LIBERTY BAPTIST THEOLOGICAL SEMINARY

DISCIPLESHIP IN EDUCATION:
A PLAN FOR CREATING TRUE FOLLOWERS OF CHRIST IN CHRISTIAN SCHOOLS

DOCTOR OF MINISTRY PROJECT

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DOCTOR OF MINISTRY

By

Joseph A. Allotta

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THESIS PROJECT APPROVAL SHEET

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ABSTRACT

Discipleship in Education: A Plan for Creating True Followers of Christ in Christian Schools

Joseph A. Allotta

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Mentor: Dr. Donald Hicks

Students are often tested to evaluate their academic knowledge, but few Christian schools evaluate whether a student has become a true disciple of Christ. Schools need to know what they can do that actually has an impact. This project will focus on high school seniors at Baptist schools in the Tampa Area. Students will take a custom survey to determine their biblical knowledge, use of spiritual disciplines, and beliefs on morality, along with what factors influenced them the most. School officials will be interviewed to identify how each is attempting to influence said aspects. Special attention will be given to schools whose students score high in a particular area in order to determine trends on how that excellence was achieved. From this analysis, and information from experts on youth discipleship, a strategic plan will be proposed to aid Christian schools in achieving their goal of developing true followers of Christ.

Abstract Length: 150 words

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Chapter 1

Introduction

No matter whose statistics one chooses to look at, the inescapable truth is that the church

is losing its young men and women when they head off to college or move away from home.[1]

There are many who have ideas as to why this is happening, but far too few in ministry are

changing their ways in order to curtail this growing dilemma. The solution to this problem is

both simple and increasingly difficult to solve with each passing year. Discipleship is what is

needed for young people to truly identify who they are in Christ, so that they can begin to

develop godly habits and disciplines and ultimately grow in their knowledge, faith, and desire to

serve the Lord and His Kingdom. Whatever the fancy title or solution that many experts in the

field are proposing; genuine, in-depth discipleship is what they are describing.

The problems hindering this process are numerous. Plain and simple, people are busier

and more stressed today than in decades past. Technology has connected humanity like never

before, yet relationships are becoming *five hundred people* wide and only *introduction* deep.

Family time has nearly evaporated; let alone the time to have a significant discipleship

relationship with another person. Yet perhaps the greatest obstruction to discipleship is that most

Christians have not been discipled themselves. They simply do not know how. The task seems so

daunting that many Christ-loving people remain on the periphery and do not engage in the Great

Commission to which they have been called.

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[1] George Barna, "Most Twentysomethings Put Christianity on the Shelf Following Spiritually Active Teen Years." *The Barna Report*, entry posted on September 12, 2006, http://www.barna.org/FlexPage.aspx?Page =BamaUpdate&BarnalipdateID=245 (accessed on April 3, 2013).; LifeWay Research. (2007). "LifeWay Research Uncovers Reasons 18 to 22 Year Olds Drop Out of Church." entry posted on December 24, 2007, http://www.lifeway.com/lwc/articlemainpage/0%2C1703%2CA%25253D165949%252526M%252 53D200906%2C00.html? (accessed April 3, 2013).; A. Allan Martin, "Burst the Bystander Effect: Making a Discipling Difference with Young Adults." *Journal of Applied Christian Leadership* 3, no. 1 (Winter 2008/2009): 46-53.

No matter the type or style of ministry God has called someone into, the ultimate goal must always be that of discipleship. This thesis will look specifically at the need for discipleship within the education ministry of Christian high schools. Churches who have chosen to enter Christian school ministry have both a difficult task and an incredible opportunity. Many Christian schools have upwards of seven to ten hours per day, five days per week, one-hundred-and-eighty days per year to spend engaging and ministering to their students. The prospect of what Christian high schools can accomplish is extraordinary. Such schools are commissioned with preparing a young person to be ready to further their education in a post-secondary setting as well as for the challenges that life brings to all. Unfortunately the idea of being a devoted follower of Jesus Christ is often times relegated to just a few moments during the school day. Although the light of God's Word and prayer may be peppered throughout, a deliberate strategy to create disciples in Christ's image is often lacking in Christian schools. This project, "Discipleship in Education," will aid in developing a more comprehensive view and leading to more specific actions to turn students into disciples who will continue to hold true to their faith well after graduation.

Personally seeing how Christian schools operate from several different angles has led this author to believe that there is room for more strategic discipleship. Each role led to a unique understanding of both hindrances and opportunities for discipleship. Teaching provided an incredible amount of time with the students, but there seemed to be a dearth of time to complete all that needed to be accomplished. Being on the administrative team gave insight on parental roles, accreditation, staff interaction, host-church cooperation, and various other behind-the-scenes issues that certainly affect discipleship effectiveness. Finally, serving on the pastoral staff of a church with a Christian school brought a unique perspective on its operation. It is from this

vantage point that the desire to see more substantive discipleship was birthed. Discipleship training is common in the church and seminaries, but is lacking in the high school educational setting. Making disciples is a common priority in youth groups, but is not as well-defined in Christian schools.

Christian high schools have a powerful ministry that can monumentally influence young people's lives. They have consistent time with students both in class and with outside activities, numerous faculty and staff who can be trained as disciplers, and in most cases have several years to orchestrate and implement a comprehensive discipleship plan. However, from observation, it does not seem that many Christian schools effectively use that time, nor properly train their staff, nor have an actual discipleship strategy. What "Discipleship in Education" will seek to accomplish is to give schools the tools they need to change to a more efficient model.

Schools are often obsessed with standardized testing. Schools want to make sure their students are learning, and that their teachers are effectively communicating the lessons. Honestly, they also love to compare their scores with other schools to see how they "stack-up" to their competition. Unfortunately there are few organizations that provide metrics for measuring biblical knowledge, never mind some sort of evaluation to see if students are engaging in the Christian disciplines, formulating a Biblical worldview and morality, or actually being impacted spiritually by the programs and events of the school.

There is broad value for the Christian community within this thesis study in analyzing how high school seniors are being influenced to deepen their faith; yet with very specific implications for Christian schools which have been entrusted to minister to such students. The survey designed for this thesis project can be used by any Christian school to examine their effectiveness in discipling their students and the comprehensive discipleship plan will be useful

in most Christian educational settings. Distinctively Christian high schools would all say they want to create future leaders who positively impact the Kingdom of God. If all Christian schools were accomplishing this task, then the churches and communities in the surrounding areas would be drastically changed for the better. This potential is there; it is merely untapped.

Statement of the Problem

There is a plethora of discipleship training material for churches in the marketplace, yet very little geared towards the unique and specific culture of the Christian school community. This is perhaps due to the relatively recent rise of this form of education, but honestly it seems that many have just not realized that disciples are often times not being created in this environment. A lack of intentional action is also a dominant culprit. Much of Christian education has attempted to impact the student's spirituality with a haphazard approach. Assuming that featuring Christian aspects such as prayer, Scripture memory, and chapel services would just naturally create Christ-like disciple is simply false. Jesus' concept of disciple-making looked very different. One certainly can utilize those aspects, but they are mere tools in the grander vision. Changes are needed for Christian schools to fulfill their mission within God's Kingdom. This project will offer Christian schools both proven and newly formulated strategies that will make them more effective disciple-makers.

Terminology Defined

The two terms that need definition at the onset are those of *disciple* and *discipleship*. More detail will also be given in the subsequent chapter. Simply put, a disciple is a person and discipleship is a process. The researcher, George Barna, uses the basic definition that a disciple

refers to "someone who is a learner or follower who serves as an apprentice under the tutelage of a master."[2] This would fit even in a non-religious setting, and is absolutely true for the sake of this project. However, the thrust of this thesis is to develop a distinctly Christian vision for discipleship, and the definition used would need to reflect such. First of all, there would need to be at least a basic desire to be discipled. Without the willing participation of the disciple, little progress can be made. This would thus necessitate for the disciple to already be a born-again believer of Jesus Christ who would want to take that next step into a more committed relationship with Christ. Dr. Rod Dempsey of Liberty University furthers this concept and has formulated the definition of a disciple as being a "person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission."[3] Again this concept of being a disciple will be further flushed-out in chapter two.

Dr. Dempsey pairs his definition of being a disciple with the process of making a disciple. "Discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents and abilities in fulfillment of Christ's mission."[4] This is the meaning behind the word discipleship that this project will be using to frame more effective methods. Unfortunately, the word discipleship is one of those concepts that every pastor hears about *ad nauseam*; on the other hand, to most educators and other school staff members, *discipleship* is a "church" issue that belongs in their arena and hardly gets any traction when discussing Christian education. It is time to merge the concept into the understanding and sensibilities of the Christian school community.

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[2] George Barna, *Growing True Disciples* (Colorado Springs: Waterbrook Press, 2001), 17.
[3] Rod Dempsey, "What Is God's Will for My Life? Disciple!," in *Innovate Church,* ed. Jonathan Falwell (Nashville: B & H, 2008), 87ff.
[4] Ibid, 101ff.

Statement of Limitations

This project is designed with Christian schools in mind. Its goal is to help Christian schools to be more effective at creating disciples. The research is focused on the urban and suburban communities of Tampa Bay Florida. Thus the conclusions drawn will be to the benefit of the six schools that were surveyed. However, there is nothing that would not specifically translate into other regions. Also, only Christian schools between 80 and 400 high school students were investigated to ensure similarity in overall structure and guarantee that there would be a sufficient number of surveys for each particular school. Schools with fewer than 80 high school students may have difficulty accomplishing some of the proposals, but will in fact have some serious advantages to discipling their students as a whole. They, nonetheless, could still glean quite a bit from the research. Finally, only local Christian schools linked to a Baptist church that are regionally accredited through SACS or associated with ACSI were sought after to be surveyed. This was done to limit the amount of variables within the research. Similar organizational structure, theological principles, educational focuses, and moral values will help the consistency and integrity of the research. There is nothing inherently "Baptist" in the comprehensive discipleship plan, and any points of differentiation could be easily adapted.

The concept of discipleship will be carefully examined in order to gain a complete understanding so that proper synthesis can be made to translate biblical discipleship into a Christian school setting. It is absolutely understood by this researcher that spiritual maturity in most instances will take efforts beyond the school day. Nothing can replace the influence of the family unit or the value of being involved in a local church. The goal is merely for Christian schools to be better participants and partners in this goal of student discipleship. Even within the survey research itself, it would be a false notion to believe that positive student outcomes were

only a result of the school. There are numerous factors to becoming a well-rounded follower of Christ that simply could not be captured with the limited student's access.

There is also a large scope of benefits that Christian school education can provide for a student that goes well beyond the scope of this project. This project is not attempting to create a broad vision for Christian schools or deter from its primary purpose of education, but rather to focus specifically on a Christian school's discipleship efforts and how that can help them achieve their broader goals.

Theoretical Basis for the Project

Discipleship is a core Christian belief. It is foundational in any discussion on Christian distinctives. Being a disciple and making disciples is grounded in biblical, theological, and historical contexts. Even when the terms disciple or discipleship are not being expressly stated, the concepts behind Jesus' "follow me" statements to the twelve, His final words in the Great Commission, and Paul's letters referencing "formation" or "maturity" obviously are discipleship references. Disciple-making is the mode by which Jesus chose to grow His church both in width and depth. Dietrich Bonheoffer put it more plainly, "Christianity without discipleship is always Christianity without Christ."[5]

Biblical

As previously stated, Jesus' "follow me" statements are clear examples of how He viewed discipleship.[6] He chose twelve followers (which He even referred to as disciples) and poured His life into them. Jesus continues to use this phrase in crowds, to the rich young ruler,

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[5] Dietrich Bonheoffer, *The Cost of Discipleship* (New York: MacMillan, 1937), 64, quoted in Bill Hull, *The Complete Book of Discipleship* (Colorado Springs: NavPress, 2006), 15.
[6] Matt. 4:19; 8:22; 9:9; Mark 1:17; 2:14; Luke 5:27; 9:23; 9:59; John 1:43.

and other individuals to which He comes into contact.[7] The Apostle Paul even borrows the phrase in his exhortation in 1 Corinthians 11:1, "Follow my example, as I follow the example of Christ."[8] Seemingly, Jesus and Paul viewed being a disciple in very simple terms – be willing to follow. Now the theology behind what must be done to truly create a disciple of Christ is much more in-depth and will be explored in the subsequent chapter; however, from Jesus' perspective, He knew the act of following would then lead them to the opportunities and the knowledge that was forthcoming.

Jesus' clearest declaration that He wants disciples to then make more disciples can be seen in what is now labeled as the Great Commission in Matthew 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." This is the theoretical basis for this project. How can Christian schools more effectively live out this mandate?

Paul helps the Christian better understand what needs to really happen in a disciple's life for him to be a true follower of Christ. How is Christ formed in our life? Paul so badly wanted his disciples to be *formed* in the image of Christ that he described his desire for this as childbirth pains (Gal 4:19). The root word for *formed* is *morphe*, which is also found in Romans 12:2 and 2 Corinthians 3:18.

> It suggests that the inner being of the person is radically altered so that he or she is no longer the same. Information alone will not make the difference… Ultimately, knowledge, valuing, and behavior lead to a change in one's inner being, the existential core of personhood. Thus, continual transformation occurs… The goal of transformation is to become a disciple and, even more importantly, to become mature, complete, and perfect like Jesus Christ (Col 1:28-29).[9]

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[7] Mark 8:34; Matt. 19:21; John 8:12.

[8] NIV; Unless stated, quotes are from New American Standard Bible, Updated Ed. 1995.

[9] *The Christian Educator's Handbook of Spiritual Formation*, ed. Kenneth O. Gangel and James C. Wilhoit (Grand Rapids: Baker Books, 1994), 16-17.

It is easy for the purpose of education to merely be seen as an accumulation of knowledge, but for a Christian school to be truly "Christian" they must be making biblically-based, Christ-centered disciples.

Theological

"Discipleship matters. It matters because Jesus modeled it and commanded it."[10] More proof is not necessary if it is what Jesus wants; but the Bible is riddled with examples. In the Old Testament there are Moses and Joshua followed by Elijah and Elisha. In the Epistles, the most prominent example is that of Paul and Timothy, but several others are scattered about. Nonetheless, it all comes back to Jesus. His three-year ministry on this earth was mostly spent discipling twelve men; most of whom would turn around and disciple more people, which forever altered the course of history.

Aubrey Malphurs declares that the way Jesus made disciples was through preaching, focusing on a small group, spending even more time with the "inner circle," and counseling individuals.[11] This same basic formula is true today. One can communicate truth to a large group of people, but more focus needs to be given in smaller groups. The key is to limit the number to as few as possible and put significant time into their spiritual development. Being ready to even do some one-on-one counseling work as well will multiply a discipler's effectiveness. The plan for more effective discipleship in Christian high schools will certainly keep this broad overview in perspective moving forward.

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[10] Barna, *Growing True Disciples*, 33.
[11] Aubrey Malphurs, *Strategic Disciple Making* (Grand Rapids: Baker Books, 2009), 57-58.

Historical

Jesus began Christian disciple-making. He passed the process down to the likes of Peter, John, and Paul. Eventually new disciples such as Clement, Polycarp, Irenaeus, Athanasius, Gregory, and Augustine became the new church leaders. The Christian church has created disciples through many different traditions. Everything from apprenticeships and monastic living to Sunday School and Promise Keepers have had a desire to create true followers of Christ in their time. Even Christian schooling has existed in several forms over the centuries and many effectively formed disciples in each model. Successful discipleship movements contextualize discipleship to the location and situation of the community. Discipleship has continually changed the external mode by which the disciple is made; the heart and essence on the other hand, has never changed or else it was not truly Christian by nature to begin with.

Statement of Methodology

The goal of "Discipleship in Education" is to bring an effective discipleship model to Christian schools. Seniors in local Christian high schools will complete a survey with various categories including biblical knowledge, worldview and morality, the use of Christian disciplines, and how the school has directly attempted to affect their spiritual life. What the student survey is designed to accomplish is to reveal indicators that a school has been particularly effective in an area of spiritual development in the life of the student. When compared with other local schools, institutions with "best-practices" should be revealed once the survey data is analyzed. This prompted the second step of the research project being the investigation with the school's staff to flush-out the positive aspects of their program that brought about the desired result. Key staff members including principals, deans, and bible

teachers were interviewed to determine how the school achieved such positive results and how another school might build a similar program. The reasoning for conducting the student surveys first, before engaging the staff, is an attempt to discover some objective information on what schools are effectively doing in regards to discipleship before conducting the interview. This way, the interview can be focused on the effectual components that schools are providing for the discipleship of their student body, as opposed to weeding through all the spiritual endeavors that a Christian school might employ throughout the year.

Christian high schools certainly have many spiritual activities that have the purpose of positively affecting their student's Christian beliefs. Unfortunately, there are few metrics to gauge whether those attempts are effective. Many aspects of Christian education are merely perpetuated by past successes. The survey was designed to capture what is effectual in the student's life. When this information is pieced together with modern, effective discipleship strategies, a comprehensive vision for Christian school discipleship can be developed.

<p style="text-align:center">Thesis Development</p>

The design of this thesis will encompass five chapters. Each will build upon the other and will draw ultimate conclusions in the final chapter.

Chapter 1 – Introduction

The first chapter is essentially the proposal for the project. It gives the reader an understanding of the direction the thesis is heading. It establishes the problem that needs solving, states the limitations, describes the theoretical basis for the project, explains the methodologies, and reviews the literature being utilized to develop the project.

Chapter 2 – Discipleship for the Here and Now

This chapter will include a more in-depth look at what it means to be a disciple, as well as providing a better understanding of the process of discipleship. From there, the project will examine what experts in the trenches of present-day discipleship say concerning the matter, along with tools and measures to identify spiritual depth. This section concludes with a discussion on why Christian schools should be concerned specifically with discipleship.

Chapter 3 – Christian School Investigation

In this chapter the readers will get a thorough breakdown of the revelations gleaned from the surveys of Christian school seniors. They will then track the process the author took to investigate how the different schools achieved various areas of excellence, which were revealed in the data analysis. The insights gained will be presented and evaluated here, yet a deeper look at effectiveness will be more thoroughly examined in the subsequent chapter.

Chapter 4 – Discipleship That's Working

The focus of this section will be on the effective discipleship that is occurring in local Christian schools as revealed by the surveys. The interviews with key school staff members will hopefully reveal what they are doing to achieve such excellent results, and how they are doing it. Finally, a look back into the "best-practices" that the experts in church discipleship have discovered that are not yet being fully tapped in the local Christian high schools will be discussed, as well as what potential "time-wasters" are simply not reaping the desired results on Christian school campuses.

Chapter 5 – A Plan for Discipleship in Christian Schools

The final chapter will be the comprehensive discipleship plan for Christian schools to begin enacting in order to create true Disciples of Christ. This chapter will be the culmination of

all the research, from the literature studied, to the student surveys, to the staff interviews. Each

will build upon one another to design an effective plan that could be used in a variety of

Christian school settings.

All this will be accomplished from the reading of over fifty books and articles, more than

two hundred student surveys, and dozens of staff interviews. Each brought a necessary piece to

the puzzle in order to truly impact students lives for eternity.

Review of Literature

Considerable print research was conducted in order to fully grasp the concept of

discipleship throughout church history; as well as learn about many of the current trends in

disciple-making that are proving themselves successful. There is very little written specifically

on discipleship in Christian school education. At best, there is a section dedicated to being

discipleship-minded, but there is nothing that could be viewed as a comprehensive curriculum or

plan for making-disciples in this specific setting. Thus a broader look at church discipleship,

Christian education principles, spiritual formation, Christian school methodologies, and Scripture

itself were investigated in order to aid this author in subsequently integrating the information and

practices into a discipleship program for Christian schools. The following is a sampling of

prominent materials utilized for this project.

Books

Spiritual Disciplines for the Christian Life by Donald S. Whitney is a fantastic book that

simply lays out the different spiritual disciplines presented in Scripture. His biblically-centered

book will be a focal piece of this project for it will be a guide for whether spiritual disciplines are

being developed in student's lives. Some may argue that Whitney's list of disciplines is arbitrary, with some being easily combined with others. Nevertheless, his list includes biblical intake, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, learning, and perseverance in the disciplines. He looks at each topic through the lens of I Timothy 4:7: "Discipline yourself for the purpose of godliness." If godliness is the goal, then these disciplines is how one gets there.

  Growing True Disciples by George Barna is an incredibly poignant and powerful book that looks at believers' tendencies to desire spiritual growth, and how churches have attempted to spur that desire to grow spiritually. Barna and his team conduct valuable research and provide pastors and other church leaders with a great deal of useful information that can help churches become truly great at discipleship. The main thrust of the book is that churches must become more strategic in their discipleship to have the actual outcomes they are looking for. The research unfortunately suggests that the even born-again believers are instead trending towards looking more and more like the culture around them, as opposed to what true Christian discipleship should be producing. This book is an absolutely invaluable resource to better understand the trends that believers are taking so that the church can change course and begin discipling like they should have been all along.

  A Vision with a Task is a one-of-a-kind book compiled by Gloria Stronks and Doug Blomberg that deals specifically with the topic of discipleship in Christian school. The authors specifically developed the idea of responsive discipleship. Students learn best when they are immersed in an issue then have the opportunity to develop that knowledge by actively solving problems in the real world. Discipleship is no different. If schools want to create true followers of Christ, they will analyze how students learn and give an opportunity to actually live it out.

One's Christian faith must be "lived out" for it to be truly incorporated into a lifelong pursuit. Schools that give that opportunity will be much better equipped to make disciples.

Strategic Disciple Making by Aubrey Malphurs is a simple resource on the art of making disciples. The author defines discipleship then spends a great deal of time at the evaluation of whether or not true discipleship is occurring. The most valuable information is on that specific field of properly evaluating one's discipleship programming.

The Complete Book of Discipleship by Bill Hull is exactly what the title describes. There is great inclusion of the historical precedence for discipleship. The book also includes insights from this great Christian leader on the "why's" and "how's" of discipleship. Although the book is an overview, there is, specifically, great clarity in the area of actual characteristics a disciple employs.

Called to Teach by Kenneth O. Gangel has a subtitle that is extremely straightforward and very telling of the author's heart – "A Biblical challenge to renounce intellectual idolatry and dedicate ourselves to spiritual discipleship on Christian school campuses." The book seems to be a collection of sermons throughout the years that Gangel has delivered to teachers and administrations within the Association of Christian Schools International organization. Throughout the work he challenges educators to truly understand that the example they are setting will be life changing for their students. No teacher should ever lose focus on what God has truly called them to do and to be from Scripture.

Education That Is Christian by Lois E. Lebar is a unique look at Christian education. She looks at the concept first and foremost from a biblical perspective. How did the prophets, Jesus, and the apostle's look to teach God's truth? She also delves into modern theory on how best to communicate information. There is a great emphasis on practical application and personal

experience laden throughout the book. It is in this arena that Lebar will contribute most to this particular project.

How to Change Your Church Without Killing It by Nelson and Appel is an excellent book at exploring the concept of changing an established church. Past success can be one of the more crippling factors for future growth. Nelson and Appel march a leader through how to transition change in a ministry in order to bring about greater success. Many of the principles hold true whether referring to a church or Christian school.

The Disciple-Making Church by Bill Hull examines the early churches in Scripture to see how they discipled. Hull certainly has some abstract thoughts on the larger context of discipleship, but specifically his exploration of the first century churches gives his readers insight on how God wants his people to disciple younger believers. Although Hull's book is geared toward the church, the principles from Scripture translate very well to other types of gatherings of believers, including Christian schools.

Perspectives in Christian Education by Philip C. Johnson and Dan L. Burrell is a book geared towards the school's faculty and staff being better communicators in the classroom, to parents, and to their community. The specific areas of note for this project are the focus on the communication between the school and the home, as well as the cultivation of spiritual growth goals. Johnson has a unique perspective as a former Bible teacher, Christian school administrator, and pastor of two different churches with integrated Christian schools. His valuable input on spiritual formation and identity is unmatched.

The Student Leadership Training Manual for Youth Workers by Dennis McLuen and Chuck Wysong is a very practical manual geared towards training student leaders within a ministry. The authors design 31 lessons that will give youth both information and practical

opportunities to be a better leader for their peers. Student leadership will radically change any ministry. Teens are always going to go to their friends first for help and advice. Having trained leaders that are ready and able to help their friends can make a tremendous difference. This book will be utilized for its practical lessons on developing young leaders as well as its guide that it provides to help students discover their spiritual gifts.

Nine Marks of a Healthy Church by Mark Dever is a must read for any pastor. He convincingly lays out the aspects of building a healthy church. Health leads to growth but is focused on making sure it has a sustainable base. Dever certainly did not have Christian schools specifically in mind when writing this, but there is an incredible amount of crossover for what a Christian school could use in order to be a healthier spiritual place.

<center>Articles</center>

David Csinos' article "'Come Follow Me': Apprenticeship in Jesus' Approach to Education" explains the many ways in which Jesus taught His disciples. Christ's overall method was taking "newcomers" and teaching them to be an "old-timer." He allowed them to remain on the periphery to observe and learn. He then interacted with them more and finally legitimized them as worthy participants. The goal was for them to become full, committed believers in the Kingdom of God.

James Samra's article "A Biblical View of Discipleship" takes a look at the concept of discipleship through the lens of mostly Jesus' actions, but also Paul's. This article is unique in that it does not try to systematize discipleship. It simply and powerfully presents what Jesus and Paul and the other writers of Scripture attempted to model. What knowledge and personal characteristics they wanted Christians to imitate is key for believers today.

A. Allan Martin's article "Burst the Bystander Effect: Making a Discipling Difference with Young Adults" takes a look at the growing problem of "twenty-something's" absolutely disappearing from the church. What Martin believes to be the problem is a lack of authenticity amongst Christian leaders. His thought is that to turn this generation of bystanders into engaged believers is ultimately through discipleship.

David Wells' article "Christian Discipleship in a Postmodern World" is a great look at how students are affected by postmodernism. This is not an exhaustive look by any means, but what it does do is look at how aspects such as globalization can be utilized into modern discipleship and ultimately be overcome as a distraction.

Chris Shirley's article "It Takes a Church To Make a Disciple: An Integrative Model of Discipleship for the Local Church" takes a holistic approach to the concept of discipleship in a local church setting. Churches too often compartmentalize their concept of discipleship and divorce it from other ministries. From the church's viewpoint, they should look at Christian school education from a standpoint of how they will incorporate their discipleship model into their school. Also, within this article Shirley does an excellent job of definitions, goal-orientation, and overall discipleship integration.

"Where Are the Children? Keeping Sight of Young Disciples in the Emerging Church Movement" is an incredible article that lays out simple yet powerful suggestions to engage a forgotten group of young disciples in the postmodern culture in which we live. The attempt to cast-off many of the religious traditions have left young people without foundations on which to build upon. The authors of this article give their suggestions on what the church might do to help them build that foundation.

Minho Song's article "Contextualization and Discipleship: Closing the Gap Between Theology and Practice" is an incredibly powerful piece towards this project. Song discusses discipleship practices in foreign mission fields and how the receptor's understanding must weigh in on how the material is presented. Basically the person being discipled has a context as well, and if that is not considered then the information will not be adequately applied. This is necessary for Christian schools because some material was geared towards the last generation, and the new generation is not being reached as effectively.

Mark Kennedy's article "Biblical Integration Lite: Telling It Like It Isn't" is an insightful look at how being slightly "Christian" in a school is terribly destructive for students. They get presented with just the essential information, but have no way of integrating it into their lives. It will easily be defeated when they get into the real world.

Scripture

Jesus' work with His twelve disciples has to be the greatest illustration for what God wants from His followers today. His words of "follow me" might sound simple and basic, but those twelve men began a journey at that moment. This does not mean that everyone was willing to become a disciple. The story of the rich young ruler is a sad reminder of what so many miss out on. "Jesus said to him, 'If you wish to be complete, go *and* sell your possessions and give to *the* poor, and you will have treasure in heaven; and come, follow Me.' But when the young man heard this statement, he went away grieving; for he was one who owned much property."[12] One must be prepared to drop everything and follow. Even if there are elements to discipleship that are simply difficult for someone other than Jesus to perform, there are nonetheless models of what it means to be a disciple, the way to call on a disciple, and examples of teaching and

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[12] Matthew 19:21-22

motivating disciples. Much can be gleaned from the Gospels' accounts on Jesus' interaction with His disciples. He provides the ultimate example for all future disciples and disciple-makers to follow.

Even more specifically Jesus' final words in the Great Commission in Matthew 28:19-20 are particularly relevant towards this project. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." Jesus emphasizes His broad desire for everyone to make disciples and gives basic instructions on how this is accomplished. If this is truly a command to all believers, then every facet of a Christian's life needs to be filtered through it.

Other examples of discipleship such as Moses and Joshua, Elijah and Elisha, and Paul and Timothy demonstrate various truths that can be utilized today. Special focus on the actions of these godly men helps to glean some powerful information that is still extraordinarily relevant. Examples such as Moses publically promoting and consecrating Joshua before the people as the future leader of Israel, Elijah allowing Elisha to follow him around as he ministered, and Paul writing personal, encouraging letters to his young pastoral disciple in Timothy are all just small aspects of discipleship methods that will be explored throughout this project.[13]

While many verses in the Epistles will be used throughout this thesis project, Paul's mention of discipleship and formation and especially his words to his own disciples Timothy and Titus give even modern readers great insights on this commanded activity of discipleship. For instance, 1 Timothy 4:6-10 proclaims:

> In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following. But have nothing to do with worldly fables fit only for old women. On

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[13] Deuteronomy 31; 1 King 19:19-21; 1 Timothy

the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. It is a trustworthy statement deserving full acceptance. For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

The concept, let alone actions of personal discipline are conspicuously absent in much teaching on spiritual development. Likewise the desire to "strive" and "labor" to make a disciple has unfortunately been brushed aside as people got busier and busier. Teachers and staff in Christian education are no exception. They are asked to do more and more and yet get paid less and less. Is the Bible asking them to do even more? Hopefully they will see how they can work "smarter" and more efficiently and not necessarily harder; however, Jesus and Paul do not mince words. To truly make disciples takes time and effort; however, do not miss the fact that this action has incredible rewards and eternal value.

