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MISSIONAL COMPETENCIES OF CHRISTIAN TEACHERS  
ENGAGED IN PUBLIC EDUCATION:  
A QUANTITATIVE STUDY

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A Thesis  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

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by  
Valerie Ann Jillson  
December 2020

**APPROVAL SHEET**

MISSIONAL COMPETENCIES OF CHRISTIAN TEACHERS  
ENGAGED IN PUBLIC EDUCATION:  
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To Christian teachers laboring for the gospel in public education.

And to Kim, who has been my constant these last three years.

Thank you.

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## PREFACE

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Valerie Jillson

Louisville, Kentucky

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## CHAPTER 1

### INTRODUCTION

In March 2017, James Dobson called for a mass exodus of Christians from public education.<sup>1</sup> Because of the heavy hand of indoctrination and the lack of correct teaching on values, Dobson claimed that Christians and public education faced irreconcilable differences.<sup>2</sup> Later, in an interview with Exodus Mandate founder and president E. Ray Moore, Dobson lamented the current reality of public education and the anti-Christian curriculum that is taught to students.<sup>3</sup> Their recommendation was a complete and total removal by Christians from public education. In the same interview, Moore also reported the startling number of millennials who would have voted for Hillary Clinton in the 2016 presidential election as a key indicator of the influence of public school on the hearts and minds of young people today.<sup>4</sup>

Dobson's charge raises serious questions for Christians who seek to raise their

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<sup>1</sup> Bob Unruh, "Dobson: Christians Need Mass Exodus from Public Schools," *WND*, March 31, 2017, <https://www.wnd.com/2017/03/dobson-christians-need-mass-exodus-from-public-schools/>.

<sup>2</sup> Ted Olsen, "Dobson Again Calls for Parents to Pull Kids out of Public Schools," *Christianity Today*, July 1, 2002, <https://www.christianitytoday.com/ct/2002/julyweb-only/22.0a.html>.

<sup>3</sup> Alex Newman, "Christians Urged to Pull Children from Public Schools," March 23, 2017, <https://www.thenewamerican.com/culture/education/item/25675-christians-urged-to-pull-children-from-public-schools>. See also Kermit L. Hall, James W. Ely, and Joel B. Grossman, eds., *The Oxford Companion to the Supreme Court of the United States*, 2nd ed (Oxford ; New York: Oxford University Press, 2005), 283. Supreme Court decisions like *Epperson v. Arkansas* (1968), which struck down an Arkansas law that criminalized the teaching of evolution in public schools and *Edwards v. Aguillard* (1987), which determined that public schools are not required to teach creationism, have further fueled the exodus of Christian families from public education.

<sup>4</sup> Newman, "Christians Urged to Pull Children from Public Schools." In this interview with James Dobson, E. Ray Moore "explained that if only millennials (18 to 34 years old) had voted, the GOP would have won only five states. 'Trump would have gotten 23 electoral votes, and Hillary 504,' Moore said. 'What it shows is that about 80 percent of the millennials, are pretty left and progressive, they're part of the Occupy crowd, that type of a voter. We're losing the next generation.'"

children in the “fear and admonition of the Lord” (Eph 6:4).<sup>5</sup> Further, Moore’s indictment of public education raises questions about the relationship between the cultural machine of education and Christianity. Is public education truly to blame for the lack of worldview coherence among millennial Christians? What relationship, if any, should Christians have with public education? Can Christians in public education ever reform it enough to reflect more of Christ and less of the satanic worldviews of the day? Yet, when Christians hear the call to remove themselves from education by leaders like Dobson and Moore, many are left to wonder what choice should be made. Should Christians retreat entirely from the culture, or should they push in and seek to transform it through faithful gospel witness? These questions demand a serious examination of Christian engagement in public education.

### **Introduction to Research Problem**

Evangelical Christianity has had a tenuous relationship with modern public education. At the beginning of the common school movement, religious education was a necessary element of any proper education. Not even religious liberals argued with the importance of religious education as a means to develop moral character in children.<sup>6</sup> At the same time, it was also understood that publicly operated schools needed to be accessible to “children of all economic, ethnic, and religious groups.”<sup>7</sup> Not long after the establishment of the common school movement, “early education reformers began questioning the pedagogical value of religious instruction.”<sup>8</sup> One of the most influential forces in removing the orthodoxy of Protestantism from the common school movement

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<sup>5</sup> Unless otherwise noted, all Scripture quotations come from the English Standard Version.

<sup>6</sup> Steven K. Green, *The Bible, the School, and the Constitution: The Clash That Shaped Modern Church-State Doctrine* (Oxford: Oxford University Press, 2012), 12.

<sup>7</sup> Green, *The Bible, the School, and the Constitution*, 13.

<sup>8</sup> Green, *The Bible, the School, and the Constitution*, 15.

was Horace Mann. Mann advocated for a presence of nominal Protestant practices in public schools without any convictional faithfulness to doctrine.<sup>9</sup> Christians became concerned that without an orthodox Christian character, the common school movement would become nominally Christian at best and decidedly secular at worst.

Almost one hundred years after Mann's vision for the common school came to pass, theologian J. Gresham Machen spoke out against the nominalism propagated through public education. Specifically, Machen argued against the modern notion that the authority for behavior lies in one's experience rather than in an outside governing principle.<sup>10</sup> Situating morality in the experience of the individual, as the common school movement did, instead of in the law of God, as Machen argued, would only "undermine in the hearts of the people a sense of the majesty of the law of God."<sup>11</sup> The law of God, he would also argue, is the only foundation upon which a society can stand.<sup>12</sup> