

ABSTRACT

AN EVALUATION OF THE 2009 MINDANAO TRAINING EVENT FOR CAMACOP EVANGELISTS INVOLVED IN PUBLIC PROCLAMATION FOR CHURCH PLANTING: ITS IMPACT ON THE ATTITUDES, KNOWLEDGE, AND PRACTICES OF THE PARTICIPANTS

by

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The purpose of this research was to evaluate a training workshop for evangelists of the Christian and Missionary Alliance Churches of the Philippines (or CAMACOP), specifically to measure the effect of the workshop on the attitudes, knowledge, and practices of the thirty participating evangelists. I gathered the data from four brief surveys, three at the workshop and the fourth eight months later. Incorporated in the database is from follow-up interviews. My hope is that the evaluation would lead to improvements in future workshops and insights helpful to the production of a training manual.

The workshop influenced the lives of the respondents especially in the task of open-air preaching. After the workshop, participants grew in knowledge and improved their practices. The workshop also assisted them in values clarification and modification. The study confirmed the employment of open-air preaching as an effective evangelism tool when it is done with careful planning and follow-up and is conducted in coordination with church planting and church planters. The study also discovered that for evangelistic open-air preaching to be effective the training of CAMACOP evangelists is not an option, but a necessity.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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by

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CHAPTER 1

PROBLEM

Introduction

In 1977, I was still a new Christian and a second-year student at Ebenezer Bible College in Zamboanga City, Philippines. One day, a respected theology professor shocked and shook me when he said that open-air evangelistic campaigns were an expensive ministry without much result. It shook me because a missionary evangelist named Roger Hugh won me to Christ in 1972 during a youth camp. Moreover, my mentor evangelist Jose Empleo encouraged me to become an open-air evangelist. My purpose in going to Bible school was to get training as an open-air preacher in mass evangelistic meetings.

Ed Matthews points out critiques to results of mass evangelism such as those of John Wesley, George Whitfield, Charles Finney, D. L. Moody, Billy Sunday, and, of course, Billy Graham. In his article to the *Journal of Applied Missiology*, Matthews makes observation on some critiques to mass evangelism:

Mass evangelism also has problems with results. It struggles to gain and retain converts. In his book *Church Growth Principles: Separating Fact From Fiction*, Kirk Hadaway asserts, “there is no evidence that mass evangelistic events help churches grow....” (1991:29). To say there is “no evidence” is surely an overstatement. More accurately perhaps, is the conclusion of George Barna, in *Marketing the Church*, that “the cost is of dubious value considering the low returns” (1988:13). C. Peter Wagner carefully analyzed the results of an Evangelism-in-Depth campaign held in Bolivia during 1965. After the study he “was greatly surprised to discover that the year-long program had not increased the rate of growth of the churches” (1987:140,141). In fact, he went on to say, the percent of annual growth was greater the year preceding—than during and the two years following—the Evangelism-in-Depth effort! (Wagner 1987:141). Collaborating evidence for the struggle to gain and retain results abounds (Dyck 1975; Enyart 1970; Murphy 1970; Peters 1970; Reed 1974).

The demand for quantifiable results such as growth of churches and churches planted makes the mass evangelistic approach under suspect.

My program for a mass evangelistic meeting may not be as humongous as that of Billy Graham and all of the others, but the method is similar to some extent. Twenty-two years after that classroom experience, I am seeing my professor's skepticism unfold in campaign evangelism's loss of stature in CAMACOP's Bible colleges and even churches. Simultaneously, evangelists are becoming an endangered species. Open-air evangelistic ministries have become largely the domain of television celebrity evangelists. Those who would marginalize local and regional open-air evangelism have gotten the upper hand. New emphases have emerged, and Bible schools and seminaries are under pressure to conform. Those customary pressures seemed to have led to accenting pastoral and teaching ministries more and evangelistic ministry less. One result—though other factors also contribute to it—is a shortage of trained, open-air evangelists.

Another issue is the credibility of evangelists. Many evangelists have abandoned the gospel and propositional truth for a subjective gospel in harmony with current moods and ideals. In his book, Hank Hanegraaff points out that Faith Movement preachers and teachers are generally not cults but cultic and heretical (8). Hanegraaff warns his readers of the evils sown by television evangelists known as prosperity gospel preachers. Hanegraaff received hundreds of letters from people immersed in the faith movement who were deceived by those who taught, "Until I saw the evidence with my very own eyes, I was not willing to accept it" (8). In similar fashion D. R. McConnell called faith movement teachings a different gospel. McConnell stressed that they look real thing and sound real as well (xv). Moreover, the evangelists with the biggest followings are mostly

measured by money, popularity, and displays of power. Some like the show, but many others regard such evangelists as phonies, even charlatans.

In view of these realities, one wonders if open-air evangelistic preaching is still useful. From my place of ministry in the Philippine Islands, the point is more specific: whether open-air evangelism can remain effective in helping to establish and grow churches in the Philippines today. My denomination, the Christian and Missionary Alliance Churches of the Philippines, which uses the acronym CAMACOP, has concluded that it can be effective if we give our evangelists suitable training and tools.

CAMACOP is convinced that proclamation evangelism, with persuasion, is vital to our denomination's future. The Philippines is still ripe for harvest, and the evangelist has a significant role in the great harvest of souls. Our own remarkable church growth during the last few decades confirms it. Since 1947, we have grown from thirteen churches to almost three thousand churches.

As stated, CAMACOP believes evangelists must be equipped to remain effective. Equipping process to produce high impact evangelists is a big challenge. Given the climate I have described, scores of graduate seminaries, Bible schools, and colleges have, not surprisingly, no focus on training evangelists. Likewise, many workshops and short training events have other aims—upgrading pastors, missionaries, and Bible school teachers for instance. Therefore, the Filipino evangelists are left alone to develop skills on their own. Unsurprising, those whom God has called to evangelism sometimes mimic the worst role models, such as celebrity evangelists, for they are about the *only* role models. Evangelists are falling into the trap of elevating pragmatism above the teachings of the Scriptures, and prospective evangelists end up miserable in local pastorates, having

set aside their call and gifts. We in the academy of evangelism must rectify the training void. The solid training for evangelists must be rooted in the Word.

Purpose

The purpose of this study was to evaluate changes in attitude, knowledge, and practices among CAMACOP evangelists through a training workshop. The hope was to use what the study revealed to improve future workshops and inform the development of a primer for evangelists. The primer would serve two purposes: as an aid to training future evangelists and as a review and reference manual. Perhaps, it might even prove useful for training evangelists in other denominational and independent groups.

Research Questions

Given the aim of the study, a number of research questions emerged: (1) What, according to the evangelists, were the most and least valuable parts of the workshops? (2) Did any evidence of attitudinal shifts arise as the result of their participation in the workshops? (3) What changes were the participants contemplating in their ministry practices and partnerships with church planters as a result of their participation in the training event? (4) What changes in the conduct of open-air campaigns did the evangelists make in the several months following the workshop?

Definition of Terms

Some terms, such as CAMACOP, I have already defined. However, two more need brief clarification.

Evangelist can have two meanings in this study. In the biblical-theological sections, it means someone who proclaims the good news of the kingdom of God (cf. Acts 21:8; Eph. 4:11; 2 Tim. 4:5). In discussions of evangelists in the Philippine context,

the term refers more narrowly to CAMACOP evangelists who proclaim the good news to the unchurched in public settings.

Evangelistic teams of CAMACOP consist of three to five persons who together coordinate and conduct open-air evangelistic campaigns, mainly in church planting areas of the denomination.

Ministry Intervention

To evaluate the attitudes, knowledge and skills of the evangelists, CAMACOP set up a training workshop for thirty open-air evangelists of the denomination tasked to work alongside their church planters. The intervention took place over five days from 25-29 May 2009. The thirty participants varied in age, social status, and ministry experience. Five of the six instructors were full-time evangelists. All the participants were part-time volunteers in open-air evangelistic meetings and local church pastors with the passion of an evangelist. CAMACOP intended the workshop to be the first in a series of formal training events for the evangelists. They planned a second workshop for November 2009. However, key to their continuation and improvement understood the effectiveness of the workshops in shaping the attitudes, knowledge, and practices of the evangelists. The follow-up survey determined the progress of change following the workshop. The knowledge evaluation survey assessed the extent of what the participants learned. Workshop evaluation survey gauged the importance of each and every module. The survey also included contemplation of doing anything different in their evangelistic ministries and cooperation with church planters.

Context

The focus of this research was on the effectiveness of the training currently given to CAMACOP evangelists in Mindanao, Philippines. CAMACOP evangelists are working throughout the country, but most are working in Mindanao, which is one of the largest islands of the Philippines. Most CAMACOP churches are on the island of Mindanao. Six of the eight Bible colleges of CAMACOP are in Mindanao as well. The *Alternate Forum for Research in Mindanao* notes that as of 2007 Mindanao has a population of 21,582,540. The second largest island situated in the southernmost section of the Philippine archipelago, Mindanao has a land area of 102,043 square kilometers (“Mindanao Statistics”). Most CAMACOP evangelists are working, not in the large cities, but in the countryside. Most of them use motorbikes as their means of transportation. Some of them, whose evangelistic work entails island hopping, go from island to island by means of pump boats. Those who are working in Muslim areas sometimes get caught in the crossfire between the military and Muslim rebels. Most of the evangelists receive a salary—but a very small one—from their churches, but their work as evangelists is voluntary. Some of the open-air meetings were conducted in *barangays*, in the mountains, and in the tribal villages. One of their most effective tools is the use of Christian films such as *The Jesus Film*, *Jesus of Nazareth*, and local films. Evangelists also often use sketch boards and gospel “tricks,” including, for example, rope and handkerchief illusions. Most of the evangelistic meetings were in church planting areas done in coordination with the church planters. Moreover, the existing CAMACOP churches sponsored the evangelistic meetings. Typically, the evangelistic campaigns last three to five days. Preparations for their evangelistic meetings included announcements in

advance. Preplanning, the training of counselors, and other preparations usually begin six months ahead of the meetings. The evangelistic teams composed of pastors who have been trained by their CAMACOP district to assist local church planters were the ones doing the campaigns. The teams usually consist of three to five members, with one pastor designated as the leader. Often that pastor will do the preaching of the meetings, but in areas where a full-time evangelist is available, that person will usually do the preaching. When the campaign is over, the work of the local team continues in follow-up work. Follow-up ministries included visitation, invitation into a church, and discipleship. A parallel program in which the teams are also involved centers on restarting churches that are ailing and dying. The program is patterned after Tom Cheney's approach to restarting a church. Cheney notes that a church that is a candidate for a restart-based church plant is one that has already been abandoned, or is almost ready to do so, but could be rescued with ready resources like leaders from outside the church. In CAMACOP, however, restarting a church is a more protracted program, usually about twenty days long, for restarting churches is more difficult than beginning new ones. As someone has said, "It is easier to give birth than to raise the dead."

Methodology

The purpose of this research was to evaluate the impact of CAMACOP's first training intervention for its thirty evangelists. The goal was to get some indication of the training workshop's effectiveness in lifting the self-esteem of the evangelists, creating greater enthusiasm for the task, and improving their understanding of the importance of their role. A second aim was to improve their knowledge: theological and practical. Finally, the third purpose was to motivate positive and constructive change in the way

they conduct their open-air evangelistic meetings. Given these aims, the logical approach was to conduct a survey in connection with the workshop event. No other research tool would have enabled me to fulfill my objectives.

Surveys generally serve one of two purposes: to solve problems or to answer specific questions. In this case my interest was in the latter. The survey instrument is usually used before and after the event, or afterward only, depending on the aims and philosophy of the researcher. In the evaluation of conferences and workshops, such is almost always the case. However, in this case, I decided on a different approach to employing the survey pieces that seemed more in keeping with my particular objectives.

The first questionnaire was given at both the beginning and end of the first workshop. The aim would be to get a sense of the priorities of the evangelists and, thus, their values, and measure shifts between the beginning and end of the workshop. The measuring scale used a Likert-type scale as indicated by Mildred L. Patten (33-35). Although, the priorities survey consisted of a Likert-like scale, it did not measure disagreement versus agreement but a range of values, called priorities, in the questionnaire. The World Bank Africa first created the priority survey in the early 1990s. The design of the priority survey was not just for current findings but for ongoing assessment (“International Survey Programs”). In my survey, however, the plan was to cover a range of priorities emerging from the six content sections of the workshop. Each of ten priorities has two similar or contrasting statements. Evangelists participating in the workshop and responding to the survey would choose one of five responses: (1) not a priority, (2) low priority, (3) somewhat of a priority, (4) important, and (5) very important. I thought that this part of the survey would be helpful in understanding the

evangelists' attitudes on such matters as prayer, servant leadership, and integrity, thus shedding light on their existing personal values. Then, repeating it, I could possibly see shifts in those attitudinal values attributable to the workshop presentations and conversations.

The second questionnaire would be an evangelistic knowledge questionnaire to be given at the end of the first workshop. It would consist of short-answer questions covering five of the six workshop modules: evangelistic preaching, teamwork, leadership in planning, the evangelists and church planter, and the wise use of equipment and materials. The content of the first module having to do with spiritual discipline was already covered in the priorities section of the survey, that is, in the first part.

The third piece of the survey would be an evaluation questionnaire in which participants were asked to assess the workshop itself. It would consist of a question to get at what the workshop participants were hoping to gain when they came and another question to discern what elements of the workshop were most important to them in the end. Some of the areas addressed in this questionnaire could be: fellowship, fresh ideas, answers to questions, expertise, help on practical matters, theological teaching, practical instruction, denominational philosophy, encouragement, broader perspective, and others identified by the evangelists themselves. This section of the survey would also try to discover what was most and least helpful to the participants and what they would like to see happen in the next workshop. Thus, hopefully, it will be useful in future planning. This part of the survey would also be the part of the survey in which the evangelists would indicate changes they might make in the way they plan, conduct, and follow up on open-air meetings.

The final piece of the survey, to be given eight months later, would have a question asking about actual changes in practice made after the workshop. It would also ask the evangelists for personal reflection on their attitudinal changes regarding open-air evangelism since before the first workshop. Finally, it would solicit suggestions from evangelists on ideas for improving training and making CAMACOP churches more effective in evangelism.

Biblical and Theological Foundation

The biblical foundation of this research is in Matthew 28:19. The phrase “make disciples of all nations” in the imperative mood implies the command of evangelistic activity of his disciples in all parts of the world (NIV). In commenting about the passage of Matthew 28:18-20, D. A. Carson points out that unlike “go,” “baptizing,” and “teaching,” which are participles in the Greek, “make disciples” is in the imperative mood, which is a command, to imply a universal mission of Jesus’ disciples (Gaebelein 595). Carson further notes, while the imperative force is in the command “make disciples,” the “go” has not lost all of its imperative force since the ministry must extend “to all nations” (595). The missionary activity of Jesus’ disciples is still within the mandate to “go” proclaim the gospel. Acts 1:8 sustained the idea that the gospel must be preached everywhere. In the light of Acts 1:8, Millard Erickson explained that the gospel must be preached in “Jerusalem, which is the immediate vicinity” and then in “all Judea,” which is far from the center of Jerusalem in view of establishing additional congregations. The command also includes “Samaria,” which includes the most difficult people to love. Finally, the disciples are to go “to the ends of the earth,” which has no geographical boundaries (1053-54). The establishment of additional congregations,

though assumed by Erickson, is the intention for the acceleration of the spread of the gospel. The Lord intended that the evangelistic activity of the church, which centers on “making disciples,” necessitates the establishment of congregations in all parts of the world. Joseph C. Aldrich argues that though proclamation evangelism is brief (between one to two hours), “countless thousands found Christ through this God-ordained method” (78). Aldrich further asserts that the very reason why “the early church was planted because of the strong proclamation ministries of the apostles” (78).

People’s conversion and founding of new churches happened subsequent to Christ’s ascension, all across the Mediterranean world. The book of Acts and Epistles of Paul testify to all these conversions and establishments of churches. The implication is that churches planted are concrete results of the faithful proclamation of the gospel by God’s evangelists. Planting churches across the globe motivates the Church to do evangelism and missions. Kahlevi Lehtinen and Dennis White observe, “Church planting in many areas of the world is the most effective way to spread the Gospel” (219). Furthermore, since the Lord’s will is for congregations to exist, he gave gifts to his church and one of them is the gift of an evangelist (Eph. 4:11). Markus Barth affirmed that the phrase “It was he who gave” (v. 11a) implies that evangelist is one of the unique gifts given by Christ (7) to his church (435). Not everyone, however, qualifies for the role of evangelist as indicated by the word “Some.” It is for the reason of uniqueness that Philip is an evangelist (Acts 21:8) and that Paul tasked Timothy with the work of an evangelist (2 Tim. 4:5). The implication is that an evangelist is a person who functions according to God’s distinct design and purpose to proclaim the Good News and expand his kingdom by planting congregations.

Churches planted are concrete results of the faithful proclamation of the gospel by God's evangelists, but God's evangelists need proper training to concretize the whole concept of the evangelistic ministry, which would result in planting churches. The reason Jesus said to his disciples in Matthew 4:19, "I will make you fishers of men," is that they need to go through the process of training as implied in the phrase "I will make you." Robert Emerson Coleman asserts, "Knowledge and skills are important in the evangelistic activity. But before they are charged to do the supernatural they were asked 'that they might be with him' (Mark 3:14; cf. Luke 6:13) (39). The phrase "they might be with him" implies the education of the twelve disciples through association with Jesus Christ as the Master Teacher. Through association and education the disciples of Jesus understood the "secrets of the kingdom of God" (Luke 8:10). The evangelists need to learn and be properly developed as much as Jesus' disciples did. This design of this research, therefore, was to develop the capacity, skills, and knowledge of evangelists as they work alongside church planters.

Overview

Chapter 1 was the discussion of the background, problem, and purpose of this research. The critique of some scholars that public evangelism is expensive and does not produce results justifying the expense was the key problem. CAMACOP's response was to initiate a series of workshops to enhance the quality of the evangelist work, to connect them more strongly to church planters, and to ensure better follow through. This study aimed to evaluate the first of these workshops, providing guidance for future workshops and for the possible production of the manual for evangelists and church planters.

Citing the definitive sources, Chapter 2 reviews the history of the Christian and Missionary Alliance and CAMACOP. The goal was to find historical, biblical, and theoretical material relevant to the evaluation of CAMACOP's intervention program for its evangelists.

Chapter 3 describes the selected research methodology. The instruments used to evaluate the attitude, knowledge, and practices of the thirty evangelists, a series of three questionnaires. All the participants filled out the questionnaires in the workshop conducted 25-29 May 2009 and another one eight months later (see appendixes A, B, C, and D). The participants received the first questionnaire before and after the first workshop. At the end of the first workshop the participants answered the second and third questionnaire. Eight months later, the participants filled out the final questionnaire. The intervening eight months consisted of follow-up through monthly ministry reports, a semi-structured survey, personal interviews, and personal visits, enhancing the credibility of the research. The questionnaires determined the attitudes, knowledge, and practices of the thirty evangelists of CAMACOP.

Chapter 4 reports my findings on four research questions. Where suitable, I have employed appropriate graphs and tables. The findings are in general terms and focused on significant statistics only.

Chapter 5 discusses major findings of this research based on the surveys and interviews. It includes a set of inferences and a number of recommendations.

CHAPTER 2

LITERATURE

Introduction

This chapter, based on a review of relevant literature, summarizes three topics that together served as background for this study. In the first part of the chapter, I looked at the historical development of CAMACOP as a denomination, emphasizing the role of public evangelism in its growth. In the next part, I considered some models of evangelistic ministry, including biblical ones, that serve as precedents to CAMACOP's approach. Finally, I focused on the recently launched training program for CAMACOP evangelists and its evaluation.

The Historical Development of CAMACOP as a Denomination

The Christian and Missionary Alliance Churches of the Philippines is a denominational organization of churches under Filipino leadership in the Philippines. It started as a national organization in 1946, but had previously been under the auspices of the missionary arm of the Christian and Missionary Alliance Church in the USA. In *Alliance History and Beliefs*, one of the best sources for accounting the full history of CAMACOP, Dr. Ronald P. MacKinnon provides an overview of the roots of the denomination, and upon his account the following synopsis is substantially and necessarily based.

A. B. Simpson

The father-founder of the Christian Missionary Alliance was Dr. Albert Benjamin Simpson. Several excellent biographies have been written about the life of Dr. Simpson. They include the following: David F. Hartzfeld and Charles Nienkirchen's *The Birth of a*

Vision: Essays on the Ministry and Thought of Albert B. Simpson, A. E. Thompson's *The Life of A. B. Simpson*, and A. W. Tozer's *Wingspread*. Nienkirchen also wrote another volume: *A. B. Simpson and the Pentecostal Movement*.

Simpson was born on 15 December 1843, on Prince Edward Island, a province of Canada. Denominationally, the Simpson family was Presbyterian. Vocationally, they were farmers. Young Albert, who would become known as A. B., went off to recently founded Knox College, from which he graduated in 1865. From there he went on to pastor the 1,200-seat Knox Church in Hamilton, Ontario, which was at the time among the most influential churches in the province. Eight years later, he moved to the United States, becoming pastor of Chestnut Street Church in Louisville, Kentucky. In 1873, he organized evangelistic meetings in Louisville. He called on the city's ministers to pray for revival. The evangelistic campaign was protracted over several months, and revival happened. Hundreds came to Christ. When he was 38 in 1881, Simpson became seriously ill. His doctors did not give them long to live. After attending a camp meeting, whose emphasis was on healing, he went to some nearby woods to pray. He claimed the power of healing and Christ's atonement for his own physical needs. He testified that he felt the power of Christ strengthening his body. When his recovery was complete, Simpson incorporated healing as a major focus in his ministry.

Although many embraced Simpson's new emphasis, some dissented. In 1880, Simpson went to Thirteenth Street Presbyterian Church in New York. However, his emphases on divine healing and mission work were not appreciated there, and he resigned after just two years. In 1883, Simpson started to hold meetings called Missionary Conventions, and he established a Missionary Training Institute in New York

City to train missionaries, the first of its kind in North America. Simpson's influence grew, and when two mission societies (the Christian Alliance and the Evangelical Missionary Alliance) merged in 1897, he became the founding president of what would become the Christian and Missionary Alliance denomination and remained president until his death. He died on 29 October 1919, at the age of 76, in his home at Nyack, New York. Simpson formulated what he called "the Four-Fold Gospel," which identified Jesus as Savior, Sanctifier, Healer, and Coming King.

Simpson's Christian and Missionary Alliance became known for two things: (1) being a missionary organization and (2) advocating the deeper life. Since his death, it has established missions in many cultures and a myriad of indigenous churches. The goal of the denomination has been to produce indigenous churches that are self-governing, self-propagating, and self-supporting—otherwise known as the three-self formula. The Three-Self Movement came from Henry Venn, General Secretary of the Church Missionary Society from 1841-73, and Rufus Anderson, foreign secretary of the American Board of Commissioners for Foreign Missions. An excellent biography by Wilbert R. Shenk gives the history.

The CAMACOP Story

For the CAMACOP story, one must rely heavily on MacKinnon's history. The first Protestant missionaries came to the Philippines after the execution by the Spaniards of the national hero Dr. Jose Rizal in 1896, just a year after the founding of the Christian and Missionary Alliance. After hearing of the newly established religious freedom in the Philippines, Dr. Simpson and the Alliance hoped to be among the first to send missionaries there. Other groups were equally anxious though, so Western Protestant

groups entered into a mission comity agreement, designed to insure harmonious relationships. The Seventh Day Adventists were part of the agreement. MacKinnon narrates the assignment of foreign Christian agencies:

The seven remaining groups were assigned specific areas of the Philippines for ministry: Methodists, most of lowland Luzon north of Manila; Presbyterians, Bicol, Southern Tagalog area, and parts of Western Visayas; Congregationalists, Mindanao except the western part; The Christian and Missionary Alliance, Western Mindanao and the Sulu Region. (61)

Another author who accounts the entrance of foreign missionaries of the Christian and Missionary Alliance and the birth of CAMACOP is Bayani Y. Mendoza. The city of Manila was open to all groups. According to MacKinnon, the Christian and Missionary Alliance got the difficult parts of the Philippines, the Muslim and animistic territories, although over the next seventy years, these proved to be the most responsive to the gospel (61). Gerald E. Otis confirmed this story of animistic territories assigned for the Christian and Missionary Alliance by MacKinnon in a personal interview.

The first Alliance missionary sent to the Philippines was Miss Ella White, in 1901. MacKinnon reports that upon marrying a missionary from another denomination, she joined his mission. Together, they continued their missionary service in the Philippines. In 1902, John McKee was sent as the second missionary, but McKee suffered and died of cholera while engaged in a vocational project among the Muslims (65-66). Also in 1902, independent missionaries working with the Alliance Charles Carlson and William Abell started a church in Tetuan, Zamboanga City. They were followed to Zamboanga City by two more independent missionaries, David and Hulda Lund, who started a Bible school called Ebenezer School (later, Ebenezer Bible College).

More Alliance missionaries came in 1907, and from 1911 to 1924 eight more arrived (66).

The Second World War hindered the growth of the Alliance work. Missionaries had to go into hiding and eventually ended up in Japanese concentration camps. This situation challenged the Alliance Filipinos to take more leadership responsibility. Under the guidance of the Rev. Ralph Bressler of the Christian and Missionary Alliance Mission in 1946 the Filipino believers organized an indigenous Filipino alliance of churches called CAMACOP, or the Christian and Missionary Alliance Churches of the Philippines. CAMACOP was fully organized the following year, during the first Filipino National Workers Conference of the Alliance in Cotabato City (MacKinnon 70).

