 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. **Status quo necessities retain top priority**, so that existing programs, no matter how inefficient or inadequate, tend to garner the most institutional support within traditional academic settings.
- b. The initial planning, implementation, and overall evaluation of **the program will require raising a fairly minimal 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 **friend-raising will have to be done** to raise the budget for the rental of temporary lodging for learners, purchase equipment, fund scholarships for learners, support M.E.'s and E.E.'s in the field, produce quality curriculum, outreach 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 Life360 -Church Plant Movement, on both the National and District levels, will lend some institutional support for the establishment of the school.
- 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. The leadership and staff of Life 360 - Church Plant Network will support the establishment of the school, at least in principle, and will not resist its implementation.
- b. Adequate human and physical resources will be provided to facilitate the school's implementation and continuation.

- c. The necessary fund-raising to fulfill the budgetary requirements will be successful.
- d. Local churches will support the school 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 school 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** in the Okoboji, Northwest Iowa and Southern Minnesota area 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. **Prove the effectiveness of the school** to accomplish its stated mission and objectives.

B. Equipping

1. Develop the curriculum, evangelism materials and methodology needed to equip the school'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.

2. Develop a comprehensive evangelism program that will supply curriculum, standardized methodology, and regular seminars, symposiums, and other such activities that will equip local pastors and their leaders in evangelism within churches across the U.S.

3. Provide local churches with proven and effective training curriculum and evangelism materials to effectively reach their communities with the Gospel.

4. 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 two to 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, staff, and faculty of the school 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. 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 at the school.

VI. STRATEGIES

A. FIRST YEAR

1. RECRUITING - In order to achieve the goals of the mission statement and the objectives stated above, the school'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. recruit an advisory board or committee who will help with the formulation and implementation of this plan.

Second Six Months

- f. recruit committed and qualified faculty willing to teach the classes established in the curriculum plan for the school.
- 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 Bible colleges or seminaries 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.

1. 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 school. Basic curriculum will include four 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 duplicatable 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.
- b. prepare and produce considerable instructional materials for a standardized curriculum, including videos, workbooks, and leader's guides to be used by the school's students in their respective evangelism fields. Courses already developed for use in the school include:
 - (1) *Sharing Our Journey with Others: Principles and Practices for Effective Personal Outreach.*
 - (2) *Be His Witness, Part 1: Use of Questionnaires and Pamphlets in Sharing the Gospel.*
 - (3) *Pathways to Discipleship: Light for the Journey*
 - (4) *How to Study the Bible – Interpreting God's Word*
 - (5) *Spirit-Empowered Discipleship: Growing in Christ Through Spiritual Disciplines*

(6) *Small Group Evangelism – (in development)*

c. Develop effective evangelism materials for equipping others to share the Gospel, including:

- (1) Distribution literature
- (2) Questionnaires
- (3) Gospel Booklets
- (4) Discipleship materials including streaming materials to digital devices.
- (5) Assimilation materials
- (6) Follow-up correspondence.

Second Six Months

d. Publish the content, guidelines, and instructions for at least three illustrated sermons to be used by the school's students for sanctuary and outreach evangelism events.

e. Promote placement of the school'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.

f. 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 4-week intensive at the School can then be followed (optional) by 2 weeks with another evangelism team in this country and 1 week in a cross cultural environment (either in Latin America 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 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 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 school.

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 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. Ministry Descriptions, Course Descriptions, Schedules, Budgets, and Evaluation

A. Operational Plans

1. Budget - A concise budget should be projected anticipating potential costs and income involved in the establishment of the school.
2. Ministry Descriptions - In addition to a complete ministry description for the school's Director (see Appendix A for 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 being developed for use by the school.
4. Curriculum development - A comprehensive, provocative, and effective curriculum must be produced for use within the school (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:²⁸
 - 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 the 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?

²⁸Derived from R. Henry Migliore, *et al.*, *Church and Ministry Strategic Planning: From Concept to Success* (New York: Haworth Press, 1994), 90-91.

- 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:²⁹
 - a. It must be self-evaluation (based on written goals and objectives developed by each individual evaluated).
 - b. It is subjective.
 - c. “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.

²⁹Ibid., 95.

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.) at Okoboji has 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 that 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 Acalls 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 Aat 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 Athat 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 school.
- B. Commit to filling this position for a period long enough to see the school 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 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 School, i.e.,

AG Home Missions at District and National levels, local churches, fellow consultants within the Barnabas Center for Life-Long Learning, Life360 - Church Plant Network faculty, administration, and staff.

