

**Strategic Plan For The  
 Establishment Of A  
 Barnabas Mission's Regional School Of Evangelism  
 Under The Auspices Of  
 The Barnabas Center For Life-Long Learning (B.S.L.L.)  
 In Scotts Valley California**

(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 1<sup>st</sup> Counsel, the Division of Home Missions of the Assemblies of God 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.<sup>1</sup> This will be achieved by recruiting, equipping, and connecting evangelists with various ministry fields.

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<sup>1</sup>A 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.

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 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"* (Phlp 1:5). We will provide a liaison for:

a. Bible colleges 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. The Division of Home Mission's 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.
- e. 1<sup>st</sup> Counsel and all others who might help in the fulfillment of our mission.

## II. ENVIRONMENTAL ANALYSIS

### A. External

There is little question the Church is in decline in the U.S. The statistics tell the story clearly. George Barna's ministry reports that four key religious behaviors declined in frequency over the last decade. Measured in terms of participation in the previous week, the four were: Bible reading (down from 45% to 37%); church attendance (down from 49% to 42%); volunteering at church (down from 27% to 20%); and adult Sunday school attendance (down from 23% to 19%).<sup>1</sup>

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 academies to "make effective evangelism a substantial part of their required courses."<sup>2</sup>

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<sup>1</sup>From *Annual Study Reveals America is Spiritually Stagnant*, (Ventura, CA), March 5, 2001, <http://www.barna.org/cgi-bin/PagePressRelease.asp>.

<sup>2</sup>Donald McGavran, *Effective Evangelism: A Theological Mandate* (Philipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1998), 3-4.

According to Percept Group's *National Ethos Survey* of over 18,000 participants surveyed in 1998 only 32.2% of those were Strongly Involved with Their Faith; 30.0% were Somewhat Involved with Their Faith; yet 37.9% were Not Involved with Their Faith. In fact, 30.1% said they had Decreased Their Involvement with Their Faith in the Last 10 Years.<sup>1</sup>

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 is now 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 200 million Americans need Christ in our country. Yet our churches continue to be in decline in our greatest moment of need.

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 Christian<sup>2</sup> (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."<sup>3</sup> If, as the evidence indicates, these statistics are correct, the U.S. is now the largest mission field in the western hemisphere.

## B. Internal

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.<sup>4</sup>

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<sup>1</sup> Taken from Percept Group's 1998 updates to their 1993 *National Ethos Survey*, at [www.percept1.com](http://www.percept1.com).

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

<sup>3</sup> Donald A. McGavran, *Effective Evangelism: A Theological Mandate* (Philipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1988), 9.

<sup>4</sup> See my article "Evangelism-Real or Imagined?" in *Director's Update* (Springfield, MO: Charles Crabtree, June, 1992).

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., every one 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.

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.<sup>1</sup> 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.<sup>2</sup>

### ***One Pentecostal Denomination***

A similar 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. "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).<sup>3</sup> Based on data supplied by the General Council of the A.G., Sunday morning attendance between 1979 and 1989 grew by approximately 18%, yet growth in attendance for the decade between 1990 and 2000 was only 11% (U.S. population increased by 13% over the same decade).<sup>4</sup>

Paradoxically, while attendance growth rates have declined

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<sup>1</sup>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.

<sup>2</sup>See last issue *American Heritage* (Springfield, MO: Division of Home Missions of the Assemblies of God).

<sup>3</sup>Taken from *A Closer Look at the Growth of the Assemblies of God* (Commission on Ethnic Relations), Dec. 8, 2000.

<sup>4</sup>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>.

the average number of conversions reported by A.G. churches has 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. Yet the average percentage of AG churches reporting any converts declined from 77% in 1998-1990 to 72% from 1991 -2000.

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%.