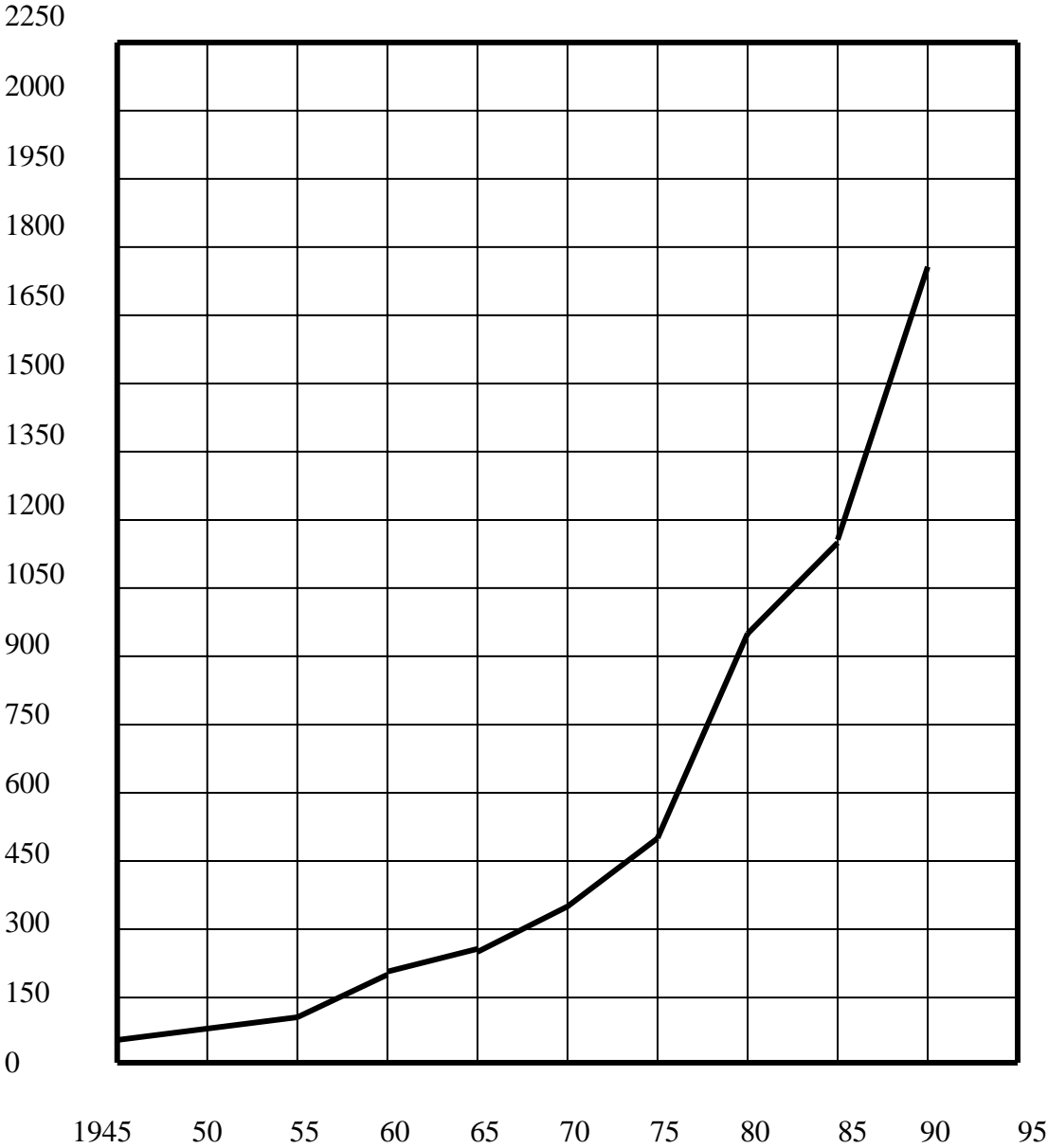
CAMACOP kept on growing as a denomination. MacKinnon's history records that from 1972 to 1978, it experienced unprecedented growth. CAMACOP had four hundred churches in 1972; by 1978, the number had doubled. This phenomenal growth was due, in part, to what was called, the Target 400 program, which, as the name implies, set a goal for four hundred new churches beyond the existing five hundred. Merlyn L. Guillermo attests to this phenomenal growth of CAMACOP (86). Guillermo calls it the "Target 400 '79." In his report to the 44th General Assembly of CAMACOP held 1-15 April 1997 at the University of the Philippines Theater, Diliman, Quezon City, CAMACOP President Rev. Valmike Apuzen affirmed that a historic church growth workshop conducted by Donald McGavran in 1974 in the Philippine International Convention Center in Manila resulted the creation of the first national evangelistic program called Target 400 with a specific goal: four hundred new churches for the period 1975–1979 (Apuzen 4). By December 1979, both MacKinnon and Apuzen recalled, 416

new churches had been added (sixteen more than the goal) to the five hundred in January 1975. Averell U. Aragon notes that in the year 1978 CAMACOP became the largest denomination in the whole Philippines as a member of the Philippine Council of Evangelical Churches (369). Nevertheless, MacKinnon continues to recall that CAMACOP leaders realized they had fallen short of the membership goal of Target 400. That same year, 1979, they set another goal called, Target 100,000, in which they aimed to have 100,000 baptized members and 1,500 CAMACOP churches by 1983. Although the new target was overly ambitious, by the end of 1983, CAMACOP had a remarkable 70,466 baptized members and 1,173 churches. CAMACOP's leadership faced disappointments but not discouraged. The leadership launched an ambitious new goal called Target 2-2-2. The aim was to have two million members in twenty thousand churches by the year 2000. There were several strategies developed to realize Target 2-2-2. These strategies are (1) deployment of national and district church planters, (2) local churches planting daughter churches, (3) each member discipling one person each year, and (4) evangelistic campaigns playing a key role (MacKinnon 114). However, the evangelistic campaigns did not bear much harvest. MacKinnon says the reason for inadequate harvest was because they did not bring converts into the churches (115). To correct the project, MacKinnon says, Robert Kuglin, a Canadian Alliance evangelist offered this suggestion: that 30 percent of the effort on prayer; that another 30 percent effort to planning and preparing for the campaigns; that 10 percent be given to conducting the campaigns and that 30 percent be given to follow-up (115). Even with this adjustment, however, CAMACOP did not grow as hoped. As a result, the office of the president supervised Target 2-2-2 for better implementation, and reduced the goal to one

million members in ten thousand churches by AD 2000. Of course, this necessitated a name-change, so Target 2-2-2 became Target AD 2000 (113).

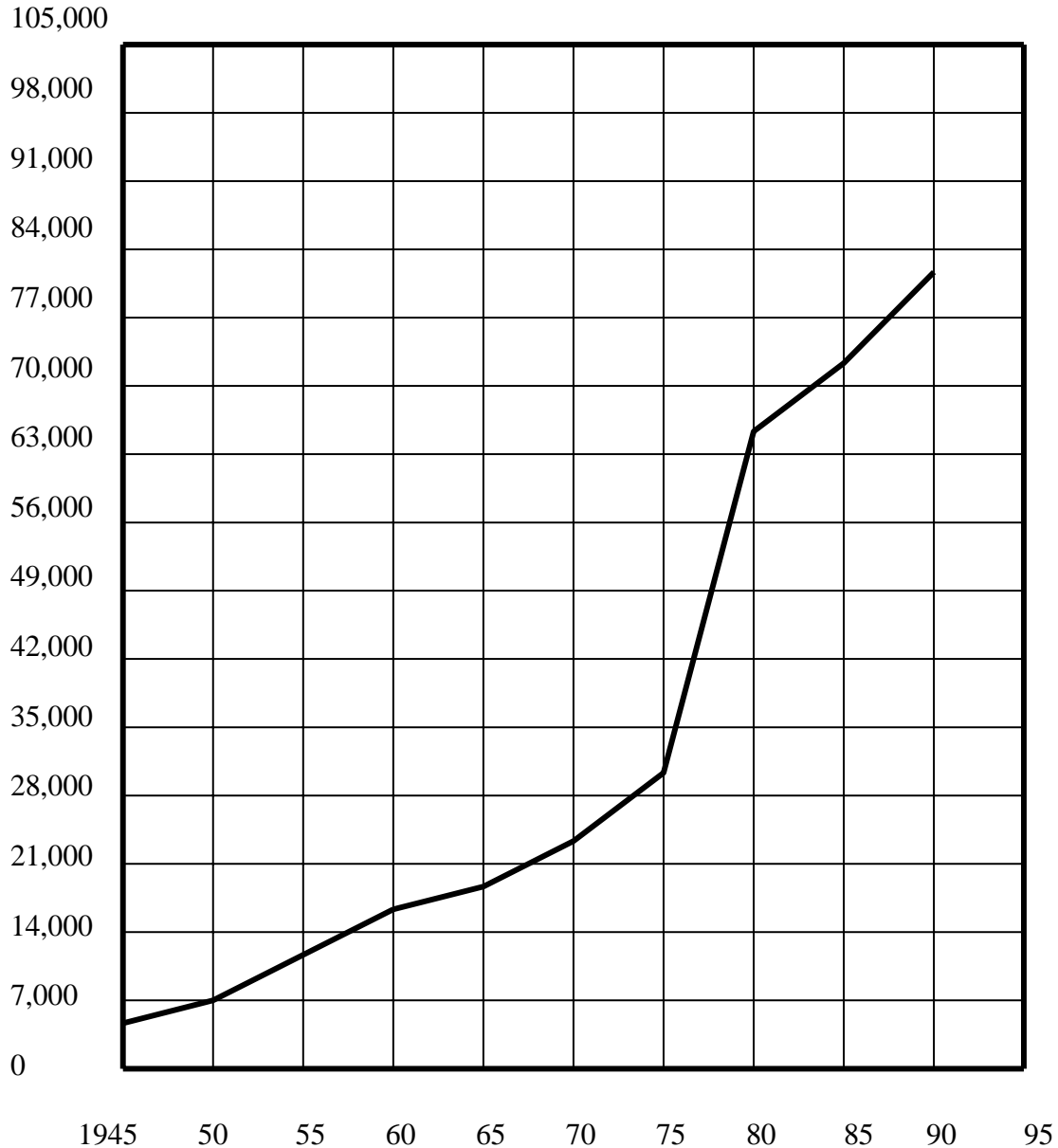
CAMACOP's evangelistic endeavors through planting of churches continued. Apuzen notes that part of Target AD 2000 was the creation of a program called Northward Thrust (4). The program is aimed to saturate Luzon with new CAMACOP church plants. The leadership launched a massive recruitment of church planters in Mindanao to come to Luzon. They charged evangelists to work with those young churches planted by church planters. However, the global economic crisis and its effect on the Philippine economy prevented CAMACOP from giving adequate financial support to the church planters and evangelists. As a result, the national leadership handed over the responsibility of church planting to the district. The emphasis of the national leadership of CAMACOP shifted to theological education. CAMACOP continued to affirm evangelism and church planting, along with the necessity of theological education, but at the national level, the pendulum had swung. The planting of new churches continued, but not until 2004 did the national CAMACOP leadership start the semi-formal training of its evangelists through the workshops.

Figures 2.1 and 2.2 indicate the growth of CAMACOP as a denomination, both its increase in the number of churches and in membership. These two graphs have similar presentation with the graphs created by Otis (*An Analysis of Target 400 – '79* 12, 13).



Source: MacKinnon 288.

Figure 2.1. CAMACOP churches.



Source: MacKinnon 289.

Figure 2.2. CAMACOP membership.

Although it did not meet all its goals, CAMACOP has been true to its evangelistic mandate as a movement, church, and denomination, which former president Dr.

Benjamin de Jesus describes as follows: “As a movement, church, and denomination,

CAMACOP should be reminded that missions and evangelism are its main objectives and emphasis” (qtd. in MacKinnon 111).

The matter of pursuing the intention of this research is to return to the unprecedented growth of CAMACOP during the presidency of Rev. Leodegario Madrigal from 1972 to 1978. According to MacKinnon, the doubling of the number of churches was due partly to the Target 400 program (112). Otis and de Jesus authenticated during the facts provided by MacKinnon (Otis, personal interview; de Jesus).

In a paper presented to his class on missions in Ebenezer Bible College, Otis emphasized sodality with modality as one of the key secrets of growth from 1972 to 1978 (*Sodalities and the Growth* 3). Otis borrowed the terms *sodality* and *modality* from Ralph Winter’s article “The Two Structures of God’s Redemptive Mission.” Otis says that *modality*, according to Winter, is “a biologically perpetuating organism in which there is no distinction of sex or age,” while sodality “is a fellowship in which membership involves an adult decision beyond modality membership” (2). Modality is simply a committed community like the missionary efforts of the Christian and Mission Alliance in America while sodality is the joint venture of the national church known to be CAMACOP and the Alliance.

The sodality to which Otis refers is the “Target 400 Committee,” composed of National Leaders of CAMACOP led by Rev. Gerry Manalo and Alliance Foreign Missionaries represented by its leading evangelist, Roger Huge. The committee aims to plant four hundred more churches through evangelistic ministries. Otis goes on to observe that apart from the blessing of the Holy Spirit, which is the major factor, the creation of a new sodality working hand in hand with the modality is the secret of success

in the Target 400 program (Sodalities and the Growth 13). In fact, as I stated in Chapter 1 of this research, the Lord of the harvest used the evangelist Roger Huge for my conversion in 1972. Tent evangelistic campaigns became popular in 1972. Evangelistic tent campaigns were in many places in Visayas and Mindanao during Madrigal's tenure as CAMACOP President. These may have been significant, too. Tent meetings held for at least a month in strategic places for church planting. Those with responsibility for the campaign saw congregations formed before the team moved to another place. As one of the preaching evangelists in the tent campaigns of the late 1980s, I was intimately acquainted with that strategy. Evangelistic meetings contributed much to the phenomenal growth of CAMACOP as a denomination.

Evangelist Hermogenes Hermosa (a veteran tent crusade evangelist of CAMACOP) confirmed the crucial role of planting churches through tent evangelistic meetings during the last workshop in May 2009. Dr. de Jesus also confirmed that evangelists Hermogenes Hermosa, Rudy Velasco, Johny Guevarra, Jose Empleo, and William Sabillo were among the national evangelists of CAMACOP engaged in tent campaigns. In describing its growth, CAMACOP's pamphlet *Hallmark* (Hallmark is a booklet provided by CAMACOP to its constituency with objectives to preserve its own doctrine and beliefs and to present its historical roots and structure of governance), dated 1984, says, "It is interesting to note that its [C&MA] membership outside the United States, where it began, is now many times larger than its U.S. membership" (2). In fact, CAMACOP became the largest church group in the Philippines amongst evangelical denominations resulting from missions in the 1980s. Pat B. Mariano testifies that since

the Church Growth Consultation in 1984, some have claimed that Mindanao (Southern Philippines) has been “CAMACOP saturated” with the gospel (2).

By then, the tent approach was becoming obsolete. By the 1990s, it was gone. Nevertheless, CAMACOP continued to employ national evangelists who worked with church planters in founding churches and also conducted revival meetings in churches. However, there was no intentional training for evangelists to conduct open-air campaigns. The evangelists were on their own. The present approach of most of these evangelists is showing evangelistic films. The need for training in contemporary methods that will take them beyond that is critical. Convinced of the need for training the present president, Bishop Reniel Joel A. Nebab initiated the first national training of CAMACOP evangelists in 25-29 October 2004 in Zamboanga City. In his report as National Executive Minister of the Division of Church Ministries, Reniel Joel A. Nebab reported that as part of that training, evangelists conducted evangelistic meetings in Mampang, Zamboanga City, for two nights which resulted to one hundred decisions of adults and children (“Division of Church Ministries” 28). I can attest to that evangelistic activity since I was one of the instructors during the training workshop.

In a session of the national convention of Alliance Men Philippines in Cagayan de Oro City (30 October to 1 November 2008), Bishop Eduardo Cajés, Executive Vice-President for the Department of Church Ministries of CAMACOP, reported on the churches planted by each of his districts. One district stood out: the South Mindanao District. Most of the trained evangelists work in South Mindanao District. Bishop Eduardo Cajés reports that in that district twenty new churches were planted in just six months. This performance is one of the many concrete results of the main evangelistic

thrust of CAMACOP church planting. In his “State of the CAMACOP address” during the 50th CAMACOP General Assembly Bishop Nebab writes:

In view of our mission to aggressively disciple the nations, we have embarked in a church planting program called “HARVEST 658” also known as 3K by 2K10. This program envisions an additional of 658 local churches planted for a period of 5 years from 2006-2010 so that by the end of 2010 we will have a total of 3,000 churches. Our NEM for the Division of Church Ministries, Bishop Eduardo Cajés has reported that we have so far planted 466 churches in three years time (2006-2008) which is an average of 155 churches each year. In 2008 we planted 145 churches and Bishop Cajés observed that we have planted an average of 1 church for every 2 and a half days. This is way above our yearly average of 132. Praise the Lord! (13)

Bishop Nebab illustrates the work of CAMACOP in evangelizing the whole country basically by means of planting churches.

In a text message sent to me, Bishop Eduardo Cajés attested that as of 31 December 2009, CAMACOP had six regions with twenty-four districts, eight Bible colleges, a graduate school, 2,735 organized churches, 787 “unorganized” groups, 1,154 ordained ministers, more than twenty evangelistic teams, and 149,344 baptized members (excluding children). The target goal for 2009- 2010 is to plant 265 new churches, making a total of three thousand churches by the end of 2010. The more than twenty evangelistic teams that Bishop Cajés reported contributed so much in the evangelistic mission and church planting program of CAMACOP. What has made CAMACOP one of the largest denominations in the country is its commitment to evangelism and church planting. Its evangelists have played crucial roles in establishing new churches. Presently, CAMACOP’s main thrust is church planting, assisted by its evangelists. Because they continue to play a crucial role, these evangelists need training in effective, contemporary approaches. Such training is not an option, but a must.

Biblical and Theological Precedents for Public Evangelism Carried Out by the Evangelists for the Purpose of Planting Churches

The first and perhaps most significant precedent for the public proclamation of the gospel is Jesus' own preaching and training of the Twelve for the same purpose. "The Spirit of the Lord is on me," said Jesus as he began his ministry, "therefore he has anointed me to preach the good news" (Luke 4:18, NIV). Jesus sent his disciples to preach the same message. They went from village to village "preaching the gospel" (Luke 9:6). In his commentary on the Great Commission in Matthew 28:18-20, Carson points out that, after the resurrection, Christ who claims sovereign control over everything sent the eleven remaining disciples with confidence that marks the "turning point of redemptive history" and a "universal mission" (595). His purpose in sending them was to "make disciples of all nations." Carson explains that the emphasis of Christ's Great Commission is the command to "make disciples," the only verb in the imperative mood (595). Baptizing and teaching are participles, components of disciple making (cf. Matt. 12:46-50). Carson comments further that the eleven disciples were responsible for making further disciples, "a task characterized by baptism and instruction" (597). The use however of the commissioning passage in Matthew 28:18-20 encountered some problems. The issue is whether the evangelistic activity of the church in the light of the commissioning passage is taken to be a straightforward command or one that is natural and spontaneous. George R. Hunsberger in treating the question, "Is there biblical warrant for evangelism?" points out two problems. The first problem is the fact that the church normally takes Matthew 28:18-20 and Acts 1: 6-8 as a command and obedience aimed at evangelistic action in a sense of duty rather than a spontaneous expression

brought about by the indwelling Holy Spirit in the life of the believer. Hunsberger quotes Lesslie Newbigin's understanding of Acts 1:8 as a prophetic promise of Jesus on the Holy Spirit's work in the life of the believer rather than a command. He further notes that Darrell Guder's view of being "witnesses" does not mean an assignment but an identity. The Christian's identity automatically transforms as witnesses when the Holy Spirit comes. Hunsberger finally makes his conclusion by quoting Robert Henderson: "When a person, or congregation, understands and has experienced the joyous new of the Kingdom of God, evangelization is natural and spontaneous" (61). The second problem Hunsberger points out is the fact that the use of Matthew 28:18-20 as the principal text for establishing the evangelistic mission is a relatively new development. He asserts that when William Carey started the "modern missionary movement" in 1972 he used the principal text of Matthew 28:18-20 as the explicit Scripture for missionary obedience (63). Hunsberger quotes David Bosch in saying that the case of taking the principal text as the foundation of missionary obedience was part of a post-enlightenment culture, which is dominated by a triumphalist style of mission (63). David Bosch notes passages referred to as parallels to the Great Commission (Luke 25:45-49; John 20:21; Acts 1:8) did not contain any single command to do mission work (75). Carson argues that while the imperative force is in the command "make disciples," the "go" has not lost all of its imperative force since the ministry must extend "to all nations" (595). Carson makes a solid point since the phrase "make disciples" is in the imperative and previous to that is the going, which logically connects the activity of the spreading of the gospel to all nations. Bosch's main argument is about the absence of commands in the parallel passages of the Great Commission. I think Bosch cannot argue with the imperative force

of the main verb “make disciples” in the principal text used. The imperative force of the statement leads to a conclusion that while the Great Commission is a warranted foundation for the evangelistic task of the Church, the Holy Spirit is the one who resides in the life of the evangelist, who energizes and motivates him to spontaneously witness and accelerate the spread of the gospel to all parts of the world. After all, the Great Commission is not the work of anyone but the Holy Spirit as promised by Jesus Christ who commissioned his disciples to preach the good news of the kingdom to the ends of the earth.

The role of the evangelist is crucial in the spread of the gospel and in the extension of God’s kingdom through open-air meetings. Essential to the content of the evangelist’s message is the affirmation of the good news of the kingdom. The term, *evangelist* means one who preaches good news. The special use of the word *evangelist* in the sense of an author of a written gospel of Christ’s life is a later development some three hundred years after the death of Christ (Hastings 247). This definition of the evangelist, however, did not diminish the earlier meaning as the preacher of the good news of the kingdom. According to W. E. Vine and Fleming H. Revell, an evangelist (*euangelistes*), literally a messenger of good, denotes a preacher of the gospel (Acts 21:8; Eph. 4:11), which makes clear the distinctiveness of the function in the churches; *euangelizo* (2 Tim. 4:5) means to proclaim glad tidings; and, *euangelion* means good news, gospel. Missionaries are evangelists, essentially preachers of the gospel (44). Hastings finally defines evangelist as one who proclaims good tidings. In all cases where the word *evangelist* occurs (Acts 21: 8; Eph. 4:11; 2 Tim. 4:5), it refers to the proclamation of the Christian gospel (247). Michael Green also points out that Christ’s

apostles and ordained men were evangelists because the Lord sent them to preach the good news (“Methods and Strategies” 234). An evangelist, therefore, is a Christian person who proclaims the gospel of the Lord Jesus Christ and his kingdom.

For CAMACOP, however, evangelists are charged to work alongside church planters. What follows are emphases on the theological and biblical foundation of the understanding of the role of the evangelist in the task of proclaiming the gospel through open-air meetings for the purpose of founding new churches.

The Evangelist’s Role in the Planting of Churches

In his effort to lay the foundation of church planting, Stuart Murray identifies three objections by some people to the planting of new churches in Great Britain. These are (1) Great Britain has enough churches so concentration must be on improving existing churches; (2) church planting can affect the resources of churches, thus weakening their mission and ministry; and (3) church planting can distort the biblical understanding of the mission of the church by making it an end rather than a means (7-26). Murray, however, defended the legitimacy of planting churches for as long as it advances the mission of God, facilitates evangelism, and is treated simply as a means for evangelizing the world (26). Murray makes a significant point: “Church planting has the capacity to recall the church to its essentially missionary character and calling, to engender creativity and fresh initiatives, to help churches take risks and break out of a maintenance mentality” (26). Furthermore, Murray acknowledges that the text of the Great Commission, which is Matthew 28:18-20, does not contain the mandate to plant churches, but he is also convinced that church planting is a New Testament practice (62-86). He cites Acts as significant resource for church planting, though not to be interpreted

or regarded as a strategic pattern for planting churches (75). Whatever observations made in the New Testament especially in Acts and in the Epistles, the fact remains that churches are planted by God's faithful evangelists.

The passage dealt with previously in Ephesians proves the fact that evangelists are Christ's gift to his church and therefore must function within the bounds of the local church. In a similar context, however, the Lausanne '74 Covenant in item number 6 expresses these words: "World evangelization requires the whole church to take the whole Gospel to the whole world" (Douglas 5). This covenant implies that all local churches are tasked to take the gospel everywhere in this world. The most effective way of spreading the good news of the kingdom or evangelizing the world is through planting of churches. Evangelism then ought to result in the founding of churches. Jonathan Tien-en Chao pointed out that God does not call people to Christ for an individualistic existence but individually to the community of saints in a certain locality, which is the local church (1105). When the new convert is integrated into the local church that evangelism succeeds. Chao further pointed out that the making of disciples of all nations is a command to be carried out by baptizing and teaching, which is "incorporating the believers into Christ and into his body" (1107). These believers of Jesus Christ established churches. Saint Paul sent letters to the churches as a result of the evangelistic and apostolic proclamation of the gospel in the following places: Galatia (Gal. 1:1), Corinth (1 Cor. 1:2; 2 Cor. 1:2), Philippi (Phil. 1:1), Colossae (Col. 1:2), and Rome (Rom. 1:7). Michael Green is convinced that, according to divine Scriptures, "the voice of its inspired evangelists and Apostles went forth to the whole earth and their words to the ends of the world. In every city and village arose churches crowded with thousands of

men, like teeming threshing floor” (“Methods and Strategies” 235). In fact, CAMACOP exemplified a tremendous growth of churches planted due to its evangelistic ministries. David A. White featured CAMACOP’s statistics of growth in the context of church planting by teams. White went on to say that “recent research from Natural Church Development shows that churches that plant daughter churches grow three times as fast as churches without daughter churches (14). White illustrates the growth of CAMACOP churches in Table 2.1 (14).

