

EFFICACY OF BIBLE SCHOOL IN PREPARATION FOR THE ADULT SPIRITUAL LIFE

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I. INTRODUCTION

History

In its formative years in the 1960s the infant Association of Free Lutheran Congregations (AFLC) struggled with the matter of education. It ultimately established the Free Lutheran Theological Seminary Corporation with the express purpose of training pastors and church workers. It established the principle that the Bible is the measure of faith and practice with the local congregation being the ultimate expression of faith for Christian workers in the Association for all its educational activities. The Association Free Lutheran Theological Seminary and the Association Free Lutheran Bible School were founded in 1964 and 1966, respectively, but were incorporated in 1966 with the birth of what is today the Free Lutheran Congregations Schools Corporation.¹

Thesis Purpose

Time has passed and both the Seminary and the Bible School have produced more than a generation of students. No measure has been made of the success of our schools for providing the Bible as the foundation or basis of life's ministry. The purpose of this thesis is two-fold, to determine what scriptural factors are the basis for a measurement standard and then to apply that standard to identified leadership in the AFLC to determine whether the Schools Corporation has been successful in providing the education necessary to build the body of Christ for the pastorate and church leadership.

Although Christian college and seminary components are present in the study described below, the focus is specifically on the Bible school. Such schools are generally not listed in directories of academic colleges and universities because there is no "objective" measure for evaluation of them. The Association Free Lutheran Bible School is part of a non-academic tradition wherein formal assessment has not been

¹Free Lutheran Theological Seminary Corporation. Articles of Incorporation of Free Lutheran Theological Seminary Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1966.

well-defined. This thesis will attempt to apply an assessment vehicle to determine Bible school success, based on biblical principles.

II. BIBLE SCHOOLS AND THEIR ROOTS

Little has been written about the Bible school movement in North America. It is generally recognized that the movement began with one school in New York City in 1882. The numbers of Bible schools reached 248 schools by 1960, and there were 400 in the United States by 1997 with 92 accredited by the Accrediting Association of Bible Colleges (AABC). There were perhaps 750 Bible schools in the United States and Canada in 1999.²

The movement has not gained a lot of attention and has had limited visibility. As early as 1947 it was noted that Bible colleges and institutes were an unidentified educational phenomenon. Their significance remains hidden to mainstream American educators today. Perhaps it relates to the definition of "Bible college" as defined today by the Accrediting Association of Bible Colleges. The "Bible college," used interchangeably with "Bible school" in this paper, focuses on a core curriculum of biblical and theological subjects, utilizes a hands-on component to bring experience to student ministry, and emphasizes training which serves church and society.³

Education as developed during the Middle Ages followed two identifiable tracts. The Medieval Period developed both scholastic and trade guild education, one being characterized by academic intellectualism and the other by practical application. Generally, seminary training has relied on the scholastic variety of education while

²Randall Bell. In Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), vii; Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), ix-20; 197-209.

³Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), ix-20; Lenice F. Reed, "The Bible Institute in America," (Unpublished M.A. thesis, Wheaton College, Illinois, 1947), 1-2.

Bible school training has relied on the trade guild model of education. Thus the Bible school remains one of the few practical applications-oriented educational institutions in the country. Indeed, Jesus Himself utilized the trade guild model of education, where the Master Teacher discipled the learners. Certainly the Master sent His learners out to practice under His authority and guidance.⁴

Early American Christian education utilized the academic model. It was dedicated to development of the pastorate and the preparation of men for ministry. The nine colleges formed during the first two centuries of European presence in America were all church affiliated and grew out of these Christian desires. Similar motivations were present in the founding of Canadian institutions. All were designed after the scholastic model of education. Christian education was later undermined by the development of tax-supported education, expansion of Roman Catholic higher education, and the secularization of higher education. The result was curriculum drift away from the evangelical perspective, and a drift toward rationalism. Secularism became preeminent. As the scholastic-based schools lost their Bible-centeredness, Bible schools became the pietistic reaction to humanism and agnosticism. In the tradition of the trade guild, the pietistic reaction to that drift brought practical Christianity again to focus in young lives.⁵

Many feel the Bible college movement came out of revival in the 1880s, but others see the move to "normal schools" earlier in the century as being predecessor to Bible school development. It was the normal school reaction to the scholasticism in the early colleges that inspired Christian practical learning with its moral base in these teacher-preparation schools. Teachers for the young republic had to have practical, application-based training. Evaluation of the normal school curricula demonstrates that they typically had a godly component or a spiritual emphasis, to their daily education program. That is, early normal schools and the Bible schools developed later in

⁴S[afara] A[ustin] Witmer, Preface, *The Bible College Story: Education with Dimension* (Manhasset, NY: Channel Press, Inc., 1962), 134-148.

⁵Ibid., 27-47.

the century both established Biblical morals and ethics as a common core of practical training.⁶

The second half of the last century saw the emergence of the secular university. The Morrill Act encouraged agricultural colleges, but the trend in all higher education was toward student choice of course work and practice and away from set curriculum relating to church and Bible. Student choice became the engine driving secular education from educational and theological orthodoxy, but denominational colleges succumbed to similar pressures. The result was that any spiritual curriculum, godly faculty and administrators, and Bible-sensitive graduates, were in religious decline. Denominational belief system was supplanted by rationalism. By 1900 any new colleges recruited personnel from the existing college systems that had been transformed by secular influences with the result that new colleges had little religious tie.⁷

What we think of as "Bible schools" or "Bible colleges" or "Bible institutes" began overtly in 1882 with Nyack Missionary College and perhaps ten students. Bible school enrollment was to reach 25,000 day students in some 250 schools by 1960 and perhaps 30,300 by 1990, but little has been written about them or their history despite their major impact on American Christianity. The initial Bible school desire in this country was to utilize the Bible to train men and women for church vocation or Christian ministry. This sometimes included components of more general education, including public speaking, English, and natural

⁶Virginia Lieson Brereton, Training God's Army. The American Bible School, 1880-1940 (Bloomington: Indiana University Press, 1990), xviii-xix, 14-25; Merrill C. Tenney in S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 11.

⁷Christopher Jencks and David Riesman, The Academic Revolution (Chicago: The University of Chicago Press, 1968), 322; George M. Marsden and Bradley J. Longfield, The Secularization of the Academy (New York: Oxford University Press, 1992), 12; Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 39-58.

science. The goal was to cultivate and nurture faith, prayer, spirituality, self-denial, and dedication to Christ.⁸

From the time of that first school in 1882, Bible institutes and Bible schools differed from Christian liberal arts colleges because they were focused on ministry and not the myriad of professions springing from liberal arts education, but initially they were not differentiated from other religious schools. The most rapid growth and consolidation resulted in the 1940s and 1950s through the Accrediting Association of Bible Colleges (AABC). Growth continued to the present time, the majority of it outside that AABC. But even my mid-century, Bible schools had become a significant source of a large portion of evangelicals in Protestantism, generating preachers, missionaries, and lay workers, and impacted continuing studies in fields of research and teaching. The students from Bible schools had become the conservative force for evangelicalism as expressed in "Fundamentalism."⁹

The Bible school movement was a reaction to the "higher critics" who employed the empirical method to study of the Bible and to the movement to reject of the Bible's infallibility. These coupled with the intrusion of Darwinism into the conventional church and its church colleges initiated and nurtured the Bible school movement in the last two decades of the 1800s. A number of individuals who rejected the

⁸Virginia Lieson Brereton, Training God's Army. The American Bible School, 1880-1940 (Bloomington, IN: Indiana University Press, 1990), xvii, 55-77; Lenice F. Reed, "The Bible Institute Movement in America" (unpublished Master's thesis, Wheaton College, IL, 1947), 1-2; S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 15-26.

⁹Randall Bell. In Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), vii; Virginia Lieson Brereton, Training God's Army. The American Bible School, 1880-1940 (Bloomington: Indiana University Press, 1990), xvii-xix, 14-25, 55-77; Lenice F. Reed, "The Bible Institute Movement in America" (unpublished Master's thesis, Wheaton College, IL, 1947), 1-2; Merrill C. Tenney. In S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 11; S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 15-26.

theology of social gospel also served as leadership in this developing movement into our current century.¹⁰

Now there were European antecedents of the Bible school movement in North America. They were pietistic in nature, drawing from such sources as the Gossner Mission, the Basle Mission Society, the East London Institute for Home and Foreign Missions, etc. The first North American Bible schools were Nyack Missionary College and the Moody Bible Institute. Others would follow, but these two set the tone for later developing Bible schools, including those within Lutheranism. Curricula were theological, but implemented in literary, theological, and practical course work.¹¹

The Bible college was yet another front on the war against liberalism, the Bible college developing in Moody's words, "gap men" to bridge the chasm between the lay and the clergy. Bible colleges in the period 1882 to 1920 shared common characteristics independent of their denomination status: The English Bible was the curricular core. Men and women had significant opportunity. Curricula were abbreviated from college and university offerings. Informal service was integrated into the curricula. The goal was to develop trained individuals for the Lord's work. Faculty were typically not trained educators, but pastors and missionaries.¹²

¹⁰George W. Dollar, "The Early Days of American Fundamentalism," *Bibliotheca Sacra*, 73, 490 (April 1966), 115; Frank Gaebelein, *Christian Education in a Democracy* (New York: Oxford University Press, 1951), 167; Louis Gaspar, *The Fundamentalist Movement* (Paris: Milton and Company, 1963), 8; Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 21-38.

¹¹Merrill C. Tenney. In S[afara] A[ustin] Witmer, Preface, *The Bible College Story: Education with Dimension* (Manhasset, NY: Channel Press, Inc., 1962), 11.

¹²John David Hannah, "James Martin Gray: His Life and Work," (Unpublished Th.D. dissertation, Dallas Theological Seminary, 1974), 38-62; Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 59-77.

A number of theological themes were common to the early Bible schools, including the concept of conversion experience, commitment to Biblical authority, an understanding of premillennial eschatology, and an emphasis on holiness. If the early Bible schools were a reaction to the secularism trend in society, they were also an outward manifestation of the "Third Great Awakening" in the United States in the last quarter of the 1800s. Revivalists of the time had a focus on oral communication. They used the "Bible conference" as a mechanism to counter higher criticism with its religious liberalism. They developed a popular literature aimed at the lay people. This Awakening sharpened the focus of opposition to the religious liberalism and of promotion of orthodoxy. Missions emphasis at Bible schools may be an outgrowth of that training, since many early Bible schools resulted from the desire to train workers for the mission field. And many Bible school trainees entered missions after schooling.¹³

But the Bible schools had differences. Their diversity in their courses, their subjects, their teaching methods, their doctrines, etc., precluded any coordinated or common purpose or even a working relationship through an umbrella association. Bible schools surveyed by Dr. Gray of the Moody Bible Institute demonstrated little common ground, and finding mutual ground was virtually impossible during the era surrounding World War I. It was not until 1943 that Bible schools again confronted the issue of even a loose affiliation. Dr. Sutherland, former Dean of what is now Biola, proceeded with development of an association of Bible schools.¹⁴

The developing group which was to become the American Association of Bible Schools, found in the 1940s that the National Association of Evangelicals had a working group focusing on the same

¹³John David Hannah, "James Martin Gray: His Life and Work," (Unpublished Th.D. dissertation, Dallas Theological Seminary, 1974), 38-62; Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 59-77, 101-115, 117-132; Ruth A. Tucker, From Jerusalem to Iranian Jaya. A Biographical History of Christian Missions (Grand Rapids MI: Academie Books, 1983), 75.

¹⁴John Moster, The AABC Story. Forty Years with the American Association of Bible Colleges (Fayetteville, AR: Lake Side Press, 1986), 13-39.

issues of Bible school standards and accreditation. Rapprochement was reached by 1947, setting the stage for the AABC's formation at Winona Lake, IN, and its establishment of academic standards. It would be the establishment of extra-Biblical standards which would set the pace for transferring of credits between schools and establishment of other inter-Bible school working relationships. Although the AABC would eventually look at broader accrediting issues, discussion of the extension of the AABC's mission to accrediting beyond the Bible school level to college levels is beyond the basic review purview of this paper, but it is noteworthy that accreditation beyond the Bible school study level has been under discussion from the early days of the AABC. To maintain its integrity, the AABC developed "evaluation instruments" for Bible school use, but these tools were institution-oriented and not directed towards evaluation of students.¹⁵

III. BIBLE SCHOOLS AND THE LUTHERAN TRADITION

Elements of Lutheranism joined the Bible school movement at the turn of the century. The Lutheran Brethren Schools were begun in 1903. The Minneapolis Lutheran Bible Institute was formed in 1919. The late 1910s and the 1920s found fundamentalists leaving their liberal churches. Colleges and seminaries were expensive to establish and many Bible schools were established by default. But involvement of Lutherans at Bible schools in the United States predates development of the "Lutheran" Bible school, especially before World War I.¹⁶

Lutheran affinity with the Bible school movement was not necessarily based on the development of the Bible school in America. There were a number of predecessors in Europe, developed as a result of the evangelical revivals which had occurred in the 1700s and 1800s. The European prototype utilized "lay schools" or "mission schools" to deliver concentrated Bible course work to the lay for service in the church. Model schools were significant in both Norway and Sweden.

¹⁵Ibid., 13-39, 83-97.

¹⁶G. Everett Arden, *Augustana Heritage. A History of the Augustana Lutheran Church* (Rock Island, IL: Augustana Press, 1963), 311-319; Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 133-150.

The American manifestation of the Bible school contrasted with the secular liberal arts program in American schools, since the Bible school perceived education for vocational reasons and dogmatic indoctrination, not for development of information transmission.¹⁷

From its 1800s roots, Bible schooling continued to focus on post-high-school training and ministry. It differed from the Christian college which was focused on college training for profession or vocation. It also differed from the seminary which was focused on post-graduate academic training and the pastorate. And of course, the Bible school remained focused on practical Christianity from its trade guild model of education, while Christian colleges and seminaries remained less practical reflecting their roots in the scholastic tradition.¹⁸

From a 1960s vantage point, the vast majority of Bible schools were formed in the 1940s and 1950s in the United States. As leadership was transferred from founders to successors, some Bible schools lost their focus on Christ and drifted away from their founding values. Those Bible schools that remained faithful to the vision of their founders as well as those which drifted from their founding purposes, both experienced an upgrading of their academics, an amplification of their curricula, and a move toward accreditation. If current Bible school numbers are in the neighborhood of 750 in the United States and Canada, it is apparent that there has been a second major growth in this variety of biblical education since 1960, but drift from initial vision continues.¹⁹

¹⁷ G. Everett Arden, Augustana Heritage. A History of the Augustana Lutheran Church (Rock Island, IL: Augustana Press, 1963), 311-319; Merrill C. Tenney. In S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 11.

