

Chapter One

Historical Models

THEN THE LORD SPOKE TO MOSES SAYING, “SPEAK TO THE SONS OF ISRAEL AND SAY TO THEM, ‘WHEN YOU CROSS THE JORDAN INTO THE LAND OF CANAAN, THEN YOU SHALL SELECT FOR YOURSELVES CITIES OF REFUGE THAT THE MAN SLAYER WHO HAS KILLED ANY PERSON UNINTENTIONALLY MAY FLEE THERE. AND THE CITIES SHALL BE TO YOU AS A REFUGE FROM THE AVENGER THAT THE MANSLAYER MAY NOT DIE UNTIL HE STANDS BEFORE THE CONGREGATION FOR TRIAL. AND THE CITIES WHICH YOU ARE TO GIVE SHALL BE YOUR SIX CITIES OF REFUGE. YOU SHALL GIVE THREE CITIES ACROSS THE JORDAN AND THREE CITIES IN THE LAND OF CANAAN, THEY ARE TO BE CITIES OF REFUGE. THESE SIX CITIES SHALL BE FOR REFUGE OF THE SONS OF ISRAEL, AND FOR THE ALIEN AND FOR THE SOJOURNER AMONG THEM, THAT ANYONE WHO KILLS A PERSON UNINTENTIONALLY MAY FLEE THERE.’” (NUMBERS 35:9-15)

I. Historical , Biblical Model

The concept of Cities of Refuge began in the heart of God when he instructed Moses to dedicate six of the forty-eight captured cities given to the Levites where people could find fair judgment when they were involved in the accidental death of one of their countrymen. They were also commissioned to give hospitality to aliens and sojourners who needed food and shelter and they were God’s special provision for the hurting and homeless people who desperately needed sustenance, shelter, and reconciliation. Historically they were the first rescue missions and recovery centers. These six cities were named and strategically located so that they were accessible in less than a days journey from anywhere in the Promise Land. The Levites were charged with the responsibility to keep the roads well marked and cleared yearly so that nothing would hinder access of those fleeing for safety and mercy. In Deuteronomy 19:3, God commanded that the nation build highways, not just footpaths to the Cities of Refuge. Sources outside the Bible give us more details about how important it was to maintain these highways so that nobody was ever hindered in getting to these cities. Bridges were built across every ravine that the highways came to, so that the person running for refuge wouldn’t have to waste time climbing down to the bottom and then up the other side. The highways were rebuilt every spring after the heavy winter rains so that the roads would be smooth and easy to run on. At every intersection there were big bold signs pointing the way with the word Refuge in large letters.



II. Servant Leadership

The tribe of Levi was selected by the Lord to be sanctified (set aside for divine use) for the spiritual ministry to the rest of the tribes of the sons of Israel. Their only inheritances in the Promised Land were the forty eight cities that were interspersed in the parcels given the other tribes. They were exempt from the secular vocations and dedicated to be servant leaders to the spiritual life of the nation. They carried the tabernacle through the forty year wilderness journey and served as scribes to make copies of the scriptures, teachers of the Levitical laws, singers, musicians, and judges in the civil courts of God's government. They were "*living reminders*" (Exodus 19:6) that they would bless all nations on the earth as a model of a theocratic government and monotheistic religion. They were to teach other nations, bound by idolatry, how to worship and live by the commandments of their Creator.



In their wilderness training program the Lord gave them the Ten Commandments to instill his moral and spiritual laws in their hearts and He gave them exact instructions for how to build the tabernacle where they could worship and be led by His manifested presence. The Tabernacle was called the "*tent of meeting*" where people could meet with their Creator and fellowship with him in prayer. The Shekinah Glory cloud hovered over the Tabernacle as a "*cloud by day and a pillar of fire by night,*" air-conditioning the scorching desert in the daytime and warming the chilling nights with his protective presence.

III. Old Covenant Governmental System

The Levitical laws brought swift judgment and punishment to the guilty, but the Cities of Refuge were God's plan for restorative justice. They guaranteed a fair trial and superseded the law of the Avenger that demanded retribution and revenge. In Israelite society there was no police force to investigate crimes. It was the moral responsibility of the family member who was closest to the victim to investigate and avenge the murder. He was called the Avenger of Blood. But this person's own emotional sensitivity, passion, and anger at the loss of a family member could cloud their judgment, and they might not go to the trouble to figure out whether it was an accidental killing or in fact it was premeditated murder. They might end up avenging the death of a relative by indiscriminately killing someone who was not guilty of a capital crime. That's why these Cities of Refuge were needed.

The Cities of Refuge didn't repudiate capital punishment, rather, it was God's way of allowing both justice and mercy to prevail. Only the innocent were protected, not the guilty. One cannot help but wonder how O.J. Simpson would have fared under such a judicial system. What God was doing in establishing these Cities of Refuge was setting the wheels in motion for what would ultimately be due process of law. Our western legal system finds its roots in this kind of Biblical teaching that declares a person innocent until proven guilty. Until everything was investigated by the elders and justice was handed down in a full hearing before the whole community, he enjoyed the security of presumed innocence.

The world is being bathed in blood today by avengers. Street gangs have turned ghettos into war zones where young gang members kill other gang members in retribution. The floors of our prisons are stained with blood by ethnic gang killings. This vicious cycle of revenge fuels the fires of "ethnic cleansing" that terrorizes whole countries in the Middle East, Africa, Europe, and South and Central America. Like the infamous feud between the "Hatfield's and McCoy's," the apartheid in South Africa and the civil wars being fought around the world fan the flames of hatred and spark forest fires of massacres. The law of the streets that demand retribution motivates the conflicts in Jerusalem that threatens to bring every nation in the world into a global war.

Restorative Justice is a legal term used to define programs and people that are concerned for the rehabilitation of the lawbreakers and restitution to victims of crimes while they are incarcerated for their crimes. They do not try to withhold the enforcement of laws or the punishment of lawbreakers but they offer options of recovery programs. Locking people up in a 6' x 9' cages animalizes far more people than it rehabilitates. The astounding recidivism rate (70-80%) is positive proof of this. The Reconciliation movement offers options of in-prison drug and alcohol recovery programs, educational courses, and vocational trade schools to prepare them for life after incarceration.

Saved Life Christian Fellowship, A Refuge of Hope

Cities of Refuge were the first therapeutic community models. Medical, psychiatric, and social workers use the term to describe programs designed to give progressive support to people in recovery from physical or addictive problems that require extended care. The Christian recovery programs that offer long term residential care to the alcoholics and drug addicts are modern day Cities of Refuge built to respond to the tremendous epidemic of substance abuse and serve as an important paradigm of the Christian response to the addictive community.

The Leviticus priest assigned to the six Cities of Refuge, were given specific duties that were different than the other 42 villages. They certainly would maintain the same spiritual disciplines in their families and corporate worship as the other Leviticus communities practiced in their services but they were admonished by the Lord to provide refuge hospitality and residential care for accidental homicide, sojourners, and aliens. The Apostle Paul taught that the New Testament pastors who served in the same role as Old Testament Levites were *“to be given hospitality.”* But sadly, when they lost sight of the “high calling” of their vocation they became “religious officials” more interested in being blessed than being a blessing. Jesus confronted their failure in his parable of the Good Samaritan when told of a priest and Levite who *“passed by on the other side of the wounded man in the ditch.”* By his own example he taught them how to minister to the needs of the street people. *“I am the good shepherd. The good shepherd lays down his life for his sheep.”* (John 10:11 NIV)

IV. New Testament Model

The early New Testament Church existed as an underground City of Refuge. Because of the extreme persecution from the Roman government and the opposition of the Jewish leaders, the Church in the book of Acts became a community within a city. They held secret meetings in their homes where they: *“continued steadfastly in the apostles teaching sessions and with the communion services and prayer meetings...and all the believers met together constantly, sharing everything with each other, selling their possessions and dividing with those in need.”* (Acts 2:42-45 L.B.)

They sustained themselves with their secular vocations while they worked together to fulfill the great commission that Jesus left them *“to make disciples of all nations.”* Jesus had planted His “world-view” in their hearts; they not only built local communities, but they sent out missionaries to help establish other Christian communities all over the world. Their concept of the Kingdom of God was both local and global. Unlike the Jewish religion that centered on special buildings like the temple or the synagogues, they saw themselves as the *“Body of Christ”* that existed in the bonded relationships of the larger Christian community. Jews and Gentiles, slaves and soldiers were welcomed into the fellowship that centered on the Lordship of Jesus Christ. (Ephesians 2:11-16) The legalization of Christianity under Emperor Constantine and the subsequent organizational structure of clergy and laity moved the Christian Church away from its original concepts toward institutionalism. Later in history, denominational-ism moved it even further away from its original foundations of community and Kingdom concepts.

A. JESUS' MINISTRY CENTERED AROUND PEOPLE

The spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the suffering and afflicted. He has sent me to comfort the brokenhearted, to announce liberty to captives and to open the eyes of the blind. He has sent me to tell those who mourn that the time of God's favor to them has come, and the day of his wrath to their enemies. To all who mourn in Israel he will give: beauty for ashes; joy instead of mourning; praise instead of heaviness. For God has planted them like strong and graceful oaks for his own glory. (Isaiah 61: 1-3 L.B.)

Jesus gave insight to this form of ministry when he confronted the Pharisees with a parable of the Good Samaritan. A priest and Levite were going or coming from “church services” in the Temple in Jerusalem. Their concept of serving God involved preaching, singing, and religious rituals as acts of worship. But they “*passed by on the other side*” of the wounded pilgrim who lay bleeding and half dead in the ditch. The despised Samaritan demonstrated true Christianity and exercised the “*gift of hospitality*” by the compassion he showed the neighbor in need that he had never met. Ministry looks very different when you define your core values. If you are called to serve in the Jewish temple; ritual, homiletics, and music appreciation are helpful studies; but if you are called to work with wounded souls different skills are required.



The City of Refuge was not a resort-retreat center where people came for a vacation, it was literally a life or death refuge for the man and his family. This refuge cannot be explained by the comfortableness of the buildings but rather by the testimonies of the people who come there for help. The “man in the ditch” in the parable of the Good Samaritan defined “ministry” vastly different than the Priest and Levite on their way to church “services” in the temple in Jerusalem. The Inn, in the wilderness, where he brought the dying man to treat his wounds and to provide extended aftercare was certainly a model of a true therapeutic community. (Hospitality – Romans 12:13, I Timothy 3:2, Titus 1:8, I Peter 4:9)

B. RESTORING JESUS' LEADERSHIP TO THE CHURCH

God is restoring and renovating the current administrative driven model of the church government to rely on Divine input in leadership selection and decision making. In the new government, ministry is no longer being conducted exclusively by pastors and assistant pastors. Ministry is being placed in the hands of the people, with pastors, teachers, and elders being involved primarily in the training and equipping of the people for the work of the ministry. Church government is returning to its originally intended matrix of connected co-workers in trusting relationships. It is moving away from its current business model of people in a hierarchy, competing with each other for advancement.

He is the one who gave these gifts to the church; the apostles, the prophets, the evangelist, and the pastors and teachers. Their responsibility is to equip God's people to do His work and build up the church, the Body of Christ, until we come to such unity in our faith and knowledge of God's Son that we will be mature and full grown in the Lord, measuring up to the full stature of Christ. (Ephesians 4:11-12 NLT)

Christ is more than one block in the foundation. He is the cement that holds the building together. The living stones touching each other are people, relating to God and to each other in gentle, life-giving ways according to the principles Christ taught in the Sermon on the Mount and by the grace Christ supplies through His indwelling Spirit.

By the grace God has given me, I have laid the foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. (I Corinthians 3:10-11 NIV)

V. Monastic Model

In church history, monasteries served as Cities of Refuge for many religious orders. These Christian communities were formed to preserve and propagate spirituality in the early Church. They were the first seminaries for training religious workers and offered retreats and schools of prayer to enrich the spiritual life of the Church. They also served as the first and only hospitals to minister to the sick and wounded of the larger community. The monasteries were self-sustaining with agriculture and industries to support not only themselves, but it also gave a financial base for their evangelistic and missionary endeavors. Even during the "Dark Ages," they were spiritual lighthouses that preserved the spiritual integrity of the Church.

VI. The Salvation Army Model

In 1865, William Booth, an ordained minister with the Methodist New Connection, along with his wife Catherine, formed an evangelical group which preached to the unchurched people living in appalling poverty within London's East End. Booth's ministry recognized the inter-dependence of material, emotional, and spiritual needs. In addition to preaching the Gospel, Booth became involved in the feeding and shelter of the hungry and homeless and in alcohol rehabilitation.



Booth's ministry, originally known as the Christian Mission, became the Salvation Army in 1878 when that organization evolved on a quasi-military pattern. Booth became "the General" and officers' ranks were given to ministers. The Salvation Army has functioned successfully within that unusual structure for more than a century. Its outreach has been expanded to include 103 countries, and the Gospel is preached by its officers and soldiers in 160 languages. The basic social services developed by William Booth have remained an outward visible expression of the Army's strong religious principles. In addition, new programs that address contemporary needs have been established. Among these are: disaster relief services, day care centers, medical facilities, shelters for battered wives and children, family and career counseling, vocational training, correctional services, and drug rehabilitation.



VII. Teen Challenge

Teen Challenge is the oldest and largest program of its kind in the world. It was established in 1958 by David & Don Wilkerson, and it has grown to more than 150 centers in the United States and 250 centers around the world. Teen Challenges mission is to develop recovering addicts into productive citizens who are committed to the Christian faith and its values. They accomplish this in many ways:

- They have year-long residential recovery programs for adults. During their one-year stay, the residents do not work outside the center, so they can focus on their program. The residents are challenged to embrace the Christian faith and follow strict rules and discipline. They adhere to a daily schedule which includes chapel, Bible classes, and work assignments on or near the grounds. While most of their centers are for adults, they also offer residential programs for teenagers.
- Many community services are offered, most of them for free, for example: teams of 8-10 people from one of their centers will go into schools to educate them about the dangers of drugs, or they will open up the doors of Teen Challenge Ministries for visiting groups like the Boy Scouts of America.
- They have an outreach program that goes into the jails, prisons and juvenile halls to give these men and women hope for their lives and to tell them how-to turn their lives around.
- Many of their centers hold weekly support group meetings such as Turning Point. Turning Point's purpose is to assist the local church in establishing effective small groups.
- Teen Challenge provides community based drug education, prevention, and restoration programs on a national and international basis. This creates a framework that challenges people to reach their full potential: spiritually, socially, educationally, and occupationally. Teen Challenge and its founders have birthed a multitude of children that they have nurtured and mentored to start new ministries of their own.



VIII. Faith Farm Ministries

Garland “Pappy” Eastham, after the death of his wife, Loraine, was on his way home from the funeral when he felt God calling him to help the destitute. He had heard of a Rescue Mission in Chicago, Illinois, so he traveled there to visit. He dressed himself as a homeless man and walked into the bowery where other homeless people were located; he then spent the night in the mission. During the church service, a man, who had befriended him, leaned over and said, “You’ll get better treatment if you go to the altar.” After his experience there, he wanted to establish a place where men would all be treated fairly and have an opportunity to meet Christ.

He returned to Fort Lauderdale, Florida, purchased an unfinished building, and started a twenty-four hour prayer chain. The original name of the ministry was “Mission of Prayer,” and the year was 1951. Upon completion of the building, he housed ten homeless men in the back and held church services for them in the front. He found that many of the men were homeless because of substance abuse. The ministry soon became the “Ft. Lauderdale Rescue Mission.” In just a short while, a farm, located two miles from the mission, was donated to the ministry. It became a place for men to go who wanted more than just overnight food, shelter, and Christian counseling to help get them get back on their feet. It was a place where they could learn how to walk out their salvation. In this setting, the ministers provided intense discipleship by giving Biblical instruction in class, as well as walking and working along side of the men on the farm throughout the day.

In order to do this, housing was built on the property, not only for the men but also for the staff. In addition, a building was erected for worship. This created an immediate sense of community. While always open to the public, the church had the men and their families as its main mission field. Many families from the cities surrounding the ministry attended the church and, just by being there, modeled Christianity for the men and their families. This ministry was named Faith Farm.

Two more farms were established using the above model. One, located in Boynton Beach, Florida, was established in 1963; the other one, established in 1984, was located in Okeechobee, Florida. With the three works housing a combined total of four hundred men and women residentially, they became one of the largest works in the United States. So, out of the Mission of Prayer, was birthed what was to become known as Faith Farm Ministries. Pappy answered the call when he was forty-eight years of age and lived to see all of Faith Farm Ministries established. He went to be with the Lord in 1992 at the age of eighty-four. He was a true pioneer of the Christian Recovery Movement.



Restoring Hope... One Life at a Time



IX. Dunklin Memorial Camp

Mickey and Laura Evans founded Dunklin Memorial Church in 1962 in a wilderness area of Martin County, Florida for the purpose of building a “city” for the spiritual, emotional, and physical regeneration of alcoholics and drug addicts. The Webster dictionary defines “refuge” as a shelter, or protection from danger or distress. Their “Cities of Refuge” concept was born out of a vision of God.

Men started arriving at the Camp with the goal of sobriety and found that they could achieve more than just a sober lifestyle. They soon found a permanent, lasting relationship with God. They were no longer considered “the problem”, but now a solution to that problem.

They saw that the families of the men in the program needed healing too, and they encouraged them to participate in groups and Biblical counseling sessions every weekend. Each member of the family received guidance and spiritual instruction in the rebuilding of their family life.

As the result, Dunklin Memorial Camp has become a growing recovery community with a thriving local Church body and ministry training center. This idea is being replicated all over the world with amazing results.

The Facts about Dunklin Memorial Camp:

- More than forty years of community service
- More than 5,000 men have attended their program
- Hundreds of families reconciled
- Six new Cities of Refuge opened in United States
- Six new Cities of Refuge founded overseas
- 100% exposed to our Lord and Savior, Jesus Christ

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When you see the Christian life from a Kingdom of God perspective, you see the importance of the roles the Cities of Refuge play in the government of God. They are far more than mere detox centers for addicts; they play an important role in Restorative Justice in our judicial system, serving as hospitals for wounded souls and families, and seminaries for training new workers for the “*fields ready to harvest*” in drug and alcohol ministries. Cities of Refuge are not meant to be memorials to their founders whose ministry would die at their death without their having raised up leaders to make the necessary transitions. They are not vegetable gardens that produce food for a few meals or fruit trees that bear only in their season, but like oak trees that produce acorns with DNA to produce useful trees for the next generation. They are permanent, not seasonal, and reproduce similar ministries by the people who reach spiritual maturity under the protection of its sheltering limbs.

Each City of Refuge is unique in its culture and emphasis but all contain core values that are vital to the City of Refuge concept. Starting a new City of Refuge differs in scope from traditional church planting. No one would argue the importance of reproducing church models to nourish the saints and to equip them to do the work of the ministry, but Cities of Refuge specialize in working primarily in the recovery of alcoholism and drug addiction and are designed to meet the particular needs of their dysfunctional families. They are not better than traditional churches, just different as apples from oranges.



“ Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.”

Psalm 1:1-3

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Chapter Two

The New Reformation

“THE BOOK OF ISAIAH, THE PROPHET, WAS HANDED TO HIM, AND HE OPENED IT TO THE PLACE WHERE IT SAYS: “THE SPIRIT OF THE LORD IS UPON ME; HE APPOINTED ME TO PREACH GOOD NEWS TO THE POOR; HE SENT ME TO HEAL THE BROKENHEARTED AND TO ANNOUNCE THE CAPTIVES SHALL BE RELEASED AND THE BLIND SHALL SEE, THAT THE DOWNTRODDEN SHALL BE FREED FROM THEIR OPPRESSORS, AND THAT GOD IS READY TO GIVE BLESSINGS TO ALL WHO COME TO HIM”... THEN HE ADDED “THESE SCRIPTURES CAME TRUE TODAY!” (LUKE 4:17-21 L.B.)

In an obscure village called Nazareth, in a tiny Jewish synagogue, a 700 year old prophesy was fulfilled in a moment of time...and a reformation began that would affect all mankind forever. As a rock dropped into a still pond, the ripples went out in concentric waves until they had encircled the whole world. The message preached to a tiny congregation two millenniums ago has become the mission statement for the eternal ministry of Jesus.