Table 2.1. Growth of CAMACOP Churches

Years	Emphasis	Total No. of Churches	Total No. of Members
1975-80	Church planting	515 to 931	26,000 to 58,000
		416 added	32,000 added
		81% increase	123% increase
1981-85	Expansion growth	931-1,331	58,000 to 82,000
		32,000 added	24,000 added
		123% increase	41% increase only

Table 2.1 shows that in 1975-1980 the emphasis is church planting, and the evangelists are tasked to work alongside church planters. The result says that from 515 churches CAMACOP added up to 931 churches (416 churches added or an 81 percent increase). The results say the number of church members rose from 26,000 to 58,000 (32,000 members added or 123 percent increase). Compare that with 1981 to 1985 where the emphasis is expansion growth. The results say CAMACOP grew from 931 churches to 1,331 churches (four hundred churches added or a 42 percent increase). Membership rose from 58,000 to 82,000 members (24,000 members added or a 41 percent increase).

CAMACOP experienced a tremendous growth of churches planted by 81 percent and increased membership of 123 percent from 1975 to 1980 because all its evangelists focused their ministries on the planting of churches, which is much higher in percentage growth compared to the expansion growth from 1981 to 1985. A statement that CAMACOP churches grow faster as they plant daughter churches because its evangelists engaged in planting churches is truthful. For this reason CAMACOP evangelists continuously work to plant churches with church planters.

Biblical Models of Persons Who Function as Evangelists

St. Paul is the first model evangelist who in one way or the other was instrumental in founding new churches. Not a word is mentioned of Paul as an evangelist yet his ministry was a description of an evangelist. Gerald R. Hawthorne et al. provide the following information. Paul was born into a religiously observant Jewish family of Tarsus in Cilicia, apparently in the first decade of the first century AD. His family came from Gischala in Galilee. A descendant from the tribe of Benjamin, his original name was Saul. His father might have registered Paul as a Roman citizen (Acts 16:37; 22:25; 25:11). He was born in Tarsus, brought up in Jerusalem, and trained in the school of Gamaliel (Acts 22:3). Later, Paul became a persecutor of the church in his attempt as a Pharisee to destroy the newborn church (1 Cor. 15:9; Gal. 1:13). On his way to Damascus to further the cause of the Pharisees, the risen Christ confronted him (Acts 9; Hawthorne et al. 681-82).

Hawthorne et al. goes on to inform that Paul's calling was primarily to apostleship. He was an apostle to the Gentiles (Rom. 11:13; Gal. 1:16). He evangelized the Gentiles by traveling to the nearby territory of the Nabatean Arabs (Gal.1:17; 2 Cor.

11:32-33). All of the evangelistic activity of Paul is recorded in his letters. One thing is certain, as an evangelist Paul preached the gospel of Jesus Christ. Paul proclaimed that the Jesus who came into this world is the Christ (Acts 5:42; 9:22; 18:28), that he suffered (Acts 17:3; 26:23; Rom. 5:8), was crucified (1 Cor. 1:23; 2:2; Gal. 5:24), died (Rom. 5:6; 1 Cor. 15:3; 1 Thess. 5:10), and rose again (Acts 26:23; Rom. 6:4; 1 Cor. 15:14). An outstanding statement of Paul as an evangelist is: “from Jerusalem all the way around Illyricum, I have fully proclaimed the Gospel of Christ. It has always been my ambition to preach the Gospel where Christ was not known” (Rom. 15:19; Hawthorne et al. 681-86). Like Paul, the evangelist has passion for God and compassion for people. Similarly, CAMACOP evangelists try hard to proclaim Christ even to difficult places in the islands of the Philippines so people will know Christ and have an intimate relationship with him. Church planting happens even in the remotest areas of the country.

The second model is Philip. As one of the seven deacons (Acts 6:1-8), Philip later became an evangelist (Acts 21:8). Hastings provides the following information: Philip obtained the title of evangelist after Stephen’s martyrdom when he left Jerusalem and went to Samaria. He preached in the desert and in all the cities of the coastland between Azotus and Caesarea (Acts 8:4-5, 12, 25, 35, 40) (247). Philip is an example of an itinerant evangelist. The conversion of an Ethiopian eunuch (Acts 8:34-35) would not have happened if the evangelist Philip had not itinerated in his evangelistic ministry. Hastings noted further that Philip went as far as Samaria (Acts 8:4-8) where people saw the miraculous signs and wonders of the living Christ. In his last journey to Jerusalem, Paul visited the evangelist Philip with his four unmarried daughters who were prophetesses in Caesarea (Acts 21:8-9; 722). Likewise, CAMACOP has itinerant

evangelists. Some of them are still itinerating (especially the full-time evangelists), but most of them are heavily concentrating in their own geographical boundaries working hand in hand with church planters. They are itinerant in a sense but limited to a particular location.

The third biblical personality is the evangelist Timothy. Paul clearly instructed Timothy to “do the work of an evangelist” (2 Tim. 4:5). Hastings records that Timothy was a young disciple, a native of Lystra chosen by Paul and by the church in Lystra as Paul’s close assistant during his second visit to that city (Acts 16:2-3; 937). Timothy was of mixed origin because his mother was a Jewess and his father a Greek (Acts 16:1). Timothy received a strict religious training from his mother Eunice and grandmother Lois (2 Tim. 1:5; 3:15). Paul set apart Timothy by laying his hands upon him in coordination with the local presbyters (2 Tim. 1:6; 1 Tim. 4:14). To remove obstacles in ministering with the Jews, Paul appealed for Timothy’s circumcision (Acts 16:3). Timothy joined Paul in his evangelistic and missionary endeavors through Asia to Troas, then to Macedonia, was left alone by Paul in Berea when the latter went to Athens, but rejoined Paul later (Acts 17:14-15). Timothy’s evangelistic and apostolic ministry travels included Thessalonica and Corinth (1 Thess. 3:1-8; Acts 18:5), Ephesus, then to Macedonia again (Acts 19:22; 1 Cor. 4:17; 2 Cor. 1:1), imprisonment with Paul (Col. 1:1; Philem. 1:1), and a special mission to Philippi (Phil. 2:19). After Paul’s release from prison, he delegated Timothy to pastor the church in Ephesus, giving him full instructions to fight against false doctrines (1 Tim. 1:3-7; 3:14, 15), including the mandate to “do the work of an evangelist” (2 Tim. 4:5). Timothy has a dual function—a pastor and an evangelist. As an evangelist, Timothy was itinerating in many parts of Asia. No wonder that Paul charged

him to “do the work of an evangelist” even as he took the leadership position as a pastor in Ephesus. Generally, the evangelist is a person whose work is to go from place to place proclaiming the gospel of Christ. In his comment about the young evangelist Timothy, Green states: “Timothy appears to be a person whose gifting was primarily teaching and pastoral, and whose temperament was not naturally that of a forefront evangelist but Paul encouraged him to ‘do the work of an evangelist’” (“Methods and Strategies” 329). Timothy did not itinerate in Asia for nothing but was proclaiming the gospel to young churches.

In CAMACOP, however, most evangelists are like Timothy. They do itinerating while holding a church. Pastoring a church at the same time itinerating is tough but rewarding. Think of the mother church supporting the evangelistic ministry of their pastor and the privilege of working together to plant new congregations. Jesus said, “I will build my church” (Matt. 16:18). Apart from Jesus Christ, however, Paul, Philip, and Timothy are the best examples of practicing evangelists with ministries in line with strengthening and possibly founding new churches. CAMACOP has identified these models, but to incarnate their examples requires further training.

Evangelist as Christ’s Gift to the Church

In considering Ephesians 4:1-16, the first issue to support the implication of the evangelist as Christ’s gift to the church is the phrase “It was he who gave” (v. 11a), when *he* refers to Christ as referenced in verse 7. In his commentary on Ephesians, Andrew T. Lincoln notes that the writer’s concern is to list the nouns themselves and the better translation should be, “It was he who gave apostles, prophets, evangelists, pastors, and teachers” (249). This interpretation would imply that the democratic process of electing

officers is not the concern of Ephesians, but as Barth rightly emphasizes, “One thing only is clearly stated: Christ himself appoints the special officers” (435). According to Lincoln and Barth, Christ himself appoints persons such as evangelists as his gifts to his church. Billy Graham acknowledges without doubt that “an evangelist is a person with as special gift from the Holy Spirit to announce the good news of the Gospel,” (*Biblical Standard for Evangelists* 6). Furthermore, Graham asserts that evangelist as an office and gift has never been withdrawn from the church (7). In like manner, CAMACOP leaders do not elect evangelists to office but acknowledge them as Christ’s gift to the church and entrust to them the open-air evangelistic ministry for the purpose of establishing new churches.

In a close reading of the Ephesians passage, one can easily notice the distinctiveness of evangelist as Christ’s gift to his church in the word “some” (4:11a). “Some” signifies gifted apostles, prophets, evangelists, pastors, and teachers but not everyone. This reading implies that not all in the body of Christ are gifted evangelists but only some. CAMACOP identifies only some of their men and women as gifted evangelists and trains them to be effective open-air preachers.

Inclusion of Women as Evangelists

The role of women in the evangelistic ministry of the church is crucial. Walter L. Liefeld believes that the involvement of women in the evangelistic activity of the church is not just a citation of few isolated verses of the Scriptures but is integrated in the life and growth of the church (93). Liefeld points out women such as Mary who testifies to people of the great things God did in her life (Luke 1:49-55), Anna who testified of the messiahship of Jesus (Luke 2:25-38), and the Samaritan woman who testified of Jesus Christ so that “[m]any of the Samaritans from that town believed in him because of the

woman's testimony" (John 4:39; Liefeld 93). Furthermore, Liefeld identified a host of many other women in the Bible who actively spread the gospel of the Lord. Liefeld also notes several women who were arrested and tortured due to their witness of the gospel under Emperor Trajan of the Roman Empire. The famous Christian scholar Jerome, such as Marcella and Paula from the post-apostolic Church through the fourth century (98-100). Liefeld defended the rights of women in their inclusion to the ministry of Gospel proclamation for the economy of God's Kingdom.

So it was that in the early years of the church's evangelistic mission, women as well as men "surpassed," in a sense, their human nature and devoted themselves spiritually to advance the cause of Christ. In the home ministering in the house churches, maintaining a steadfast witness, willingly being martyred for their faith, writing and teaching the truths of the gospel, embodying the love of Christ in their practical humble deeds of charity, and influencing people in many ways to abandon the lives of sin and emptiness—in all these ways and perhaps many others unchronicled for whatever reason—women participated in the fulfilling of the Great Commission. (100)

What Liefeld emphasizes points to the fact that the church must maximize the gifts of women, especially in evangelizing the lost.

Stephen Gola points out that when Paul wrote Timothy that women must be silent, the context is in a husband and wife relationship as in the case of Adam and Eve (1 Tim. 2:12, 14). The woman or wife in this context is not allowed to usurp the authority of her husband (1 Tim. 2:12). To usurp authority means to go against the will of another. Paul's injunction to "submit to one another" surely means not to usurp one another's authority (Eph. 5:21). When the husband recognizes the anointing and gifting of the wife, Gola is convinced that the husband will not feel his authority is usurped. Matt Slick made a strong statement that his ministry, called the Christian Apologetics Research Ministry, would never violate the scriptural mandate by installing women as pastors (ordained or

not ordained); hence, only men can be elders. Slick uses 1 Timothy 5:17 and Ephesians 4:11 to point out that the elders and people such as apostles, pastors, evangelists, pastors, and teachers are in masculine form.

Objections to ordaining women in the ministry are enormous, but due to space I will mention a few of them and give my own outright response. John Brunt presents most of these objections to involving women in the ministry. First, 1 Corinthians 14:33-37, 1 Timothy 2:11-15, and 1 Timothy 3:2 are conclusive evidence that Scripture forbids the ordination of women. My response is that these three texts never talk about prohibitions of ordination. Second is the charge that none of the twelve disciples is a woman (Matt. 10:2-4). I counter with the response that none of the twelve disciples was a Gentile convert, but no one argues against ordaining people of Gentile decent. Third is the argument that the Bible is against women leadership in the church. First Corinthians 14:33-37 and 1 Timothy 2:11-15 are texts to support the argument. I respond that because Paul instructs women in the Corinthian church to be silent in the church, then women must never speak or teach at Bible studies, or preach in Sunday schools, either workshops or church services. Fourth is the issue that elders in the church are men (1 Tim. 2:11-15). I point out that because the qualifications of elders or overseers are to be “a husband of but one wife” (1 Tim. 3:2) and someone who must “manage his own family well” (1 Tim. 3:4), then the church must never ordain single men. Fifth, God designed the family not to be led by women (Eph. 5:22-24). This argument is a hermeneutical problem because Paul also instructs believers to “submit to one another out of reverence for Christ” (Eph. 5:21). Sixth, apostles, prophets, evangelists, pastors, and teachers are all male (Eph. 4:11). However, strictly, gifts in Ephesians 4:11 are leadership functions by persons in a generic

sense regardless of their gender or race. Seventh, Paul told the Corinthian church that women must be silent (1 Cor. 14), but a close reading of the text (in context) suggests that Paul is not happy about women participating in speaking in tongues because they can be unruly. Paul permits the women to pray and prophesy in the church (as against silence) in proper attire, wearing veils (1 Cor. 11: 5). Prophesying is actually preaching, which never excludes women.

Women must have full authority to preach and proclaim the Holy Word of God. In my personal study, I came up with the following points. First, men and women are equal spiritually speaking (Gal. 3:28). Their equality is not sexual but spiritual. The spiritual oneness of men and women defies the idea of confining the leadership ministry to men only. Second, the priesthood of all believers includes women (1 Pet. 2:5, 9). Priesthood is completely and only for men in the Old Testament. However, in light of progressive revelation, the New Testament includes women in the priesthood. Priscilla and Phoebe are coworkers of Paul (Rom. 16:1,3). The priesthood of all believers defies the exclusion of women in all aspects of the ministry. All women priests in the New Testament can do what priests are capable of doing in the Old Testament. Third, the gifts of the Holy Spirit are for the whole body of Christ (not to exclude women). Fourth, history bears record of female preachers filled with the Spirit of God, proclaiming the good news of Jesus Christ.

In his report to the General Assembly of 10-15 April 1977 as CAMACOP president, Dr. Valmike Apuzen reminds the delegates of the scores of *pastoras*, or female ministers, and *misioneras*, or female missionaries, who were not ordained yet (9). The reason Apuzen names is that some female workers or ministers were opposed to the said

ordination. However, the General Assembly of CAMACOP in 22-26 April 2009 approved a resolution to ordain women in the ministry. Therefore, the heart cries of the denomination to involve women in the ministry prevailed, especially in winning the lost to Christ with passion to help plant churches.

The Purpose of the Gift of Evangelist

Jesus Christ named evangelists as one of his gifts to his church. While apostles, prophets, pastors, and teachers can proclaim the good news of Christ, evangelists are added for a distinct purpose. In Ephesians 4, Christ's purpose for evangelists (like apostles, prophets, pastors, and teachers) is to maintain unity in the church (v. 3) and equip the saints to do the work of the ministry (v. 12). A close reading of the text implies two things. First, the work of apostles, prophets, evangelists, pastors, and teachers may overlap, but each of them has distinct and unique functions in the kingdom of God. Timothy is a pastor, but Paul charged him to do the work of an evangelist (2 Tim. 4:5). Paul functions as not only an apostle but also a prophet, evangelist, pastor, and teacher. The overlapping functions are present, but each has its own particular duty and responsibility. This close reading Ephesians 4 implies that the evangelist is a necessary person in the work of God in the Church. Acts 21:8 specifies Philip as an evangelist and Paul tasked Timothy with the work of an evangelist (2 Tim. 4:5). On Ephesians 4: 11-13, Wayne Barber emphasizes the work and function of the evangelist:

It seems to me the evangelists and the pastor/teachers worked side by side in the local church in doing their task in their assignment of maturing the body of Christ.... An evangelist in the New Testament was the one who went out and brought the people who were lost to Christ. They were church planters. They were missionaries in every sense of the word, whether it was in the neighborhood or whether it was around the known world of that day. They would lead them to Christ, plant a church and then structure it so that they could be discipled and grow up in Jesus. Then they

would move on to another church. They always stayed with the people they ministered to. It wasn't a hit and miss proposition. That is not the same thing that we think of evangelists today.

Barber clearly sees the work of evangelists as soul winning plus church planting.

Because Christ gifted the evangelist to work with the local church, the acceleration of the spread of the gospel in line with founding new congregations is his or her sacred task. In the same manner, CAMACOP acknowledges the distinctive role of the evangelist in leading the program of gospel proclamation and in equipping the saints to keep the unity in the body of Christ and in start new congregations.

Evangelist as a Person for the Church

Ephesians 4:11 can be understood as either a function or an office and not a person. Lincoln is convinced that verse 11 is talking about neither functions nor offices. To Lincoln the writer talks about groups or persons, not about their activities or positions (253). Lincoln mentioned possible issues by using false dichotomies between “dynamic” and “static” categories, between charisma and institution, between ministry as event and ministry as office, but the text is not asking all these (252). Lincoln is right because a close reading of the text supports the idea that verse 11 is not talking about offices, functions, or positions but persons. He allows that verse 11 could be talking about an official function or position, provided that function or position is not separate from the person. This point would imply that an evangelist is a person who functions according to God's distinct design and purpose. God blessed CAMACOP with persons gifted as evangelists who not only function as God's heralds of the good news of Jesus Christ but also lead the program of expanding the influence of churches in the country.

The Evangelist in Today's Church

In acknowledging the present existence of evangelists in the local church, Barth made a point that the church at all times needs the witness of all the ministries (Eph. 4:11) and “never was restricted to a certain period of church history and was later to die out” (437). Lincoln does not discount the existence of apostles, prophets, evangelists, pastors, and teachers in today's church but cautioned against legitimizing apostles and prophets as official offices and titles. He argues that the ordination of apostles and prophets in Ephesians do not reflect legitimizing offices in the church, unlike evangelists, pastors, and teachers reflected in the pastorals doing regular ministries (252). While difficulty rests whether New Testament apostles and prophets still exist today but with differing roles, because Paul listed them in 1 Corinthians 12:28 and referenced them in Ephesians 2:20 and 3:5, recognition of their existence is valid. Lincoln, however, made a right observation “that in the post-apostolic period the evangelists continued to carry out many activities of the apostles and pastors carry out the leadership role, alongside the teachers, previously held by the prophets” (250). Furthermore, Lincoln noted that evangelists proclaim the gospel (as in the case of Philip in Acts 21:8), work in the context of mission (Acts 8:14-17), and are involved in church leadership (2 Tim. 4:5). The term *pastors* cover church leadership in Ephesians 4:11. The interpretation that “evangelists” are those engaged in mission and in the founding of churches, and therefore, have responsibilities beyond the congregation is likely (250). Lincoln rightly noted that the primary function of evangelists, as with apostles, prophets, evangelists, pastors, and teachers, is for the “preserving, transmitting, expounding, interpreting, and applying the apostolic and gospel tradition along with the Jewish Scriptures” (251). Therefore, the

apostles, prophets, evangelists, pastors, and teachers mentioned in Ephesians 4:11 are still functional and active in churches today though with slight differentiations, especially in the roles of apostles and prophets; hence, leadership is a development in progress is. The implication is that the existence of the evangelist in today's church is within the plan of God so that his Word will continue to spread throughout the world by planting churches. CAMACOP bears out God's plan by acknowledging the existence of evangelists in today's church and harnessing them to herald the good news or the gospel of Jesus Christ.

The Leadership Functions of the Evangelist

Another point of note is the leadership functions of the evangelist. The presence of three prepositional phrases ("to prepare," "for works of service," and "so that," Eph. 4:12) signifies the leadership function of the evangelist similar to the apostles, prophets, pastors, and teachers. This interpretation, however, tends to be clericalistic rather than following the democratic model of the church. Lincoln, however, points out that "the writer is taking a general view of all the ministers given by Christ and describes the activity such ministers were intended to perform in three different ways" (254). That means all the apostles, prophets, evangelists, pastors, and teachers must function and exercise their gifts to bring the church to a state of completion (4:12) to reach the goal of unity and maturity (4:13). I know God never thought of any distinction of status before him because all God's people belong to the kingdom (1 Pet. 2:9-10), but he assigned to each one with distinctive roles to play in the ministry. Thus, clericalism is not the issue in 4:11 but rather a matter of looking at roles and functions. My good friend John Paul, who had been an itinerant evangelist in India and Africa for the Ambassadors for Christ International since 1962, wrote a book entitled *The Essentials of an Evangelist*. In the

section about the confirmation of the call of the evangelist, Paul rightly argues against the “elite concept” of an evangelist (41).

CAMACOP believes that the evangelists play important leadership roles in the evangelistic ministry of the church. Thus, the evangelists are selected not according to their status and titles. The training of the evangelists is in line with their leadership functions and roles with a mind to speed up the spread of the gospel in line with the principle of founding new churches.

The Calling of Evangelists

God has various ways of calling people into an evangelistic ministry. Stephen and Philip, filled with the Holy Spirit, were among the seven to serve as deacons (Acts 6:1-8) in the Jerusalem church, but both had strong evangelistic preaching ministries.

Immediately after the baptism of the Holy Spirit on Pentecost, the 120 disciples of Jesus started preaching the Lordship of Christ and called people to faith in Christ (Acts 2:4-40).

In his message presented to the delegates of Amsterdam 2000, Ulrich Parzany considered Paul’s calling after a great conversion experience in Acts 9 and Paul’s becoming the world’s most influential evangelist of his day. Later, Paul teamed up with Barnabas (Acts 13:1-3) in his evangelistic missionary journey (Parzany 24). Paul Finkenbinder in his lecture to the participants to Amsterdam 2000 also quoted Parzany’s text about Acts 13:1-3 to prove the point that God’s call was from the days of the Apostles up to this present time (147). Finkenbinder also quoted David (Ps. 22:9-10) and Jeremiah (1:4-5) to emphasize that God’s call to the evangelist started even before the world began (147).

For Paul God sets him apart from birth (Gal. 1:15-16). The choosing and the calling is God’s prerogative. Ulrich Parzany further believes that although God has no single

method of calling people to the ministry of evangelization “the Lord calls through the leaders of His church, and He speaks to the person” (24-25). Parzany makes an interesting, but not absolute, point. God can directly call people to his ministry, bypassing leaders of his church. Paul got God’s call without church leaders over him. God authors the call. In the case of Timothy, Paul instructed him to do the work of an evangelist—a strong assumption of Paul confirming the call to Timothy as an evangelist.

In the same fashion, CAMACOP leaders simply confirm the call of God to their evangelists. These evangelists simply received instructions and appointments from their district or national leaders and were charged to work alongside church planters.

Marks of a Gifted Evangelist

The task of evangelism is the inescapable duty of every born-again believer of Jesus Christ but not everyone is a gifted evangelist. Christ has uniquely gifted evangelists. Parzany points out factors that determine a gifted evangelist. Marks of a gifted evangelist are as follows: the unique ability to persuade people to come to Christ (2 Cor. 5:11), a unique passion to present Christ to unbelievers, a unique sense of understanding the audience, a unique ability to use language understood by the audience, a unique ability to lead people to Christ by the power of the Holy Spirit, a unique sense of persuasive ability, a unique ability to utilize various methods and strategies of bringing people to Christ (like Paul in 1 Cor. 9:22), and a unique ability to do evangelistic preaching (25-27).

Without unique forms to the presentation of the gospel, one cannot judge the giftedness of the evangelist. CAMACOP leaders established criteria for those who attend

the training to avoid misplacements in the ministry later. District leaders of CAMACOP see to it that they sent potential evangelists to the training.

The Nature of the Ministry of the Evangelist

Evangelistic ministry is Trinitarian. In fact, all ministries and missionary activities anchor in the Trinity. The Triune God in all of his intentions and purposes is the only source for understanding and establishing the theology of the evangelistic ministry.

The mission of God provides for us the understanding on the Trinitarian nature of the ministry of the evangelist. *Missio Dei*, or mission of God, is derivative of the nature of God-self.

The Triune God worked continually in redeeming or transforming the world since the fall of man. The Father sent his Son (John 3:16; 14:24), and the Father and the Son sent the Holy Spirit on mission (John 14:26). Further Jesus sent his disciples by the authority given to him by the Father commissioning them with power from the Holy Spirit (Matt. 18:18-20). The Trinity is the source of reflection on mission. Mission flows from the heart of the Triune God like a fountain. God's evangelistic mission is to bring the good news of his love in Jesus Christ into every community on earth. God's mission is to proclaim and demonstrate the love of the Father through the sacrifice of his Son with the Holy Spirit's goal to transform the people and the community into a local instance of the kingdom of God.

God, however, called the evangelist to participate in his mission. Stephen Seamands emphasizes the believer's entrance into the Trinity:

The Trinitarian circle of Father, Son, and Holy Spirit is therefore an open, not closed, circle. Through faith in Christ, through baptism into the name of the Father, Son and Holy Spirit (Matthew 28:19), we enter into the life of the Trinity and are graciously included as partners. (12)

Seamands acknowledged strongly the partnership between God and his people whom he called to enter into the life of the Trinity in any missionary activity.

Strictly, mission is neither the mission of the church nor of the believers but his mission—the mission of God. Edward R. Dayton and David A. Fraser define mission in a scholarly and biblical fashion, then obviously defend the position that “the church mission is its participation in and cooperation with what God is graciously doing redemptively here on earth” (45). Dayton and Fraser quote teachings from Paul Minear and Wilhelm Andersen who both rightly argue that the source of mission is the triune God (45), and the church imply participates.

The best example of God initiating the evangelist’s entrance into a Trinitarian-based evangelistic ministry is by looking closely at Peter. Most Bible scholars believe that Jesus asked Peter three similar questions because Peter denied Christ three times (John 21:15-17). In that case, the passage or text talks about Peter’s reinstatement to the ministry. However, the amount of information in the story is more than one can simply affirm. The emphasis here is more than reinstating Peter to the ministry; it is also an invitation from Christ to his own self in doing the work of the ministry. Jesus’ questions, “Do you truly love me more than these?” (v. 15), “Do you truly love me?” (v. 16), and “Do you love me?” (v. 17), are questions initiating a special kind of relationship. The commands, “Feed my lambs” (v. 15), “Take care of my sheep” (v. 16), and “Feed my sheep” (v. 17), focused on the work of the ministry in Christ. Before Peter is tasked to do the work of the ministry, he is first to enjoin his whole life or connect mutually with Christ. The verses that follow are poignant responses of Jesus to Peter’s inquisitive mind: “Follow me” (v. 19), “If I want him to remain alive until I return, what is that to you?”