¹⁸ Lenice F. Reed, "The Bible Institute Movement in America" (unpublished Master's thesis, Wheaton College, IL, 1947), 1-2; S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 15-26.

¹⁹ Randall Bell. In Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), vii; Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), ix-20; 197-209; S[afara] A[ustin]

The preeminent Lutheran expression of the Bible school in the greater Minneapolis-St. Paul area has been the Minneapolis Lutheran Bible Institute. Established by such people as Annette Elmquist, George N. Anderson, Roy F. Thelander, Samuel Miller, and Claus A. Wendell in 1919, this school was a model which birthed similar affiliated schools in Seattle, Teaneck, and Los Angeles. The initiative arose in the Augustana Synod but embraced a cross-section of the Lutheranism of the times, and the Bible school itself was independent of synodical affiliation. Although the Lutheran Bible Institute of the Southern Chicago District was initiated in 1918, the year before, it did not last more than a couple years or so.²⁰

The Minneapolis-St. Paul effort lasted and made the jump from a traditional Bible school to junior (Bible) college with academic orientation in 1961 as Golden Valley Lutheran College, but was folded into Augsburg College in 1985 when its academic pursuits were essentially given up. It has continued as a correspondence school and spiritual workshop sponsor with residual Bible camp and radio ministries. It is an interesting focal point to this paper, because it was quite active as the Accrediting Association of Bible Colleges was being set up and as the direction of educational programming shifted from personal needs to institutional needs in the church. The Lutheran Bible Institute suffered disintegration when it shifted its focus, a loss of vigor, but such disintegration did not occur in other Bible schools.²¹

The establishment of the Lutheran Bible school provided a voice speaking out to potential pastors and to men and women seeking full-time religious service. Missionaries and evangelists, both men and women, heard the call. Parish workers and deaconesses were inspired through Bible school. The Lutheran Bible Institute not only recruited but trained significant numbers of lay people and sent them out where there was no Lutheran church. Indeed, the Lutheran Bible Institute took

Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 27-47.

²⁰G. Everett Arden, Augustana Heritage. A History of the Augustana Lutheran Church (Rock Island, IL: Augustana Press, 1963), 311-319; The Lutheran Bible Institute, "In Ministry to the Laity of the Lutheran Church" (Minneapolis: The Lutheran Bible Institute, [1998]).

²¹The Lutheran Bible Institute, "In Ministry to the Laity of the Lutheran Church" (Minneapolis: The Lutheran Bible Institute, [1998]).

on the function of being an evangelizing agency within Lutheranism in America. It saw itself as a renewal mechanism for the church, existing within the church, speaking from orthodoxy, rejecting higher and lower criticism, and affirming a fundamentalist position in terms of Scripture. The effect may not have been all positive, because the Lutheran Bible Institute was overtly anti-ecumenical movement because it perceived ecumenicals to be Modernist liberals.²²

The trend in Bible college education since 1960 has been toward increased academic and recognition standards, greater identification with broader community education, and reevaluation of traditional roles in the struggles brought on by declining enrollments. The move for accreditation may be touted by some as a step toward loss of biblical focus, but such institutions as Moody Bible Institute demonstrate that formal academic accreditation does not mean secularization.²³

Of the 30 original Bible college members of the Accrediting Association of Bible Colleges, only 12 exist today as Bible colleges. The balance have either embraced the role of Christian liberal arts college or university, have merged with other institutions, or have simply dissolved. The Bible college movement response to this loss of focus was for the AABC to redraft its accrediting guidelines to permit or encourage affiliated schools to provide training for a variety of employment opportunities beyond those of church. This in turn allowed colleges to recruit students with limited religious focus, but the result was that fewer students from a percentage standpoint were pursuing vocational Christian goals.²⁴

²²G. Everett Arden, *Augustana Heritage. A History of the Augustana Lutheran Church* (Rock Island, IL: Augustana Press, 1963), 311-319.

²³Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 183-196; Timothy R. Millard, "Changes in the Missions of Colleges Accredited by the American Association of Bible Colleges as Indicated by their Educational Programs, Recruiting Practices, and Future Plans," (Unpublished Ed.D. dissertation, University of Virginia, 1994), 66.

²⁴*Ibid.*

Another strategy for augmenting enrollment looked at recruiting a different clientele to the Bible school. A number of Bible schools moved toward having a graduate program or seminary as a component to their schools. This may explain the strategy employed by the AFLC Schools Corporation in establishing both Bible school and seminary. In broad terms of educational models, the trade school model has been slowly merging with the academic model.²⁵

In the main, traditional Bible schools have changed little from 1950, but their stated focus has been not only on recruitment of religious vocation students, but on provision of spiritual foundation for those seeking a junior college experience. Other "non-traditional" Bible schools have begun offering course work beyond church-related curriculum, in essence becoming evolving Bible schools perceiving themselves as more closely aligned with the Christian liberal arts colleges or universities. These non-traditional Bible schools continue to expand secular offerings. Still other Bible schools have become "progressive Bible colleges," continuing Biblical focus, but reaching out to those interested in nonreligious vocations, defining those vocations in religious ways.²⁶

Today, Bible school programs, whether Lutheran or non-Lutheran, include those focused on biblical studies, pastoral ministry, Christian education, and music. Some include programming in elementary and secondary education, youth ministries, urban ministries, and business

²⁵Virginia Lieson Brereton, *Training God's Army. The American Bible School, 1880-1940* (Bloomington: Indiana University Press, 1990), xvii-xix, 14-25, 55-77; Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 183-196; Timothy R. Millard, "Changes in the Missions of Colleges Accredited by the American Association of Bible Colleges as Indicated by their Educational Programs, Recruiting Practices, and Future Plans," (Unpublished Ed.D. dissertation, University of Virginia, 1994), 66.

²⁶Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 183-196; Timothy R. Millard, "Changes in the Missions of Colleges Accredited by the American Association of Bible Colleges as Indicated by their Educational Programs, Recruiting Practices, and Future Plans," (Unpublished Ed.D. dissertation, University of Virginia, 1994), 66, 178-181, 197-205.

administration. Some focus on deaf ministry, social work, aviation, etc. Increasingly there is an educational emphasis on initiating baccalaureate degrees under Bible school auspices. The central issue for Bible colleges today relates specifically to interpreting their biblical focus in a context of integrating faith with the world. The emerging goal of academic excellence with educational flexibility may decry the roots of the Bible school movement, because the Bible school has reflected "calling" in a way that academic "study" never has.²⁷

IV. THE ASSOCIATION FREE LUTHERAN BIBLE SCHOOL: A RESOURCE FOR A VIGOROUS, LIVING CHURCH FOR THE TWENTY-FIRST CENTURY

Bible schools have been criticized for their narrowness of curriculum, for inferior equipment, for poor teaching, etc., but they have maintained a position in opposition to rationalism, naturalism, and skepticism which has strengthened the orthodox church's ability to develop Christian leadership. In the 1960s they were seen as the bulwark which would work with Christian liberal arts colleges and seminaries in insisting on the final authority of God's Word on society.²⁸

One of the first educational activities of the Association of Free Lutheran Congregations as it organized was the establishment of the Free Lutheran Theological Seminary. The 1963 Annual Conference of the Association of Free Lutheran Congregations authorized the establishment of a theological seminary in 1964. Concomitantly,

²⁷Larry J. McKinney, *Equipping for Service. A Historical Account of the Bible College Movement in North America* (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), 197-209.

²⁸Merrill C. Tenney. In S[afara] A[ustin] Witmer, Preface, *The Bible College Story: Education with Dimension* (Manhasset, NY: Channel Press, Inc., 1962), 12.

consideration for beginning a Bible school at a same site was to be initiated. There was grassroots support for such work.²⁹

Formal announcement in the AFLC The Lutheran Ambassador began as early as March in 1964 with due note taken of need for training in a seminary. The first seminary professor recruited, Dr. Uuras Saarnivaara, was announced in April 1964. Potential seminarians were invited to apply in May 1964 as building and faculty plans were in process. Nine seminarians were accepted by July 1964. A seminary would commence operations by welcoming students September 1964, but no Bible school would begin at that time.³⁰

Faculty, courses, and site on East Medicine Lake Blvd., Plymouth, Minnesota, were described for the opening in September 1964, but subsequent incorporation as the Free Lutheran Theological Seminary Corporation would wait until March 1, 1966. The purpose of the corporation was the training of both pastors and Christian workers for the Association. It was empowered to acquire, to own, and to manage property for educational purposes subject to the oversight management of its Board of Trustees appointed by its 30 Members nominated by the Association of Free Lutheran Congregations' Annual Conference and elected by the Corporation.³¹

²⁹Robert Lee, "A College Student Speaks Out on the Need for a Seminary," The Lutheran Ambassador. 1 (July 16, 1963): 12:12; "What the Conference Did." The Lutheran Ambassador 1 (July 2, 1963): 11:5.

³⁰[Raynard Huglen], "Editorial," The Lutheran Ambassador. 2 (March 24, 1964): 6:14; Fritjof B. Monseth, "Nine Seminary Candidates Accepted," The Lutheran Ambassador. 2 (July 28, 1964): 15:4; [Raynard Huglen], "Seminary Assured of First Professor." The Lutheran Ambassador. 2 (April 21, 1964): 8:3; Seminary Committee, "Men Planning on Seminary Encouraged to Indicate Desire Now," The Lutheran Ambassador. 2 (May 19, 1964): 10:8; John Strand, "Our President Writes," The Lutheran Ambassador. 2 (March 24, 1964): 6:7; John Strand, "Summary of the President's Message to the Annual Conference, June 11, 1964," The Lutheran Ambassador. 2 (June 30, 1964): 13:5.

³¹Free Lutheran Theological Seminary Corporation. Articles of Incorporation of Free Lutheran Theological Seminary Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1966.

By-Laws were established to define the work of the Free Lutheran Theological Seminary Corporation as one of theological and Biblical education. It is important to note that from the beginning this Corporation did not limit itself to seminary-based training. It established for all its educational activities the principles that the Bible is the measure of faith and practice, that the Apostolic, the Nicene, and the Athanasian Creeds along with the Unaltered Augsburg Confession, and Luther's Small Catechism, are the exposition of this faith and practice, that the local congregation is the ultimate expression of faith and practice, and that the Fundamental Principles of the Association of Free Lutheran Congregations is the working out of Biblical doctrines for practical purposes.³²

The By-Laws expressly stated that the Seminary's purpose was to train both pastors and Christian workers for the Association of Free Lutheran Congregations, and to promote autonomous congregations with servant pastors. The actual structure of election of Members and Trustees was set forth in these By-Laws with the mandate that a lay component always be present. The corporation was empowered to develop special ad hoc committees, but maintained all power over their direction and action. The Board of Trustees retained oversight authority concerning the actions of its faculty who were to be chosen and "called," as opposed to "appointed."³³

A Bible school at the Medicine Lake site in Plymouth was planned for perhaps the year after the AFLC began its seminary operations. Ten seminarians began training at seminary opening. Although not yet formally incorporated, the Seminary Corporation did not have its first meeting September 21, 1964, per resolution of the 1964 Annual Conference. The Seminary Committee operated prior to this Corporation, being formed at the Thief River Conference in October 1962. The Seminary Committee continued to head seminary affairs.³⁴

³²Free Lutheran Theological Seminary Corporation. By-Laws of Free Lutheran Theological Seminary Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, [1966].

³³Ibid.

³⁴[Raynard Huglen], "Association to Open New Seminary This Month," The Lutheran Ambassador September 8, 1964, 2:17:3,5; [Raynard Huglen], "Editorial," The Lutheran Ambassador 2 (September 8, 1964): 17:8; [Raynard Huglen], "Editorial," The Lutheran Ambassador 2 (October 6, 1964): 19:9; [Raynard Huglen], "Rally Inaugurates

The 1964 Annual Conference directed the Seminary Committee, the Executive Committee, and the Board of Administration to investigate establishing a Bible school in conjunction with the seminary. The goal was to establish a Bible school which would open in the Fall of 1965, but there is no indication that any Bible school component was functioning that Fall. Operating authority for the "schools" was to pass from the Seminary and Doctrine Committee to the "corporation." The AFLC headquarters and seminary building had been dedicated June 29, 1965. The name that was chosen for use with the schools about that time was "Free Lutheran."³⁵

The Annual Conference of 1966 agreed with the Seminary Board decision to commence Bible School operations the Fall of 1966. The school began with a full curriculum that Fall. The new Bible school of 13 young people was having effects on young lives as early as December 1966 as the first of continuing student testimonies would demonstrate. Growth pains related to housing were being noted by the Fall of 1967. Decisions concerning the final naming of both the seminary and Bible school were unresolved by October 1967. A new dormitory was begun March 27, 1968, with furnishings being solicited by donation July 23, 1968. The current names of the two schools, "Free Lutheran Theological Seminary" and "Association Free Lutheran Bible School," were finally established and in use by 1970.³⁶

Seminary," The Lutheran Ambassador 2 (October 6, 1964): 19:3; [Raynard Huglen], "Seminary 'Corporation' Organizes," The Lutheran Ambassador 2 (October 6, 1964): 19:14.

³⁵ [Raynard Huglen], "Bible School to Open This Fall," The Lutheran Ambassador. 3 (May 18, 1965): 10:8; [Raynard Huglen], "'Free Lutheran' Chosen as Name of Association Seminary," The Lutheran Ambassador. 3 (June 29, 1965): 13:16; [Raynard Huglen], "Headquarters-Seminary Building and Grounds Dedicated in Closing Conference Session," The Lutheran Ambassador. 3 (June 29, 1965): 13:3; [Raynard Huglen], "Seminary News," The Lutheran Ambassador. 3 (October 5, 1965): 19:7; [Raynard Huglen], "Some of the Chief Actions of the 1965 Annual Conference," The Lutheran Ambassador. 3 (July 13, 1965): 14:6.