Surveys and Interviews

Six schools in the Tampa Bay area were contacted that fit the project guidelines. Calvary Christian High School (Clearwater, FL), Citrus Park Christian School (Tampa, FL), Indian Rocks Christian School (Largo, FL), Northside Christian School (St. Petersburg, FL), Seffner Christian Academy (Seffner, FL), and Tampa Bay Christian Academy (Tampa, FL) each agreed to participate in the research. Approximately 200 high school seniors were surveyed and the data was tabulated. The information gleaned from these is present in "Chapter 3." Likewise, in the subsequent chapter, insights from key staff members such as principals, Bible teachers, and others were gained through interviews in order to dig deeper into the answers on the student's surveys. When each aspect of the research materials is pieced together, a comprehensive discipleship plan can ultimately be developed.

Chapter 2

Discipleship for the Here and Now

The goal of this chapter is simply to describe what discipleship is, share its essential elements, layout the criteria this project will look at to identify true spiritual depth, and finally begin to build the argument for why Christian schools should be particularly concerned with the biblical concept of discipleship. Discipleship throughout the ages is just too large and detailed to properly survey in a single chapter. The focus here will be to first of all gain a basic understanding of what Jesus meant when he spoke of being a disciple; and then focus on the discipleship principles that will directly relate to this project of discipling in an educational context.

There is much research on the fact that young people are leaving the church in mass quantities after they graduate from high school. One such study conducted in 2011 through the Barna Research Group found that nearly three-out-of-five teenagers leave the church either permanently or for an extended period of time.[14] This particular research dug deeper into why this is occurring. The most dominant reasons were that students felt their churches were overprotective and did not allow them to connect to Christ in the world in which they lived. Similarly, those who left the church believed their faith was "shallow" and never saw the value their faith could bring. Also, nearly thirty-percent of students believed that modern science was in complete contradiction to the Christian faith. This percentage was even higher among those venturing into science-related fields. Students leaving the church also believed that Christianity is completely out of touch with sexuality. It is even more sobering to see that pre-marital sexual

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[14] George Barna, "Top Trends of 2011: Millennials Rethink Christianity" *The Barna Report* http://www.barna.org/teens-next-gen-articles/545-top-trends-of-2011-millennials-rethink-christianity (accessed April 3, 2013).

activity is virtually identical between Christians and non-Christians in the teens and twenty-

somethings demographics. Finally, the young people in this present generation view the type of

Christianity they have come in contact with as too exclusive, unfriendly, and judgmental.

Approximately one-quarter of all those surveyed conveyed that idea. All of these apparent

reasons for which young people are leaving the church are at least in some ways solved if true

discipleship were occurring in their lives. The most profound of these statistics being Barna's

observation that 84% of Christian 18-to29-year-olds "admit that they have no idea how the Bible

applies to their field or professional interests."[15] This all must be corrected if the church desires

to change the direction of these frightening statistics. This chapter will reveal that the way to halt

these trends and begin to role them back is through biblical discipleship.

What is Discipleship?

It makes sense to assume that what Jesus meant by discipleship and being a disciple

would be imperative to this particular discussion. In Biblical Greek, the word used for *disciple*

simply refers to a "follower who serves as an apprentice under the tutelage of a master."[16]

Author and researcher George Barna looks deeper into the Biblical narrative to reveal what he

believes to be six insights on what Jesus meant for a disciple to be, do, and understand:[17]

    1. Disciples Must Be Assured of Their Salvation by Grace Alone.[18]
    2. Disciples Must Learn and Understand the Principles of the Christian Life.[19]
    3. Disciples Must Obey God's Laws and Commands.[20]

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[15] George Barna, "Top Trends of 2011: Millennials Rethink Christianity" *The Barna Report* http://www.barna.org/teens-next-gen-articles/545-top-trends-of-2011-millennials-rethink-christianity (accessed April 3, 2013).

[16] George Barna, *Growing True Disciples* (Colorado Springs: Waterbrook Press, 2001), 17.

[17] Ibid, 20-23

[18] Luke 13:1-5, 22-30; 24:46-47; John 3:16-21; Acts 2:36-39; Romans 3:10-24; Galatians 3:1-5; Ephesians 1:13-14; 2:4-10; Titus 3:4-7.

[19] Matthew 6:33; Luke 14:25-35; Phil 4:8-9; 2 Tim 3:16-17; Heb 5:11-6:3; James 1:5.

[20] Luke 10:25-28; Acts 5:29; Galatians 5:16-24; Ephesians 4:20-5:21; Col 3:1-17; 1Thessalonians 4:7; James 1:22-25; 1 John 3:16-24.

 4. Disciples Must Represent God in the World.[21]
 5. Disciples Must Serve Other People.[22]
 6. Disciples Must Reproduce Themselves in Christ.[23]

The ultimate goal of this would be to become "a complete and competent follower of Jesus Christ" which is Barna's basic and simplified definition for the process of discipleship.[24] Jesus obviously was completely invested into the concept of making disciples. The word is used 230 times by Jesus and the Gospel writers. The idea of taking pupils and turning them into apprentices who begin doing the master's work absolutely permeates the totality of the New Testament.[25] What is interesting is that Jesus did not call His disciples to then make disciples of themselves, but rather they were to point back to Jesus Himself. Obedience to the discipler is not actually required; all authority is given to Jesus alone.[26] This is the most simplistic understanding of what discipleship is. Christians are trying to become more like Christ.

The more thorough definition that should come to mind while reading this paper is Rod Dempsey's – "Discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents and abilities in fulfillment of Christ's mission."[27] This exemplifies the need to stay focused on the centrality of Christ but in the context of the person being discipled. A real and unique partnership must emerge between the discipler and the disciple. Becoming more like Christ is an intense undertaking and it takes real work on both sides.

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[21] Matthew 10:16; 28:17-20; Mark 5:18-19; John 17:14-18; Acts 1:8; 2 Corinthians 5:20; Ephesians 4:1; Colossians 1:10; 1 John 2:15-17.

[22] Matthew 16:24-28; 20:25-28; Luke 9:1-6; 10:30-37; Acts 6:1-3; Ephesians 2:10; 4:11-12; Philippians 2:1-4; Heb. 13:16; James 2:14-24.

[23] Matthew 28:19; John 15:8; Matthew 9:35-38; Acts 4:1-11; 5:42; 13:47.

[24] Ibid, 17.

[25] Chris Shirley. "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 50, no. 2 (Spring 2008): 208-209.

[26] Sylvia W. Collinson, "Making Disciples and the Christian Faith," *Evangelical Review of Theology* 29, no. 3 (2005): 247.

[27] Rod Dempsey, "What Is God's Will for Our Church? Discipleship!," in *Innovate Church,* ed. Jonathan Falwell (Nashville: B & H, 2008), 101ff.

The standard of disciple-making laid out by Jesus remains at the forefront, but various forms of discipleship that have occurred throughout history have attempted to mirror what Christ did with his disciples in a modern setting. The self-described "discipleship evangelist" Bill Hull explains the classic methods of discipleship that have dominated church history. They include "one-on-one mentoring, a disciplined program of Bible study, Scripture memorization, and training in witnessing and speaking. The strengths of the classic discipleship movement include focus, method, and the ability to process large numbers of people through curriculum. However, classic discipleship didn't address the disciple's inner life as much as it measured performance… For many people when the program ended, so did their growth."[28] This is specifically why discipleship cannot be viewed in programmatic terms; it is a way of life. What this project is attempting to accomplish is to build a program that is designed to affect the "inner life" of students. There is value in the classic forms of discipleship and they simply needed to be honed and focused on a more individual level. This is what Jesus did. Although He did speak to crowds, He spent most of His time with the Twelve; and when there was opportunity, He gave even more attention to just an "inner-circle" of three. A moderate amount of discipleship can occur on a mass, organized scale; but much more will be accomplished in a small group, and exponentially more in an intimate group of three to four or even one-on-one scenario.

There is nothing "new" about this model of instruction. Rabbis in ancient times would be accompanied by apprentices. The disciples would watch their Rabbi's actions, sit at their feet, memorize their teachings, and simply "absorb" everything about who their mentor was. Information coupled with observation would ultimately end with the disciple becoming a full

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[28] Bill Hull, *The Complete Book of Discipleship (Colorado Springs: NavPress, 2006), 18.*

"member" of the Rabbi's way of life, if the disciple was so inclined.[29] This form of discipleship may look slightly different today, but much of the principles still apply.

Although Jesus modeled His discipleship after the rabbinic style, there are unique aspects to Biblical discipleship. First of all, Jesus chose his disciples. They did not come to Him to learn, He went to them and said, "Follow me."[30] When one continues to look throughout the New Testament, other unique aspects to Christian discipleship rise to the surface. First of all, in order to disciple properly one must be humble, self-sacrificing, and be filled with unconditional love. "Paul admonished the Corinthian believers to imitate him as he imitated Christ (1 Cor. 11:1). This verse comes at the end of a discussion about releasing one's own desires and freedoms, and doing only those things that do not offend others. To imitate Paul and Christ is to seek the good of others and not one's own good."[31] This is drastically different in many non-Christian contexts. The one who disciples cannot be engaged in the process for personal adulation. Jesus Christ is the authority figure and the only one worthy of honor and praise. Being a disciple of Christ is a requirement in order to be able to disciple for Christ. In order to be that, one must not only live a holy life of faith (2 Thess. 3:7-9), but also be willing to suffer for Christ (1 Peter 2:21-23).[32] A teacher is only meant to impart information to his students. A disciple-maker is expected to live a total life exemplifying Christ's teachings. When one does this, suffering is sure to occur. Jesus plainly states that the world hated Him and thus will hate His disciples (John 15:18-19). Christian discipleship is interesting because it comes with a built in warning and asks for an extraordinary level of commitment. One cannot ease into discipleship. One must be fully-committed before they fully-understand the commitment.

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[29] David M. Csinos, "'Come, Follow Me:' Apprenticeship in Jesus' Approach to Education," *Religious Education* 105, no. 1 (January-February 2010): 51-52.

[30] James Samra, "A Biblical View of Discipleship," *Bibliotheca Sacra* 160 (April-June 2003): 231.

[31] Samra, 228.

[32] Ibid, 229.

To give some understanding at the outset, Hull outlines the basics of a discipling relationship. The first action of discipleship is *selection*. The choosing of a disciple can come in many forms but in some way the master must be paired with the apprentice. In most cases, the discipler must engage and approach the person who needs to deepen (or begin) his relationship with Christ. Second, comes the stage Hull labels as *association*. This is the process by which one "stays with" their disciple. Spending time is not a luxury, but rather a requirement for discipleship. In this increasingly fast-past world, this facet can become increasingly difficult. Although there may be aspects in which technology helps this process, it seems that the opposite is mostly true and the digital-age has brought with it hindrances and distractions like never before. This leads to the third step of *consecration*. Consecration has the idea that the person being discipled is a willing participant in the process. Are they going to be obedient to Christ's call? This is the point where the two-way partnership is most clearly seen. The teacher must be willing to teach, but the pupil must be willing to learn. The fourth action of discipleship is that of *impartation*. Information must be imparted to the disciple. In the subsequent section there will be a more in-depth look at effective discipleship methods. Obviously, some form of information transference needs to occur. Similar to this is the aspect of *demonstration*. Being a disciple is far more than just knowing the facts of the Bible. Living a truly godly life is what Christians are called to do. Jesus did not just tell His disciples what to do; He showed them what to do. This is tied to impartation but goes far beyond it. The Christian life cannot be merely explained; it must be exemplified. This is why spending time is imperative for successful discipleship. Following this comes the acts of *delegation* and *supervision*. A baby bird cannot just be taught and shown how to fly. It must eventually, under the watchful eyes of its mother, attempt to fly for itself. At this point in the process, a disciple must begin to go out into the world and be a follower of

Christ in a hostile environment. They are not on their own completely, but to be truly obedient to

Christ a believer must interact with the world around him. The mentor thus gives focused tasks

that the young believer will be able to accomplish using what he has learned. From here, the

disciple will be stronger and more capable with each passing assignment. This leads to the

culmination of all previous action. The final act of discipleship is *reproduction*. The disciple

must begin to make disciples. Discipleship is absolutely incomplete without this step. True

discipleship makes disciple-making disciples.[33]

The problem in the church is that there is an "identity crisis." Even Dietrich Bonheoffer

noticed the problem in his day (in an extreme sense). Disciple-making is seen as an "advanced"

activity for the mature believer, as if the average person simply enlists in the army and the

Special Forces handle the more extreme scenarios. There is not a minimum qualification for

being a believer with a more advanced option. Disciple-making *is* Christianity, not just an

activity of it. There is no biblical evidence for a separation of the two.[34] This problem is

compounded even further with students today being absolutely confused as to who they are.

They are trapped in rapidly changing bodies, constantly concussed by opposing opinions of

others, and this is all compounded by the already present "angst" which most adolescents deal

with. These students will thus learn who they are either through *imitation* or *integration.*

Imitation is adapting other's beliefs and "patch-working" them into one's own life; while

integration is the processes of testing to see what works for one's self.[35] Either way, what

Christian students are discovering is a compromised form of Christianity that is running rampant

throughout America. "Ultimately, a call to discipleship is a call to biblical worldview. Our task

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[33] Hull, *The Complete Book of Discipleship*, 166-167.
[34] Shirley, 210.
[35] *The Christian Educator's Handbook of Spiritual Formation*. ed. Kenneth O. Gangel and James C.
Wilhoit (Grand Rapids: Baker Books, 1994), 250-251.

of discipling is to call people to the biblical worldview of truth. For this to happen, there must be

a violent clash of two worldviews, the receptor's and that of the Bible."[36] This is simply not

happening because true, biblical discipleship seemingly has been stalled. There is no personal

confrontation and thus the opposing worldviews in the student's lives goes unnoticed. Real,

biblical discipleship needs to be kick-started in order for Christianity to grow in a meaningful

way in America again. "No one can determine another's faith and no one can give another faith,

but we can be faithful and share our life and our faith with another."[37] One such place that has

fertile ground for a powerful resurgence of discipleship is in Christian schools. So much is

already in place, and a little focus could "kick-start" an unstoppable movement across the world.

The key will be to make a focused effort in the areas that will be the most effective.

Essentials to Effective Discipleship

There are aspects to discipleship that need particular attention in this postmodern climate

one finds the world. In years past, Christian schools' concept of Bible curriculum was only

factual Biblical content. "Bible facts were diligently studied by the teacher and given out to

pupils, who were expected to absorb them mentally, to memorize them, and then automatically

to apply them. The experience which resulted from the teaching of these facts was haphazard…

Unless our pupils can use the new truth in new situations, it is not really their own, and they will

soon forget it."[38] The facts are important, but they are only valued when understood inside the

larger framework of God's redemptive plan and within the context of the student's life.[39] Even

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[36] Minho Song, "Contextualization and Discipleship: Closing the Gap between Theory and Practice," *Evangelical Review of Theology* 30, no. 3 (2006): 252.

[37] John H. Westerhoff III, *Will Our Children Have Faith?* (San Francisco: Harper and Row Publishers, 1976), 91.

[38] Lois E. Labar, *Education That Is Christian* (Wheaton, IL: Victor Books, 1995), 242, 251.

[39] Gloria G. Stronks, and Doug Blomberg, eds., *A Vision with a Task* (Grand Rapids: Baker Books, 1993), 131.

more importantly, discipleship cannot be relegated to a mere period of the day by a singular educator, but the foundation received by the student during a "Bible" class can positively enhance the process when approached properly and when also well-connected to the overall discipleship initiative of the school.

<center>Understanding the Student</center>

The most essential element of biblical discipleship is that it must be grounded in the student's culture and context.[40] The message of Jesus Christ never changes, but one's method of communicating that truth must change constantly. If students do not see or understand the value of deepening their relationship with Jesus Christ in the context of their life, they will never even begin the steps necessary to achieve that goal. Thus the most basic strategy of discipleship is to first help the student understand his or her identity in Christ; and then second, help them grow through activities that will enhance that relationship.[41] Understanding what concerns adolescents will cue one into the approach point for their need for "spiritual formation." Self-hatred is a common theme of today's young people. They feel *value-less*. They may be quick to accept God's forgiveness in Salvation but may still be very reluctant to experience His acceptance.[42] When a teacher uncovers what might drive their student for more learning and discovery, they must utilize that motivator to at least bring the initial engagement. This is all about an entry point so that a student will see their need to be discipled and be a willing participant in the process. Valuable information that can have lasting benefits can be transmitted to a larger group, but even Jesus chose not disciple the whole world (or even seventy.) Twelve was what the Son of God chose. He said, "Follow me," and those twelve followed.

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[40] Song, 253.

[41] *The Christian Educator's Handbook of Spiritual Formation*. ed. Kenneth O. Gangel and James C. Wilhoit (Grand Rapids: Baker Books, 1994), 245-255.

[42] Ibid, 254.

Jesus had a serious advantage that is perhaps overlooked by some. Jesus knew *everything* about His disciples. He knew their innermost thoughts and their most secret actions. Modern day leaders do not have that capability. Although it is imperative to understand the local students in one's own community, having a broader understanding of where the American young-person is culturally can help to "lift the curtain a bit" on teenage thought. Everyone is bombarded with postmodern sensibilities, but especially teenagers. There are plenty of resources in every local Christian bookstore on what postmodernism is and how to effectively interact with it in ministry. The keys for specifically this project are, first of all, that those who engage students must be authentic. Christianity has been effectively branded as hypocritical. Young-people are desperately looking for real, authentic relationships. Giving off an "I am perfect" vibe will come across as completely disingenuous. The far better approach would be to share one's flaws and shortcomings, to tell stories of mistakes and especially current struggles. Being "real" might be hard to define, but it is instantly identified. Fortunately, Christianity is built on such principles. Second, teenagers feel "cut-off" from the world in many senses. They fight for a sense of belonging. As strong as their desire is to be a valuable, distinct individual; there is an equally as strong a desire to be part of a group. Authentic Christianity can meet both of those needs simultaneously. Ministries just need to be careful to not overly relegate young-people to only "teenage" activities, but rather help them be apart of the community as a whole. Even the discipleship process has deep roots of "togetherness" that brings the leader down to the students level and then help them bridge the gap into the larger community of faith. Lastly, Christian disciplers must emphasize the compassion of Christ and Christianity as a whole. Unfortunately, the postmodern understanding of religion is that of insensitivity, exclusivity, and divisiveness. Many Christians have even embraced such rhetoric by proclaiming that Jesus said, "I am the

way, and the truth, and the life; no one comes to the Father but through Me."[43] The mistake is not

highlighting the fact that Jesus is making this statement to *everyone*. Anyone may come to Jesus!

Anyone can reach Heaven! Jesus was the most *inclusive* person possible. He even cared for

peoples' physical needs, not only their spiritual ones. He would often heal them first, and then

teach them how He could heal them on a deeper spiritual level. Many young-people today have a

strong desire to help their community and change their world. Once again, Christianity can fulfill

that desire on an even deeper level than most realize. "Being authentic, fostering belonging,

expressing compassion, and intentionally discipling launches the leader from the sidelines into

heroic relationships with young adults."[44] Even for the leader, discipleship, many times, causes

one to realize not what was unknown to them, but what was lost on them because of their

culture.[45] Instead of fighting against the culture of young-people today, fight for Jesus and fight

for them.

For many, this shift in thinking may be difficult enough, but there are more adjustments

needed to truly be effective in discipleship efforts. George Barna refers to these adjustments as a

needed paradigm shift. Although originally written for a broader church context, Barna lays out

changes that will be needed in any ministry environment to build an effective discipleship

ministry. Administration of a school needs to believe and then begin to "preach" these principles.

> ~ Shift from program-driven ministry to people-driven ministry.
> ~ Change from emphasis on building consensus to building character.
> ~ De-emphasize recalling Bible stories; emphasize applying biblical principles.
> ~ Move from concern about quantity (people, programs, square footage, dollars) to
>   concern about quality (commitment, wisdom, relationships, values, lifestyle.)
> ~ Re-tool development ministry efforts from being unrelated and haphazard to being
>   intentional and strategic.

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[43] John 14:6

[44] A. Allan Martin, "Burst the Bystander Effect: Making a Discipling Difference with Young Adults," *The Journal of Applied Christian Leadership* 3, no. 1 (Winter 2008/2009), 51-52.

[45] David F. Wells, "Christian Discipleship in a Postmodern World," *Journal of the Evangelical Theological Society* 51, no. 1 (March 2008), 32.

~ Replace ministry designed to convey knowledge with efforts intended to facilitate holistic ministry.

~ Alter people's focus from feel-good activities to absolute commitment to personal growth, ministry, and authenticity in their faith.[46]

Barna goes on to describe activities that a church might engage in that can be used as methods of expressing the aforementioned principles. Again, Barna's thought and analysis was based on a church's discipleship efforts, but as stated previously, the church has been the primary location for discipleship studies. These activities can easily be adapted for a Christian school setting.

Small Groups
New-believer classes
Sermons ties to practical applications
One-to-one mentoring (or coaching)
Leadership training programs
Daily Bible Reading programs
Bible Memorization
Community Service
Variety of Ministry events
Life plan development
Spiritual gift assessment and activation[47]

Each of these activities has the potential to yield a powerful result. Small groups are especially essential because they promote stronger relationships. They bring consistent contact and contain built-in additional support with the other members. One interesting wrinkle to this could be a "new-believers" group. Once such a person was identified, this "class" could help with the basics of Christianity before being transitioned into a small group. Schools tend to take a broader look at their student body, but identifying those who are brand-new to the faith could be useful in giving them some additional guidance. But for the student body as a whole, reminding those who preach in chapel services the overall discipleship vision for the school will help to keep continuity. Practically applying how God's Word fits into the student's lives will help them personally construct a comprehensive view of God and their world.

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[46] Barna, *Growing True Disciples,* 8-9
[47] Ibid, 117-119.

As much value that can be brought to the group as a whole through the preaching of sermons, nothing can replace a more one-on-one approach. Although this type of discipleship relationship can be by far the most fruitful, it is also the most time-consuming and has many potential "landmines" throughout the process. To be as successful as possible, Bill Hull lays out the groundwork for beginning such a discipleship relationship.

1 Establish the mentoring relationship.
2 Jointly agree on the purpose of the relationship.
3 Determine how often you'll interact.
4 Determine how you'll handle accountability.
5 Set up ways to communicate during your meeting and between meetings.
6 Clarify the level of confidentiality you'll maintain.
7 Set the starting and ending points of the coaching relationship.
8 Determine how and how often you'll evaluate the relationship.
9 Clarify and modify expectations to fit how the relationship will occur in real life.
10 Bring closure to the mentoring relationship when you reach the agreed-upon ending point.[48]

These may not eliminate all problems of discipleship; because anytime interpersonal relationships are formed there will be "human dynamics" that complicate the situation. However, being straightforward and direct will certainly help. It also helps if the one being discipled understands the commitment he is making which hopefully eliminates those who are not willing to be as dedicated as necessary. Teachers and school staff have an incredible opportunity here because of the time they already have in the school day with students. Seeing that students will always outnumber the faculty and staff, selection will always be problematic. One avenue of correcting this built-in problem is through the identification of those students who have already shown themselves to be leaders amongst their peers. Leadership training in general and discipling natural leaders first can create a culture of the more spiritually mature students to begin to mentor newer believers. If this sort of multiplication could occur, the spiritual condition of the school will not be the only ones changed, but also the surrounding area as a whole.

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[48] Hull, *The Complete Book of Discipleship*, 213.

The next set of Hull's activities to assist in effective discipleship is developing a Bible reading plan and encouraging Scripture memorization. These are important, but there are more areas of spiritual formation which hold nearly equal value. In the following section, there will be a deeper discussion on this area of Scripture reading and memorization, as well as other aspects that will lead to greater spiritual depth.

Finally, activities that personalize the discipleship process will be particularly attractive and effective for this postmodern culture. Community service is so valuable because it specifically intersects with today's secular sensibilities. The concept of "social justice" bombards American society. Fortunately Jesus spoke often about helping those that cannot help themselves. Emphasizing such activities can really solidify the benefit that Christianity brings. Perhaps in generations past, the idea of just praying for needs may have seemed entirely sufficient. This practice will now seem empty and hollow to postmodern ears. However, when prayer intersects with community service or other need-oriented ministries, then a student's worldview can be more easily shaped into a biblical one.[49] As was mentioned at the onset of this chapter, Barna uncovered the fact that 84% of young people have no concept how their profession fits into the Biblical narrative.[50] If mature Christians took the time to help younger believers see how Jesus can be the center of one's entire life, and specifically how He can be glorified in every facet of one's existence (including almost any professional endeavor); then perhaps such statistics can begin to trend in the opposite direction in the Christian community. Much of this comes down to the fact that most Christians (63%) do not have a biblical understanding of the spiritual gifts.[51] Most do not even understand or believe that God has plans

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[49] David Csinos, Daniel Jennings, Brian McLaren, Karen Yust, "Where are the Children? Keeping Sight of Young Disciples in the Emerging Church Movement," *Family and Community Ministries* 23, no. 4 (2010), 16-17.

[50] Barna, "Top Trends of 2011: Millennials Rethink Christianity"

[51] "Survey Describes Spiritual Gifts that Christians Say They Have," *Barna Research Group,* entry posted

and purposes for their life. They cannot yet integrate what they have learned with what would be beneficial to them and their community. Helping students discover their spiritual gifts could be an enormous step in the direction of students being able to apply, analyze, and evaluate for themselves who God wants them to be in this life given to them.

Understanding the Task

Understanding students alone will not be enough to be an effective agent of discipleship. So often leaders take a *laissez-faire* attitude when it comes to this process. Although input from the person being discipled is certainly valuable, they cannot be steering course of action.

> When Jesus chose his disciples, he already had the final product in mind. He focused his ministry efforts on shaping these disciples into an ever-clearer representation of himself. Likewise, the local church should begin the process of making disciples by starting with the end in mind: a paradigm of an authentic disciple, a vision of what it means to be a committed follower of Jesus Christ.[52]

Without well-defined goals there is no way of determining success or effectiveness. The final chapter of this project will layout broad goals that every educational institution can incorporate into their plan for discipleship. However, the more specific the goals are, the more strategic one can be in accomplishing those goals. Jesus clearly establishes the simplicity of being a disciple by saying to his disciples that they should be more like Himself; but guiding people towards spiritual maturity and leading them to discover their spiritual gift to be used for God's Kingdom takes a more specialized and individualized approach. Even just a mantra such as "disciple-making makes disciple-making disciples" will yield greater results because the discipler has a specific outcome in mind. They want their disciples to be able to effectively create disciples of their own (and so on.)

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on February 9, 2009, http://www.barna.org/faith-spirituality/211-survey-describes-the-spiritual-gifts-that-christians-say-they-have?q=spiritual+gifts, (accessed April 3, 2013).

[52] Shirley, 213.

The most effective method for accomplishing this will always be modeling.[53] A pupil being able to follow what their teacher does will always bring more authentic results rather than just telling someone to do what is said. This is not to say that discipleship training is not necessary. It absolutely is. Even if nothing "new" is taught, having a clear understanding of the goals and desired outcomes will create focus and hopefully even excitement amongst the leaders. It is also important to remember that each student may need a unique form of interaction, and thus a universal approach is rarely successful. Fortunately, just like there are unique students there are unique leaders. Any mature believer can be an effective discipler of men. Peter was an uneducated fisherman. Luke was a doctor. Paul was among the religious elite. John and James were very young men when they began their journey of spiritual leadership. There is no archetype for who will be effective at discipleship. The constant is a love for Jesus and a desire for His mission to be accomplished.

However, no matter what a school, church, or any other Christian organization hopes to accomplish in the hearts and minds of young people for the cause of Christ, nothing can replace the discipleship that should be occurring in the home. Statistics show that even when parents merely acknowledge that it is primarily their responsibility to teach their children about Christ and not the churches that they inevitably do more to engage their children in activities such as family devotions and worship time.[54] This does not mean that Christian high schools should simply accept the fate their students. On the contrary, this gives all Christian leaders who desire to minister to adolescents a clear objective. They must strategically include the student's parents in the discipleship process. In most ministries this remains an idealized goal and rarely an

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[53] *The Christian Educator's Handbook of Spiritual Formation,* 195.

[54] Ryan W. Steenburg, "Research Brief: Effective Practices for Training Parents in Family Discipleship," *Journal for Family Ministry* 1, no. 2 (2011): 47.

actualized action. New strategies must be written to engage family units. If this can be accomplished then drastic and fast-moving changes can happen unabated on a much larger scale.

Effective discipleship even in an ever-increasing relativistic society is absolutely still possible. The principles and truths of Jesus Christ transcend culture. Finding a connection point with students will be what makes the effort successful or not, and this can be accomplished when real planning, preparation, and strategy are enacted to aid leaders in investing in the lives of those around them. Generalities can only go so far though. Tangible actions must be identified that can be used to help deepen this real relationship with Christ. In this postmodern world, there is a real need for a resurgence in the spiritual disciplines.

Identifying Spiritual Depth

Identifying spiritual depth is no easy proposition, but how else can disciplers identify if a pupil's faith is deepening? There will of course be a variety of factors, obviously a mere list of activities cannot truly judge a person's heart. However, in an attempt to generalize important attributes for believers to employ, one must look to the spiritual disciplines. This phrase comes from 1 Timothy 4:7, "Discipline yourself for the purpose of godliness." The Apostle Paul recognized the need to submit to God's authority by choosing obedience. Donald Whitney defines the spiritual disciplines as, "those personal and corporate disciplines that promote spiritual growth. They are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times."[55] Unfortunately, these disciplines are seemingly ignored in the more postmodern churches of today. Even in more traditional ministries, many people view the spiritual disciplines as legalistic. Kent Hughes in *Disciplines of a Godly Man* tries to temper such a mentality.

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[55] Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991), 17.

For many, spiritual discipline means putting oneself back under the Law with a series of Draconian rules which no one can live up to – and which spawn frustration and spiritual death. But nothing could be farther from the truth if you understand what discipline and legalism are. The difference is one of *motivation*: legalism is self-centered; discipline is God-centered. The legalistic heart says, 'I will do this thing to gain merit with God.' The disciplined heart says, 'I will do this thing because I love God and want to please Him.'[56]

Different writers throughout history have differed in their list of the Christian disciplines, yet common threads have persisted throughout the church. For the purpose of this project the following disciplines will be examined: the reading and memorizing of Scripture, prayer, worship, evangelism, discipling, and serving.[57] There are other Christian activities that could easily be described as spiritual disciplines; however, these will be the easiest to quantify in a Christian school setting. Simply put, it is hard to imagine a true disciple of Jesus Christ not exemplifying at least the above-mentioned practices.[58] Each of these disciplines are linked to one's choices, and discipleship itself might best be described as a lifestyle of choices.[59]

The study of God's Word is imperative because it is the way in which one gleans the truths of God. The Bible can be absorbed through preaching, or read for one's self, or simply memorized. It guides one's life, it is a source of knowledge, and it helps to keep believers in close fellowship with Jesus Christ.[60]

While the Scriptures are God's primary mode of communication to His followers, prayer is the way for believers to communicate back. Prayer is how one's heart can be truly meshed with God's. In this way, Jesus can also speak to his followers through prayer as well. He not only can use a still small voice, but just the sheer fact that Jesus answers prayers is a loud scream that

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[56] Kent A. Hughes, *Disciplines of a Godly Man (Wheaton, IL: Crossway Books, 1991), 17.*

[57] Whitney, *Spiritual Disciplines for the Christian Life*.

[58] Dean M. Hunneshagen, "Discipleship Training of Children and Youth," *Dialogue: A Journal of Theology* 41,   no. 3 (Fall 2002), 192.

[59] Allen J. Moore and Mary E. Moore, "The Transforming Church: Education for a Life Style of Discipleship," *A Living Witness to Oikodome: Essays in Honor of Ronald E. Osborn* (Claremont, CA: Disciples Seminary Foundation, 1982), 57.

[60] Psalm 119:105; 1 Timothy 3:16-17; 1 John 1:5-6

He is there, He is listening, and He cares. Most people clearly understand how God's Word can be taught to a young disciple, but many do not know how to teach prayer. Prayer is learned just like any other facet of Christianity.[61] It absolutely should be modeled in a way that pupils can learn from.

Worship likewise is a way of connecting to the one and only Creator and Savior of the world. True worship cannot be excised from God's Word and prayer. It is an outflow of understanding God in a new and unique way. It is both a focus on Him and the proper honor and praise in response to this encounter.[62] Yet, there is still an aspect of worship that can be shared corporately. Real connection between fellow believers can be had with the realization that there is a unity in worship. Ephesians 4:4-6 says, "*There is* one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." All true believers worship the one true God in Spirit and truth and are thus connected to one another. An atmosphere of worship can absolutely be cultivated.[63] Even just exemplifying a love of worship can teach others the value that intimate worship can bring to one's life.

In similar fashion, evangelism is "the natural overflow of the Christian life" as Donald Whitney puts it.[64] When someone has a real encounter with Jesus Christ, he is compelled to share it with others. This does not specify *how* one shares Christ with others, only *that* he does. "All Christians are not expected to use the same *methods* of evangelism, but all Christians are expected to evangelize."[65] This bedrock of evangelism must not only be encouraged, but students need to be given opportunity to practice evangelistic techniques in the real world.

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[61] Whitney, 70.
[62] Whitney, 86.
[63] Ibid, 94.
[64] Ibid, 106.
[65] Ibid, 100.

Yet, evangelism is not an end in itself; it is inextricably linked to discipleship. They are two sides of the same coin. Jesus' command for His followers to obey clearly states, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."[66] It is easy to see the value in believers actually living out this commission. If every Christian continually discipled someone, and when a disciple was ready, they went out and discipled someone else; then the entire earth could be impacted by the Gospel in a generation. Even if someone was not personally discipled, it is still potentially possible to learn through any number of resources and from God's Word itself how Jesus desires this ministry to occur. Although this road can be much more challenging. Discipleship might be the broad theme of all the spiritual disciplines, but at its foundation, it is a discipline in itself.

Finally, there is the discipline of service. The word is meant to have a broad connotation. The disciplines should also reflect the Great Commandment in that they should help the believer to love God through loving others. Acts of service should not only be performed as love for one's neighbor, but also because God is love and Christians should be exemplifying His nature. In a discipleship relationship, giving the pupil opportunities for service should be continual and varied. Each person is different, and they likewise will be able to minister to a unique type of person. This is why discipleship is so powerful – the outward implementation of the Christian disciplines can look quite different with each person, yet still honoring to God. Yet this love cannot be divorced from the other disciplines, otherwise the love displayed may not look different from the generic philanthropy that this world has to offer.

Each of these spiritual disciplines listed intersect with one another (and much more could be learned by dissecting them further); however for the purpose of this project it is being

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[66] Matthew 28:19-20

assumed that the reader considers these disciplines valuable for the Christian life. This project is merely using the enacting of these disciplines as one measure of evaluation. Are students involved in the study of God's Word, prayer, worship, evangelism, discipling, and service? An attempt at assessment is important. Without any kind of evaluation, ministry leaders are left with only conjecture and anecdotal evidence. Barna statistically noticed that pastors in particular almost universally assume that their people are "better" than the Christian masses.[67] Without an attempt at some sort of objective measures, then progress will be difficult to identify and assumptions will rule the process.

Evaluation can come in many forms. Tests, projects, self-evaluations, exhibitions, and other types of assessments can all be utilized in different contexts.[68] Even spiritual gift tests can help focus and redirect the discipler. The more individualized the approach is for the one being discipled the more beneficial it will be. The key is to set goals and then meet those goals with as many indicators along the way as possible. Is each program of the school strategically designed to develop at least one characteristic of maturity in the disciples' lives? And then what measures are there to ensure that the characteristic is being developed?[69] Being intentional is especially important in Christian school ministry. A student will probably sit through at least seven prayers, a daily Bible class, a weekly chapel, and a bi-yearly spiritual retreat. There is legitimate potential to hit a saturation point that can turn the discipleship process into white noise. Even a student interested in spiritual things can loose motivation.[70] None of this is to say to eliminate any spiritual exercise; rather just focus on being intentional on one's actions and desired outcomes. Schools must use their time wisely and effectively. Astute teenagers will often times view a

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[67] Barna, *Growing True Disciples,* 86.
[68] *A Vision with a Task*, 277-283.
[69] Malphurs, 97.
[70] *Introducing Christian Education.* ed. Michael J. Anthony (Grand Rapids: Baker Books, 2005), 282.

haphazard approach as a waste of time. Deliberate, purposeful actions will always be viewed more kindly.

No matter how impartial one tries to be in assessing disciples and the discipleship process, Jesus' words in John 15 lays out an objective that disciples of Christ are simply to love one another.[71] A person growing in their faith will love others in the way Christ loved them. This might be hard to quantify on a test, but it can be observed. It is also important to make sure a discipleship ministry does not get too "outcome oriented" while forgetting about the process. Both the journey and the result are equally important in discipleship. Seeing the ultimate goal of disciples making disciple-making disciples will help one to stay on task, but the tasks themselves are just as vital.

Why Christian Schools Should Be Concerned with Discipleship

Churches began Christian schools for a variety of reasons. Most were started because parents and churches alike were seeing the growing hostility between public education and their own faith.[72] "'Millions of children in government schools spend 7 hours a day, 180 days a year being taught that God is irrelevant to every area of life'… Consequently, 'many Christian children in government schools are converted to an anti-Christian worldview' – which helps explain why 88 percent of the children raised in evangelical homes leave church at the age of 18, never to return.'"[73] Currently about 1 in 12 American students go to some sort of a religious school. This seems low when looking at broader demographics of the number of families who say their faith is important to them.[74] To try to reconcile these numbers, T.C. Pinckney and Bruce

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[71] Shirley, 215.

[72] Norman E. Harper, *Making Disciples* (Memphis, TN: Christian Studies Center, 1981), 59-65.

[73] Jeff Jacoby, "Making the Case for Parochial Schools". *The Boston Globe*. (May 9, 2004).

[74] Ibid.

Shortt wrote a resolution to present to the Southern Baptist convention in Indianapolis in 2004. The resolution encouraged all Southern Baptists to "remove their children from the government schools and see to it that they receive a thoroughly Christian education, for the glory of God… and the strength of their own commitment to Jesus."[75] This sentiment has the connotation of not just removing the negative influence that many public institutions are presenting children with, but more importantly it emphasizes the need for students to strengthen their own commitment to Christ. The authors are calling for their children to be truly discipled. Just as many public school teachers use their influence to try to convince children that God and religion are unworthy pursuits, Christian school teachers need to equal the effort on the other side. Unfortunately there are financial and other considerations as to why many families are unable to send their children to Christian schools or even homeschool them. This is no plea for families to go outside of their means; the only desire is for them to strongly consider the value of putting children into an environment of Christian education.

John Westerhoff III says, "It is a truism that Christian faith and education are inevitable companions."[76] Christian schools simply have the ability to multiply the church's education efforts. It has some unique advantages of which a pastor, youth minister, and any other church program leader would be envious. First of all, Christian schools have a great amount of time with their students. They are guaranteed at least 7 hours a day, 5 days a week, for about 36 weeks a year. Most students end up attending the same Christian school at least 4 years and some even beyond that if the school offers primary education as well. There is nothing more valuable than time, but a close second is resources. In general Christian schools have financial resources beyond most church ministries. They have a variety in staff, multiple programs and

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[75] Ibid.
[76] Westerhoff III, 1.

extracurricular activities, and the ability to require a certain amount of involvement (from both students and staff.) If administration develops a cohesive vision and furthermore effectively implements it, there is no hindrance to the spiritual depth that can be achieved. Thirdly, Christian schools have a unique opportunity for biblical integration. As mentioned at the start of this chapter, Barna observed that 84% of Christian 18-to29-year-olds "admit that they have no idea how the Bible applies to their field or professional interests."[77] Christian schools have the ability (or responsibility) to teach each subject in the light of God's Word. Hopefully students can clearly see how living for Jesus Christ should be the center of one's life no matter what profession they might be called into. If all truth is God's truth then, seeing God in math, history, and even P.E. is not difficult. Students graduating from a Christian school hopefully will not compartmentalize Christ to only one aspect of their life, but rather see Him as pervasive through all of it.

As one digs deeper into these three overarching ideas of how Christian school education can be particularly powerful at discipling students, there are several subtle concepts that many experts in the field of discipleship have identified as effective tools and models. If these aspects can be tailored and incorporated into a Christian school then their discipleship program can truly run at optimal efficiency.

<p style="text-align:center">Time</p>

Kenneth O. Gangel put it this way: "'Make Disciples.' How we understand the meaning of that command determines what we do in Christian education."[78] Despite the time that a school

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[77] George Barna, "Top Trends of 2011: Millennials Rethink Christianity" *The Barna Report* http://www.barna.org/teens-next-gen-articles/545-top-trends-of-2011-millennials-rethink-christianity (accessed April 3, 2013).

[78] Kenneth O. Gangel, *Called to Teach* (Colorado Springs: ACSI, 1995), 112.

has with a student in every given week, those minutes in the day get filled up very quickly with lunch periods, changing classrooms, field trips, leaving early for sporting events; along with the academics, tests, and other required educational structure. If the leadership of a school is not deliberate in its intention for discipleship, it will get pushed aside and lost in a sea of busyness. It might be true that a Christian school is specially equipped to combine a one-on-one approach with a team approach to discipleship, but this will not happen accidentally. To achieve this, vision casting, leadership development (or discipleship), and a refocusing of priorities will need to take place. One way to begin this change is to heed the words of George Barna and a truth he found when surveying churches. "Churches that are most effective in discipleship have a philosophy of ministry that places daily spiritual growth at the core of the ministry."[79] It would behoove a school's administration to not just assume this is happening just because a prayer is recited before each class and each student attends a required Bible class.

There is no proposal in this project that states that a school needs to do less academic work and more discipleship work. The proposals that will be generated in subsequent chapters are simply going to help schools use their time more wisely so that they may more effectively disciple with the opportunities that they presently have. The bottom line is, if a school has chosen to be distinctly Christian in nature then by its very definition it is responsible to foster discipleship. However, "no two Christian schools, no matter how good, will be exactly alike; nor will either of them be all things to all people. Each should reflect the need and vision of the people in its own supporting community and each should have its own statement of mission."[80] There are lots of tough choices that schools will need to make, such as how to best incorporate the Apostle Paul's instruction in Titus 2 for older women to disciple younger women and older

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[79] Barna, *Growing True Disciples*, 31.
[80] *A Vision with a Task*, 71.

men to train-up younger men. There is certainly some specificity and propriety in Paul's words, but how a school attempts to achieve this may look different in various circumstances.[81]

Simply put, a school's greatest asset is its teachers and staff. For a school to accomplish its specific vision for discipleship with their students in their community, then this resource must be properly trained and prepared to truly be effective disciplers.

<div align="center">Resources</div>

The way to change a school is through staff development.[82] The vision must come from the top and trickle down from the administrative staff and through the teachers who will then live out the discipleship principles that they see employed by their superiors. At first, managing the fears and concerns of the teachers will be the most important. Bill Hull exclaims, "Anything that helps a person move forward in Him fits the label of discipling."[83] Simplifying the changes can certainly be beneficial and calm anxieties. There will be more of a specific focus in time, but there will need to be an adjustment period. In many instances, Christian educators were not discipled themselves. They can feel overwhelmed and inadequate. Remember, real discipleship is making disciple-making disciples. If a school wants to see their students truly discipled, they will disciple their teachers and staff members. In many instances, this all cannot occur in a single school year. The foundation, however, can begin immediately. When the time investment, financial resources, and the overall love that an administrator shows to the staff is revealed; then the importance of this act of discipleship will be clearly communicated. When the end result is understood that the person being discipled is to then begin discipling others, the atmosphere of the entire school can begin to change.

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[81] Baucham Jr, 76.

[82] *A Vision with a Task,* 228.

[83] Hull, *The Disciple-Making Church*, 36.

Schools must not view discipleship as a mere tool to just get students to behave better.

The work of discipleship is so much more than moral development. The goal is to have young

people being able to make their own decisions about following Christ for the rest of their lives.[84]

For this reason especially, teachers and staff members must be actually discipled themselves and

not simply taught how to disciple. Traditional outcome-based teaching seminars will fall way

short of what Jesus intended. Specific training can still occur, but it must be coupled with actual

experience.

It is even important to remember that just because a teacher is a Christian, it is not

automatic that they will put into practice a Christian philosophy of education.[85]

> When it comes to teaching a Christian worldview 'born again' teachers can be counter-productive if they have only been trained in secular educational philosophies and practices. Secular teacher training operates upon the assumption that God is irrelevant in learning about the "real world". And that's what some Christian teachers with secular worldviews may inadvertently communicate to their students. The regrettable part isn't that they failed to meet some kind of subjective and artificial spiritual standard. Biblical integration isn't about twisting reality to fit into a pseudo-religious mold. It is first and foremost about teaching the whole truth on the clear understanding that all truth is God's truth. That means a teacher has to learn how to give God back his rightful place in the classroom, in the curriculum and in the overall learning process. 'Integration lite' educators don't do that. They present pretty-well all aspects their program in exactly the same way that secular teachers do – with the occasional Bible class tossed in as a mild christianizer.
> As one pundit put it 'A little Christianity can be a dangerous thing, especially for Christian schools.'- and 'integration lite' is the epitome of a little Christianity. The problem is that Christianity is not a little faith. It's not just a church thing, not limited to a system of moral regulations and behaviors or religious exercises or private personal beliefs.[86]

There is no doubt that "Christianity Lite" has contributed to the decline of Christian school

students following Christ once they are immersed in the university environment or the secular

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[84] Baucham Jr, 74.

[85] Haper, 70.

[86] Mark Kennedy, "Biblical Integration Lite: Telling It Like It Isn't," *Christian School Journal,* entry posted on March 15, 2011, http://christianschooljournal.com/?p=818 (accessed April 3, 2013).

workforce. Christianity cannot just be taught; it must be lived. Christian schools thus must use all

of their resources to help give students an opportunity to live out their faith. There is quite a bit

of structure already in place, such as varying subjects, musical performances, drama production,

sporting events, and more; but to truly integrate discipleship objectives with academic pursuits,

more work must be done.

<p align="center">Integration</p>

In the clearest sense, the personal goal of discipleship is for a person to begin to see that

their entire life is about Jesus.

> Romans 12:1-2, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."

Likewise, a Christian school should desire for everyone associated with the institution to see

Jesus as the purpose for everything they do. Many Christian schools already do this well, and

with a few tweaks could be even better. A call to discipleship for the student is essentially a call

to a biblical worldview.[87] Some schools in some communities need only a more focused

approach to reach their ultimate potential, yet others have a student body with a diametrically

opposed worldview to the cause of Christ. The shaping here will take longer, be more strenuous,

and far more invasive; but nothing can stop the transforming power of Jesus and His Word.

However, the integration within the student's own life is only part of the integration

battle that many Christian schools will have to face. This type of integration needs to be

displayed for today's student to see authenticity in the message. Christian schools need to be

better integrated with their host church (or other local churches), and better integrated with their

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[87] Song, 252.

students' families. Some discipleship is obviously better than nothing, but generally speaking, a student who is receiving the same reinforcement at school, church, and home will be far more likely to continue that journey when they move away from these more stable environments.

Case in point, the Great Commission will never be best accomplished in an educational setting alone. The church, the home, and the community are where multiplication can happen and the Gospel can truly spread. An informal setting will always be more conducive for discipleship, so the attempt must be made to make the discipling in the school setting to reflect this as closely as possible.[88] This is not to say that an attempt to fulfill the Great Commission is not made. Christian school students are still a gathering of believers and are not given an exemption. Teachers who can give their students a global view of this world may help to spur on future missionaries. Even just seeing one's own community as multi-cultural as it probably is can aid a student in leaving the confines of the Christian school classroom and enter the world with the tools he has learned and the mission he now understands.[89] Entire communities would be altered because of the Gospel if a Christian school truly integrated the Great Commission into their personal mission. It is not the easiest "marriage," but the benefits are innumerable.

Another hurdle is that over the years schools have gotten very good at being self-sufficient. They have their own budgets, facilities, sports fields, specialty teachers, and everything else to be their own self-sustaining world. As the economic downturn occurred this exacerbated what can only be described as a competition for resources between the host church and the Christian school. What was once confined to budgetary meetings has spilled into classroom space and ministerial staff separation. Philip Johnson who has been both a senior

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[88] Sylvia W. Collinson, "Making Disciples and the Christian Faith," *Evangelical Review of Theology* 29, no. 3 (2005), 249.

[89] David F. Wells, "Christian Discipleship in a Postmodern World," *Journal of the Evangelical Theological Society* 51, no. 1 (March 2008), 33.

pastor and a Christian school principal during his lifetime had this to say: "Quite frankly I am concerned that many pastors of churches that sponsor Christian schools are missing a tremendous opportunity in their Christian school… '[The pastor] should care about the spiritual quality, the character content, and the eternal direction of those who spend 40 hours a week on the campus of the church.'"[90] The church's ministerial staff is probably the most well-trained in the art of discipleship than anyone else in the ministry. If the church does not see their school as integral to the mission of their church then at best they are missing an incredible opportunity, and at worst probably need to begin separating before relations get more hostile. The same is true for the Christian school. If they do not view themselves as an extension of the church they will only feed the competitive tendencies that will only rise more to the surface. Through personal observation, pastors do not generally make very good schoolteachers. This has perhaps led many schools to be wary of pastoral involvement. The skills necessary for each role are just so different, but what most pastors are generally good at is discipleship (whether they are exercising this giftedness is another discussion.) Utilizing the church leaders' skills in this area will be beneficial for both the church and the school in the long run.

This could be difficult enough depending on the situation, but the greater challenge will most likely be in regards to parental integration. In years past, parents sent their children to Christian schools usually because they wanted their kids to be raised with the same values they were getting from home. It seems that in more recent years, more reasons have surfaced. Sometimes parents simply want their child to be in a smaller classroom or get a private education. In many cases, they just did not want their child in a public school because of safety concerns or social reasons. This led parents to place their student in the local Christian academy.

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[90] Philip C. Johnson and Dan L. Burrell, *Perspectives in Christian Education* (Enumclaw, WA: Wine Press Pub, 2000), 77-80.

It is certainly universally agreed that a child receiving the same values from both the home and school is the most desired situation. But what can the school do if the ideals simply do not line-up? First and foremost, the church is better equipped for outreach. A healthy integration between church and school can foster such an opportunity. However, more communication between the school and parents will almost always yield better results. Schools routinely update parents on academic, athletic, and fine arts achievements, but perhaps do not highlight spiritual milestones as often. Perhaps it is a fear of awkwardness or even backlash, but if it is a priority of the school then it must be pervasive throughout everything they do, including parental updates. It is even customary for teachers to ask parents to help their students in a particular area of study. Why could a family not be part of a biblical or discipleship-based project? *The Journal for Family Ministry* illuminated an interesting study.

> One item on the survey requested agreement or disagreement, in degrees, with this statement: "Parents—and particularly fathers—have a responsibility to engage personally in a discipleship process with each of their children." The stronger the parents' agreement with that statement, the more frequently the parents read or discussed the Bible with their children, the more frequently the parent discussed biblical or spiritual matters with their children while engaging in day-to-day activities, and the more frequently the parents engaged in family devotional or worship times. The more someone agreed that the church is the primary place where children should receive their Bible teaching, the less likely they were to be engaged in any home-based family discipleship activities. These parents were also less likely to engage in discussions with others regarding the spiritual development of their families.[91]

If a school even helped families in the smallest of ways to begin discipleship at home, then it brought discipleship to its most effective location. If the truth could be communicated that the church and school are meant to assist the family in discipling and not the other way around, then the perfect partnership can truly begin to occur.[92] With each and every entity working in its proper place, the school, church, and family can help a student unwrap their God-given gifts that

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[91] Steenburg, 47.

[92] Shirley, 220-221.

will help them see how they can personally fit into the much larger context of the Kingdom of God.[93]

All these changes that many schools will have to make to build an environment conducive for discipleship can be daunting. Most leaders assume they are doing good enough without any objective measures to prove that they are. Many more will just want to add a new program or two, call it discipleship, and then rest easy. Discipleship begins with a vision to see student's lives changed, and continues on with them impacting their communities for the rest of their lives for the cause of Christ. It is important for a school to recognize they need to change, then figure out how to change, and followed by what to actually change.[94] The reason why change fails can usually be traced back to one of these factors intelligently laid out by Alan Nelson and Gene Appel in *How to Change Your Church Without Killing It.* The same principles would hold true for a Christian school as well:

> Inadequate leadership
> Lack of compelling, defining vision
> Unwillingness to confront ailing issues
> Poor grasp of timing (too fast or too slow)
> Lack of team development
> Poor understanding of the change process[95]

If a school's leadership team begins to change the culture, and stays committed to that cause, then honestly those who try to hinder the process will probably leave and the school will soon be filled with staff who are committed to the same purpose of student discipleship. Discipleship is the answer to the problem of so many young people not knowing how their faith fits in to the larger context of their life.

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[93] *A Vision with a Task,* 25.

[94] Nelson and Appel, 22.

[95] Ibid, 59-62.

Chapter 3

Christian School Investigation

This chapter will walk through the survey process and findings. Throughout researching

the concept of discipleship in Scripture and church history, specific attention was noted on what

measurable attributes might be able to be surveyed. What characteristics should be displayed in

the lives of young disciples? What specific discipleship endeavors are schools engaging in that

are truly impacting the spiritual lives of their students? When the student surveys are fully

dissected, valuable information will be gained which can then be used to effectively design a

discipleship strategy and guide that will have already been evaluated by what is effectively

working in Christian student's lives. Thus, the two necessary components to get good, quality

information are the right students and the right questions. This chapter will describe the

processes, components, and results of this discipleship survey for Christian schools.

Christian School Profiles

Each Christian school has its own set of challenges in ministering to its community. A

school in a wealthy community on the Chesapeake Bay will operate differently than a school in

rural Alabama. Discipleship efforts for students in a western farm town might look very different

from the attempt of an inner city, urban school in the Northeast. Likewise, the Christian school

with 2,500 students will have both advantages and disadvantages when compared with the school

with combined classes totally 45 students. Location, size, faith backgrounds, accreditation, and a

variety of other factors can affect the students schooling experience in rather drastic ways.

For the purpose of this project, certain criteria were established to ensure similarities in

values and structure amongst the schools. The goal was to limit the variables as much as possible so that any unique programs and activities could be easily translated into the neighboring school.

The first criterion was that of location. The research was conducted in the region of Tampa Bay Florida. This is the colloquial name encompassing the cities of Tampa, Saint Petersburg, and Clearwater. Various other towns and small cities are scattered around and would be considered part of the area as well. This region presently contains approximately 4 million people.[96] The 2010 census claims that the area is 76% white/Caucasian, 10% black, and 10% Hispanic.[97] There are downtown and urban areas; however, a vast majority of the surrounding counties would be considered suburban by most definitions. Choosing to limit the research to just this area was mostly for practical purposes. First of all, the ability to actually conduct the research in a confined region aids with travel and access. Second, it limits the variables in the types of communities the schools are in because of similar sensibilities within the local populous. Although, this researcher believes that ultimately the conclusions found will be true for most Christian school students in similar areas and the discipleship proposals presented will likely be adaptable for most Christian schools, the limited area researched must be noted. The six schools specifically investigated would obviously gain the most benefit from this research. However, what makes the Tampa Bay area particularly attractive for an investigation of this kind is the "melting-pot" nature of the city. According to the 2000 census, 394,574 people moved to the tri-city area from another part of the country within the past 5 years.[98] Anecdotally speaking, it is clear to see when attending a professional Buccaneer, Rays, or Lightening game how many

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[96] "Tampa Bay Metro Market Hits Milestone," *Tampa Bay Business Journal,* entry posted on June 20, 2007, http://www.bizjournals.com/tampabay/stories/2007/06/18/daily33.html? from_rss=1 (accessed August 4, 2013).

[97] "U.S. Census Bureau Annual Estimates of the Population of Metropolitan and Micropolitan Statistical Areas" *United States Census 2010,* April 1, 2010, to July 1, 2011, (Retrieved August 2, 2012).

[98] "Tampa-St. Petersburg-Clearwater, FL" *United States Census Bureau,* http://www.census.gov/population/www/cen2000/migration/metxmet/a45300.html (accessed August 4, 2013).

people previously lived in other cities when looking at the array of visiting jerseys in the stadium. This should on at least some level lend credence to the idea that the research conducted in this area should translate well to other areas of the country.

The second aspect required for this research was that each school's high school (9th-12th grade) needed to be approximately the same size. Only Christian schools that had between 80 to 400 high school students were investigated. Schools with fewer than 80 high school students may have difficulty accomplishing some of the proposals, but will in fact have some serious advantages to discipling their students as a whole. They, nonetheless, could still glean quite a bit from the research. Larger schools will face challenges that come from an increased student body. For schools in this position, even more safeguards would need to be put in place to make sure students are not "slipping through the cracks." Once again, the goal of limiting the scope was to establish boundaries and parameters to make sure similar schools with similar student bodies were compared.

Next, each of the schools investigated would need to be SACS (Southern Association of Colleges and Schools) accredited. This is the regional accrediting body for the southeast United States. This was to ensure that all schools were held to high academic standards and would thus be structured for a college preparatory environment. All schools surveyed also were a part of ACSI (Association of Christian Schools International). They are the foremost Protestant accrediting agency in the world whose goal is to advance excellence in Christian education.[99] Christian schools are primarily a place for learning and a school conducting themselves under strict standards is important. The purpose for this research project is to promote the concepts that if schools want to truly disciple their students they will hold themselves under the strict standards of Christ as well.

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[99] http://www.acsiglobal.org/about-acsi

Finally, one of the more stringent qualifiers chosen for this project was that each school must be linked to a Baptist church. Nothing about this project is inherently Baptist in nature, however. It certainly takes a conservative, evangelical stance and in the Tampa Bay region, the Baptist schools as a whole seem to hold more clearly to such a standard. There are certainly excellent Christian schools in a wide variety of denominations and nondenominational institutions. Again, the goal for this research was to limit the variables as much as possible. Schools linked with Baptist churches were simply the most prevalent in the area that fit the other parameters. The concept of being connected in ministry to an actual local church is merely the most common structure for Christian schools and it once again ensures similarities amongst the surveyed schools. Practically speaking, this researcher sees great value that can be had in a happy and healthy church-school relationship; and some aspects of the comprehensive plan for discipleship in Christian schools will include how churches and pastors can positively influence their school ministries.