You must follow me” (v. 22), and “If I want him to remain alive until I return, what is that to you?” (v. 23). Jesus’ utterances signify his supremacy over the ministry and the minister in the person of Peter. Seamands is convinced that the questions focused on Peter are in terms of his relationship with Christ and the commands on Peter are his work for Christ (20). Seamands concludes, “The ministry we have entered is the ministry of Jesus Christ, to the Father, through the Holy Spirit, for the sake of the church and the world” (20). Once the evangelist lives out the principle of knowing that identity in Christ or attaining a deeper knowledge of Christ, then his or her ministry is beautifully fashioned by the Trinity.

CAMACOP believes in the doctrine of the Trinity so that any ministry it ventures must be Trinitarian. Its evangelistic ministry is Trinitarian in that it flows from the heart of the Father, specially made by Jesus Christ his Son, and empowered by his Holy Spirit. The Father sent his Son Jesus into the world doing ministries by the power of the Holy Spirit, so he sent the evangelist. The Father anointed, gifted, and sent Jesus in the power of the Holy Spirit and must also with the evangelist. As Jesus was dependent on the Father’s will, empowered by the Holy Spirit to do signs and wonders, and responded to man’s social needs, so also must the evangelist. Jesus’ dependence on his Father and the superintendence of the Holy Spirit made his evangelistic ministry outstanding. The evangelist then must maintain a deeper relationship with the Triune God in order to effectively launch an open-air evangelistic ministry. This Trinitarian concept of the ministry serves as a model for the evangelistic ministry of CAMACOP evangelists.

Furthermore, the knowledge of the nature of the evangelistic ministry that is Trinitarian is basically the concern for every CAMACOP evangelist. Training is therefore

necessary for the evangelists to establish a strong Trinitarian evangelistic ministry. The work and the unity of the Trinity in mission is the source for modeling a Trinitarian evangelistic ministry. The study of Ephesians 4:1-16 provides a pattern for ministry in creating the unity of the church modeled by the Trinity. Unity in diversity comes from the Trinity expressed in the bestowing of leadership gifts (the apostles, prophets, evangelists, pastors, and teachers)—the ministry matrix of the church. The evangelist is one of the persons with leadership functions and a necessary component to equip the saints in the building of the body of Christ. The evangelist is a gift of Christ to his Church, called by God, uniquely gifted by God, confirmed as a gifted evangelist by church leaders, and empowered by the Holy Spirit to participate with God in his Trinitarian evangelistic activity.

Three principles are important here. First is the fundamental principle that the evangelist is subject to the will of the Triune God as the author of the evangelistic ministry. Second, the function of the evangelist is as imperative as that of the apostles, prophets, pastors, and teachers. Third, since evangelists play an important role in the ministry of equipping and the building of the body of Christ, then training is not optional but necessary. The training provides an avenue for evangelists to live lives pleasing to God, then to develop attitudes, knowledge, and practices to proclaim the gospel of Christ and equip others for the work of the evangelistic ministry in line with planting new churches.

Principles for Public Evangelism

Principles governing public evangelism are primary to determine the success of any evangelistic endeavors.

The Principle of Mass Evangelism

Matthews defines mass evangelism as “the attempt to proclaim the Good News to a large number of people simultaneously—whether in Gospel meetings or evangelistic campaigns, whether with print or film, whether by radio or television”. Matthews he evaluates the method of mass evangelism. Matthews quoted from *TIME* magazine, referring to Billy Graham Crusade as a “redundant anachronism” (64). The charge is built on the question of concrete results. People need to know the accuracy of those who came forward in terms of conversion experience, integration into churches, and thorough follow up, so they are responsible for reproducing members, growth of local churches, and its future effects to churches. Some people however observed that measurable results are based on reports of the number of attendance, radio or television audience, or number of responses during campaigns. Often success is based on the volumes of letters, telephone calls, prayer requests, as well as materials given out. Matthews, however, responds to these serious charges:

This does not mean that Evangelism-in-Depth specifically nor mass evangelism generally has no effect on church growth (Reed, Monterroso, and Johnson 1969:61). Positive outcomes have been obtained. Better results are being realized by some more recent mass outreach efforts. The various types of mass evangelism surface people who are interested, confront them with the claims of Christ, and invite them to respond—to write, to call, to come forward. However, results have too often been limited to these primary responses, to initial contact rather than long term commitment.

Furthermore, Matthews cites the significance of mass evangelistic campaign citing biblical references:

Jesus proclaimed the kingdom to “large crowds,” Matthew 4:25. On one occasion, when He saw the “crowds,” He went up on a hillside and preached what is called the Sermon on the Mount, Matthew 5:1. Later, such “large crowds” gathered around Him that He got into a boat and

spoke to them, Matthew 13:1-9. At various times throughout His ministry, “great crowds” followed Him and listened to His words, John 6:2. Though it cannot be asserted that mass evangelism constituted a major method in the ministry of our Lord, He did use it as a practical means for communicating the Good News. Peter spoke to thousands on the day of Pentecost, Acts 2:41. “Crowds” heard Philip in Samaria, Acts 8:6. Paul and Barnabas spoke to a “great number” of Jews and Gentiles in Antioch of Pisidia, Acts 13:44, Iconium, Acts 14:1, and Lystra, Acts 14:18. Paul and Silas spoke to “large numbers” of Jews and God-fearing Greeks in Thessalonica, Acts 17:4, and Athens, Acts 17:17, 22-32.

The New Testament indeed testified in various ways the mass evangelism strategy as effective tool in winning people to Christ.

Matthews observes that though mass evangelism gave birth to the New Testament church, it was only one of the many methods employed in the New Testament. History, however, bares record of similar methods used by John Wesley, George Whitefield, Charles Finney, D. L. Moody, Billy Sunday, and, of course, Billy Graham. Billy Graham testifies that, while he does not believe that stadium crusade evangelism can win the world, it is the place where God works for his case. Dr. Robert Evans uncovered reports that more than twenty-five evangelical organizations in Europe alone started as a direct or indirect result of their campaigns in Europe (Graham, “Candid Conversation with the Evangelist” 21).

Through mass evangelism people heard the prophetic voice of God and the community and the solidarity of local churches developed. Finally, Matthews offers three major elements to the success of mass evangelism. First is the involvement of local churches from start to finish; second, the evangelist needs to take plenty of time so the local church can prepare and participate; and, third is the development of a comprehensive strategy on planning and praying.

In the same manner, CAMACOP evangelists are trained to always work with local churches in conducting open-air meetings for the purpose of planting new churches. Moreover, training includes intensive praying and SMART planning three months prior to the evangelistic campaign period.

The Principle of Persuasion to Make a Decision to Come to Faith in Christ

The persuasive proclamation of the gospel of Jesus Christ is the inescapable task of every evangelist. Consider the following passages that support the principle of persuasion in making a decision: “Choose for yourselves this day whom you will serve” (Josh. 24:15); “Whoever is for the LORD, come to me” (Exod. 32:26); “How long will you waver between two opinions?” (1 Kings 18:21); “Come to me” (Matt. 11:28); “Yet to all who received him, to those who believed in his name to them gave he the right to become children of God” (John 1:12); “If anyone is thirsty, let him come to me and drink” (John 7:37); and, “Those who accepted his [Paul’s] message were baptized” (Acts 2:41). In his presentation on during the International Congress on World Evangelization, Green noted the flexibility of the message (via contextualization) of the evangelist during the early church but at the same time emphasized that the Christ-centered message is “always carried with implication of decision in repentance, faith, and baptism” (“Methods and Strategies in the Evangelism” 165). Green argues that the apostolic preaching demands a response that is not emotional but a decision out of conscience, illumined understanding, making the will to submission, and ultimately to a changed life—the new birth (165). Charles H. Kraft also sustains the idea that open-air preaching can only be effective in changing people’s lives for as long as it is not done like a spectator sport, which targets people-based acceptance (45). Ajith Fernando emphasizes

passages such as Acts 2:21, “everyone who calls on the name of the Lord,” and Acts 16:31, “Believe in the Lord Jesus and you will be saved,” as a biblical basis for persuading people to come to Christ for salvation experience (98). Furthermore, Fernando asserts that the word *persuade* is used in the book of Acts eight times in connection with evangelism (99). The goal then is to persuade people to come to Christ and experience the new birth. The act of persuasion is normally done by altar calls. Aldrich recognizes the facts that while the altar call is not in the Scriptures neither an activity practiced before the last century yet the wise use of it must be with integrity. Altar calls must be used without disintegrating it from the text of the Scripture and the minds of people (118). Wesley testifies of the persuasive ability of George Whitefield in calling people for repentance: “Have we read or heard of any person, who called so many thousands, so many myriads of sinners to repentance?” (qtd. in Fish and Durost 196). Bruce Fish and Becky Durost further say that the ministry of George Whitefield was so tremendous that “between 1736 and 1770 he preached more than eighteen thousand sermons to audiences both large and small...in all his audiences numbered in millions, and millions more were exposed to his words through newspapers, magazines, and printed versions of his sermons, journals, and letters” (196).

In similar fashion, CAMACOP evangelists are practitioners of altar calling, meaning, people come forward during open-air evangelistic meetings to show their public commitment to follow Christ. Those who responded to come to Christ by faith were given counsel. Every counselee receives reading materials for follow-up for a purpose of integrating him or her into the church.

The Principle of the Pre-Evangelistic Campaign

Luke's record of Jesus sending out seventy-two disciples (or seventy according to which Greek text one uses) is also instructive. Eckhard J. Schnabel argues that the purpose or goal of Jesus in sending the seventy (Luke 10:1-12) was to prepare people for the arrival of Jesus in towns and villages (320). This evangelistic campaign by thirty-six pairs heralded the coming of the kingdom through Jesus (Luke 10:9, 11). The strategy was twofold: (1) the saturation of every town and village (Luke 10:1) and (2) the engagement in healing and preaching (Luke 10:9), preparing the way for Jesus' own appearance (320-21).

Just as the sending of seventy, in a sense, was for the purpose of pre-evangelism, so the evangelistic program of CAMACOP includes pre-evangelism. Part of CAMACOP's training includes emphasis on the importance of pre-evangelistic campaigns before the big campaigns. The purpose of the pre-evangelistic campaigns is to prepare the hearts and minds of people (both believers and the unbelievers) for a planned, grand evangelistic rally later on in the area designated for planting a church. In my experience through the years as an evangelist, those churches who prepared at least a year before the actual evangelistic campaign had better results than those whose preparations were weak or nil.

Principles of Evangelistic Ministry for the Training of CAMACOP Evangelists

The evangelist does evangelistic ministry with concern for results. Results are to be measured against framed objectives, not just by a display of skills and abilities. Coleman stresses objectives and relevance as crucial issues in evangelistic methods. He presupposes a master plan for evangelism, not merely activities to keep the evangelist

busy. To achieve credence and reliability, Coleman identifies objectives and strategies for mission evangelism patterned after the master evangelist Jesus Christ.

On that note I am borrowing thoughts and ideas from Coleman for biblical models or approaches that support the evangelistic program of CAMACOP. Any evangelistic ministry must have a plan modeled by Christ. Coleman points out in the Lord's own plan, eight principles that serve as clues to model the training for evangelists today.

The Principle of Selection or the Select Group Approach

Jesus' twelve disciples are evangelists selected as fishers of men. These disciples were sent to proclaim the gospel message, so those who are spiritually dead (see Eph. 2:1; Col. 2:13) might experience life in Christ (see Eph. 2:5). Jesus did not just have a random gathering of his disciples, but he intentionally selected them. Coleman believes that the principle of "concentration" must be applied here (24). Jesus called the twelve to be fishers of men (Matt. 4:19; Mark 1:17). Jesus' plan is for these twelve men to carry on the evangelistic ministry of fishing for people even after his death and his return to his Father.

Jesus selected a few to manage his evangelistic mission program effectively. He did not ignore the crowds or prohibit others to follow him. Coleman notes that even the seventy (Luke 10:1); Mark and Luke, the gospel liberators; and James, his own brother (1 Cor. 15:7; Gal. 2:9, 12; cf. John 2:12; and 7:2-10) were among Jesus' followers (20-25). Reaching the multitudes demands only a small group of men whom the multitudes will follow. Even in wars victory is won not by multitudes but by a few people. The objective of Jesus was clear. He envisioned that the whole world would be saved by using a strategy of choosing only a few select people to whom he could impart his whole life.

The selection of twelve men has no magical significance. Schnabel says, “the fact that Jesus chose twelve disciples was a programmatic action” (270). Although the twelve may signify the twelve tribes of Israel or the twelve hours of night and twelve hours of day, it has no supernatural or magical significance at all. Schnabel is convinced that the twelve corresponds to the twelve tribes of Israel (Matt. 19:28; Luke 22:29-30); “they represent symbolically the restoration of the people of God in the last days” (270). The twelve must have a symbolic significance as Schnabel argues and likewise a practical significance. Practically, the smaller the number is, the better the control and training.

Just as Jesus concentrated on the training of the few, in like manner, the training of evangelists necessitates choosing a select group for effective management and instruction. I took part during the first informal training of CAMACOP evangelists in 2004. Twenty-five out of thirty-four participants were practicing evangelists. Since then, training occurred at least once a year for five solid days. Fifty-four evangelists attended in 2007. The number went down to twenty-five in September 2008. The lesson learned is that a smaller number of participants are easier to manage and had better results.

The Principle of Association or the Ministry of Follow-Up

Another strategy Jesus employed that is applicable today is the training of the twelve for three years. As a model evangelist, says Coleman, Jesus did a wonderful ministry of follow-up with his disciples by training them. Jesus was “with them” indicating that his disciples were intentionally mentored by him (38). Jesus emphasized that his disciples were now able to witness because they had been “with him” from the start of his ministry (John 15:27). Their association was such that they received knowledge of “the secrets of the kingdom of God” (Luke 8:10).

Jesus exemplified the principle of association or follow-up not only with the twelve. Jesus went to Zacchaeus's house and spent time with him (Luke 19:1-10). In John 4:39-42 many people believed in Jesus because he spent time with the people to whom the Samaritan woman witnessed. Bartimaeus (Mark 10:52; Matt. 20:34; Luke 18:43) and many women followed Jesus, and some were with him until his death (Luke 8:1-3; 10:38-42). Coleman asserts that without the efforts of doing follow-up the church can "abandon new believers to the Devil" (48). Coleman's assertion of the necessity for follow through supports the principle of proclamation as a process and not a one-time event. Michael Green notes that those who hold the view (e.g., Rudolf Bultmann, Ulrich Wilckens, Hanz Conzelmann and Ernst Kaseman) uses Galatians 1:11-17 to emphasize that "it is the encounter with Christ in the preaching of the kerygma which elicits faith, not any series of doctrinal assertions about a peasant rabbi of Nazareth," because kerygma is a direct revelation from God (Evangelism in the Early Church 93). Green says that C. H. Dodd and his followers, however, hold the position that kerygma or the preaching of the good news "is a series of assertions about Jesus handed down from the earliest days of the church" (94). Furthermore, Green goes on to say that H. J. Cadbury, however, draws the line of distinction by pointing out that apostolic preaching is "a message in process" hence, Paul considers it a progression of the gospel (95). Because the apostolic preaching is a series of assertions and a message in process (according to 1 Cor. 15:3-8) the person who makes a decision to come to Christ must be followed up.

Jim Chew has been involved in the ministry of evangelism and follow-up for the Billy Graham Campaigns for more than forty years. Chew is convinced that the evangelist is responsible for follow-up (241). Saint Paul told the Corinthian Christians

that though they have “ten thousand guardians in Christ” they need a father like him “through the gospel” (1 Cor. 4:15). Then Paul the evangelist said, “Therefore I urge you to imitate me” (1 Cor. 4:16). Arthur G. McPhee discusses vividly the biblical basis for presenting the gospel in a nonthreatening way and emphasizes the need for follow-through, and he suggests practical ways to do it. First, a serious commitment is in place. The reordering of priorities involving emotional energies counts. Second is the consistency of character. If the evangelist lives out the message, enormous change can be brought about in the lives of new believers. By nature people learns more by the actions rather than by the words. Third is the necessity for grounding the new believer in the New Testament teachings. Discipleship is obeying all that Jesus has commanded. Indoctrination is through Bible studies, prayer meetings, Sunday services, and workshops. Fourth is to make new disciples productive. The main goal of follow-through is to produce responsible reproducing Christians (127-29).

The implication is that the mission activity of the evangelist necessitates that follow-up ministry will be for the building up of the body of Christ. Thus, any evangelistic endeavor must be church-based. Kathleve Lehtinen and Dennis White testify to the fact that the success of the Billy Graham Campaigns relied on the local church (219). To work hand in hand with the local church is the evangelist’s inescapable duty. Paul Negrut rightly states that the new believer has no option but to belong to a local church “because the metaphor of the body offers a clear, vertical dimension of the church” (222).

Every training for CAMACOP evangelists gives careful attention to the issue of follow-up. The evangelist learned against too much itinerating and isolating from the

newly founded church. To put more focus on follow-up the evangelists learned how to work with local church pastors and church planters. The evangelist initiates the training of church volunteers for counseling and follow-up. During the week of open-air evangelistic campaign the evangelistic team and church volunteers visit people during the day and conduct meetings in the evening.

The Principle of Consecration or Deeper Life

The third area in the life of the evangelist that needs transformation is that of obedience. Coleman emphasizes the following points. Jesus made sure that his disciples obeyed him and, in turn, were loyal to him (50). He taught his disciples the life of obedience by teaching them to serve God alone (Luke 16:13) and to forsake their sins completely by embracing the values of the kingdom of God (Matt. 5:1-7:29; Luke 6:20-49). Following Christ, however, demands counting the cost. Several passages talk about single-mindedness in following Christ. These are Matthew 8:21, 22; Luke 9:59, 60, 62; 14:33; Mark 10:21; Matthew 19:21; and, Luke 18:22. The three years of following Jesus was a process of learning obedience. It was not perfect obedience, especially looking in the life of Judas and Peter; nevertheless, vivid is the principle of living in obedience.

CAMACOP evangelists face the same struggles as Jesus' followers. Problems such as inadequate financial support, disease and illness, accidents, persecution, and severe trials, are tests to deepen the evangelist's commitment to follow the Lord. Coleman emphasizes, "The cross was but the crowning climax of Jesus' commitment to do the will of God. It forever showed that obedience could not be compromised—it is always a commitment unto death" (57). Obedience is a single minded commitment to follow the Lord.

St. Francis of Assisi exemplified what obedience to God. Francis was an open-air evangelist. Justo L. Gonzales noted that Francis of Assisi embraced a life of poverty (302). In fact, Francis's parents were rich merchants, but he abandoned all he had, gave all he had to the poor, following literally Christ's instructions to his disciples to proclaim the good news of the kingdom without taking along with him gold or silver (302). In 1219 Francis went to preach in Egypt. This example motivated Francis's followers to minister to the Muslims. Francis made several thousands of converts, and over the years thousands of Franciscans have offered up their lives in the public proclamation of the gospel (306). Evangelism did not become a crisis to Christianity in Francis's days; in fact their obedience to public proclamation of the gospel was their priority despite poverty. Linda Raney Wright did a survey that discovered that "much more time was spent in saving the morals, saving the country, and saving the family than in saving the lost" (13-15). Wright further observes that fewer missionaries are being sent because of distractions such as pleasures in life and the lust for more.

CAMACOP evangelists' obedience to God is noteworthy. To this day most of its evangelists are working as volunteers even in difficult places where the new congregations are. Only three evangelists of the more than twenty are receiving a full salary from their national office. They live in stark contrast to many television evangelists, who in their aggrandizement own huge properties and luxurious cars, travel lavishly, and live affluent lives.

The Principle of Impartation or Life Empowered by the Holy Spirit

Coleman continues to identify Christ's strategy in the making of his evangelists in the following segments. Jesus gave his life to his disciples the way his Father had given

him (John 15:15; 17:4, 8, 14). He gave his disciples his peace (John 16:33; cf., Matt 11:28), his joy (John 15:11; 17:13), the keys of the kingdom (Matt 16:19; cf., Luke 12:32), his glory (John 17:22, 24), and everything including his own life. Jesus did all this because of his love—a love that came from the Father. God so loved the world that he sent his Son to die in man's place (John 3:16). Jesus planned that his disciples would impart the same love to others (see John 15:13). The impartation of that love to others is only possible in the context of a sanctified life through the power of the Holy Spirit. The Holy Spirit sustained and nourished the disciples (John 4:14; 7:38, 39; 15:3). The evangelistic ministry of Christ was dependent upon the superintendence of the Holy Spirit (see Luke 4:18; Matt 12:28) because his whole life was mediated only through the Holy Spirit (John 6:33; 3:3-9; 61-72). In like manner, the Holy Spirit energizes the evangelist's heart to have passion for God and compassion for people. Graham believes that whatever human methods employed for evangelization would work for as long as the Holy Spirit filled and anointed these men and women as his instruments (*Choose You This Day*, 16).

Evangelists must be empowered by the Holy Spirit for any evangelistic endeavors to succeed. CAMACOP's emphasis on the deeper life has proven that God has drawn people to Christ through the years. CAMACOP has grown and has become one of the largest denominations in the Philippines in spite of the fact that its mission started with the hardest people to reach—the tribal people and Muslims in Mindanao. Those evangelists working with church planters were greatly used by the Lord because the Spirit of God in them continues to insist that Christ must be made known.

The Principle of Demonstration of the Life of Prayer and the Truths of the Scriptures

Coleman did insightful research on how Jesus trained his disciples in the way to live: Jesus trained his disciples by demonstrating the life of prayer, the use of the Scripture, soul winning, and other teaching styles. Prayer was the indispensable part of the training. Jesus explained to his disciples the basic principles of prayer and illustrated it by teaching them a model prayer (Luke 11:1-11; Matt 6:9-13; Coleman 73-75). In “The Evangelist and Prayer,” Billy Graham and Bruno Radzizewski ask, “Why do I believe prayer is important in evangelism?—because praying to Jesus makes me a faithful follower” (157). Furthermore, they assert, “Without prayer as a priority in our lives we are like a lamp with a bad connection: We have the potential of shining our light brightly into the darkness, but we are not receiving the full power of God” (157). Will Metzger believes that “prayer for others is the supreme God-ordained method in evangelism. Unless God changes a person’s heart, nothing lasting will be achieved. Prayer is a means of raising dead sinners to life” (116). The ministry of winning the lost to Christ is lifeless without intensive prayers.

Jesus demonstrated to his disciples not only the life of prayer but the practice of abiding in the truths of the Scriptures. Jesus, says Coleman, exemplified by words and deeds the preaching of the truths of the Scriptures. The desire of Jesus is for his disciples to abide in his Word (John 15:7; 79-81). Sadly, many evangelists today use proof-texting instead of exposition. McConnell identifies with the charismatics saying, “We charismatics are not adequately committed to the principle that the Bible is the only infallible rule of faith and practice” (189). In his book Hanegraaff explains that not

everything that faith teachers espouse is wrong. However, one easily notices the doctrinal deviations by listening to their Faith broadcast for just fifteen minutes. Hanegraaff made this serious charge: “While supposedly lifting up the name of Jesus, Faith teachers ridicule the biblical Christ and replace Him with a creation of their own imaginations” (13).

CAMACOP teaches evangelists how to pray and involve local churches in praying before and after the scheduled evangelistic meetings. Even more importantly, the training sharpens evangelists’ understanding of the truths of the Scriptures and cautions them against twisting the Scriptures for selfish ambitions and personal gain.

The Principle of the TEAM Approach in Evangelistic Campaigns

Instituting a team is another important aspect in training evangelists to work hand in hand with church planters. Jesus as a team leader of the twelve was also doing supervisory work. He did not choose the twelve and leave them on their own but took time to supervise and delegate some responsibilities to them. Coleman notes that Jesus allowed some of his disciples to baptize some people who followed him (John 4:2), that they shall be “fishers of men” (Mark 1:17; Matt. 4:19; Luke 5:10-11), and that he sent them in pairs (Mark 6:7) to do preaching and healing in the villages (Luke 9:6; cf., Mark 6:12), even the seventy (Luke 10:1) (82-83). A team can create unity in the mission of evangelists. Tom Phillips pointed out lessons he learned out of twenty years ministry experience with the team of Billy Graham:

From the lowest rung of the ladder to some of the highest—I have never seen anything but unity in mission. This team was never “buckshot” coming out of a gun and simply headed in the same direction. It was an arrow that pierces darkness. (217)

CAMACOP evangelists are provided training on decentralizing their jobs by teaching them the team approach to evangelistic ministry. They build their ministry by working together with at least three to five members per team to work with church planters.

TEAM stands for Together Each Achieves More.

The Principle of Supervision or Accountability Measure

The task of world evangelization requires men with integrity. Supervision is nonnegotiable in the making of reputable evangelists. Coleman notes that Jesus worked closely with his disciples in their tour of service. His disciples were “together with Jesus” (Mark 6:30; Luke 9:10) and reported things they had done. In the same way Jesus commissioned the seventy and went back with joy reporting to their triumph against the works of Satan (Luke 10:17). Their reports, either stimulating or discouraging, made Jesus aware of the need to encourage them or correct them in order to teach the lesson of discipleship (94-99).

CAMACOP gives training to their evangelists consistent with their own denomination’s structure of governance. They exercise their gifts by observing lines of authority. Their schedules of evangelistic ministries are known to their own supervisors. The system prevents them from working outside their own geographical boundaries, which in the past has caused serious conflicts with other evangelists. The reporting system also serves as a basis for evaluation and further ministry direction. Supervision ensures that goals achieved were according to plan, and guidance afforded to evangelists especially in securing the purpose of planting new churches.