³⁶[Raynard Huglen], "Association Free Lutheran Bible School--First Quarter, 1966-67," The Lutheran Ambassador. 4 (October 18, 1966): 20:5; [Raynard Huglen], "Bible School and Seminary Opens," The Lutheran Ambassador 5 (July 12, 1967): 18:16; [Raynard Huglen],

Sixteen years after conception, the Articles of Incorporation and the By-Laws of the Free Lutheran Theological Seminary Corporation were reconfigured to reflect the development of both a seminary and a Bible school. A name change was appropriate to recognize the broad educational desires of the Corporation that were present but not completely verbalized in 1966. "The Association of Free Lutheran Congregations Schools Corporation" represents the name change and not a new corporation. The mandate for the Corporation was delineated in such a way to make it clear that the educational purposes included operation of not only a seminary, but other institutions of Christian learning as well, e.g., a Bible school. The oversight membership was expanded to 50 to more effectively govern potential additional educational activity.³⁷

The By-Laws portion of the revision taking place in 1982 made it clear that the Corporation oversaw "schools" and was not limited to "seminary" oversight alone. Actual oversight was very concrete in terms of seminary management, e.g., the Theology School faculty and the Board of Trustees had joint responsibility for matriculation within the Seminary. Day to day operation of the Seminary and "other"

"Groundbreaking Service Held for Dormitory," The Lutheran Ambassador 6 (April 16, 1968): 8:3; Albin Hilding Fogelquist, Jr., "A Goodly Heritage," The Lutheran Ambassador. 8 (October 27, 1970) 21:3-4; [Raynard Huglen,] "Editorial." The Lutheran Ambassador. 5 (October 31, 1967): 21:9; [Raynard Huglen], [Pictures,] The Lutheran Ambassador. 8 (October 27, 1970): 21:13-4; [Raynard Huglen], "Procedures for Furnishing the Dormitory at the Bible School," The Lutheran Ambassador 6 (July 23, 1968): 15:6; Richard Snipstead, "AFLBS--Its Past, Present and Future," The Lutheran Ambassador. 8 (October 27, 1970): 21:5; [Raynard Huglen], "Some of the Chief Actions of the 1966 Annual Conference," The Lutheran Ambassador. 4 (July 12, 1966): 14:6; [Raynard Huglen], "Testimonies from Our Bible School Students," The Lutheran Ambassador, 4 (December 27, 1966): 25:3-4; [Raynard Huglen], "Testimonies from Our Bible School Students," The Lutheran Ambassador. 5 (January 10, 1967): 1:3-4.

³⁷Free Lutheran Congregations Schools Corporation. Articles of Incorporation of Free Lutheran Congregations Schools Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1982.

educational organs were under the control of a Dean or President or both, subject to the pleasure of the Corporation.³⁸

Several features are noteworthy in the Incorporation and By-Laws. The first is that the Bible is the standard for faith and practice, characteristics related to individual life activity. Even when this standard is worked out in the church, the standard is practiced on the local level, not on the institutional level. In light of the historical review relating to Bible colleges, the vigor found in the Association Free Lutheran Bible School must be related to where the Bible is applied, i.e., on the personal level. One can only conjecture on what the health of the Bible school movement in the AFLC would have been if those people meeting in the early 1960s had rejected the training of individuals in favor of training for institutions, albeit they be churches. It would be a reasonable assumption that the Association Free Lutheran Bible School would have fallen into the non-traditional camp by this time.³⁹

The Association Free Lutheran Bible School became an early emphasis within the Association of Free Lutheran Congregations in 1966. It began with 13 students and in 1999 was approaching 150 students. The overt purpose of the Bible School was to bring youth to the assurance of salvation through the study of God's Word, to prepare them for life in a secular society by providing a foundation in the Word, to identify and claim Biblical truth, and to challenge them in choices of personal preference and vocation.⁴⁰

Today there are over 300 recognized Christian colleges and seminaries in the United States, but a more rigorous listing of Christian colleges suggests a much shorter list of only 51 and of these, only 15 are overtly Bible colleges. The Association Free Lutheran Bible School is

³⁸Free Lutheran Congregations Schools Corporation. By-Laws of Free Lutheran Congregations Schools Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1982.

³⁹Free Lutheran Congregations Schools Corporation. Articles of Incorporation of Free Lutheran Congregations Schools Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1982; Free Lutheran Congregations Schools Corporation. By-Laws of Free Lutheran Congregations Schools Corporation. Minneapolis: Free Lutheran Theological Seminary Corporation Press, 1982.

⁴⁰Association Free Lutheran Bible School, Catalog 1997-1999 (Minneapolis, Association Free Lutheran Bible School Press, 1997), 3.

a hidden entity along with the vast majority of 750 Bible schools in the United States and Canada, not being one of 92 Bible schools accredited by the Accrediting Association of Bible Colleges. Although the Association Free Lutheran Bible School came into being with the second birthing period of Bible schools in this country, it has remained true to the original concept, i.e., education for life issues rather than education for institutional needs, and perhaps this helps explain its continuing vitality.⁴¹

IV. BIBLE SCHOOLS AND ASSESSMENT OF SUCCESS

The primary characteristic that all Bible schools have, is their focus on the central place of the Bible in life. This characteristic is reflected in all their varied curricula. As discussed briefly above, this focus was common to most normal school education in the half century before the advent of Bible schools, but was left by secular education as it embraced the liberal arts of academia. Bible schools recognize the Bible as God's Word to man. Bible school course work continues to focus on the application of Bible principles to the deep questions of life, on living in a sinful world, on bringing all of knowledge under the authority of the Bible, and on making the Bible the source of vision and purpose morally and spiritually in life. This focus is remarkable when it is recognized that the church historically developed scholastic-based curricula on the college level and in the seminary to meet the needs of churches, not the needs of its people. The Bible school movement has taken the needs of Christians as its focus, not the needs of the church, and has developed practical-based curricula. Both scholasticism and the trade guild models of education have built the Body of Christ in this country. The role of the Bible school has been unique, however,

⁴¹Randall Bell. In Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), vii; Baron's Educational Series, Profiles of American Colleges (Hauppauge, NY: Barron's, 1998), 1540-1545; Larry J. McKinney, Equipping for Service. A Historical Account of the Bible College Movement in North America (Fayetteville, AR: Accrediting Association of Bible Colleges, 1997), ix-20; 197-209; National Council of Churches of Christ, Yearbook of American and Canadian Churches: 1998 (New York: National Council of Churches of Christ, 1998), 240-256.

because the Bible school has built the church through addressing the needs of church's people.⁴²

If God's people cannot access God's Word in a way that will allow them to obtain guidance in daily living, the church will revert to its status attained in the Middle Ages, e.g., scholastic clergy and "dead" lay people. Bible education begins with concern for the student himself involving Christian life and experience. Such education is inclusive, involving sports as well as classroom, for example. Bible education continues with cultivation of the spiritual life and will prepare men and women for Christian ministry in life. Practically, this means that Bible schools need to teach methods of Bible study which will enable people's access to Biblical truth. Synthetic, critical, biographical, historical, theological, rhetorical, topical, and analytical approaches each have a place as Bible schools teach how to study and foster individual Bible study within their student bodies. At the same time, the Bible is to be the focus of study. Specific points of view which seek to put a specific construction on Scripture that promotes a special interest view point or social accommodation, are inappropriate to the Bible school.⁴³

Bible School and Needs Present Today in the Church

Twenty percent of Bible schools are located in the North Central States. Early Bible schools were established in urban areas where mission and ministry opportunities were present, but by 1960 only 60% of them were in urban areas. By 1960 Minnesota had ten Bible institutes or Bible colleges. The Church of Christ and the Baptists sponsored the largest number of Bible schools in 1962. One third of the remainder were Pentecostal in nature. All existing Bible schools were in the conservative, orthodox position, firmly based on Trinitarianism, recognizing the sinfulness of man, the necessity for

⁴²Virginia Lieson Brereton, Training God's Army. The American Bible School, 1880-1940 (Bloomington: Indiana University Press, 1990), 155-164; Abdel Ross Wentz, "A New Strategy for Theological Education" (Gettysburg: Lutheran Theological Seminary, n.d.); reprint, Christian Education, April 1937; S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 89-103.

⁴³S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 89-103, 149-184.

regeneration, the inspiration of the Scriptures, and the Savior-nature of Jesus Christ. These schools have served as a reservoir of conservative thinking in a society moved by rationalism and as a source for half of all Protestant missionaries in North America.⁴⁴

Lutheran Bible schools may be viewed as filling a niche between high school and Lutheran teachers' colleges, seminaries, and liberal arts colleges. Their role was one of preparing parish workers and missionaries. In the Baptist tradition, Bible schools took on the additional role of functioning as part of pastoral training. By 1962 fully one fourth of all Lutheran missionaries serving under Lutheran boards had been trained in the one Lutheran Bible school known as the Lutheran Bible Institute of Minneapolis and its three affiliates.⁴⁵

The Bible school curriculum promoted the "preaching of the gospel" through the elements of study of subject matter and communication. It was content-oriented and was concerned with method as it impacted communication of that content. Method encompassed the areas of theology, Christian education, missions, and church music. The core subject matter was constant across methods, but the focus or use of that subject matter was changed according to application. When Christian education was the focus of Bible school, virtually all graduates ended up in some sort of parish education. When missions were the focus, many graduates ended up in missions. Fully half of all missionaries serving in Protestantism in 1962 were Bible school graduates. Current statistics on missionaries are unidentified. Generally, Christian choral music has a higher place in Bible school than athletics.⁴⁶

But what of those that never had access to Christian education? In 1960 about 40% of Bible schools had programming for evening and extension classes. The majority of them were in urban centers. Their course work tended to be shorter than regular semesters and tended to operate over the winter months. Their overt purpose was to enable lay people to become better witnesses for Christ and enable church leadership. Typical program purpose statements alluded to Bible knowledge, training for Sunday school, office, parish work, etc. Specific course work related to Bible knowledge and application

⁴⁴Ibid., 15, 48-58.

⁴⁵Ibid., 58-63.

⁴⁶Ibid., 103-121.

methods. Certificates and diplomas were often conferred after several years of accumulation of courses.⁴⁷

Only a little more than 10% of Bible schools had any kind of home study course available in 1960. Today, the Lutheran Bible Institute in Minneapolis continues to offer home study courses. Historically, its home study courses were often accomplished in small group studies of one sort or another.⁴⁸

The notion of field work or personal work was initially integrated into the Bible school movement, but it has never been well-integrated into home study courses. Nor has the concept of continuing education for those in ministry been addressed under the auspices of Bible school education. Yet both should be natural outgrowth of the principle that God's Word can be applied in practical work outside of the academic setting.⁴⁹

Bible School as a Resource for Addressing Needs

A major assessment of Bible school training programs was initiated in the late 1950s. It was apparent in that evaluation that the Bible schools were disconnected from the world, the classroom not being integrated into field work. Where any evaluation standard was present, the standard relied on counts of services (e.g., Sunday school classes taught, etc.) rather than on evaluation of quality of services. The assessment identified areas of weakness in the practical component to Bible school education, e.g., insufficient formulation of educational principles involved in Christian service, inadequate organization, lack of coordination, and insufficient personnel.⁵⁰

⁴⁷Ibid., 122-133.

⁴⁸Ibid., 122-133.

⁴⁹Virginia Lieson Brereton, Training God's Army. The American Bible School, 1880-1940 (Bloomington: Indiana University Press, 1990), 87-126; S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 134-148.

⁵⁰S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 134-148

An objective series of Christian service criteria and aims were developed as an outgrowth of these identified needs. They commenced with recognition of the Bible school task, glorifying God and development of the students to that purpose. Field work and specific training paths were subservient to that primary purpose. Leadership in the schools, field work, and study methods, then were to be coordinated. Evaluation was recommended to be a monitoring system to see whether goals were being met.⁵¹

Actual community service was to be contingent on broadening the interests and knowledge of the church through student service as the church nurtured students in developing qualitatively leadership, gaining experience through cooperative action, etc. Internship and counselling skills would be considered a special subset of this community service training.⁵²

Strategies to Refine the Present System for Perceived Twenty-First Century Needs

It is time to look at the practical outcomes of Christian education in our AFLC parishes. Our Bible school has been in existence for more than a generation. Its effect on ministry within our denominational base can be assessed by looking at Bible school and other Christian education on the leadership within the AFLC. True to the pietistic understanding of God's Word, that assessment should look at godly effects on Christian living and Christian leadership in the denomination. Despite efforts in the past to evaluate success based on community action, counts of service events in church and community are probably not the best indicators of Bible school education's success. Rather, the measure should be drawn from the Scriptures themselves and that measure applied to the product of the Association Free Lutheran Bible School. In the end, this is the focus of this thesis.

VI. METHODOLOGY

Development of an Assessment Instrument

⁵¹Ibid.

⁵²Ibid.

Utilizing Online Bible, Version 2.5.2,⁵³ a Bible-search was implemented for root words and their cognates relating to education (e.g., "do," "find," "hear," "know," "learn," "say," "teach," "tell," "train," "wisdom," etc.) This verse search identified 485 verse and verse-groups that had educational overtones. The Bible verses (NKJV) were entered into a word processor (Microsoft Word, Version 4.0).⁵⁴

The 485 verse and verse-groups were categorized and placed in 387 content areas (e.g., "continuing education," "children," "discipline," "instruction," "knowledge," "learning," "life," "remembering," "study," "teaching," "training," "understanding," "wisdom," etc.) Content areas demonstrating similar ideology were amalgamated and recombined to form 87 specific content areas.

Kernel ideas in these 87 content areas were then regrouped according to focus of the kernel ideas. Some ideas were positive and some were negative, the verses representing 22 distinct continuums relating to learning (Appendix A).

The 22 resulting continuums were grouped according to learning impact on the person, on his relationships, on his church, and on his society or community and placed on a single sheet of paper. The core educational issue was identified and the continuum was labeled with the issue. A succinct statement of the issue was annotated beneath the label (Appendix B). With the assumption that educational result is a linear progression, the respondent was asked to grade his or her educational training for preparation for life on each of the 22 continuums using an A-B-C-D-F scale, A being most adequate and F being very inadequate. On the opposite side of this sheet of paper, demographic data were solicited on each participant in the study (Appendix C). That is, the 22 continuums became survey measurement parameters.