The service followed the time-honored traditions in the beginning. A hometown man, named Jesus, son of Mary and Joseph the carpenter, was visiting the synagogue that he had attended most of his thirty years of life. The elders invited him to read from the ancient scroll of the Prophet Isaiah almost to its end, and he read a passage recorded in Chapter 61. It was a familiar passage that had probably been memorized by most of the congregation; a messianic prophecy that spoke of the ministry of the Messiah that the Jews prayed every day would come to lead them to deliverance from the hated Roman Empire. Every Jew, in every synagogue and in the temple in Jerusalem, prayed for the Messiah to come...but when Jesus read the prophecy...and simply stated, “*These scriptures came true today!*” ...all hell broke loose!

The congregation was stunned at first! They could not believe what they heard Jesus say. Was this not the carpenter they had known all of his teenage and adult years? How could He make such a statement? Their murmuring grew louder, and their anger turned to violence. Soon the congregation that had gone to the “house of God” to worship turned into an angry mob that literally pushed Jesus out of their sacred building and tried to cast Him over a cliff to His death.

“He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not.” (John 1:10-11)

“And this is the condemnation that light has come into the world, but men loved darkness rather than light because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” (John 3:19-20)

These are two of the saddest scriptures in the whole Bible. Creation rejected the Creator. The Jews believed that the prophet’s words spoken in the past would manifest sometime in the future, but their theology was irrelevant to the present. Their religious misconceptions had been challenged. They were given a revelation that demanded a decision. Messiah had come and revealed Himself to them, and they had to receive or reject Him. To receive Him would mean they had to acknowledge Him in His rightful place as the promised Messiah...the fulfillment of every Old Testament prophecy they had learned and waited on.

I. The Paradox of Religion

It could have been different that day. If they had only received the message and the messenger, all of the precious promises of God’s blessing could have been experienced in their hearts, and the synagogue would have become a shrine to celebrate that historical event. Nevertheless, when they rejected the messenger, they forfeited their right to the blessing of the message. They set a precedent that day that would follow Jesus wherever He went. The “good folks,” the Pharisees, Sadducees, and priests (the church leaders) rejected the Savior because they had no conviction of sin. They were righteous in their own eyes and felt no need for repentance or for a Savior. Sadly, this precedent has stood until this very day!

But the Bible also says, *“The common people heard Him gladly.”* (Mark 12:37) The sinners (the un-churched street people) welcomed the Savior and received the prophesied promises. The woman at the well in Samaria, who had had five husbands and lived most of her life in marital discord, *“heard Him gladly”* (John 4:7-14) when He spoke to her about a spring of water that would be inside her to satisfy her deepest thirst for acceptance and security.

The woman caught in the act of adultery and brought to the temple, the house of God, to be stoned to death, heard Him gladly when He challenged the angry mob and said, *“Let him who is without sin cast the first stone.”* (John 8:3-11) His presence saved her life, and His forgiveness saved her soul.

The Gaderene demoniac, who lived naked in the tombs separated from family and friends, tormented by the demons who possessed him, heard Him gladly the day He cast out the demons and set him free to return to his family *“clothed and in his right mind.”* (Mark 5:15)

Last but not least, a dying thief on a cross, who simply asked to be remembered when Jesus came into His Kingdom, heard Him gladly when Jesus promised: *“Today you shall be with me in paradise.”* Today, sinners still receive and *“hear Him gladly”!*

The cross was the climax of this decisive paradox. Those same “good folks” stood below the cross where the Savior hung, jeered, and ridiculed their very verbal rejection of Jesus. This was happening while the thief was asking for a place in the Kingdom. From His birth to His death, Jesus divided people into two groups not always so easily defined as “good” and “bad” but rather as “receivers” or “rejecters” of the Savior. *“He that believeth on the Son hath everlasting life: He that believeth not the Son shall not see life; but the wrath of God abideth on Him.”* (John 3:36) *“But as many as received Him, to them he gave power to become the sons of God, even to them that believe on His name.”* (John 1:12) Their decision divided those who were lost, walking the broad road to destruction, from those who were saved, who followed the Savior on the narrow path that led to eternal life. This paradox of good people lost and bad people saved has remained a mystery the world cannot understand even to this day. The mystery that the apostle Paul wrote, *“was hid in ages past, that the gentiles should be fellow heirs, and of the same body and partakers of his promise in Christ by the gospel.”* (Ephesians 3:5-6)



Biblical Christianity alone among all the religious and governmental philosophies in the world has a message of good news that sinners can be saved through the sacrifice of the Savior. This Gospel burst through the boundaries of Old Testament Judaism that put a wall around the Old Testament covenant. The message that the early Christians carried to *“Jerusalem, Judea, Samaria, and finally to the uttermost parts of the earth”* was that Jesus had fulfilled the old covenant and sacrificed His body on the cross to create a new covenant that included not only the Jews but to *“whosoever will may come and drink of the waters of everlasting life.”* They echoed the prophecy Jesus gave in the temple when He said *“If any man thirst, let him come unto me and drink, and out of his innermost being shall come rivers of living water. For this spoke He of the Spirit that those who believed upon Him would receive.”* (John 7:37-39)

This message and messenger that the world system has rejected is the very foundation upon which we stand today. We have formed a City of Refuge based on our belief in the message and our commitment to follow the messenger. We are called and committed to a common task. We like our Savior can say:

“The Spirit of the Lord is upon us. He has appointed us to preach good news to the poor, sent us to heal the brokenhearted and set captives (of alcoholism and drug addiction) free...to give beauty for ashes, the oil of joy for mourning, praise instead of heaviness...We shall rebuild the ancient ruins, repairing waste cities, the desolations of many generations.” (Isaiah 61:1-4)

... and our men, from our Cities of Refuge, who were once in the captivity of chemical addiction and blinded by “Satan, the god of this world,” but now they are redeemed and set free by the message we believe... *“shall be called the priest of the Lord and men shall call us the ministers of our God.”* (Isaiah 61:6)

We are called to be a *“chosen generation, a royal priesthood, a holy nation, a peculiar people; that should show forth the praises of Him that called us out of darkness, into His marvelous light; who in time past, we were not a people, but are now the people of God.”* (I Peter 2:9-19)

II. Our Message Mandates a New Reformation

Five religions seek to re-form and dominate the world we live in. They are:

1. Communism...the Religion of Atheism

This form of government enforces its beliefs with gun barrels and blood. They preach freedom and equality but practice imprisonment to all who do not accept their beliefs and death to those who defy them. This religion is far from dead. It is alive and growing in China, the most populated country in the world, and it will soon be resurrected again in Russia, the most heavily armed and dangerous country in the world. This godless religion has spread like a deadly virus, all over the world and bathed every country that embraced it in blood.

2. Islam...the Religion of Allah

This is the religion embraced by most Arabic people. It is one of the fastest growing religions in the world today. Over 890 million people now adhere to the Islamic religion and are willing to create human revolutions and die in battle to achieve Allah's blessing. Islam comes to power in cleric robes and because of this exudes a dangerous aura of double authority, both in religion and government. They have a world-view and mission program that includes the whole planet.

3. Secular Humanism...the Largest Religion in America

Its members explain their existence by a godless theory of evolution that denies the existence of a divine creator. The Humanist Manifesto declares that “man alone, is master of fate and captain of his soul.” The New Age Movement has developed a devious theology that tries to deify man and humanize God. It has devised an education system from kindergarten to college that encourages students to accept a world-view of “openness” that says everything is relative, that there are no truths and no lies or standards of right and wrong, good or superior in either men or civilizations. A prime example of these beliefs in action is the moral indiscretions of some of our political leaders, and it reveals the general apathy of the American people to hold our political leaders to any standard of morality. The scandals that made our country the laughing stock of the world did not affect popularity ratings on the political surveys. This was a sad commentary on the spiritual and moral health of our country. The Bible prophesied that *“in the last days men would have a form of godliness but deny the power thereof ...ever learning and never able to come to the knowledge of the truth.”* (II Timothy 3:1-7)

4. Biblical Christianity

While all of these religions press toward their goals, a complacent, self-centered and introverted institutional Christian Church slumbers and sleeps like an ostrich with its head in the sand hiding from an approaching lion. Churches that isolate themselves behind stained glass windows refuse to acknowledge the correlation between Biblical prophesy and current events are “*at ease in Zion*” (Amos 6:1) and refuse to hear the warning of God’s prophets, who are warning us of impending judgment from God.

The reformation needed in the next millennium will not come through political reform. It will start, as it did in the beginning; in the hearts of the followers of Jesus who are willing to build communities that will model the lifestyle taught by Jesus and practiced by the early Church. Their love for Jesus and their passion to share the gospel with the “*uttermost parts of the earth*” built the Kingdom of God in the midst of a deteriorating Roman government and a hostile Jewish religion. The early Christians overcame the cruelest persecutions because they were convinced that they had received the gift of eternal life. While the arenas of Rome ran red with the blood of Christian martyrs, Christianity grew as the Roman Empire died.

III. The Cities of Refuge

The Cities of Refuge can play a major role in this reformation by providing new wineskins to hold the new wine of a spiritual awakening. Like Queen Esther, we have also “*come into the Kingdom for such a time as this.*” (Esther 4:14)

The worldwide epidemic of alcoholism and drug addiction and the economic chaos has (and will continue to) create a demand for affordable and self-sustaining therapeutic communities. The expensive hospital-based secular programs have already succumbed to the economic cutbacks from the insurance industries and the limited funding of government rehab programs have left huge populations of addicts no other alternatives except Christian communities that will accept them without funds.

In times like these, God instructed Noah to “*build an ark for the saving of his house.*” (Hebrews 11:7) He was given a pattern for a floating City of Refuge to not only shelter his family, but also all the animals that God wanted to spare from the flood. He was warned of the impending judgment in time to prepare and to warn his neighbors and call them to repentance. The Lord provided the Passover ceremony to shelter His people from the plagues of the Egyptian judgment.

The same plagues that brought death to the disobedient brought deliverance to the obedient. I believe that God’s purpose for Cities of Refuge is vastly more than survival strategy for the Body of Christ; they can and will become boot camps for the conversion and training of an army of missionaries that will be part of the spiritual awakening of the new reformation. The greatest paradox is that the epidemic of substance abuse that brought so many into satanic captivity has also captured many for Christ.

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The church in America is in desperate need of a new model for the local church. We currently build churches based on a model of ministry that was developed several hundred years ago, rejecting the fact that the society for which the model was designed no longer exists. The model has become obsolete and ineffective. There must be a search of its roots to find its original viability.

Our present paradigm is not reaching the “now” generation because it is flawed in its organization with a reversal of roles and tasks. We have lost the apostolic pattern of “*equipping the saints for the work of the ministry*” and have made Christianity a spectator sport led by an electronic church that has majored on entertaining the saints instead of confronting sinners with the claims of Christ and “*making disciples*” of the Saints.

The Cities of Refuge offer a refreshing new paradigm rooted deeply in the pattern of the early Church recorded in the book of Acts. It goes beyond Martin Luther’s reformation that corrected some of the apostasies of the corrupt Church government of his day. He brought renewal through the Protestant Reformation, but he did not lead the Church back to its apostolic roots, leaving the clergy-laity differentiation intact. Though they preached the “*Priesthood of Believers*,” they failed to equip the laymen for the “*work of the ministry*.” The clergy-laity caste system survived that reformation and exists to this very day.

On the contrary, the City of Refuge concept stresses the original theological precepts that make laymen and women the primary ministers of the New Covenant and places the apostles, prophets, evangelists, pastors, and teachers in the role that equips the saints by repairing the impaired and to prepare them to fulfill their God ordained destiny.

For many years, the church renewal movement has bombarded the institutional church with this proposed program, but it has been met with great resistance because it threatened the security of the clergy and called for a reversal of the roles that their seminaries had trained them for. Ralph Neighbor, a leader in the church renewal movement, wrote, “After twenty-five years of actively trying to bring renewal to the institutional church, I am finally and firmly convinced that it can’t be done.” *Where Do We Go from Here?* is his latest book that calls for the creation of house churches where laymen and women are the primary care givers.

The Saved Life model of a City of Refuge has sought to incorporate the Biblical principles of the lay renewal movement and synchronize them with a spiritual approach to the recovery movement. The men and women now in full time ministries leading Christian therapeutic communities, aftercare and prison ministries are the “*fruit that abides*” of our theology.

I believe with all my heart that God is raising up Cities of Refuge all over the world to play an important role in this great end time drama. There is a fresh wind of revival blowing that has started unprecedented movements led by laymen, like Promise Keeper’s, Youth With a Mission and Campus Crusade for Christ. These movements are superseding denominational barriers to bring unity and spiritual awakening to the Body of Christ. In addition, all Heaven is breaking loose in South America and parts of Africa. The people who have “*ears to hear*” are hearing the voice of God with

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great clarity calling His people to spiritual renewal.

Christian history has been marked by times great spiritual movements that caused smoldering churches to catch fire again and impact whole cities and nations. The “Great Awakening” under the leadership of Charles Finney, the revival in England birthed through such men as John Wesley, the Welsh revival, the Pentecostal awakening that began in the early 1900’s, and the Charismatic Renewal starting in the 1960’s have set the historical precedent for the next, perhaps the last, great spiritual awakening.

These past movements took place in the darkest hours when human spirituality was at ebb tide just as it is now. Renewal movements, like waves on the seashore, recede, after reaching their limit come under and provide the impetus for the next wave to exceed itself with the incoming tide. Tides are caused by cosmic forces beyond man’s control. Reformation is a sovereign act of God in response to an area of human need.

Jesus told the religious leaders of His day that the new wine of His Kingdom could not be contained in the old wineskins of their religious institutions. He also gave them a shocking new definition of what a “minister” looks like by going to the seashores instead of the seminaries to recruit men who would be leaders in the new movement He was starting. He was neither politically or religiously correct in His choice of disciples, but it was later said of His ragamuffin disciples that they “*turned the world upside down.*” (Acts 17:6)

I sincerely believe that our Lord is again beginning a new movement that will fulfill the promise of Pentecost, that in the “*last days He will pour out His spirit on all flesh.*” (Acts 2:17) Once again, He is shocking the religious community by calling men and women from the streets instead of the universities to proclaim the Good News of His coming Kingdom. In the beginning and the ending of Christian history, we are reminded by the apostle Paul that:

...not many wise men, not many mighty, not many noble are called: But God has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, And the base things of the world, and things which are despised, has God chosen, yes and things which are not to bring things which are: that no flesh should glory in His presence. (I Corinthians 1:26-27)

I see this tremendous truth illustrated in new recovery ministries that are springing up all over the world. The “*desolate places*” are being restored; old nightclubs and crack houses in the ghettos are being transformed into missions, churches, and halfway houses by recovered addicts with God’s vision burning in their hearts. They are turning dens of iniquity into refuges for drug addicts and alcoholics that shine like lighthouses, and they are literally changing entire ghetto areas. I have personally witnessed these miraculous transformations in Miami, Fort Lauderdale, Fort Pierce, Okeechobee, and hopefully, Jacksonville. I believe that what we have seen are only the first fruits of a mighty movement that is about to sweep over the earth.

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God's time clock is not tied to ours. The Bible reveals the Lord's timetable and gives authoritative definition to life's most profound questions. (where we came from? why we are here? and where we are going?) The blessed book is more relevant than today's newspaper because it gives us a prophetic forecast that describes in detail the moral, social, economic, and spiritual conditions of the final chapters of human history and it predicts both judgment and spiritual awakening, simultaneously.

"...woe to the inhabitants of the earth and of the sea! For the devil is come down to you, having great wrath because he knows that he has only a short time." (Revelation 12:12)

However, the Bible promises that we shall *"overcome him by the blood of the Lamb and the word of our testimony."* (Revelation 12:11) If you will read the last chapter in the Book, you will be reassured that when the smoke of the final battle clears...we are on the winning side! Hallelujah!



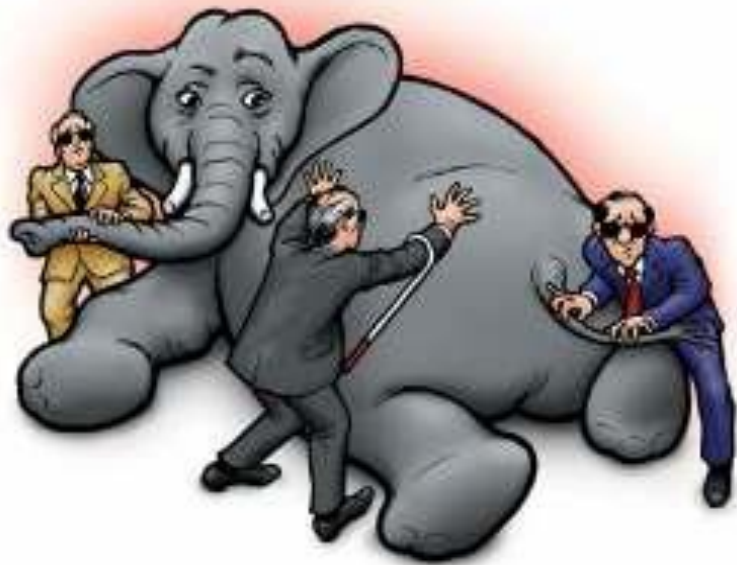
"This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers Abraham, Isaac, and Jacob.

Deuteronomy 30:19-20 NIV

Chapter Three

The Saved Life Model

The Saved Life Christian Fellowship model for a “Cities of Refuge”, was built on the foundation of the highly successful Dunklin Memorial Camp in Okeechobee, Florida. Our “Refuge of Hope”, is a combination of three distinct ministries combined under one umbrella of leadership, the Saved Life Christian Fellowship. We have referred to this as the “Trinity Concept.” It differs from traditional models because of the synergy produced by a Christian recovery program that has a specialized church designed to meet the needs of recovering families combined with ministry training on the same campus providing the hospital for interns to receive hands-on training under



the mentor-ship of older more experienced teachers in the recovery field. It encourages the recovering addict to discover his/her own spiritual gifts and to learn how to exercise them in the context of the Christian community. Explaining the Saved Life model is comparable to the three blind men who tried to describe an elephant. One felt of his trunk and said, “An elephant is like a snake, long and supple.” Another who felt of his side said, “An elephant is like a barn, big and sturdy.” The third man felt of his leg and said, “An elephant is like a tree, round and tall.” All were correct – but incomplete in their overview, for the sum total is so much more than each individual component. Addiction ministries have been in existence for centuries and so have churches and Bible schools, but they are rarely combined in one community. Unless relational bridges are built, the three ministries remain segregated in their goals and purposes. However, when they are integrated into a single vision, they complete a cycle where impaired people can be repaired and prepared to fulfill their God-given destiny.

The Saved Life Christian Fellowship model for “Cities of Refuge” has been adapted from the DMC “Trinity Concept” in many ways. After learning from the experience and the “trial & error” of their model, we have went a step further. We have added, what we call, the “Hope & Dream Center” concept to our “Refuge of Hope”. These “Hope & Dream Centers” will be placed on the front-lines to battle the epidemics of alcoholism, drug addiction, and chronic homelessness that are plaguing the streets of towns, villages, and metropolitan cities throughout our country, and the world. They will act as homeless outreach/intake centers for our Ranches.

I. Segregated Ministries vs. the Trinity Models

Modern Christianity has created three distinct ministries on different campuses that sometimes have different goals that make it hard for a recovered addict to make the transition from addictions recovery to ministry training. Segregated Ministries might include:

1. Rescue Missions...have historically cared for the homeless addicts in the chronic stages of alcoholism and drug addiction. Combining needed physical care such as food and shelter with a sincere presentation of the Gospel message that has been and still is the “front-line” ministry to homeless and indigent addicts. They have modeled Christian compassion for over a century in America and will always play an important role in the recovery field. But the scope of their ministries is usually limited to homeless addicts that represent only 3-5% of the addicted community. The epidemic of substance abuse has created a mission field much wider than the skid row missions are equipped to cover. This does not diminish the need for rescue missions but challenges us to look at the larger window of opportunity for addiction ministries.