The Principle of Reproduction or Multiplication Approach

Jesus wanted his disciples to be responsible and reproducing evangelists.

Coleman used the parable of the mustard seed by Jesus as lesson for growth, expecting someday that the seed will become a tree “greater than all the herbs” (Matt. 13:32; cf., Mark 4:32). The parable points out that Jesus’ disciples are vanguards of his movement, so growth and maturity is a must—a genius strategy for evangelism so the Church will triumph forever. Growth and maturity evidenced by witnessing and disciple-making—the strategy to multiply the seed sown. It is a powerful strategy if the ministry is to continue after Jesus is gone (102-06).

Part of the training of CAMACOP evangelists is the multiplication of their tasks. Every evangelist is a catalyst. The evangelistic teams we train conduct evangelist training in local churches. The program is to establish local evangelistic teams working closely with church planters. An example is Silverland Alliance Church, a local congregation in Quezon City, who organized an evangelistic team. They conducted an open-air evangelistic campaign in Samar Island for the purpose of planting churches pioneered by their own evangelistic team.

Summary

Jesus patterned some effective methods for building an evangelistic mission, which are nonnegotiable in training evangelists today. The eight principles, strategies, models, or approaches for evangelistic ministries patterned from Jesus the master planner are outstanding. These are the few select group approach, follow-up ministries, a deeper life model, a Holy Spirit-driven ministry, life in prayer and in the truths of the Scriptures, the team approach, a system of accountability, and the multiplication approach. All these

eight principles are contained in the context of strategic planning. Jesus did not launch his mission without plans laid out. Coleman notes that Jesus had a master plan for evangelism, not merely activities to keep the Twelve busy. For the evangelistic ministry to succeed it must have a well-established strategic plan for the purpose of working alongside church planters. Aubrey Malphurs establishes unquestionable findings of the cause of the stagnation of congregations all across America; hence, only 20 percent of 370,000 congregations actively pursue strategic planning (9). Jesus must have been a successful evangelist and a team leader of the twelve because he had a master plan.

CAMACOP evangelists are privileged to have been given training on these eight models with some additional approaches or strategies gleaned from the rest of the New Testament text and planning. Among module are sessions on goal setting based on the vision and mission statements of CAMACOP with its main thrust—church planting.

CHAPTER 3

METHODOLOGY

Problem

Open-air campaigns of evangelists without concrete results were the main problem for this research. Churches planted, growth of churches, and discipling of new converts are factors for gauging results. However, the often criticized, open-air evangelism in partnership with church planting and discipling ministries has nevertheless proven effective for CAMACOP, as shown by its growth and dynamism over the years. CAMACOP's evangelists, however, need help if they are to continue in their key role as leaders of that public evangelism model. They need help with self-esteem, understanding their role theologically and practically, improving their skills and practices, and working with church planters. Discussion of those needs in conducting open-air evangelistic ministries alongside church planters was in Chapter 2. Reviews from various studies affirm the need for systematically training the evangelists of the Christian and Missionary Alliance Churches of the Philippines. Open-air campaigning can continue to be effective with the right support.

Purpose

The purpose of this research was to evaluate the 25-29 May 2009 training workshop for thirty evangelists of the Christian and Missionary Alliance Churches of the Philippines, specifically to measure the effect of the workshop on their attitudes, knowledge, and practices. The hoped for results were improvements in future workshops, greater effectiveness on the part of the evangelists, and insights for strengthening a planned training manual for the evangelists.

Research Questions and/or Hypotheses

Because the purpose of this study was to assess changes in the attitudes, knowledge, and practices of the evangelists of CAMACOP as the result of the workshop, the obvious tool for collecting the needed data was a survey of some kind. The aim would be to answer four questions:

1. What, according to the evangelists, were the most and least valuable parts of the workshops? More directly, did they deem the workshops beneficial to their ministries?
2. Did any evidence of attitudinal shifts arise as the result of their participation in the workshops?
3. What changes were the participants contemplating in their ministry practices and partnerships with church planters as a result of their participation in the training event?
4. What changes in the conduct of open-air campaigns did the evangelists make in the several months following the workshop?

The answer to the four questions served as the primary focus of this study.

Population and Participants

Approximately thirty participants were expected at the workshop. This study quite naturally focused on that group of thirty. A few of these thirty evangelists were serving as full-time national evangelists of CAMACOP; however, the majority was pastors of churches who also volunteered in open-air evangelistic campaigns, working alongside CAMACOP church planters.

Qualifications and Description of the Participants

The regional evangelist of CAMACOP in South Cotabato at the instruction of the National Coordinator of CAMACOP evangelists selected the participants according to the guidelines provided by the training program.

Out of thirty participants, three are women. One of these women planted a church, which is barely two years old, and she is conducting open-air evangelistic ministry in the neighborhood in South Cotabato. Twenty-three participants have attended previous non formal training conducted since 2004. Subjects for this training workshop were to meet the needs of both the old and new participants.

All the participants are able to speak and comprehend the English language. Most of the participants can speak at least three languages. English is the main language used during the workshop. The instructors commonly used Hiligaynon and Cebuano languages for translation. Every participant filled up the registration form to answer details like name, number of times attended the training, educational attainment, gender, birthday, mailing address, educational qualification, languages used, number of children, and ministry position.

Six participants coming from East Zamboanga District and North Mindanao District use Subanen as their primary language. However, they also use Cebuano in preaching to their church people. Twelve participants use Cebuano as their primary language. They come from five districts: North Central Mindanao District, North Eastern Mindanao District, Metro Davao District, District of Mount Apo, and Sarangani District. Twelve other participants coming from Sultan Kudarat District, South Mindanao Cultural

Communities District, and South Mindanao District use Hiligaynon in their preaching and teaching. All twelve can also speak Cebuano fluently.

Description of the Instructors

All six instructors are graduates of Bible schools and can preach and teach in at least four different languages: English, Cebuano, Hiligaynon, and Tagalog (see Appendix E). I handpicked instructors to teach according to their expertise in doing open-air evangelistic meetings. All of them have attended previous training workshops since 2004. One of the instructors is about 70 years old with radio and television programs in Davao City. Another instructor is in his 60s; he might in the coming days retire as national evangelist of CAMACOP. Three of the instructors are in their 40s. One of them has been the national coordinator of CAMACOP evangelists since 2004. I am the only one in my mid-50s. I took the liberty to teach because the subject of the theological reflections on the evangelist is a bit difficult to teach.

Design of the Study

The design of the survey emerged from the purpose of the research, stated earlier in this chapter. Because all the evangelists would be located in one place, the best venue for doing the survey was the event itself. Comparing changes intended by the evangelists with changes actually made required doing parts of the survey before, during, and after the workshop. An additional component was a follow-up survey, which was conducted eight months later. I had no opportunity to test the questionnaire ahead of time because the workshop in focus was a one-time event. However, my intent was to circulate the survey in order to get feedback on possible bias and other problems. In fact, the writing of the dissertation proposal and defense would constitute a perfect opportunity for the

feedback. In addition, feedback would be solicited from CAMACOP officials. Preparing the survey took into account, therefore, the purpose statement of the dissertation, the training needs of the thirty participating evangelists in the workshop event, and the best method of conducting the survey.

The survey had four parts. The first part of the survey was to be given at both the beginning and end of the first workshop. The aim was to get a sense of the evangelists' present values and possibly to measure shifts between the beginning and end of the workshop. This priorities survey would consist of a Likert-type scale, measuring not disagreement versus agreement but a range of priorities (or values). The plan was to cover ten priorities related to the five goals and five corresponding parts of the workshop. Each of the ten priorities would have two similar or contrasting statements meant to reveal the importance of that priority for each respondent. Evangelists participating in the workshop and responding to the survey would circle one of five responses: (1) not a priority, (2) low priority, (3) somewhat of a priority, (4) important, and (5) very important. This part of the survey would be helpful in understanding the evangelist attitudes on such matters as prayer, servant leadership, and personal integrity. As stated, repeating the survey might show shifts resulting from the presentations and conversations in the workshop.

The second part of the survey was an evangelistic knowledge questionnaire to be given at the end of the first workshop. It consisted of short-answer questions covering four of the five workshop modules: evangelistic preaching, teamwork, leadership in planning, the evangelists and church planter, and the wise use of equipment and materials. I have already described the contents of the first module on spiritual discipline.

The third part of the survey was an evaluation of the workshop itself. It consisted of a question concerning what the workshop participants were hoping to gain when they came, and another question to find out which elements of the workshop they found most valuable when the event was over. I wanted to know, for example, if they most valued the fellowship, fresh ideas, answers to questions, expertise, help on practical matters, theological teaching, practical instruction, understanding of denominational philosophy, encouragement, a broadened perspective, or something else. This section of the survey also sought to discover what was most and least helpful, and what the participants would like to see happen in the next workshop, thus giving ideas for future events. This part of the survey also allowed the participants to indicate changes they were contemplating in the conducting of their open-air meetings.

The final part of the survey came eight months later. It asked about actual changes in practice the respondents made after the workshop. It also asked the evangelists for personal reflection on their attitudinal changes regarding open-air evangelism since before the first workshop. Finally, it solicited suggestions and ideas for improving training and making CAMACOP churches more effective in evangelism.

Venue

The venue used for this training workshop was the same one used in the previous two workshops. Evaluations in the past training workshops showed that the venue was well-suited for the training of evangelists. Participants can concentrate well during the training because the location is in a mountaintop resort far from the city and malls. The venue for the workshop was Merl's Garden Resort in Lake Lahit, Lake Sebu.

Privileges

CAMACOP provided one-fourth of the total budget for the training. Another three-fourths came from my organization: the Ambassadors for Christ International Philippines. The participants paid only five hundred pesos (P500.00) or \$12.00 for registration. The registration fee covered the expenses for workshop materials. Every participant received about eighty pages of lecture notes in one binder. They all received a certificate of completion before the workshop officially ended.

Workshop Curriculum

Earlier workshops had no formal curriculum. The curriculum designed for the training workshop in May 2009 is a customized one but intended also for use in other settings by those who have gone through the training. It derives from principles related to open-air evangelistic ministry discussed in the literature review. It is meant to address the charge that open-air evangelistic campaigns were not having the desired effect of growing churches. Thus, the curriculum is product oriented; it has in mind specific objectives. It is not built around a process but on topics relating to an overall goal. I found Judith Howard's "Curriculum Development" a great help in developing the curriculum. Established in this "product approach," is curricular coherence by establishing goals, laying out select learning experiences by objectives, organizing themes for learning experiences into modules, and providing evaluation forms for pre- and post tests.

This workshop curriculum will provide the outline for a future manual for Filipino evangelists. It consists of six major modules, each covering one of six prime concerns. I have the conviction that the whole life of the evangelist rests on the belief and practice of

these six prime concerns. These core concerns form the foundational structure of training CAMACOP evangelists. All six concerns started with the phrase “God calls men and women with distinct gift of evangelist” and ends with “as they work alongside church planters.” To achieve better results, every module covered at least four to five hours of teaching instruction.

Several goals guided and shaped the six modules. The category of the first module was the theology of the evangelist. The goal stated that every evangelist embraces the biblical and theological understanding of the evangelist. The module built on the core value that God calls men and women with the distinct gift of the evangelist for the persuasive and friendly proclamation of the good news and the building up of the body of Christ. In this theological understanding of the evangelist, they are most effective as they work alongside church planters. The second module focused on leadership ability. The goal affirmed that every evangelist is an influencer. The core value is that God calls men and women with the distinct gift of the evangelist to be leaders of highest influence as they work alongside church planters. The third module was on spiritual discipline. The goal said that every evangelist exercises spiritual discipline and a moral standard. The core value is that God calls men and women with the distinct gift of evangelist, whose lives are marked by integrity, filled with the Holy Spirit, and prayer, and lived selflessly. The fourth module is on public speaking. The stated goal was to help every evangelist be an excellent public speaker. The core value is that God calls men and women with the distinct the gift of the evangelist who are excellent in speaking forth the Word of God, especially in public places as they work alongside church planters. The fifth module focuses on teamwork. The stated goal was to help every evangelist be a team player,

working with his or her evangelistic church-planting team. The core value is that God calls men and women with the distinct gift of the evangelist to serve in teams of evangelists in conducting open-air evangelistic meetings alongside church planters. The final module consisted of a conversation about evangelistic equipment and materials. The stated goal was as follows: Every evangelist is equipped with evangelistic instruments. The core value is that God calls men and women with the distinct gift of the evangelist who are equipped with evangelistic instruments in working alongside church planters. The teaching part of the workshop, therefore, consisted of six parts and each of them were connected to, and shaped by, an affirmation or goal. The draft of the whole curriculum is in Appendix E.

Reproducibility

I personally developed the teaching materials of the workshop. Every instructor received copies of materials sent through a courier three weeks before the actual workshop. The instructors confirmed the receipt of the materials three days after being sent. I did the follow-up with all instructors by talking to them on the phone twice before the workshop commenced. Instructors expressed their appreciation for the favor of making their jobs easy. Students followed the lectures and workshops because they had an extended outline that was simple, although detailed. Moreover, all the instructors developed their lectures in PowerPoint so participants could easily comprehend, and follow them. I hope that every participant can teach the same subjects to their colleagues because, from my point of view, these are reproducible.

Theology of the Evangelist

Three passages in the Scriptures specifically talk about the evangelist. Acts 21:8 refers to Philip as an evangelist. Ephesians 4:11 mentions evangelists as one of the many gifts given by Jesus Christ to his church, and 2 Timothy 4:5 refers to Timothy as an evangelist. However, Ephesians 4:11 is central to understanding the distinctiveness of the evangelist.

The twelve disciples of Jesus Christ served as evangelists because they proclaimed the good news of the kingdom. Paul however in Ephesians 4:11 specifies with particularity the gift of the evangelist. The particularity or uniqueness of the word *evangelist* might be a part of an evolutionary concept with roots in the Old Testament. The whole passage of Ephesians 4:1-16, however, provides the major understanding of the theology of the evangelist reinforced by Acts 21:8 and 2 Timothy 4:5. The theology proper includes the uniqueness of the gift of an evangelist, the meaning, the calling of the evangelist, the functions of the evangelist, and the historical and contemporary examples of evangelists. An added highlight was the discussion about the inclusion of women as evangelists. Good commentaries on Ephesians 4:1-16 contributed to the theological reflection as did an excellent article on ordaining women in the ministry by Brunt.

Leadership and Planning

The second focus was leadership ability. This section addressed, first, the evangelist as a visionary leader. Several subtopics emerge out of the main topic on visionary leadership. These are as follows: the meaning of leadership and its relation to management; examples of biblical leadership; the demands for quality leadership; roadblocks to quality leadership; the servant, spiritual, and transformational leadership;

and, the evangelist in birthing and launching the vision. The second topic was the evangelist as a strategic planner. The SMART way of goal setting and planning covered the subject of strategic planning. Application of the subject focused on planning for a pre- and post-evangelistic open-air campaign. Third, this section addressed the evangelist as an accountable leader. Instructions on integrity were meant to guide the evangelist in developing a life of accountability, especially to those in authority above him or her. The emphasis was on the importance of reporting on the ministry regularly and responsibly as a leader of accountability. The notable activity was to include workshop for every important topic and subtopic on leadership and planning. The fourth focus emphasized that the evangelist as a leader multiplies himself or herself by mentoring others to enable the evangelist to establish local evangelistic church-planting teams through mentoring, coaching, or discipleship. Most of the materials presented on the topic of team leadership were from the International Leadership Institute of Wes Griffin, and some from the lecture notes I got from Dale Galloway.

Spiritual Disciplines

In the area of spiritual discipline, the teaching concentrated on prayer, servant leadership, teachability, personal integrity, honest reporting, family reputation and marital harmony, the spirit filled life, and a sacrificial, selfless lifestyle. Maintaining high moral standards was emphasized. Some of the issues covered were sexual perversion, love of money, love of power, and pride. Most of the resource materials for spiritual disciplines were from Coleman's *The Master Plan of Evangelism* and some from the book *The Mission of an Evangelist* edited by William Conard.

Evangelistic Open-Air Preaching

The public speaking part of the workshop focused on areas such as preaching skills in open-air evangelism, friendliness, the usual emphasis on eloquence and persuasiveness, the use of evangelistic tools and props (e.g., sketch boards), preaching methodology, preaching the Word of God and the use of the altar call or invitation. The book by McPhee, *Friendship Evangelism*, became useful in emphasizing the point of preaching persuasively yet remaining audience-friendly.

Teamwork

In the part of the workshop that dealt with teamwork, the attention was on the evangelist as a team-oriented person who models teamwork. Although leading open-air meetings, he or she is also part of a team and works as the partner of church planters. Discussions also included team visitation and follow-up. More emphasis was given to developing an evangelistic church-planting ministry team led by trained evangelists. The discussion was on the biblical aspect of the purpose of the gift of evangelist in the body of Christ, which requires the equipping of the saints for the work of the ministry (Eph. 4:11-12). Just as the local church has pastoral teams, music teams, prayer teams, or mission teams, so it needs an evangelistic team. Major resource materials, especially on the principles of building an evangelistic church-planting team, came from *The Mission of an Evangelist* edited by William Conard .

Resourcing Evangelistic Equipment and Materials

The fifth and final practical session of the workshop dealt with the use of various kinds of resources and materials and their transportation (especially in difficult terrain, inaccessible to vehicles). The use of print materials and Bibles was, of course, part of that

final discussion, too. Methods of doing fund-raising for resourcing materials and equipment for the evangelistic ministry were the main emphases of the training workshop. Ideas for raising funds for the equipment and materials for the evangelistic ministry came from an Internet source on “How to Have a Successful Fundraiser.” The article provided practical ways for fund-raising that were applicable to the Filipino setting.

Instrumentation

The instrument used was a survey in four parts, in which the parts corresponded to my research questions. Informal follow-up interviews provided the additional data needed. The four-part survey is in Appendixes A through D. The two usual approaches for collecting data at a workshop are end-of-session questionnaires and pre-workshop/post-workshop evaluation forms. The latter, although used more often, is by some considered unnecessarily redundant (Colosi and Dunifon 1-6). Alternatively, some scholars recommend a single questionnaire at the end of the workshop that acts as a “retrospective pretest.” My decision was to use a hybrid approach, however, with different parts of the survey given at different times.

Survey questions can be open-ended (short answer) or closed-ended (check the box) or use relative scales (agree-disagree or have a range of values). With different aims in mind for each part of the survey, I decided to use all three approaches.

Because the goal of this research project was to evaluate the first CAMACOP training workshop for evangelists, some kind of survey instrument seemed a logical way to go. A survey instrument would accomplish several goals. For one thing, it would say to the twenty-five participants that CAMACOP was not only interested in training them, but

also in learning from them. In fact, one of the emphases of the workshop was the teachability of the evangelist and a lifelong focus on learning. Therefore, the denomination itself necessitates modeling a willingness to learn. I wanted to find out if the workshop was of value and worth the energy and resources put into it. I wanted to know if it was effective in giving the evangelists new knowledge. I wanted to know if it was instrumental in changing attitudes and practices. I hoped to discover what part or parts of the presentations needed improvements. In addition, I am interested in how the workshop might affect the actual practices of the evangelists on the field and in the role of open-air campaigners. For that part, I wanted to compare their intent at the end of the first workshop with any actual changes made by the start of a second workshop. (The follow-up workshop did not materialize, but I did follow-up with a survey eight weeks after the workshop.) With this set of goals for the workshop and the possibility of subsequently developing a manual, a survey instrument and a survey approach seemed inevitable.

Variables

The curriculum of the workshop is the independent variable that has influenced the outcome of this research. The dependent variables were what the participants' value, know, and practice with respect to the theology of the evangelist, evangelistic preaching, teamwork, leadership and planning, working alongside church planters, and resourcing the evangelistic ministry of the CAMACOP during the workshop.

The educational attainment, ministry experience, and age of the participants are intervening variables that affected the outcome of this research.

Validity and Reliability

Three Bible school professors and two selected pastors of a CAMACOP church validated the researcher-designed questionnaires on 5 May 2009 at a restaurant in Manila. I jotted down comments, suggestions, and clarification points to refine the questionnaires. The validation group did not find any points for revision on the questionnaires. They, however, sought to clarify areas for better understanding of the questions.

The use of Likert scales in measuring the frequency of the research and gathering of data provided the reliability of the findings of this research. The semi-structured survey forms as qualitative instrument for follow-up also provided reliability to this study.

Data Analysis

The plan for data analysis follows. The first part of the survey, the priorities survey is a Likert-type scale consisting of a range of possible answers. My approach was to add up the number of responses for each possible answer and create a line graph similar to the sample cited by Carole Slade and Robert Perrin to give me a visual representation of the responses (97-98). I made two graphs to compare because the survey is given before and after the workshop. I looked for shifts from the first graph to the second, indicating the possibility of attitudinal shifts. In the weeks afterward, I shared the results individually with the participants, asking them questions that might provide further insight into attitudinal shifts.

The second part of the survey is the evangelistic knowledge questionnaire, given after the workshop to assess what participants then know of what was presented and discussed. My goal here is simply to assess the post-workshop knowledge of the

participants in each of the six areas covered. I plan to devise a table with categories such as “understood,” “partly understood,” and “did not understand.” I then did a series of comparisons to gauge how well each content area has been grasped and which ones need further, future emphasis in workshops to come.

The third part of the survey is the workshop evaluation in which participants share the perceived benefits of the experience, as well as the weaknesses of the event. By comparing the responses, again in a chart I have devised, I hope to discover concrete ways of strengthening and enhancing future workshops.

The fourth part of the survey consisted of a list of intents regarding changes in ministry practices. In this case, I compared each participant’s stated intents with actual changes made eight months later. This survey helped me gauge how effective the instructors have been as persuaders.

The data was interpreted according to statistical tools used to treat research data for an in-depth solution of problems raised in the study. The reference on the formula on determining the percentage, ranking, weighted mean, and arithmetic mean or average is from *Introduction to Nursing Research: Quest for Quality Nursing* by Lydia M. Venzon and *Worktext in Biostatistics* by Rose Marie O. Mendoza, Anita D. Santiago, and William R. De La Cruz. The formula for determining the difference and percentage change (also known as percent difference) was taken from Whatiscom (“Percent Change”). Finally, the Likert scaling techniques or scaled variables from *Questionnaire Research: A Practical Guide* by Patten (33–45) serves as a resource for scaling the data.

Ethical Procedures

My first plan was to avoid teaching in the workshop to avoid bias in determining results. However, none of those trained in the past would dare to teach the subject of the theology of the evangelist. The subject is crucial, and the material for instruction on the said subject is a bit deep. I then took the liberty of handling it, so to establish the uniqueness or distinctiveness of the evangelist as a gift to the church. The participants have complete control of everything in the evaluation. The matter of rating the value of the instruction during the workshop and the assessment of the capacity of the instructors to teach is the prerogative of the students.

All the participants understood during the preliminary instruction period that all the surveys and evaluations conducted must be secret. Secrecy assured the participants even in personal interviews. None of the names of those interviewed appeared in this paper. Ministry reports are exception. These ministry reports submitted to my office from the time the workshop ends up to the next training workshop in November 2009 served only for my own office's pleasure and are not included in this paper.

CHAPTER 4

FINDINGS

Problem and Purpose

CAMACOP evangelists had been conducting open-air evangelistic meetings with meager results. Converts disciplined, churches planted, and growth of churches is CAMACOP's way of measuring results. As a growing denomination CAMACOP has proven for years that the often criticized open-air evangelistic meetings are effective in combination with church planting and discipling. This approach requires cooperation between the evangelists and leaders of local churches. Therefore, continuing education, to enhance the skills, practices, and attitudes of CAMACOP's evangelists, is necessary to sustain continuing growth of the church. One way of working on this continuing education for evangelists is a twice-a-year workshop begun in 2004. The purpose of this research was to measure the effect of the workshop on the attitudes, knowledge, and practices of CAMACOP evangelists. To accomplish this goal, I developed a before-and-after questionnaire for evangelists participating in a workshop held in May 2009, in which thirty evangelists were enrolled. My hope was that, as a result of what I learned, I could propose an improved curriculum for future workshops for evangelists.

The questionnaire results affirmed the value of the workshops overall in helping evangelists to grow more in their open-air evangelism knowledge, skills, and practices, and in connecting new believers to churches. Particularly, it highlighted the workshops' effectiveness in shifting the participants' attitudinal values and priorities. Using this instrument in connection with the five-day workshops, however, had its limitations, which I will describe later.

The Questionnaires

I developed four sets of questionnaires for the research. The first set was for determining values or priorities before and after the workshop. It focused on attitudes of the evangelists concerning the conducting of open-air meetings. The second set of questions was intended to measure the extent of knowledge the respondents had with regard to the following: the theology of the evangelist, evangelistic preaching, teamwork, leadership and planning, Christian disciplines, and resourcing the evangelistic ministry. The third set of questions was for gauging how the respondents felt about the overall workshop experience. The fourth set of questions, given eight months after the workshop, was meant to reveal if and how the evangelist had changed their practices, and if they had grown in their enthusiasm. This form was also purposed to get feedback in the form of ideas and suggestions for making CAMACOP evangelism more effective in the future. In what follows, I describe what I learned.

Demographic Profiles of the Respondents

The demographic profiles of the participants of the CAMACOP Evangelist training consist of the age bracket, gender, marital status, number of children, educational attainment, number of attendants, and ministry status. Tables 4.1 to 4.7 summarize that information.

Table 4.1. shows the ministry status of the respondents. Of the thirty participants, eighteen, or 60 percent, were pastors while twelve, or 40 percent, were pastor-evangelists. According to the data gathered, none of the participants served as full-time evangelist or part-time evangelist. In terms of the gender of the thirty participants, twenty-seven, or 90 percent, were male while three, or 10 percent, were female. Table 4.1

shows that most of the attendees of the training were male and all were involved in conducting evangelistic meetings while pastoring a church.