Determining and Contacting Survey Subjects

Churches, pastors, and AFLC Boards members were identified by accessing the AFLC data base. This data base changes with time, but it is estimated that this resource contained approximately 140 active

⁵³Ken Hamel. Online Bible, Version 2.5.2, Oakhurst, NJ, 1995.

⁵⁴Microsoft Corporation. Microsoft Word, Version 4.0 (Redmond, WA, 1989).

ordained pastors, 25 active lay pastors, and perhaps 5 active pastors in chaplaincy-like programs, for a total of 170. Contact was made with each Pastor or parish leader where a pastor was not present at the church and with each Board member through a cover letter (Appendix D) with a single survey form. The contact person was asked to duplicate the survey form, pass copies on to his spouse, to the parish president, and to the Sunday school superintendent. The presumption was that this format would facilitate contact with both male and female leadership in the local churches.

Additionally, all members of AFLC Church Governance (Boards) were also asked to complete the survey. Board Members comprised a separate data base of 47 names. The survey letter was modified slightly to solicit their responses (Appendix E). Again, the presumption was that this format would facilitate contact with both male and female leadership in the local churches.

Four hundred thirty three pastor and parish surveys were mailed. Forty seven Boards members surveys were mailed. The reasonable expectation was that two survey forms for each sex would be received from those churches responding to this survey. The Pastor as the Collective Parish Leader was requested to return the survey forms in an enclosed stamped, self-addressed envelope within ten working days. No directions were provided for management of multipoint parishes response.

Determining Actual Contacts Made

Because of the complexity of small churches, churches with and without pastors, multiple point parishes, involvement with church Boards, etc., some pastors conceivably may have received four different survey forms. Board members, if they were pastors, presidents, or Sunday School superintendents, may also have received multiple requests for survey response. That is, redundancy was potentially present. Where individuals had completed surveys related to their home churches, the plan was to use second responses to determine statistical reliability of the survey instrument, i.e., to determine whether people responded consistently to the evaluation items. Although 480 survey forms were mailed out, based on this redundancy of mailing, actual numbers contacted are estimated to be about 200 individuals. These contact individuals in turn would be in contact with a spouse and

in 170 cases, two additional others, impacting a potential 740 respondents.

Coding of Survey Forms

Surveys were returned in stamped, self-addressed envelopes unless responses were from Canada. Canadian responses required participants to use their own Canadian postage. Surveys were received and processed: Survey participants were assigned a respondent number and responses were entered into a data base⁵⁵ by gender for statistical assessment. Respondent profile information was entered in summary form with respect to employment, home, and church activity. Educational experience components were entered on a presence or absence basis. Educational experience grading, the primary focus of the survey, was recorded on an A to F scale by participants; these responses were converted to a numerical scale for statistical processing, i.e., A = 4, B = 3, C = 2, D = 1, F = 0. A number of survey forms were annotated, had notes attached, or, in one case, had a formal letter appended. Commentary was entered into the data base and compiled in tabular form. A number of survey responses were incomplete.

Analysis of Survey Forms

The initial mailing to the focus population was initiated March 19, 1999. Surveys were received until April 17, 1999, at which time the study was closed to further data. Responses received were assigned a respondent number and alphabetic responses were converted to digital value, i.e., A to 4, B to 3, C to 2, D to 1, and F to 0. They were then grouped by gender, ministry status, and post-secondary educational status. This processing of respondent data resulted in construction of a number of groups: Group 1, composed of men not in the pastorate; Group 2, composed of men in the pastorate; Group 3, composed of women; Group 4, composed of Bible-school-educated respondents; Group 5, composed of those with other post-secondary Christian education; and Group 6, composed of those with no post-secondary Christian higher education. Group 4 was broken into its components as Group 7 comprised of AFLBS attendees and Group 8 comprised of attendees of all other Bible schools. Group 9 was composed of AFLC

⁵⁵Microsoft Corporation, Microsoft Excel, Version 5.0 (Redmond, WA, 1993).

Seminary graduates; and Group 10 was composed of graduates from all other seminaries.

The survey form delineated 22 specific educational variables based on Scripture. Groups 1, 2, and 3; Groups 4, 5, and 6; Groups 7 and 8; and Groups 9 and 10 within the data were evaluated for significant difference for each of these 22 survey parameters via one-factor ANOVA ("analysis of variance"), using subroutines comprising Microsoft Excel, Version 5.0 for Windows.⁵⁶

VII. RESULTS

General Categorization of Respondents

Responses (Table 1) came primarily from the Upper Midwest United States with 59.39% considering themselves "rural" and 40.61% considering themselves urban. A total of 138 men and 91 women responded to the survey request. These respondents came typically from churches of 51 to 100 members by identification of median church size for respondents. Male respondents were slightly older than female respondents. The age range for men was 23 to 88 (mean 52.56 years) and women was 21 to 93 (mean 46.95 years). Virtually all respondents were involved in local church leadership in one way or another with 63 (27.51%) involved with AFLC ministries, e.g., Boards, Women's Missionary Federation, etc. Vocational involvement represented a cross-section of work setting except for pastors who comprised 71 respondents or 31.00% (the balance comprised of 67 other men or 29.26% and 88 women or 38.43%). Bible school background was present in 55 of the men responding (39.86% of the men); 47 of these men were pastors (34.06% of the men). Bible school background was present in 39 of the women (42.86% of the women). Nine individuals (5 men and 4 women) or 3.93% provided incomplete demographic data.

Grouping of Respondents and Results

Grouping by Gender

Group 1 consisted of male, non-pastor responses, Group 2 consisted of male, pastoral responses, and Group 3 consisted of female

⁵⁶Ibid.

responses. Educational background was not a factor for this part of the analysis. Responses by group were evaluated with single-factor ANOVA for each of the 22 parameters developed for the survey test instrument (Table 2). Significant difference was set to be at a P-value of 0.050 or greater.⁵⁷ For table simplicity purposes, where P-values were exceptionally great, the P-value was given as 0.001 level, i.e., "highly significant."

For a number of survey parameters, the groups were not significantly different at the P-value 0.050 level or greater, i.e., "personal growth," "effectiveness in life," "godly discernment into relationships," "foundation for family values," "attitude in relationships," "holy living," "knowing Jesus," "growing in Christ," "productivity," "teaching and example," and "serving."

But some significant difference was identified by single-factor ANOVA for the three groups at the P-value 0.050 level or greater, i.e., "Bible study habits," "knowing God's will/contentment," "ability to learn for a life time," "recognition of godly teaching," "knowing truth," "knowing God's Word," "reaching others for Jesus," "enabling others to find hope and godly answers," "community witness," "foundation for a stable life," and "provision of biblical knowledge."

To determine whether the groups differed by gender or by clerical status, a new single-factor ANOVA on the non-pastor male group (Group 1) and the female group (Group 3) was assessed. Non-pastors, whether male or female, failed to show a significant difference in their responses. This finding suggested that pastor responses were different from responses of the lay people on this test instrument. With the exception of the "productivity" measure, clerics tended to rate their educational preparation "higher" than the lay group (i.e., the other men and women).

Grouping by Education

Pastors (Group 3) were the group with the most post-secondary "Christian education." On face value, it appeared that "more" Christian education created a better view of preparation for the adult spiritual life. To evaluate this premise, data were regrouped by educational status, Group 4 comprised of people with Bible school experience,

⁵⁷Robert B. McCall, Fundamental Statistics for the Behavioral Sciences, 5th Edition (New York: Harcourt Brace Jovanovich, 1990).

Group 5 comprised of people with "Christian" college education but no Bible school, and Group 6 comprised of people with no formal post-secondary Christian education. Pastor respondents were not excluded from this portion of the evaluation because there were pastor elements in each group of Groups 4, 5, and 6.

The three groups were assessed with a single-factor ANOVA which showed that the groups differed significantly at the P-value 0.05 level, except for the parameter of "productivity" (Table 3). To resolve the question, "Are Bible school students different from other Christian education preparations?," a second ANOVA was performed to determine whether Groups 5 and 6 were different. The single-factor ANOVA demonstrated no differences between the two non-Bible school groups in the main, but significant difference was found for the parameters, "effectiveness in life," "recognition of godly teaching," "holy living," "knowing God's Word," and "provision of biblical knowledge." This would suggest that both Bible-school education and other-Christian education affect these parameters similarly.

But what happens when just Christian education is evaluated? Is there a significant difference between Bible-school educated people (Group 4) and those educated in other post-secondary Christian education facilities (Group 5)? Again, the single-factor ANOVA was performed for each response parameter. Significant differences between these two groups were present only in the parameters of "knowing God's will/contentment," "foundation for family values," "recognition of godly teaching," "knowing Jesus," "knowing God's Word," and "provision of biblical knowledge" (Table 4).

Grouping by Site of Bible School Education

The individuals with Bible school history were identified and assigned to Group 7 and Group 8 based on site of Bible school education. Forty-eight with AFLBS background were identified and 31 from other Bible schools. No attempt was made to control for gender in these two groups since evaluation discussed above showed no significant difference in response between nonclerical-men and women. Pastors were included in this regrouping since their numbers were approximately the same in each group, i.e., 19 AFLBS attendees and 22 other-Bible school attendees. Pastors trained in the Association Free Lutheran Seminary included 19 individuals trained in the AFLBS and 12 trained in other Bible schools; pastors trained in other seminaries included 10 individuals trained in other Bible schools, none having

received any training at AFLBS. Individuals who had attended both AFLBS and another Bible school were excluded from this portion of analysis.

Groups 7 and 8 were evaluated with single-factor ANOVA (Table 5). Analysis of the data demonstrated that there was no significant difference between AFLBS and other Bible schools with respect to parameters relating to personal, relational, and community education factors and several church factors, but the AFLBS and other Bible schools did differ on two parameters related to church, i.e., "holy living" and "reaching others for Jesus." These factors would appear to relate to evangelistic activities within the church.

Grouping by Seminary Status

In light of these significant differences, and in light of the AFLC Bible school sharing of faculty with the AFLC seminary, another question needed clarification. Data presented above showed that clerically trained individuals would score their life preparation more highly than others. What about those who are trained by the AFLC seminary versus those trained by other seminaries? Data for clerical respondents were regrouped, Group 9 representing those pastors trained at the AFLC seminary and Group 10 representing those pastors trained at other seminaries. Again a single-factor ANOVA was brought to bear on Group 9 comprised of AFLC seminary graduates and Group 10 comprised of all other seminary graduates. No significant differences were found between groups except on one parameter, the parameter of "knowing God's Word" (Table 6), a church nurture factor.

Survey Instrument Reliability

The survey was designed so that a number of people would submit more than one survey so that a measure of survey reliability could be made. Four individuals did so. Three enclosed two identical copies in the same envelope; the fourth sent in a second survey in a separate envelope which varied considerably from the first. Since the three appeared to simply "make copies" of their responses, these survey responses were felt to misrepresent test reliability and were therefore discarded. In the case of the fourth individual, the first survey was taken as the valid one, and the second one not scored. Because of this limited response and questionable responses, no estimates of reliability were determined for this survey.

VIII. DISCUSSION

Bible School and Preparation for Church Leadership

This survey was surprising for a number of reasons. Despite the tediousness of methodology requiring people to make contacts with others, collect responses, mail responses back, etc., the actual response level was quite good with a 30.95% overall response rate. If the assumptions underlying this study are true, then this sample is reasonably representative of Christian education effects on leadership within the AFLC. It would suggest that 41.05% of AFLC leadership has some Bible school training (Table 1.), a percentage reminiscent of the 25% level found in Lutheran missions in 1960.⁵⁸

Efforts to Communicate More Than Survey Data

A number of individuals (10.04% of respondents) annotated their responses to communicate additional data. Some desired to advise that they had more education than the survey form revealed, e.g., they had considerable college education, but not in a Christian environment, or that they had trade school training, but not in a Christian environment. Others questioned whether people could really judge their own spirituality which they considered the focus of the survey. Others complained that the 22 survey parameters did not represent Biblical concepts properly. There was concern about anonymity, which may have precluded a higher respondent response rate. These comments are noted in this Discussion because they may be relevant to understanding the mindset of some respondents, but there was no expedient way to incorporate them into results (Table 7).

Educational Adequacy

The concept of adequacy of education for preparation of the adult spiritual life needs discussion. The scale utilized by this survey presumes that preparation for adulthood in the body of Christ can be described linearly. This may or may not be true. A better measure might be this question: Was the education received adequate to prepare respondents for a spiritual life? Such a question does not produce linear data. Viewing survey responses as a whole, the answer to such a question would typically be "yes."

⁵⁸S[afara] A[ustin] Witmer, Preface, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, Inc., 1962), 58-63.

The typical responses for all parameters for all groups in this survey study suggested that educational preparation for the adult spiritual life was at least at a C+ level or better, regardless of type of education. That is, regardless of educational background, respondents in leadership positions in their home churches felt their education was adequate for fulfilling the needs of the spiritual life. This does not mean that the groups were the same, but the "floor" of educational preparation was generally felt to be adequate and, indeed, "good" on average for all respondent groups.

Significant Differences Between Groups

If results demonstrate adequacy, what should be made of the significant differences between groups? Certainly it is not unexpected that pastors should be more ready for spiritual issues in life because of their education! Nor is it unexpected that leadership with post-secondary Christian education would be more ready for spiritual issues in life than non-clerical others. What is unexpected is that post-secondary secularly educated leadership appear so well off on these parameters of Biblical spirituality. If the assumption is that all begin with a position of adequacy in their adult spiritual lives, then the significant differences must relate to the "depth" or the "color" of their spirituality. That is, educational background is a factor in adult spirituality, but it is not the determiner of adult spiritual adequacy.