2. Traditional Churches...have proclaimed the Gospel of the Kingdom for two millenniums and have been the foundational structure for all ministries birthed under their umbrella. Their primary goal is evangelism, sanctification, and discipling the saints. Many churches have reached outside their walls to create other forms of ministries to the unchurched population but most churches refer the people who have severe addictions to secular medical and psychiatric treatment programs or to rescue missions. Most communities are not deprived of traditional denominational and non-denominational churches. In many areas they have more buildings than occupants but there are huge areas around the world that have no residential programs available to indigent addicts and even fewer places where their dysfunctional families can find Christian care and participate in the recovery process with their mate or children.

3. Colleges, Seminaries and Bible Schools...have for many centuries provided training for clergy and church-related vocations. Many of our outstanding universities such as Harvard, Yale, and Princeton started out as Divinity Schools to train clergy. Modern training is usually done in the academic setting of the classroom with curriculum designed to teach theology, homiletics, and church history with specialized courses to prepare people for pulpit ministry and leadership in their particular denominational church structures.

The uniqueness of Cities of Refuge is in the combination of three distinct ministries combined under one umbrella of leadership. We refer to this as the “Trinity Concept.” It differs from traditional models because of the synergy produced by a Christian recovery program that has a specialized church designed to meet the needs of recovering families. The ministry training on the same campus provides the hospital for interns to receive hands-on training under the mentorship of older more experienced teachers in the recovery field. It encourages the recovering addict to discover his own spiritual gifts and to learn how to exercise them in the context of the Christian community.

II. Specific Advantages of the Trinity Model

1. There are obvious economic savings of having all three institutions utilize the same buildings rather than separate campuses. All three can be correlated to flourish under the most primitive conditions in jungles or ghettos, and the cost of construction and maintenance of buildings is minimized.
2. The leaders of all three institutions provide an eldership that gives a much broader umbrella of experience and resources that insures balance and security to the individual components. *“A cord of three strands is not easily broken.”* (Ecclesiastes 4:12) This prevents “burn-out” by giving a larger pastoral oversight to care for the leaders.
3. The recovery church family and the advanced students provide a healthy body life atmosphere that can absorb the sickness of new members coming into recovery because they are the majority working with the minority. There are more well people than sick ones in the community so *“the strong bear the infirmities of the weak.”* (Romans 15:1)
4. The “older brothers” set the moral standards and the morale for the campus rather than the sick and acting-out newcomers. The older brothers mentor and impart life skills to the new students.
5. Older brothers are sensitive to the fears and special needs of new members coming into the community. They can best *“comfort others with the comfort they themselves have been comforted of the Lord.”* (II Corinthians 1:4)
6. There is an interchange of relationships on all three levels so that “loners” can learn the skills of lasting relationships.
7. The families of the men in recovery are exposed to church and staff training families that give them a much larger support base. They baby-sit with each other’s children and enjoy social events and home-care groups together.
8. The overall community provides a place for all spiritual gifts and talents to be cultivated and utilized. Teachers, counselors, cooks, and carpenters are recognized for their unique gifts and contributions to the whole community. All gifts are essential to the welfare of the whole and are recognized and appreciated. (I Corinthians 12:1-27)
9. Special classes for both single men and married couples are taught to emphasize the sanctity of marriage by giving a Biblical foundation of defined roles that husband and wives play in establishing a healthy home life for their children. Classes for single men, the family recovery process, parenting classes, and marriage enrichment all help transform dysfunctional family lifestyles.

III. Executive Summary

The Saved Life Christian Fellowship exists as a New Testament Church with the purpose of propagating the Gospel of Jesus Christ. We provide a community environment, Biblical instruction and work opportunities for men trapped in the bondage of chemical addiction. They are given the chance to become new creatures in Christ Jesus, through the power of the Holy Spirit, and trained to apply the Gospel to all areas of their lives. Critical components of the renewal process are for the men to learn the importance of a strong work ethic and to begin to demonstrate Christian qualities in the family and the workplace. It is also our purpose to train students to develop other ministries such as “Hope & Dream Centers”, Power For Living support groups, Christian Recovery Houses, and Cities of Refuges in other areas around the world and to share our concepts and curriculum with other organizations and cultures.

The Saved Life Christian Fellowship exists as an alcohol/drug regeneration ministry providing an effective and comprehensive faith-based recovery program focusing on the spiritual, emotional, and physical regeneration of those suffering from alcoholism and drug addiction to help them become productive members of society. We provide the basic necessities of food, shelter, and clothing. Each program participant will be provided with a clean and healthy living environment, work therapy, leisure time activities, group and individual counseling, spiritual direction, and resources. We also assist each person to develop life skills and a personal relationship with God, as provided by our Lord and Savior, Jesus Christ.

The Saved Life Christian Fellowship exists as a ministry training center. We have an unprecedented opportunity to impact the global epidemic by training leaders to train others in the U.S. and abroad. Men who are raised up through the program as well as those who are called into this type of ministry are given the opportunity to fulfill the unique purpose God has for their lives.

Our approach to prevention and treatment substance abuse is to teach an entire new way of living - addressing family relationships, work ethics, and community service. We believe that the key to abstinence from substance abuse is based on the spiritual dimension of a personal relationship with our Lord and Savior, Jesus Christ.

This relationship provides the motivation and power that is absolutely necessary in developing an entire new way of living. We understand the negative impact of substance use disorders on families, individuals, and children. It is well known, that the Bible’s core teachings concerning God’s redemptive relationship with humankind, from salvation to evangelism. They begin with an admission of human shortcomings and a profession of faith in God’s power, love and forgiveness – the essence of justification.

The program goes on to encourage continual confession of wrongdoing, submission to God’s control and proper conduct toward others – the principles of sanctification. Finally, we encourage habits of devotion, responsiveness to God’s will and sharing the message of recovery and love with others – the basics of Christian Living.

IV. Saved Life Governmental System

Our government grew slowly from single leadership in the beginning to a much broader base of both leadership and accountability. The Board of Trustees are necessarily first because they have the financial ownership of all properties and are accountable to the government for any infringement of rules, regulations, permits and taxes.

The trustees live in the larger community and they are prayerfully chosen for their spirituality and expertise in legal, medical, insurance, industries, financial, and other areas of interest so they are very supportive to the vision of the Saved Life Christian Fellowship. The Elder Board came later as we matured we learned the importance of team leadership. Elders live and work in the community and they are very carefully chosen for their spiritual maturity and leadership skills. Their job is to manage all the affairs of the programs including writing the budget, the curriculum and planning the every day affairs of the whole Refuge of Hope. Under these two roofs the men and women in all the recovery programs have a double covering.

“And He gave some apostles, and some prophets, and some evangelist, and some pastors of teachers.” (Ephesians 4:11)

These five-fold ministry gifts are gifted men that are eldership material. They were chosen by a double criterion. First, they were mature Christian men who had walked in leadership roles in the past and secondly, they felt that the Lord had called them to take leadership responsibilities at The Triple DDD Ranch. These two things are non-negotiable factors in the life of any elder, at any place but especially in a City of Refuge. The older elders were called “*ruling elders*” in the Bible. Younger elders are chosen by the older elders so that they can mentor them by letting them sit in on the elders meetings and learn how the older men handle problems in the community. The elders meet twice a week to pray and discuss the needs of the community. One of the meetings is reserved just for prayer and journaling. Both the Elder Board and the Board of Trustees meet together quarterly to discuss the financial status of the programs and to receive reports from all levels of our ministries. We enjoy a luncheon together for fellowship and begin our meeting with prayer and communion. Once a year we go camping together and pray about the vision for the coming year. These two boards working separately and meeting corporately have provided a strong skeleton of government that holds us together in fulfilling out common vision for our “Refuge of Hope”.

IV. Leadership Transition

Then Moses said unto the Lord, O Jehovah, the God of the Spirits of all mankind, before I am taken away, please appoint a new leader for the people, a man who will lead them into battle and care for them, so the people of the Lord will not be as sheep without a shepherd. The Lord replied, "Go and get Joshua, son of Nun, who has the Spirit in him, and take him to Eleazar, the priest, and as all the people watch, charge him with the responsibility of leading the people. Publicly give him your authority so that all the people will obey him" ... "So Moses did as God commanded, and took Joshua to Eleazar the priest. As the people watched, Moses laid his hand upon him and dedicated him to his responsibilities, as the Lord commanded. (Numbers 27:15-20 & 22-23)

All ministries, as we do in our own lives, remain in a constant state of growth, change or transition. The Lord continues to move a viable ministry to new spiritual growth, which may or may not be accompanied by fiscal or physical growth. It is critical that those in leadership continue to seek and hear God if the ministry is to be God's. Most ministries are started by a visionary. Unless the visionary is wise enough and sensitive to those the Lord sends and raises up around and under him, then the ministry will die with the visionary. The actual passing of the "mantle" of the ministry should be accomplished before the death of or the ageful incapacitation of the visionary. As this happens, the visionary is free to continue to function, as God would call him instead of being chained to the need to control and direct the details of the existing ministry. The visionary then moves to the role of "grandfather" with the ministry.

We must be careful not to allow a transition from that of ministry to secular institution. Many good lessons may be learned from the perspective of business and world institutions (e.g. raising leaders, delegation, efficiency, etc.) but remember there remains a fundamental all important difference that must be maintained in order to remain a spiritual ministry. A Christ centered ministry has, as its greatest priority the lives of those who are the object of the ministry. These lives and the impact God has upon them are for all eternity, and as such are "gold, silver and precious stones." A worldly institution has as its priority and focus on itself, the institution, and normally it's growth in temporal forms of money, buildings, size, etc. There may be a predominant rationalizing that the bigger the institution, the more people can be touched, but a focus has shifted and the gifts and blessings of provision and prosperity from the Lord now become curses as the ministry loses it's Godly focus and begins to melt into the mire of the world systems. The "ministry" can become an organization of functioning "wood, hay and stubble;" that it has sold its very soul and birthright. When you get business ahead of ministry, you have no new generation coming up. If not careful, concern for the dollar will override concern for man and ministry will change and become overextended. It is very important that older founders, elders, and trustees train and set in place the next generation of young leaders while they are still functioning so that the younger men can benefit from their experience and be mentored to take their places. When this is not done properly it leaves a vacuum that can sometimes loose the vision and direction that older men have established.

V. Community

Now you are no longer strangers to God and foreigners to heaven, but are members of God's very own family, citizens of God's country and you belong in God's household with every other Christian. What a foundation we stand upon now; the apostles and the prophets; and the cornerstone of the building is Jesus Christ Himself! We who believe are carefully joined together with Christ as parts of a beautiful, constantly growing temple of God. And you also are joined with Him and with each other by the Spirit, and are part of this dwelling place of God. (Ephesians 2:19-22 L.B.)

Alcoholism and drug addiction destroys families by segregating people from their most significant relationships. The Ranch provides a “foster family” where they can rebuild the broken bridges to their own families through the application of divine grace that erases the shame and guilt of past performances and teaches men how to build healthy and loving relationships both with God and other people. The detoxification of the chemical effects of their addiction is just the first step in a new direction. Most of our staff ministers have been through a program themselves, and they understand the needs of the men who come to Ray of Hope for help from their addiction. From interview to graduation, each person in our community makes a contribution to the bridge building process by sharing their testimony and helping the men in the program find their place in the family. Through induction, orientation, regeneration, inner healing, and discipleship, our teachers offer their particular “spiritual gifts” to help wounded “loners” learn the life-skills necessary to be a healthy member of the Christian family and to discover their own spiritual gifts. It is easy to see the interdependence of the “parts of the Body” as an “older brother” takes a scared young man under his wing and begins to mentor him to learn to trust and build relationships with the Ranch family and then his family of origin. Fathers, mothers, wives, and children of the men in the program are invited to the Ranch on weekends to participate in the family recovery process.

When you sit down for a meal at the dining hall, you enjoy the fruits of the corporate labor of the whole community. The farm crew raises and processes most of the meat served and the garden crew furnishes the vegetables for the kitchen crew to prepare for your meal. Another crew will wash the dishes and clean the dining room. Every meal is a theology lesson on how the Body of Christ functions as a family. The administration of a City of Refuge requires numerous different kinds of gifts to manage the affairs of a whole community with such varied needs. Program building, staff training, and bookkeeping each require a different team with specific skills. They help us maintain the precarious balance between the physical and spiritual needs of the community. They also plan the outreach ministries into the larger community with after-care groups and prison ministry teams. The industries that help support our ministries are vital both to the spiritual and financial part of the community.

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Teaching a recovering addict a good and proper work ethic and accountability to the other members of his work team is a very important component of a healthy recovery program. Each crew leader is a pastor assigned to his area, and they help the men learn how to practice the principles they have learned in the classroom. Every work session begins with a prayer huddle to ask God's blessing and presence in the work place. When we have described the three components that make the whole, we have defined a unique segment of society called community. It is the whole elephant that was inadequately described by each of the three blind men. The whole is so much more than the sum of its components. It is the living expression of Paul's analogy of the Body of Christ.

We will lovingly follow the truth at all times – speaking truly, living truly – and so become more and more in every way like Christ who is the head of His Body, the Church. Under His direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and full of love. (Ephesians 4:14-16 L.B.)

Rehab centers can be very unhealthy places to live. When you have a majority of sick, dysfunctional people being ministered to by a minority of healthy staff members, you have an atmosphere that tends to drain the healthy members who are constantly giving themselves to the ministry with little opportunity to receive spiritual refreshment. In this environment, they can eventually “burn out” and become emotionally and spiritually sicker than the people they serve. The Christian recovery movement is filled with tragic examples of people who suffered personal shipwreck while ministering recovery principles to others.

Community is the health spa that keeps the staff in shape. The laughter of little children, the campfire Gospel singings, watching a young father teach his son how to catch a fish in nearby Black Lake, the “Happy Birthday” songs we sing in church and in the dining hall, the reconciled families standing with a man who is graduating the program...it is all of this and a thousand more beautiful memories that constitutes community. Cities of Refuge provide an alternate society in a deteriorating world that is increasingly disturbed by ethnic groups trying to exterminate their neighbors. We have neighborhoods where no one knows or cares about the welfare of their neighbors. Children raised in dysfunctional homes pass that legacy on to their children, and neighborhoods deteriorate into ghettos where streets become war zones of racial violence.

Community defies description. It is impossible to articulate the many relationships and acts of kindness that make Christian community unique from a village or neighborhood. Community is family – God's family! ***It is a good place to live. It is a good place to die.*** The advantages of having the training program integrated into a three-fold self-sustaining community are manifold. First, it follows closely the Biblical pattern of community where leaders were raised in context of community rather than imported from other cities and cultures. The recovery program becomes a hospital where doctors and nurses are trained so that healing takes place in an environment of Christian love and relationships.

The Body of Christ is formed by theological concepts but also by bonded spiritual relationship. The church operates in a seven day a week environment, not just a causal Sunday morning meeting, and the combined skills of the community of servants provide every skill necessary to support the whole community.

VI. The Recovery Program

A Christ-centered recovery program is distinctly different from secular medical and psychological approaches. It includes the skills learned from the scientific community, but it centers in man's relationship with God and his need for reconciliation and spiritual healing. The recovery program is not an addendum to the church program but is the primary focus of the Saved Life Christian Fellowship and The Quail Ridge Plantation.

The decrease in short-term hospital based, insurance supported programs have created a vacuum in a growing epidemic. The physical, social, and spiritual devastation caused by chemical addiction has caused a tremendous mission field that is "*white unto harvest.*" The Saved Life recovery program offers long term, residential treatment to substance abuse addicts. The ten-month program is divided into distinct levels that men are moved through in block movements.

Stage I

Induction – The first phase of the program is designed to integrate the men into the program and get their feet on the ground as they come out from under the physical and psychological effects of chemicals. The focus is placed on their relationship with God and beginning healthy relationships with other men in the program.

The basics of having a responsible quiet time each morning include taking a soul searching daily moral inventory designed to identify and correct negative attitudes. Contemplative prayer and journaling are introduced by a personal mentor who will work with the new student until he masters the skills of listening to God.

Orientation – This phase gives men a basic understanding of the ways that drugs and alcohol have affected their relationships with God and their families and how it has given them a false concept of themselves. They are taught a Biblical understanding of salvation and the principles of reconciliation with God and how to start building bridges to restore broken relationships with the significant people in their lives.

In order to help each student make the most of their time in the program, we have designed a contract to spell out the various areas that need to be improved. They are identified in specifics, not in generalities.

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The contract includes an in-depth look at their home of origin noting areas of strengths and weaknesses. Secondly, they describe in detail the home life of their present home sharing how their addiction affects other members of their family. Relationships that need restitution and reconciliation are specifically outlined and letters are written to people to ask for forgiveness and reconciliation.

Regeneration – At this level, men learn the physical and psychological effects of chemical addiction and how to take responsibility for their own recovery. They explore the stages of growing dependency on chemicals and what commitments are necessary on the road to recovery. It includes scientific information on chemical dependency as well as insights into the damage done to our thinking processes. It is important to understand how the mind has been contaminated in order to understand the controlling effects of addiction. Each student learns to identify his “personal style” of building up to drink or drug and he develops safeguards to keep from relapsing into his addiction.

Inner Healing – In this phase, men learn how to handle deep emotional wounds without medication. They learn that the key to inner healing is the application of the Gospel in their lives. Forgiveness is essential to mental health and the cross is the focal point of all forgiveness. Inner healing is a prayer therapy, which allows God to give us insight and healing concerning certain problem areas of our lives that are related to past events. It does not change our history, but it allows healing to take place in memories of childhood abuse, rejection, and fears.

Discipleship – Men are taught the difference between religious knowledge and a relationship with the Lord. They learn that commitment means relinquishing control of their lives to God and how to identify and develop spiritual gifts. They study the stewardship principles of the Christian life. Discipleship lasts 10 weeks, and is the last class in the 10-month regeneration program. Here the men are held to the highest standard. They are the leaders in the program and they are expected to live as such. The disciples are given myriad leadership opportunities that should encourage a sense of worth. Some of those positions assigned are as such: dorm monitors, job site leaders, and probably most importantly, when a new brother comes into the program they are responsible for teaching them how to journal and hear from the Lord.

The lessons that are taught in the classroom are meant to challenge faulty belief systems about God and their own personal relationship with Him. At this phase, the Crucible is brought back, but the level of accountability is even deeper. The men also return to small groups where they help lead and teach the younger brothers how to write and process the forgiveness letters. Again, we are teaching important principles such as giving back and helping others. After Discipleship, the men have completed the program and they go on to graduate.

Body Life

“You can develop a healthy, robust community that lives right with God and enjoys it's results only if you do the hard work of getting along with each other, treating each other with dignity and honor.”(James 3:18 the Message)

“Body Life” is simply the ministry where the members of the “*Church, which is the Body of Christ*” (Ephesians 1:22-23) bless and strengthen each other. The Bible admonishes many times to “*Love...pray...encourage...admonish...reprove...correct... one another.*” Men are taught that every Christian is a minister and are shown how to participate in the ministry of building each other up. The Daily Moral Inventory quiet time is a structured opportunity for men to learn to pray and hear the Holy Spirit’s encouragement. An “older brother” mentors the new men in the program and reads his own journal to share his own prayer life with his “little brother.” This kind of ministry care goes on constantly in class time, prayer circles, work teams, and in the rooms at night where people gather in informal prayer and sharing groups.

The Crucible provides another opportunity for men to “*speak the truth in love*” and face to face confront each other for inappropriate behavior and affirm positive improvement. This is done in a controlled environment facilitated by a staff member. This process allows peers to confront peers rather than staff confronting peers. The benefits of this “Body Life” are tremendous if the confrontation is done in a loving atmosphere and every response of brokenness is followed by affirming prayer.

The benefits of the Crucible are:

1. Causes a man to discipline himself to accept correction from his peers without defending himself with an angry response.
2. Causes a man to reflect on how his past actions have affected others around him.
3. Protects from the “us and them” mentality that is a result of staff being the only one to correct and redirect.
4. It forces men to be transparent with each other and breaks through their denial defenses.
5. It directs men back to God for his help to overcome negative behavior.
6. It promotes accountability and responsibility at all levels of the program by taking away “staff pleasing” and making the men take responsibility for their working their own personal recovery program.
7. Peers are the ones who are most familiar with and have opportunity to see the behavior of a man needing to be addressed.