Table 4.1. Frequency Distribution of the Respondents in Terms of Ministry Status

EDUCATIONAL ATTAINMENT	n	%
Full-time evangelist (paid)	0	
Part-time evangelist (paid)	0	
Pastor-evangelist	18	60
Pastor-open-air evangelist	12	40
TOTAL	30	100

Table 4.2 shows the gender of the respondents.

Table 4.2. Frequency Distribution of the Respondents in Terms of Gender

GENDER	n	%
Male	27	90
Female	3	10
TOTAL	30	100

Table 4.3 shows the age of the respondents. The ages of the participants ranged from 28 to the 62, with the largest number in the 30-50 ranges.

Table 4.3. Frequency Distribution of the Respondents in Terms of Age

Age in Years	n	%
25-30	1	3.33
31-35	5	16.68
36-40	4	13.33
41-45	6	20.00
46-50	4	13.33
51-55	6	20.00
56- 60	3	10.00
61-65	1	3.33
TOTAL	30	100.00

Table 4.4 shows the marital status of respondents while Table 4.5 shows the number of children of the respondents. Married participants represent 97% of the group. All of the married participants had children. Thus, the participants had a strong family orientation.

Table 4.4. Frequency Distribution of the Respondents in Terms of Marital Status

Marital Status	n	%
Married	29	96.67
Single	1	3.33
Widowed	0	
Other	0	
TOTAL	30	100.00

Table 4.5. Frequency Distribution of the Respondents in Terms of Number of Children

No. of Children	n	%
0	3	10.00
1-3	19	63.34
4-6	7	23.33
7-9	1	3.33
10-above	0	0
TOTAL	30	100.00

Table 4.6 shows the educational attainment of the respondents. The educational attainment of the participants varied. Two out of thirty had masters degrees. Twenty-seven or 90 percent attained a Bachelor level; moreover, one, or 3 percent, attained certificate level. None had doctoral degrees. This survey shows that all the participants have a good knowledgeable of evangelism given their Bible school training background.

Table 4.6. Frequency Distribution of the Respondents in Terms of Educational Attainment

Educational Attainment	n	%
Doctoral Level	0	0
Masters Level	2	6.67
Bachelor Level	27	90.00
Certificate Level	1	3.33
TOTAL	30	100.00

Table 4.7 shows the number of attendants to the workshop. Only 23 percent attended the training once. Another twenty-three participants had attended a previous

workshop. However, 10 percent had attended as many as five previous training workshops. Thus, the majority of the participants had attended the evangelists' workshop more than three times.

Table 4.7. Frequency Distribution of the Respondents in Terms of Number of Attendance

Number of Workshops	Number of Participants	Ongoing Participation in Workshops %
1	7	23.33
2	7	23.33
3	6	20.00
4	3	10.00
5	4	13.34
6	3	10.00
TOTAL	30	100.00

Responses from the Priorities Survey

The next step in this research evaluated the workshop. The first set of questionnaires was on the evangelists' priorities (see Appendix A). The goal was to get a sense of what the evangelists most highly valued or prioritized in their roles and to possibly measure value shifts between the beginning and end of the workshop. This priorities survey consisted of a Likert-type scale measuring, not disagreement versus agreement, but a range of priority levels. These ten priorities covered areas such as prayer, servant leadership, and personal integrity. They were all related to the six modules of the workshop. Each of the ten priorities consisted of two statements. Respondents participating in the workshop and responding to the survey circled one of

five responses: (1) not a priority, (2) low priority, (3) somewhat of a priority, (4) important, and (5) very important.

The priorities survey consisted of twenty items:

1. Evangelists make time for prayer.
2. Evangelists think and act like servants.
3. Evangelists are humble and teachable.
4. Evangelists earn peoples' trust.
5. Evangelists families have good reputations.
6. Evangelists and their spouses are in harmony.
7. Evangelists are totally honest in ministry reports.
8. Evangelists are brave in the face of persecution.
9. Evangelists are Spirit-filled.
10. Evangelists are self-sacrificing.
11. Evangelists have prayer partners.
12. Evangelists highlight their power and authority.
13. Evangelists say so when they don't know.
14. Evangelists want to be known for integrity.
15. Evangelists teach their children the faith.
16. Evangelists rank marriage as high as ministry.
17. Evangelists always describe results positively.
18. Evangelists prepare for possible suffering.
19. Evangelists emphasize practicing self-reliance.
20. Evangelists take the easy road when they can.

Following is the tabulated data, which included comparisons made between the pretest and posttest response on the priorities survey. Table 4.8 shows the priorities as perceived by the respondents before the workshop.

The respondents indicated that the following characteristics were the most important for evangelists: 1, 5, 6, 7, 8, 9, and 11. Prayer and honesty rated very high. Next in importance were numbers 2, 3, 4, 10, 14, 15, 16, 17, and 18, which included an attitude of servanthood and attention to family responsibilities. The priorities of self-reliance and finding an easier way (numbers 19 and 20) came next. Last of all were priorities 12 and 13 on displaying authority and knowledge.

Table 4.8. Frequency Distribution of the Performance Rating in the Priorities Survey Pretest as Perceived by the Respondents

Priorities Survey	1	2	3	4	5	Weighted Mean	Interpretation
1. Evangelist make time for prayer.	-	-	-	4	26	4.86	Very Important
2. Evangelist think and act like servants.	-	4	2	5	19	4.22	Important
3. Evangelist are humble and teachable.	-	-	-	26	4	4.12	Important
4. Evangelist earn peoples' trust.	-	-	-	23	7	3.76	Important
5. Evangelists' families have good reputations.	-	-	-	7	23	4.76	Very Important
6. Evangelists and their spouses are in harmony.	-	-	-	8	22	4.72	Very Important
7. Evangelists are totally honest in ministry reports.	-	-	-	4	26	4.86	Very Important
8. Evangelists are brave in the face of persecution.	-	-	-	13	17	4.56	Very Important
9. Evangelists are Spirit-filled.	-	-	-	8	22	4.72	Very Important
10. Evangelists are self-sacrificing.	-	-	-	19	11	4.36	Important
11. Evangelists have prayer partners.	-	-	-	4	26	4.86	Very Important
12. Evangelists highlight their power and authority.	16	4	3	5	2	2.08	Low Priority
13. Evangelists say so when they don't know.	20	7	-	3	-	1.65	Low Priority
14. Evangelists want to be known for integrity.	1	3	2	13	11	3.99	Important
15. Evangelists teach their children the Faith.	1	1	2	8	18	4.35	Important
16. Evangelists rank marriage as high as ministry.	-	-	6	8	16	4.26	Important
17. Evangelists always describe results positively.	-	1	3	20	6	3.96	Important
18. Evangelists prepare for possible suffering.	-	-	4	20	6	4.06	Important

19.	Evangelists emphasize practicing self-reliance.	3	6	7	8	6	3.26	Some What of a Priority
20.	Evangelists take the easy road when they can.	3	7	8	5	7	3.12	Some What of a Priority

Table 4.9 shows the posttest priorities survey. The findings indicate priorities 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18, and 19 as very important for the respondents, priorities 13 and 20 as important, and number 12 as not a priority.

Table 4.9. Frequency and Distribution of the Posttest Priorities Survey

Priorities Survey		1	2	3	4	5	Weighted Mean	Interpretation
1.	Evangelist make time for prayer.	-	-	-	-	30	5	Very Important
2.	Evangelist think and act like servants.	-	-	-	8	22	4.72	Very Important
3.	Evangelist are humble and teachable.	-	-	1	5	24	4.76	Very Important
4.	Evangelist earn peoples' trust.	-	-	2	8	20	4.59	Very Important
5.	Evangelists' families have good reputations.	-	-	-	7	23	4.76	Very Important
6.	Evangelists and their spouses are in harmony.	-	-	-	5	25	4.82	Very Important
7.	Evangelists are totally honest in ministry reports.	-	-	-	4	26	4.86	Very Important
8.	Evangelists are brave in the face of persecution.	-	-	-	10	20	4.66	Very Important
9.	Evangelists are Spirit-filled.	-	-	-	3	27	4.9	Very Important
10.	Evangelists are self-sacrificing.	-	-	-	2	28	4.92	Very Important
11.	Evangelists have prayer partners.	-	-	-	2	28	4.92	Very Important
12.	Evangelists highlight their power and authority.	20	6	4	-	-	1.46	Not a Priority
13.	Evangelists say so when they don't know.	-	-	2	23	5	4.09	Important
14.	Evangelists want to be known for integrity.	-	-	-	3	27	4.9	Very Important
15.	Evangelists teach their children the faith.	-	-	-	-	30	5	Very Important
16.	Evangelists rank marriage as high as ministry.	-	-	-	-	30	5	Very Important
17.	Evangelists always describe results positively.	-	-	3	27	5	4.73	Very Important
18.	Evangelists prepare for possible suffering.	-	-	-	7	23	4.76	Very Important
19.	Evangelists emphasize practicing self-reliance.	-	-	-	4	26	4.86	Very Important
20.	Evangelists take the easy road when they can.	-	-	-	28	2	4.06	Important

In comparing the pretest and posttest priorities surveys, the respondents gave higher marks to several priorities that had been in the important category, lifting them into the very important category. Of the shifts in importance, the largest positive changes came in numbers 13, 19, 20, 14, and 4. These had to do, respectively, with being honest about what one does not know, practicing self-reliance, finding the easiest way, wanting to be known for integrity, and earning trust. Number 12, on showing one's authority, was even less a priority after the workshop than it was before. The biggest shift was in number 13, on the freedom to say, "I don't know." Table 4.10 gives all the numerical values for the comparison while Figure 4.1 displays the differences for the twenty items in graph form.

Table 4.10. Comparison of the Performance Rating in the Priorities Survey Pretest and Posttest as Perceived by the Respondents

Elements	Pretest Mean	Posttest Mean	Difference	% Change
1	4.86	5.00	+ 0.14	+ 2.88
2	4.22	4.72	+ 0.5	+ 11.85
3	4.12	4.76	+ 0.64	+ 15.53
4	3.76	4.59	+ 0.83	+ 22.07
5	4.76	4.76	0	0
6	4.72	4.82	+ 0.1	+ 2.12
7	4.86	4.86	0	0
8	4.56	4.66	+ 0.1	+ 2.19
9	4.72	4.90	+ 0.18	+ 3.81
10	4.36	4.92	+ 0.56	+ 12.84
11	4.86	4.92	+ 0.06	+ 1.23
12	2.08	1.46	- 0.62	- 29.81
13	1.65	4.09	+ 2.44	+147.87
14	3.99	4.90	+ 0.91	+ 22.81
15	4.35	5.00	+ 0.65	+ 14.94

16	4.26	5.00	+ 0.74	+ 17.37
17	3.96	4.73	+ 0.77	+ 19.44
18	4.06	4.76	+ 0.7	+ 17.24
19	3.26	4.86	+ 1.6	+ 49.07
20	3.12	4.06	+ .94	+ 30.13

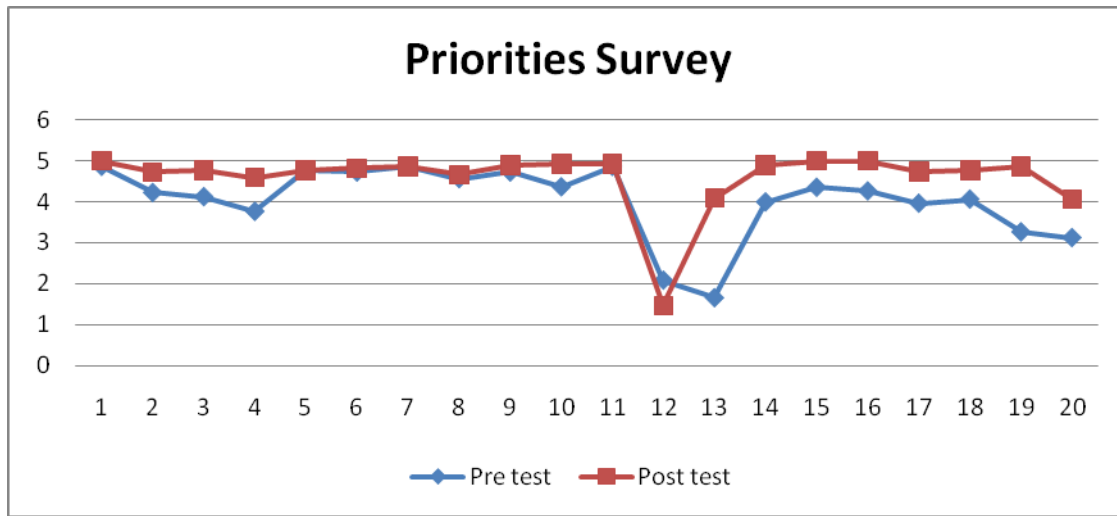


Figure 4.1. Comparison of the performance rating in the priorities survey pretest and posttest responses for the CAMACOP evangelists.

Figure 4.2 compares the pretest and posttest responses of the priorities survey of the seven respondents who attended the workshop for the first time. The comparison shows that the respondents gave higher marks to several priorities that had been in the important category, making them in the very important category. Of the shifts in importance, the largest positive changes came in numbers 13, 14, 20, 19, and 16. These had to do, respectively, with being honest about what one does not know, desiring to be known for integrity, taking the easy road when they can, practicing self-reliance, and ranking marriage as high as ministry. The least priority with a negative change is number 12, which was highlighting one's authority. Like the comparison on the priorities survey

to the thirty participants, the biggest positive shift was in number 13, on the freedom to say, “I don’t know.” Those who participated in the workshop for the first time were not more likely to shift priorities than the workshop attendees overall. In fact, positive shifts in the overall numbers were slightly higher than for those of the seven first-timers.

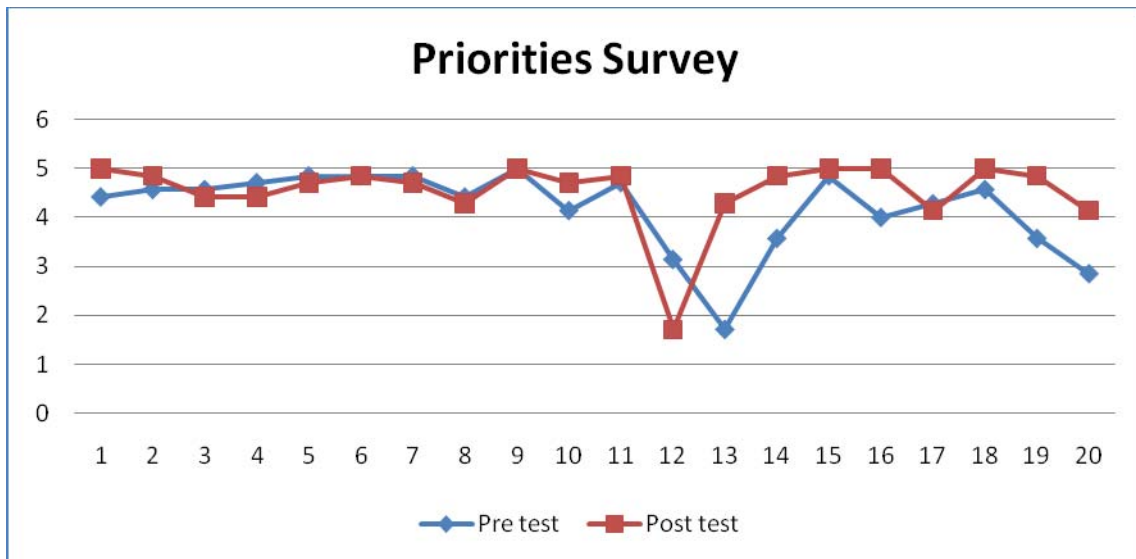


Figure 4.2. Comparison of the performance rating in the priorities survey pretest and posttest as perceived by the seven respondents.

Responses from the Evangelist Knowledge Survey

The second survey measured the evangelistic knowledge attained in the workshop and elsewhere. The respondents received the questionnaire immediately after the last workshop module. The goal was to find out what they understood, partly understood, or did not understand in the workshop modules. Two hours was allotted for this exercise. I first went through the entire questionnaire, then gave instructions on how to proceed. I explained everything in detail, using English, Cebuano, and Hiligaynon for accurate understanding. I also encouraged them to write their answers in any of the three languages, so they could fully express themselves. We had a break after forty-five

minutes to be sure their brains were rested and resumed again after fifteen minutes. I offered an award of some two dollars (\$2.00) or one hundred pesos (P100.00) to those who could answer the questions in full. Still, four participants were not able to complete answering all the questions because of language difficulties. I had to stand before them, clarifying questions until they managed to complete their questionnaires. When questionnaires are in English, as ours necessarily were, comprehending the meaning of some questions is a big obstacle to some, and it does somewhat limit the effectiveness of the exercise. Nevertheless, in the end, the overwhelming majority were able to answer all thirty-six questions.

The purpose was to discover how well the participants understood the content of the workshop. Moreover, I wanted to learn which areas need more emphasis in future workshops. The questionnaire had several parts. The first eleven questions focused on the theology of evangelism. Questions twelve to eighteen centered on evangelistic preaching. Questions nineteen to twenty-three were on teamwork. Questions twenty-four to thirty-two were on leadership and planning. Questions thirty-three and thirty-four dealt with the evangelist and church planter and questions thirty-five and thirty-six were on resourcing the evangelistic ministry.

With respect to the theology of the evangelist, the respondents best understood the call to evangelism, the rationale and importance of including women in the ranks of evangelists, and the importance of the evangelist being connected with the local church. Least understood were the different functions of evangelists, apostles, prophets, pastors, and teachers and the importance of training evangelists in the local church (see Table 4.11).

Table 4.11. Frequency Rating on the Theology of the Evangelist

Theology of the Evangelist	Understand		Partly Understand		Did not Understand	
	n	%	n	%	n	%
1. What is the distinction between evangelists, apostles, prophets, pastors, and teachers?	8	26	16	53.33	6	20
2. What are the functions of evangelists?	15	50	14	46.67	1	3.33
3. Why is it important that an evangelist have a calling from the Lord?	20	66.67	9	30	1	3.33
4. How does one confirm the call to be an evangelist?	23	76.67	4	13.33	3	10
5. Why is it important for the evangelist to be connected with the local church?	21	70	8	26.67	1	3.33
6. Why is it regarded as valuable to have the evangelist work at training equipping evangelists in the local churches?	15	50	10	33.33	5	16.67
7. What were some models of evangelist from the past, who can inform our understanding of open-air preaching today?	19	63.33	7	23.33	4	13.33
8. Why should CAMACOP include women in the ranks of evangelists?	22	73.33	7	23.33	1	3.33
9. What were the accomplishments of some of those evangelists of the past?	20	66.67	7	23.33	3	10
10. Who are some contemporary evangelists, whom one might want to learn from?	19	63.33	8	26.67	3	10
11. What would be the loss to CAMACOP and evangelism in the Philippines were there no open-air preachers?	20	66.67	7	23.33	3	10

On the module of the evangelistic preaching, the participants understood best the skills required for open-air preaching; evangelistic tools such as gospel “tricks,” sketch boards, and other object lessons; and, the role of altar calling in making an evangelistic

challenge. Least understood was the difference between open-air preaching and evangelistic preaching and the difference between preaching the Bible and not the Word of God (see Table 4.2).

Table 4.12. Frequency Rating on Evangelistic Preaching

Evangelistic Preaching	Understand		Partly Understand		Did not Understand	
	n	%	n	%	n	%
12. Besides location, what difference is there between open-air preaching and evangelistic preaching?	6	20	16	53.33	8	26
13. What special skills does the open-air evangelist need?	24	80	3	10	3	10
14. What makes an evangelistic message friendly, and why is it important in open-air preaching?	12	40	13	43.33	5	16.67
15. Is there any contradiction between a friendly evangelistic message and preaching eloquently and persuasively?	12	40	14	46.67	4	13.33
16. Of what values are tools like sketch boards and gospel “tricks” to the open-air evangelist?	24	80	2	6.67	4	13.33
17. What difference will it make if the evangelist preaches the Bible but not the Word of God?	18	60	7	23.33	5	16.67
18. What role does the altar call play in evangelism?	22	73.33	4	13.33	4	13.33

On the module on teamwork, the respondents understood best the importance of having an evangelistic team, the knowledge each team member needs to know, and the importance of follow-up for the success of the evangelistic campaign. The least understood was the composition of the evangelist team (see Table 4.13).

Table 4.13. Frequency Rating on Teamwork

Teamwork	Understand		Partly Understand		Did not Understand	
	n	%	n	%	n	%
19. Why is it important for the evangelist to have team?	20	66.67	10	33.33	0	
20. What is the makeup and role of an evangelistic team?	8	26.00	12	40.00	10	33.33
21. What do team members need to know?	19	63.33	11	36.37	0	
22. Why does CAMACOP insist that evangelists work alongside church planters?	16	53.33	11	36.37	3	10.00
23. Why is follow-up essential to the success of an evangelistic campaign?	22	73.33	8	26.00	0	

On the matter of leadership and planning, the participants have the best understanding on the importance for the evangelist to be accountable to the denomination's leaders and the importance of ministry report. Least understood were the need for the evangelist to have a plan, the value of careful planning and coordinating with the district evangelistic committee, and the advantages for the evangelist to plan together with a church planter (see Table 4.14).

Table 4.14. Frequency Rating on Leadership and Planning

Leadership and Planning	Understand		Partly Understand		Did not Understand	
	N	%	n	%	n	%
24. Why must the evangelist be a person with vision?	19	63.33	8	26.00	3	10.00
25. Why must the evangelist be a person with a strategy (plan)?	17	56.67	9	30.00	4	13.33
26. Why is important for the evangelist to be accountable to denominational leader?	24	80.00	4	13.33	2	6.67
27. Why are ministry reports so crucial?	26	86.67	2	6.67	2	6.67
28. Why must the evangelist pay attention to time?	12	40.00	15	50.00	3	10.00
29. What advantages are there to the evangelist laying out a one-year calendar?	16	53.33	11	36.67	3	10.00
30. Why is it essential for evangelistic campaigns to include a “pre” plan and a “post” plan?	14	46.67	14	46.67	2	6.67
31. Of what value is careful planning and coordination on the part of the evangelist with the District Church Planning Committee?	18	60.00	8	26.00	4	13.33
32. Of what advantage is it for the evangelist and church planter to plan an open-air campaign together?	13	43.33	13	43.33	4	13.33

On the module on the evangelist and the church planter, everything is generally understood best by the respondents. The least understood, which is minor, is the outcome to local churches once they have the evangelistic teams (see Table 4.15).

Table 4.15. Frequency Rating on Evangelist and Church Planter

The Evangelist and the Church Planter	Understand		Partly Understand		Did not Understand	
	n	%	n	%	n	%
33. What will evangelistic ministry look like when local churches have their own local evangelistic teams?	18	60.00	7	23.33	5	16.67
34. Why do church planters need training for their work with evangelists?	21	70.00	6	20.00	3	10.00

On the matter of resourcing the evangelistic ministry, all the respondents scored the highest understanding on the reactions of the evangelists to the lack of equipment and materials. The role of Bibles and printed materials in the evangelistic ministry was also understood generally by the respondents (see Table 4.16).

Table 4.16. Frequency Rating on Resourcing the Evangelistic Ministry

Resources	Understand		Partly Understand		Did not Understand	
	n	%	n	%	n	%
35. What happens when there is not enough money for basic equipment and materials? How can the evangelist and team make the best of such situations?	26	86.67	2	6.67	2	6.67
36. What role does having Bibles and printed material play in an open-air campaign? What are the advantages of their availability?	23	76.67	3	10.00	4	13.33

Responses from the Workshop Evaluation Survey

The third part of the survey was an evaluation of the workshop itself. It consisted of ten questions on the benefits the respondents gained after the workshop and what they hope to gain before the workshop.

Table 4.17 shows the after-workshop reflections of the participants on the relative importance of workshop elements. First was the strengthening of the relationship between the evangelist and church planter. Second in rank was the better understanding of the theology of the evangelist. Third on the list was the fellowship with other evangelists. Surprisingly, the least important to the respondents was the expertise from more experienced evangelists.

Table 4.17. Frequency and Ranking of the Performance Rating in the Elements That Were Most Important after the Workshop as Perceived by the Respondents

Elements that were most important AFTER the workshop	n	Rank
1. Fellowship with other evangelists	14	3
2. Fresh ideas for your own evangelistic work	12	4
3. Answers to question you had about open-air and public evangelism	2	7
4. Expertise from more experienced evangelist than you	1	8
5. Help on what works and does not work	5	6
6. A better understanding in the theology of the evangelist	16	2
7. A better understanding of why CAMACOP pairs evangelists and church planters	12	4
8. Help on strengthening the relationship between evangelists and church planter	20	1
9. Encouragement for the task	6	5
10. Testimonies of what God is doing through public evangelism	2	7

Table 4.18 reflects what the participants thought would be the most important elements before the workshop began. They ranked the teaching on the uniqueness of evangelist first. They listed fellowship with other evangelists second. Next, they listed fresh ideas in doing the evangelistic work. They thought the least important element would be the testimonies of what God has done through public evangelism.

Table 4.18. Frequency and Ranking of the Performance Rating in the Elements That Were Most Important before the Workshop as Perceived by the Respondents

Elements That Were Most Important BEFORE the Workshop	n	Rank
1. Fellowship with other evangelists	15	2
2. Fresh ideas for your own evangelistic work	13	3
3. Answers to question you had about open-air and public evangelism	4	6
4. Expertise from more experienced evangelist that you	6	7
5. Help on what works and does not work	6	7
6. Teaching on the theological reflection on the uniqueness of evangelists	17	1
7. Teaching on why CAMACOP pairs evangelists and church planters	9	5
8. Help on strengthening the relationship between evangelists and church planter	7	6
9. Encouragement for the task	10	4
10. Testimonies of what God is doing through public evangelism	3	8

In Figure 4.3, I have compared participants' before-and-after rankings for the importance of the ten workshop elements in the survey. The most substantial changes were on items 4, 8, and 9. Items 4 and 9, having to do with the expertise of experienced evangelists and encouragement for the task, they saw as less important following the

workshop. However, they viewed item 8, having to do with the relationship between evangelists and church planters, as much more important.