Spirituality and Education

Well, why not? Table 7 offers some insight into this. Our spirituality is impacted by our Christian education, but that education is not limited to post-secondary education. Things like a Christian family, family devotions, Sunday School, Christian grade schools and high schools, para-Christian campus organizations, inter- and intra-Christian cross-fertilization through small groups, and a myriad of other life experiences impact adult spirituality and life coping skills. Evaluation of such elements as these was beyond the scope of this study because these issues would further complicate an already difficult survey task. But in addition, the impact of Jesus Christ Himself and the nurture of the Holy Spirit, independent of formal education, was not evaluated either. Simply, such educational factors are not easily tallied, and as one respondent noted, "I don't know how to separate the influences of family and other personal relationships, churches and Bible study groups I have attended, my own individual reading of the Bible and other books, etc." (Table 7).

Christian Education and Preparation for Life

Sometimes the obvious must be stated. With this Discussion preamble, perhaps these respondent data would suggest these things on face value:

1. This study would reasonably reflect the spiritual preparation status of the leadership in the AFLC. Furthermore, it would appear to reflect those in leadership in smaller churches of 51 to 100 members (Table 1).
2. Those with greater Christian education are more highly satisfied with their educational preparation for the spiritual needs of the adult life in Christ. Pastors represent the most highly educated in this regard while the lay, whether men or women, represent a group with lesser training in these spiritual parameters (Table 2).
3. This greater level of Christian education (Table 2) was most apparent on the personal level as it related to Bible study habits, knowing God's will and contentment with it, and in use of life-long Bible study skills. On a relational level, pastors differed from the lay in their recognition of godly teaching, i.e., discerning right teaching. From a church perspective, there was a similar finding with pastors more sensitive to knowing the truth, knowing God's Word, reaching others, and enabling others in their spiritual walk.

It is significant (Table 2) that educational status did not show significant difference in knowing Jesus or growing in Jesus. On factors related to community, pastors were better prepared in community witness, in a foundation for stability in life, and in viewing life with a Biblical perspective. Pastors were not more prepared for Christian productivity, teaching, or serving than the lay.

4. Individuals with Bible-school training were better prepared for personal adult spiritual issues related to personal growth, Bible study habits, knowledge of God's will and being content within it, and in life-time learning

skills than those trained in other Christian educational facilities or with no post-secondary Christian training (Table 3). But, in terms of effectiveness in the spiritual life, people with Bible school training and those trained in other Christian educational facilities, were significantly different and "better" than their fellow believers with no Christian post-secondary education.

On relational items (Table 3), people with Bible-school training excelled those others in discerning relationships, in having a foundation for family values, and in wisdom in relationships. Those with Bible school and other Christian education demonstrated greater skill in recognizing godly teaching.

On a church level (Table 3), Bible-schooled and church-schooled individuals appeared better prepared in the areas of holy living, knowing Jesus, and knowing God's Word, but Bible-schooled individuals were better prepared in recognizing truth, growing in Christ, reaching others for Christ, and in enabling others in their Christian walk.

From a community perspective (Table 3), Bible-school educated and church-school educated individuals shared knowledge related to the Bible, but in all other ways, the non-Bible-school educated were not as well prepared for community related spiritual living, e.g., community witness, stability in life, teaching and example, and serving. Groups were not significantly different in terms of life productivity.

5. Individuals with Bible-school training were better prepared for personal life issues related to knowing God's will and being content in life, in having a firm foundation for family values, in recognizing godly teaching, in knowing Jesus, in knowing God's Word, and in having a Biblical knowledge-base for seeing the world, than were those schooled in non-Bible-school post-secondary Christian education (Table 4). Those with AFLBS background appeared to have a stronger preparation in church-related education (Table 5).

6. Pastors in the AFLC are not differentiated by their seminary background on this survey except on the one parameter, knowing God's Word. This may suggest that the AFLC seminary has an application component in it that connects God's Word to the world in a different way than other seminaries.

IX. CONCLUSION: IMPLICATIONS FOR THE NEXT MILLENNIUM

No tool had been identified for the measurement of the adult Christian life based solely on Scripture without some sort of interpretation. The parameters used in this survey were developed to present a solely-Bible-oriented evaluation tool which would give insight into how our post-secondary education impacts adult spirituality. The 22 parameter survey tool reasonably represented Scripture's expectations for an adult believer.

When that tool was applied to the AFLC, the results of the survey were surprising and unexpected. God was preparing church leadership not just through church-related education, but through the secular educational system as well! Indeed, the vast majority of respondents to the survey reported that their education was adequate, based on their received responses to the 22-educational parameters.

But there were differences which reflected educational background. Certain differences have ramifications for educational strategy in the denomination. Discussion factor 3 above suggests that pastors need to assist their people in developing Bible study skills and habits, and in recognizing God's will and finding His contentment in their lives. Concomitant with this is the need for pastors to foster spiritual discernment in helping parishioners know right teaching, teaching reflecting God's truth, His Word, and His desire that believers reach out to others and walk with them. Pastors can enable community witness and family stability from the perspective of the Bible.

Bible school makes a difference in the level of preparation for the adult spiritual life. Where that Bible school experience is missing, perhaps the AFLC and the local congregation can foster personal growth,

Bible study habits, knowledge of God's will, and life-time learning skills. Those with no post-secondary Christian education need assistance in accessing the effectiveness in the spiritual life, in discernment, in establishing family values, and in obtaining spiritual wisdom. Community involvement by Christians is an area needing nurture. The whole notion of doing a mini-Bible school curriculum for the local congregation may be one way of providing for this educational need.

Pastor continuing education in the area of knowing how God's Word applies to daily living might be an area of continuing education.

These data from these respondents represent the "cream of the crop," those involved in leadership in AFLC churches. It must be recognized that there are many followers and few leaders. Followers will generally be less prepared than leaders. The implications of this survey suggest that Bible school education applied to continuing education in the congregation will impact the spiritual lives of all who seek to develop the building of congregational fellowship.

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Table 1. Respondent Demographic Summary

Male Respondents	Total Number		138
	Number from Churches <25		6
	Number from Churches 26-50		26
	Number from Churches 51-100		39
	Number from Churches 101-200		39
	Number from Churches >200		27
	Number Involved in Church Activities	134	
	Number Involved in AFLC Activities	45	
	Number with Bible School Education	55	(47 of whom are pastors)
Oldest Age	88	Number from Rural Areas	79
Youngest Age	23	Number from Urban Areas	59
Mean Age	52.56 (S.D. 12.43)		
(Respondents Giving No Age Data 5)			

Respondent Sites of 5 or More by State

Illinois	5
Minnesota	57
North Dakota	23
South Dakota	5
Wisconsin	8
All Other	40

Female Respondents	Total Number		91
	Number from Churches <25		2
	Number from Churches 26-50		17
	Number from Churches 51-100		35
	Number from Churches 101-200		27
	Number from Churches >200		10
	Number Involved in Church Activities	91	
	Number Involved in AFLC Activities	18	
	Number with Bible School Education	39	
Oldest Age	93	Number from Rural Areas	57
Youngest Age	21	Number from Urban Areas	33
Mean Age	46.95 (S.D. 12.01)		

(Respondents Giving No Age Data 4)

Respondent Sites of 5 or More by State

Minnesota	42
North Dakota	16
South Dakota	5
Wisconsin	5
All Other	23

Table 2. Responses by Gender, Males Categorized by Pastor Status

Personal

Grade your educational preparation for life in these areas:

personal growth

God would have us grow rather than fail.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	67	2.94	0.48
Group 2 (Male, Pastor)	71	3.14	0.52
Group 3 (Female)	88	3.00	0.64

Significance Difference Level by P-value by ANOVA 0.260
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Bible study habits

God would have us study and not be ignorant.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	67	2.57	1.10
Group 2 (Male, Pastor)	71	3.01	0.74
Group 3 (Female)	87	2.59	1.15

Significance Difference Level by P-value by ANOVA 0.008
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing God's will/contentment

God would have us be at peace in His will for our lives.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	67	2.87	1.00
Group 2 (Male, Pastor)	71	3.14	0.84
Group 3 (Female)	88	2.72	1.19

Significance Difference Level by P-value by ANOVA 0.037
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

ability to learn for a life time

God would have us practice the art of learning.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	67	2.99	0.65
Group 2 (Male, Pastor)	70	3.31	0.57
Group 3 (Female)	88	3.02	0.76

Significance Difference Level by P-value by ANOVA 0.033

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

effectiveness in life

God would have us bear fruit and not be empty.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	67	2.76	0.67
Group 2 (Male, Pastor)	71	2.97	0.66
Group 3 (Female)	88	2.83	0.65

Significance Difference Level by P-value by ANOVA 0.295

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Relational

Grade your educational preparation for life in these areas:

godly discernment into relationships

God would have us discern and not be tricked by the world.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.73	0.97
Group 2 (Male, Pastor)	70	3.01	0.80
Group 3 (Female)	87	2.83	1.03

Significance Difference Level by P-value by ANOVA 0.213

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

foundation for family values

God would have us value His family and not the world.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	3.09	1.13
Group 2 (Male, Pastor)	70	3.34	0.84
Group 3 (Female)	86	3.13	0.87

Significance Difference Level by P-value by ANOVA 0.250
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

recognition of godly teaching
God would have us know who has His Word.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	3.08	1.06
Group 2 (Male, Pastor)	71	3.48	0.80
Group 3 (Female)	86	3.15	0.98

Significance Difference Level by P-value by ANOVA 0.034
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

attitude in relationships
God would have us be wise and not rebel.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.92	0.69
Group 2 (Male, Pastor)	71	3.10	0.69
Group 3 (Female)	86	2.99	0.65

Significance Difference Level by P-value by ANOVA 0.450
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Church

Grade your educational preparation for life in these areas:

holy living
God would have us choose holiness and reject self-indulgence.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.67	0.93

Group 2 (Male, Pastor)	71	3.04	0.67
Group 3 (Female)	86	2.78	1.14

Significance Difference Level by P-value by ANOVA 0.064
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing Jesus

God would have us trust Jesus, not worldly wisdom.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	65	3.12	1.39
Group 2 (Male, Pastor)	71	3.39	0.81
Group 3 (Female)	86	3.07	1.38

Significance Difference Level by P-value by ANOVA 0.157
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing truth

God would have us cultivate truth and reject falsehood.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	3.20	0.99
Group 2 (Male, Pastor)	71	3.52	0.60
Group 3 (Female)	85	3.16	1.00

Significance Difference Level by P-value by ANOVA 0.039
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

growing in Christ

God would have us live in Christ and not reject Him.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	65	2.98	1.14
Group 2 (Male, Pastor)	71	3.31	0.82
Group 3 (Female)	86	2.95	1.41

Significance Difference Level by P-value by ANOVA 0.084
 Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing God's Word

God would have us value His Word and not tradition.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	3.01	1.31
Group 2 (Male, Pastor)	71	3.38	0.75
Group 3 (Female)	86	2.93	1.31

Significance Difference Level by P-value by ANOVA 0.025

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

reaching others for Jesus

God would have us in His family and not abandoned to the world.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.45	1.30
Group 2 (Male, Pastor)	70	2.91	0.92
Group 3 (Female)	85	2.62	1.43

Significance Difference Level by P-value by ANOVA 0.051

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

enabling others to find hope and godly answers

God would have us share hope and not despair.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.56	1.27
Group 2 (Male, Pastor)	71	3.03	0.91
Group 3 (Female)	86	2.71	1.31

Significance Difference Level by P-value by ANOVA 0.036

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Community

Grade your educational preparation for life in these areas:

community witness

God would have us share the Gospel with others.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.39	1.13
Group 2 (Male, Pastor)	71	2.77	0.98
Group 3 (Female)	85	2.39	0.95

Significance Difference Level by P-value by ANOVA 0.032
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

foundation for a stable life
God would have us live a stable life, not a life coming apart.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	3.02	0.78
Group 2 (Male, Pastor)	70	3.31	0.68
Group 3 (Female)	86	3.00	0.75

Significance Difference Level by P-value by ANOVA 0.048
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

provision of biblical knowledge
God would have us see with His vision, not the world's.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.67	1.18
Group 2 (Male, Pastor)	71	3.24	0.81
Group 3 (Female)	85	2.78	1.20

Significance Difference Level by P-value by ANOVA 0.003
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

productivity
God would have us be successful and not fail.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.94	0.70
Group 2 (Male, Pastor)	69	2.88	0.72
Group 3 (Female)	85	2.88	0.61

Significance Difference Level by P-value by ANOVA 0.897

Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

teaching and example

God would have us share by example with our community.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.85	0.87
Group 2 (Male, Pastor)	71	3.13	0.77
Group 3 (Female)	85	2.92	0.62

Significance Difference Level by P-value by ANOVA 0.140
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

servicing

God would have us do good and not practice evil and wickedness.

	Number	Average	Variance
Group 1 (Male, Non-Pastor)	66	2.98	1.00
Group 2 (Male, Pastor)	71	3.23	0.69
Group 3 (Female)	86	3.08	0.62

Significance Difference Level by P-value by ANOVA 0.264
Evaluation of Groups 1 and 3 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Table 3. Respondents Grouped by Post-High-School Christian Educational Experience

Personal

Grade your educational preparation for life in these areas:

personal growth

God would have us grow rather than fail.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.24	0.46
Group 5 (Christian Education, But No Bible School)	83	3.07	0.58
Group 6 (No Christian Education)	56	2.79	0.57

Significance Difference Level by P-value by ANOVA 0.002
 Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Bible study habits

God would have us study and not be ignorant.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.05	0.74
Group 5 (Christian Education, But No Bible School)	83	2.78	1.00
Group 6 (No Christian Education)	55	2.18	1.15

Significance Difference Level by P-value by ANOVA 0.001
 Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing God's will/contentment

God would have us be at peace in His will for our lives.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.25	0.59
Group 5 (Christian Education, But No Bible School)	83	2.87	0.99
Group 6 (No Christian Education)	56	2.52	1.45

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

ability to learn for a life time

God would have us practice the art of learning.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.23	0.50
Group 5 (Christian Education, But No Bible School)	82	3.22	0.79
Group 6 (No Christian Education)	56	2.80	0.74

Significance Difference Level by P-value by ANOVA 0.004

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

effectiveness in life

God would have us bear fruit and not be empty.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.01	0.62
Group 5 (Christian Education, But No Bible School)	83	2.92	0.69
Group 6 (No Christian Education)	56	2.64	0.60

Significance Difference Level by P-value by ANOVA 0.025

Evaluation of Groups 5 and 6 showed significant difference by ANOVA at a P-value of 0.053 level.