VII. Family Recovery Church

A recovery church is a family of individuals at different stages of growth and maturity who belong to each other by a deep tie of relatedness. Being a family implies a sense of caring, trust and responsibility. It does not imply the absence of conflict, but calls for a means of dealing with differences that contribute to the healthy development of each family member. The church is an assembly of people who are drawn together, by the working of the Holy Spirit in their hearts, for the purpose of worshiping and serving a living Savior.

Historically, the Christian Church has been the larger part of the safety net giving aid and comfort to the afflicted of the world. But tragically, in recent decades, the Church has abdicated this role to the secular humanistic care-giving professionals. As a result, there are very few church-based ministries that respond to the worldwide epidemic of substance abuse. Secular medical and psychological programs offer expensive, short term, hospital based recovery programs that are out of reach to indigent addicts.

A new paradigm is needed, a church model uniquely designed to offer long-term treatment in therapeutic communities. These communities help entire families rebuild the broken relationships between God and family members caused by chemical addiction. The recovery church is certainly not the model needed for every church, but every community needs at least one “kidney church” that serves the whole Christian community by filtering out the poisons from the Body of Christ. They are inconspicuous to the public, but extremely necessary to the health of the community. There are many churches designed to edify the saints and to evangelize the sinners, but very few that are specifically trained to minister to the special needs of the addicts in recovery programs.

We do not mean to imply that family recovery does not take place in the institutional churches. Certainly it does, but the church that best serves the recovery program must have counselors specially trained to understand and relate to the wounded parents, spouses, and children of addicts. The recovery church centers around the spiritual needs of the men in the program and their families, but it certainly does not exclude healthy Christian families. They are welcomed as part of the Body of Christ. They help create a balance, because they possess the life skills that are desperately needed for families in recovery, and they can serve as role models in the community. Special curriculum is developed and classes designed to speak to such issues as forgiveness, codependency, sexual problems, finances, and parenting skills. The process helps couples to break the reactions of blaming each other for their dysfunctional lifestyles and to learn to accept responsibility for their own actions.

But, the recovery church is not just treatment oriented. It is concerned with spiritual healing and health, not just the study of the disease of addiction. The whole community celebrates every step in the family recovery process.

Sunday Celebration Service

The church gathers at the Tabernacle on Sunday to celebrate what God has been doing throughout the week. It is a place where those who are wearied by the week's labor can come and be refreshed. The celebration service includes praise and worship, corporate and individual prayer, testimonies, the preaching of God's Word, exhortations, program graduations, and, of course, our famous love (hug) offering time.

During the celebration service, the men in the recovery program and their families, along with alumni families as well as families from the surrounding communities who feel God has planted them here, blend together to form this very unique cross-cultural, multiracial expression of the Body of Christ. As members of this Body come together, each contributing their part, serving as God's hands, mouth, ears, heart, etc., something powerful happens corporately that cannot be duplicated or experienced during one's own personal and private time of worship. The family recovery church differs in many ways from the traditional service practiced in most denominational churches where the emphasis is on the preacher's sermon and the choir's musical rendition. These are certainly inspirational to most congregations but they play a secondary role to the celebration of healing that takes place in the many interactions in the family recovery program.

The "church" also takes place around a barbeque grill where a father cooks a meal for his family, a larger "church" takes place when two families share a picnic table under the gazebo and hold hands while a father thanks God for his reunited family and blesses his parents who have come to visit him. Worship services become spontaneous expressions of praise when someone starts strumming a guitar around a campfire or a singing group comes to bless the Ranch with their songs of praise. Long lasting friendships are made at the playground as lonely children from dysfunctional families learn to play together.

VIII. Ministry Training

O Timothy, my son, be strong with the strength Christ Jesus gives you. For you must teach others those things you and many others have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them onto others.
(II Timothy 2:1-2 L.B.)

But you know what I teach, Timothy, and how I live, and what my purpose in life is. You know my faith and how long I have suffered. You know my love and my patient endurance...But you must remain faithful to the things you have been taught.
(II Timothy 3:10,14 N.L.T.)

In most recovery ministries today there are three constant needs that are faced daily. They are money to run the ministry, property and buildings to facilitate the needs of the people God sends, and the staff to make it work. Out of these three the most important is the latter. It has been said that a ministry can only grow as much as its staff grows. Too many times ministries receive the property, buildings, and money to maintain them and grow, but they lack the ministers to manage them. Many, having the burden of the call and the constant pressure of the needs of individuals surrounding them, go ahead and develop their program without the staff to run it. The results, of course, are disastrous. Working with addicts requires special skills not usually addressed in most colleges and seminaries. Untrained workers unfamiliar with the special needs and idiosyncrasies of addicts soon burn out from codependency or become too harsh in coping with the manipulative games that addicts play. To place untrained staff in positions of responsibility is like asking a group of construction workers to run the hospital emergency room. It is disastrous both to the staff and to the people in the recovery program.

The demand for well trained and well equipped men and women to minister in recovery programs is at an all time high. Drug addiction and alcoholism, despite ever increasing awareness of the problem is still on the rise. Many recovery programs throughout the world complain about the lack of trained staff members and many have overworked staff members who are confessing their lack of experience and asking for training.

“The harvest is plentiful but the workers are few!”
(Matthew 9:37)

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The training within the Quail Ridge Plantation Community is conducted at all levels and is designed to meet the various needs and to utilize the gifts of the staff and the men in the program. This training includes:

- Training in the field of regeneration for the men in the program.
- Training for staff in the overall philosophy and ministry of the Ray of Hope Christian Fellowship.
- Specific training for staff specialties. (e.g. church leadership)
- Training for future leaders and elders.
- Training for specialized teaching.
- Training for trustees.
- Training for the community life of a recovery church.

The unique training in the Community is designed to model the transforming life of Christ, applying the scriptures to a man's life and developing the skills and character to reproduce other Godly lives. The training is done in an affirming community, committed to modeling the Christian life. We believe that training is an ongoing process of enabling one to function effectively as part of a team effort for the good of the community.

Our Model Offers Training On Several Levels:

1. Stage II

In this portion of the program, men receive an in depth look at the phases of the Christian life and the proper use of the power of our identity in Christ. They study the disciplines of contemplative prayer and identify God's specific call to vocation and family. This is a ten-week class immediately following completion of the ten-month recovery program. During this time, he is observed by the elders of Ray of Hope for leadership qualities and how he handles responsibility. They move from the Ranch to a destination still in the planning stages to allow them freedom to attend local churches and house groups as well as to host Power for Living group themselves. They study Purpose Driven Life, Masculine Journey, and Victory Over Darkness textbooks.

2. Servant Leadership Training

This class is for graduates of the regeneration program who desire further training in the field of recovery ministries. To be accepted into the SLT program, the graduate must have a clear call by God and the maturity to take on leadership responsibilities. To be considered for the SLT Program, a candidate must first have completed the Stage II Program. If accepted into the SLT Program, he begins a journey that will equip him to be a minister in a City of Refuge.

It is a hands-on training program which takes approximately ten months to complete. The trainee is assigned a work site to assist a staff member in supervising a crew. There he learns how to run a crew, minister to men while on the job, and exemplify work ethics to younger men in the program. He is expected to deal with his own issues, react appropriately, and, at the same time, minister to the needs of the men in the program.

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He also has an opportunity to intern in different classes of the recovery program. He is assigned a staff teacher who mentors him in teaching the curriculum while simultaneously ministering to the men in a classroom atmosphere. He, along with the staff teacher, also follows up with the men in their dorms, sharing and praying with them. Also during this time, he is given the opportunity to observe the intake interviews, learning the skill of determining whether or not a man being interviewed is ready to enter the program. On Saturday, each SLT man takes turns working the desk in the front office, interning with the staff member in charge. On Sunday, he is assigned one of the ministries in the Worship Center. During the second half of his training, the SLT man “shadows” the Ranch Director, Program Director, or one of the pastors. This is done so a man gets a feel for the day-to-day operations of the Ranch in all areas. A man who has completed SLT will have training in every component of the City of Refuge.

3. Internship Program & O.J.T. Staff Training

The Internship Program will also train a team as a whole to work together in a City of Refuge. They will learn how a recovery pastor, a Director of Programs, and the Director of Training operate individually and how they relate to each other. This is a key point in this training. If these men grasp the relationship aspect of the leadership of the Refuge of Hope, they can understand how a Refuge of Hope works.

4. City Vision College Extension (Model under development)

The Saved Life Christian Fellowship is committed to developing outreach ministries to further our mission and message of hope. Below is a list of ministries currently being researched and developed:

1. Prison Ministry
2. At-Risk Youth Ministries
3. HOPE Teams (Homeless Outreach)
4. Power For Living Support Groups
5. Intensive Aftercare Ministries
6. College Ministries

Chapter 4

Who needs the Saved Life Christian Fellowship?

“WHO HAS NEEDLESS BRUISES? WHO HAS BLOODSHOT EYES? THOSE WHO LINGER OVER WINE, WHO GO TO SAMPLE BOWLS OF MIXED WINE. DO NOT GAZE AT WINE WHEN IT IS RED, WHEN IT SPARKLES IN THE CUP, WHEN IT GOES DOWN SMOOTHLY! IN THE END IT BITES LIKE A SNAKE AND POISONS LIKE A VIPER. YOUR EYES WILL SEE STRANGE SIGHTS AND YOUR MIND IMAGINE CONFUSING THINGS. YOU WILL BE LIKE THE ONE SLEEPING ON THE HIGH SEAS, LYING ON TOP OF THE RIGGING. “THEY HIT ME,” YOU WILL SAY, “BUT I’M NOT HURT! THEY BEAT ME, BUT I DON’T FEEL IT! WHEN WILL I WAKE SO I CAN FIND ANOTHER DRINK!”

Proverbs 23:29-35

Substance abuse disorders affect a large portion of the population. According to a recent study conducted by the National Household Survey on Drug Abuse, as many as 74 percent of Americans say that addiction to alcohol and drugs impacted them at some point in their lives, whether it was their own personal addiction, that of a friend or family member, or any other experience with addiction. For many, spirituality and religion have been instrumental to successful treatment and recovery, yet they are often overlooked as relevant in preventing and treating substance use disorders. We believe that the spiritual, emotional, and physical regeneration of the entire body, thus establishing a new way of living for those who possess the sincere desire to change by making a decision to turn their lives over to the One and only true and living God, Jesus Christ, and being determined enough to stay the course.

Why are faith based organizations so successful?

Consider these facts:

- For 6 out of 10 Americans, religious faith is the most important influence in their lives; for 8 out of 10, religious beliefs provide comfort and support.
- Ministries can prevent substance abuse by reaching out to youth and getting them involved in positive activities. (i.e., scouts, camping, or sports, Bible study, community service.)

I. Substance Abuse in America **A Problem of Epidemic Proportions**

This report presents the first information from the 2007 National Survey on Drug Use and Health (NSDUH), an annual survey sponsored by the Substance Abuse and Mental Health Services Administration (SAMHSA). The survey is the primary source of information on the use of illicit drugs, alcohol, and tobacco in the civilian, non-institutionalized population of the United States aged 12 years old or older. The survey interviews approximately 67,500 persons each year. Unless otherwise noted, all comparisons in this report described using terms such as "increased," "decreased," or "more than" are statistically significant at the .05 level. Highlights of the 306 page National Survey are as follows:

A. Illicit Drug Use

- In 2007, an estimated 19.9 million Americans aged 12 or older were current (past month) illicit drug users, meaning they had used an illicit drug during the month prior to the survey interview. This estimate represents 8.0 percent of the population aged 12 years old or older. Illicit drugs include marijuana/hashish, cocaine (including crack), heroin, hallucinogens, inhalants, or prescription-type psychotherapeutics used non-medically.

- The rate of current illicit drug use among persons aged 12 or older in 2007 (8.0 percent) was similar to the rate in 2006 (8.3 percent).

- Marijuana was the most commonly used illicit drug (14.4 million past month users). Among persons aged 12 or older, the rate of past month marijuana use in 2007 (5.8 percent) was similar to the rate in 2006 (6.0 percent).

- In 2007, there were 2.1 million current cocaine users aged 12 or older, comprising 0.8 percent of the population. These estimates were similar to the number and rate in 2006 (2.4 million or 1.0 percent).

- Hallucinogens were used in the past month by 1.0 million persons (0.4 percent) aged 12 or older in 2007, including 503,000 (0.2 percent) who had used Ecstasy. These estimates were similar to the corresponding estimates for 2006.

- There were 6.9 million (2.8 percent) persons aged 12 or older who used prescription-type psychotherapeutic drugs non-medically in the past month. Of these, 5.2 million used pain relievers, the same as the number in 2006.

- In 2007, there were an estimated 529,000 current users of methamphetamine aged 12 or older (0.2 percent of the population). These estimates were not significantly different from the estimates for 2006 (731,000 or 0.3 percent).

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- Among youths aged 12 to 17, the current illicit drug use rate remained stable from 2006 (9.8 percent) to 2007 (9.5 percent). Between 2002 and 2007, youth rates declined significantly for illicit drugs in general (from 11.6 to 9.5 percent) and for marijuana, cocaine, hallucinogens, LSD, Ecstasy, prescription-type drugs used non-medically, pain relievers, stimulants, methamphetamine, and the use of illicit drugs other than marijuana.

- The rate of current marijuana use among youths aged 12 to 17 declined from 8.2 percent in 2002 to 6.7 percent in 2007. The rate decreased for both males (from 9.1 to 7.5 percent) and females (from 7.2 to 5.8 percent).

- Among young adults aged 18 to 25, there were decreases from 2006 to 2007 in the rate of current use of several drugs, including cocaine (from 2.2 to 1.7 percent), Ecstasy (from 1.0 to 0.7 percent), stimulants (from 1.4 to 1.1 percent), methamphetamine (from 0.6 to 0.4 percent), and illicit drugs other than marijuana (from 8.9 to 8.1 percent).

- From 2002 to 2007, there was an increase among young adults aged 18 to 25 in the rate of current use of prescription pain relievers, from 4.1 to 4.6 percent. There were decreases in the use of hallucinogens (from 1.9 to 1.5 percent), Ecstasy (from 1.1 to 0.7 percent), and methamphetamine (from 0.6 to 0.4 percent).

- Among those aged 50 to 54, the rate of past month illicit drug use increased from 3.4 percent in 2002 to 5.7 percent in 2007. Among those aged 55 to 59, current illicit drug use showed an increase from 1.9 percent in 2002 to 4.1 percent in 2007. These trends may partially reflect the aging into these age groups of the baby boom cohort, whose lifetime rates of illicit drug use are higher than those of older cohorts.

- Among persons aged 12 or older who used pain relievers non-medically in the past 12 months, 56.5 percent reported that the source of the drug the most recent time they used was from a friend or relative for free. Another 18.1 percent reported they got the drug from just one doctor. Only 4.1 percent got the pain relievers from a drug dealer or other stranger, and 0.5 percent reported buying the drug on the Internet. Among those who reported getting the pain reliever from a friend or relative for free, 81.0 percent reported in a follow-up question that the friend or relative had obtained the drugs from just one doctor.

- Among unemployed adults aged 18 or older in 2007, 18.3 percent were current illicit drug users, which was higher than the 8.4 percent of those employed full time and 10.1 percent of those employed part time. However, most illicit drug users were employed. Of the 17.4 million current illicit drug users aged 18 or older in 2007, 13.1 million (75.3 percent) were employed either full or part time.

- In 2007, there were 9.9 million persons aged 12 or older who reported driving under the influence of illicit drugs during the past year. This corresponds to 4.0 percent of the population aged 12 or older, similar to the rate in 2006 (4.2 percent), but lower than the rate in 2002 (4.7 percent). In 2007, the rate was highest among young adults aged 18 to 25 (12.5 percent).

B. Alcohol Use

- Slightly more than half of Americans aged 12 or older reported being current drinkers of alcohol in the 2007 survey (51.1 percent). This translates to an estimated 126.8 million people, which was similar to the 2006 estimate of 125.3 million people (50.9 percent).

- More than one fifth (23.3 percent) of persons aged 12 or older participated in binge drinking (having five or more drinks on the same occasion on at least 1 day in the 30 days prior to the survey) in 2007. This translates to about 57.8 million people, similar to the estimate in 2006.

- In 2007, heavy drinking was reported by 6.9 percent of the population aged 12 or older, or 17.0 million people. This rate was the same as the rate of heavy drinking in 2006. Heavy drinking is defined as binge drinking on at least 5 days in the past 30 days.

- In 2007, among young adults aged 18 to 25, the rate of binge drinking was 41.8 percent, and the rate of heavy drinking was 14.7 percent. These rates were similar to the rates in 2006.

- The rate of current alcohol use among youths aged 12 to 17 was 15.9 percent in 2007. Youth binge and heavy drinking rates were 9.7 and 2.3 percent, respectively. These rates were essentially the same as the 2006 rates.

- Past month and binge drinking rates among underage persons (aged 12 to 20) have remained essentially unchanged since 2002. In 2007, about 10.7 million persons aged 12 to 20 (27.9 percent of this age group) reported drinking alcohol in the past month. Approximately 7.2 million (18.6 percent) were binge drinkers, and 2.3 million (6.0 percent) were heavy drinkers.

- Among persons aged 12 to 20, past month alcohol use rates in 2007 were 16.8 percent among Asians, 18.3 percent among blacks, 24.7 percent among Hispanics, 26.2 percent among those reporting two or more races, 28.3 percent among American Indians or Alaska Natives, and 32.0 percent among whites.

- In 2007, 56.3 percent of current drinkers aged 12 to 20 reported that their last use of alcohol in the past month occurred in someone else's home, and 29.4 percent reported that it had occurred in their own home. About one third (30.2 percent) paid for the alcohol the last time they drank, including 8.2 percent who purchased the alcohol themselves and 21.8 percent who gave money to someone else to purchase it. Among those who did not pay for the alcohol they last drank, 37.2 percent got it from an unrelated person aged 21 or older, 20.7 percent from another person under 21 years of age, and 19.5 percent got it from a parent, guardian, or other adult family member.

- In 2007, an estimated 12.7 percent of persons aged 12 or older drove under the influence of alcohol at least once in the past year. This percentage has decreased since 2002, when it was 14.2 percent. From 2006 to 2007, the rate of driving under the influence of alcohol among persons aged 18 to 25 decreased from 24.4 to 22.8 percent.

Chapter Five

Saved Life Biblical Foundations and Core values

“THEREFORE, I URGE YOU, BROTHERS, IN VIEW OF GOD'S MERCY, TO OFFER YOUR BODIES AS LIVING SACRIFICES, HOLY AND PLEASING TO GOD-THIS IS YOUR SPIRITUAL ACT OF WORSHIP. DO NOT CONFORM ANYLONGER TO THE PATTERN OF THIS WORLD, BUT BE TRANSFORMED BYTHE RENEWING OF YOUR MIND. THEN YOU WILL BE ABLE TO TEST AND APPROVE WHAT GOD'S WILL IS-HIS GOOD, PLEASING, AND PERFECT WILL.”

ROMANS 12:1-2

I. Beliefs of The Saved Life Christian Fellowship

Our primary purpose is training, through a unique tri-level program that is interdependent with a common goal of *“equipping the saints for the work of the ministry, building up the Church, the Body of Christ, to a position of strength and maturity.”* (Ephesians 4:12) We will accomplish this based on the following beliefs:

1. The Bible

We believe that the Holy Bible, comprised of the Old and New Testaments, is the Word of God, divinely inspired by men for the sole purpose of providing a written record of God’s revelation of Himself to mankind.

2. God

We believe that there is one, and only one, true and living God. The eternal triune God who reveals Himself to us as the Father, the Son, and the Holy Spirit, with distant personal attributes, but without division of nature, essence, or being.

3. Humanity

We believe that Man is the special creation of God, made in His own image. In the beginning man was innocent of sin, we were born good, but through the temptation of Satan, Adam and Eve sinned against God and brought sin into the human race. By this sin all humanity inherits a nature and an environment inclined toward sin, therefore breaking the fellowship with God for which all mankind is created. Each person, in and of himself or herself, is utterly unable to remedy this sinful, broken condition.