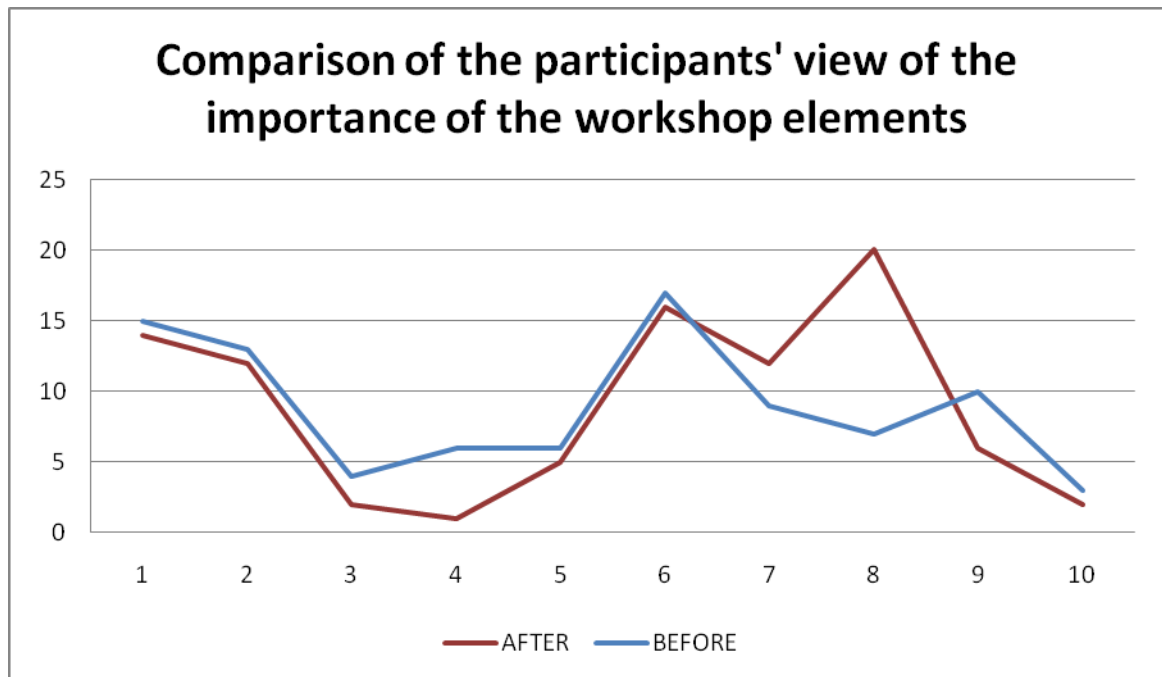


Figure 4.3. Participants' view on the importance of the workshop.

Table 4.19 is a statistical view of the changes in perception of what elements were most important before and after the workshop. It marks the largest positive and negative shifts in the thinking of the participants. The largest positive change was on strengthening the relationship between the evangelist and the church planter. The largest negative change was the expertise from more experienced evangelist.

Table 4.19. Comparison of the Performance Rating in the Elements That Were Most Important after and before the Workshop as Perceived by the Respondents

Elements	Before	After	Difference	% Change
1	15	14	-0.06	- 6.66
2	13	12	-0.076	- 7.69
3	4	2	-2	- 50
4	6	1	-5	- 83.33**
5	6	5	-1	- 16.66
6	17	16	-1	- 5.88
7	9	12	3	+ 33.33
8	7	20	13	+185.71*
9	10	6	-4	- 40
10	3	2	-1	- 33.33

*largest positive change

**largest negative change

The survey also asked the participants to put down what they thought was of most help to them in the workshop. I took the results and labeled them with the headings in Table 4.20. Then, I ranked them according the frequency with which they were highlighted. Table 4.20 shows that the respondents ranked the workshop as a whole as the most helpful. The second most helpful was the teaching and discussion on the theology of the evangelist. The third most helpful elements were ideas on and strategizing for effective evangelistic ministry.

Table 4.20. Most Helpful in the Workshop

Most Helpful in the Workshop	n	Rank
1. Theological reflection on the uniqueness of the evangelist	8	2
2. New ideas and materials provided	2	4
3. Everything	9	1
4. Teamwork	2	4
5. Mutual understanding between a church planter and an evangelist	1	5
6. Ideas in doing effective evangelistic ministry	3	3
7. The spiritual disciplines of the evangelist	2	4
8. The importance of the evangelistic work in the local church.	1	5

Table 4.21 shows that the participants regarded everything in the workshop as helpful to some extent. This survey was by far the majority view. However, several found the resourcing component to be less helpful than other ones.

Table 4.21. Least Helpful in the Workshop

Least Helpful in the Workshop	n	Rank
1. The evangelistic ministry team of the evangelist	1	3
2. NONE	20	1
3. On what works and what does not work	1	3
4. Topic on resourcing, evangelistic equipment, and materials	4	2
5. Preaching capacity of the evangelist	1	3
6. The theology of the evangelist	1	3

In Table 4.22, I clustered all the answers of the respondents into themes as to their suggestions for the next workshop. Their suggestions, in order of frequency, included the following: (1) reports of the evangelists and church planters; (2) practical applications and more expert lecturers; (3a) more time for training; (3b) more improved styles of teaching, (3c) improved materials, (3d) attendance of CAMACOP leaders, evangelists, and church planters in the workshop; and, (4a) discernment of the gift of the evangelist, (4b) new teaching materials, (4c) more workshops for every module, (4d) critiques of actual preaching, (4e) full participation during the workshop, and (4f) more emphasis on the visionary leadership of the evangelist.

Table 4.22. Suggestions for the Next Workshop

Things Participants Want to Happen Next Workshop	n	Rank
1. To know how to discern the gift of an evangelist	1	4
2. Practical application	3	2
3. New materials	1	4
4. More expert lecturers	3	2
5. More workshop for every module	1	4
6. Critique to actual preaching	1	4
7. Full participation in doing all the workshop	1	4
8. More time for training	2	3
9. Improve the style of teachings	2	3
10. Improvement of materials	2	3
11. Reports of the evangelists and church planters	4	1
12. More emphasis on the visionary leadership of the evangelist	1	4
13. CAMACOP leaders, evangelists, and church planters attend the workshop.	2	3

The survey asked participants how often formal training in workshops should take place. As seen in Table 4.23, the majority of the respondents wanted to have the training of evangelists twice a year.

Table 4.23. Suggestions as to the Frequency of the Training of the Evangelists

Time	n	%
1. Twice a year	22	84.62
2. Quarterly	4	15.38
TOTAL	26	100.00

I clustered the answers of the respondents concerning personal changes they wished to make according to themes and frequency. Table 4.24 shows that only six respondents were not yet ready for any changes. However, most suggested that they did plan to make these proposed changes: (1) organizing a plan for evangelistic meetings, (2) organizing teams of evangelists to include church planters, (3) creating evangelistic teams in their local churches, and (4) involving local churches in the evangelistic ministry.

Table 4.24. Desired Personal Changes the Participants Wished to Make following the Workshop

Changes Wanted to Make	n	Rank
1. Organizing a plan for evangelistic meeting	8	1
2. No changes yet	6	3
3. Organizing teams of evangelists to include church planters	7	2
4. Involvement of the local church in the evangelistic ministry	4	5
5. Creation of local church evangelistic teams	5	4
TOTAL	30	

Responses from the Follow-up Survey Eight Months Later

In the semi-structured follow-up survey, I included an evaluation form in each of their workshop notes during the workshop in May 2009, so that it would not be misplaced. I called up the participants through cell phones and sent text messages on 10 January 2010 so that the forms would be sent back to me in Manila. All the forms filled out by the respondents were sent back to me before the end of January 2010 through the courier system. I informed all the respondents that as usual they should never write their names on their filled out forms. What follows are the responses from the respondents who attended the 25-29 May 2009 workshop.

I clustered all the responses to questions on changes the respondents actually made in the first eight months after the workshop and, again, arranged them by themes and frequency, as seen in Table 4.25. The participants had made many changes.

The most widely adopted changes had to do with (1) following up with new believers; (2) helping church planters through encouragement and ongoing evangelistic

meetings; and, (3) prayer, fasting, and planning prior to evangelistic campaigns. In several cases, this approach really was a dramatic shift, because, for example, little follow-up was done prior to that. Another important change was more attention to planning in line with CAMACOP's new WIDER Program (Win, Integrate, Disciple, Engage, Rejoice). Still another was taking the step of preaching in open-air meetings, much as Wesley did after Whitefield's encouragement. Other changes included raising funds for enlarging evangelistic ministries, learning to show greater compassion for lost people, redeeming the time, confirming the gift of evangelist, utilizing spiritual gifts in the team, developing a team charter (as prescribed by their districts), organizing evangelistic teams, not as independent enterprises, but in coordination with the districts, and conducting in-home evangelistic meetings. Most of the respondents changed their view of the necessity of careful planning prior to open-air evangelistic meetings. Such planning included thorough follow-up in keeping with the objective to sustain the work along with the church planter. Although these are among the most important changes they reported, still more came in. From my interviews, I got the impression that most of the changes were catalyzed, at least in part, by the workshop.

Table 4.25. Follow-up on the Changes Made in Terms of Planning, Conducting, and Following up the Evangelistic Meetings

Changes That Happened		n	Rank
1.	In preaching at open-air meetings	2	5
2.	In planning with a written vision	3	4
3.	The evangelist and team assist the church planter in starting and continuing the work	15	2
4.	Raising funds for a bigger evangelistic ministry	1	7
5.	More compassion for lost people	1	7
6.	Proper use of time	1	7
7.	Friendly approach in winning souls to Christ	3	4
8.	Confirmation of the gift of the evangelist	1	7
9.	Pre-evangelistic planning with prayer	11	3
10.	Intentional follow-up	17	1
11.	Integration of WIDER (Winning, Integrating, Discipling, Engaging, Rejoicing) program of CAMACOP	3	4
12.	Proper use of gifts in the team	1	7
13.	Developing a mission charter for the evangelistic team	1	7
14.	Organization of an evangelistic team in coordination with the District	1	7
15.	Fund raising campaign	1	7
16.	In-house evangelistic campaign	1	7

Table 4.26 shows that the participants increased their enthusiasm in the conduct of the open-air evangelistic ministry. Part of the instruction to respondents was to explain their answer if they wished to, and some did. One of them even made a statement of his increased love for the lost.

Table 4.26. Enthusiasm of Respondents in Conducting Open-Air Meetings

Enthusiasm		n	%
1.	More enthusiastic than the first workshop	30	100
2.	Less enthusiastic than the first workshop	0	
3.	Level of enthusiasm remains the same	0	
TOTAL		30	100

Table 4.27 shows that the respondents ranked most highly the need for more training of CAMACOP evangelists. A close second was equipping evangelists in the local churches. They also pleaded for CAMACOP to extend more financial support to church planters and evangelists. The provision of additional evangelistic equipment and reading materials ranked fourth. In fifth place were these additional recommendations: expanding the workshops beyond Mindanao to other CAMACOP districts, having joint workshops for evangelists and church planters, increasing accountability to district superiors, and more time in the workshops for prayer and the study of God's Word. Additional suggestions are listed in Table 4.27.

Table 4.27. Suggestions to Help Better Equip CAMACOP Evangelists

	Suggestions	n	Rank
1.	Equipping local church evangelists	13	2
2.	More training of evangelists sponsored by CAMACOP	14	1
3.	Skilled Trainer	1	6
4.	Putting up a central office for evangelists	1	6
5.	Equal financial supports for church planters and evangelists	11	3
6.	Focus more on home missions	1	6
7.	Provision of evangelistic equipment and reading materials	4	4
8.	Conduct workshop for evangelists in every district of CAMACOP	2	5
9.	Workshop of evangelists with church planters	2	5
10.	More accountability measures of evangelists to their District Superiors	2	5
11.	Establish follow-up materials for discipleship	2	5
12.	More time for prayer and study of God's Word	2	5
13.	Integrate the evangelistic and church planting program to all CAMACOP Bible schools	1	6

Summary of Major Findings

Some of the key findings were the following: First, the workshop seems to have been an important influence in changing the lives of the participants with respect to open-

air preaching. The changes included modified values, improved knowledge, and better practices. These shifts highlighted the survey during interviews conducted eight months after the original survey. Although some of the participants were already conducting open-air meetings, most of those who had never had that experience decided to at least try it following the workshop.

Second, the workshop confirmed that open-air preaching is still effective in winning the lost in Mindanao and even in restarting dead churches. Among the evangelists, is a consensus that without proper training CAMACOP cannot produce evangelists capable of working smoothly alongside church planters. This concept implies that training must be intentionally done by CAMACOP. Most of the participants long for the next workshop even before this one were over. They uniformly recognize that the training not only prepares them for conducting open-air meetings, but serves as an resource for encouragement and skill building. In response, Bishop Nebab agreed with me to do another training workshop for evangelists and church planters in September 2010.

Third, the workshop's six prime concerns of open-air preaching are gradually getting built into the lives of the evangelists. No additional broad-based concerns emerged from the suggestions of the participants.

Fourth, the evangelists and church planters are equally vital in evangelizing the lost. To minimize the role of either would hinder the spread of the gospel.

CHAPTER 5

DISCUSSION

Introduction

The charge that CAMACOP evangelists were conducting open-air evangelistic meetings with meager results led me to do this research. As an evangelist, I personally experienced the need to see concrete, quantifiable results in my open-air meetings. As stated in the beginning of this study, I also experienced the uneasy feeling of inadequacy in conducting open-air campaigns. When I decided on this research project, the workshop was already in place. The plan, therefore, was to evaluate the training workshop.

The workshop was an annual activity since 2004. The design is for CAMACOP evangelists located in Mindanao. My hope was to learn from, as well as train, evangelists. I also hoped to learn about and inform their attitudes, knowledge, and practices with respect to open-air evangelistic meetings. Another hope I had is that the open-air evangelistic ministry of the evangelist would produce tremendous results measured, not by decisions made, but churches planted. These hopes necessitated an arrangement whereby evangelists learned how to work alongside church planters. This research gauged how well the workshops were accomplishing those purposes. I also hoped that, from the research, I could find help for producing a well-designed training manual, especially for use with CAMACOP evangelists, and, perhaps, evangelists from other groups or denominations as well.

The research underscored the importance of continuing education for enhancing the skills, practices, and attitudes of CAMACOP's evangelists. I myself plunged into evangelistic ministry without proper training on open-air evangelistic meetings. Most of

the training I got in Bible school concerned preaching inside churches to people who already had a reasonably good knowledge of the Bible and its teachings. Furthermore, even after I became an evangelist in the 1980s, I got no encouragement to connect my campaigns with new church start-ups, nor any encouragement to work with church planters. However, that has been corrected. I now have had some ten years of experience working alongside church planters as an evangelist. The change in how I now feel about my work is significant; I am aware of an ease and contentment that was not there before. The overall purpose of this research, to measure the effect of the training intervention on the attitudes, knowledge, and practices of CAMACOP evangelists through a workshop in Mindanao on 25-29 May 2009, stems from both a personal identification with church planting and church planters and the desire to be more effective as a trainer.

After conducting a literature review, I was able to propose a framework for open-air evangelistic ministries in line with planting churches. The framework identified and employed six prime concerns of an evangelist. These prime concerns included the theological understanding of the evangelist, Christian disciplines of the life of the evangelist, evangelistic open-air preaching, teamwork, leadership in planning, and resourcing the evangelistic ministry. The six prime concerns consisted of twenty-two modules, each with its own topic.

In what follows, I discuss the findings that emerged through my research for improving the workshop.

Implications of the Major Findings

The study uncovered serious implications.

Continuing the Focus on the Necessity for Evangelists to Work alongside Church Planters

As I have stated, one of the chief goals in the workshop was to stress the importance of evangelists collaborating with church planters. This emphasis is apparent as a result of the workshop evaluation survey. The change in how the evangelists regarded this item rose 185 percent (see Table 4.19, p. 107). This change is directly attributable to the workshop. What is more, the participants themselves regarded the help offered in the workshop on strengthening the relationship between evangelists and church planters as the most important element in the workshop (see Table 4.17, p. 104). I confirmed the importance of continuing this strong emphasis during a phone interview on 22 March 2010 with Dr. de Jesus, who was the President of CAMACOP from 1978 to 1986. He affirmed that the collaboration of evangelists and church planters was important in the phenomenal growth that happened in the tent campaigns in Visayas and Mindanao in the 1970s. I personally was acquainted with the same strategy in the late 1980s as one of the evangelists. Since then, CAMACOP has continued to employ national evangelists who are willing to work with mother churches and church planters. Moreover, the present president of CAMACOP, Bishop Nebab, continues to be convinced that evangelists must work hand in hand with church planters. For all these reasons, this thrust must be kept central in future workshops.

In addition, I should add that this focus is in concert with what the leadership of the denomination has been stressing. Their affirmation is an important reinforcement, I think, especially when considering its effectiveness. When results-minded evangelists hear at the workshop that the practice makes a difference, their interest is piqued. An

example of its effectiveness is in the content of a text message I received from evangelist Eliezer Fiel, one of the national evangelists of CAMACOP, whose geographic scope is the whole of Mindanao. In 2009, CAMACOP planted thirty-six new churches and restarted three churches (10 Mar.). Such facts stir excitement about this collaborative approach.

The Necessity of Ongoing Training of CAMACOP Evangelists

Another important conclusion is the importance of ongoing attention to molding the lives of the evangelists through the six prime concerns identified: the theology of the evangelist, spiritual disciplines, public speaking, teamwork, leadership, and resourcing the ministry. A snapshot of their placement in the workshop and content can be found in Table 5.1. These concerns, elaborated in twenty-two modules, greatly affected the perspective of the evangelists.

The evangelists indicated significant shifts in five priorities: honesty, self-reliance, creativity, integrity, and trust (see Table 4.10, p. 94). Because they described these shifts in the before-and-after priorities survey, the main catalyst was the workshop. I can infer the necessity of continuing the workshops and of ongoing training for evangelists based on the survey.

In the follow-up survey, the participants themselves strongly affirmed the importance of continuing education and training along these lines. The study clearly reveals that the discussion of the prime concerns in the modules helped the participants, especially in the area of teamwork (see Table 4.13, p. 100).

Another argument for the ongoing value of the workshop was the renewed enthusiasm for open-air evangelism that it gave the participants. On the question

concerning how they would describe themselves eight months after the training, all thirty of the workshop alumni answered that their enthusiasm increased in conducting open-air evangelistic campaigns (see Table 4.26, p. 112). A confirmation of this response came from evangelist Fiel. He informed me that as a result of the training he is now coordinating, closely monitoring, and coaching fifteen evangelistic teams in Mindanao (2 Apr.). Of course, the participants had another reason for the swell of enthusiasm—a promise I made for additional financial assistance for those who formed evangelistic teams after the workshop.

Table 5.1. Placement of Modules in Training CAMACOP Evangelists

Modules	
I. The Theology of the Evangelist	
God calls men and women with the distinct gift of the evangelist for the persuasive and friendly proclamation of the good news and the building up of the body of Christ as they work alongside church planters.	<ul style="list-style-type: none"> The distinct nature and quality of an evangelist The calling of the evangelist The function of the evangelist Historical and contemporary models of evangelistic ministry The inclusion of women evangelists
II. Spiritual Disciplines	
God calls men and women with the distinct gift of evangelists whose lives are noted with integrity, filled with the Holy Spirit, enculturated by prayer, exhibited a selfless lifestyle, and are family oriented as they conduct open-air evangelistic meetings beside church planters.	<ul style="list-style-type: none"> The deeper life of an evangelist The moral standard of an evangelist Developing a life of integrity
III. Public Speaking	
God calls men and women with the distinct gift of the evangelist who are excellent in speaking forth the Word of God especially in public places as they work alongside church planters.	<ul style="list-style-type: none"> Developing skills in public speaking Friendly approach to persuasive evangelistic preaching Harnessing evangelistic tools Preaching the whole counsel of God The role of altar call in evangelistic preaching
IV. Teamwork	
God calls men and women with the distinct gift of the evangelist to serve as teams of evangelists in conducting open-air evangelistic meetings alongside church planters.	<ul style="list-style-type: none"> The nature of team approach The composition of an evangelistic team Evangelistic team working alongside church planting team Evangelistic team conducting follow-up ministry
V. Leadership	
God calls men and women with the distinct gift of the evangelist to be leaders of highest influence as they work alongside church planters.	<ul style="list-style-type: none"> The necessity for a visionary evangelistic leadership Strategic planning for evangelistic ministry The evangelist's accountability to his leaders Planning pre- and post-evangelistic ministry Establishing local evangelistic church planting teams
VI. Resourcing	
God calls men and women with the distinct gift of the evangelist who are equipped with evangelistic instruments in working alongside church planters.	<ul style="list-style-type: none"> The necessity for evangelistic equipment and materials The role of Bibles and reading materials in evangelism Fundraising methods for resourcing evangelistic instruments

Areas for Improvement

This research has certain areas that need further improvement.

Workshop Assessment Tools

The responses of the participants clearly indicate that some of the statements and questions in the assessment tools used in this study need further understanding. The fault, however, was not with the participants but with the statements and questions. For example, appearing in the evangelistic knowledge survey was this question: “Besides location, what difference is there between open-air preaching and evangelistic preaching?” More of these items need clarifying if the assessment tools are to continue to be used.

More Help with Planning

One area I need to strengthen is input on planning. This matter was a “least understood” topic. The next workshop must look into providing more help on understanding the value of a plan and how to plan. Careful planning in consultation and coordination with the district evangelistic committee is an important advantage.

Other Content Improvements

The evangelistic knowledge survey revealed weaknesses in the presentations at several points. For example, the subject did not communicate clearly enough the difference between the list of functional leader gifts in Ephesians 4: apostles, prophets, evangelists, pastors, and teachers. Similarly, the teaching material needs to sharpen the explanation of the makeup and role of an evangelistic team. A review of the teaching material used for the training will be one vital step. More discussions of this area will also be essential.

Regarding the evangelistic teams, I noted in my observation during the workshop the lack of time for discussion on details of composing the evangelistic team. More time may be warranted for certain other discussions as well.

On Resourcing, Evangelistic Equipment, and Materials

Four participants found the teaching on resourcing, evangelistic equipment, and materials less than helpful. In this part of the workshop, the instructor give guidance on fund-raising, describing equipment for use in evangelism (e.g., tracts, Bibles, projection equipment, sound system, sketch board, and paraphernalia for “gospel tricks”). Some of these, such as sketch-board use, the instructor demonstrated. Other items the facilitator presented through simple descriptions.

I think I can accurately say that this module deserves recognition. However, my team needs to review what we do in order to make it more interesting and instructive. Possibilities come to mind for the less-than-enthusiastic response to this module. First, is the fact of familiarity. I noticed that the participants were not engaged while the instructor discussed the subject. Perhaps this response was because the subject matter was not as fresh or unique as some other subjects. Predictability brought boredom. Second is the issue of practicality. Perhaps the instructor did not make the instruction practical enough. Third is the matter of simplicity. I noted in my diary that the presentation of the subject was too simple. I could imagine participants saying to themselves, “*Alam na naming iyan!*” (“We already know that!”).

Improvements Based on the Suggestions

In none of CAMACOP’s previous workshops were any kind of evaluation forms used. The suggestions that came from the participants as a part of this study are doubly

helpful. They included the following, which I have arranged according to topics and frequency:

- That the workshop must include a session for reports from the evangelists and church planters (accomplishments in the field, problems encountered, prayer concerns, and answers to prayer);
- That the leadership of CAMACOP bring in specialists to talk about some areas of expertise;
- That the workshop focuses even more on practical applications;
- That the administration lengthens the training event;
- That the presentations be more creative and interesting;
- That more CAMACOP leaders be urged to attend so that they can better understand the work of evangelists and planters;
- That more sessions be presented on the gift of the evangelist as described in Ephesians 4;
- That fresh materials be provided by the administration for participants coming to the workshop for the second or third time, or more;
- That group discussion times be allotted for each module;
- That the workshop provide opportunities for evaluation of preaching skills and help with improving them;
- That everyone must participate fully in the group discussions and not be chatting somewhere off in a corner; and,
- That more teaching material about the evangelist and visionary leadership be introduced.

Eight weeks after the workshop, when I learned of changes the evangelists had implemented in their ministries, I asked again for suggestions. Most of the list I assembled was a wish list that had little direct bearing on the workshops themselves (see Table 4.27, p. 113). Most of the recommendations that did apply to the workshop are already in the list just given. In addition, some hoped for follow-up to the workshop in the form of providing in local church settings on-site help with setting up evangelistic teams.

A Hopeful Note

Improving the workshops to come is a necessity. The surveys, questionnaires, and interviews have made that need clear, and they have provided many specifics. I am pleased to know of the many things to be happy about, too. The respondents valued the workshop, and some of its components have proved valuable.

I was pleased to see that, in the eyes of the evangelists, the importance of accountability to their leaders and of providing requested ministry reports is not to be minimized (cf. Table 4.14, p. 101). This activity is crucial because, in my own opinion, CAMACOP still maintains its image as a strong denomination in the country because of its strong emphasis on accountability. The leader of one group session reported for the group their feeling that the secret for a successful ministry is submission to those who are in authority. In fact, all those designated to report on their group discussions presented positively their allegiance and subservience to their leaders. Submission is biblical. As the author of Hebrews wrote, “Obey your leaders and submit to their authority” (13:17).

I was glad for the interest in evangelistic teams, even though everyone was not sure when the workshop was over how to go about organizing one. One participant wrote,

“A local church with an evangelistic team of its own is like a garden filled with flowers that bloom.”