Relational

Grade your educational preparation for life in these areas:

godly discernment into relationships

God would have us discern and not be tricked by the world.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.15	0.52
Group 5 (Christian Education, But No Bible School)	82	2.90	1.03
Group 6 (No Christian Education)	54	2.44	1.19

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

foundation for family values

God would have us value His family and not the world.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.44	0.48
Group 5 (Christian Education, But No Bible School)	81	3.16	1.06
Group 6 (No Christian Education)	54	2.88	1.23

Significance Difference Level by P-value by ANOVA 0.003

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

recognition of godly teaching

God would have us know who has His Word.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.54	0.46
Group 5 (Christian Education, But No Bible School)	82	3.28	0.99
Group 6 (No Christian Education)	54	2.80	1.30

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 showed significant difference by ANOVA at a P-value of 0.010 level.

attitude in relationships

God would have us be wise and not rebel.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.21	0.35
Group 5 (Christian Education, But No Bible School)	82	3.00	0.89
Group 6 (No Christian Education)	54	2.80	0.73

Significance Difference Level by P-value by ANOVA 0.012

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Church

Grade your educational preparation for life in these areas:

holy living

God would have us choose holiness and reject self-indulgence.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.16	0.60
Group 5 (Christian Education, But No Bible School)	82	2.90	0.65
Group 6 (No Christian Education)	54	2.33	1.02

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 showed significant difference by ANOVA at a P-value of 0.001 level.

knowing Jesus

God would have us trust Jesus, not worldly wisdom.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.57	0.48
Group 5 (Christian Education, But No Bible School)	82	3.17	1.21
Group 6 (No Christian Education)	53	2.75	1.88

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 show significant difference by ANOVA at a P-value of 0.054 level.

knowing truth

God would have us cultivate truth and reject falsehood.

	Number	Average	Variance
Group 4 (Bible Schooled)	86	3.50	0.53
Group 5 (Christian Education, But No Bible School)	82	3.35	0.80
Group 6 (No Christian Education)	54	2.93	1.28

Significance Difference Level by P-value by ANOVA 0.001

Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

growing in Christ

God would have us live in Christ and not reject Him.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.41	0.50
Group 5 (Christian Education, But No Bible School)	82	3.15	1.21
Group 6 (No Christian Education)	53	2.57	1.56

Significance Difference Level by P-value by ANOVA 0.001
Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

knowing God's Word

God would have us value His Word and not tradition.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.51	0.46
Group 5 (Christian Education, But No Bible School)	82	3.10	1.20
Group 6 (No Christian Education)	54	2.54	1.57

Significance Difference Level by P-value by ANOVA 0.001
Evaluation of Groups 5 and 6 showed significant difference by ANOVA at a P-value 0.007 level.

reaching others for Jesus

God would have us in His family and not abandoned to the world.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.00	0.86
Group 5 (Christian Education, But No Bible School)	81	2.73	1.20
Group 6 (No Christian Education)	53	2.13	1.46

Significance Difference Level by P-value by ANOVA 0.001
Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

enabling others to find hope and godly answers

God would have us share hope and not despair.

Number	Average	Variance
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Group 4 (Bible Schooled)	87	3.06	0.73
Group 5 (Christian Education, But No Bible School)	82	2.82	1.31
Group 6 (No Christian Education)	54	2.35	1.48

Significance Difference Level by P-value by ANOVA 0.001
 Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

Community

Grade your educational preparation for life in these areas:

community witness			
God would have us share the Gospel with others.			
	Number	Average	Variance
Group 4 (Bible Schooled)	87	2.74	0.85
Group 5 (Christian Education, But No Bible School)	81	2.68	0.97
Group 6 (No Christian Education)	54	2.05	1.19

Significance Difference Level by P-value by ANOVA 0.001
 Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

foundation for a stable life			
God would have us live a stable life, not a life coming apart.			
	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.33	0.48
Group 5 (Christian Education, But No Bible School)	81	3.19	0.78
Group 6 (No Christian Education)	54	2.74	0.87

Significance Difference Level by P-value by ANOVA 0.001
 Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

provision of biblical knowledge			
God would have us see with His vision, not the world's.			

	Number	Average	Variance
Group 4 (Bible Schooled)	86	3.30	0.54
Group 5 (Christian Education, But No Bible School)	81	2.93	1.07
Group 6 (No Christian Education)	54	2.28	1.45

Significance Difference Level by P-value by ANOVA 0.001
Evaluation of Groups 5 and 6 showed significant difference by ANOVA at a P-value of 0.001 level.

productivity
God would have us be successful and not fail.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	2.97	0.64
Group 5 (Christian Education, But No Bible School)	79	2.97	0.69
Group 6 (No Christian Education)	54	2.78	0.63

Significance Difference Level by P-value by ANOVA 0.318
Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

teaching and example
God would have us share by example with our community.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.10	0.54
Group 5 (Christian Education, But No Bible School)	82	3.11	0.74
Group 6 (No Christian Education)	56	2.60	0.90

Significance Difference Level by P-value by ANOVA 0.001
Evaluation of Groups 5 and 6 failed to show significant difference by ANOVA at a P-value of 0.050 level or greater.

serving
God would have us do good and not practice evil and wickedness.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.21	0.51
Group 5 (Christian Education, But No Bible School)	82	3.20	0.73

Group 6 (No Christian Education)	54	2.85	1.07
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Significance Difference Level by P-value by ANOVA 0.034
Evaluation of Groups 5 and 6 failed to show significant difference
by ANOVA at a P-value of 0.050 level or greater.

Table 4. Respondents Grouped by Bible School Versus Other Christian Post-Secondary Educational Experience

Personal

Grade your educational preparation for life in these areas:

knowing God's will/contentment			
God would have us be at peace in His will for our lives.			
	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.25	0.59
Group 5 (Christian Education, But No Bible School)	83	2.87	0.99
Significance Difference Level by P-value by ANOVA			0.005

Relational

Grade your educational preparation for life in these areas:

foundation for family values			
God would have us value His family and not the world.			
	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.44	0.48
Group 5 (Christian Education, But No Bible School)	81	3.16	1.06
Significance Difference Level by P-value by ANOVA			0.034

recognition of godly teaching			
God would have us know who has His Word.			
	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.54	0.46
Group 5 (Christian Education, But No Bible School)	82	3.28	0.99
Significance Difference Level by P-value by ANOVA			0.048

Church

Grade your educational preparation for life in these areas:

knowing Jesus

God would have us trust Jesus, not worldly wisdom.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.57	0.48
Group 5 (Christian Education, But No Bible School)	82	3.17	1.21

Significance Difference Level by P-value by ANOVA 0.005

knowing God's Word

God would have us value His Word and not tradition.

	Number	Average	Variance
Group 4 (Bible Schooled)	87	3.51	0.46
Group 5 (Christian Education, But No Bible School)	82	3.10	1.20

Significance Difference Level by P-value by ANOVA 0.004

Community

Grade your educational preparation for life in these areas:

provision of biblical knowledge

God would have us see with His vision, not the world's.

	Number	Average	Variance
Group 4 (Bible Schooled)	86	3.30	0.54
Group 5 (Christian Education, But No Bible School)	81	2.93	1.07

Significance Difference Level by P-value by ANOVA 0.007

Table 5. Respondents Grouped by Site of Bible School Training

Church

Grade your educational preparation for life in these areas:

holy living			
God would have us choose holiness and reject self-indulgence.			
	Number	Average	Variance
Group 7 (AFLBS History Respondents)	48	3.31	0.35
Group 8 (Non-AFLBS History Respondents)	31	2.81	0.89
Significance Difference Level by P-value by ANOVA			0.004

reaching others for Jesus			
God would have us in His family and not abandoned to the world.			
	Number	Average	Variance
Group 7 (AFLBS History Respondents)	48	3.15	0.60
Group 8 (Non-AFLBS History Respondents)	31	2.74	1.13
Significance Difference Level by P-value by ANOVA			0.054

No other Measures showed significant difference between groups at a P-value of 0.05 or greater.

Table 6. Respondents Grouped by Source of Seminary Training

Church

knowing God's Word			
God would have us value His Word and not tradition.			
	Number	Average	Variance
Group 9 (AFLC Seminary)	46	3.56	0.47
Group 10 (All Other Seminaries)	27	3.11	1.10
Significance Difference Level by P-value by ANOVA			0.028

No other Measures showed significant difference between groups at a P-value of 0.05 or greater.

TABLE 7. SURVEY RESPONDENT ANNOTATIONS UNEDITED FOR IDENTIFICATION OF RESPONDENT ISSUES

Men

Respondent 43: "[My] answers reflect Bible school more than [grades] 1 - 12."

Respondent 58: "If your study will be published, would suggest that pastors have a way to access your research and that of others."

Respondent 62: "[With respect to educational background,] you have not included secular college, military, etc. [I did receive a] degree in a secular state college. [I have] no Bible School. [I received] Christian growth in a 'para-church' organization." [With respect to the survey questions,] I first did this from the perspective of what I received from my church training, but upon review, determined the survey was to evaluate the effectiveness of my training in my relationship with Christ. My training within the context of a para-church discipleship was as indicated above. I have not seen this in Bible school or seminary graduates, or in 'Christian' colleges. I've had [left blank for anonymity] [in a variety of religious and secular schools]."

Respondent 71: "I went to public school. The Bible and prayer was not a part of my education. I grew up in a Christian home. The Bible and prayer was very important in my education and preparation for life. I grade my upbringing at home an 'A' in all areas."

Respondent 98: "[With respect to the survey,] this area was not explained well at all. You are assuming that everyone has gone to a Bible school. I didn't. Trade school was not listed, but I put it on. You need to clarify these questions better. More thought in putting this together would have helped."

Pastors

Respondent 12: "Home and church education to the age of 21 was much more influential than my later education in these areas. [I] grew up in a godly Christian home [and was] taught there at home. I feel my

basic education in these areas were taught me in my home. My attitudes and practice is not a result of formal education, but rather home education."

Respondent 16: "Education for life and service certainly is not only related to formal education. You have not addressed that at all in this questionnaire. I'm disappointed."

Respondent 22: "I had a bit of difficulty with this survey, for this reason: a) It is not possible for an individual to make a valid judgment on his own 'spirituality' and b) it is not possible to relate 'success' or 'failure' in this area to one's educational experiences (or lack of the same). That is, you will encounter (as I have) people who have had excellent educational opportunities and who do not seem to be the better for it, and others, wh (by the grace of God) have lacked these, or even survived very negative experiences in that area and who are victorious in the faith. The old adage, 'We are a part of all that we have met' is not true, rather we are only partakers of that which we have chosen out of all that we have met."

Respondent 33: "I am only filling one [survey] instead of three when the answers would be the same. I believe you may want to look at the answers to those you get back instead of how many you have returned. With one person filling out three I feel it doesn't give a correct feeling on the question asked."

Respondent 60: "It is my sincere hope that the information received through this survey will not be considered definitive or scientifically reliable. Without any help or coaxing from me, two of the three people I was asked to give the survey to found it impossible to complete. Answers given on a scale of A - F are just not an accurate enough appraisal of what is true, and without lengthy explanation could be misleading or interpreted completely opposite of what was the intended meaning."

"First of all, the questions asked are much too broad. Secondly, how does one separate formal 'education' from education gained by observing a teacher, doing independent study, or learning that happens in other settings that occur concurrently. Finally, some of the states on the survey are misleading or just simply untrue. For example: 'God would have us grow rather than fail.' Growing and failing are not opposites. I can grow while I fail; hopefully that is happening. God

wanted Israel to fail when as a people they attempted to enter the Promised Land without His blessing or when later they fought against Ai. There are times when God would have me fail. The comment later in the survey that 'God would have us be successful and not fail' is equally false. ' God would have us be wise and not rebel.' What does that mean? Sometimes in a relationship the wise thing to do is rebel.

"Most of the areas mentioned in the survey which the survey assumes we should have been prepared for by education are things that are not learned in the classroom. Instead they are things that are learned through time spent studying the Word of God. If the primary purpose of the classroom study is to get people in the Word, that is sufficient. Only the Word and Spirit of God can adequately accomplish what needs to be done in nearly all of these areas.

"Your [cover] letter states that the purpose of the survey is to determine 'how successful Christian training particularly is in providing the foundation we in the AFLC feel is necessary for life in the church.' What is this foundation? Christian training versus what? Non-Christian training? All the educational backgrounds after high school on the survey from which a person can choose are 'Christian.' It seems that you are contrasting AFLC Bible School with non-AFLC Bible School, Lutheran Church College with Non-Lutheran College, Lutheran Graduate School with non-Lutheran Graduate School and AFLC Seminary with non-AFLC Seminary. If the survey intends to evaluate the 'success' of AFLBS and AFLTS then the survey must have tighter controls.

"Again, I would urge that responses to this survey not be taken too seriously. For many reasons they will not give an accurate appraisal of the situation."

[This respondent chose "A" for all responses, perhaps inconsistent with his comments.]

Respondent 91: "[With respect to educational background, it is] unclear if we should check just one or all that apply. My marking of the boxes indicates the choice I made. [Additional educational work:] Also I had a colloquy of less than one year at [left blank for anonymity]. Your scriptural admonitions with the [survey item] boxes is considered a 'skewing' factor in academic research. Generally speaking, there should be no attempt to direct the response. (Probably that was not your

intent but in academic review of your research this could be a source for criticism.)

Women

Respondent 150: "If I understand correctly, you are asking me to analyze my formal education. As reflected above, it was secular. Though I learned a great deal and achieved success and honors, my secular education did not prepare me for serving Christ. However, my independent search of the Scriptures, reading of Christian books, and years of service and ministry taught me an abundance of the above skills."

Respondent 155: "There's nothing anonymous about this!"

Respondent 163: "I do not understand what your are searching for-- 'educational preparedness.' My foundation for life--now and eternal--is my Lord Jesus Christ, and my daily purpose and direction I find in Him, His Word and Holy Spirit guidance, prayer, and personal and Bible study fellowships. I have never sat in a Bible school classroom for spiritual education, but do believe and follow our AFLC principles. And [I] know Christ's perfect power in my life. My 'education' is never complete."