4. Salvation

We believe that Salvation is the gift of God, given to humanity by grace and received by personal faith in the Lord Jesus Christ and His sacrifice on our behalf.

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ.

5. We believe in the regeneration of the whole person; physically, spiritually, socially and emotionally.
6. We believe in the regeneration of successful relationships at home and in the society in which we live.
7. We believe that God has a unique plan for our lives and wants us to live abundantly and joyously.
8. We believe that surrender to God can liberate us from the bondage of chemical dependency or similar obsessions that estrange us from God.
9. We believe in the power of prayer, both individual and corporate, and that our petitions will be answered through God.
10. We believe in the power of community, knowing that there is a strength and source of support in this fellowship that transcends anything attainable on an individual basis.

II. Biblical Foundations

1. Build a Christ-Centered Recovery Program

I pray that you will begin to understand how incredibly great His power is to help those who believe Him. It is the same mighty power that raised Christ from the dead and seated Him in the place of honor at God's right hand in heaven, far, far above any other king or ruler or dictator of leader. His honor is far more glorious than that of anyone else either in this world or in the world to come. God has put all things under His feet and made Him the supreme Head of the Church – which is the Body, filled with Himself, the Author and Giver of everything everywhere. (Ephesians 1:19-23)

There is no question that every Christian would agree with this doctrinal statement and scripture, but making Christ the motivational factor for our behavior in both our personal and corporate lives requires a deep level of commitment to surrender to His indwelling government (right to rule). It requires both personal and community time spent in contemplative prayer. Jesus said, “*Why do you call me Lord if you do not do the things I say...*”

Short term medical and psychiatric treatment centers offer important aid to recovering addicts because they provide the medical expertise to help patients through the detoxification stage by stabilizing the physical and emotional turmoil caused by the withdrawal from toxic substance abuse. Christian Cities of Refuge welcome their role and partnership in the recovery process. Most Christian rehab programs do not have the expertise or facilities needed to do medical detox and wisely refer people to available medical services for intoxicated and mental problems that require medications. But Cities of Refuge are uniquely qualified to give extended care to establish and strengthen the spiritual life of the addict and his family. We believe every person was created to have fellowship with God and that spirituality is the key factor in restoration. A healthy body, a happy soul, and the indwelling Holy Spirit are all necessary components of wholeness. One of the root causes of substance abuse is the void caused by the inability of individuals to answer the essential questions of his own spirituality. We are created spiritual beings and we must maintain a connection with the source of our spiritual life.

In the Cities of Refuge concept every phase of the program is focused on restoring intimacy with God. Spiritual healing flows from the fountain of Jesus' indwelling presence. Lasting change comes from the inside out and it transcends beyond temporary behavior changes into true value systems and inner convictions.

On the last day, the climax of the holidays, Jesus shouted to the crowds, “If anyone is thirsty, let him come to me and drink. For the Scriptures declare that rivers of living water shall flow from the inmost being of anyone who believes in Me.” He was speaking of the Holy Spirit, who would be given to everyone believing in Him; but the Spirit had not yet been given, because Jesus had not yet returned to His glory in Heaven. (John 7:37-39)

Daily devotional prayer in a structured quiet time is taught so that a personal two-way communion is established with the Lord. Rehabilitation is a secular term that means to “restore to a former estate.” Spiritual regeneration means “*to become a new creation.*” (II Corinthians 5:17) There is a vast difference in the two approaches to recovery. Sobriety is the goal of rehabilitation but regeneration has an eternal goal that restores relationship with God and prepares the whole family for a home in heaven.

2. Christian Community

“We who believe are carefully joined together with Christ as parts of a beautiful, constantly growing temple for God. And you are joined with Him and with each other by the Spirit, and are part of this dwelling place of God.” (Ephesians 2:21-22)

Again, this is a theological concept well believed but seldom modeled as a City of Refuge. “Church” is too often defined as a building called the “House of God” where we attend religious services rather than a committed community who meet daily to “*study the apostles’ teachings, and fellowship in the breaking of bread, and in prayers.*” (Acts 2:42)

The early Christians met in house churches for the first three centuries and formed networks within each city. They were bonded together by their common commitment to Christ and His Kingdom on earth. Religious denominationalism has divided and segregated the Body of Christ and caused Christian “churches” to be competitive rather than forming true communities.

“You can develop a healthy robust community that lives right with God and enjoys it’s results only if you do the hard work of getting along with each other, treating each other with dignity and honor.” (James 3:18 The Message)

3. Biblical Governmental System

“Now you are the Body of Christ, and members in particular. And God has set some in the church, some apostles, secondarily prophets, thirdly teachers, after that, miracles, gifts of healing, helps, governments, and diversities of tongues.” (I Corinthians 12:27-28)

The clergy-laity caste system was unknown in the New Testament. Leadership was determined by God’s calling and gifts of His Spirit in each believer not by human selection and religious authority. Each spiritual gifting was used for the welfare of the whole Body.

“There are many ways in which God works in our lives, but it is the same God who does the work in and through all of us who are His. The Holy Spirit displays God’s power through each of us as a means of helping the entire Church.” (I Corinthians 12:6-7)

Study the booklet Restoring Jesus to Leadership of His Church by Dr. Trevor Craig and Alan Smith for more extensive commentary. Decisions are made by prayerful unity not by majority vote. The Board of Elders and the Board of Trustees decide major policy changes, but it requires unity in and between both boards. This is achieved through prayer.

4. Home Grown Leadership

“Oh, Timothy, my son, be strong with the strength Christ Jesus gives you and many others have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass it on to others.” (II Timothy 2:1-2)

Raising up local leadership from within the community is Biblical and far better than importing leadership for short term commitments. Migratory apostles, pastors, and teachers are great blessings to plant and refresh the churches, but Cities of Refuge require lifetime commitments to the community. The Apostle Paul always raised up local eldership to govern the churches he established. The development of local leadership teams must have priority over purchasing property or completing projects if any ministry wants to stay strong and survive the death of its founder.

5. Relational Therapy

Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different or has cleverly lied to us and made the lie sound like the truth. Instead, we will lovingly follow the truth at all times – speaking truly, dealing truly, living truly – and so become more and more in every way like Christ who is the Head of His Body, the Church. Under His direction, the whole Body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole Body is healthy and growing and full of love. (Ephesians 4:14-16)

The recovery community must be built on covenant relationships that can overcome personality problems and disputes by using Biblical principles to solve personal injustices and retain peace in the Body of Christ.

If a brother sins against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother. But if not, then take one or two others with you and go back to him again, proving everything you say by these two witnesses. If he still refuses to listen, then take your case to the church, and if the church's verdict favors you, but he won't accept it, then the church should excommunicate him. And I tell you this – whatever you bind on earth is bound in heaven and whatever you free on earth is freed in heaven. (Matthew 18:15-18)

Relational theology demands far more than doctrinal statements expounded on from a pulpit or a classroom. It must be attained and retained in the fiery furnace of community where the “*wood, hay, and stubble*” of our prideful egocentrics, personal agendas, and selfish aspirations are burned to purify the “*gold, silver, and precious stones.*” Jesus said, “*The world will know you are my disciples because you have love for one another.*”

“I beg you – I, a prisoner here in jail for serving the Lord – to live and act in a way worthy of those who have been chosen for such wonderful blessings as these. Be humble and gentle. Be patient with each other, making allowance for each other’s faults because of your love. Try always to be led along together by the Holy Spirit and so be at peace with one another. We are all parts of one body, we have the same Spirit, and we have been called to the same glorious future.” (Ephesians 4:1-4)

6. Mission Vision

He told His disciples, “I have been given all authority in heaven and earth. Therefore go and make disciples in all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, and then teach these new disciples to obey all the commands I have given you; and be sure of this - that I am with you always, even to the end of the world.” (Matthew 28:18-20)

Jesus implanted His world-view in the hearts of His first disciples and they carried the “*Gospel of the Kingdom*” to the known world in their generation. It is just as vital to our generation to have this mission vision as it was for the first disciples. Our task is easier by far because of modern transportation and communication. We have the blessing of written Bibles and Christian literature so that all we lack is for the Lord to implant His mission vision in our hearts.

7. Stewardship of Personal & Corporate Possessions

*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.
(I Corinthians 6:19-20 K.J.V.)*

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall

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be a delightsome land, saith the Lord of hosts. (Malachi 3:8-12 K.J.V)

For if you give, you will get! Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more, and running over. Whatever measure you use to give-large or small – will be used to measure what is given back to you. (Luke 6:38 L.B.)

We often miss the mark when we define stewardship by the Old Testament guidelines that required a tithe (10%) of income as a love offering to God and a commitment to attend feast days to celebrate the ordinances that reminded them of their covenant with God. The prophet Malachi boldly confronted the whole Hebrew nation for their lackadaisical attitude about their stewardship to God. They offered the “*lame, sick, and blind*” animals from their herds for temple sacrifices and moldy bread for the shewbread table while complaining about having to give to God at all.

A son honors his father, a servant honors his master. I am your Father and Master, yet you don't honor Me, O priests, but you despise My name. “Who? Us?” you say. “When did we ever despise Your name?” When you offer polluted sacrifices on My altar. “Polluted sacrifices? When have we ever done a thing like that?” Every time you say “Don't bother bringing anything very valuable to God!” You tell the people, “Lame animals are alright to offer on the altar of the Lord – yes, even the sick and the blind ones.” And you claim this isn't evil? Try it on your governor sometime – give him gifts like that – and see how pleased he is! (Malachi 1:6-8 L.B.)

Jesus placed stewardship on a far deeper level when He taught them that their giving was not a religious ritual to gain “brownie points” with God or make their alms to the poor and temple offerings a public spectacle to impress people with their generosity. The Apostle Paul commended the churches in Macedonia for their sacrificial giving to the impoverished saints in Jerusalem.

Though they have been going through much trouble and hard times, they have mixed their wonderful joy with their deep poverty, and the result has been an overflow of giving to others. They gave not only what they could afford but far more; and I can testify they did it because they wanted to and not because of nagging on my part.

They begged us to take the money so they could share in the joy of helping the Christians in Jerusalem. (II Corinthians 8:2-4 L.B.)

But remember this – if you give little, you will get little. A farmer who plants just a few seeds will get only a small crop, but if he plants much, he will reap much. Everyone must make up his own mind as to how much he should give. Don't force anyone to give more than he really wants to, for cheerful givers are the ones God prizes. God is able to make it up to you by giving you everything you need and more so that there will not only be enough for your own needs but plenty left over to give joyfully to others. (II Corinthians 9:6-8 L.B.)

8. Morality and Corporate Ethics

And by that same mighty power He has given us all the other rich and wonderful blessings He promised; for instance, the promise to save us from the lust and rottenness all around us, and give us His own character. But to obtain these gifts, you need more than faith; you must also work hard to be good, and even that is not enough. For then you must learn to know God better and discover what He wants you to do. Next, learn to put aside your own desires so you will become patient and Godly, gladly letting God have His way with you. This will make possible the next step, which is for you to enjoy other people and to like them, and finally you will grow to love them deeply. The more you go on in this way, the more you will grow strong spiritually and become fruitful and useful to our Lord Jesus Christ. But anyone who fails to go after these additions to faith is blind indeed, or at least very shortsighted and has forgotten that God delivered him from the old life of sin so that now he can live a strong, good life for the Lord. So, dear brothers, work hard to prove that you really are among those God has called and chosen and then you will never stumble or fall away. (II Peter 1:4-10 L.B.)

Moral failure and personal character defects affect both community and our reputation and witness to the world that has a right to judge us for our failure to “practice what we preach.” *“If we would judge ourselves we would not be judged by the world.”* (I Corinthians 11:31)

The following excerpt is from David Cumming’s *The 7 Functions* written for the Wycliffe Organization:

“Accountability”

Due to a growing number of significant factors, it is now important to highlight financial and personnel accountability as a major function. This may have been seen to be handled under administration in the past. However, with the rising awareness of this subject, it is wise to make a separate emphasis of this function. Some of the factors influencing this separate attention are:

- A. The number of Christian organizations that have not been scrupulously careful with the funds they have received from the public.
- B. False and/or exaggerated advertising of needs.
- C. Funds being directed to causes other than were advertised.
- D. Individual persons benefiting from income designated for specific projects.
- E. Increasing education of constituency ensuring that the donor is getting the best use and stewardship for the money given.

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F. A growing concern on the part of the donors (and encouraged by some concerned agencies) for greater accountability as to how funds and personnel have been utilized. When members make assignment changes without consultation with their supporters it is seen by some as lack of accountability.

G. The non-disclosure of some major Christian institutions, (i.e., their financial operations are not available for public review), has caused unprecedented concern and suspicion.

Team leadership provides spiritual covering and personal accountability that encourages our peers to “speak the truth in love” into our lives. If our commitment to Christ and community is strong enough to receive correction, character defects can be healed and moral failures can be averted. If staff and men in all the programs can be taught and held accountable to practice the principles of confrontation according to Jesus’ teachings, personal healthy relationships can be maintained.

9. Wellness Focus

“Come unto Me, all ye who are weary and heavy laden and I will give you rest, take My yoke upon you and learn of Me, for I am meek and lowly of heart and you shall find rest for your souls. For My yoke is easy and My burden is light.” (Matthew 11:28-30)

Jesus never lectured people on the symptoms of their diseases. In a City of Refuge paradigm, addicts can move from being self and sickness centered to a “weller than well” position where they can “comfort others where they have been comforted of the Lord.” (II Corinthians 1:4)

10. Restorative Relationships

If a brother sins against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother. But if not, then take one or two others with you and go back to him again, proving everything you say by these two witnesses. If he still refuses to listen, then take your case to the church, and if the church’s verdict favors you, but he won’t accept it, then the church should excommunicate him. (Matthew 18:15-18)

The Cities of Refuge concept provides a therapeutic community that provides a surrogate family to learn healthy relationships where the individual’s behavior is molded by the “Body Life” of a spiritual community and through peer pressure and daily routine disciplines that set standards for the future. This is done in an environment where each individual can make choices that bring consequences both positive and negative. A strict code of ethics is enforced by an honor system throughout the whole program. Self-centered “loners” are shown how to tear down their walls of isolation.

A sense of belonging gives each individual the opportunity to explore new relationships in a healthy way, learning boundaries and to identify behavioral problems that are acceptable and unacceptable to the community that surrounds him. Daily Moral Inventories help identify yesterdays attitudes that effected personal behavior that affected other people and help people become aware of

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corrections that need to be made in attitudes that effect relationships.

III. Core Values

1. We Will Receive Indigent Clients

No person should ever be refused treatment because of his financial status. However, it is important that the incoming man be confronted with the need to become responsible for his own recovery program. Our policy is to charge the same fee to a pauper or a millionaire. We ask what they have to invest in their recovery program. An old car, jewelry, sports equipment, guns, or tools are some of the things that men can “give up” to make an investment in their recovery. If a man has nothing, we accept him on the same criteria as a man who can pay the full fee. We want to see a man taking responsibility for himself not cause further financial hardship to his family. All fees for medical treatment, motel rooms, and food for their families are simply charged to their account, and they are encouraged to make small payments during their program and larger payments after graduation when they have jobs. Charging fees is not about the money. It is about taking responsibility for their stewardship of life. Many never take the responsibility for any indebtedness before or after treatment, but they usually relapse because of their lack of commitment or follow-up with responsible behavior. Other men faithfully send small checks to pay off their recovery programs for the rest of their lives if that is how long it takes. That is a commitment to do what is right.

2. We Will Work Toward Developing Compatible Industries that Will Help Us Become Self-Sustaining (See Chapter 9)

3. We Will Practice Principles of Good Stewardship With Our Finances

The Board of Elders and Trustees of Saved Life have agreed to build on these basic foundations:

- Pray fervently to the Lord as our Provider and Source.
- Create industries that fit our ministry goals.
- Practice a policy of minimum indebtedness.
- Practice a policy of good stewardship of His provision.
- Tithe faithfully both personally and corporately.

4. Need-Based Compensation for Staff

And all the believers met together constantly and they shared with each other, selling possessions and giving to those in need. They worshipped together regularly at the temple each day and met together in small groups in homes for communion and shared their meals with great joy and thankfulness. (Acts 2:44-46)

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The early Christians did not practice Communism, the governmental system that confiscates private property for the welfare of its leadership, but rather they practiced “community” created by lovingly sharing with those in need. They gave to missions motivated by their love for the Kingdom of Christ rather than by government taxation.

Working in a City of Refuge is a ministry not a job. People are paid according to the needs of their families not because of position or seniority. This is a very important principle that requires sacrifice and commitment to the welfare of the total ministry. One of the duties of the Executive Committee is to set the “salaries” for each staff member. We use the term salary loosely because we do not pay on a sliding, position-based scale. Our salaries are determined based on the needs of the individual and their family. Need-based compensation is a Biblical concept. The ministry should meet the needs of the people who work in it because we are responsible for the people God sends to us. There are many reasons why we use the need-based method versus the position-based method.

5. Staff Care

The staff are to be treated as family in the City of Refuge, and they must have their physical needs met. They need good housing and necessary financial support to meet all their individual and family obligations. They are due a double portion of support and care. It is important to recognize that both those with families and those who are single have physical needs. It is often easy to overlook the needs of the single staff, because their needs seem so minor compared to the families. They, however, are no less important to the overall success to the City of Refuge. It is important to be sure that needs for housing, clothing, food, transportation, and medical care, just to mention a few, are all satisfied. It is equally important to make sure that social and relational needs are being met in the community life of the City of Refuge. It is the primary responsibility of the elders to see that these needs are met. There should be social activities that appeal to families and social activities that appeal to the single staff and some that appeal to both. Physical needs are the most obvious and therefore usually taken care of. It is the spiritual and emotional needs that are most easily overlooked and neglected. Who cares for the pastors (all those who are called to fulltime service, staff, and elders)? Those who are called to fulltime ministry are often overlooked as having ministry needs of their own. Many times those in fulltime ministry are not open to receive ministry but only see themselves as givers. This is especially dangerous in a City of Refuge where all the staff has been in addiction themselves. In the rush to serve the ever-increasing needs of the addicts, with all their dysfunction, it is easy to overlook the needs of staff, especially their spiritual and emotional needs.

The staff becomes so involved with those that God has brought to them that they forget about themselves all together. They forget to apply what they learned in their regeneration process. They forget that their own spiritual and emotional health is critical to their ability to minister. Like an athlete they get in a slump, because they have forgotten to practice the basics. If their needs go unmet, they will either experience burnout or relapse in their addiction even if they have been drug free and serving others for years. If not cared for, they are not immune to relapse.

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The City of Refuge community will be as healthy as the leaders are. This means healthy in all areas of their life. The staff cannot minister health into the lives of those who God sends if they are not healthy themselves. They need continuing education and training, accountability, and, most of all, ministry from the Body. The best people to minister to the staff are other staff members (different parts in particular). They need a specific forum for this to take place. The best “place” is the small group forum where each must give an account of their emotional and spiritual condition and, both give and receive, ministry as necessary. This must occur on a regular basis and be given priority by the leadership. It can be compared to a required weekly spiritual and emotional checkup. While the staff should have access to the elders and other counselors for one-on-one help, this small group forum offers body ministry with the maximum impact of all other staff. This small group should be lead by someone who is not part of the staff but is a part of the “family” to assure objective facilitation and accountability. It must, however, be motivated by love and not the law. It is not a forum for discipline but of ministry and prayer.

It is also important to recognize that the elders, while the ruling body of the City of Refuge, are also part of the community and need to receive the same kind of care as the staff. They are often the most overlooked in the entire city for having their spiritual and emotional needs checked and met. All of the same techniques that apply to the staff need to apply here also. Healthy leaders produce healthy leaders. Healthy leaders, also, produce a healthy community. It is very important to recognize that everyone needs time off. Many in ministry think that it is a sin to play. Everyone needs a break. In the City of Refuge, there is no such thing as a break or vacation if you do not leave the City. The work is everywhere and all-consuming. There are demands night and day. In order to really rest and get recharged, it is necessary to leave and go away. In the addiction ministry, the need for rest breaks and play time is even greater than in the business world. It seems that the business world recognizes this need better than ministry. There should be ample opportunity for these breaks with staff. In order for this to happen, the City must be adequately staffed.