The six schools surveyed were Calvary Christian High School (Clearwater, FL), Citrus Park Christian School (Tampa, FL), Indian Rocks Christian School (Largo, FL), Northside Christian School (St. Petersburg, FL), Seffner Christian Academy (Seffner, FL), and Tampa Bay Christian Academy (Tampa, FL). Each fulfilled the general required criteria listed above, but they all also have some unique aspects to their ministry as well. A brief, general profile for each school will be provided to give the reader a greater sense of their distinct attributes. For the sake of not being overly redundant, most of the times in which the schools will be mentioned, their names will be shortened to simply Calvary, Citrus Park, Indian Rocks, Northside, Seffner, and TBCA.

Calvary Christian High School [100]

Calvary was the newest school surveyed being founded in 2000 and was also the largest

school surveyed with 2013's enrollment just shy of 400. Their campus is still in the process of

expansion as compared to most of the other schools, which are more established. They are also

unique amongst the other schools surveyed in that they are only a high school and do not offer

the primary grades. This gives them both advantages and disadvantages that will be discussed in

the subsequent chapter. They are located in a generally affluent area of Clearwater. Their tuition

is also among the highest for the schools surveyed but is in no way considered among the most

expensive when compared to the "high-end" Christian and private schools in the area.

Specifically, 46 seniors were surveyed and the primary contact and interviewee was the

Administrator for the school David Kilgore.

Citrus Park Christian School [101]

Just for the sake of full disclosure, the researcher for this project both attended and

worked for this particular Christian school. There were several years of no contact with the

school and there is no reason to believe that any bias (whether positive or negative) occurred

when evaluating the surveys or interviewing staff members. There is also no indication that the

student surveys would in any way be compromised with some of the seniors vaguely knowing

the researcher. Citrus Park is located in the suburbs of northwest Tampa. The surrounding area

within a few miles contains wealthy communities, low-income apartments and neighborhoods,

and even rural farmland. There is thus a great variety in the backgrounds of the student within

this school ministry. The school is also linked with the smallest church of any of the schools

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[100] http://www.cchs.us
[101] http://www.citrusparkchristianschool.com

surveyed, with the school having more than twice the population as its host church (despite being one of the smaller schools surveyed.) Specifically, 22 seniors were surveyed and the primary contact and interviewee was the Dean of Students and Bible teacher Trey Bray.

<div align="center">Indian Rocks Christian School [102]</div>

Indian Rocks was one of the larger high schools surveyed with around 250 students in high school, but like the majority of schools surveyed, they have a much larger school ministry when considering the entire pre-K–12th grade program. It is a little bit more isolated from the other Christian schools in the St. Petersburg–Clearwater area of Pinellas County being much closer to the coast. It is also in a slightly older community, but would still be considered an affluent area. First Baptist Church of Indian Rocks is one of the largest churches in the county, and thus the largest church connected to one of the surveyed schools. Specifically, 40 seniors were surveyed and the primary contact and interviewee was the high school principal and interim superintendant Perry Banse.

<div align="center">Northside Christian School [103]</div>

Northside was one of the older schools surveyed being founded in 1971. It is also unique in that the school is on a separate campus from its host church. This has helped avoid some conflict but does create somewhat of a disconnect between the two ministries. Although all the schools surveyed are technically open enrollment (meaning a student does not have to attest to being a Christian to attend the school), Northside Christian was the only school surveyed to specifically advertise this fact. Also, they were the most expensive high school surveyed but

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[102] http://www.ircs.org
[103] http://www.nck12.com

again, not in comparison to others in the community at-large. Specifically, 36 seniors were

surveyed and the primary contact and interviewee was the high school principal and academic

dean Gina Burkett.

Seffner Christian Academy [104]

Seffner is in the most rural community of any of the surveyed schools and the most

isolated in regards to other Christian schools in the surrounding area. They are well-located

between the two major highways in the region and thus draw from a large vicinity, but the

communities to their east are specifically very rural. They are also the only Baptist ministry in

the group that is not specifically Southern Baptist, they are Freewill Baptists. Seffner also was

the most conservative of the surveyed schools in regards to issues such as dress code and overall

rules. Specifically, 38 seniors were surveyed and the primary contact and interviewee was the

Administrator for the school Roger Duncan.

Tampa Bay Christian Academy [105]

TBCA is the only school that could be classified as being in an urban setting. They are

within the city limits of the regions largest city, Tampa. The surrounding community is some of

the oldest in Tampa and has large minority populations. They are the oldest school surveyed

being founded in 1965, but also the smallest at just over the 80 high school students required for

this particular research project. TBCA is the only school investigated who put no limits on the

number of government-assisted students for those in low-income families. They also are the only

Christian school in the area that is licensed to teach international students. Just as a note, the

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[104] http://www.scacrusaders.com
[105] http://tbcarams.org

school is in the midst of breaking ties with its host church in the next year, but at the time of the survey they fit all the criteria. Specifically, 19 seniors were surveyed and the primary contact was the Administrator for the school Bill Brown. (He is no longer associated with the school but both the school and Brown are still being very helpful in the follow-up research.)

The purpose of the research conducted within these schools was to identify which schools are engaged in discipleship in specific, creative ways that are impacting their students. Although some schools may seem to be "better" at one aspect of discipleship or another, the purpose of this survey is not to declare a winner or claim one school the "best." All these schools are excellent examples of Christian education. Because the purpose of the research is only to bring out the positive aspects of discipleship that a school is displaying, there will be instances in which a school or schools are not mentioned by name. In most cases, the schools will simply be averaged together to merely show how one school stands above the average. No data is meant to shine a negative light on any school. Because of the small sample size there is no way of determining what an "average" school would score using the same survey anyway. All six schools could very well be above national averages in every category. The design of the survey was only to be used to compare the six schools' students to one another for the sole purpose of identifying exceptionalities in various areas of discipleship.

The Survey and Interview Process

Now that the schools were selected it was time to engage. There were two obvious routes to take. One could either ask students how they are being discipled and whether or not they believe it to be effective, or ask school administrators and teachers how they are attempting to disciple and whether or not they have any measures to determine if they are meeting their goal.

Honestly, both routes have obvious holes in determining whether effective discipleship is

occurring. If a student is being discipled, they might not understand the method by which it is

being accomplished. On the other hand, a school's faculty might have a very narrow concept of

discipleship and thus are hitting all their marks. There had to be a more objective solution.

Taking all this into consideration, the research method for this project was to combine the two

proposals and first survey the students with an anonymous survey. The goal being to identify

clear marks of discipleship, especially once compared with other students from other schools.

Once superiorities amongst the various schools were identified, the researcher would then go

back and interview key personnel at the schools in order to supplement the students responses by

better understanding their answers and most importantly attempting to discover how the school

was able to achieve that level of success in the student's Christian lives. For the purpose of this

project, only seniors in high school were surveyed in the final few weeks of their last semester.

The reason for this was so that a student could have experienced everything a school has

attempted to do in regards to their overall discipleship. Also, linked to the anonymous nature of

the survey, the goal was to receive the most honest answers possible. Seniors about to graduate

would likely be the most straight-forward, candid group in the school because they would have

little fear of anyone at the school finding out about the results of this survey. No matter how

much it was stressed that individual surveys would not be shared with anyone in the school, an

underclassman may still worry about retaliation on some level. Seniors simply would not have a

concern about this possibility.

The survey was designed after much study on the concept of discipleship throughout

scripture and insights from experts in the field of disciple-making. Designing an exam that

determines whether a person is being effectively discipled is no simple proposition. At best,

positive and negative trends can be identified. Even the simplest of question, "Are you being discipled?" may not yield a clear answer. A "yes" could mean they spend time with someone, but there is no telling whether any spiritual value is coming from that relationship. Likewise, a "no" does not necessarily mean they are not being discipled, it might simply mean that their concept of what discipleship is might not match the training their receiving. Nevertheless, disciple-making is a multifaceted process. Valuable information can be gained by straightforward questioning, but just as much can be gleaned by exploring the effects that effective discipleship should be producing. Thus the survey for Christian schools was broken into four sets of questions – biblical knowledge, Christian morality and worldview, the spiritual disciplines, and general discipleship principles and actions. These four broad sections were evaluated and calculated to help determine what Christian schools were effectively doing to create true followers of Christ. It contains a healthy mix of forthright questions on discipleship and overall results that should be achieved with effective disciple-making.

<div align="center">Biblical Knowledge</div>

The first section was that of biblical knowledge. A true disciple will be growing in the grace and knowledge of Jesus Christ. 2 Peter 3:17-18 says, "You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ." Knowing the truths of Scripture is vital for an active and growing relationship with Christ and for effective living of the Christian life. Possessing the knowledge of Scripture reveals that a student is listening to what is being taught in Bible classes and sermons, and is paying attention to what they are learning as they read the Bible on their own. Again, the

presence of biblical knowledge is not enough to prove that discipleship is occurring; it is merely one indicator.

Ironically, surveying biblical knowledge is simultaneously the most objective and subjective line of questioning. It is objective because all the answers in this section have clear right and wrong answers. However, there is no objective measure for what teenagers should know by the time they are seniors in high school and likewise no set scoring measure to determine national averages. There were some materials that existed produced by ACSI's *Terra Nova* testing. However, it was not senior specific, there were too many questions for the purpose of this survey, and there was simply not enough accessible statistical data to determine what a quality score would be for a Christian school senior. Thus for the purposes of this project, this researcher used selected questions from the Accrediting Association of Bible College's (AABC) *Standardized Bible Content Test*. This is a test given in many Bible colleges around the United States to determine an incoming freshman's biblical aptitude. A score of 80% is the standard for "passing" the examination. A variety of questions were selected evenly between the Old and New Testament and general Christian theology. Some supplemental questions were added by this researcher to gauge basic Christian doctrine. Once the test was not used in its entirety, and only certain questions being chosen, the statistical comparisons between students throughout the country was lost. However, for the purpose of this survey the only need is to have the students of the six schools be compared with each other. The questions were sufficiently difficult to create enough distinction between the various students. Four multiple-choice options were provided in order to speed-up the test taking process and make judgment calls unnecessary on the part of the grader. The four provided answers also came from the *Standardized Bible Content Test* when using one of their questions.

Morality and Worldview

The second section was designed to determine whether or not the student had a Biblical

Worldview. This is becoming an even greater indicator as the American culture continues to shift

more and more towards postmodernism. The belief that God created the world and that there is

clear right and wrong in the world is no longer being taught in the public school system. In years

past almost anyone surveyed in America would have at least a vague resemblance to a Christian

worldview, but this is simply no longer true.[106] Young people need to specifically be taught a

distinct biblically-based worldview, because students are being indoctrinated with a contrarian

worldview more and more each day. This section was developed into seven simple multiple-

choice questions ranging from the student's beliefs concerning cheating on a test and pre-marital

sex, to deeper questions on their thoughts on such issues as the exclusivity of salvation.[107] None

of these questions are to gauge whether or not the student is truly born-again, they should simply

reveal whether the student's personal worldview and ethical ideals match the biblical standard. A

person being discipled effectively should be working their way closer towards a completely

Christian worldview. Obviously this survey cannot indicate whether the student is on an "upward

trend." It can only identify where the student is presently in that journey.

Spiritual Disciplines

The third section was intended to reveal which Christian disciplines a student was

engaged in. The Christian disciplines have been absolutely ignored in many postmodern

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[106] "Barna Survey Examines Changes in Worldview Among Christians over the Past 13 Years," *Barna Research Group,* entry posted on March 6, 2009, https://www.barna.org/barna-update/article/21-transformation/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years. (accessed April 3, 2013).

[107] Much of the formation of these questions came from studying the following works: David W. Henderson, *Culture Shift (*Grand Rapids: Baker Books, 1998); Norman Geisler *Christian Ethics (*Grand Rapids: Baker, 2010); David W. Gill, *Doing Right: Practicing Ethical Principles* (Downers Grove: InterVarsity Press, 2004); Wyndy Reuschling, *Reviving Evangelical Ethics* (Grand Rapids: Baker, 2008)

ministries and churches.[108] This has caused there to be a poor foundation in many young

believers lives. Encouraging activities that will continue to propel a student closer to Christ is

extremely valuable seeing how most discipleship activities that a Christian school has to offer

has a built in expiration date. Thus principles and disciplines should be in place that will help

further a students learning and growth well beyond graduation day.

This seven-question segment was also multiple-choice but focused on plain and simple

recordings of what the students were engaged in. Do they go to church? Do they read Scripture

outside of what they were assigned for class? And do they have a prayer life to speak of? Much

of the questions came from Whitney's beliefs in *Spiritual Disciplines for the Christian Life.* His

viewpoints on the Christian disciplines laid-out simple markers for what the believer should be

doing in their everyday lives.

General Discipleship

The final set of inquiries was mostly general questions of discipleship that may or may

not be occurring at their school. Was their a specific school staff member who discipled you?

Were chapels effective in communicating God's Word and Christian ideals? The survey even

gave opportunity to write-in events and school activities that were particularly spiritually

impactful. This section was mostly designed to gain insight on whether or not the students found

various school activities, the staff as a whole, and the common Christian school structures as

being particularly beneficial to their spiritual growth. Most of the formation of these questions

stemmed from this researchers extensive experience in various positions of Christian schools,

others came from conversations with those currently engaged in Christian school education, and

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[108] David Csinos, Daniel Jennings, Brian McLaren, Karen Yust. "Where are the Children? Keeping Sight of Young Disciples in the Emerging Church Movement," *Family and Community Ministries* 23, no. 4 (2010), 10-21.

some from books and articles concerning the topic. Overall this section is very subjective in that these questions were sincerely looking for the student's opinions. Two seniors could be in the exact some mentorship group and one felt personally discipled even though the other did not. The teacher could have treated both students in the exact same way and engaged both equally. Whether a student believed they were in a discipleship relationship certainly has a variety of factors. Likewise, a very godly student sitting in a chapel service or on a spiritual retreat might feel like the speakers were too surface level and did not get in-depth enough; however a less mature believer might be powerfully impacted by the same sermons. This is why no single question carried too much weight and even the section as a whole was mostly used to provide indicators for further investigation.

Demographics

The final portion of the survey simply had a few demographic questions. Nothing was specific enough to identify a particular student. The information was mostly used as qualifiers for different ways to group those surveyed, but there were some insights gleaned by organizing the surveys into the various categories.

Once the information was calculated, categorized, and analyzed. The second step of the research project began. At this stage particular attention was given to which schools excelled in one of the particular areas of discipleship when compared to the similar schools in the area. For instance, if two schools produced a high percentage of students who had a distinctly Christian worldview, those school's faculties would be questioned and investigated as to how they are achieving such quality. Similarly, if a large number of students for a particular school indicated that a specific event or activity was spiritually impactful, then a similar inquiry would ensue.

Beyond this, an interview process would take place with key staff members to see if attempts at discipleship are showing up on the student surveys. Again the reasoning for conducting the student surveys first, before engaging the staff, is an attempt to discover some objective information on what schools are effectively doing in regards to discipleship before conducting the interview. This way, the interview can be focused on the effectual components that schools are providing for the discipleship of their student body, as opposed to weeding through all the spiritual endeavors that a Christian school might employ throughout the year.

Insights Gained from Individual Student Surveys

Before looking at the surveys from the vantage point of comparing the schools to one another, the first bit of value came from simply evaluating the student's individual surveys. Specifically, 201 usable surveys were gathered from the six participating schools. Insight into present day Christian school student's mindset, tendencies, and beliefs will certainly bring significance to this research on discipleship.

The simplest numbers to look at come from some of the straightforward questions that were asked on the survey. There were 74 seniors who felt that an individual staff member made the effort to disciple them. That works out to 36.8% of those surveyed. This is not yet evaluated on whether or not the student believed it to be effective. Nevertheless, when one includes those who felt the school had a team approach to discipleship there are an additional 67 students that can be added to that number bringing the total to 70.1%. This, if nothing else, can serve as a baseline for the survey. For a best practice, schools should try to bring their number of students who personally feel discipled to over 70%. One declaration within this research project is that disciples make disciple-making disciples. So it seems to reason that evidence of schools truly

discipling their students should reveal a culture of discipleship being fostered within the student body, especially so by the seniors within their school. The survey revealed that only 49 seniors have discipled another person. This percentage of 24.4% seems small in comparison, however the number improves dramatically when one includes those who are looking for the opportunity to disciple someone and those who want to disciple but do not feel ready as of yet. This adds an impressive number of an additional 133 students to bring the percentage up to 90.5% who at least value the concept of discipleship. This will be discussed more in the final chapter, but schools need to provide more opportunities and better equip the 65% of their student body who want to disciple another person but are not presently doing so.

Instead of focusing on the minutia of each individual question, the survey will certainly show itself to be more reliable when looking at the meta-data of the various sections. First of all, in regards to overall biblical knowledge, the seniors scored a median average of 53.2%. Students scored highest in the area of theology and basic doctrine, next in New Testament knowledge, and lowest in Old Testament knowledge. Only 3% of surveyors were at or over the 80% threshold that many Bible colleges look at as actually "passing" the difficult exam.

Students with a Christian worldview yielded better results. Although only 41 respondents or 20.4% of those surveyed have a perfect (or complete) Christian worldview; 165 students or 82.1% have a predominantly Christian worldview. When compared to the numbers of Barna's research group, these numbers are considerably higher than national averages, even for those who self-identified as born-again believers. Barna claims the number of 19% for born-again believers who have a biblical worldview.[109] Although his line of questioning is different,

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[109] "Barna Survey Examines Changes in Worldview Among Christians over the Past 13 Years," *Barna Research Group,* entry posted on March 6, 2009, https://www.barna.org/barna-update/article/21-transformation/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years, (accessed April 3, 2013).

similarities are apparent. Within this research's survey there was no exclusion of students who were not born-again believers, and many answers to the survey clearly indicate that there are certainly nonbelievers with the student bodies. Thus the result of 20.4% included those Christian school students who were clearly not self-attesting Christians. If Barna's broader more general questions were used for this survey, the results would be far closer to the 82.1% of the students in these six schools responding with what he would have described as a Biblical worldview.

The spiritual disciplines were the next section of the survey. Although not exclusively the same students, the exact number of 20.4% of seniors surveyed claim to be living out all the Christian disciplines mentioned. The survey attempted to touch on a variety of the disciplines including attending church, reading scripture, being involved in prayer, and evangelism; but also in more abstract ideas such as honoring God with their entire life and being involved in leadership roles in activities such as youth group. When lessening the criteria and a student merely claiming to be living out a majority of the Christian disciplines in their life, the percentage jumps to 78.1% of the respondents. The survey attempted to question students on what they were engaged in outside of required class-work. There would be incredible value in following up on these students next year once away from the direct influence of their Christian school to see what would happen to these percentages. Unfortunately, if other statistics hold true, these numbers would almost certainly drop; but in general, it seems that these schools have helped lay a solid foundation for over three-quarters of their graduating population.

The final section was a general investigation of the potential discipleship that students are receiving. Only 20 seniors had a principally negative review of their school's discipleship efforts. Ergo, over 90% of students have a generally favorable view; and specifically 14 of the 201 students had nothing negative to say regarding their school's attempt at spiritual impact.

Some other interesting notes within this section is that 31.3% of senior high school students both know and use their spiritual gift. Nearly twenty-four percent of students were spiritually impacted through the discipleship of an individual staff member at their school. Although a large majority of students like their chapel services, 96.0% believe that it could be improved upon in some way. Of the students who claimed that their school has had a "huge" impact on their spiritual life, 20.9% cite their Bible class as one of the reasons why, 28.9% mention an event such as a spiritual emphasis week or spiritual retreat, but 39.8% exclaim a faculty member was the impacting agent. A person was not limited to one answer and could cite any or all of the three as having that "huge" impact.

Some other incidentals that seemed worthy of mention is that when schools have students for three or more years within their ministry their Bible knowledge increases by 6.2% and the percentage of students with a predominantly Christian worldview increases by 12.4%, but there's relatively no change with those living-out the Christian disciplines or their view on the school's spiritual impact. Similarly, the 44 seniors who have declared that they are heading to a Christian college after high school have bible knowledge scores of 58.2%, which is an increase of 5%, with over double the number of students scoring above 80% in this section. The biggest jump however was in the area of a Christian worldview. Of Christian college bound students, 95.5% have a predominantly Christian worldview (an increase of 13.4%) with those that have a completely Christian worldview ticking up another 11.4%. In like fashion, those exhibiting the Christian disciplines in this group are up 12.8% on the average. Interestingly, there is no discernable difference in the way that this group views the discipleship efforts of the school, and actually 3.5% fewer students felt like they were spiritually impacted by an individual staff-member who discipled them. Perhaps such students actually "grade" their school more

stringently in this area, but perhaps the numbers are similar because a certain percentage of this group are simply going to a Christian college for less then "spiritual" reasons such as a sports scholarship or parental urging.

Perhaps the more poignant information might be to look at those students who have been spiritually impacted through a discipleship relationship. They are more than twice as likely to have nothing negative to say in regards to the discipleship impact of their school. Also, the percentage of students who had a perfect Christian worldview increased by 13.7% when compared to the overall average. Even more incredible is the increase of 19.6% to the number of seniors who are living out all the Christian disciplines in their life. Obviously, discipleship objectively produces changes in both thought-process and even more so in literal actions in the lives of the discipled student.

When looking at students with exceptionalities in the areas of biblical knowledge, Christian worldview, the disciplines, and a positive view of the school's discipleship efforts, it is interested to see which factors predict the rest and which seem to hinge on the others.[110]

70%+ Score on Biblical Knowledge	
Perfect (or Complete) Christian Worldview	46.4%
Living-out All Christian Disciplines	42.9%
Totally Positive View of School's Discipleship	7.1%

Perfect (or Complete) Christian Worldview	
70%+ Score on Biblical Knowledge	34.1%
Living-out All Christian Disciplines	36.6%
Totally Positive View of School's Discipleship	26.8%

Living-out All Christian Disciplines	
70%+ Score on Biblical Knowledge	30.0%
Perfect (or Complete) Christian Worldview	42.5%
Totally Positive View of School's Discipleship	7.5%

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[110] The following chart is based on the findings of this researcher's school survey.

Totally Positive View of School's Discipleship	
70%+ Score on Biblical Knowledge	14.3%
Perfect (or Complete) Christian Worldview	57.1%
Living-out All Christian Disciplines	21.4%

Essentially what the above chart seems to indicate is that Biblical knowledge and a Biblical worldview are very much linked. Both predict a high percentage in the other. Biblical knowledge also seems to lead to living-out the Christian disciplines. Also, a student believing their school is doing exceptional in their role of discipleship predicts a high score in regards to a Christian worldview. In fact, this is the greatest indicator that a student will have one. It appears to reason that those being spiritually impacted by their school are more likely to view this world the way Christ would want them to. Living-out the Christian disciplines likewise more than doubles the chances that a student will have a perfect Christian worldview when compared to the average Christian school student. Interestingly, those with such a worldview also see their school's discipleship efforts as more positive than their fellow students.

Each piece of information could potentially help a school improve an area of weakness by not only emphasizing enhancements in that particular arena, but also by developing improvements with its seemingly symbiotic partner. The final chapter will delve further into what can be done to affect valuable change in these areas. There is much analysis that is still needed in order to have more objective information to aid this cause. The subsequent section will focus on which schools showed particular exceptionalities in one area or another in order to lead the researcher into the next phase of exploration.

School Comparisons to Indicate Superiorities

Although this portion is merely focusing on the positive nature, through simple deduction one might be able to identify the weaker schools in a particular facet of the discipleship study.

Thus in most circumstances, the superior school or schools will only be contrasted with the average of the other schools. Likewise, in any graphs that are included in the appendices, schools will be listed anonymously with numerals (1,2,3) in order to protect the identities of the schools that were not represented well on the survey. The designation of each school was randomly chosen.

In many instances, no one specific ministry excelled in a particular area of the survey and thus not much attention was focused in that area. Often times, two or even three schools were nearly statistically identical. In such cases, all those schools' staff members would be questioned in order to determine the best practices. This section however, will mainly focus attention on those schools that excelled in a particular facet of discipleship within the student survey data.

Looking first at the meta-data, schools that separated themselves at having students with exceptional Biblical knowledge was Seffner, Calvary, and Indian Rocks. They had a total average score of 57.0%, 56.7%, and 56.3% respectively. Each of these was above the average score of 53.2%. Likewise, all three schools also scored well in the number of students who scored above 70% on this section with 6, 7, and 5. Interestingly, Northside also had a large number of student grade very high on the Biblical knowledge portion with 6 students scoring over 70% (which works out to be 16.7% of the student body), including the student who scored the highest on the test of anyone in any school. It is therefore reasonable to conclude that Northside has figured out a way to help their top students to continue to excel in this area. As stated before there are many factors that come into play as to how students gain biblical knowledge, including their parents, their church, their Sunday school, their own personal bible reading, and more. The assumption is that with these similar schools there will be a similar gamut of students. Thus when a school or schools show some sort of exceptionality, there must

be some reason for it. Therefore in the following chapter, the researcher will be trying to

determine how those four mentioned schools garnered success with their student's biblical

knowledge.

When looking at the portion of the survey designed to investigate whether or not a

student has a Christian worldview, there were several ways in which to analyze it. The first way

was to simply add all the student's answers of a particular school all-together, and not look at

specific individuals. In this scenario, Seffner and Citrus Park were top performers. However,

when looking at it from the vantage point of the percentage of students who had a perfect (or

complete) Christian worldview, the landscape looks a little different. Citrus Park led this group

by a wide margin (27.3% of their student body), but Northside, once again, displayed

uniqueness. Whereas their student body as a whole was on the low end of having a Christian

worldview when compared to the other schools surveyed, their top-tier students at the same time

are particularly special in the same context. Specific investigation of this phenomenon will

certainly be necessary.

When analyzing the Christian disciplines in the same format of collecting everyone's

data, there was one school significantly above the rest - Calvary Christian High School. They

had over a 5% advantage to the next closest school and over 12.5% from the ones on the bottom.

This substantial difference has to be attributable to some sort of programming. When looking at

the individual student surveys however, Seffner also separated itself along with Calvary as a

school who obviously places an emphasis on the disciplines. One particular note in this section is

the number of students who selected the multiple-choice option that they are currently engaged

in discipling another person. Overall, 24.4% of students are discipling others, yet the highest

concentration comes from Citrus Park with 31.8%, closely followed Northside and TBCA.

Finally, when analyzing the last section of the survey a few more details are necessary to draw out conclusions on which schools are at least making their discipleship presence felt by their students. When looking at all the answers of the school as a whole, Calvary, Citrus Park, and Indian Rocks were above the rest in the sheer amount of positivity describing their approach and programs. No school did particularly poor in this area seeing that the top from the bottom was separated by little more than 7 percentage points. It is of interesting note though that Seffner scored in the top two of every previous category, yet scored the lowest on this final section. As previously mentioned, there is a possibility that those who are especially godly may "grade" their school more harshly due to them perhaps having higher expectations. Yet honestly, there is not enough data to make that conclusion, and even some information that might suggest otherwise. This phenomenon will also need to be investigated further during the interview portion of the research.

When specifically looking at students who were spiritually impacted by an individual's efforts of discipleship, once again there was a clear "cream of the crop." 32.6% of Calvary Christian High School's student's made that claim. When averaging the other schools together, only 20.6% of their students believed they were spiritually impacted by an individual's effort of discipleship. Each student also had an opportunity to write in specific names of teachers or staff members who discipled them. Calvary, by far, had the greatest number of respondents and the greatest variety of names amongst the faculty. Calvary also showed a significant percentage of students who claimed to know their spiritual gift and felt like they had opportunity to use it. 47.8% of Calvary's students made that declaration. This is even more stark when compared to the 24.4% average of the other five schools. However, it is worthy of note that both Northside and Indian Rocks also performed well in this category.

Students who said they were spiritually impacted by a spiritual retreat, spiritual emphasis week, or other school sponsored event was over fifty percent for every school; however, Tampa Bay Christian Academy had 89% of their seniors claim to be spiritually impacted by such an event. Citrus Park, Seffner, and Indian Rocks also had over two-thirds of their students make the same claim. Those same three schools of Citrus Park, Seffner, and Indian Rocks also had the highest percentage of students who selected that such events had a "huge" impact on their spiritual life. Indian Rocks also stood-out from among the other schools in that they had a whopping 25% of their students who specifically wrote-in an "other" event in the space provided. A school sponsored mission trip was the event that so many seniors said spiritually impacted their life. Even more could have been impacted by this event but simply did not take the time to write-in a response.

The only group of seniors surveyed who stated that their Bible class was more impactful then the various spiritual events was from Seffner Christian. They were also the highest percentage of the six schools at 34.2% to say that their Bible class spiritually impacted them. Obviously, further investigation is needed as to what occurs in their Bible class that may not be occurring in other schools in the area.

One score that was particularly poor throughout all six schools is in regards to whether or not the student is aware of the school ever contacting their parents concerning their spiritual growth. No more than four students in any school had specific knowledge that a staff member ever contacted one of their parents about a spiritual matter. It seems that outside research on how to better achieve this goal will be necessary.

Some other incidentals of note is that when comparing the students who spent only one or two years at a school with those who had attended for three or more years, one school stuck-out.