If these trends continue, a denomination that had long experienced phenomenal growth throughout the 20<sup>th</sup> century has now potentially peaked in attendance and may actually be in decline like so many of the mainline denominations (Sunday AM attendance in A.G. churches between 1999 and 2000 declined by -.6%).

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."<sup>1</sup> Church growth within the A.G. continues to struggle with 50% of new church plants failing in the first year, and 50% of the remainder closing within 5 years according to Home Mission literature.

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 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.

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

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<sup>1</sup>Charles Hackett in *American Heritage*, June 1999, (Springfield, MO: Division of Home Missions of the Assemblies of God).

The following analysis is a subjective look at both the opportunities and obstacles that exist within the Pentecostal movement on the West coast for the establishment of the Barnabas School of Evangelism at Bethany College.

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 faculty and administration that understand the importance of evangelism in budgeting, planning, and curriculum.

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

f. Bethany College as an institution could lend immediate credibility for the endeavor with its vital link to churches, leaders, and other educational institutions.

2. Facilities/Equipment

a. Bethany College is a well-established Christian college with resources for producing curriculum, training material, and evangelistic literature.

b. Bethany College has more than adequate dormitory space for housing up to 350 interim students over two to eight weeks while receiving intensive training in evangelism at the Barnabas School of Evangelism (B.S.O.E.)

c. Bethany College is able to 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) 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. The denominational links provide a venue for recruitment both within the 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 B.C.L.L. secures:

- (1) an adequate link to theological education for those graduates of the School desiring more formal theological training (i.e., B.A., M.A., or A.A. or certificate degrees).
- (2) biblical and theological critique of the programs, administration and curriculum of the Barnabas School of Evangelism.
- (3) a high level of spiritual accountability and dialogue concerning the School's mission.

### 4. Financial

a. A nationwide affiliation through the Assemblies of God, or sponsors like 1<sup>st</sup> Counsel 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. Presently an



account for fund-raising is established at the International Headquarters of the Assemblies of God allowing churches to receive credit for their contributions to such efforts.

b. The denominational and institutional 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 Bethany College 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 an academic discipline, and is subsumed in the existing curriculum under Church Ministry or Church Leadership majors, and is offered as an elective, if at all.

b. This minimizing of evangelism within the academic curriculum (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) 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.

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 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, produce 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 Home Missions department, 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 administration, faculty and staff of

Bethany College 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 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. 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.
3. 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.
4. Provide local churches 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, 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. Mobilize the various College 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 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. obtain at least tacit approval and support from the local Christian college in Scotts Valley - Bethany College as well as the N.Cal-Nev District of the Assemblies of God and local churches for the School.

f. form an official affiliation with the Barnabas Center for Life-Long Learning in Scotts Valley, CA.

g. recruit an advisory board or committee who will help with the formulation and implementation of this plan.

#### **Second Six Months**

h. recruit committed and qualified faculty willing to teach the classes established in the curriculum plan for the School.

i. 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.

j. 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.

k. 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.

l. 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.

m. employ an executive assistant to help coordinate the establishment of the various

Schools on a nationwide level.

n. 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.

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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 the 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. Proposed courses to be offered include:

- (1) *Sharing Our Journey With Others*
- (2) *Witnessing Workshop: Biblical Tools for Reaching a Post-Modern World*
- (3) *Effective Outreach in the Emerging*



*Church*

- (4) *Welcome to the Family: Discipleship Issues for New Believers*
- (5) *Mission Driven Small Groups: Building Biblical Communities with Purpose*
- (6) *Changing Cultures and Evangelism*

- 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 CD-ROM software and websites.
  - (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 (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 School.
- o. invite the existing Bethany College faculty to guest lecture, 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 School.

2. Ministry Descriptions - In addition to a complete ministry description for the School'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 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:<sup>1</sup>

- 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:<sup>2</sup>

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<sup>1</sup>Derived from R. Henry Migliore, et al., *Church and Ministry Strategic Planning: From Concept to Success* (New York: Haworth Press, 1994), 90-91.