6. After-Care & Lasting Relationships

Jesus had two after-care programs:

1. Forty Days After His Resurrection – Peter, Emmaus Road, and the Upper Room.
2. Greatest After-Care – New Testament Church. (Acts 2:41-47)

Many church groups still share Jesus’ concern for the weak ones who need more than a Sunday sermon to rebuild their personal lives and families that have been shattered by substance abuse. Overcomers groups, Celebrate Recovery, and home churches offer open doors of hospitality and encouragement to help people who have graduated from recovery centers. Half-way houses are another very important part of the recovery process. We have eight places to refer single men to throughout the state of Florida. We are also in the process of developing a model for half-way houses and a complete aftercare program.

Insights for After-Care:

1. Have Half-Way House directors visit the Camp and meet men preparing to graduate that want to move to their area to be close to their family and get a job.
2. Invite pastors to visit and have lunch with men from their area. Ask them to ask their people to visit the men's families and see about their needs. Also, encourage interested pastors in beginning Overcomers groups in their church by offering to train their leaders.
3. Form an Alumni Association for your graduates. Make a mailing list for monthly newsletters and information about special retreats. It is also invaluable to stay in contact by phone. Maintain good relationships.
4. Invite alumni men to participate in outreaches to jails, prisons, overseas missions, and local Overcomers groups after they complete the recovery program.
5. Encourage people who bring men into your program to participate in graduation services and to help the men get established with jobs and new friends when they leave the Ranch.
6. Have quarterly "mini-homecomings" for alumni and Overcomers groups from different areas. Ask them to prepare a picnic lunch for the men in the program. Bring barbeque or sandwiches to serve.
7. Ask alumni to write testimonials for your publications and have them share at the Alumni Reunions.

Alumni Association

It is so easy to expend all of our energy on men coming through the front door that we forget those who have graduated that still need after-care. Ideally, they will join a good church with a caring pastor who will continue their discipleship training and be a spiritual mentor to them. However, this is not always the case. Most alcoholics and drug addicts are not "church people" because they project rejection, real or imagined, and feel uncomfortable in a church environment. This is especially true if they have not made friends in the church before and during their recovery program.

Chapter Five

Organizational Structure

NOW YOU ARE NO LONGER STRANGERS TO GOD AND FOREIGNERS TO HEAVEN, BUT ARE MEMBERS OF GOD'S VERY OWN FAMILY, CITIZENS OF GOD'S COUNTRY, AND YOU BELONG IN GOD'S HOUSEHOLD WITH EVERY OTHER CHRISTIAN. WHAT A FOUNDATION YOU STAND ON NOW: THE APOSTLES AND PROPHETS AND THE CORNERSTONE OF THE BUILDING IS JESUS CHRIST HIMSELF! WE WHO BELIEVE ARE CAREFULLY JOINED TOGETHER WITH CHRIST AS PARTS OF A BEAUTIFUL, CONSTANTLY GROWING TEMPLE OF GOD AND YOU ARE JOINED WITH HIM AND EACH OTHER BY THE SPIRIT AND ARE PART OF THE DWELLING PLACE OF GOD. (EPHESIANS 2:19-22 L.B.)

The purpose of this chapter is to explain the organizational structure of the Saved Life Christian Fellowship. Government is the skeleton that supports the Body of Christ, and it is one of our most important assets. It should be in place before purchasing property or formally opening a recovery center.

A clear, well-defined organizational structure defines areas of responsibility, insures integrity in its operation and safeguards it from becoming a cult through improper leadership by providing a system of checks and balances. It also encourages participation of a larger part of the Body of Christ. We have no ambition to organize or operate any new facilities other than our established models at this moment, although new models for halfway houses and other forms of transitional housing are being developed to implemented in the future. The Saved Life Christian Fellowship will be lead by two governing bodies, an Eldership Team and a Board of Trustees.

I. Eldership Team Management

Here, several ministers (spiritual elders) work together to shepherd the congregation of the local church. Together, as a team, they minister to the people whom God has set in the local body. It could be termed “team-ministry” or the **Servant Leadership Model**. The Bible gave God’s perspective on this matter when Paul wrote:

Now he that planteth and he that watereth are one...for we are laborers together with God: You are God’s husbandry, you are God’s building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundations, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that that is laid, which is Jesus Christ. (I Corinthians 3:8-11)

A single horse hooked to a wagon can pull six tons. Two horses together can pull thirty-two tons. That is the power of synergy. Synergy is the concept that the whole is greater than the sum total of its parts. “*And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight.*” (Leviticus 2: 6-8) To study the servant leadership model that we have chosen to base the Ray of Hope ministries on we have to begin at the foundation and work upward.

II. Eldership Team Job Description

“And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.” (Ephesians 4:11)

These five-fold ministry gifts are gifted men to the church. They are our Father’s second gift; the first being His “*only begotten son.*” These men have come into covenant relationships with each other and have a common commitment to the welfare of our community. Their gifts and talents are all different, but their vision is the same. They are true shepherds not hirelings or employees. They feel called by the Lord both to serve each other and to provide leadership for the whole community. This is a lifetime commitment. Our senior elders have served together for many years and our junior elders are being mentored to take their places on the eldership team.

Their defined role is to:

- Give apostolic covering for the City of Refuge.
- They are the “vision-casters” that impart vision to the staff, Board of Trustees, and the public.
- Give leadership both to the planning and the management of all the varied ministries of the corporate community.

- They appoint the Board of Trustees – careful to choose men and women who share their vision and who are committed to serve the City of Refuge.
- They administrate policy and solve problems for the staff.
- They are responsible for the financial distributions – and give a quarterly financial accountability to the Board of Trustees.
- They appoint an Executive Committee, consisting of the Ranch Director, an Elder, and a member of the Board of Trustees (usually the Chairman) to make day to day decisions about personnel problems, policy, and monetary expenditures for sums up to a predetermined cap set by the combined boards.
- The Elders and Board of Trustees should function in unified service in their relationship with each other and with the staff. There should be a consensus of direction and purpose. As any conflict or disagreement arises, it should be resolved through communication and prayer with a focus and desire to yield to the Holy Spirit. The Lord provides great security and safety through their collective wisdom in the Body of Christ.

III. Board of Trustees

“Look out among you, seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business.” (Acts 6:3)

As yet, we have not assembled a formal Board of Trustees. We are in the process of interviewing several candidates. When chosen and appointed, they will be one of our greatest assets. We are being led by the Spirit in each choice we make for a Board position. We must be absolutely positive that our decisions are based on His will for the ministry. Our quality of leadership will ultimately be a measure of the quality of our community.

Once elected, they are to be a tremendous asset to the ministry at Ray of Hope.

Their defined responsibilities are:

- They are ultimately responsible for the financial, legal, physical needs and well being of the ministry. They hold the elders and staff accountable in these areas.
- They are responsible for planning and procuring needs of the City of Refuge. No largescale indebtedness should ever be considered without their complete agreement.
- They, in harmony with the elders, must take responsibility for the physical, financial, and spiritual welfare of the staff and their families.
- Above all else, they are vision-seers. They must be like-minded and in relationship with

God and the body.

Insights on selecting people for the Board of Trustees:

- Look for prospective board members who meet the qualifications as deacons (I Timothy 3:1-13) with servant hearts and a strong spiritual testimony.
- Pray that God will provide people who have experience and gifts in areas of finance, medical care, legal counsel, and management skills that they can share with the elders.
- They must be “team players” not “lone rangers.” Beware of people who have a Diotrephes (III John 9) spirit of control and domination.
- They must have a genuine love for the Lord and for the people in the City of Refuge.
- Don’t put anyone on the Board without prayerfully asking God.
- Don’t automatically place friends or family on the board. It is not a popularity contest.
- Don’t look for “yes” people who are hero worshippers.
- Invite prospective board members to sit in on a few meetings to observe and ask questions to be sure they want to serve.
- Stress the importance of attending all scheduled meetings. Set quarterly meetings and annual retreat dates for the whole year at the last fiscal board meeting when you elect new officers for the next year.

The Executive Committee

The Executive Committee exists by the authority and at the pleasure of the Board of Trustees. It is made up of four members. These members are decision makers for changes or amendments to policy or budget between scheduled board meetings. Because board meetings are held quarterly and situations arise on an every day basis, it is necessary to have this committee to handle the day-to-day situations of the Ranch. At the quarterly board meeting, this committee is responsible for giving a detailed account of any changes made in the budget or in policy. When selecting these board members, it is important to choose members who are in close proximity to the Ranch.

IV. Jesus the Greatest Leader

“Other foundations can no man lay than that is laid by Jesus Christ.” (I Corinthians 3:11)

To say that we are a “Christ-centered” organization has little meaning unless we are truly led by His Spirit. (Romans 8:14) Jesus confronted his first followers by asking *“Why do you call Me, ‘Lord, Lord,’ if you do not the things I say.”* It is important to have a Biblically based program, but we must do more than give intellectual ascent to a statement of Biblical beliefs. We must pray and study to incorporate these principles into the lifestyle of our communities. Most of us believe better than we behave. But in the fish bowl environment of the City of Refuge we have to practice what we preach or we cannot maintain the close relationships that make community possible.

Only as our leadership teams spend quality time in prayer together can we know His will and acknowledge His leadership. We have two scheduled elders meetings each week. On Mondays, we pray together and discuss the activities for the coming week. On Wednesdays, we meet for a prayer meeting where we only pray for and ask for His manifested presence over all the parts of our ministry including intercessory prayer for the international missions.

It is very helpful to have regular retreats, away from your ministry, so that you can spend extended times in uninterrupted prayer seeking God’s guidance for direction and His wisdom to know how to deal with problems and projects. Jesus Christ is the ultimate model for all leadership models, styles, and concepts. He was and is the universal leader. His leadership applies in all cultures and in all times.

The following description of the servant leadership of the Lord Jesus, by William MacDonald, is a measuring stick for our own methods and activities in light of the lifestyle of the world’s greatest leader. If we are to truly serve people and nations, we must walk in the footsteps of the Master.

These footsteps are clearly laid out below:

1. Jesus clearly envisioned the destination to which He was leading His people – the Kingdom of God. The first principle of His leadership was that He knew precisely where he would lead the faithful and how to get there. Reversals and mid-course corrections were unnecessary under His leadership. (Luke 9:51, 22:15-16)
2. Jesus led without forcing His values on anyone or coercing anyone into following. That is, He never drafted anyone in violation of individual autonomy. Much prayer preceded the call of those who would be His closest colleagues in ministry. (Luke 6:12-13)
3. Jesus was not obsessed with gaining the psychological power of great numbers of warm bodies. Volunteers who would not pay the price of total commitment were turned away rather than being signed on their own terms. (Luke 9:57-62)

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4. Jesus won the hearts of His followers by leading through friendship rather than fear. He shared with them His secrets and His strategy as rapidly as they could benefit from and implement them. (Luke 18:26-30)
5. Jesus had no reason to hide His human finitude by impressive staging. Instead of barricading Himself in accessibility (behind walls and many subordinates), He ate and slept with the troops, leaving them only for quiet times alone with His Father. Even little children had access to Him. (Luke 18:15-17)
6. Jesus was unafraid as all great leaders must be. The visible faces of clay could neither intimidate nor dissuade Him from His objectives. Nor could the invisible powers of darkness deter Him from accomplishing His mission. (Luke 13:31-35)
7. Jesus never compromised His moral integrity in order to accomplish His objectives in His revolution. He operated above demeaning dirty tricks, back-door gifts, assassinations, rash unredeemable promises, or even flattery. (Luke 11:52-54)
8. Jesus was patently selfless in His motives of leadership. He sought to bring believers to the depth of experience with His Father that He already enjoyed. (Luke 10:22)
9. Instead of providing distracting entertainment for people to enable them to forget momentarily their confusion, guilt, suffering, loneliness, and unmet needs, Jesus provided solutions, corrections, and resources to meet those basic needs. The result for believers was a lasting foundation for joy. (Luke 4:40-44, 9:37-43)
10. Jesus did not squander nature and its resources; He took control as Adam was told to do, taking “*dominion*” without wasting or polluting, in order to utilize nature to bless and help humanity. (Luke 9:17)
11. Jesus, a forceful public speaker, could hold the attention of large gatherings without taking advantage of people. His speech was spiced with colorful, unforgettable sayings and illustrations. When facing large crowds, He did not become superheated and tyrannical. There were no harangues, but always with them, there was a deepening of His compassion. He gave clear and simple directions for finding one’s way into the Kingdom of God. (Luke 5:1, 8:14-15, 13:22-30)
12. Jesus was appropriately tough or tender in dealing with everyone and every crisis. He gained the respect and loyalty of men and women alike. His leadership style of personal relationships fit the situation with just the right amount of pressure being asserted in every case.
13. Jesus never “pled poverty” for the Kingdom of God, “took” offerings by psychological jerks, or extracted monies legalistically from the reluctant. Likewise, He never did refuse people the privilege of giving who offered their gifts prompted by love. (Luke 8:1-3)

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14. Jesus' genuine wholesomeness was that of a man who was sure of Himself. This made it possible for people to confidently put their faith in Him and to gladly follow Him. His winsomeness consisted of a perfect balance between self-assurance and affability. (Luke 23:47)

15. Jesus was the concrete expression of what He taught. (Luke 6:20-49) If one could not clearly understand where He was leading by what He was saying, he could find the same truths expressed and reinforced in Jesus' whole demeanor and activities. Those who were not abstract thinkers (four out of ten) could see the truth unfurled in His unforgettable actions and lifestyle. (Luke 23:47)

16. Jesus was able to lead effectively and with full respect without the advantages of special identifying clothing and insignia that are universally recognized as symbols of authority. Royalty, the priesthood (Exodus 28:2) and the military must all step down to this leader dressed in ordinary clothes (and a special anointing) whose presence commanded respect wherever He was. (Luke 4:18-22)

17. In decision-making, Jesus was neither indecisive nor rash. Prayerfulness was the fulcrum of His administration. Hence, the Kingdom of God was never held back for want of resolute action, not did it lurch forward on opportunistic whims and crash programs. (Luke 6:12-16)

18. The power that Jesus tapped was not that whose source was in individuals; rather it was the power given Him by God. This made it possible for Him always to have something valuable to give freely to the people who followed Him. (Most worldly leaders aggrandize power by first taking it from people, abrogating some of their rights and confiscating certain of their resources; and later in a display of paternalism they return some of what was previously taken.) Jesus did not need to do that for He depended heavily on divine resources to found the Kingdom of God. (Luke 3:2, cf. Acts 10:38)

19. Jesus was consistently resolute in that He followed through to the end with His goals for the Kingdom. He would not surrender His aims for lesser ones when the going became difficult and His leadership was misunderstood. Thus, He never backed off from the fulltime responsibility of leadership. (Luke 22:45-51)

20. Jesus knew well His followers and dealt with each one appropriately – not using the same patterns of assignment and expectation with such diverse men as Peter and John. He cultivated the development of the two-talent man and the one twice as talented by giving each the proper resources and relationship in which to develop. (John 21:17-22)

21. Jesus knew how to pace both Himself and the revolution, sensing when to advance and when to withdraw from the crowds of people, when to refuel, and when to face up to His most trying hours. In the words of the Old Testament, He knew when and how “*to go in and out among the people*” and as a result His timing was never off. (Luke 9:18-27, 19:28)

22. Jesus' settled concept of His own identity and of the One who sent Him made His leadership rise above popularity. Therefore, He was psychologically impervious to popular praise of Himself – it did not inflate Him – and to negative criticism of Him – it did not deflate Him. Knowing at all times what the Father thought of Him gave great evenness and steadiness to His leadership. (Luke 4:22, 28, 29, 19:37-41)

23. Jesus had a uniquely positive revolutionary methodology. (John 18:36)

- Not arms, but faith, hope, and love.
- Not explosives, but mountain-moving faith.
- Not sabotage of the enemy, but doing good to those hating you.
- Not fear, but love that crowds out all fear.
- Not crowd-pleasing propaganda, but the truth.
- Not firing squads, but raising the dead.
- Not deceit and intrigue, but parables, proverbs and enigmas.

24. Jesus accomplished His revolution without dependence on the power structures of the world. He operated without any of the following standard foundations for kingdoms: (Luke 20:1-8, 19:26)

- Institutional backing.
- Political machines and party affiliation.
- Government support or anti-government patriotism.
- Class-struggle exploitation – playing on desires for upward mobility.

25. Jesus met all of mankind's deepest needs – those that only the Creator and Savior of man can supply. Consequently, He is the only leader of all time that when the deepest gratitude of followers wells up, and admiration calls for praise and exultation, it is not wrong to actually worship this leader as LORD AND GOD. (Luke 24:52)

V. Government of New Testament by Eldership

God's form of government is theocratic in character. That is to say, God chooses, calls and equips certain persons to be leaders and rulers over His people, investing and delegating them with degrees of authority according to His will. These persons are most commonly called "elders," and in any given group of elders, God generally places the mantle of leadership upon some one elder. This does not exalt the elder above the other elders but sets him in responsibility as "*first among equals.*" It is instinct to follow a leader. It reveals the need to be governed. If this need is not met then there is confusion and frustration. If men do not have leadership they will create it. Someone has to lead. Isaiah's times revealed this. When the mighty men had failed, they wanted to take someone to lead and be their ruler. The end result was that "*children and women ruled over them.*" That is, immature and weak leadership took the lead. (Isaiah 3)

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Leadership in the church is not arrived at by “the law of the jungle,” i.e. “the survival of the fittest.” This is not the way it is in the Kingdom of God. Jesus reproved the disciples for the wrong motive and desire to exercise lordship and authority over the people as did the Gentiles (Luke 22:24-27; 1 Peter 5:3). It is because Christ Himself, as risen Head of the Church, calls equips and places His mantle of leadership on that person to lead the flock of God. Final decisions for direction must be upon someone, otherwise there is confusion, frustration and lack of direction for the people of God. The thing that “*the Chief Elder*” has to beware of is that Diotrephes spirit and attitude, the desire to have the pre-eminence. He has to truly recognize that he himself is an elder AMONG other elders; and NOT an elder ABOVE other elders!

Though no one man is especially designated “pastor” in Acts or the Epistles, yet some one person and the mantle of leadership and direction on them and worked closely with other elders who provided checks and balances for him. They were chief men among the brethren. They were set men among the eldership and recognized as such. Having seen that God does raise up leaders of His people in “the set man,” what then is the safeguard against this man becoming a dictator or autocrat? What “checks and balances” does the Lord provide to prevent a monarchial Bishop from taking the pre-eminence as did Diotrephes? (III John 9, 10)

The answer is seen in the plurality or multiple eldership and co-equality of such persons. These provide the checks and balances for the “*Chief Elder*” who is “*first among equals*.” He is first in leadership but certainly not exalted above the other elders. The number of elders in any local church will depend on the enlargement of the flock of God. Smaller churches may be governed by one elder until the flock comes to increase. The number of elders is basically determined by the need and by those who are qualified scripturally to fulfill that office.

Chapter 6

Administrative Procedures

Placing people in their gifting is usually quite easy in the case of administrators. Administrators think in boxes and are organizers by nature. Men and women who are willing to take responsibility for their lives, their spirituality, and the lives of others at the Ranch become servant leaders in areas of their gifting. While the men are “on the job” at the City of Refuge, they follow this structure. Most often times, they share responsibility and take one or more positions in this structure. For example, the Ranch’s Executive Director may also be the industries manager and the administrator.

There are many aspects to the administrative procedures and policies of a City of Refuge. The team approach is widely used in these procedures to effectively incorporate an accountability system or “checks and balances.” The other reason for the overlap in job duties is to provide support and help especially in these administrative areas. Again, we must remember that the bulk of the staff comes up through the recovery program, and pressures and responsibilities without any reprieve can cause burnout or relapse. The purpose of this accountability is to maintain the high standard of honesty and integrity in which we operate.

The Executive Committee makes decisions pertaining to finances, budget, resources, operations, etc. The Office Staff consists of the following positions: the Program Director, the Administrator, the Bookkeeper, a Secretary and Receptionist. This Office Staff works under the close supervision of the Executive Director. In addition to these five team members, there are a number of people working under the Program Director, Administrator, and Bookkeeper to provide additional support and accountability in organizing and facilitating the following list of administrative functions.