Indian Rocks' surveys reveal that students who attended there for three or more years had

Christian Worldview scores increase over 24.2%, and saw an increase in the Christian disciplines

at a rate of 26.0%. (Biblical knowledge only ticked-up 7.0% though.) No school had anywhere

close to those kinds of numbers.[111] Although, one might look at this negatively, to this researcher

it shows a trend that Indian Rocks probably has a more comprehensive plan spanning the four

years of high school (and probably before that.) The student merely attending his senior year at

the school may not get as much impact, but a student who spends four years in the school seems

to be getting more exceptional value than in most places.

Whether related to discipleship or not, it must be mentioned that Calvary and Seffner also

had 15 and 14 seniors respectively who plan to attend Christian colleges. Thus approximately

one-third of the senior class plans on continuing their Christian education. In itself this may not

seem noteworthy, but when compared to the other four school's average of 10.5%, the giant gap

cannot help but be noticed. Unfortunately, more interviews would need to take place with the

students to see if there was a direct correlation to the discipleship they received with their

decision to attend a Christian college. However, it is clear that Calvary and Seffner must be

doing something to encourage continued Christian education.

The final question in the survey gave students an opportunity to simply list and briefly

describe an event, program, or person that the school brought in that had a significant impact on

their spiritual life. Much of the information provided was very helpful when conducting

interviews with school officials. It allowed the researcher to ask more precise questions. One

aspect that will be mentioned here is the appearance of two names both mentioned by two

different schools. The first, an evangelist by the name of R.V. Brown, was specifically brought-

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[111] TBCA only had three students who attended the school for 2 or less years, and thus such a small number of surveys could not produce statistically trustworthy results.

up by Citrus Park and Indian Rocks. Both schools called on him to speak to the students for

different events in the past few years. He resides in the Tampa Bay area but travels all over the

world. He founded an organization called "Outreach to America's Youth" and Christ has given

him a specific calling to impact students lives. Apparently he is effective in doing so.[112] But R.V.

Brown was not the only common name that crossed school boundaries. Both Seffner and TBCA

mentioned Jay Sanders - a young man who works at the Word of Life Bible Institute as the Dean

of Student Ministries.[113] Sanders was interviewed as to how he attempts to engage students and

that interview will be shared in the following chapter, along with insights to perhaps how R.V.

Brown made such an impact to area students as well.

Now that this information has been dissected, a specific line of questioning can be

designed for each school's administration and key staff members. Schools that displayed

outstanding results in a particular section of the discipleship survey will be inquired of as to how

they believe they achieved such a result. Also, any specific events or programs that the seniors

mentioned as being especially impactful to their spiritual lives will be fully described by the

appropriate faculty member and briefly presented by this researcher. All this information

working in conjunction with one another will be used to help design the comprehensive plan for

discipleship for a Christian school.

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[112] R. V. Brown, "The Ministry of RV Brown," Outreach to America's Youth, 2013, http://www.rvbrown.com/ministry/main.html.

[113] "Word of Life Bible Institute," Word of Life Bible Institute, http://wordoflife.edu/.

Chapter 4

Discipleship That's Working

This chapter will present the relevant highlights of the interviews conducted with the six local Christian high schools. The interview process began with the primary contact at each school and then subsequent meetings were scheduled as necessary from there. There was no particular order in setting-up the school interviews. In most cases, the meetings were merely scheduled according to availability.

The dialogue began by more fully explaining the goal of this research to the interviewees. From piecing together information from experts in discipleship, student surveys, and staff interviews a guide for developing more effective discipleship in Christian schools could be formed. The emphasis in the interview was on what their school was already doing well, with less weight placed on conjecture and future attempts. The line of questioning for the staff members began focused and centered on the positive aspects that the school exemplified in the student surveys. The goal was to get the behind-the-scene picture for how that excellence was achieved. Other valuable information included finding out what procedures were put in place in the past and discovering future goals the school might have in that area, along with how they are attempting to reach that objective. After this initial interaction, the investigation dug deeper into more specific aspects of the survey. For instance, if students were greatly impacted by a spiritual retreat, then the aim was to gain as much information as possible on this event. Likewise, if the seniors consistently mentioned a specific teacher as discipling them, then the administrator was solicited as to perhaps why so many students might cite that particular staff member. From there, a deliberate attempt was made to contact said employee as to what they are attempting to do in

order to impact student's spiritual lives. However, for a large majority of the interview process, the focus was on the large-scale principles and endeavors as opposed to the minutia. The comprehensive plan for discipleship will be more effective with well-explained, broad guidelines and ideas, as opposed to detailed programs that may not translate as well school-to-school.

Effective Discipleship Occurring in Local Christian Schools

In order to best follow the valuable information gleaned from each school, this section will be broken into six sections – one for each high school. As seen in the previous chapter, in many of the circumstances there were several schools that scored well in a particular segment of the survey. The aspiration here is to not have too much repetition with the information from the various schools. Thus the school that had the best-developed system would have more details shared in their section. Prominence will also be given to unique aspects that seem to clearly point to the exceptionalities revealed in the student's survey results. However, other valuable information will be shared when beneficial to the overall theme of discipleship in the arena of Christian school education.

Calvary Christian High School

Calvary certainly distinguished itself from many of the other schools with extremely high indicators that showed a great deal of discipleship taking place within their ministry. One very unique aspect to Calvary's student surveys was the sheer number of staff members listed by name as either discipling them or having a huge impact on their spiritual life. Twenty-one unique names were recorded with several being mentioned multiple times. After interviewing the school's administrator, David Kilgore, the reason for this phenomenon became very clear as well

as why Calvary had such a significant lead over other schools in the category of effective, straightforward discipleship.

As each new student arrives whether as incoming freshman or upperclassman. They are assigned to a staff member's "Mentor Group." Kilgore places the guys with male staff, and the ladies with female staff. All of his teachers take part in this program, and thus as he interviews potential teachers, their ability to relate to and disciple the student body is taken into consideration in the hiring process. Kilgore's number one priority is to find teachers with a great Christian testimony. Much of the support staff is involved in these mentor groups as well, but only those the administrator believes will do an effective job. Each mentor is assigned approximately twelve students, who will remain under that person's discipleship for all four years of their high school education (barring extreme cases where a poor connection is made between the mentor and student). Once a month, the mentor meets with their group during the chapel period. The administrator gives the staff member an outline with discussion topics and ideas for prayer, but they are all encouraged to disregard that if they have a better concept for their group. Obviously, some of the faculty is better equipped in this setting than others, and so Kilgore wants to help those who need help, but simply enable and promote those who see different needs for their particular disciples.

As the relationship grows, the mentor makes further contact with members of their group during lunch, in between periods, and after school when problems arise or encouragement is needed. Many mentors even go above and beyond this by cheering for students at sports games and inviting their mentor groups over their house for Bible studies or special events. The school office is informed ahead of time of anything occurring off campus to protect all the parties involved.

The benefits of this program have gone far beyond even what administrator Kilgore had hoped. First of all, no student slips through the cracks. Everyone has an assigned mentor. Also, many seniors view the younger students in their group as their responsibility to disciple as well. A number of mentors turn key aspects of the discipleship group over to the upperclassman as a means of teaching them to lead. There is no doubt that that this program is of equal value and just as impactful on the staff themselves. Christians were meant to disciple, yet so many are not doing so. Kilgore believes his high teacher retention is because his teachers are doing what teachers were truly designed to do by their Creator and Savior. Similar to other schools, Calvary has a faculty meeting every Tuesday morning. There are the normal discussions that need to occur in those meetings, but what nearly every session devolves into is a conversation on how certain students in their group are doing and how the faculty as a whole might be able to impact the life of that individual. Although a specific staff member has been given the responsibility to disciple a particular student, the school as a whole sees the need to work together in this objective. Finally, Kilgore knows he has something powerful and valuable going on in his school. Any time a conflict arises on the calendar, which causes the mentor groups to be rescheduled, the "anger" that comes from both the staff and students because of the disruption reminds him of just how important this time is for those in his school.

This program was started at a previous school that David Kilgore worked at in North Carolina. He was also influenced by Gene Frost's book, *Learning from the Best: Growing Greatness in the Christian School*.[114] "Mentor Groups" were going to be a fundamental core to his leadership in this young Christian school he was now called to lead. Kilgore admits to some imperfections in the program early on and has continually looked to repair issues or replace staff

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[114] Gene Frost, *Learning from the Best: Growing Greatness in the Christian School* (Colorado Springs: ACSI, 2007).

members. His new goal is to more strategically place students into Mentor Groups by interviewing incoming students and possibly even have them fill out a questionnaire so that he might be able to quickly but effectively identify which staff member might best impact that new student.

As stated previously, there was great variety in the faculty that the students mentioned as having an impact on their spiritual life, but the name that appeared most often was a man by the name of Coach Thiel. Unfortunately, he was not available to be interviewed for he had just recently been hired by a Christian college to run their track program, but Kilgore was able to describe why this person had such a prolific impact on the discipleship of his students. As David Kilgore was leaving his previous school in North Carolina, there was one staff member that he knew he wanted with him – his athletic director Coach Thiel. He spent weeks convincing him to move his family several hundred miles away. Thiel relented and became the athletic director at Calvary Christian. There is not doubt that Coach Thiel built a great program in his years there, but what he was doing in the spiritual lives of students was far greater. Thiel saw himself as a discipler first and foremost. He was especially involved with the students in track and field, but also with all students in his sports program. He loved them, challenged them, and most importantly kept them accountable. Thiel impressed upon his other coaches the value of taking the time to help students even outside of practice time, and that their Christian faith was far more important than their athletic prowess. With 6 different seniors specifically writing his name down as someone who took the time to disciple them, Thiel certainly made an impact that will continue even though he moved onto a different school. It is also clear to see why the administrator wanted this man to be his athletic director wherever he went. A lesson to be learned here is that recruiting the right staff can absolutely impact the discipleship occurring in one's school. Bring

in a discipler and build an atmosphere of discipleship, and the results will absolutely start flooding in.

As much as Calvary showed great distinction in the area of discipleship, they also were heads and shoulders above the other schools in the much more specific category of the spiritual gifts. Almost half of all Calvary's seniors claim to both know their spiritual gifts and feel like they have opportunities to use that gift at school. When inquiring as to how the school achieved such an outstanding statistic, Kilgore quickly replied with how the school gives a spiritual gift test to its students and the results are shared with the Bible teacher and the student's mentor. Other schools' Bible teachers indicated that they have occasionally given spiritual gift tests, but no other school surveyed had an initiative of giving a spiritual gift test that was promoted by the administration. Nonetheless, Kilgore does not believe the school is doing enough to create opportunities for students to use their gifts at this time; nevertheless, an actual class was birthed out of the findings of these spiritual gift tests. A class called "Practical Ministry" was started for those possibly interested in entering full-time ministry. This quite possibly also led to the high percentage of students who plan to attend a Christian college in the future. Even though the administrator does not believe they are using the information gleaned from the spiritual gift test well enough, the sheer fact of even being aware of the results seems to lead students to use their gifts more often. With more attention, logic would dictate that the school would see even greater results.

Another aspect worthy of mention is Calvary's exceptional scores in Biblical knowledge and the Christian disciplines. They have an extremely well-developed curriculum that spans the four years of high school. The most unique aspect of their program is their 9th grade Bible class that focuses specifically on the spiritual disciplines. Thus it is no surprise that Calvary also

scored the highest of the six schools in this arena. From there, the Bible class in the second semester of 9th grade focuses on Christian distinctives, 10th grade is Bible survey, 11th grade studies basic doctrine, and the 12th grade centers on apologetics and overall college readiness. From at least this researcher's point of view, if a school only has four years to instill Biblical truths into student's lives, the plan laid out by Calvary is a logical and effective one. Yet no matter the core curriculum for a school's Bible classes, another school could replicate similar results by following similar hiring patterns to Calvary. Kilgore, as stated before, first and foremost looks for teachers with a powerful Christian testimony who can effectively disciple students. But, there is also another clear hiring practice. Teachers are educated and skilled in their field. Every Bible teacher at Calvary has a biblical or theological degree, with the lead Bible teacher having a Master of Divinity. This is certainly a rarity among smaller Christian schools, and the value of this can be seen in the survey results.

The final issue of focus is in regards to the relationship that this particular Christian school has with their host church. The way in which Calvary Baptist Church views their school ministry is extremely rare for a school their size. Calvary Baptist does not charge rent, split utility costs, or even ask for their school ministry to pay for replacing their carpets. The pastor simply views the school as a ministry. He does not charge the youth group for copy paper, so why would he charge the school for their needs? He does not make the choir pay for building usage, so why should he make Calvary Christian High School do so? In all his years in Christian education, Kilgore has never seen a pastor of a host church treat a school in such a way. This researcher would agree with that sentiment, and sees these actions as incredibly refreshing. The money that Calvary "saves" can be poured back into student programs and overall advancement of the school. A church that views their school as a student discipleship ministry will empower

them and aid them however they could to accomplish that mission with as few hindrances as possible.

<center>Citrus Park Christian School</center>

Citrus Park likewise has some wonderful programs in place that are yielding actual results. The leading quality for this school is clearly their effective teaching of the Christian worldview. When speaking to the dean of students, Trey Bray, he believes that the reason for this effective teaching is three-fold. The clearest reason is their junior and senior bible curriculum *Understanding the Times*.[115] This high school study program is written by David Noebel and is geared towards helping students understand their worldview juxtaposed with the competing views of the rest of the world. It is both informational and apologetic in nature. Interestingly, four out of the six schools surveyed used this very same material somewhere in their program. The difference for Citrus Park is that they have been utilizing Noebel's curriculum since 2007 and have now stretched-out the interaction from this text to three whole semesters. Bray, who was over the Bible department at the time, saw such value that *Understanding the Times* brought to students heading-off into the world, that he wanted to slow-down and absorb the material more meticulously.

The second reason that Bray believes his students have adopted a Christian worldview is the discussion format that he has brought to much of his Bible classes, which has continued under others who now teach several of the Bible courses. Bray constantly challenges students to explain "why" they believe what they believe. He wants students to logically progress their thought process to the ultimate conclusion. Bray has found that many students are forced to confront contradictions that are inherent to trying to live for oneself and Jesus Christ at the same

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[115] David Noebel, *Understanding the Times* (Manitou Springs, CO: Summit Press, 2006).

time. He believes this process that they go through in class is helpful to them in forming their worldview around Christ, as opposed to just being told what to believe.

Finally, Bray credits the organization Global Next led by Dr. Phil Johnson as a reason why so many of his students have developed a solid Christian worldview.[116] Johnson is actually one of the few authors who have addressed discipleship in Christian schools, and his present ministry is taking students on what he calls "leadership trips" to destinations all over the world.[117] Much of the sessions throughout the trip are geared towards being a Christian leader in an increasingly hostile world to Christianity. Citrus Park advertises these Global Next mission trips to high school students at various times throughout the school year; and beyond this, the high school principal Karen Jeffers has merged the senior class trip with a custom trip to Europe designed and led by Dr. Johnson. Almost every year since 2007, the senior class at Citrus Park has gleaned insight from Johnson's training on Christian leadership, worldview, and principles. In fact, at the time this survey was conducted, just a few weeks had passed since the seniors' European discipleship experience.

Dr. Johnson seemed to also be a part of another outstanding characteristic in Citrus Park's senior class. More so than any other school, the seniors surveyed are involved in discipling other students. The leadership material taught by Johnson certainly is geared towards discipleship, but Trey Bray also points to a moment where evangelist RV Brown motivated the school's seniors. Brown appears to be a yearly occurrence at Citrus Park and has spoken in chapels, spiritual emphasis weeks, and high school retreats over the years. It was at such a retreat, during a campfire service, that Brown, in his usually confrontational style, urged the

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[116] http://globalnext.org/
[117] Philip C. Johnson and Dan L. Burrell, *Perspectives in Christian Education* (Enumclaw, WA: Wine Press Pub, 2000).

seniors to stand up and say what needs to be said to the underclassman. This seemingly

innocuous moment appeared to invoke real change in the heart and actions of the senior class.

Bray specifically saw numerous occurrences of seniors reaching out to younger students after

coming home from this retreat. If nothing else, the results of the survey obviously indicate that

something caused the seniors at Citrus Park to be more involved in discipleship than any other

school in the area, and yet they do not have a specific program to achieve that result.

A side-note that seems worthy of mention here is that when a student body connects with

an outside speaker, it certainly seems advantageous to continue to bring that person back

regularly. As stated previously, R.V. Brown has a confrontational style to his preaching, but he

has gained real credibility with the students at Citrus Park. He even seems to know the student

body well and what might specifically impact them. It would be advantageous for any school to

continue to use a minister who powerfully impacts its student body. A real rapport can be built

that can allow for more poignant interactions that can be even more influential in later meetings.

The final aspect that must be commended is the solid showing that Citrus Park Christian

School had in regards to teachers and staff discipling their students. The apparent reason for

increase in this occurrence is a new focus in teacher planning meetings. For the last two years the

teachers at Citrus Park have been going through Jeff Myer's book, *Cultivate*. This work is

specifically geared towards educators building mentoring relationships with this emerging

generation.[118] Teachers have enjoyed this study so much that Tuesday mornings are now

exclusively to the devotional study of *Cultivate* with Thursday mornings now being relegated to

more of the details of school planning. The teachers engaging in this study have already realized

its true value, and it seems to this researcher that this school might be ready for the next step and

begin establishing some programming that would more strategically connect teachers and staff

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[118] Jeff Myers, *Cultivate* (Dayton, TN: Passing the Baton International Inc., 2010).

with students for the purpose of discipleship. They are very close to seeing the investment in the teachers starting to pay dividends in the discipleship of the students.

<center>Indian Rocks Christian School</center>

Indian Rocks in particular was extremely solid in every area of the survey. They were the definition of consistency and have no apparent weaknesses in the discipleship ministry of their Christian school. Yet the purpose of this section is to point-out the particularly exceptional characteristics of local high schools. In light of that, there will be two lesser aspects brought up, and one fantastic program that is absolutely yielding powerful results.

Indian Rocks had above average scores in the area of Bible knowledge. With such a large school, they actually have a chair in charge of the Bible department. He is actually a doctoral candidate as well as a full-time Bible teacher at the school. Along with other administration, he has designed a comprehensive biblical program that stretches from 6th-12th grade. Each year has a different focus, and the Bible director works along-side the Bible teacher in even selecting books and other curriculum resources. Sixth grade is a Bible overview, followed by seventh and eighth grade focused on the Old Testament and New Testament respectively. For the freshman year the students receive another biblical overview type course, but then the upperclassman are presented with a much more thematic study of the Bible. Sophomores tackle the theme of making godly choices, followed by juniors who look at the Biblical view of marriage and family, and then conclude with their senior year where the students study comparative cultures. Obviously, the school's structure is working well for them, seeing that the overall biblical knowledge of their seniors is above the area average. This researcher personally loves the concept of yearly focuses to make sure there is not too much repetition between the various

teachers that a student will have over the years. Hopefully, this ensures a more well-rounded Biblical education for the student who does not neglect an important aspect of Christianity. However, the survey statistics at Indian Rocks show a dramatic increase in various areas of discipleship the longer the student attends the school. This would seem obvious, but Indian Rocks' increases in Christian worldview and the Christian disciplines were so dramatic that one must take note. In fact, Indian Rocks would have ranked at first or second in Biblical knowledge, Christian worldview, and the Christian disciplines if only looking at students who attended a school for 3 or more years. The manner in which Indian Rocks approaches their Biblical curriculum has to contribute to this phenomenon. It may not be as beneficial for those who just attend the school for their senior year, but for those who attend for all of high school and especially for those who were there for junior high and before, they are incredibly prepared to enter the real world on their own.

In another aspect of note, several schools' students referenced various coaches and sports teams as having impacts on their spiritual lives, but none as prolifically as Indian Rocks. High school principal Perry Banse spoke to why he thinks this was occurring. All coaches are asked to have devotions before each practice. It keeps both the athletes and the coaches focused on their priorities. Although various different teams and coaches were mentioned, the most common coaches referenced were on the baseball team and cheerleading squad. As with most circumstances, the people involved are especially committed to discipleship, but other special attributes are apparent. The baseball coach himself went to a Christian school and connects well with the students. He also enlisted the help of the church's youth pastor who also happens to be the chaplain of the Tampa Bay Rays. During the season, coaches get to spend hours a day with their players. The spiritual impact that can be had can last far longer than remembering whether a

game was won or lost. A coach who truly has the focus to impact a student's life can absolutely accomplish that goal with a little hard work. This in no way means that a coach must choose between winning and discipling. The cheerleading squad who consistently cited their coach and team as impacting their spiritual life ended up winning the state championship in the year the survey was taken. The cheerleaders at Indian Rocks Christian attend a summer camp hosted by the Fellowship of Christian Cheerleaders.[119] Along with working on their skills and techniques, the team is ministered to through worship and Christian speakers that challenge them to live their lives for the cause of Christ. The themes and principles learned there were continued throughout the school year.

The predominant program that needs to be expounded upon is the mission trips specifically mentioned by a quarter of the seniors surveyed. It is likely even more were spiritually impacted by these trips, yet simply did not take the time to write it down in the optional space provided. No other school had any write-in program anywhere close to the numbers that Indian Rocks displayed. Perry Banse actually brought the concept of taking students on mission trips during the school year from the previous school in which he ministered. Yet the mature program now built at Indian Rocks is nothing short of amazing.

This past year 175 students and 25 teachers went on a mission trip either locally or on the foreign field. This equates to an incredible 75% of the high school student body. Trips were taken to Alabama, New Orleans, El Salvador, Costa Rica, Guatemala, Dominican Republic, Puerto Rico, Bolivia, Brazil, Malta, Thailand, and Singapore. These mission excursions ranged in price from $495 to $2,700 with several being in the $1,400 range. Each year the school establishes a week of school labeled as the "Ministry Mester" for all high school students. The student may either join a mission trip, be involved in one of the schools local ministry projects,

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[119] http://cheerfcc.org/

attend a college visit trip, or intern at a local business or ministry. It is clear to see that a vast majority of students choose to attend one of the school sponsored mission trips. This was not always the case. When Banse first came to Indian Rocks 13 years ago, a mere 30 students or 13.5% of high school attended the one mission trip offered. One trip turned into two by year three and the number doubled as well. By year six, over half the high school was attending one of the now multiple trips, and by the tenth year they had over 200 students, which was more than 80% of the student body at the time.

There is plenty of value in young people attending mission trips, but the focus here is on the elements of discipleship, which are still quite prolific. Obviously, first and foremost, students exclaim that these mission trips have a huge spiritual impact on their lives. Looking at the components of these trips, it is clear to see why. Keep in mind that Perry Banse and Indian Rocks has been developing this program for almost 15 years. There are certainly aspects of this ministry that can be immediately emulated, but the same results will obviously take years to achieve.

The first component is leadership development. A small core of teachers and staff alongside Banse attended the first few years' mission trips, but before long, they were ready to lead their own trips. As more faculty got involved, more trips were added. The school works closely with their host church to connect with their supported missionaries. This has created a great cohesion, which has not always existed. The church even pays for the various staff members to lead the mission trips. Because the church and school at Indian Rocks has so much consistent interaction with their missionaries, many staff members actually go back to the same location year after year because of the deepening relationships. Now that the school has been running these mission trips for over a decade, with more than ten locations, and scores of faculty and staff, the program is really hitting on all cylinders. The only "set-back" that has occurred in

recent years is five teachers have actually become full-time missionaries as a result of the involvement in this missions program. It seems that the spiritual impact of missions is not limited to the participating students.

Each of these trips has a limit on the number of students that can attend a particular location. Thus a showcase is held in September of each year, where students can listen to presentations from the staff leading each of the trips. The 9th-12th graders then fill-out an application, listing their top three choices as well as their personal testimony and an essay on why they desire to attend a short-term mission trip. From here, Banse and the trip leaders go through each application and choose the team members for each trip. Seniors, in general, get top priority unless they have already gone to a particular location. The administration also attempts to spread-out student leaders who have gone on previous trips and have shown themselves as mature believers. This entire process is not always easy, but they generally make most everyone happy.

Once the teams are chosen, preparation for the trip begins. For the first semester, the mission team meets together once a month, and those meetings become bi-weekly in the spring semester. Some of these meetings are during school, and others are held in the evening hours. To prepare, the trip leaders guide their students in cultural information, Bible studies, and even service projects in the local community. Obviously some teachers are better equipped for these discipleship sessions than others, but each year, the staff becomes better prepared to minister to their team. The principles enacted here by Indian Rocks are actually very comparable to the way Jesus discipled. Jesus chose his team, met with them regularly, taught them continually, ministered along side of them, and then sent them out to share the Gospel with this lost and dying world.

The "Ministry Mester" is usually scheduled in March each year, and the various teams head to their location for a week of unforgettable ministry. There are teams that do service work and others that are geared more towards open-air evangelism. Yet the constants for every participant are the new understandings of another culture and the living out of Christian disciplines such as prayer, Bible study, worship, and evangelism and discipleship. As much as students are heading to a foreign people to impact their lives, everyone who has ever gone on a mission trip knows the greatest impact often times occurs in the life of the minister. The value of these mission trips is in many ways immeasurable. They are so comprehensive that they undoubtedly impacted the student discipleship survey in nearly every category. The feedback that Perry Banse receives from these mission trips each year clearly shows the monumental impression that these mission trips are having in the lives of their students and staff. Their school, church, community, and even the world will be affected due to Indian Rocks' efforts.

<div align="center">Northside Christian School</div>

There was no school whose survey needed more analysis than Northside Christian's. Simply put, most discipleship categories reveal that Northside's seniors exemplify both high "highs" and low "lows." When just looking at the school's averages. Nothing really catches the eye. In fact, they seem to be a little below average. However, when looking at the survey from the vantage point of identifying exceptional students, Northside suddenly becomes enviable. This was dramatically true in two areas – Biblical knowledge and Christian worldview. As stated previously, in regards to averages, Northside looked to be somewhat of a bottom-dweller in those two categories; however, they have an inordinate number of truly exceptional students. They not only have the "smartest" person surveyed, but actually have two other students that are tied for

second when compared to over 200 seniors surveyed. The same is true when looking at the students' worldview. Northside had 8 seniors who claim to have a "perfect" or complete Christian outlook on life. That equates to 25% of the student body, becoming one of the highest percentages of any school surveyed. This researcher was hoping that the high school principal, Gina Burkett, would be able to shed some light on this enigma.

First of all, Burkett believes that the reason so many students rated "poorly" in this particular research is because of the open enrollment policy. Like other Christian schools, neither the student nor family have to profess to being born-again Christians or even testify that they attend a church. Burkett believes the difference for their school is the large number of students who attend for their sports and fine art programs, which both have multiple teams and groups that consistently compete for state championships. Northside certainly seems to attract students that are not necessarily coming because of the "Christian" in their name. The school specifically sees this as their calling to disciple these students who may not have come into contact with a Christian organization for any other reason.

However, this created an interesting problem. There were some students who were very "churched" and had attended Northside since preschool, and they were occupying the same Bible classroom as students who did not even understand the basics of the Christian faith, let alone any Bible stories. Thus Gina Burkett proposed what turned out to be an unexpectedly controversial idea. Almost every subject at Northside has an honors or even AP option for those students who proved themselves to be exceptional in that area of academics. However, Bible class had no such separation. So in 2010, Burkett created an honors Bible class for her high school.

The plan was for the standard Bible class to be more focused on good biblical foundations, while the honors class would then be able to dig deeper. These students were even

challenged to disciple other students and use their spiritual gifts. This certainly fits the survey results seeing that many of the outstanding students at Northside were personally involved in discipleship and were aware of and utilizing their spiritual gifts. Unfortunately, because this class distinction was not known about before handing-out the survey, it is not possible to unequivocally declare that the reason for the extremes in the student survey results is because of this honors Bible class. However, this does seem to fit the data. This partition between introductory and honors Bible classes lasted for three years but was dissolved back into integrated classes this year because of some unforeseen trouble. First of all, dividing out students to be part of this honors class was not always so clear-cut. Some students were easy to identify, but even when students took a Bible knowledge test, the strong believers did not always reveal themselves. So the principals and Bible teachers would further evaluate the students based on their Christian character and other factors. This system obviously created many fringe students where it was not easy to declare which class would be best for them. Many parents throughout the years became upset because their student was not placed in the more advanced class. There was also some belief that students who were kept in the regular Bible class simply did not push themselves to excel because they were placed in the more remedial group.

Despite these challenges, Gina Burkett still strongly believes that the concept was sound and extremely valuable. She went so far as recommending this to other schools since she is a member of an accreditation team for ACSI. Most schools fought-back against such a suggestion, for various reasons, but it was mostly geared towards the belief that the more godly students can "bring-up" and challenge the less mature believers. Burkett believes that this is wonderful in theory, but from her observation, such students just get bored from covering basic issues over and over again with only the rare moment that stimulates their spiritual intrigue. She believes

that Northside did not execute this idea perfectly and there were certainly tweaks that could have easily been made to improve the concept. Burkett believes that young Christians and especially non-Christians need more basic information and discipleship. Likewise, helping students get to the "next level" is equally as valuable in this journey of being a disciple of Jesus Christ.

What Burkett wants to emphasize is if Northside or any other Christian school decided to experiment with creating an "honors" type Bible class, it is important to remember that there are a great number of other spiritual activities that are experienced together. For instance, a great number of respondents cited the Passion conference as having a huge impact on their life. Each year, for the past few years, Northside Christian has traveled to Atlanta, Georgia to hear Louie Giglio and the other powerful Christian speakers that lead this massive and powerful event. Certainly the conference itself has huge value, but even the experience of just spending time with the other 15-20 seniors that go each year makes an impact. They see their friends and classmates worshipping and learning. As they head back home, even if a word is not spoken, there is a clear challenge set before them that they are in this together; and they will help change the culture of their school when they get home. Retreats such as this can unify in a way that an on-campus program sometimes cannot.