Respondent 167: "I am finding it difficult to respond to this survey with any accuracy or even a 'gut feeling' Some school experiences seem in my memory to have had a positive effect in one of these areas mentioned, but other school experiences may have negatively affected the same area. Many experiences had many effects, some positive and some negative as regards the categories you outlined. I regard myself as a poor judge in many (maybe all) cases, and there are many experiences in my 'education' that I don't remember clearly, if at all. God only knows the sum of their influence. Also, I don't know how to separate the influence of my 'education' (which I assume you to mean my school experiences) from the influences of family and other personal relationships, churches and Bible study groups I have attended, my own individual reading of the Bible and other books, etc. After spending far more time contemplating it than I'm sure you intended, I regret that I must return the survey to you uncompleted."

Respondent 169: "It was not necessarily the school that did the work! The school can be great, but if the student is not seeking and working with the Lord and is not receptive, it is a waste to go to the school."

Respondent 177: "I graduated from a four year state university. none of the above response reflect any preparation for leadership in a church. All my Christian growth and faith in Christ is a result of faithful Christian college students witnessing to me and reaching out to me through Inter-Varsity Christian Fellowship. That is where personal growth, Bible study habits, knowing God's will, etc., etc., was taught to me."

Respondent 175: "To me this is very confusing. I don't relate these questions to educational background. Education is a lot of head knowledge. These questions to me are to be answered from the heart based on your relationship to the Lord which comes with the acceptance as Christ as my personal Saviour and growing in God's Word and developing a deeper walk with the Lord. I'm all for higher education but I am only a high school graduate and based on that education none of these questions were taught in my education background. As a child Bible stories were taught at home and Sunday School and church. But mainly this was learned after accepting Christ as my Savior. So therefore I do not know how to completed this form. I can answer these questions based on my salvation and that would be to grow in the knowledge of Christ and will never arrive at A because we won't be perfect until Christ returns.as we receive our heavenly reward. I'm sorry I didn't complete the survey the way it was written."

Respondent 188: "The only education I have received is what I learned in Sunday School and church, K - 12, and now in my adult life."

Respondent 207: "The above survey is based on my grade school, high school, and college education. When I was younger we seldom went to church. Since I have been married I have learned a lot through Sunday School classes, WMF, and home Bible studies as well as church."

Pastor Wives

Respondent 142: "[With respect to the Community item, 'productivity,'], I have trouble with your definition--'successful' in whose eyes--God's or the world's? How do I determine your understanding of 'failure'? Often what I think are failures are God's greatest 'tools' and plans for a greater picture than I see in my finite wisdom. My deepest prayer is that I will be wholly faithful to Jesus."

Respondent 158: "My educational background is not only what I received in school, whether public or private, Christian or secular. The teaching in my Christian home and in my local church and the examples of my parents, their friends, Christian teachers, and my extended family on my father's side gave me a good Christian foundation to build upon throughout my life. I have continued to grow and mature in my faith throughout the years in my local church setting as well as neighborhood Bible studies, WMF, Christian Women's Club, etc. Given my formal educational background, I have graded myself much lower than if I could have included home, church, and personal study."

Respondent 195: "This was difficult to do because I did not learn these things in my secular college classes; however, I did learn a great deal of excellent things on the campus among campus Bible studies with a body of believers. Hence, these results are skewed."

APPENDIX A. COMPLEXITY OF EDUCATIONAL CONTINUUMS DERIVED FROM SCRIPTURE

Side B. The Bible has a lot to say about education and preparation for life. Given your educational background, please grade your education on each of these scales:

Personal

Grade your educational preparation for life in these areas:

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
personal growth ⁵⁹				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
life-time study ⁶⁰				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
peace with God's planning for you ⁶¹				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
life-time learning life-style ⁶²				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
fruitfulness ⁶³				

⁵⁹Deuteronomy 4:1, 24:8, 32:2; 1 Samuel 12:23; 2 Chronicles 6:27; Proverbs 4:4, 16:24; Matthew 13:12; Luke 8:18; John 10:27; Romans 16:19; 1 Corinthians 2:13; 2 Peter 3:18; 1 John 2:21, 5:13

⁶⁰Deuteronomy 4:9; 1 Chronicles 28:9; Psalm 111:2; Proverbs 8:35, 13:15, 15:28, 19:8; Ecclesiastes 12:12; Romans 15:4

⁶¹Deuteronomy 31:19; 1 Kings 8:36, 10:8; 2 Chronicles 9:7; Psalm 119:98-100; Proverbs 22:15, 23:13-14, 29:15, 29:17; Isaiah 54:13; Matthew 11:29; Luke 21:36; Colossians 3:21; 2 Timothy 3:15; Hebrews 12:7-11; James 3:17

⁶²Deuteronomy 4:9; Psalm 111:2

Relational

Grade your educational preparation for life in these areas:

A B C D F
godly discernment into relationships⁶⁴

A B C D F
foundation for family values⁶⁵

A B C D F
recognition of godly teaching⁶⁶

A B C D F
wisdom in establishing relationships⁶⁷

⁶³Genesis 31:16; Numbers 15:39-40; Deuteronomy 12:28; Psalm 19:9-14, 119:3, 119:103, 119:68; Proverbs 15:23, 21:21, 25:12; Mark 11:17; John 1:45, 5:39, 15:5; Ephesians 5:8-11; 2 Peter 1:19-21

⁶⁴Genesis 14:23, 30:27; Exodus 19:3, 24:12; Deuteronomy 9:7, 17:19, 28:58; Job 23:12, 36:22; Psalm 14:4, 19:9-14, 25:8-9, 37:31, 94:12, 95:10, 119:3, 119:81-83, 119:98-100, 119:109, 119:111, 119:148, 119:162, 119:176, 132:12, 143:10; Proverbs 3:1, 4:4, 16:20, 22:17-18; Ecclesiastes 12:10; Isaiah 2:3, 26:9, 28:26, 34:16, 48:17; Jeremiah 4:22, 11:8, 15:16; Ezekiel 14:4, 36:27; Malachi 2:2; Matthew 12:35; Luke 18:18-20; 1 Corinthians 10:15; 2 Corinthians 10:11; Ephesians 4:14-15; Philippians 4:11-12; 1 Thessalonians 1:6; 2 Thessalonians 2:5, 3:4; 2 Timothy 3:16-17; 1 John 5:13; James 1:21, 1:25; Revelation 22:9

⁶⁵Deuteronomy 4:9-10; 1 Kings 11:38; Psalm 23:15, 119:166, 130:5; Isaiah 38:19; Ezekiel 20:19; 2 Peter 2:14

⁶⁶Deuteronomy 6:20-24, 33:10; Exodus 12:26-27; Proverbs 16:23, 24:3-6; Luke 12:12; John 14:26; Acts 11:26, 15:1, 20:20; Philippians 3:17; 1 Timothy 5:13; Revelation 2:20

⁶⁷Psalm 119:102; Proverbs 4:11, 31:1, 4:4; Isaiah 40:14; Jeremiah 28:16, 29:32; Matthew 13:54; Romans 16:17; 1 Corinthians 2:14

Church

Grade your educational preparation for life in these areas:

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
holy living ⁶⁸				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
knowing Jesus ⁶⁹				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
knowing truth ⁷⁰				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
growing in Christ ⁷¹				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
knowing God's Word ⁷²				

⁶⁸ Exodus 18:20; Leviticus 18:2, 19:2; Proverbs 1:8, 6:20; Ezekiel 44:23; John 8:28; Luke 20:1

⁶⁹ Exodus 35:1; Deuteronomy 4:1, 18:9, 24:8; 1 Samuel 12:23; 2 Chronicles 6:27; Nehemiah 8:9; Psalm 25:4-5, 25:12, 27:11, 34:11, 51:13, 86:11, 119:100; Proverbs 4:4, 24:3-6; Isaiah 50:4; Malachi 2:10; Matthew 11:1, 13:23, 26:55, 28:19-20; Mark 1:21, 2:13, 4:1-2, 6:6, 6:30, 8:31, 9:31, 10:1, 12:35, 14:49; Luke 4:15, 4:22, 4:31, 5:3, 6:6, 6:34, 6:46, 12:56, 13:22, 18:16, 19:47, 20:21, 21:37, 23:5; John 6:45, 6:59, 8:20, 8:43, 15:15, 18:20, 20:31, 21:25; Acts 4:2, 5:42, 13:12, 15:35, 28:31; Romans 12:2; 1 Corinthians 4:17, 14:20; Galatians 1:12; 1 Timothy 3:2, 4:11, 6:2; 2 Peter 3:18; 1 John 2:21, 5:13; Revelation 2:20

⁷⁰ Deuteronomy 4:23, 20:18; Psalm 106:35; Proverbs 9:9; 1 Thessalonians 2:13; 1 Timothy 1:3

⁷¹ 2 Samuel 22:35; Ezra 7:25; Psalm 18:34, 143:10, 144:1; Isaiah 29:13; Hosea 10:11; Matthew 7:8, 10:39, 11:25; Luke 11:10; Acts 4:18, 5:28; 1 Corinthians 1:23; 2Co 1:8; Ephesians 6:11; 2 Thessalonians 2:10; Hebrews 5:8; 1 John 2:27

⁷² Exodus 4:12, 4:15, 35:34; Deuteronomy 6:7, 11:19-21; Joshua 4:6; 2 Chronicles 15:3; Job 6:24; Psalm 25:9, 32:8, 78:4-7; Proverbs 5:7-8, 22:6; Isaiah 48:17; Matthew 4:23, 7:28, 9:35, 15:9, 22:33; Mark 1:22, 7:7, 11:18; Luke 4:32, 13:10, 19:47; John 7:14, 8:2, 9:34, 18:20;

A B C D F
reaching others for Jesus⁷³

A B C D F
enabling others to find hope and godly answers⁷⁴

Societal

Grade your educational preparation for life in these areas:

A B C D F
bringing trust in God to your community⁷⁵

A B C D F
foundation for pleasant and stable life⁷⁶

A B C D F
provision of Godly knowledge⁷⁷

Acts 18:11, 18:25; 1 Corinthians 4:6, 14:26; Colossians 1:28; Ephesians 4:2; Colossians 2:7; 1 Thessalonians 4:9; 2 Timothy 4:2; Titus 1:9, 2:12

⁷³Proverbs 16:21, 17:10; Psalm 32:9; 1 Timothy 2:11; 2 Timothy 3:14; Hebrews 3:7-8

⁷⁴Genesis 14:14; Deuteronomy 29:29; Psalm 1:2-3, 119:97; Proverbs 19:18, 22:15; Acts 5:21, 17:11; Ephesians 6:4; 1Pe 2:2; Revelation 22:9

⁷⁵Psalm 94:12, 111:2, 119:12, 119:26, 119:33, 119:64; Proverbs 9:9, 10:8, 12:1, 22:19; Romans 15:4; 2 Timothy 3:16-17

⁷⁶Judges 13:8; 2 Kings 17:27; 2 Chronicles 17:7; Psalm 19:9-14, 37:20, 90:12, 119:102; Proverbs 2:1-5, 2:10, 3:13, 4:2, 4:4-6; 4:11, 4:13-15, 10:11, 10:13; 10:21, 31:1; Ecclesiastes 9:10, 12:9; Isaiah 8:20, 40:14; Matthew 11:19, 13:11-12, 13:54; Luke 8:18, 16:29; Romans 12:16, 16:19; 1 Corinthians 11:14; Ephesians 4:14-15, 5:17; Colossians 1:9, 3:16; 1 Timothy 2:4; 2 Timothy 2:2, 2:15, 2:24-25; 2 Peter 1:19-21

⁷⁷Exodus 18:23, 23:22; Deuteronomy 30:14; 1 Chronicles 7:17; Ezra 7:25; Job 21:22; Psalm 37:20, 94:10, 119:66, 119:171; Proverbs 1:33, 14:6, 15:7, 20:15, 22:17, 22:28, 23:4, 24:14, 40:8; Isaiah 26:3; Jeremiah 4:22, 10:2; Hosea 6:3; Micah 4:12; Luke 11:1; John 7:15, 14:26; Romans 11:33; 2 Thessalonians 1:8; 2 Timothy 4:3-4

A B C D F
productivity⁷⁸

A B C D F
teaching and example⁷⁹

A B C D F
doing good⁸⁰

⁷⁸Exodus 24:12; Leviticus 10:11, 14:57; Deuteronomy 4:14, 5:31, 6:1; Joshua 1:7-9; Ezra 7:10; Job 34:10, 34:16, 34:34; Psalm 71:17, 119:73, 119:100, 119:108, 119:124; Psalm 119:135; Proverbs 1:5, 6:32, 11:27, 13:15, 19:8, 22:15, 23:13-14, 24:3-6, 28:5, 29:15, 29:17; Isaiah 1:17; Jeremiah 12:16; Ezekiel 44:23; Micah 4:2; Matthew 9:12, 11:29, 13:23, 24:32; Mark 6:2, 13:28; Luke 12:56, 21:36; John 8:43; Acts 1:1, 5:25, 16:21; Romans 3:31, 11:25, 15:4; 1 Corinthians 14:19-20; Colossians 3:21; 2 Thessalonians 3:13-15; Titus 1:11, 3:14; Hebrews 12:7-11, 2 Peter 3:16; 2 John 1:10

⁷⁹Deuteronomy 4:10, 5:1, 31:12-13; 2 Chronicles 17:9, 30:22; 2 Ki 17:28; Psalm 78:3, 119:7, 119:71; Proverbs 1:5, 4:1-4, 4:20-23; Matthew 5:19; Luke 6:40; Romans 2:21; 1 Corinthians 4:6, 14:31, 14:35; Galatians 6:6; Philippians 4:9; Colossians 1:7; 1 Timothy 2:12, 5:4, 6:3; Hebrews 5:12

⁸⁰2 Kings 22:13; 2 Chronicles 30:7; Proverbs 4:13-15; Amos 3:10; Zechariah 1:4; John 12:47; Romans 12:2; 1 Corinthians 12:1; 2 Thessalonians 1:8, 3:13-15

APPENDIX B. THE SIMPLIFIED SURVEY FORM

Copy of Side B of Actual Survey Form

Side B. The Bible has a lot to say about education and preparation for life. Given your educational background, please grade your education on each of these scales:

Personal

Grade your educational preparation for life in these areas:

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
personal growth ⁸¹				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
life-time study ⁸²				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
peace with God's planning for you ⁸³				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
life-time learning life-style ⁸⁴				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
fruitfulness ⁸⁵				

⁸¹De 4:1, 24:8, 32:2; 1Sa 12:23; 2Ch 6:27; Pr 4:4, 16:24; Mt 13:12; Lu 8:18; Joh 10:27; Ro 16:19; 1Co 2:13; 2Pe 3:18; 1Jo 2:21, 5:13

⁸²De 4:9; 1Ch 28:9; Ps 111:2; Pr 8:35, 13:15, 15:28, 19:8; Ec 12:12; Ro 15:4

⁸³De 31:19; 1Ki 8:36, 10:8; 2Ch 9:7; Ps 119:98-100; Pr 22:15, 23:13-14, 29:15, 29:17; Is 54:13; Mt 11:29;; Lu 21:36; Col 3:21; 2Ti 3:15; Heb 12:7-11; Jas 3:17

⁸⁴De 4:9; Ps 111:2

⁸⁵Ge 31:16; Nu 15:39-40; De 12:28; Ps 19:9-14, 119:3, 119:103, 119:68; Pr 15:23, 21:21, 25:12; Mr 11:17; Joh 1:45, 5:39, 15:5; Eph 5:8-11; 2Pe 1:19-21

Relational

Grade your educational preparation for life in these areas:

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
godly discernment into relationships ⁸⁶				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
foundation for family values ⁸⁷				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
recognition of godly teaching ⁸⁸				

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
wisdom in establishing relationships ⁸⁹				

Church

Grade your educational preparation for life in these areas:

A <input type="checkbox"/>	B <input type="checkbox"/>	C <input type="checkbox"/>	D <input type="checkbox"/>	F <input type="checkbox"/>
holy living ⁹⁰				

⁸⁶Ge 14:23, 30:27; Ex 19:3, 24:12; De 9:7, 17:19, 28:58; Job 23:12, 36:22; Ps 14:4, 19:9-14, 25:8-9, 37:31, 94:12, 95:10, 119:3, 119:81-83, 119:98-100, 119:109, 119:111, 119:148, 119:162, 119:176, 132:12, 143:10; Pr 3:1, 4:4, 16:20, 22:17-18; Ec 12:10; Isa 2:3, 26:9, 28:26, 34:16, 48:17; Jer 4:22, 11:8, 15:16; Eze 14:4, 36:27; Mal 2:2; Mt 12:35; Lu 18:18-20; 1Cor 10:15; 11Co 10:11; Eph 4:14-15; Php 4:11-12; 1Th 1:6; 2Th 2:5; 2Th 3:4; 2Ti 3:16-17; 1 Jo 5:13; Jas 1:21, 1:25; Re 22:9

⁸⁷De 4:9-10; 1Ki 11:38; Ps 23:15, 119:166, 130:5; Isa 38:19; Eze 20:19; 2Pet 2:14

⁸⁸De 6:20-24, 33:10; Ex 12:26-27; Pr 16:23, 24:3-6; Lu 12:12; Joh 14:26; Ac 11:26, 15:1, 20:20; Php 3:17; 1Ti 5:13; Re 2:20

⁸⁹Pr 4:11, 31:1; Ps 119:102; Pr 4:4; Isa 40:14; Jer 28:16, 29:32; Mt 13:54; Ro 16:17; 1Co 2:14

⁹⁰Ex 18:20; Le 18:2; Le 19:2; Pr 1:8; Pr 6:20; Eze 44:23; Joh 8:28; Lu 20:1

A B C D F
knowing Jesus⁹¹

A B C D F
knowing truth⁹²

A B C D F
growing in Christ⁹³

A B C D F
knowing God's Word⁹⁴

A B C D F
reaching others for Jesus⁹⁵

A B C D F
enabling others to find hope and godly answers⁹⁶

⁹¹Ex 35:1; De 4:1, 18:9, 24:8; 1Sa 12:23; 2Ch 6:27; Ne 8:9; Ps 25:4-5, 25:12, 27:11, 34:11, 51:13, 86:11, 119:100; Pr 4:4, 24:3-6; Isa 50:4; Mal 2:10; Mt 11:1, 13:23, 26:55, 28:19-20; Mr 1:21, 2:13, 4:1-2, 6:6, 6:30, 8:31, 9:31, 10:1, 12:35, 14:49;; Lu 4:15, 4:22, 4:31, 5:3, 6:6, 6:34, 6:46, 12:56, 13:22, 18:16, 19:47, 20:21, 21:37, 23:5; Joh 6:45, 6:59, 8:20, 8:43, 15:15, 18:20, 20:31, 21:25; Ac 4:2, 5:42, 13:12, 15:35, 28:31; Ro 12:2; 1Co 4:17, 14:20; Ga 1:12; 1Ti 3:2, 4:11, 6:2; 2Pe 3:18; 1Jo 2:21, 5:13; Re 2:20

⁹²De 4:23, 20:18; Ps 106:35; Pr 9:9; 1Th 2:13; 1Ti 1:3

⁹³2Sa 22:35; Ezr 7:25; Ps 18:34, 143:10, 144:1; Isa 29:13; Ho 10:11; Mt 7:8, 10:39, 11:25; Lu 11:10; Ac 4:18, 5:28; 1Co 1:23; 2Co 1:8; Eph 6:11; 2Th 2:10; Heb 5:8; 1Jo 2:27

⁹⁴Ex 4:12, 4:15, 35:34; De 6:7, 11:19-21; Jos 4:6; 2Ch 15:3; Job 6:24; Ps 25:9, 32:8, 78:4-7; Pr 5:7-8, 22:6; Isa 48:17; Mt 4:23, 7:28, 9:35, 15:9, 22:33; Mr 1:22, 7:7, 11:18; Lu 4:32, 13:10, 19:47; Joh 7:14, 8:2, 9:34, 18:20; Ac 18:11, 18:25; 1Co 4:6, 14:26; Col 1:28; Eph 4:2; Col 2:7; 1Th 4:9; 2Ti 4:2; Tit 1:9, 2:12

⁹⁵Pr 16:21, 17:10; Ps 32:9; 1Ti 2:11; 2Ti 3:14; Heb 3:7-8

⁹⁶Ge 14:14; De 29:29; Ps 1:2-3, 119:97; Pr 19:18, 22:15; Ac 5:21, 17:11; Eph 6:4; 1Pe 2:2; Re 22:9

Societal

Grade your educational preparation for life in these areas:

A B C D F
bringing trust in God to your community⁹⁷

A B C D F
foundation for pleasant and stable life⁹⁸

A B C D F
provision of Godly knowledge⁹⁹

A B C D F
productivity¹⁰⁰

A B C D F
teaching and example¹⁰¹

⁹⁷Ps 94:12, 111:2, 119:12, 119:26, 119:33, 119:64; Pr 9:9, 10:8, 12:1, 22:19; Ro 15:4; 2Ti 3:16-17

⁹⁸Jud 13:8; 2Ki 17:27; 2Ch 17:7; Ps 19:9-14, 37:20, 90:12, 119:102; Pr 2:1-5, 2:10, 3:13, 4:2, 4:4-6; 4:11, 4:13-15, 10:11, 10:13; 10:21, 31:1; Ec 9:10, 12:9; Is 8:20, 40:14; Mt 11:19, 13:11-12, 13:54; Lu 8:18, 16:29; Ro 12:16, 16:19; 1Co 11:14; Eph 4:14-15, 5:17; Col 1:9, 3:16; 1Ti 2:4; 2Ti 2:2, 2:15, 2:24-25; 2Pe 1:19-21

⁹⁹Ex 18:23, 23:22; De 30:14; 1Ch 7:17; Ezr 7:25; Job 21:22; Ps 37:20, 94:10, 119:66, 119:171; Pr 1:33, 14:6, 15:7, 20:15, 22:17, 22:28, 23:4, 24:14, 40:8; Isa 26:3; Jer 4:22, 10:2; Ho 6:3; Mic 4:12; Lu 11:1; Joh 7:15, 14:26; Ro 11:33; 2Th 1:8; 2Ti 4:3-4

¹⁰⁰Ex 24:12; Le 10:11; Le 14:57; De 4:14; De 5:31; De 6:1; Jos 1:7-9; Ez 7:10; Job 34:10, 34:16, 34:34; Ps 71:17, 119:73, 119:100, 119:108, 119:124; Ps 119:135; Pr 1:5, 6:32, 11:27, 13:15, 19:8, 22:15, 23:13-14, 24:3-6, 28:5, 29:15, 29:17; Isa 1:17; Jer 12:16; Eze 44:23; Mic 4:2; Mt 9:12, 11:29, 13:23, 24:32; Mr 6:2, 13:28; Lu 12:56, 21:36; Joh 8:43; Ac 1:1, 5:25, 16:21; Ro 3:31, 11:25, 15:4; 1Co 14:19-20; Col 3:21; 2Th 3:13-15; Tit 1:11, 3:14; Heb 12:7-11, 2Pe 3:16; 2Jo 1:10

¹⁰¹De 4:10, 5:1, 31:12-13; 2Ch 17:9, 30:22; 2Ki 17:28; Ps 78:3, 119:7, 119:71; Pr 1:5, 4:1-4, 4:20-23; Mt 5:19; Lu 6:40; Ro 2:21; 1Co 4:6, 14:31, 14:35; Ga 6:6; Php 4:9; Col 1:7; 1Ti 2:12, 5:4, 6:3; Heb 5:12

A B C D F
doing good¹⁰²

¹⁰²2Ki 22:13; 2Ch 30:7; Pr 4:13-15; Am 3:10; Zech 1:4; Joh 12:47;
Ro 12:2; 1Co 12:1; 2Th 1:8, 3:13-15

APPENDIX C. DEMOGRAPHIC DATA SOLICITED

Copy of Side A of Actual Survey Form

Side A. This is a brief survey as part of a thesis project by a seminarian from the Association Free Lutheran Theological School and Seminary in Plymouth, MN. Its purpose is to assess your preparation for your leadership role in your church. This is **not** an evaluation of you or your church, so please do not identify yourself to maintain your anonymity. Please take a moment to fill out this first side. Again, remember that your anonymity is important; even your initials will be converted to digits before all data from this survey are tallied.

Please return this form in the stamped, self-addressed envelope within the next two days.

Confidential Survey Data

Information on Person Filling Out Form

1. Please provide your initials and birth date.

initials

year month day

2. Please indicate your gender.

Male

Female

3. Please describe your primary work setting in ten words or less.

4. Please estimate your church size.

- less than 25 26 to 50 51 to 100
 101 to 200 200 or more

5. Please describe your church location by state and rural versus urban.

Two-Letter Abbreviation rural or urban

Information on last three and next three years

6. Please describe your role in family in ten words or less.

7. Please describe your role in church in ten words or less.

8. If involved in an AFLC Board or Committee, please describe your function in generic terms in ten words or less.

Questions based on education background

Please describe your educational background.

12 years, Kindergarten through High School

1 or more years, AFLC Bible School

1 or more years, non-AFLC Bible School

1 or more years, "Lutheran" Church College

1 or more years, "non-Lutheran" Church College

1 or more years, "Lutheran" Graduate School

1 or more years, "non-Lutheran" Graduate School

1 or more years, "AFLC" Seminary

1 or more years, "non-AFLC" Seminary

Thank you. Now go to Part B on the reverse of this sheet to complete this survey.

APPENDIX D. COVER LETTER TO PASTOR OR CHURCH LEADER

2900 West 71-1/2 Street
Richfield, MN 55423-2849

3/19/99

Dear Pastor or Church Leader:

re: A Big But Easy Request: Please Do My Survey!

The AFLC established what is now the Schools Corporation back in 1966. The aim was to provide a leadership for the AFLC grounded in God's Word.

We now have more than a generation of young people who have gone through Bible School and our Seminary. Some have gone on to other educational opportunity, including "church" colleges.

Yesterday's young people become today's church leaders. The enclosed survey is part of my Seminary thesis. It seeks to establish how successful Christian training particularly is in providing the foundation we in the AFLC feel is necessary for life in the church.

Request One. If you are the Pastor or administrator of your church, would you make three xerox copies of the enclosed survey form and ask 1) your wife, 2) your church president, and 3) your Sunday School superintendant to complete the survey.

Request Two. Would you take several minutes today and just complete both sides of the enclosed survey page? Collect the other three surveys and send all four back to me as soon as possible. Your response needs to be returned within ten working days (two weeks). If logistics prevent completion in this time frame, would you consider accomplishing the survey for your leadership by phone, e.g., reading the survey to them and filling in their answers. The survey itself is do-able very quickly.

Please do not identify yourself or your parishioners on your survey form. If you would like to have results of this survey, please return a notecard or business card with your survey form with an appropriate address.

Thanks for your efforts.

Cordially in His Name,

David Johnson, Seminarian

APPENDIX E. COVER LETTER UTILIZED FOR AFLC GOVERNANCE

2900 West 71-1/2 Street
Richfield, MN 55423-2849

3/19/99

Dear AFLC Board Member:

re: A Big But Easy Request: Please Do My Survey!

The AFLC established what is now the Schools Corporation back in 1966. The aim was to provide a leadership for the AFLC grounded in God's Word.

We now have more than a generation of young people who have gone through Bible School and our Seminary. Some have gone on to other educational opportunity, including "church" colleges.

Yesterday's young people become today's church leaders. The enclosed survey is part of my Seminary thesis. It seeks to establish how successful Christian training particularly is in providing the foundation we in the AFLC feel is necessary for life in the church.

Request One. If you have received another copy of this survey, please complete both. Your two surveys will be used to establish the statistical component of a survey called "reliability." Please make a xerox copy of the enclosed survey form and ask your spouse to complete the survey.

Request Two. Would you take several minutes today and just complete both sides of the enclosed survey page yourself? Collect your spouse's survey and mail both back to me as soon as possible. Your response needs to be returned within ten working days (two weeks). You may consider accomplishing the survey with your spouse by phone, e.g., reading the survey to the spouse and filling in the answers. The survey itself is do-able very quickly.

Please do not identify yourself on your survey form. If you would like to have results of this survey, please return a notecard or business card with your survey form with an appropriate address.

Thanks for your efforts.

Cordially in His Name,

David Johnson, Seminarian