I. Insurance

Insurance differs from region to region depending upon county, state, or national requirements. However, it is a very necessary aspect of business for a City of Refuge that ensures protection from accidents, weather, litigation, and many other unforeseeable situations. To alleviate any problems, or “gray areas,” it is vital to acquire an insurance agent that specializes in each area of coverage. It is important to note that the Administrator is primarily responsible for executing this area of operations. The following is a list of insurance policies to be held by The Ray of Hope Christian Fellowship:

- **General & Professional Liability Insurance:** General liability provides coverage for bodily injury or property damage to third parties (i.e. guests, clients, and visitors). Professional liability offers coverage for damages arising out of an error or mistake made in rendering or failing to render professional services.

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- **Worker's Compensation Insurance:** This insurance protects all employees of the organization. It covers any bodily injury by accident. **Note: This insurance does not cover the men in the program during regular work hours because they are not employees of the Ranch. This work is a part of their treatment program.*
- **Directors and Officers Liability Insurance:** This insurance protects all directors and officers against litigation for a breach of fiduciary liability, negligence, bad faith, and/or unauthorized conduct.
- **Fleet Insurance:** This covers all automobiles utilized by the City of Refuge as well as the drivers of the Ranch vehicles.

All of the insurances listed above are absolutely necessary for the City of Refuge to operate in a safe and legal manner. There are many other areas of coverage that may be necessary depending upon the supporting industries of the organization. These types of insurances will be researched and acquired based on need.

- **Health Insurance:** If at all feasible, it is great to offer the staff the benefit of group health insurance. Again, it is best to research this particular area of coverage. There are many different possibilities, and it is recommended to utilize an agent to aid in initiating this process. The Administrator assumes the position of Group Health Benefits Coordinator.

This position requires handling the correspondence between group members and the insurance provider and helping to alleviate any claim situations.

Each City of Refuge must make their own decisions regarding the areas of insurance that are required. There are insurance policies of varying coverage and degrees, but not all policies are necessary. We will choose what is ideal for our particular situation.

II. Purchasing

Purchasing can be very demanding and costly if not done effectively. Either the Administrator handles this area of operation himself, or he utilizes a Purchasing Agent depending upon the magnitude of the organization.

The Purchasing Agent must be aware of the needs of every department, the needs of the camp as a whole, the policies of the Ranch toward spending and what is available to be spent. Therefore, at the end of each week, the Purchasing Agent gives all industry/ work crew supervisors a requisition form. The supervisor lists by item what he needs to complete his assigned jobs for the week. This form is then turned into the Purchasing Agent by Monday at 12:00 p.m. The Purchasing Agent assesses what will be bought that week according to job priority, budgets, and whether or not the item can be delivered or has to be picked up. The Purchasing Agent's job is not just to fill orders but to pray about each expenditure. Nothing should be purchased or ordered without the knowledge of the Purchasing

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Agent in accordance with the approval of the Administrator or Executive Director. When ordering over the phone or picking up materials from suppliers, a purchase order number should be obtained from the seller. This is for your own protection, and it will minimize problems that could arise.

III. Account Receivables (Industry)

Account receivables are handled primarily between the Bookkeeper and the Administrator. Working together, they track and keep up-to-date of inputting invoices into the system and contacting overdue accounts. At the time of purchase, all customers receive an itemized ticket detailing their purchase. This information is then placed into the accounting system and categorized by month. After thirty days, if payment has not been received, the Administrator faxes a copy of the purchase to the client and follows up with a phone call. Arrangements are then discussed in regards to collection of the account. After ninety plus days without receiving payment, it may be necessary to send a letter – stipulating dates and requirements of payment – to the customer. All of this is done while maintaining a good working relationship with your customers.

IV. Licenses & Permits

Licenses and permits are not acquired by choice, but rather because they are required by Federal, State, and Local authorities. The Administrator should have a general understanding of what is necessary to operate and maintain a City of Refuge in accordance with these governing agencies. An Operations Manager or Supervisor is very beneficial in helping to keep updated with changes or new requirements for each particular area. After initially passing inspection and receiving the permit to operate, annual inspections will authorize continued use or demand changes for continuance. It is impossible to list all the institutions and their enforcements, but to prevent a lack of awareness a few are listed below:

- License to Handle and Serve Food
- Occupational Licenses
- Water Supplies (Drinking)
- Laundry (Waste Water)
- Industry Licensing/Permits
- Petroleum Storage
- Tax Exempt Certificate
- New Building Permits
- Sewage and Well Permits

V. Financial & Accounting Policies

Need-Based Compensation

One of the duties of the Executive Committee is to set the “salaries” for each staff member. We use the term salary loosely because we do not pay on a sliding, position-based scale. Our salaries are determined based on the needs of the individual and their family. Need-based compensation is a Biblical concept. The ministry should meet the needs of the people who work in it because we are responsible for the people God sends to us. There are many reasons why we use the need-based method versus the position-based method. Here are a few of them:

- To pay based on position and status in the ministry does two things:
 1. It creates a mentality of this being a job with a ladder to climb rather than a ministry with people to be reached.
 2. It adds an unhealthy competitiveness between the staff members for position and more money.

- Need-based compensation forces the staff members to examine their spending habits and their stewardship of what the Lord provides for them. It keeps good stewardship in the forefront of our financial lives.

Our need-based compensation was still under development at the time of this writing.

It is necessary to use an accounting system that helps the Bookkeeper keep accurate reports of the financial position of the City of Refuge to facilitate the use of generally accepted accounting principles. Copies of these reports are given to the Executive Director, the Board of Trustees, and to state and federal agencies, if required. To maintain an appropriate level of accountability, the City of Refuge should hire an external auditor or Certified Public Accountant to determine and design the accounting methods and procedures to be used. However, the Executive Director must approve the application of these methods.

The location and structure of the accounting office must be determined by the security of the building. The accounting office is where all of the money is kept and all of the confidential financial and legal documents are stored. It is usually a good policy to surround the office with protective firewalls and to acquire a safe for added protection against fire. This will all be accounted for by our architect when the time comes to design our facility. Another reason for the safe is to protect the confidentiality of the financial and legal information and money from theft. Internal control is required to maintain good stewardship of the resources and information and to see that the policies are applied on a consistent basis.

Bookkeeping

Revenues – Any goods, money, or non-cash received as a contribution must be recorded in the books. Keep a subsidiary ledger for all contributions including the name of the giver, address, date, and amount of the contribution. It is also helpful to keep accurate records of any source of funds. Keeping good records of the contributions will give you the opportunity to send appreciation letters to the people, churches, or businesses that support the ministry. Also, at the end of the year, be prepared to send out contribution statements to these people for tax-deduction purposes. Approach this as a chance to let them know once again how much you appreciate their contributions, and share with them how their money has sustained the operation of the City of Refuge.

- **Cash Contributions** – Any money received to support the operation of the City of Refuge must be counted and accurately recorded in the books before the bank deposits are done. As a standard measure of accountability, two qualified persons must count all cash received. Each type of contribution should be set apart from others (For example, mail contributions and Sunday tithes are both separate forms of operational monies, so they would be separated and added individually before deposit.) Make copies of each check in the different groups, and then deposit them. Bank deposits and a bank account's balance report must be done weekly. The report should be submitted to the Executive Director and the Board of Elders.

- **Non-Cash Contributions** – These contributions are all donations that are given to the Ranch that are not in monetary form. They may include cars, furniture, trailers, food, and/or stocks. When we receive a non-cash contribution, a tax receipt is given to the donator for them to fill out. This puts all responsibility on them to prove how much the donation was worth. Appreciation letters are sent to these contributors as well. We, then, use these items at the Ranch or distribute them to other ministries in our network.

A typical donation will come in the form of stocks. A donor will simply exchange a certain number of shares and place them into an account under your organization's name. The only items required for them to do this is the City of Refuge's address along with the Tax ID# and the person's name that will control or make decisions regarding the new account. From this point, we must decide whether to hold onto or sell the stock. If you maintain a "not for profit" status selling the stock will be advantageous. Each company is unique in handling their shareholder services. Most likely, we will need a copy of our articles of incorporation and the by-laws helping to identify the person, typically the Executive Director, whom is authorized to make decisions pertaining to the buying and selling of stocks and bonds for the benefit of the City of Refuge. After gathering all of the necessary paperwork together, send it to the proper address through certified mail. This will ensure accurate and prompt delivery.

- **Industry Revenues** – It is a good policy to set up separate accounts for each industry's income and expenses. The revenues gained from any service or goods sold must be counted and recorder properly. These revenues must be identified and marked for each industry. A computer system with an account coding system is tremendously beneficial in this area.

Expenditures – Any funds or resources spent must be recorded by the Bookkeeper on a daily basis. This consistency helps you to control your spending, monitor for improper use of funds, and enhance accuracy in your accounts. Any irregularity has to be reported to the Executive Director immediately.

- Petty Cash – The Bookkeeper is ultimately responsible for possession and disbursement of the petty cash. Any disbursement must be justified with approval for the expenditure, evidence of the amount, the name of the person, and the nature of the expense.

- Accounts Payable – Most of the bills for services and goods are purchased on a credit basis with accounts that are paid in full each month. Throughout the month, each bill/receipt has to be recorded in the Accounts Payable ledger in order to be paid. A list including the names and the amount to pay must be submitted to the Executive Director for approval. The Bookkeeper is responsible to keep the Accounts Payable ledger updated. With this policy, the bills are paid on time, and we keep a good credit/payment history with our suppliers.

- Payroll & Payroll Taxes – Wages and salaries paid to the staff are determined by the afore-mentioned “Need-Based Compensation.” The salaries are then submitted to the Bookkeeper to update the individual payroll file for each employee. The Bookkeeper is responsible to print out the payroll on time (weekly or monthly), make the payroll deposit, cut the paychecks, and pay the payroll taxes in accordance with the law.

- Other Expenditures – Any other expenses must be approved by the Executive Director, the Administrator, or the Purchasing Agent because the checks can only be authorized with their signatures. This protects the City of Refuge from unauthorized expenditures.

Bank Account Reconciliation & Financial Reports – All checkbooks and accounting ledgers must be reconciled with the monthly bank statements. The Bookkeeper is in charge of this reconciliation. He must make any entry adjustments required to square the account balances. Then, he should present monthly and yearly financial reports to the Executive Director. The main responsibility falls to the Bookkeeper to present all figures properly and accurately in these financial reports.

Chapter 7

Intake, Medical, and Legal

The intake interview is probably the most vital aspect of accepting a man into the program. We have found that the single most important factor for a man being admitted to the program is his attitude. One tool used to determine this is the phone interview. This happens before the man is ever given an appointment for an interview. This phone interview gives you most of the information you will need to answer the question: Can we help this man?

Here is a sample of the phone-interview answer sheet.

Name _____ Date _____
Phone Number _____ Age _____
Residence _____
Addiction _____
Date of Last Use _____ Detoxed? _____
Tobacco? _____ Willing to quit? _____
Other Programs Attended _____
Marital Status _____
Number of Children _____
Paying Child Support? _____ How Much? _____
Legal Problems? _____
Court _____ Probation _____
Warrants _____ Bad Checks _____
Medical Problems? _____
Medications _____
Occupation _____
Additional Notes _____

After the phone interview, the man and his situation are assessed, and it is determined if he will receive an intake interview. It is important to discern whether or not the applicant shows a sincere desire to find and receive spiritual help. The intake interview is an excellent resource to determine where a man is and what to expect if he is admitted into the program.

Some of the things to look for in the interview are:

- Is he willing to do what it takes?
- Is he medically, physically, and financially able to complete the program? (The financial focus is on his family's ability to survive without his income.)

- Is he open to the Lord working in his life?
- Does he have a teachable attitude?
- Will he be a good investment for the ministry?
- What is his marital status and/or family situation?
- How many treatment programs has he previously attended?
- Of these programs, how many did he complete?

The intake interview is not 100% accurate as to where a man stands, but it is a good indicator of what you can expect if he is admitted to the program. It is important to be thorough and not to “sugar coat” any of the requirements of the program. The intake interview is also an important tool in accessing the individual’s family situation and what you can expect during the family recovery process. Try to be as open as possible with the family member or sponsor as to what will be required of the applicant.

Jail Interviews for Acceptance into the Program

When interviewing a man in jail, we follow the same interview guidelines as a man interviewing in the office that has legal obligations. We ask ourselves these questions:

- Do I discern a sincere desire to change the way he has been living?
- Is this a man who is looking for any alternative to jail?
- What are his legal stipulations for entering the program?
- If he does not complete the program, will he violate those stipulations and do more time in jail than he began with?
- Will it be required for me to be in court for him to be released into the program?
- Is the man going to be on community control (which means he cannot leave the premises)?
- Does he pose a likely liability of harm to our community?

Once we have committed to working with a man with legal obligations, we need to be prepared to go above and beyond what we have to do for men with no legal problems. This can mean extra visits to the probation office, drug testing, and being subpoenaed to court.

Before the interview takes place, the man must complete three forms – an admissions application, a student medical profile, and a w-4 tax form. Each of these forms is essential in the intake process. The medical profile identifies any medical conditions that could hinder the man’s program. Men who have heart stints or are undergoing chemotherapy are always referred to medical programs that are more suited to helping with these conditions.

Here is a sample of the medical profile.

Name: (Last, First & Middle) _____
Social Security Number: _____ Date of Birth: _____
Date of Interview: _____ Age: _____
Emergency Contact: _____ Relation: _____
Phone Numbers: (h) _____ (w) _____

PAST HEALTH HISTORY

Have you ever had the following? Write a yes or no in the blank.

____ Foot Problems ____ Knee Problems ____ Back Problems
____ Hernia ____ Dental Problems ____ Seizures
____ Allergies to Bees ____ Reading Problems ____ Wear Glasses
____ Hearing Problems ____ Diabetes ____ Tuberculosis
____ Hepatitis ____ Stroke ____ Arthritis
____ High Blood Pressure ____ Frequent Headaches ____ Deformities
____ Sexually Transmitted ____ Sores that don't heal ____ Other

Diseases

Do any of these cause working restrictions? _____

LIST MEDICATIONS YOU NORMALLY TAKE:

Name: Dr. who prescribed: When: For what?

1. _____
2. _____
3. _____

This is a basic medical profile. Other medical considerations will be researched at a later date.

What follows is a copy of the Triple DDD Ranch admissions application:

REGENERATION PROGRAM APPLICATION

Triple DDD Ranch Starke, Florida

Te# _____

PERSONAL INFORMATION SS# _____

Name _____

(Last) (First) (Middle) (Name Called)

Permanent Address _____

(PO Box or Street#) (City) (State) (Zip)

Mailing Address _____

(PO Box or Street#) (City) (State) (Zip)

Date of Birth _____ Age _____ Place Of Birth _____

(Month, Day, Year)

Number Of Brothers _____ Sisters _____ Your Position in Family (1st, 2nd, etc.) _____

EMERGENCY

NOTIFICATION _____ **PHONE** _____

(Name) (Area Code & Number)

Address _____

(Street #) (City) (State) (Zip) (Relationship)

Parents' Name(s) (If living) _____

Parents' Address _____

(PO Box or Street#) (City) (State) (Zip)

Are Parents Separated _____ Divorced? _____ Reason _____

Is Either Parent Deceased? _____ Father _____ Mother _____ When? _____

Do You Own a Home? _____ Property? _____ Vehicle? _____ Model/Year _____

Are You Receiving Any Other Income? (disabilities, civil suit) If YES, How Much? _____

Do you have any money on your person, If YES how much _____

Do You Possess a Valid Driver's

License? _____ State _____ Number _____ Type _____

Other Rehabilitation Centers Attended:

Where? _____ When? _____ Completed? _____ Yes _____ No

Where? _____ When? _____ Completed? _____ Yes _____ No

Where? _____ When? _____ Completed? _____ Yes _____ No

Where? _____ When? _____ Completed? _____ Yes _____ No

Have You Ever Attended AA or NA Meetings? _____ When? _____ How Long? _____

MARITAL STATUS

Married? _____ Single? _____ Separated? _____ Divorced? _____ Widowed? _____

Wife's Name _____ Date of Birth _____ Age _____

Wife's Address _____

(PO Box or Street#) (City) (State) (Zip)

How Long Married? _____ How Long Separated? _____

How Long Divorced? _____ Has Ex-Wife Remarried? _____

Reason for Separation or Divorce _____

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Number of Times Married _____ (If more than one, complete below)

- 1. When Married? _____ When Divorced? _____ Reason _____
- 2. When Married? _____ When Divorced? _____ Reason _____
- 3. When Married? _____ When Divorced? _____ Reason _____
- 4. When Married? _____ When Divorced? _____ Reason _____

List Number of Children (if any) from Each Marriage and Amount of Child Support (if any)

- Marriage #1: _____ Child Support _____ per Week/Month/Other _____
- Marriage #2: _____ Child Support _____ per Week/Month/Other _____
- Marriage #3: _____ Child Support _____ per Week/Month/Other _____
- Marriage #4: _____ Child Support _____ per Week/Month/Other _____

Where Are Your Children? _____

If Widowed, Date Wife Died _____ Cause of Death _____

Are You Subject to Any Alimony Payments from Any of the Above Marriages? _____

If So, How Much? _____ per week/month/other _____

If Presently Married, Does Wife Work? _____ If yes, where? _____

Occupation _____ Income? _____

EDUCATION

How Many Years in: GRADE SCHOOL _____ HIGH SCHOOL _____ COLLEGE _____ GRAD _____

College Degree: _____ Major/Minor _____ Post Grad. _____

(Type & Year) (Degree)

Trade School _____ Did You Complete? _____ Year _____

Name of College or Trade School _____ Specialized Training _____

OCCUPATIONAL EXPERIENCE

Usual Occupation _____ How Many Years at Trade? _____

How Long on Present Job? _____ Is This Your Usual Occupation? _____ If Not, Why Not? _____

Are You Now Working? _____ If Yes, What Company and Where? _____

If Not Working, Why Not? _____

List any Special Skills (Such as Cook, Barber, Printer, Mechanic, etc.) _____

Last Steady Job _____

(What) (Where) (How Long)

Have You Ever Been Fired from a Job Because of Your Use of Alcohol or Drugs? _____

If So, Explain: _____

Have You Ever Quit Because of Alcohol or Drugs? _____ If So, Explain: _____

Number of Jobs in the Past Five Years _____ Preferred Type of Work _____

MILITARY EXPERIENCE

Are You a Veteran? _____ Branch of Service _____ Highest Rank _____

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How Long in the Service? _____ Date and Type of Discharge _____

Serial Number _____ It other than honorable discharge, explain _____

Are You Retired from the Service? _____ Amount of Retirement Income _____

Do You Have a Service Related Disability? _____ Amount of Disability Income _____

Type of Work You Did in the Service _____

Were You ever Court-Martialed? _____ If Yes, Explain: _____

Results of Court-Martial _____

MEDICAL INFORMATION

What is the State of Your Health? _____ Excellent _____ Good _____ Fair _____ Poor _____ Declining

Height _____ Weight _____ Usual Weight _____ Have You Had Any Recent Weight Changes? _____

List All Major Illnesses or Operations You Have Had: _____

Are You Handicapped in Any Way? _____ Type of Handicap _____

Do You Now Have a Venereal Disease? _____ Have You Had a Venereal Disease in the Past? _____

What? _____ When? _____ When Cured or Arrested? _____

Have You Ever Been Tested for HIV? _____ When? _____

Are You Open to Being Tested for the HIV Virus While a Resident Here at Dunklin? _____

If You Use Any Tobacco Products are You Willing to Give It Up to Come Into the Program? _____

Have You Ever Been *Hospitalized* for Alcoholism or Drug Addiction? _____

List All Related Illnesses:

Where? _____ When? _____ Condition _____

Where? _____ When? _____ Condition _____

Where? _____ When? _____ Condition _____

Are You Now Taking Any Medication, *Prescribed* or *Over-The-Counter*? _____

If Yes, What? _____ How Long Have You Been Taking It? _____

If Married, is Wife Taking Any Prescribed or Over The Counter Medications _____

If Yes, What? _____ How Long Has She Been Taking It? _____

Have You Ever Suffered from Depression? _____ Describe Any Treatment You May Have Received _____

Have You Ever Had Any Thought of Suicide? _____ When? _____

Have You Ever Attempted Suicide? _____ When? _____

How Did You Try to Do This? _____

Have You Ever Been Treated for Any Psychiatric Illness? _____ If Yes, Explain and Describe Treatment, if Any _____

Would You Be Willing to Sign a Release of Information Form So that We Might Obtain Information Concerning Social, Medical or Psychiatric Reports or Information? _____

ALCOHOL/DRUG USE HISTORY

Past Use: What Was Your Use of Alcohol or Drugs Prior to Being Accepted for this Interview?