Another aspect that the students are now missing out on is a result of budget cuts. Northside had to just recently eliminate their Director of Spirituality position that Burkett believed not only had great significance in the lives of the entire student body, but also was especially effective in providing additional guidance to those students who were in more of the early stages of their Christian life. Such a person could obviously do some great work in discipling those in need of more attention.

Seffner Christian Academy

Seffner Christian is another incredible school that scored very high in several aspects of discipleship. Their school scored the best on average in both Biblical knowledge and Christian worldview, and was the second highest in seniors living out the Christian disciplines. The overall impression is that Seffner is simply a school that does all the little things well. Despite so many areas of excellence, there is not a lot of programming that is attempting to reach their discipleship goals. This is perhaps why the students do not positively perceive the discipleship that is occurring; yet show great evidence for its effectiveness. Seffner's scores under general discipleship did not stack-up particularly well when compared to the other schools. It is also logical to assume that students who are especially strong spiritually (such as their students) may actually critique their schools ministry efforts more harshly. Seffner's student body was also the most "churched" of the other schools, so once again, they might have higher expectation on whether the school's various programs had a huge impact on their spiritual lives. There are simply so many other spiritual factors in their life. However, any attempt to prove this using the survey data was inconclusive.

Interviewing the school's administrator Roger Duncan certainly revealed a simplistic yet powerful ministry plan. Duncan described how their objective is to live out godly principles in every aspect of their ministry. Every class is directed to be taught in the light of God's Word. They have continuous prayer meetings with staff and family members. Each sports team does service projects. Even the fine arts program has scaled back on their competitions and instead focused on more ministry opportunities. Again there is nothing groundbreaking here. There is just a great emphasis on prayer, the study of God's Word, quality hires, and the striving for excellence in all areas of their ministry. In fact, Duncan was a little surprised at how high his

students scored in Bible knowledge when compared to the other local high schools. He felt that this was an area of weakness for his school, and still feels like a strategic attempt at a more comprehensive Bible curriculum is what is needed.

Yet despite this, no school's seniors claimed their Bible classes had more of an impact on their life than Seffner Christian. This obviously shows that the quality of the Bible teacher has far more to do with discipleship and impacting student's spiritual lives than what specifically is being taught in the Bible. This is further confirmed after speaking with the senior class' Bible teacher Greg Fawbush. His approach is one of relationship building. He attempts to attend his student's sports games and fine arts performances. If someone ever shares a prayer request with him, he does his best to follow up on it later to see how God answered their request. In class, his goal is to create a safe space with no judgment. Seffner's student body is comprised of a large variety of Christian denominations. Fawbush stated that he believes some teachers have too quickly squashed bad theology and poor Scriptural interpretations. Instead, in his classes, Fawbush has worked hard at making sure students can clearly articulate what they believe and why they believe it. He has fostered an environment that a person can share this aloud without fear of judgment. Fawbush has said that because of this open dialogue, he has seen many teens change their views to the biblical truth by allowing them to come to this conclusion on their own without heavy-handed influence.

Beyond this, Fawbush places extra-emphasis on the memorization of Scripture. He was the only Bible teacher interviewed that specifically brought up this aspect as being an effective tool. He likes to assign large chunks of Scripture to memorize but stays focused on a verse per week to make sure students really understand what God's Word is saying. In time, the class has cumulatively memorized the whole passage while understanding it thoroughly. The results on the

survey also bear-out that a large number of students claim to be impacted by this style of memorization and Scriptural study.

Another aspect of value that Seffner brings to the discipleship discussion is their use of evaluation. Each year, and after several of their events, they have their students and sometimes even their parents fill-out surveys to determine the effectiveness of their attempted ministry. They have specifically altered their chapel services and spiritual events to be more relevant and effective. Chapel services have become more student-led with more contemporary music as a result of this evaluation. Also, Seffner has identified Camp Snowbird in Andrews, North Carolina as the ideal destination for their school's spiritual retreat each year. The student's continually rave about the camp's staff and how interactive they are, and this discipleship survey also bears the same results that students are asserting that this retreat is impacting them. The school's staff honestly leaves all the work to the camp. They have noticed the students are more transparent with people that they will not see on a daily basis. The hope is that this transparency will at least somewhat transfer to Seffner's faculty once they return home.

Seffner's approach to ministry is a refreshing one. They do nothing complicated; they simply execute the basics extremely well. This researcher would love for them to build a more strategic discipleship program to see what the results would look like in a school with such a strong spiritual base that was built off of basic Christian principles.

Tampa Bay Christian Academy

TBCA was an interesting school to study because they were the most unique of the six schools. They were the oldest, the smallest, the most ethnically diverse, and had the largest population of students with financial difficulties. They thus face some challenges that the other

schools did not have to on a large scale. TBCA also has the least naturally churched student population and a large number of foreign students, so although their survey statistics are lower than most of the schools in their area, there are still doing an admirable job. For instance, TBCA students who had a Christian worldview are still far above national averages. (As with other schools, TBCA uses *Understanding the Times* for their senior Bible class, which adds to its validity of being an effective tool.) If statistics for the other areas were more readily available, it is certain that similar superior results would be true.

School administrator Bill Brown believes that having a large number of foreign students has actually helped the spiritual atmosphere of the school by contributing an unexpected attribute. The foreign students were especially prone to ask a lot of questions about Christianity. Many other students may have wanted to ask similar questions, but felt too embarrassed. Now, the conversation opportunity was created for them. One of the school's Bible teachers, Timothy Encinosa, affirmed how such inquiry helped class discussions. Many of the more mature students would aid in helping the younger believers to better understand God or His Word. There is also no doubt that this may have led to the large number of seniors actually discipling other students. Tampa Bay Christian Academy was actually among the highest of the six schools surveyed in this category. There did not seem to be any specific programming to reach this outcome, but the fact that it is occurring must mean that the concept is being at least taught and encouraged on some level. Having foreign students specifically being discipled obviously clearly reflects the principle in the Great Commission.

What seems to logically be true is that because many of the students are unchurched, they very well may have different (or no) expectations for the school's discipleship efforts. Every attempt, in many cases, will be viewed as something new and unique. Nothing is more

exciting in the life of a believer than learning something new about God. A student who has been saved for years may go weeks without hearing something he has not heard before; yet the young believer, who is growing spiritually in a Christian school, may hear something extraordinary every day. This also leads one to perhaps understand as to why such a large majority of student's surveys claimed that the school's spiritual retreat had a huge impact on their spiritual life. Bill Brown revealed that this past year's retreat was held at the Word of Life campground in Hudson, FL. Brown had taken students there in the past, but this years speaker, Jay Sanders, was especially impactful on the students.

Sanders is certainly a very charismatic young man who seems to connect well with the type of student at TBCA. He had a challenging childhood and shares many of his struggles in his sermons. Sanders went to a Christian high school and he knows what kinds of speakers were effective for him. Sanders believers a preacher does not have long to connect with students, and so he tries to come out with high energy and interest within the first few seconds. Jay Sanders certainly does not do anything fancy when he has opportunities to speak to young people. His emphasis is clearly on the Word of God, and is always intentional about sharing the Gospel. Sanders knows as well as anyone that there are certainly unsaved students even in a Christian school. Outside of just preaching to the students, Bill Brown commented on how interactive Sanders was with all the students and how he truly displayed that he cared for each one of them. This is the real key. Because of his impact on the students at TBCA, Brown immediately scheduled him for the following year. The same was true for Seffner Christian Academy who also scheduled Sanders for one of their chapels early on in the following year. When someone is identified as connecting well with the student body, it is important to continue to tap that resource. There are so many chapel and event speakers that simply do not challenge the students

in a meaningful, relevant way. Do not lose the contact information of someone who makes a real, quantitative difference in the lives of young Christians.

Untapped Forms of Discipleship

As one can see, there is a great deal of positive actions resulting in discipleship in the local schools in the Tampa Bay Area. However, there are some untapped forms of discipleship that either underperformed on the survey or were found wanting in the staff interviews. There are proven discipleship initiatives that are simply not being utilized, but mostly schools are simply not using opportunities to the best of their ability. All schools need to begin to heed Barna's words that ministries need to experience a paradigm shift from being program-driven to more people-driven.[120]

One such aspect that actually fell into both categories of having a poor showing on the survey and little to no attention given to it by the faculty interviews is a program every single Christian school surveyed engages in – chapel. Over 96% of respondents said that chapel could be improved upon in their school. Many said the chapel speakers were not relevant and others wished they could be more involved. Most objections were nondescript and simply indicated that improvement was necessary. No school's administration shared anything groundbreaking as to how they are trying to create a greater impact during that hour each week. There is no doubt that some are attempting to improve the chapel service, but none seem to be finding the connection point with their students at large. This is not a call to eliminate chapel as an institution, only that changes must be made to add relevance to this potentially impacting service.

An interesting concept that Greg Fawbush of Seffner Christian brought up was the idea of hiring a campus pastor. Northside Christian had a similar position in years past, but do not

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[120] George Barna, *Growing True Disciples* (Colorado Springs: Waterbrook Press, 2001), 8.

presently employ such a staff member. Fawbush believed that a campus pastor who spent all-week in preparation for chapel would certainly deliver a better product. Even if the campus pastor was not speaking in chapel every week, they could better prepare the guest preacher for what his students needed. Seeing all the spiritual activities that many of these schools are engaged in, there also seems to be plenty of other work for such an employee to do. Beyond this, the potential for more one-on-one discipleship opportunities would also be valuable. It is certainly true that affording a full-time campus pastor may not be possible for some smaller schools, but if a Christian school ministry were able to hire such a person they would certainly reap some incredible benefits.

Another area of concern that displayed very poor results on the survey is that students are not aware if their parents are being contacted concerning spiritual matters. This is not to say that parents are not being spoken with, it is merely stating that students are not aware it. Philip Johnson and Dan Burrell put it this plainly, "Insufficient communication between the school and the home will always create tensions and problems that will ultimately eclipse your ultimate goals of educating students and changing lives."[121] Technology has allowed for unprecedented connection with a student's families; however, there does not appear to be much use of this technology for spiritual purposes. Johnson and Burrell suggest that schools, "Include spiritual highlights in your regular school correspondence. It is not enough to just brag about who won the last football game. Let parent know that students have made decisions for Christ, shared their faith and surrendered their lives."[122] Mass email is used to advertise prayer breakfasts or other parent events, but not much seems to be used on an individual basis. In general, teachers contact parents when a student is struggling academically or behaviorally, yet it seems to be a rare

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[121] Philip C. Johnson and Dan L. Burrell, *Perspectives in Christian Education* (Enumclaw, WA: Wine Press Pub, 2000), 63.

[122] Ibid, 67.

teacher who does the same for spiritual struggles. Perhaps if this was a promoted initiative from the administration with some organized elements, this objective could be achieved. No matter what, parents must be shown that they are the ones primarily responsible for the discipleship of their children.[123] The school is only assisting in this effort.

The final aspect clearly noticed as a spot of contention is church and school integration. There absolutely were exceptions, but on the whole, there were a surprising amount of schools who not only did not co-labor well with their host church, but in two cases, the schools were actually looking to legally separate from their founding ministry. This is obviously a two-way street, and somewhere down the road the churches viewed their school as a burden and the school viewed their host church as a hindrance. Obviously not every church can cover all occupancy expenses like Calvary Baptist Church does, but there never needs to be a fight over usage either. Just like a marriage in trouble, real, deep communication needs to begin. Respect and value in the other entity has to begin to grow, or it will eventually end in divorce or premature death. Churches must see the worth in investing in the students who are on their campus for over 40 hours a week. Pastors' giftedness in discipleship must be utilized in the school ministry as well. This integration simply must occur. However, as can be seen, students actually are seeing negative aspects of their host churches through the tension that is obviously there between many Christian schools. This certainly only worsens the ever growing statistics of young people being turned-off by churches and thus leaving the institution once they graduate from high school.[124]

There are obviously numerous other avenues in which discipleship practices could be improved upon in the Christian school setting, however these were the most obvious in the

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[123] W. Ryan Steenburg, "Research Brief: Effective Practices for Training Parents in Family Discipleship," *Journal for Family Ministry* (1, no. 2 2011), 47.

[124] David Kinnaman, *You Lost Me* (Grand Rapids: Baker Books, 2011).

limited scope of this project. The goal was to look at the broad avenues that would be easily translated into a variety of Christian schools. Unfortunately, very few schools have any kind of long-term discipleship strategy or goals that will help them identify whether a program is effective or a waste of time.[125] Even student surveys and evaluations can lead to revelations on whether or not discipleship initiatives are being met; but to do this, clear objectives have to be declared. Most schools have powerful mission and vision statements but are not yet integrating them into every aspect of their school ministry. Taking all that has been studied thus far, from the research of experts, to the student's survey results, to the staff interviews, will all be integrated together to formulate a more comprehensive plan for discipleship in a Christian high school setting.

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[125] George Barna, *Growing True Disciples* (Colorado Springs: Waterbrook Press, 2001), 119.

Chapter 5

A Plan for Discipleship in Christian Schools

This chapter will present a broad but comprehensive plan for Christian schools to follow in order to create disciples of Christ. The goal is to create a framework that nearly any Christian high school could implement to aid them in this endeavor. Thus the words "broad" and "comprehensive" were chosen to reflect the general nature of this plan while still being strategic in the approach. Each facet of this section could be put into practice independently from one another; however, much of the effectiveness is linked to the interdependent nature that much of the following suggestions have with each other. They are extremely integrated with each other, and in many ways the plan would be incomplete if pieces of it were ignored. The student surveys clearly showed an overlapping relationship between biblical knowledge, the spiritual disciplines, a Christian worldview, and general discipleship. On the whole, they each increased the other facets to various degrees. The key to understanding this chapter though is to realize that these are principles being presented with starting-points of engagement. Thus they can be easily morphed and changed to fit specific environments of almost any Christian school.

If the goal is to make disciples that are ready to leave their relatively safe environment of the Christian school hallway and enter into the rather harsh reality of this world, than it is best to attempt to create a well-rounded, biblically-centered disciple. There is an inherent vagueness in what it means to be a follower of Jesus Christ, so what a school must do is establish measurable standards to help them identify if they are effectively making disciples. This researcher has settled in on four general concepts that encapsulate the essence of what it means to be a Christian disciple – ever growing Biblical knowledge, a honing of their Christian worldview, the living-out

of Spiritual disciplines, and the disciple beginning to make more disciples. Each of these supports the other in the discipleship process. Biblical knowledge is where a disciple gleans truth from God's Word. There needs to be a basic understanding of the grand-story throughout the Old and New Testaments as well as a working knowledge of sound doctrine. This is just information if it does not lead toward a total change in mindset and become the lens by which they see all life. The Bible also just remains as pointless facts and figures if it does not affect lifestyle choices, including such actions as prayer, worship, and evangelism. Yet anyone can be taught to follow a prescribed formula. There absolutely is a spiritual element that is harder to quantify, but it is unmistakable when a fellow believer in Jesus Christ sees it in practice. Dempsey's definition for discipleship rings especially true in this light, "Discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents and abilities in fulfillment of Christ's mission."[126] There is an individual identification of such aspects that cannot be ignored. Yet still there must be some sort of measure in place to identify when a student has been mentored to a point where they are truly prepared to be a disciple of Jesus in the "real" world. This can be achieved when one understands that the ultimate end is for disciples to make disciple-making disciples. This is what discipleship must continually strive for – a disciple who knows God's Word, views the world through its lens, has actions which display his commitment to Christ, and who has the knowledge and ability to make more disciples. With this in mind, the plan will follow these four concepts of disciple-making. Each element ties into the following and former to maximize effectiveness in the limited time available.

Before truly engaging with this topic, it is important for a school's leadership to not just view this as another program that can be added on top of the existing structure. The idea of

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[126] Rod Dempsey, "What Is God's Will for Our Church? Discipleship!," in *Innovate Church,* ed. Jonathan Falwell (Nashville: B & H, 2008), 101ff.

creating disciples of Jesus Christ cannot simply be an aspect of their educational agenda – it must be *the* agenda. Discipleship must be the foundation of Christian school. The academics, sports, and fine arts must all have the singular goal of creating the complete disciple. Math and science are not in competition with spiritual truths, they compliment them. The overarching purpose of the school never needs to waiver if its mission is to create well-rounded disciples. Everything that the school teaches should further the concept of preparing their students for life and ministry in the world to come. This whole process can be organized from the ground-up; however, it would be far more easily implemented from the top-down. Pastors, principles, deans, and other administrators can begin the culture change instantly by casting a clear and concise vision that their school is about discipleship. "Unless the mission statement is woven into the fabric of the everyday happenings in the school, it will be little more than a worthless piece of paper."[127] Everything the school engages in can be viewed through the lens of a mission statement declaring the goal of making disciples of Christ. Disciples impact their communities. Disciples change the world. Christian schools must be in the business of discipleship.

Biblical Knowledge

There is certainly a knowledge element to discipleship, yet it is obviously not the ultimate goal or end result. Yet still, Christians must know who to serve and how to serve Him. Knowledge of God's Word provides this and much more. A better understanding of how discipleship interlocks with biblical knowledge is that the disciple must be instilled with a love and yearning for God's Word, which clearly shows how the spiritual discipline intersects with this piece as well.

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[127] *A Vision with a Task,* ed. Glorida G. Stronks and Doug Blomberg (Grand Rapids: Baker Books, 1993), 86.

A Christian school obviously has an incredible opportunity to educate students on the truths of Scripture perhaps better than any other institution. Nearly every Christian school has a dedicated class specifically for the Bible. It may be filled with Bible survey, scriptural memorization, basic theology, spiritual discussions, and much more. The question is, when looking at the entirety of a high school education, should there be a biblical strategy to ensure a complete grasp of the Old and New Testaments? The answer is yes, but with a caveat. Quality teaching seems to trump quality curriculum.

The data of this research project showed that both Seffner Christian and Calvary Christian High School displayed great results in their student's biblical knowledge. Calvary had a great strategy; Seffner (more or less) gave their teachers freedom to teach what they preferred. So it is hard to objectively say that one method is better than the other. Indian Rocks Christian proved that their 6th-12th grade plan garnered great results when a student spent all those years in that system, but they did not fair as well with students who only spent a short time at the school. Likewise, Northside Christian drew superior results by separating out exceptional students to be able to dig deeper into God's Word with a more select group of students. Which is best? The answer is not surprising. A school must focus on quality teachers first and foremost. This starts with hiring and continues with training. God's Word never changes, but the best way to communicate that truth to the ever-changing culture can and should change. Teachers must be willing to adjust how they teach the truths of Scripture to their students. Obviously, the present postmodern culture values relationships, authenticity, and compassion (just to name a few). No Bible teacher should have difficulty with bringing the Bible to life in such an environment. Schools whose students had a high Bible IQ seemed to all have a large discussion component to their teaching styles. While some might view a discussion as a "time killer," in capable hands it

can be shaped and directed by the teacher yet highly engaging and thought producing for the student.

Yet this is not to say that there is not value in creating a more strategic approach to Biblical education. Without a comprehensive plan presented by administration, it would be easy for huge portions of Scripture to be completely neglected. Different schools will have different challenges in this area. A smaller school with only one Bible teacher may do better at not repeating the material, however they will have some difficulty because no teacher is proficient in every aspect of Biblical education. Likewise, larger schools may inadvertently assign teachers an aspect of Scripture of which they are not as equipped to teach, but would generally have an easier time in placing the right teacher with the right subject matter. All of this is to say, regular evaluation and collaboration is needed within the Bible department and administration to ensure that the best possible outcome is being met with the available resources.

A comprehensive plan would include a broad understanding of the Old and New Testament. Even if every story could not be taught, a student should be equipped enough to see how that story fits into the grander narrative of God's story. A student should be able to clearly see the central figure of Christ leaping off of nearly every page. Also, over a student's high school career, they should be taught basic doctrines. What makes Christianity unique and distinct? Young people are going to be taught skepticism disguised as critical thinking skills, especially if they attend a secular university. Christian school students must have a solid understanding of the truth on which they stand if they are going to endure such an onslaught without the guiding hand of their high school teachers. This ties in nicely with helping students to understand the various worldviews they will face. *Understanding the Times* seems to be a solid work that is yielding sufficient results in the local Christian schools in the Tampa Bay area.

It teaches students not only how true believers think, but also how others think differently. This way, when students are confronted with conflicted worldviews, they have a clear understanding of how they differ from them, and they have already had an opportunity to entrench themselves in what they truly believe and will thus not be easily uprooted. Biblical knowledge on its own is not enough to accomplish this, but it is a necessary piece.

Calvary Christian High School seemed to present a unique plan in this area. They intentionally crossed the various aspects of discipleship within their Bible classes. They had the Bible survey and memorization pieces within their program, but also specifically taught spiritual disciplines and the Christian worldview. This is especially valuable in creating a comprehensive plan for discipleship within a school. Even though a facet of the Christian school might be primarily geared for only one aspect of discipleship, it should still be integrated with the rest. Every student learns and is discipled differently. Multiple connection points for discipleship are infinitely more valuable. This is also why Biblical education must not remain restrained within the Bible class only. Many schools promote the vision that every subject is taught in the light of God's Word, but many administrators and teachers do not take the steps necessary to ensure that. Just because a teacher is a Christian does not mean they have been instructed how to teach a Biblical worldview. Many teachers come from secular universities and without even realizing it can be indoctrinated with secular principles. Teacher training is imperative. If a teacher does not completely see how their subject fits into the grander plan of God, how can they inspire their students to see it?

It is clear to this researcher that although many of the local schools are doing well in the area of biblical knowledge, there is still much improvement that could be had. Northside Christian had an interesting proposal of essentially creating an honors class for their Bible

program, meaning students with greater knowledge because of years of Christian school education could learn at a faster pace and deeper level together. Although this is intriguing, more research would be necessary to determine if there are any harmful attributes to this. Thus, the proposal for this research project is much simpler in scope. Every school surveyed had between two and three elective periods, especially for the upperclassmen. Yet, there were very few offerings of Biblical electives. There is no doubt that sharper students can be slowed down in more remedial classes and Bible classes are no exception. Offering classes on apologetics, theology, worship, church history, or even discipleship itself could provide needed depth for the students who have been privileged enough to already know the more basic aspects of Scripture. In contrast, an elective that could function as a "new member class" would be equally as valuable to help young believers grasp some of the basics of the Christian faith.

Even chapels and spiritual retreats must be viewed somewhat under the heading of providing Biblical knowledge. There is great value in bringing in outside voices to speak to students. They can give a different perspective. Such people should be chosen specifically though. Just because a pastor has a church just a few blocks down from the school does not necessarily mean they can bring value to the student body, but this can be aided if more specific direction is given to them. There are a variety of subjects that are best presented in a group setting that simply may not be covered in a Bible class or otherwise. Bringing in a preacher to speak to such an issue is incredibly valuable. Such subjects can be foreseen with collaborative planning. When a chapel or event speaker is being brought in for no specific purpose, the emphasis must be stressed to them that they were chosen because the school desires to impact their student's lives for Christ. Quality must never be sacrificed because there is an available slot to fill. It may seem over the course of a year that a student has hundreds or even thousands of

opportunities to hear the truths of God's Word, but what must never be forgotten is that each school day might be a student's last for one reason or another.

Christian Worldview

A Christian worldview can be taught, but it is far more than just information. Bible classes certainly have a responsibility to help their students rationally devise what they believe. Seffner Christian's Bible teacher, Greg Fawbush, specifically believes that allowing teenagers to share what they believe without reprisal is essential. Those with a Christian worldview can help solidify their beliefs by having to explain them, and those who think differently are given a chance to see how inconsistent their view really is. As stated previously, material such as *Understanding the Times* by David Noebel can be a great tool to assist teachers in this all too important subject. Yet any material that explains the Christian viewpoint while exposing the flaws in the competing ones will be valuable. The attack on the Christian worldview in today's society is all encompassing. Christian students must be prepared like no generation before them. These principles cannot be taught only in the Bible classes. Researcher George Barna revealed that 84% of Christian 18-to-29-year-olds "admit that they have no idea how the Bible applies to their field or professional interests."[128] This is why the responsibility for developing and fostering a Christian worldview cannot be solely on the backs of the Bible teachers, but on all staff members in the school. Young people must see how they fit into Christ's kingdom wherever they may enter the workplace. This can begin by students clearly observing a Christian worldview in such subjects and activities as science, history, math, fine arts, sports, or even chess club. Is God only relevant in philosophical pursuits, or is He the foundation of all truth?

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[128] George Barna, "Top Trends of 2011: Millennials Rethink Christianity" *The Barna Report* http://www.barna.org/teens-next-gen-articles/545-top-trends-of-2011-millennials-rethink-christianity (accessed April 3, 2013).

Nevertheless, a Christian worldview cannot only be forged through essential information or poignant discussions. A worldview is, at its core, how a person views the world. Allowing students to see the world, and experience cultures different from their own will actually help fashion their beliefs more firmly at this impressionable age. Mission trips in particular can have a profound impact because of the vast array of benefits inherent to them. They get students out of their comfort zone, and place them in unfamiliar surroundings; but they are still in a support structure to help them process all that is going on. They get to experience another culture, while helping people in some manner for the cause of Christ. There are also other discipleship benefits such as the practical experiences with the Christian disciplines that are utilized in a variety of fashions on the mission field. Many times the concept of "missions" can feel foreign and distant with little personal identity. Yet once a student actually experiences such a trip, they can suddenly self-identify with many mission activities. A student can see how they could accomplish Christ's mission in their own communities. A student might even then see how their gifts and talents can specifically be used to further His kingdom. This is what can begin to change one's Christian worldview from factual information to a practical lifestyle.

There is little doubt that Indian Rocks Christian school has one of the more defined missions programs for any Christian school in the country. It would be unfair and even problematic to ask a school to start hosting mission trips in the present format of IRCS. They have had years and years to mold and shape their program into the success they now have. Yet a clear plan can be devised for any Christian school to follow from their efforts. A school can begin leading mission trips this next school year.

First of all, a mission trip program must be birthed from the desire of the school's administration. Although, an individual staff member can inspire such a program, it takes the

commitment from those at the top. Often times schools or churches schedule trips during Spring break or the summer, but if a school really wants to display their commitment to this valuable opportunity they will schedule it during the school year. This might seem like a challenging proposal, but as Normal Harper put it, "'The school, therefore, must continually remind itself of what it is and for Whom it ultimately exists.' We must answer to the state, but we ultimately answer to God. We must answer to accrediting agencies, but we ultimately answer to God."[129] When the administration is 100% on board with a school's mission trip they provide legitimacy, consistency, and the time and resources necessary to truly allow a mission program to blossom. A school's close relationship with their host church's mission ministry can also yield beneficial results. It can provide some additional resources, which the school will certainly need early on.

The second step towards building this program from scratch is to start small. It is almost an unrealistic goal to want every student to be a part of a foreign mission trip in the first year of the program. In the early years, there will be logistical obstacles that can only be learned from by actually organizing and leading a mission trip. To start too big would almost guarantee the failure of this long-term project. Begin with one or two trips led by an experienced staff member that has preferably organized such a trip before. It will be tempting to try to offer a wide variety of trips, but initially, it is more important to simply lead one or two powerful trips that will create a culture of excitement with those who went.

Finally, the leaders must view the greatest priority of the trip to be discipleship. The purpose of going may be evangelism or service, but discipleship must be what the attendees return with. The way to accomplish this is to begin early. Regular meetings before and even after the trip will help solidify this discipleship piece. It helps all those involved to see that this mission trip is not just a week out of their normal routine; this trip should forever change their

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[129] Norman E. Harper, *Making Disciples* (Memphis, TN: Christian Studies Center, 1981), 73-74.

normal routine. Much of Christianity in America today certainly tries to just blend in with the

rest of society. Mission trips can give students a glimpse into the hypothetical question of "what

if my entire life was about Christ?" They see themselves having fun, helping people, facing

challenges, but enjoying life. Is this what life at home could be? The answer is, of course, yes.

They entered a week where they were unhindered disciples of Jesus Christ. That can, and should

continue. In Biblical Greek, the word used for *disciple* simply refers to a "follower who serves as

an apprentice under the tutelage of a master."[130] Author and researcher George Barna looks

deeper into the Biblical narrative to reveal what he believes to be six insights on what Jesus

meant for a disciple to be, do, and understand:[131]

    1. Disciples Must Be Assured of Their Salvation by Grace Alone.[132]
    2. Disciples Must Learn and Understand the Principles of the Christian Life.[133]
    3. Disciples Must Obey God's Laws and Commands.[134]
    4. Disciples Must Represent God in the World.[135]
    5. Disciples Must Serve Other People.[136]
    6. Disciples Must Reproduce Themselves in Christ.[137]

Missions can help kick-start all of these. Pre-meetings can begin that discipleship relationship

with those obviously looking to be involved with the deeper aspects of what it means to have a

relationship with Christ. The open-dialogue can help prepare these young disciples for not only

what they might face on the trip itself but in ministry at any time. Post-meetings can help to

debrief students and show them that what they accomplished away from home can continue now

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[130] George Barna, *Growing True Disciples* (Colorado Springs: Waterbrook Press, 2001), 17.