<sup>2</sup>Ibid., 95.

- 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.

**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 Scotts Valley 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 "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 School.

B. Commit to fill 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 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 School, i.e., AG Home Missions at District and National levels, local churches, fellow consultants within the Barnabas Center for Life-Long Learning, Bethany College 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.

V. **STRATEGIES.**

A. 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 School.

### *Sharing Our Journey With Others*

This is a foundational course 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.

### *Effective Outreach in the Emerging Church*

This course addresses pedagogical concerns for establishing the priority of evangelism in the Church agenda. Using the rubric of the Natural Church Development assessment criteria, relationships between church leaders and evangelists, evangelism and Christian education, effective means of challenging the church for involvement, use of strategic planning, developing realistic expectations, demythologizing prior experiences, and overcoming the obstacles that hinder participation are addressed.

### *Witnessing Workshop: Biblical Tools for Reaching a Post-Modern World*

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.

### *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. 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.

*Welcome to the Family: Discipleship Issues for New Believers -*

This curriculum deals with the fundamentals of the gospel message and what that means for the process of enveloping new believers. The core doctrines of salvation, authority of revelation, supremacy of Christ, responsibility to the community of faith, the role of the Holy Spirit, and the essential Christian sacraments, are examined. The content, form, and use of the curriculum is considered, particularly with a view toward teaching new converts.

*Changing Cultures and Evangelism*

The aim of this course is to look at evangelism within the context of the various emerging cultures. This involves learning to exegete the cultural milieu of the evangelism field through demographic analysis, discussion of predominant worldviews, and learning to communicate the non-negotiable elements of the Gospel accurately to various subcultures (Western generational subcultures, post-moderns, concrete-relational, tribal, mystical, etc.).

OVERVIEW OF FOUR-WEEK SUMMER 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*, *Witnessing Workshop*, *Effective Outreach in the Emerging Church*, and *Discipling New Believers* 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 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, competing the *Small Group Evangelism* and *Changing Culture* classes, 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 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 School.

**Barnabas Mission's Regional School of Evangelism**

**Proposed Budget for July 1, 2003- June 30, 2004\***

<u>Item</u>	<u>Projected Costs</u>
Budget for Barnabas Center for Life-Long Learning <sup>1</sup>	36,200
Equipment Purchases	
Office furniture	1,500
Computers	4,000
Production <sup>2</sup>	4,500
Web-hosting <sup>3</sup>	10,000
Printing Costs <sup>4</sup>	7,500
Production Costs <sup>5</sup>	
Video Editing	10,000
Graphic Artist	3,000
Website	2,500
Office Supplies	1,500
Printer Supplies	750
Postage & Shipping <sup>6</sup>	3,000
Telephone	600
Utilities	1,500
Office Lease	6,000
Director's Salary	50,000
Admin. Assistant Salary Package	25,000
Travel & Lodging <sup>7</sup>	10,000
Scholarships	
Equipping Evangelists <sup>8</sup>	125,000
Missionary Evangelists <sup>9</sup>	450,000
Debriefing <sup>10</sup>	35,000
Regional School in San Francisco <sup>11</sup>	<u>127,850</u>
Total projected cost for first year	<b>923,900</b>

\*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	<b>\$127,850</b>

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<sup>1</sup> It is expected that the initial school will operate under the auspices of a new Barnabas Center for Life-Long Learning and will share many expenses in conjunction with the center initially, but eventually will have its own stand-alone offices and budget.

<sup>2</sup> Digital camera, video and audio tape duplicator, commercial grade DVD, CD & VHS tape creator duplicator, etc.

<sup>3</sup> Some of the most advanced web-hosting is available for approx. \$1,700 a month which is more than enough for delivery of curriculum through video streaming, archiving, intranet server for communications, promotions, etc.

<sup>4</sup> Publishing texts, workbooks, brochures and posters.

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

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

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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.