Alcohol: _____ How Much? _____ How Long? _____

(Beer? Wine? Whiskey? All?) (Years)

Drugs: _____ How Much? _____ How Long? _____

(Pot? Crack? Cocaine? Speed? Other?) (Years)

What Was Your Age and the Circumstance of Your First Drinking or Drugging Experience? _____

Has Your Drinking or Drugging Pattern Changed? _____ In What Way? _____

What's Your Drinking or Drugging Pattern Now? _____

Have You Ever Tried to Control Your Drinking or Drugging On Your Own? _____ How? _____

Have You Ever Had a Blackout? _____ Seizures? _____ Hallucinations? _____ DT's _____

What is Your Drinking or Drugging Behavior? _____

(Aggressive-Calm-Abusive-Quiet-Happy Etc.)

What is Your Longest Period of Sobriety in the Past Two Years? _____

Have You Ever Misused or Abused Prescription Drugs? _____ If So, What Drugs? _____

Have You Ever Abused or Misused Over-the-Counter Drugs? (Nyquil, No-Doz, Vivarin, Aspirin, etc.) _____ If So, What Drugs? _____

Have You Used or Abused Any Other Substances (Not Listed Above) in the Past to Change Your Mood or Get You "High?" _____ If Yes, What? _____

How Long? _____

Any Other Information Concerning Your Past Alcohol or Drug Use that You Would Like to Share?

ARREST RECORD

Number of Times Arrested _____ What is the Longest You Have Spent in Jail? _____

What Misdemeanor(s) and/or Felony(s) Have You Spent Time in Jail for? _____

Are You Presently Involved in Any Lawsuits? _____

Has Your Driver's License Ever Been Suspended or Revoked? _____ If So, Why and When? _____

Have You Ever Been in Prison? _____ When? _____ Why? _____

Where? _____

Are There Any Charges Pending Against You at this Time? _____ If So, Explain _____

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Any Court Dates Pending at This Time? _____ If So, When? _____
Do You Object to Us Notifying the Law That You Are Here? _____
Are You Presently on Probation or Community Control? _____ How Long? _____ County? _____
Probation or Community Control Officer's Name _____ Phone # _____
Remarks _____

RELIGIOUS BACKGROUND

Are You a Church Member? _____ Have You Ever Been a Church Member? _____
If So, What Denomination? _____ Where? _____
Pastor's Name: _____ How Often Did You Attend? _____
Were You Ever a Church Officer or Sunday School Teacher? _____ If So, What? _____
Did You Attend Church as a Child? _____ How Often Do You Read *the Bible*? _____
Have You Ever Been Baptized? _____
When Did You Last Attend Church on a Regular Basis? _____
Do You Ever Pray? _____ If So, When? _____
Are You Saved? Yes _____ No _____ Not Sure _____ If Yes, When? _____
Religious Background of Your Wife _____

- STOP HERE -

FINANCIAL RESPONSIBILITY

The cost to provide food, laundry services, utilities, housing and staff for you while you are at the Ranch is _____ .
Some of this money is provided by the contributions of Christian people who love the Lord and who desire to help Alcoholics and Drug Addicts. The staff members of our Camp are willing to invest their lime and talents to help you while you are here. In turn, we expect you to help others receive the same benefits you received.

We prefer that payment be made while you are going through the program but if this is not possible, arrangements should be made with the Director to pay within a year after leaving the Ranch. We would also like a monthly letter sharing with us your spiritual progress as well as a financial contribution. I have read and agree with the policy stated above and I voluntarily acknowledge my financial responsibility to the Ray of Hope Christian Fellowship.

Signed _____ Date _____
Arrangements for Payment _____

**APPLICATION AND CONTRACT
FOR ACCEPTANCE TO The Triple DDD Ranch**

I hereby assume any risks that may be incident to my stay here and do hereby for my heirs, executors, administrator, myself or any personal representative release and relinquish forever any and all claims of any nature whatsoever that might arise out of my stay at The Triple DDD Ranch, Starke, Florida, 34974.

I do hereby promise and agree that I will cooperated with the rules of The Triple DDD Ranch to the best of my ability and that I will carry out the work assigned to me in maintaining Triple DDD Ranch as my physical condition permits and to the best of my ability.

I have read and or have had read to me all the foregoing questions and /or statements and have made the answers thereto contained in this application and am fully aware of the meaning of same and I willingly and personally sign this application and contract fully knowing what I am doing.

Any personal property left upon my departure from said Ranch and not claimed within three days by me or my authorized representative shall become the property of the Ranch to dispose of to the best interest of said Ranch.

NOTE: NO PERSON OTHER THAN THE APPLICANT IS AUTHORIZED TO SIGN THIS APPLICATION/CONTRACT

Applicant _____	Witness _____	Date _____
Date Entered _____	Date Left _____	Remarks _____
_____	_____	_____
Date Entered _____	Date Left _____	Remarks _____
_____	_____	_____
Date Entered _____	Date Left _____	Remarks _____
_____	_____	_____

II. Legal Status of Men in the Program

It would be naïve to think that men entering a drug and alcohol regeneration facility would not have any legal situations going on in their lives. We believe that the Lord is opening doors to these men and wants to minister to them.

There are some cases, however, that we are not equipped to deal with. Men who have been charged with child molestation or violent sex crimes cannot be admitted into the Ray of Hope community. The reason for this policy is that we are not just a treatment facility. We are a community with wives, children and visitors. It is important to note that we do not just send these men away. We try to find them assistance in a program more suited to work with men in these areas.

Before the intake interview ever begins, there are some legal matters that need to be cleared up. In cases of outstanding warrants and bad checks, we advise the men to turn themselves in. These are matters they must handle before coming into the program. If the man has court dates set up, we tell him to call after the hearings are completed. If a man is willing to take care of these things, it shows a sincere desire to change.

Men on Probation

Another thing that should be discussed and handled before the interview is the man's probation status. If he is coming from a different county, can the man's probation be transferred to our county? Always talk to the man's Probation Officer personally to ensure that everything has been taken care of because the man will not always have his facts straight. Give his Probation Officer the name and phone number of the Supervisor of your Probation Office. After this initial contact, contact your Probation Office to make sure there are no problems.

There are two types of probation – unsupervised and supervised (unsupervised typically means that the man makes monthly contact with his Probation Officer by mail.) This letter is the responsibility of the person in charge of legal, not the man in the program. The letter simply says that the man is still in the program and meeting all the requirements of the program. It is vitally important that these letters be sent in. If it is not, the man violates the conditions of his probation and is sent back to jail. Supervised probation means that the Probation Officer will have to see the man once a month. In the arrangement we have with the Probation Office, the Probation Office calls and tells us who they need to see and when to have them ready. Therefore, they meet with most of the men at one time, and it is beneficial for us all. Building relationships with Probation Officers is a key task of the man in charge of legal matters. One way to build these relationships is to maintain honest, open communication with them. If the man leaves or is dismissed from the program, it is our duty (and a personal courtesy) to call and speak directly with the Probation Officer. This should be done as soon as the man leaves or is dismissed. While this may mean the man goes back to jail, it also ensures that the Probation Office will trust you and your ministry.

Finally, it is important to note that each man's case is individual, and it should be treated that way. While these are basic concepts to follow, the main questions should always be: Can we help this man, and is he willing to be helped?

III. Medical Treatment

Medical Facilities

Trying to staff and maintain facilities that provide comprehensive medical treatment is costly, but more importantly, it removes the focus from Jesus and the man's recovery. Because of the nature of the Ray of Hope Triple DDD Ranch as a program attending to the spiritual growth of the man, we are not equipped to handle long-term medical problems or cope with contagious diseases. We do not have the staff or facilities at this time to offer comprehensive medical treatment.

Preventative Medicine

Currently, we will offer the basic needs to house a man in the program. We provide nutrition to nurse the body back to its normal diet. We provide physical training to build the body's stamina and endurance. Through the regeneration process, the spirit of the man is uplifted to meet the daily stress of life's problems. However, we realize that through extensive drug use and alcoholism most residents have deteriorated immune systems that leave them highly susceptible to even the most common cold. Apart from regular vitamins and over-the-counter medications, there is really no viable way to strengthen their bodies against illness. However, we are blessed to have a doctor come out and offer free flu shots to the men, the staff, and their families.

Mandatory Blood Screenings

Because of the nature of our environment, being a close quarter community, we require each man that comes into the program to undergo a blood screening that tests for hepatitis, tuberculosis, and HIV. Since we are not a medical facility, we will negotiate an annual renewable contract with an area hospital and/or area provider for these services.

Treatment

For a minimal fee, Florida Community Health Center will take care of most of our sick calls. Due to the lack of professional medical staff and the nature of the program, we observe and pray about each complaint. According to the severity of their case outwardly, we transport the man to the proper medical facility. When serious illnesses occur or accidents happen depending on the doctor's recommendation or the injury, the men either undergo limited treatment or are advised to care for their medical needs outside the program. After treatment is complete, the man may call us for readmission.

Further research and development is needed on this module.

Chapter 8

Creative Industries

I. To Sustain Cities of Refuge

Now here is a command, dear brothers, given in the name of our Lord Jesus Christ by His authority. Stay away from any Christian who spends his day in laziness and does not follow the ideal of hard work we set up for you. For you well know that you ought to follow our example. You never saw us loafing; we never accepted food without buying it; we worked hard day and night for the money we needed to live on, in order that we would not be a burden to any of you. It wasn't that we didn't have the right to ask you to feed us, but we wanted to show you first hand, how you should work for a living. Even while we were still there with you, we gave you this rule: He who does not work shall not eat. (II Thessalonians 3:6-10)

The Apostle Paul counseled the Church at Thessalonica on the importance of having a good work ethic. He wrote the Church at Ephesus urging them to give themselves to honest work so that they might be able to support themselves and also that they could help others in need. The food production and cottage industries are a double blessing to the City of Refuge. They not only provide food to eat and the money to implement the budget, but they also provide an opportunity for men in recovery to learn a positive work ethic that will be invaluable to them when they leave the program.

Many young men who started using drugs in their early teens never learned the skills or the importance of a good work ethic. Their concept of a hard day's work was getting out of bed before noon. They were like the song that said "they sleep all day and howl all night." The ranch environment and cottage industries provide a healthy atmosphere for young men to learn the importance and stewardship of working with their hands. Picking vegetables, rounding up cattle, building pallets, or sawing lumber not only teaches new skills but also helps develop a positive sense of selfworth and pride in achievement. They grow up from a childish "taker" to a mature "giver" mentality. Our ranch and industries, like the recovery program, will grow by evolution.

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Below are a series of creative industries that we are currently developing to help the ministry to become self-sustaining:

1. Cattle & Hog Farming

Livestock will serve a dual purpose. We can slaughter and prepare the meat for consumption at the Triple DDD Ranch or sell the livestock to the local market located in Starke, Florida.

The property is already set up for a cattle operation. Complete with an auction barn with cattle squeeze and scale facilities. We will hold quarterly auctions located on the ranch that would serve a dual-purpose. The auctions would bring in needed revenues from the proceeds of selling the livestock, at the same time introduce potential in-kind contributors and donators to the work we do here at The Triple DDD Ranch.

2. Equestrian Facility

The property is equipped with a 4 stall horse barn and tack house. We would utilize this area by renting/leasing space to residents of the Independence Village sub-division, mentioned later in this chapter.

3. Pallet Repair & Production Facility

The property is equipped with a 50x125 warehouse building that will be utilized as a pallet repair and manufacturing facility. We have expressed interest from the commercial/industrial sector on possible contracts for new and repaired pallets.

4. Thrift Store

Our model for the thrift store industry is different from most models we have researched. We will offer the same used furniture, clothing, household goods, and knick-knacks that traditional thrift stores offer, but we are taking the thrift store concept to the next level. We will also provide a line of new furniture, manufactured by Coaster Furniture, at discounted rates. Coaster Furniture also produces several lines of affordable bedding we would add to our selling inventory. We will also sell the used appliances that we refurbish at these thrift stores. Our online store will offer quality items at discounted prices. We are planning to introduce 5 Thrift stores to the Jacksonville, Florida market by 2010 and one in Starke, Florida in 2009.

5. Appliance Refurbishing

We are in negotiation with Lowes, Home Depot, and several other large retailers to take possession of there unwanted and unneeded surplus of used appliances they acquire from their “ free removal of old appliance” campaigns. Research has proven that these appliances can be repaired and resold at our thrift stores at minimal cost to the ministry.

6. Vegetable Gardens

Vegetables to be used in the preparation of community meals with the excess being sold to the public.

7. Greenhouses

Greenhouses will be built to produce vegetables, flowers, and shrubbery to be sold to landscapers and the public as a whole. We will also set up roadside stands that would allow patrons to buy our goods. This would provide great exposure to our ministry and our mission.

8. Bakery

Our bakery will produce fresh bread that will grace our dinner tables and provide yet another source of income. Marketing our homemade bread to local stores and consumers will also provide maximum exposure for the ministry and our mission.

9. Ornamental Tree Farm/Nursery

The property holds great potential and plenty of acreage to set aside a certain percentage of the property for the development of an ornamental tree farm consisting of species and types of trees, shrubs, and plants that are common to Florida. These organics would then be sold to landscapers, builders, city and state municipalities, and the general public.

10. Sod Farm

The property holds great potential and plenty of acreage to use approximately 50 acres to cultivate a sod production facility. The sod would be sold to city and state municipalities, landscapers, and the general public.

11. Automobile Restoration Facility

The property is already equipped with a building we would utilize as a maintenance/welding/automobile repair/ small engine repair facility. We expect to receive extensive donations of cars, trucks, lawnmowers, etc. This facility will allow us a place to “fix” these items that may require major or minor repairs in order for the items to be resold.

12. Talapia Farming

Roughly 20-30 (20x50, 600 sq.ft.) ponds would be constructed on the property for this purpose. The fish would be sold at market, both providing income and exposure.

13. Landscaping Business

Would provide late-stage residents with FT employment, work skills, and money management skills while providing an income-producing stream for the ministry.

The primary purpose of the cottage industries at the Quail Ridge Plantation is to establish good work ethics – learning to do a job right with a good attitude as unto the Lord. They help teach a man how to work on a team, get along with others, and submit to authority on the job site. It is not to teach a trade but to teach good work ethics. If a man has good work ethics, he can learn a trade. If he has a trade but lacks good work ethics, the trade is useless. The industries also serve as a place for ministry for men in the program. In fact, more ministry takes place on the worksite than in the classroom because it is here that a man's attitudes and issues surface. The sites are closely supervised by staff members, so when a problem arises, ministry takes place immediately. Through productive work, a man's self-worth and self-esteem are restored as he labors in an industry that will enrich the community and make a way for the next generation of men in the program. These opportunities provide a time for Biblical principles and concepts learned in the classroom to be applied in a controlled environment.

These creative industries are being researched further as we speak

III. Built in Problems

Every ministry that has cottage industries must struggle to maintain the balance between the physical work necessary to support and sustain a facility and the spiritual purpose for their existence. Without good management, the "tail can wag the dog," and what was supposed to be a blessing becomes an instrument of destruction. No ministry is exempt from this problem. Some great ministries that began with God's blessing have been slowly sapped of their spiritual fervor by their industries. **Never put business ahead of people...people are our business!**

Desire. Decision. Determination

Power for Living

We must have a sincere desire to change.

We must make a decision to turn our lives and will over to the care of God in order for this new way of living to take effect in our lives.

We must have the determination and resolve, in good times and bad, to maintain this new way of living to the very end of time.

“...because what we do in this life, echoes for all of eternity.”

1. Desire

The Saved Life Fellowship believes that each possible candidate for our program, first and foremost, must possess, or have the ability and willingness to obtain, the desire to change. In each candidate's heart, we believe that God, through the Spirit of our Lord and Savior, Jesus Christ, has already performed a divine intervention on behalf of the candidate by introducing them to Ray of Hope Christian Fellowship and subsequent ministries. Nothing, absolutely nothing, happens in God's world by mistake. We are here, simply, to provide each candidate with the opportunity to change his/her life and to show them the full redemptive power of God, through His Son, Jesus Christ.

Each candidate must have a desire to change, however small or large the desire may be. Change means being willing to learn a whole new way of life. A life in Christ. This change is possible if they are willing to surrender themselves completely to the will of God. Saved Life finds that desire to make this surrender does not come at any recognized or pre-arranged time in a life. Simply, when a person has “had enough” and are “sick and tired of being sick and tired” of the sinful nature, the earthly consequences that surely accompany a life of alcohol and drug addiction. The loss of family, friendships, jobs, and their true sense of worth, purpose, and meaning of life, they will have the willingness and sincere desire in their hearts to change, even if they do not understand how that may be possible. The Induction period of our program was designed for this specific purpose. This period will allow each possible candidate the opportunity, in a safe and friendly environment, to search their conscience for the desire and willingness to surrender to a completely new way of thinking, acting, and living.

2. Decision

Once a candidate has come to the realization that under their own power and self will it is impossible for them to change, thus possessing the sincere, heartfelt desire to change the his/her life, they are ready to make a decision. We believe that Luke explained exactly what we are talking about here about coming to a decision:

“ There was a written notice above him, which read: This is the King of the Jews. One of the criminals hurled insults at him: “Aren't you the Christ? Save yourself and us! But the other criminal rebuked him. “Don't you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what we deserve. But this man has done nothing wrong.” Then he said “Jesus, remember me when you get to your Kingdom.” Jesus answered him, “ I tell you the truth, today you will be with me in Paradise.” Luke 23: 38-43

Although both of the men mocked Jesus at first, something had changed the one criminals heart and he expressed his faith in Jesus by rebuking his cohort and asking Jesus to remember him when he gets to His Kingdom. Even in the midst of terrible agony, such as the agony created from living a life of alcoholism and addiction, Jesus can reconcile those who would receive it, unto God.

The men and women who come to The Saved Life Christian Fellowship for help must face a similar choice if they want to successfully break free from the bondage of their addictions. They will have to make a decision to turn their will and the care of their lives over to the One and Only Living God, Jesus Christ, so they too, may be with Him in Paradise

3. Determination

The spiritual approach to prevention and treatment of substance abuse involves an individual faith that is unique to each person. That is, it cannot be forced upon another by various coercive means, but rather arises from within the individual as a consequence of their own realization of what they have already been given. Neither is it based upon a need to compensate for the guilt of past failures and transgressions, but focused only on divine provision rather than human effort, whether sacred or secular. A shift in focus from self-effort to divine provision brings a genuine sense of hope and confidence that allows us to actually think about others more than ourselves. The spiritual approach to recovery from all forms of dysfunction is always expressed outwardly in acts of love and compassion for others.

Once an individual comes to realize the grace and mercy that God has bestowed upon him, we believe, the sheer realization of this will give the individual the determination to carry on this way of life until the very end of time. By the time an individual completes the 10-11 month process of regeneration, he/she will understand completely what we mean by the “Three D's”. The individual will then be able to carry out the purpose and life that God intended for them to have. A life of Faith, Hope, and Love. But, the greatest is Love.

*“And now these three remain: faith, hope, and love.
But the greatest of these is love.”
1 Corinthians 13:13*



‘All things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves, and simple to any one who do all three.’



Desire. Decision. Determination

We thank you for your genuine interest in the Saved Life Christian Fellowship and its supporting ministries. We hope and pray that this plan has been successful and informative in explaining what we are trying to accomplish in expanding the Kingdom of our Lord and Savior, Jesus Christ.

Saved Life Christian Fellowship, A Refuge of Hope

Together, we can make a difference.

Notes

Notes