[131] Ibid, 20-23

[132] Luke 13:1-5, 22-30; 24:46-47; John 3:16-21; Acts 2:36-39; Romans 3:10-24; Galatians 3:1-5; Ephesians 1:13-14; 2:4-10; Titus 3:4-7.

[133] Matthew 6:33; Luke 14:25-35; Philippians 4:8-9; 2 Timothy 3:16-17; Hebrews 5:11-6:3; James 1:5.

[134] Luke 10:25-28; Acts 5:29; Galatians 5:16-24; Ephesians 4:20-5:21; Col 3:1-17; 1Thessalonians 4:7; James 1:22-25; 1 John 3:16-24.

[135] Matthew 10:16; 28:17-20; Mark 5:18-19; John 17:14-18; Acts 1:8; 2 Corinthians 5:20; Ephesians 4:1; Colossians 1:10; 1 John 2:15-17.

[136] Matthew 16:24-28; 20:25-28; Luke 9:1-6; 10:30-37; Acts 6:1-3; Ephesians 2:10; 4:11-12; Philippians 2:1-4; Heb 13:16; James 2:14-24.

[137] Matthew 28:19; John 15:8; Matthew 9:35-38; Acts 4:1-11; 5:42; 13:47.

that they are back. They can even swap experienced in chapel. Many of these students who attend these first few mission trips will be the future leaders and disciplers on not only subsequent trips but in the school as a whole. Likewise the discipleship cannot be merely relegated to the students attending, other teachers and staff must be encouraged to attend the trip as well. Such teachers will then be experienced the following year, and some may even be prepared to lead a new trip on their own. This program perpetuates itself into growth when discipleship is seen as its primary function. Within a few years, a school can offer a greater variety of options within their mission trip program. There can be less expensive and local opportunities, evangelistically focused trips, and service oriented ones. It begins with a commitment from the administration, it then starts small but with high quality, and ultimately focuses on the discipleship qualities inherent to such an opportunity. Soon the goal of getting as many people as possible involved will become a reality. Missions should be a reality for all believers for it forges a Christian worldview like few other activities.

<div align="center">**Spiritual Disciplines**</div>

Unfortunately at many Christian high schools, the spiritual disciplines are an ancillary function and not a primary goal. Are prayers just said before class or are students taught to pray? Is the Bible just taught to students or are students taught to read the Bible on their own? Is worship just "song time" or are students given a chance to actually partake in worship of the One True God? Are opportunities to share the Gospel and serve their community encouraged as part of the school's curriculum or just concepts that are encouraged when they get older? The way for schools to help encourage spiritual disciplines to go beyond an activity and become a lifestyle is through "integration." Specifically, a school can integrate these disciplines in their school more

effectively, they can utilize the giftedness of the church and its leaders, and they can help promote them in the student's home.

By integrating the spiritual disciplines into the fabric of the school, students will see activities such as prayer as something more than just what starts a class. For instance, students should be given opportunities to pray for pressing issues and not just at prescribed times. Ultimately students will always be more impacted when they believe a teacher is sincere about their faith. Teachers who truly worship, who love God's Word, and pray intently for their students will certainly shine forth from the crowd. Students must be given opportunities to lead in these various areas as well. It is one thing for a teacher to invite students to an afterschool Bible study; it is another for a peer to do the same. Student leaders will always change the culture of a school faster than anything staff led. Peers understand the culture and problems of their immediate community better than anyone outside of it. When student leaders are promoted in classes, chapels, and other events it gives the rest of the student body someone to emulate. Spiritual disciplines can absolutely be learned through observation, but they get engrained through practice. School's should have a specific focus to allow students to display the Christian disciplines whenever possible.

There is no doubt that the church is perhaps better equipped and definitely more experienced in teaching and encouraging the spiritual disciplines. Christian schools would be wise to utilize their host church's expertise in this area. First of all, there simply needs to be a better working relationship between Christian schools and their founding churches. One might assume that both entities have similar purposes and would thus have no serious problems. Anecdotally, this is simply not the case. Both ministries fight over space, usage, and especially finances. Some situations are worse than others, but it must be assumed that every situation is

salvageable. Perhaps not every church has the financial capabilities to meet the needs of the

school ministry in the way Calvary Baptist Church has, but every church has the possibility of

viewing and treating their school as a ministry of their church and giving it every resource

possible for it to accomplish their mission to disciple young people. Nevertheless, the purpose of

this project is not to speak to the church's relationship with their school, but rather to focus on

the school's efforts in discipling their students. If there is a rift between church and school, it is

possible for the school to begin to repair it. Start by asking the pastor and his staff to help

brainstorm ideas on how to better integrate the Christian disciplines into the school. This can be

followed by actual aid in doing so. There is no doubt that a school should be sensitive to those

students who attend other churches, but this does not mean there cannot be encouragement to

attend the local ministry. A school should never believe that they could totally replace the role of

the church. There are avenues of worship, fellowship, and service that will simply not be

available in a Christian school. Most importantly, a student will eventually graduate from a

school and there must be a remaining presence for spiritual growth. God's church is His primary

vehicle for a believer's edification and growth. A Christian school is a mere tool to assist in this

effort, but a potentially powerful one. If a school really desires to improve the practice of the

spiritual disciplines within their classrooms, then they will find more crossovers between the

church and even youth group that enables easy connection points for a student's further spiritual

growth.

Yet none of this integration compares to what needs to occur between the school and the

student's parents at home. Partnership with parents should be beyond a goal, it should be the

primary essence of the school. A Christian high school can only support spiritual growth; the

home is where real training occurs.[138] Statistics show that even when parents merely

acknowledge that it is primarily their responsibility to teach their children about Christ and not

the churches, they inevitably do more to engage their children in activities such as family

devotions and worship time.[139] This does not mean that Christian high schools should simply

accept the fate of their students. On the contrary, this gives all Christian leaders who desire to

minister to adolescents a clear objective. They must strategically include the student's parents in

the discipleship process. A school has a variety of resources to interact with the home. There are

parent-teacher conferences, fine arts presentations, email and online forums, and much more.

These structures have almost always been utilized for academic purposes, accolades, and

behavioral issues but rarely for spiritual matters. With some teacher training, these structures can

be retooled to have a distinctly Christian use. If discipleship is the goal, a serious attempt to

challenge the family as a whole must be made. This is how real multiplication that is inherent in

true, biblical discipleship can begin to occur. Parental integration will no doubt be the most

challenging of these endeavors because it involves the most amount of alteration from the status

quo. Yet the benefits gained from spiritual practices being observed in the home more regularly

will be immeasurable. Perhaps even small starts such as providing material for a family devotion

might reap huge rewards.

As with the other aspects of discipleship, the spiritual disciplines are vital but work

cohesively with biblical knowledge, a Christian worldview, and mentoring. The disciplines are

guided by knowledge because they need truth to be truly effective and powerful. They require a

Christian worldview because the disciplines, when inwardly focused, can lose their perspective

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[138] Chris Shirley, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 50, no 2 (Spring 2008): 220-221.

[139] Ryan W. Steenburg, "Research Brief: Effective Practices for Training Parents in Family Discipleship," *Journal for Family Ministry* 1, no. 2 (2011): 47.

and purpose. When a more mature believer can model or display the spiritual disciplines for a young Christian, then the richness of a relationship with Christ can truly be seen. The Apostle Paul simply states in 1 Corinthians 11:1, "Follow my example, as I follow the example of Christ."[140] Sometimes this is simply the best way to teach comprehensively by effectively displaying what it means to be a disciple for others to see.

A Christian school has the unique ability to foster each of these aspects simultaneously to make sure that the disciplines do not end up in legalism when they are thought to be an end in themselves. The reading and memorizing of Scripture, prayer, worship, evangelism, discipleship, and serving must be at the core of all Christian educational programs.[141] They cannot just be "tacked on" when there is enough time or else students will view them to be just as expendable when life gets busy and complicated. The Christian disciplines should be defining characteristics for a believer, and should thus be defining characteristics of a Christian school.

Focused Discipleship

There is no doubt that the style of discipleship that Jesus had in mind was deeply relational in nature. There were times where Jesus ministered to hundreds at a time, then times he spent with only His twelve disciples. But even then he broke-off an inner circle at times, and handled some issues one-on-one. Obviously Jesus' dealings are the quintessential example of what Christian discipleship should be. The change in culture that many Christian high schools need is how to alter the perception that they are supposed minister to hundreds and hundreds of students rather than just trying to impact one. Jesus had a message for the crowd. He explained it

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[140] New International Version

[141] Whitney, *Spiritual Disciplines for the Christian Life*.

to his disciples.[142] But then he challenged individuals. Schools can follow that same mandate. Classes, chapels, and retreats can all be great methods to teach and minister to young people, but it is a "shotgun" approach. It is hoping to hit a majority, but has no way to meet individual needs. Most schools honestly stop at this step. They hopefully will execute each teaching and ministry avenue with quality and excellence but the only individual attention that will be received by students are when they specifically seek help from a trusted staff member or when a caring employee simply goes out of their way to help a student in obvious need. This approach guarantees that a number of students will slip through the cracks.

The better concept is to set up a system similar to Calvary Christian High School's. Each student is placed in a mentor group with a competent teacher or faculty member. The goal is to stay between 8-12 students per discipleship group with all members of the group being of the same gender. Ideally a student will stay within the same group for all their high school years. The leader will meet at least monthly with their group to simply pray with and for their students. They will encourage when encouragement is needed and challenge when challenging is needed. A real key to this is to have freedom within the structure. Leaders must be given latitude to minister however they are best gifted. Each group may end up discipling their group differently based on either their students needs or their personal style. Paul and Barnabas handled the discipleship of young believers differently and it would be hard to say which one was right and wrong.[143] It is apparent that every young believer is different and thus has varying needs at varying times. A mentoring staff member would certainly have a greater chance of identifying an issue with a student they have spent so much time with. The goal must always be to have as much contact as possible. Finding connection points with students will always lead to deeper

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[142] Matthew 13ff
[143] Acts 15:36-41

more meaningful relationships. Discipleship guru Bill Hull lays out ten steps to help speed along

that sort of relationship development within the mentoring group.

1 Establish the mentoring relationship
2 Jointly agree on the purpose of the relationship
3 Determine how often you'll interact
4 Determine how you'll handle accountability
5 Set up ways to communicate during your meeting and between meetings
6 Clarify the level of confidentiality you'll maintain
7 Set the starting and ending points of the coaching relationship
8 Determine how and how often you'll evaluate the relationship
9 Clarify and modify expectations to fit how the relationship will occur in real life
10 Bring closure to the mentoring relationship when you reach the agreed-upon ending point[144]

When a teacher is even more focused on a smaller group of students their effectiveness at

impacting lives will be immeasurably greater. None of this is saying that a teacher neglect their

other duties of being an educator in whatever field they were hired for, it only prioritizes the

"Christian" in Christian education. No other aspect of operating this highly scrutinized place of

higher learning is being diminished. It is only being refocused and energized with a workable

model of the Great Commission.

In fact, almost all Christian programming can be funneled through these discipleship

groups. Spiritual emphasis weeks, retreats, and service opportunities can all be geared towards

infusing discipleship principles within these groups. The quality of any spiritual formation event

could then be easily evaluated. Mentors would immediately be able to respond to the events

effectiveness. Did it further the students along in the discipleship process? Were students

impacted and were they better prepared to be disciplers themselves in the near future? When the

ultimate goal of disciples making disciple-making disciples is clearly articulated, then it is much

easier to identify the efficacy of the program. The culture that can be built within these

discipleship groups immediately presents the possibility of the staff member pouring into their

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[144] Hull, *The Complete Book of Discipleship*, 213.

students for two to three years and then having the upper classman in the group begin discipling some of the younger students in a more one-on-one capacity.

There is almost no doubt that the success of these groups will be predicated on the preparedness of the chosen mentors. This begins with quality hires and continues with quality training. Every school wants a teacher educated in the field in which they are teaching. Hopefully all Christian schools will keep to the same standard in hiring their Bible teacher as well. (In fact, ACSI has begun requiring just that.) If a school has a plan for discipleship, is identifying competencies for discipleship even looked at for a new hire? When an administrator is interviewing a potential new teacher, is the concept of being a mentor to students at the forefront of the hiring process? Are those expectations clearly explained to the new staff member no matter their field of expertise? It must be realized that many believers are nervous about the notion of discipleship because they most likely were not discipled themselves. This is why training is necessary. Co-founding President of ACSI, Dr. Paul Kienel, believed that it took at least three years to properly change the philosophy of the educators within one's school.[145] Too much secularism has crept into the practice of Christian education and the bad habits and mindsets need time to change. There are numerous, great resources out there to accomplish this task such as Myers' *Cultivate*; but for more outstanding results, extreme measures must be taken. Teachers and staff members must be discipled themselves to be the most effective at discipling others. Administrators must deem it worthy to begin this multiyear venture of discipling their staff. It will not be quick and it will not be easy, but the results will be powerful and valuable. There is no need to add a caveat to that statement. The results of discipling will not return void and the effects of the Christian high school faculty will be powerfully seen in the student body.

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[145] Mark Kennedy. "Biblical Integration Lite: Telling It Like It Isn't," *Christian School Journal,* entry posted on March 15, 2011, http://christianschooljournal.com/?p=818 (accessed April 3, 2013).

In order to effectively roll out this massive undertaking, it seems worthy to slowly begin adding students into discipleship groups. What makes the most sense is to begin with connecting freshmen with the teachers and staff members who are more ready to begin the discipleship process. The following year the new freshmen can be coupled with the additionally prepared faculty. As this process continues, after four years the goal can be realized of having every student being mentored within one of these discipleship groups.

Whenever the budget permits, a school would benefit immensely with hiring a campus pastor. Honestly smaller schools could bring on someone part-time or even a volunteer position. This person would have plenty to do in ensuring quality, focused, and relevant chapels; while also organizing the various spiritual events that every school seems to have scattered throughout the school year. Yet their greatest value would come in discipling the disciplers. Managing a discipleship program of hundreds of young people might be a monumental undertaking, but it is also many pastors' dreams. There would be numerous qualified candidates who could do an outstanding job in such a well-developed environment. There is no doubt that mentors need mentoring at times as well, and continued, revitalizing guidance can keep discipleship groups fresh and fruitful for generations of students.

From even beyond the discipleship groups, school administrations must put into practice more opportunities to allow students to lead. Chapels should be more student-led. Sports and fine arts have built-in leadership training advantages, but this can be cultivated even more. Students will always be able to change the school's culture faster than faculty members. They share the same values and mindsets of their fellow learners. But for real change to occur student leaders need to be effectively trained as well. All that has been stated before this can also aid in that endeavor. Discipleship groups, mission trips, biblical electives, and even the encouragement of a

campus pastor can each contribute to the blossoming of a young leader. However, more direct planning from the school as a whole will always yield greater results. Bible classes can give spiritual gift tests and help students better understand their giftedness, but they must be given worthy opportunities to use said gifts. They must see how every leader does not necessarily stand in front and preach. They must see how equally valuable each spiritual gift is and how every personality type can serve within God's mission in various and priceless ways. This type of leadership development must be woven into the very fiber of the school's mission. If real discipleship is the vision of the school and not just part of it, than every aspect of the school's programming can fall into its proper place – academics become about creating well-rounded disciples, teachers become disciplers, fine arts becomes about utilizing students giftedness, sports becomes about togetherness, and literally everything else can become about a holistic view of worshiping Jesus Christ. "Whether, then, you eat or drink or whatever you do, do all to the glory of God" (1 Cor. 10:13). Discipleship cannot be merely viewed as an elite Christian activity, otherwise the Great Commission becomes only for those in vocational ministry. Students must clearly see how a lifestyle of discipleship fits into whatever path God might have for their life.

Conclusion

An easy mistake for any administrator to make is to try to do too much too soon. Planning is always the key to quality. Jumping into the middle of what another school has taken years to develop is a sure way to get overwhelmed before seeing results. So a basic step-by-step checklist for the development of a discipleship program is an effective way to ensure a school is ready to dive into the deeper areas of disciple-making.

1. A clear vision for discipleship
2. Disciple teachers and staff

3. A comprehensive plan for high school Bible classes
4. Planned improvements of chapels and spiritual events
5. Integrate church resources
6. Discipleship groups starting with freshman (adding on the next class each year)
7. Mission trips beginning with one location (adding locations every 1-3 years)
8. Integrate more parental interaction
9. Add biblical electives and additional leadership opportunities
10. Evaluate and improve by surveying students, staff, and parents

Christian high schools have an extraordinary opportunity to change lives for eternity. Yet the goal is only partially complete if that spiritual impact subsides post-graduation. Discipling students will create more disciples not only within the school's walls, but also in countless neighborhoods, college campuses and workplaces. If a school could incorporate students from other socio-economic groups, cultures, and even countries then the impact could be on a global scale. The prospect of what Christian high schools can accomplish with a little planning and a lot of prayer is extraordinary.

Culture change is not easy. Christian schools that truly want to develop a comprehensive plan for discipleship for their particular school will face many challenges. Administrators must consider the cost. "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?" (Luke 14:28). Leaders must understand the undertaking they are facing and be ready to take on each issue head-on. They will need wisdom on timing and execution, and will need to continually add to the quality team around them. School administrators who can foresee upcoming challenges and can overcome them through preparation and people-empowerment will see their school transformed before their very eyes.[146] Discipleship is the tool for creating true followers of Christ. Parents and even students themselves have a wide variety of purposes for being in their Christian school. Jesus'

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[146] Alan Nelson and Gene Appel, *How to Change Your Church Without Killing It* (Nashville: W Publishing, 2000), 59-62.

disciples did not first approach Christ, but He instead chose His disciples.[147] If a school waits for

student initiative to be the catalyst for transformational change, then few disciples will be made.

However, if a Christian high school were to strategically target each of their students

individually with true, biblical discipleship; then the ideal of creating a school filled with

disciples of Jesus Christ can absolutely be realized.

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[147] James Samra, "A Biblical View of Discipleship," *Bibliotheca Sacra* 160 (April-June 2003): 231.

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This survey is a tool, and it is highly recommended that a school create their own survey with this being a model. Allow Bible teachers to create their own Bible Knowledge questions with information they covered over the school year. Even more important, change the Discipleship section to be more specific to actual spiritual programs the school is utilizing. When passing out the survey, it is important to tell students that it is anonymous and remind them to not put their name on it anywhere or other specific clues to their identity. When analyzing the data, it is important to recognize the ambiguous nature of the results. This survey will be most effective over several years. Is the school improving in areas it is attempting to address? However, early on at least a school can compare their seniors to the seniors in the 2013 graduating class of six schools in the Tampa Bay area.

Survey for Seniors in Christian High Schools
This survey is completely anonymous.

Biblical Knowledge[148]

Circle the correct answer.

1. The New Testament contains how many books?

A) 24   B) 27   C) 39   D) 66

2. Which of these was dedicated to God by his mother Hannah and raised by the priest Eli?

A) Samson   B) Saul   C) Shamgar   D) Samuel

3. In traditional Christian theology, how is the Devil identified?

A) A fallen angel antagonistic to God and God's people

B) A power equal and opposite to God

C) A ruler of Spirits in nature

D) A "personification of the concept of evil"

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[148] A special thanks to Accrediting Association of Bible College's *Standardized Bible Content Test*, which contributed to this section. The Association of Biblical Higher Education absorbed this association 2004. The questions used were from old examination. For their new Bible Exams visit www.abhe-exams.com.

4. Which of these angels had the privilege of announcing Jesus' birth?

A) Gabriel   B) Lucifer   C) Michael   D) Raphael

5. Paul and Barnabas went separate ways because…

A) Their desire to cover more territory   B) Their disagreement about John Mark

C) The counsel of the church at Antioch   D) A difference over Sabbath observance

6. Which of the following is NOT usually classified as a poetic book?

A) Ecclesiastes   B) Job   C) Proverbs   D) Ruth

7. The ruler predicted by Isaiah who allowed the Jews to return after the Babylonian exile was…

A) Belshazzar   B) Cyrus   C) Sennacherib   D) Nebuchadnezzar

8. After winning a great military victory, Abraham paid tithes to…

A) Chedorlaomer   B) Amraphel   C) Melchizedek   D) Balak

9. Mary, Martha, and Lazarus were some of Jesus'…[149]

A) Family   B) Disciples   C) Friends   D) Enemies

10. The first king of Judah after the Kingdom was divided was…

A) Saul   B) Solomon   C) Jeroboam   D) Rehoboam

11. Among the twelve spies chosen to go into Canaan were…

A) Joshua & Caleb   B) Manasseh & Ephraim   C) Judah & Benjamin   D) Deborah & Barak

12. Which of the following families was set apart to be Israel's priests?

A) Caleb and his sons   B) Aaron and his sons   C) Moses and his sons   D) Joshua and his sons

13. If a person wishes to study a significant passage in the epistles on the Lord's Supper, the best place to look is…

A) 1 Corinthians 11   B) 1 Peter 1   C) Ephesians 6   D) 1 Thessalonians 4

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[149] This question was added for more parallel tabulation of the results.

14. Paul said he saw an altar to "the unknown God" while in the city of…

A) Jerusalem   B) Corinth   C) Athens   D) Rome

15. The Sermon on the Mount can be found in…

A) Deut. 25-28   B) Job 4-7   C) Matt. 5-7   D) Luke 21

16. Scripture itself uses the word "church" most frequently to describe…

A) A Building for worship   B) All believers everywhere = the "body" of Christ

C) A denomination   D) A worship service

17. Which of the following is not one of the Synoptic Gospels?[150]

A) Matthew   B) Mark   C) Luke   D) John

18. According to the Bible, Christians should…

A) Never disobey the government under any circumstances

B) Obey the government only when it is governed by true Christians

C) Obey the government except when it requires disobedience to God

D) Work to overthrow all non-theocratic governments

19. How would one best describe Jesus?

A) He is truly God and completely human   B) He is half God and half human

C) He is God in a man "suit"   D) He is a human who has a nature similar to God

20. Believing in the Trinity means…

A) There are three Gods – the Father, the Son, and the Holy Spirit

B) Jesus has three parts – Human body, Divine soul, and the Holy Spirit

C) God expresses himself in three persons – the Father, the Son, and the Holy Spirit

D) Jesus had a close inner circle with – Peter, James, and John

21. The inerrancy of Scripture means…

A) It is meant for faith and practice

B) It is totally accurate and true

C) It is meant to be read as a metaphor

D) It was written by apostles

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[150] This question was altered for clarity.

Morality and Worldview

Circle the answer for each topic that best describes <u>your beliefs</u>.
Be honest, I really want to know how <u>you</u> think.

22. Sin:

A) There is no such thing as sin   B) Sin is only that which hurts another person

C) Sin changes depending on the circumstances   D) Sin is anything that displeases God

23. Cheating on a test in school:[151]

A) I would cheat if I did not think I would get caught.

B) I would not cheat because I would be afraid to get caught.

C) I would not cheat because God says it's wrong.

D) I would not cheat if I thought it would hurt another person, but otherwise it's not a big deal.

24. Charity:

A) I like to help people because it makes me feel good.

B) I like to help people because it pleases God.

C) I do not like to help people because it teaches them to not help themselves.

D) I do not like to help people because what I have is mine.

25. Creation:

A) I am convinced that God created the world in 6 actual days.

B) I am pretty sure that God created the world in 6 actual days.

C) I think God created the world but used evolution to bring about all the plants and animals of today.

D) I do not think God created the world.

26. Pre-marital sex:

A) I believe it is okay as long as you are "safe".

B) I believe it is okay as long as you love the other person.

C) I believe it is okay as long as you are mature enough.

D) I believe it is wrong no matter what.

27. Alcohol:

A) I think it is wrong to drink alcohol no matter what, at any age.

B) I think it is okay to drink alcohol when you're at least 21, but you should never get drunk.

C) I think it is okay to drink at any age as long as you are responsible.

D) I think getting drunk is fun and no big deal.

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[151] This question was altered for clarity.

28. Salvation:

A) There are lots of ways to get to heaven.

B) God is so loving that he will ultimately forgive everyone and allow them into heaven.

C) Only the truly evil cannot get to heaven.

D) Accepting Jesus as your Savior is the only way to heaven.

Spiritual Disciplines

Circle the one letter that is most true of you

29. Church:

A) I usually enjoy going to church because I get to learn from God's Word.

B) I usually enjoy going to church because I get to worship God and honor Him.

C) I usually dislike going to church.

D) I do not go to church.

30. Youth group:

A) I do not want to be a part of a youth group.

B) I do not have time to be involved in a youth group.

C) I attend a youth group, but am not very involved.

D) I think of myself as a leader in my youth group.

31. Reading the Bible:

A) Only when I am assigned it for class

B) Only for school and church activities

C) Some on my own in addition to what I do at school and church

D) A lot on my own in addition to what I do at school and church

32. Prayer:

A) Only while at school or church

B) Only at school and church and with my family some

C) On my own some in addition to what I do at school and church

D) I pray on my own a lot in addition to what I do at school and church.

33. Honoring God:

A) In everything I do   B) At school, church, and youth group

C) I do not really think about it   D) I do not want or care to

34. Evangelism:

A) I regularly share the Gospel with people

B) I have shared the Gospel with someone

C) I am too scared or shy to share the Gospel with anyone or I wouldn't know what to say

D) I do not want to share the Gospel with anyone

35. Discipleship (mentoring or guiding another person toward a relationship with Christ):

A) I regularly disciple someone younger or less spiritually mature than myself

B) I want to disciple someone but have not had the opportunity yet

C) I do not think I am ready to disciple someone but hope to be one day

D) I do not want to disciple anyone

Discipleship

Circle the <u>one</u> letter for each topic that best describes how you feel

(Only write in "D" if there is a reason you did not experience the activity)

36. The school's chapel service has had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not Applicable because _____

37. Chapel speakers generally:

A) Are relevant and impactful   B) Go way over my head

C) Are boring   D) Not Applicable because _____

38. With the chapel experience (the worship music, speaking, etc):

A) I wish I or other students could be more involved B) I think chapel is great the way it is

C) I think chapel needs to be improved upon   D) Not Applicable because _____

39. Memorizing Scripture has had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not Applicable because _____

40. A teacher or staff member has had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not applicable because _____

*If a teacher or staff member has had an impact on your spiritual life, please write his or her name below:

_____

41. My Bible class has had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not Applicable because _____

42. Other non-Bible specific classes have had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not Applicable because _____

43. In regards to church/youth group, the school's staff and faculty:

A) Encourage me to go to only the church/youth group they are a part of

B) Encourage me to just go to any church/youth group regardless of where

C) Do not talk about going to church/youth group

D) Do not want me going to any church/youth group but their own

44. With my personal discipleship:

A) I feel that an individual (staff, teacher, or student) at the school has made an effort to disciple me

B) I feel that the staff as a whole has taken a team approach to disciple me

C) I do not feel like I have been discipled at this school

D) Not applicable because _____

*If someone has discipled you at the school you, please write his or her name below:

_____

45. My spiritual gift

A) I know my spiritual gift and use it   B) I have some idea what my spiritual gift is

C) I have no idea what my spiritual gift is   D) I do not think God gave me a spiritual gift

46. School-sponsored spiritual retreats/spiritual emphasis weeks/ other events have had:

A) A huge impact on my spiritual life   B) Some impact on my spiritual life

C) Little or no impact on my spiritual life   D) Not applicable because _____

*If one particular event has impacted your spiritual life more than any other, will you please write it down below:

_____

47. Does the school's faculty and staff seem interested in you growing in your faith?

A) Yes, all of them do   B) Yes, most of them do

C) Well, some of them do   D) No, none of them seem to

48. In regard to the development of your faith, you believe the school's faculty/staff have done…

A) A great job   B) An average job

C) A terrible job   D) They have not even tried

49. To your knowledge, has the school's faculty and staff reached out to your parents (or guardians) to partner with them in your spiritual growth?

A) Yes, they are constantly interacting   B) I think so, but do not know specifics

C) I think so, but my parents are not interested D) No, they do not seem to talk about spiritual things

* Please list and briefly describe other activities at your school that have had a significant impact on your spiritual life:

Demographics

I am:

A) Male   B) Female

I have been attending this school for (including this year):

A) 1-2 years   B) 3-4 years   C) 5-8 years   D) 9 or more years

I attend this school because:

A) I want to   B) I have to   C) A little of A & B   D) Not sure

From your perspective, your parents are sending you to your school mostly because they…

A) Wanted me to get a Christian education   B) Wanted me to get a better education

C) Wanted me to be in a safer environment   D) Have reasons I do not understand

I live with:

A) Both my parents   B) Just one parent   C) A family member   D) A guardian

I am planning on going to a:

A) Christian College

B) Public University, Community College, or Vocational School

C) Profession or Job

D) Not sure yet

Survey Responses

Each section had its own analytics for data collection. In the Bible Knowledge section the answer was either "right" or "wrong." For Morality and Worldview the answers were designated as either a "yes," meaning the answer was within the Christian worldview, or "no," meaning that it was not. Some questions had multiple answers that could be considered "Christian." Within the Spiritual Disciplines section, the answers were declared as either "exceptional," "solid," or "poor." Each designation was made on whether the spiritual discipline being displayed in the student's life was superior, average, or non-existent. Finally, the answers in the Discipleship section likewise rated the student's responses about the school as either "great," "improve," or "poor." In most instances when a response was assigned an "improve," it truly meant that the school is doing well in that area, but it could use some improvement to reach its "great" potential.

In many ways, the "write-in" responses yielded more valuable information in which to ponder. They were simply harder to compare to other students. It did, however, help to engage students and staff in follow-up conversations. The final section of Demographics merely helps to identify other factors that may contribute to the skewing of results. A school might use this additional information to be able to better divide and evaluate the student's results.