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 School with Barnabas Center for Life-Long Learning, 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 school'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 school'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 School.
- 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 school of prayer requests, praise reports, financial needs, and relevant topics for their information.

COURSE DESCRIPTIONS

The following are brief descriptions of classes to be offered by the school. Click on the hyperlinks to see a more detailed description from the [Barnabas Missions](#) website.

[Sharing Our Journey with Others: Principles and Practices for Effective Personal Outreach.](#)

This is a 12-part seminar that is designed to challenge students to develop their own practical theology of evangelism. Five key criteria for effective evangelism, the impact of conversion experience on evangelism participation, spiritual journey as an essential paradigm for the conversion process, and the consideration of evangelism as the discernment of God's activity are discussed.

[Be His Witness, Part 1: Using Questionnaires and Pamphlets to Share the Gospel.](#)

Using the principles discussed in the foundational class, various methodologies are critiqued, marketplace, personal, crusade, sanctuary, and small group approaches. Students will be taught eight specific techniques for engaging unbelievers in the 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 and homework preparation, but the bulk of the training comes from hands-on experience in the field under the supervision of trainers.

[Pathways to Discipleship: Light for the Journey](#)

"The path of the righteous is like the first gleam of dawn shining ever brighter to the full light of day" (Proverbs 4:18). This series was designed for the new believer or those desiring to learn more about the basics of the Christian faith. It explains the core fundamental practices that all believers should embrace along their journey with the Lord Jesus Christ.

[How to Study the Bible – Interpreting God's Word](#)

"Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105). This seminar series, with 16 distinct lessons, was designed for those desiring to learn more about how to rightly divide the word of truth (2 Tim. 2:15). It explains in detail the fundamental steps of biblical interpretation, otherwise known as hermeneutics.

[Spirit-Empowered Discipleship: Growing in Christ Through Spiritual Disciplines](#)

Dr. Steve Fettke, renowned Old Testament professor, walks learners through his practical insights from and application of Donald S. Whitney's classic book *Spiritual Disciplines for the Christian Life* through 7 important lessons for building a strong spiritual life.

Mission Driven Small Groups: Building Biblical Communities with Purpose

(in development) The use of small group interactions as a means of exploring the truth claims of Christianity are discussed. The 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 FOUR-WEEK TRAINING INTENSIVE

Students enrolled in the Missionary Evangelist in Residence Program (M.E.R.P.) would receive one of two tiers of intensive training.

Those recruited as **Missionary Evangelists** (M.E.) will spend their first four weeks at the school completing the *Sharing our Journey with Others, Be His Witness, Part 1: Use of Questionnaires and Pamphlets to Share the Gospel*, and the *Pathways to Discipleship* classes. Days are spent in the classrooms in the morning, in marketplace outreach or neighborhood canvassing intentional evangelism outreach in the afternoon, and in church or Para-church ministry in the evenings. The fifth through sixth week is spent with a team of students in a local church applying their training (as an option 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 fifth through sixth week at the school, completing the *Mission Driven Small Groups: Building Biblical Communities with Purpose* curriculum and the Spirit-Empowered Discipleship series and then co-teaching, with the School's Director, the respective classes in local church settings for the remaining weeks. The final week would focus on review and critique of all curriculums.

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 school.

Barnabas Mission's Regional School of Evangelism

Proposed Budget for July 1, 2024- June 30, 2025*

<u>Item</u>	<u>Projected Costs</u>
Equipment Purchases	
Office furniture	500
Computer/Printer	1,000
Web-hosting ³⁰	3,250
Printing Costs ³¹	1,500
Office Supplies	1,500
Printer Supplies	750
Postage & Shipping ³²	3,000
Telephone	600
Utilities	1,500
Office Lease	3,600
Director's Salary	50,000
Admin. Assistant Salary Package	25,000
Travel & Lodging ³³	10,000
Scholarships	
Equipping Evangelists ³⁴	125,000
Missionary Evangelists ³⁵	450,000
Debriefing ³⁶	<u>35,000</u>
Total projected cost for first year ³⁷	\$712, 200

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

30 Some of the most advanced web-hosting is available for about \$300 a year, for delivery of curriculum through links to video streaming – Vimeo archiving for \$250 annually, including archiving, internet service (\$2,400, annually) and polling through Survey Monkey (\$300 annually).

31 Publishing texts, workbooks, brochures, and posters.

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

33 The Director will travel and teach a weeklong 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.

34 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.

35 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.

36 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.

37 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.

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

**Proposed Site for the
Okoboji Area Barnabas Missions Regional School of Evangelism
608 Lake Street, Spirit Lake, Iowa**