I was also encouraged by the lively discussions in the workshop, for example, on resources (see Table 4.16, p. 102), respondents scored the highest on their understanding on the matter of resourcing the evangelistic ministry). The pressing need already felt by the evangelists for adequate equipment and materials for their evangelistic meetings probably influenced the highest rate of understanding score on this matter. . Many commented that evangelistic ministry is hampered when it lacks financial support. The respondents firmly acknowledge the Bible and printed materials as important tools for follow-up. Some emphasized that through the printed materials people are educated on right doctrine and beliefs. Other respondents noted that the printed materials will attract people to come to the next open-air evangelistic meeting.

I am also much pleased to find out that the workshop as a whole was beneficial to all the respondents (cf. Table 4.20, p. 107). To me, this response says the instructors and participants are all on the same page regarding the value of the “six prime concerns of the evangelist” for equipping people who want to engage in an open-air ministry.

Interest in the workshop was apparent throughout. None of the respondents were late, nor was anyone absent in any session. Everyone was attentively listening and interacting with the instructors. What probably made them more positive regarding the workshop overall was, first, the variety of instructors. Each one had his own unique way or method of teaching and expertise. Another probable reason for the positive response was the variety of workshop discussions, brainstorming sessions, role playing, and reporting. Another positive was the instructors’ conscientiousness regarding their allotted

times. Another was the venue, a resort owned by my sister-in-law. It is located on top of a mountain near Lake Lahit with luscious scenery, including green trees, ornamental plants, and beautiful flowers. Another was the food, which was as abundant as it was tasty.

Probably all these factors contributed to the positive evaluation of the workshop.

I have already asserted the importance for pairing evangelists with church planters. Likewise, I have highlighted the value of the theology of the evangelist. I handled this module and was glad to see that the participants were interested during conversation on the inclusion of women in the evangelistic ministry of the church. No one dissented on that point. The three ladies were all deeply convinced of their call as evangelists tasked to work alongside church planters. I should add of the approval and appreciation in the group for the action of the General Assembly of CAMACOP held on April 2009 in Cebu City, which decided to begin ordaining women to the ministry.

The semi-structured follow-up survey had three questions. On the first question about changes made in planning, conducting, and following through their open-air evangelistic ministry eight months after the training, the majority of the participants cited at least one of two changes: doing more intentional follow-up and working with church planters to start and continue the work (see Table 4.25, p. 112). Perhaps, the most significant change was in the area of careful planning, especially for follow-up, yet the planning included all the aspects of conducting open-air evangelistic meetings. In my visit to these evangelists in July, August, and September, I discovered that they were having prayer and fasting three months before the evangelistic meetings. I also noticed intentional follow-up on those visits. Respondents had a change of perspective from the old practice of evangelists hopping from one place to another. The newly formed team of

Metro Davao District of CAMACOP has been engaged since January 2010 in conducting open-air campaigns with church planters in their own district. Evangelist Eduardo Legaspino, the team leader, sent a message updating me concerning their scheduled campaigns with church planters as follows: 18-21 April in Pupo, Lamanan; 28-30 April in Talomo; 22-24 May in Camansi; 25-28 May in Pagan; and, 2-4 June in Putting Bato—all in the area of Davao City. On 17 March 2010, evangelist Fiel sent me a message about their sixteen days of evangelistic open-air meetings in Bunawan, Agusan del Sur. Together with Fiel are three evangelistic teams working with two church planters. These three newly created teams were a result of the workshop last May 2009. Fiel also noted the participation of the three lady participants from South Mindanao District, who were active in some of the evangelistic campaigns in their own locality. Two of them are handling newly organized churches and are aggressive in public evangelism. Hopes for lady evangelists conducting evangelistic open-air campaigns is a dream in progress.

The third question was intended to illicit responses from the participants on effective ways for equipping CAMACOP evangelists in the future or their ideas for helping CAMACOP and its churches to be more effective in evangelism (see Table 4.27, p. 113). The two most prominent answers were (1) more training for district evangelists sponsored by CAMACOP and (2) equipping more evangelists in local churches. To address this request, my team is conducting two more workshops for CAMACOP evangelists in 2010. Financial support for these trained evangelists is crucial to the acceleration of the spread of the gospel throughout the country. The number 3 response was that CAMACOP must see that all trained evangelists will have enough financial support and evangelistic equipment. The number 4 response pled for more transparency

and integrity, and more accountability of evangelists to their district leaders. All these suggestions affirm the ongoing necessity of CAMACOP's training programs and support of its evangelists.

Additional Implications Out of This Research

This research discovered additional implications for progressive and fruitful training workshops in the future.

Evangelists, Church Planter, and Evangelistic Teams

The case presented throughout this study was that open-air evangelistic campaigns are more meaningful and fruitful if done for the purpose of planting churches. Coupled with that objective is the importance of establishing evangelistic teams in each place. In CAMACOP, that dual purpose is alive and well. The responses and recent activities of the evangelists since the 2009 workshop provide concrete evidence of the ongoing viability of the program.

Earlier in this concluding chapter, I highlighted the importance of collaboration between the evangelist and the church planter. Here, I want to emphasize the other half of the strategy—the evangelistic team. The reason with equal importance can be put in one word: sustainability. Church planters take greater risks when they work by themselves without the support of the evangelistic team. In fact, White notes that a study done in Mindanao revealed that out of three thousand churches planted, 91 percent failed to survive (5). White further notes solo church planters had planted those dead churches and insisted that the only viable alternative was church planting by teams, networks, and coaches (5). The workshop gives this evangelistic team component so much coverage and

assistance to improve that coverage and offer local churches help in following through with the concept.

Establishing Evangelistic Teams in Local Churches

As already suggested, the workshop alone is not the full answer for producing evangelistic teams. On the ground help is needed, too. Fortunately, perhaps because of the awareness created in the workshops, a growing desire for evangelistic teams in local churches happened. Workshop respondents in this research clearly agreed on the need for local churches to have their own evangelistic teams. Such teams, as I have conceived of them, are organized by the local church pastor purposely to work hand in hand with the church planting team. Silverland Alliance Church in Quezon City—a small church with only about forty regular attendees—is an example. My team conducted two months of training and formed the evangelistic team of Silverland. Amazingly, two months after the training, Silverland diverted all the money it had in a building fund to evangelism. Just three months after the training, Silverland's evangelistic team was able to plant a daughter church in Samar Island, which is some six hundred kilometers away. I visited this newly established church in December 2009. Soon, I learned that on 20 February, forty adults and young people were baptized at the church. When considering because of witchcraft and other pagan practices and Catholic opposition and syncretism that Samar is a difficult place to preach the gospel and plant a church, the accomplishment of Silverland's evangelistic team in establishing a church of sixty people is remarkable. More remarkable still is the team's resolve to plant two more congregations in 2010.

Training for Evangelists with Church Planters

Another implication drawn out of this research is the ongoing need for training evangelists and church planters how to collaborate successfully. Findings from the data provided by the respondents to the workshop make that need plain. The training is essential for both groups since theological issues, methods, strategies, governance, and skills must be mutually understood for smooth interpersonal relationships. I am sure more issues and knowledge and skill needs that are distinctly the evangelist's and vice versa. However, the symmetry of good a strong, collaborative relationship between church planter and evangelist requires training, and I cannot minimize it.

Support from CAMACOP

Financial support is crucial in building up the evangelistic teams. Most of the respondents expressed their hope that CAMACOP could find a way to help support evangelistic teams, something they are not presently able to do. In fact, at present, CAMACOP's national budget supports just three national evangelists. Some of the teams created and organized through the efforts of their respective districts, but the districts and local churches are hard pressed to provide more than a tiny amount of the financial support that is needed. Every now and then I receive requests from these evangelistic teams, especially for their equipment. However, my organization is able only to provide a monthly contribution of fifty dollars a team to twelve evangelistic teams, which is not even enough to cover their monthly travel. Nonetheless, I am amazed by the commitment of these evangelists in managing to conduct open-air meetings with church planters despite their financial handicap. Unsurprisingly, the evangelists participating in the workshop are passionately firm in their belief that evangelists should expect to sacrifice

and even suffer for the sake of planting the gospel (see Table 4.9, numbers 10 and 18, p. 94).

Reproducibility of the Workshop Materials

I have suggested the possibility that the workshop material could benefit other evangelical groups in the Philippines. In fact, a member of my board who is the national coordinator for the evangelists of the Assembly of God has a pending request to my office to train their own denomination's evangelists and church planters with my materials. If this materializes, however, some of the components that reflect theology, governance, and protocols need modifications. Also, this workshop has helped me see that modifications are essential even for personal use.

Limitations of the Study

The study has four limitations I want to describe. First, the workshop is only as strong as the facilitators and instructors. This reality may be why the participating evangelists asked for more expert lecturers (see Table 4.22, p. 108). Second, not all of the participants were practicing evangelists. Still, I am amazed that some of them have since become active in evangelistic efforts. Third, the reading comprehension of some participants is minimal. Although all of the participants have Bible training, not all had English as their first language in Bible school. All of them can read simple books in English, but most of them are used to receiving instruction from Bible schools using mixed languages. Further, most of the participants rarely use English as their primary tongue in preaching. In fact, five of the participants used English, Hiligaynon, and Cebuano in answering the evaluation questionnaires. I personally translated their answers into English because I speak Hiligaynon and Cebuano fluently. Despite their limited

English, I was encouraged by their attentiveness to the lectures and instructions given during the evaluation. Fourth, the instructors presented much of the material within in a short span of time. Fifth, though this instrument is a limitation of the assessment tool, not the workshop, the questionnaire used in the workshop overlooked an important component: spiritual disciplines. I am sorry I missed this document. I am somewhat consoled, however, that at least I did not overlook the actual module on spiritual disciplines.

Suggestions for Further Study

I recommend for the revision of the workshop assessment tool for efficient use in future workshops. It will, I think, be useful for measuring the success of workshop improvements, allow me to compare the responses of a larger number of evangelists, and provide greater awareness for those who read the reports of the need for training evangelists.

I will not repeat here the improvements already discussed for the workshops but will reiterate the importance of a further reflection on the results of this study with the hope that still more insights will come to light.

I believe this study is beneficial to circulate even in brief form to interested CAMACOP denominational officials and others who may glean from it ways to have a greater impact on evangelism and church planting in the Philippines.

The reason for my pursuit of this research is my desire to see CAMACOP evangelists achieve an even greater impact for the kingdom of God in the Philippines. I believe that the only better way to accomplish my desire is through the intentional training of the evangelists with church planters. In my telephone interview with the

former president of CAMACOP, Dr. de Jesus, I asked him, “Should we intentionally focus our energies on training of evangelists and church planters?” Dr. de Jesus urged me to quote his response: “By all means!” He added, “If you put me there as an evangelist or a church planter I wouldn’t even know how to start.” I was much encouraged not just by the humility but the strong affirmation of a respected leader of CAMACOP—one who served the denomination as president for eighteen straight years. In response to this great challenge, I have already put on my calendar the training for evangelists and church planters of CAMACOP from 6 to 11 September 2010 for Mindanao, and 13 to 18 September for Metro Manila. My own team is, at the moment, monitoring and working with twenty-four evangelistic teams. I have the faith to believe that my goal of launching fifty high impact evangelistic teams by 2020 will be realized for the glory of the Lord of the harvest.

Some parts of the Philippines, particularly in Mindanao, are Islamic. Open-air evangelistic campaigns might be held in some areas where Muslims and Christians live together harmoniously, yet with extreme caution. I experienced preaching on two occasions in an open-air evangelistic meeting in the plaza of Cotabato City in 1994. The elders of the city sponsored the event, but with troops and tanks from the military guarding us. The people received the preaching of the good news from God. I was careful not to mention Allah and the Koran but simply preached the good news, which is the love of God through Jesus Christ.

CAMACOP cannot afford to give up this visible sign of the Christian faith, the public proclamation of the good news. My dream is for the acceleration of the spread of the Gospel of our Lord—the good news—to every indigenous people in the Philippines.

“Bringing Good News,” as the Prophet Isaiah says it (Isa. 52:7), through open-air campaigns is still an appropriate medium for the twenty-first century.

My study at Asbury Theological Seminary is an encouragement not just for me and my family but to the leadership of CAMACOP. The Bishop Nebab, current president of CAMACOP who is also an alumnus of Asbury, thanked me many times for training and manning the ongoing program of the training of his evangelists and church planters. Asbury greatly developed my scholarship ability to do research and enhanced my leadership potential, especially as I link and partner with different evangelical and Pentecostal groups in my country for the training of high impact evangelists.

APPENDIX A

PRIORITIES SURVEY

This survey was designed for use at the beginning and end of the first CAMACOP evangelists' workshop in May 2009.

Respond to the following statements by checking one of the boxes.

1 = not a priority

2 = low priority

3 = somewhat of a priority

4 = important

5 = very important

- | | |
|--|-----------|
| 1. Evangelists make time for prayer. | 1 2 3 4 5 |
| 2. Evangelists think and act like servants. | 1 2 3 4 5 |
| 3. Evangelists are humble and teachable. | 1 2 3 4 5 |
| 4. Evangelists earn peoples' trust. | 1 2 3 4 5 |
| 5. Evangelists' families have good reputations. | 1 2 3 4 5 |
| 6. Evangelists and their spouses are in harmony. | 1 2 3 4 5 |
| 7. Evangelists are totally honest in ministry reports. | 1 2 3 4 5 |
| 8. Evangelists are brave in the face of persecution. | 1 2 3 4 5 |
| 9. Evangelists are Spirit-filled. | 1 2 3 4 5 |
| 10. Evangelists are self-sacrificing. | 1 2 3 4 5 |
| 11. Evangelists have prayer partners. | 1 2 3 4 5 |
| 12. Evangelists highlight their power and authority. | 1 2 3 4 5 |
| 13. Evangelists say so when they don't know. | 1 2 3 4 5 |
| 14. Evangelists want to be known for integrity. | 1 2 3 4 5 |

15. Evangelists teach their children the faith. 1 2 3 4 5
16. Evangelists rank marriage as high as ministry. 1 2 3 4 5
17. Evangelists always describe results positively. 1 2 3 4 5
18. Evangelists prepare for possible suffering. 1 2 3 4 5
19. Evangelists emphasize practicing self-reliance. 1 2 3 4 5
20. Evangelists take the easy road when they can. 1 2 3 4 5

APPENDIX B

EVANGELISTIC KNOWLEDGE QUESTIONNAIRE

This survey was designed to be used at the end of the first CAMACOP evangelists' workshop in May 2009.

Please answer the following questions in one or two sentences.

The Theology of the Evangelist

1. What is the distinction between evangelists, apostles, prophets, pastors, and teachers?
2. What are the functions of evangelists?
3. Why is it important that an evangelist have a calling from the Lord?
4. How does one confirm the call to be an evangelist?
5. Why is it important for the evangelist to be connected with the local church?
6. Why is it widely regarded as valuable to have the evangelist work at training and equipping evangelists in the local churches?
7. Who were some models of evangelist from the past, who can inform our understanding of open-air preaching today?
8. What were the accomplishments of some of those evangelists of the past?
9. Who are some contemporary evangelists whom one might want to learn from?
10. What would be the loss to CAMACOP and evangelism in the Philippines were there no open-air preachers?

Evangelistic Preaching

11. Besides location, what difference is there between open-air preaching and evangelistic preaching?

12. What special skills does the open-air evangelist need?
13. What makes an evangelistic message “friendly,” and why is it important in open-air preaching?
14. Is there any contradiction between a friendly evangelistic message and preaching eloquently and persuasively?
15. Of what values are tools like sketch boards and gospel “tricks” to the open-air evangelist?
16. What difference will it make if the evangelist preaches the Bible but not the Word of God?
17. What role does the altar call play in evangelism?

Teamwork

18. Why is it important for the evangelist to have a team?
19. What is the makeup and role of an evangelistic team?
20. What do team members need to know?
21. Why does CAMACOP insist that evangelists work alongside church planters?
22. Why is follow-up essential to the success of an evangelistic campaign?

Leadership and Planning

23. Why must the evangelist be a person with a vision?
24. Why must the evangelist be a person with a strategy (plan)?
25. Why is it important for the evangelist and the denomination for the evangelist to be accountable to denominational leaders?
26. Why are ministry reports so crucial?
27. Why must the evangelist pay attention to time?

28. What advantages are there to the evangelist laying out a one-year calendar?
29. Why is it essential for evangelistic campaigns to include a “pre” plan and a “post” plan?
30. Of what value is careful planning and coordination on the part of the evangelist with the District Church Planning Committee?
31. Of what advantage is it for the evangelist and church planter to plan an open-air campaign together?

The Evangelist and Church Planter

32. What will evangelistic ministry look like when local churches have their own local evangelistic teams?
33. Why do church planters need training for their work with evangelists?

Resources

34. What happens when there is not enough money for basic equipment and materials? How can the evangelist and team make the best of such situations?
35. What role does having Bibles and printed material play in an open-air campaign? What are the advantages of their availability?

APPENDIX C

WORKSHOP EVALUATION SURVEY

This survey was designed for use at the end of the first training workshop for CAMACOP evangelists in May 2009.

Like all the surveys in this workshop, we ask you *not* to write your name. We want your responses to be anonymous. We hope that will encourage you to be completely honest in your responses. And, as for the sponsors, we are interested in the sum of the data from all the surveys, not what is in individual surveys.

Benefits of the Workshop

1. Before the workshop, what did you hope you might gain from it? (Check the top three only.)
 - Fellowship with other evangelists
 - Fresh ideas for my own evangelistic work
 - Answers to questions I had about open-air and public evangelism
 - Expertise from more experienced evangelists than I
 - Help on what works and doesn't work
 - A better understanding of the theology of evangelism
 - A better understanding of why CAMACOP pairs evangelists and church planters
 - Help on the relationship between evangelists and church planters

- Encouragement for the task
- Testimonies of what God is doing through public evangelism
- Other (If you had different expectation, write them here.):

2. Now that the workshop is over, what elements were the most important to you?

(Again, check only three.)

- Fellowship with other evangelists
- Fresh ideas for my own evangelistic work
- Answers to questions I had about open-air and public evangelism
- Expertise from more experienced evangelists than I
- Help on what works and doesn't work
- Teaching on the theology of evangelism
- Teaching on why CAMACOP pairs evangelists and church planters
- Help on strengthening the relationship between evangelists and church planters
- Encouragement for the task
- Testimonies of what God is doing through public evangelism
- Other (If you had different expectation, write them here.):

3. What was most helpful to you in the workshop?
4. What was least helpful to you?

Future Workshops

5. What would you like to see happen in the next workshop?
6. How often would you like to see CAMACOP evangelists get together?
7. Should the workshops include the church planters too?

Yes No Sometimes

Changes You Hope to Make

8. As a result of this workshop, do you plan to make any changes in the way you plan, conduct, and follow up your open-air campaigns? If so, please provide a short list of the changes you plan to make.

APPENDIX D

SEMI-STRUCTURED FOLLOW-UP SURVEY

This survey was designed for use at the start of the second training workshop for CAMACOP evangelists in November 2009.

This survey has just three questions, but they are all very important. They are important to our analysis of the first workshop last May and planning for future workshops and other training events. Please answer the questions as completely as you can. As with all our surveys, what you say will be anonymous. However, the information you give is extremely valuable for improving our denominational witness to our Lord and Savior, Jesus Christ, and for the growth of his church in our land.

1. Last May, many of you said you planned to make certain changes in the way you plan, conduct, and follow-up your open-air evangelistic campaigns and work with church planters. If you have already made some changes, would you please list them and give a few details? (If you need to, use the back of this sheet.)
2. Eight months after the first training workshop, which of the following describes you? If you wish to explain your answer, we will be very grateful.
 - I am more enthusiastic about open-air evangelism than I was before the first workshop.
 - I am less enthusiastic about open-air evangelism than I was before the first workshop.
 - My level of enthusiasm remains the same as it was before the first workshop.

3. Have you thought of other ways to help us better equip CAMACOP evangelists for their task, or do you have other ideas that might help CAMACOP and its churches to be more effective in evangelism?

APPENDIX E

WORKSHOP INFORMATION, SCHEDULE, AND PERSONNEL

Curriculum

Workshop Module	Content	Methodology	Facilitator
Theological Reflection on the Uniqueness of the Person of the Evangelist	This module established the uniqueness of the person of the evangelist by dealing with the meaning, function, calling, historical, & biblical examples and involvement of women evangelists in view of conducting open-air evangelistic meetings.	Lecture, discussion, & workshop	Evangelist Isaias Catorce
Spiritual Disciplines Governing the Life of the Evangelist	This module presented the necessity of living a deeper life and maintaining higher moral standards to maintain intimate relationship with God.	Discussion workshop, lecture, and personal reflection	Evangelist Hernane Villaruel
The Capacity of the Evangelist in Public Speaking	This module presented the acquisition of preaching skills in speaking at open-air meetings using object lessons and sketch boards.	Lecture, discussion, and workshop	Evangelist Isachar Losbanes
Teamwork	This module guided the evangelist in establishing evangelistic teams in view of working alongside church planters.	Group dynamics, lecture, and discussion	Evangelist Eliezer Fiel
The Leadership Capacity of the Evangelist	This module presented the task of an evangelist in vision casting, strategic planning, leading with integrity, and establishing evangelistic teams to provide leadership in producing high impact evangelists in CAMACOP	Lecture, group discussion, and workshop	Rev. Benedicto Barnuevo
Resourcing the Evangelist Ministry	This module presented the acquisition of skills in raising funds and providing reading materials for the open-air evangelistic ministry.	Lecture, testimony, and workshop	Evangelist Hermogenes Hermosa

Training Workshop for CAMACOP Evangelists

Monday, May 25-Friday, May 29

Workshop Schedule

6:30-7:30	Breakfast
7:45-9:00	Theology of the Evangelist (Rev. Isaias Catorce)
9:00-10:15	The Evangelist as a Visionary Leader (Rev. Benedicto Barnuevl)
10:15-10:30	Coffee Break
10:30-11:45	The Preaching Capacity of the Evangelist (Rev. Isachar Losbanes)
12:00-1:00	Lunch Break
1:00-1:30	Siesta Break
1:30 2:45	The Spiritual Disciplines of the Evangelist (Rev. Hernane Villaruel)
2:45-3:00	Coffee Break
3:00-4:30	The Ministry Team of the Evangelist (Rev. Eliezer Fiel)
4:30-5:20	Swimming
5:20-6:20	Dinner
6:20-7:35	Resourcing the Evangelistic Ministry (Rev. Hermogenes Hermosa)
8:00	Sleep

Modules and Facilitators

Training Workshop for Camacop Evangelists Merl's Garden Resort Lake Lahit, Lake Sebu, South Cotabato May 25-29, 2009

Modules	Title	Facilitator
Module 1	Theological Reflection on the Uniqueness of the Person of the Evangelist	Evangelist Isaias Catorce
Module 2	Spiritual Disciplines Governing the Life of the Evangelist	Evangelist Hernane Villaruel
Module 3	The Capacity of the Evangelist in Public Speaking	Evangelist Isachar Losbanes
Module 4	Teamwork in Conducting Open-Air Evangelistic Meetings	Evangelist Eliezer Fiel
Module 5	The Leadership Capacity of the Evangelist	Rev. Benedicto Barnuevo
Module 6	Resourcing the Evangelistic Ministry	Evangelist Hermogenes Hermosa

Profiles of Workshop Facilitators

Evangelist Hernane Villaruel

Rev. Hernane Villaruel is also an ordained minister and a National Evangelist of CAMACOP. He is known for versatility and flexibility in handling open-air campaigns and radio ministry. Rev. Villaruel was privileged to be sent as overseas missionary to Palau, Micronesia, and trained under Haggai Institute in Singapore and Billy Graham School of Evangelism in Holland and California. Having devoted twenty-one years in pastoral ministry and twenty-five years as full-time evangelist of CAMACOP, Evangelist Hernane Villaruel is qualified to teach on the subject on the spiritual disciplines of the life of the evangelist.

Rev. Benedicto B. Barnuevo

As an ordained minister and the current District Ministry Supervisor of the South Mindanao District and OIC Regional Ministry Director of CAMACOP, Rev. Barnuevo created eight evangelistic teams in his region and planted twenty churches in six months in his district in 2009 . He pioneered the program of re-start based church planting model in his district and made two dying churches alive by the grace of God in 2009 harnessing the gifts of three evangelistic teams. Rev. Barnuevo was privileged to attend intensive workshops on Theologizing Socio-Moral-Political Issues, Conflict Management “Pinoy” of Filipino Style, Kairos, and Leadership Matters Course. His ten years of experience as a district and regional leader and influencer qualifies him to teach the subject on the evangelist as a visionary leader.

Evangelist Hermogenes T. Hermosa

Rev. Hermosa is an ordained minister of CAMACOP. He has fifteen years of pastoral experience and retired as National Evangelist of CAMACOP. His current ministry as radio and television evangelist qualified him to teach on the subject of resourcing the evangelistic ministry. Hermosa is also known to the young evangelists as the singing evangelist.

Evangelist Isaias F. Catorce

Rev. Catorce is the current National Director of the Ambassadors for Christ International Philippines. He had been conducting workshops to pastors in different Evangelical and Pentecostal groups and in training evangelists since 1994. Rev. Catorce has six years of experience as a pastor and seven years as National Youth Director of CAMACOP. He had been exercising his gift as an evangelist for twenty-four years now;

he is an adjunct professor of the Alliance Graduate School in the Philippines and Europe, and trained on Systematic Christian Apologetics by the Ravi Zacharias International Ministries. As an educator and practicing evangelist, Rev. Catorce is qualified to teach on the subject of the theological understanding of the life and ministry of the evangelist.

Evangelist Isachar Losbanes

Rev. Losbanes is also an ordained minister and National Evangelist of CAMACOP. He also works as Staff Evangelist of the Ambassadors for Christ International Philippines, Training Coordinator of Institute for Itinerant Evangelists of the League of the Philippine Evangelists of the Philippine Council of Evangelical Churches, and a well-travelled evangelist. His training and experience in open-air evangelistic meetings qualified him to teach a subject that develops the skills of the evangelists in presenting the gospel through object lessons and sketch board presentations.

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