Survey Designation

Bible Knowledge
1.	A) Wrong	B) Right	C) Wrong	D) Right
2.	A) Wrong	B) Wrong	C) Wrong	D) Right
3.	A) Right	B) Wrong	C) Wrong	D) Wrong
4.	A) Right	B) Wrong	C) Wrong	D) Wrong
5.	A) Wrong	B) Right	C) Wrong	D) Wrong
6.	A) Wrong	B) Wrong	C) Wrong	D) Right
7.	A) Wrong	B) Right	C) Wrong	D) Wrong

8.	A) Wrong	B) Wrong	C) Right	D) Wrong
9.	A) Wrong	B) Wrong	C) Right	D) Wrong
10.	A) Wrong	B) Wrong	C) Wrong	D) Right
11.	A) Right	B) Wrong	C) Wrong	D) Wrong
12.	A) Wrong	B) Right	C) Wrong	D) Wrong
13.	A) Right	B) Wrong	C) Wrong	D) Wrong
14.	A) Wrong	B) Wrong	C) Right	D) Wrong
15.	A) Wrong	B) Wrong	C) Right	D) Wrong
16.	A) Wrong	B) Right	C) Wrong	D) Wrong
17.	A) Wrong	B) Wrong	C) Wrong	D) Right
18.	A) Wrong	B) Wrong	C) Right	D) Wrong
19.	A) Right	B) Wrong	C) Wrong	D) Wrong
20.	A) Wrong	B) Wrong	C) Right	D) Wrong
21.	A) Wrong	B) Right	C) Wrong	D) Wrong

Morality and Worldview

22.	A) No	B) No	C) No	D) Yes
23.	A) No	B) No	C) Yes	D) No
24.	A) No	B) Yes	C) No	D) No
25.	A) Yes	B) Yes	C) No	D) No
26.	A) No	B) No	C) No	D) Yes
27.	A) Yes	B) Yes	C) No	D) No
28.	A) No	B) No	C) No	D) Yes

Spiritual Disciplines

29.	A) Solid	B) Solid	C) Poor	D) Poor
30.	A) Poor	B) Poor	C) Solid	D) Exceptional
31.	A) Poor	B) Poor	C) Solid	D) Exceptional
32.	A) Poor	B) Poor	C) Solid	D) Exceptional
33.	A) Exceptional	B) Poor	C) Poor	D) Poor
34.	A) Exceptional	B) Solid	C) Poor	D) Poor
35.	A) Exceptional	B) Solid	C) Solid	D) Poor

Discipleship

36.	A) Great	B) Improve	C) Poor	D) NA
37.	A) Great	B) Improve	C) Improve	D) NA
38.	A) Improve	B) Great	C) Improve	D) NA
39.	A) Great	B) Improve	C) Poor	D) NA
40.	A) Great	B) Improve	C) Poor	D) NA
41.	A) Great	B) Improve	C) Poor	D) NA
42.	A) Great	B) Improve	C) Poor	D) NA
43.	A) Improve	B) Great	C) Poor	D) Poor
44.	A) Great	B) Improve	C) Poor	D) NA
45.	A) Great	B) Improve	C) Poor	D) Poor
46.	A) Great	B) Improve	C) Poor	D) NA
47.	A) Great	B) Improve	C) Poor	D) Poor
48.	A) Great	B) Improve	C) Poor	D) Poor
49.	A) Great	B) Improve	C) Improve	D) Poor

These student survey results of the seniors of the six Christian high schools in the Tampa Bay area will be presented anonymously to prevent the recognition of any potentially negative responses. The schools will be labeled as "HS 1-6." The designation was completely random.

Total Averages (in percentage of "correct" resonses)
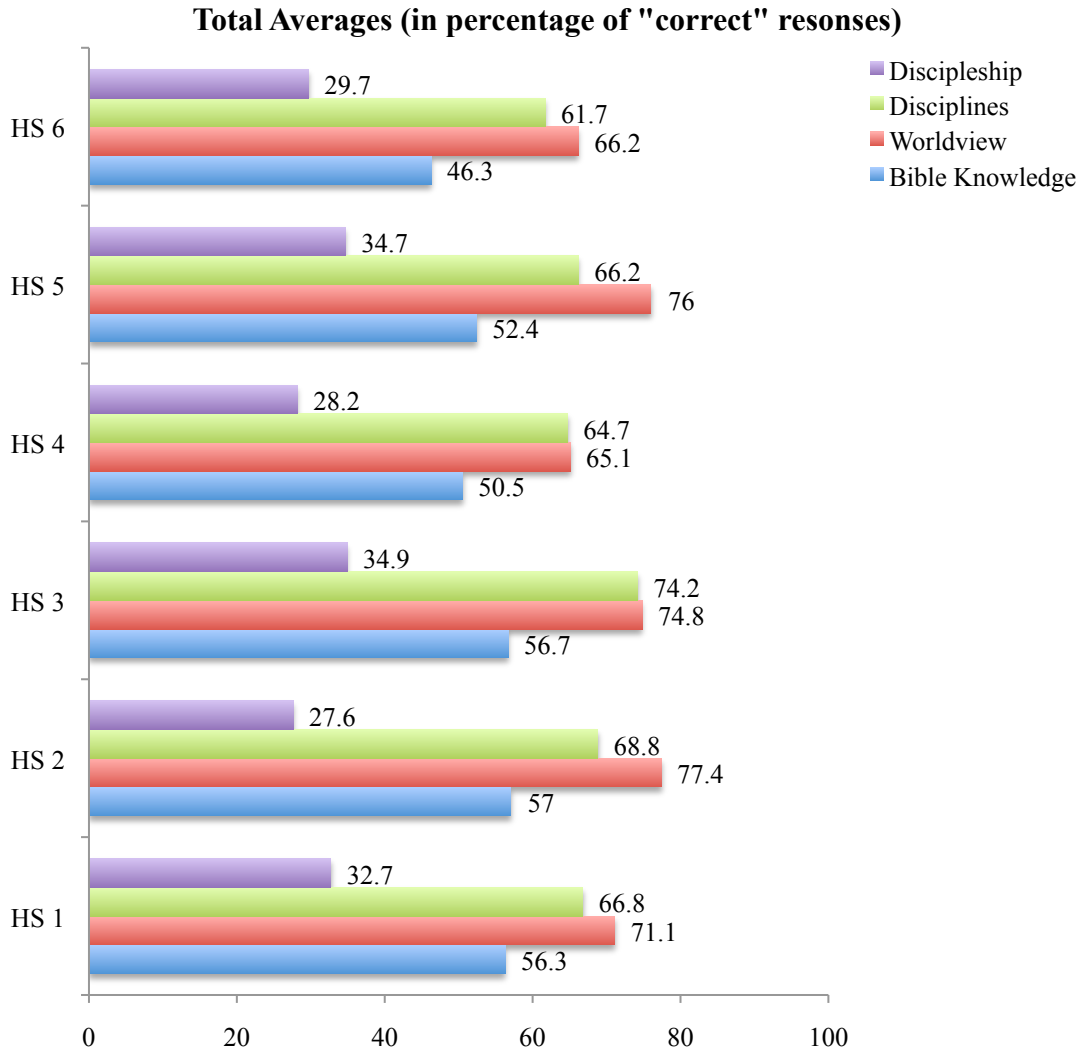
	Best Practice	Average	Avg. w/out B.P.
Discipleship -	34.9%	31.3%	30.6%
Disciplines -	74.2%	67.1%	65.6%
Worldview -	77.4%	71.8%	70.6%
Bible Knowledge -	57.0%	53.2%	52.4%

School's Specific Discipleship Efforts (in percentage as perceived "positively" by students)

HS 1

22.5 — Not Discipled
32.5 — Individually Discipled
45 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

HS 2

21.6 — Not Discipled
32.4 — Individually Discipled
46 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

HS 3

15.9 — Not Discipled
52.3 — Individually Discipled
31.8 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

HS 4

38.9 — Not Discipled
38.9 — Individually Discipled
22.2 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

HS 5

38.9 — Not Discipled
31.8 — Individually Discipled
31.8 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

HS 6

10.5 — Individually Discipled
42.1 — Not Discipled
47.4 — Collectively Discipled

Legend:
- Individually Discipled
- Collectively Discipled
- Not Discipled

	Best Practice	Average	Avg. w/out B.P.
Individual Discipleship -	52.3%	33.1%	29.2%
Ind. & Collective -	84.1%	70.4%	67.7%

Student's Discipling Efforts and Desires (in percentage)
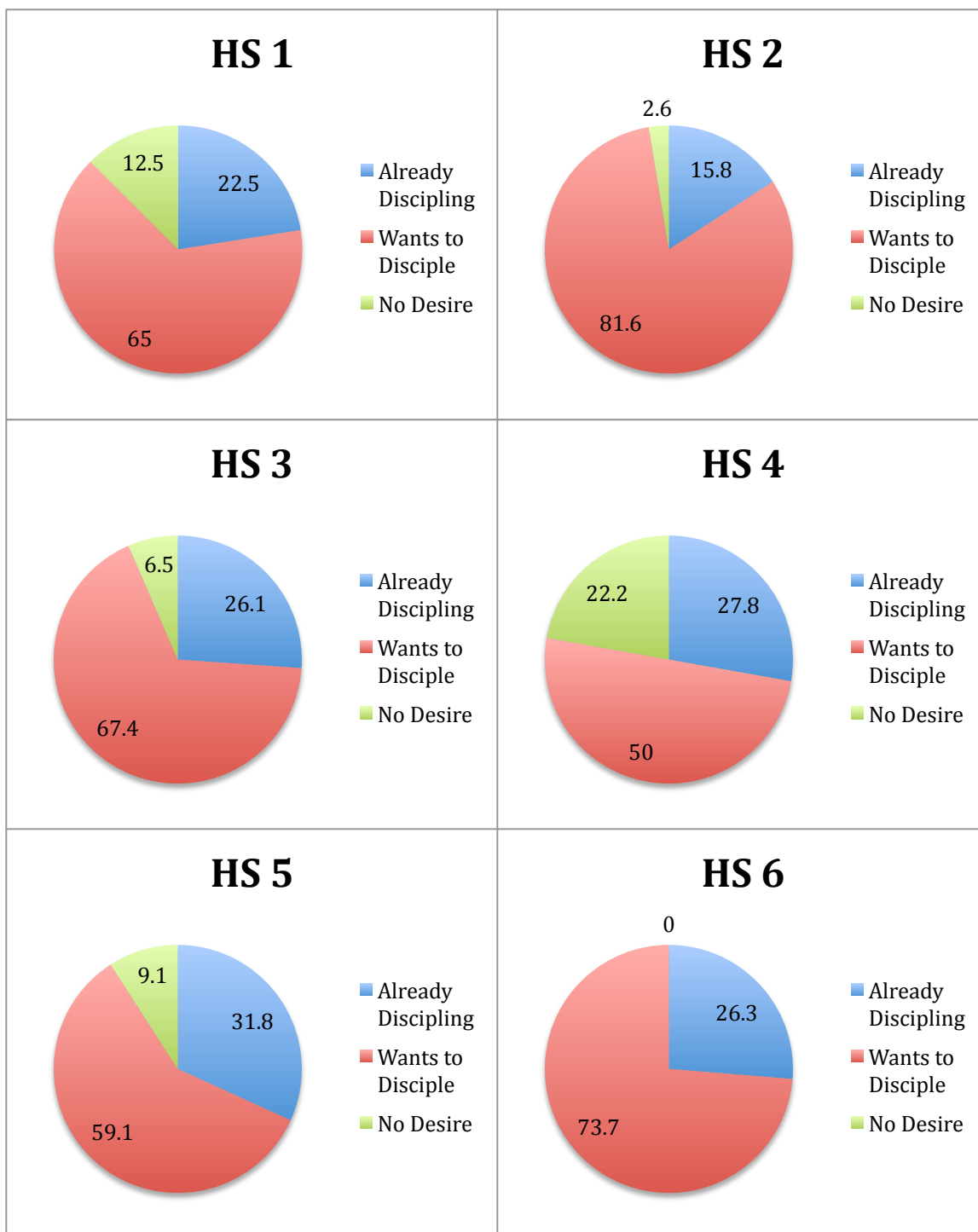
	Best Practice	Average	Avg. w/out B.P.
Already Discipling -	31.8%	25.1%	23.7%
No desire to Disciple -	0%	8.8%	10.6%

Spiritual Gifts (in percentage)

Know it and Use It

	HS 1	HS 2	HS 3	HS 4	HS 5	HS 6
Know it and Use It	32.5	21.1	47.8	38.9	13.6	15.8
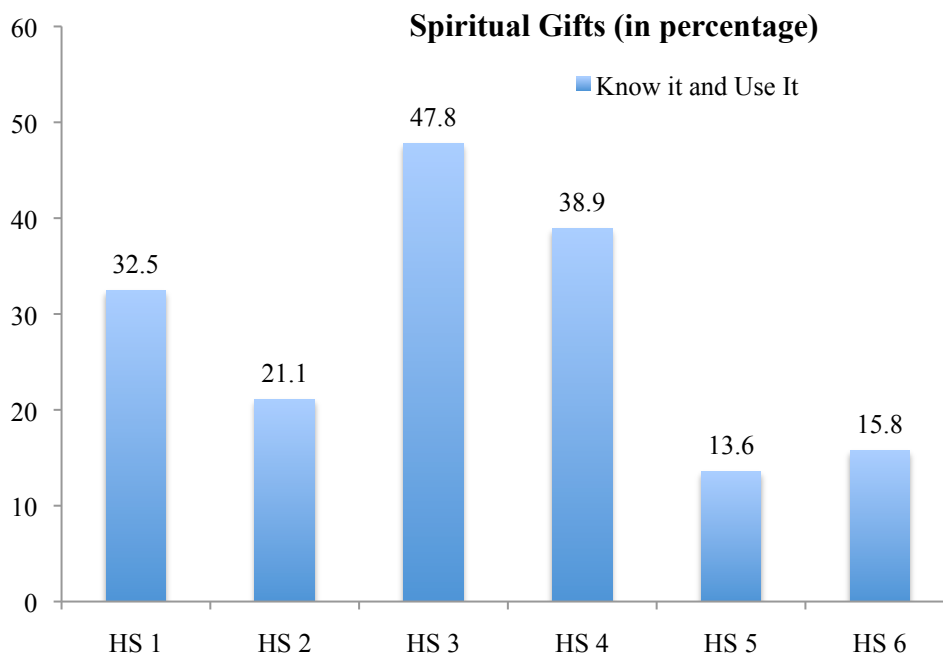
	Best Practice	Average	Avg. w/out B.P.
Knowledge and Use - of Spiritual Gifts	47.8%	28.3%	34.38%

Spiritual Impact (in percentage)
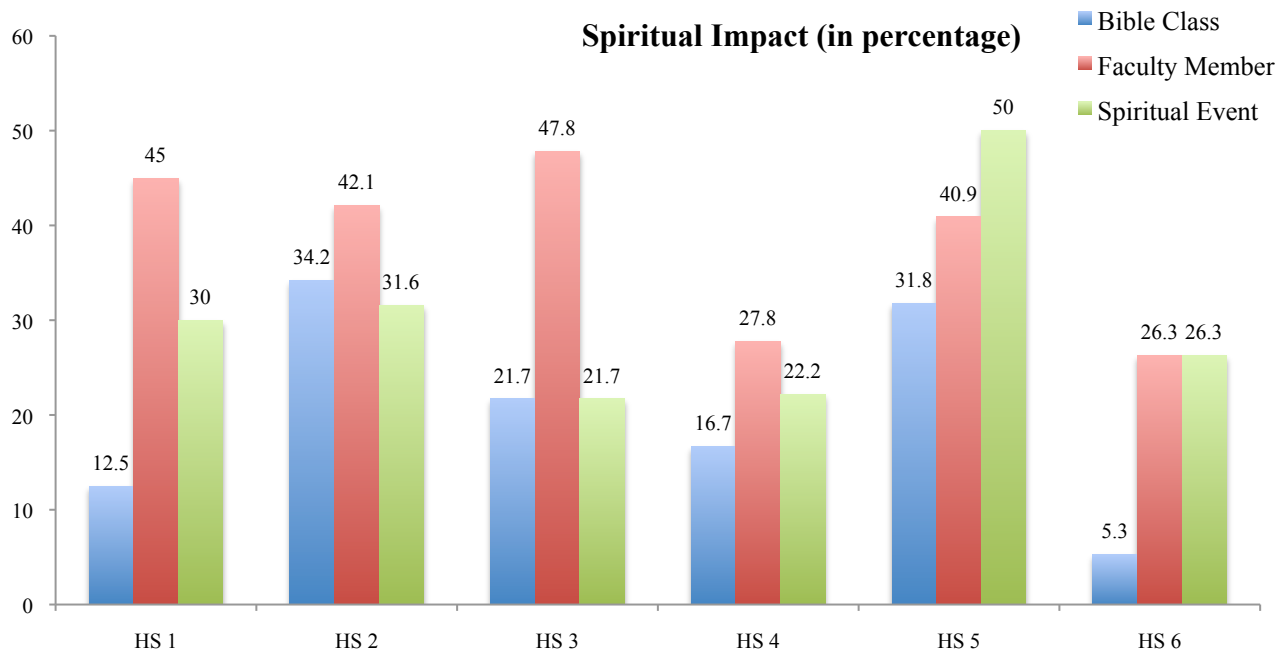
Bible Class / Faculty Member / Spiritual Event

	HS 1	HS 2	HS 3	HS 4	HS 5	HS 6
Bible Class	12.5	34.2	21.7	16.7	31.8	5.3
Faculty Member	45	42.1	47.8	27.8	40.9	26.3
Spiritual Event	30	31.6	21.7	22.2	50	26.3

	Best Practice	Average	Avg. w/out B.P.
Bible Class -	34.2%	20.4%	17.6%
Faculty Member -	47.8%	38.3%	36.4%
Spiritual Event -	50.0%	30.3%	26.4%

Raw Data Responses of Each Individual Question Tabulated by School

	HS 1			**HS 2**			**HS 3**	
?			?			?		
1	right 70.0%		1	right 81.6%		1	right 65.2%	
2	right 57.5%		2	right 50.0%		2	right 43.5%	
3	right 95.0%		3	right 84.2%		3	right 97.8%	
4	right 85.0%		4	right 76.3%		4	right 95.7%	
5	right 22.5%		5	right 36.8%		5	right 30.4%	
6	right 45.0%		6	right 60.5%		6	right 50.0%	
7	right 12.5%		7	right 18.4%		7	right 26.1%	
8	right 75.0%		8	right 47.4%		8	right 45.7%	
9	Thrown out		9	Thrown out		9	Thrown out	
10	right 0%		10	right 10.5%		10	right 0%	
11	right 55.0%		11	right 76.3%		11	right 69.6%	
12	right 35.0%		12	right 39.5%		12	right 23.9%	
13	right 27.5%		13	right 28.9%		13	right 19.6%	
14	right 20.0%		14	right 26.3%		14	right 32.6%	
15	right 67.5%		15	right 55.3%		15	right 58.7%	
16	right 70.0%		16	right 86.8%		16	right 84.8.0%	
17	Thrown out		17	Thrown out		17	Thrown out	
18	right 77.5%		18	right 84.2%		18	right 78.3%	
19	right 82.5%		19	right 68.4%		19	right 87.0%	
20	right 90.0%		20	right 76.3%		20	right 93.5%	
21	right 87.5%		21	right 76.3%		21	right 73.9%	
22	yes 95.0%		22	yes 94.7%		22	yes 97.8%	
23	yes 35.0%		23	yes 44.7%		23	yes 39.1%	
24	yes 52.5%		24	yes 44.7%		24	yes 60.8%	
25	yes 95.0%		25	yes 94.7%		25	yes 93.5%	
26	yes 67.5%		26	yes 78.9%		26	yes 69.6%	
27	yes 70.0%		27	yes 94.7%		27	yes 73.9%	
28	yes 82.5%		28	yes 89.5%		28	yes 89.1%	
29	E- NA	S- 70.0%	29	E- NA	S- 68.4%	29	E- NA	S- 73.9%
30	E- 17.5%	S- 25.0%	30	E- 13.2%	S- 36.8%	30	E- 23.9%	S- 30.4%
31	E- 10.0%	S- 52.5%	31	E- 15.8%	S- 44.7%	31	E- 4.3%	S- 73.9%
32	E- 27.5%	S- 52.5%	32	E- 42.1%	S- 42.1%	32	E- 30.4%	S- 63.0%
33	E- 55.0%	S- NA	33	E- 10.5%	S- NA	33	E- 56.5%	S- NA
34	E- 7.5%	S- 62.5%	34	E- 5.3%	S- 57.9%	34	E- 6.5%	S- 58.7%
35	E- 22.5%	S- 65.0%	35	E- 15.8%	S- 81.6%	35	E- 26.0%	S- 67.4%
36	G- 20.0%	I- 57.5%	36	G- 15.8%	I- 63.2%	36	G- 23.9%	I- 60.9%
37	G- 42.5%	I- 57.5%	37	G- 28.9%	I- 68.4%	37	G- 71.7%	I- 23.9%
38	G- 32.5%	I- 67.5%	38	G- 10.5%	I- 89.5%	38	G- 17.4%	I- 80.4%
39	G- 20.0%	I- 50.0%	39	G- 21.1%	I- 44.7%	39	G- 8.7%	I- 58.7%
40	G- 45.0%	I- 32.5%	40	G- 42.1%	I- 34.2%	40	G- 47.8%	I- 37.0%
41	G- 12.5%	I- 55.0%	41	G- 34.2%	I- 39.5%	41	G- 21.7%	I- 52.2%
42	G- 2.5%	I- 52.5%	42	G- 7.9%	I- 39.5%	42	G- 4.3%	I- 50.0%
43	G- 57.5%	I- 25.0%	43	G- 50.0%	I- 18.4%	43	G- 54.3%	I- 15.2%
44	G- 32.5%	I- 45.0%	44	G- 39.5%	I- 28.9%	44	G- 50.0%	I- 30.4%
45	G- 32.5%	I- 42.5%	45	G- 21.1%	I- 50.0%	45	G- 47.8%	I- 32.6%
46	G- 30.0%	I- 40.0%	46	G- 31.6%	I- 44.7%	46	G- 21.7%	I- 37.0%
47	G- 67.5%	I- 30.0%	47	G- 50.0%	I- 39.5%	47	G- 69.6%	I- 33.3%
48	G- 50.0%	I- 45.0%	48	G- 28.9%	I- 68.4%	48	G- 41.3%	I- 50.0%
49	G- 7.5%	I- 50.0%	49	G- 5.3%	I- 39.5%	49	G- 8.7%	I- 43.5%

	HS 4			HS 5			HS 6	
?			?			?		
1	right 75.7%		1	right 59.1%		1	right 36.8%	
2	right 48.6%		2	right 72.7%		2	right 36.8%	
3	right 86.5%		3	right 95.5%		3	right 84.2%	
4	right 81.1%		4	right 63.6%		4	right 73.7%	
5	right 21.6%		5	right 13.6%		5	right 5.3%	
6	right 40.5%		6	right 40.9%		6	right 42.1%	
7	right 29.7%		7	right 13.6%		7	right 26.3%	
8	right 59.5%		8	right 63.6%		8	right 57.9%	
9	Thrown out		9	Thrown out		9	Thrown out	
10	right 13.5%		10	right 13.6%		10	right 0%	
11	right 67.6%		11	right 77.2%		11	right 63.2%	
12	right 21.6%		12	right 36.4%		12	right 15.8%	
13	right 21.6%		13	right 50.0%		13	right 10.5%	
14	right 32.4%		14	right 11.1%		14	right 63.2%	
15	right 45.9%		15	right 36.4%		15	right 26.3%	
16	right 73.0%		16	right 44.4%		16	right 78.9%	
17	Thrown out		17	Thrown out		17	Thrown out	
18	right 70.3%		18	right 44.4%		18	right 68.4%	
19	right 59.5%		19	right 63.6%		19	right 68.4%	
20	right 56.8%		20	right 81.8%		20	right 89.5%	
21	right 54.1%		21	right 50.0%		21	right 31.6%	
22	yes 77.8%		22	yes 95.5%		22	yes 89.5%	
23	yes 44.4%		23	yes 45.5%		23	yes 31.6%	
24	yes 55.6%		24	yes 50.0%		24	yes 63.2%	
25	yes 66.7%		25	yes 95.5%		25	yes 84.2%	
26	yes 69.4%		26	yes 72.7%		26	yes 42.1%	
27	yes 69.4%		27	yes 81.8%		27	yes 73.7%	
28	yes 72.2%		28	yes 90.9%		28	yes 78.9%	
29	E- NA	S- 58.3%	29	E- NA	S- 59.9%	29	E- NA	S- 63.2%
30	E- 27.8%	S- 16.7%	30	E- 9.1%	S- 18.2%	30	E- 15.8%	S- 21.1%
31	E- 0%	S- 50.0%	31	E- 18.2%	S- 50.0%	31	E- 0%	S- 47.4%
32	E- 38.9%	S- 41.6%	32	E- 40.9%	S- 45.5%	32	E- 26.3%	S- 52.6%
33	E- 2.8%	S- NA	33	E- 68.2%	S- NA	33	E- 52.6%	S- NA
34	E- 8.3%	S- 47.2%	34	E- 0%	S- 63.6%	34	E- 15.8%	S- 36.8%
35	E- 27.8%	S- 50.0%	35	E- 31.8%	S- 59.1%	35	E- 26.3%	S- 73.7%
36	G- 5.6%	I- 52.8%	36	G- 18.2%	I- 50.0%	36	G- 15.8%	I- 63.2%
37	G- 44.4%	I- 41.7%	37	G- 54.5%	I- 45.5%	37	G- 68.4%	I- 31.6%
38	G- 16.7%	I- 77.8%	38	G- 0%	I- 95.5%	38	G- 36.8%	I- 63.2%
39	G- 16.7%	I- 38.9%	39	G- 27.3%	I- 40.9%	39	G- 31.6%	I- 47.4%
40	G- 27.8%	I- 18.2%	40	G- 40.9%	I- 27.3%	40	G- 26.3%	I- 42.1%
41	G- 16.7%	I- 18.2%	41	G- 31.8%	I- 40.9%	41	G- 5.3%	I- 84.2%
42	G- 8.3%	I- 27.8%	42	G- 27.3%	I- 50.0%	42	G- 5.3%	I- 31.6%
43	G- 58.3%	I- 8.3%	43	G- 63.6%	I- 9.1%	43	G- 52.6%	I- 15.8%
44	G- 38.9%	I- 22.2%	44	G- 31.8%	I- 31.8%	44	G- 10.5%	I- 47.4%
45	G- 19.4%	I- 38.9%	45	G- 13.6%	I- 59.1%	45	G- 15.8%	I- 47.4%
46	G- 22.2%	I- 30.6%	46	G- 50.0%	I- 31.8%	46	G- 26.3%	I- 63.2%
47	G- 66.7%	I- 16.7%	47	G- 68.2%	I- 27.3%	47	G- 63.2%	I- 26.3%
48	G- 41.7%	I- 16.7%	48	G- 40.9%	I- 50.0%	48	G- 36.8%	I- 57.9%
49	G- 11.1%	I- 36.1%	49	G- 18.2%	I- 40.9%	49	G- 21.1%	I- 21.1%

Special Thanks to All Those Who Assisted with This Project

Amanda Allotta	Seffner Christian Academy
Perry Banse	Indian Rocks Christian School
Kyle Bingham	Seffner Christian Academy
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Paula Brown	Tampa Bay Christian Academy
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Dave Ferguson	Citrus Park Christian School
Richard Hayward	Indian Rocks Christian School
Dr. Don James	Northside Christian School
David Kilgore	Calvary Christian High School
Jay Sanders	Word of Life Bible Institute

Calvary Christian High School	http://www.cchs.us
Citrus Park Christian School	http://www.citrusparkchristianschool.com
Indian Rocks Christian Academy	http://www.ircs.org
Northside Christian School	http://www.nck12.com
Seffner Christian Academy	http://www.scacrusaders.com
Tampa Bay Christian Academy	http://www.tbcarams.org

VITA

Joseph Allotta

PERSONAL
       Born: December 5, 1983.
       Married: Amanda Mae Phillips Allotta, May 27, 2006.
       Children: Sicily, born February 15, 2011.
                   Venice, born June 29, 2013

EDUCATIONAL
       B.A., Trinity College of Florida, 2006.
       Mdiv., Liberty Baptist Theological Seminary, 2010.

MINISTERIAL
       License: July 31, 2005. First Baptist Church of Citrus Park, Tampa, FL
       Ordination: October 22, 2006. First Baptist Church of Citrus Park, Tampa, FL

PROFESSIONAL
       Youth Pastor, First Baptist Church Citrus Park, 2005-2011
       Adjunct Professor, Trinity College of Florida, 2010-Present
       Senior Pastor, Hope Baptist Church, 2010-Present
       Chaplain, Signature HealthCare, 2011-Present

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The Graduate School at Liberty University

April 12, 2013

Joseph Allotta
IRB Approval 1572.041213: Discipleship in Education: A Plan for Creating True
Followers of Christ in Christian Schools

Dear Joseph,

We are pleased to inform you that your above study has been approved by the
Liberty IRB. This approval is extended to you for one year. If data collection
proceeds past one year, or if you make changes in the methodology as it pertains to
human subjects, you must submit an appropriate update form to the IRB. The forms
for these cases were attached to your approval email.

Thank you for your cooperation with the IRB and we wish you well with your
research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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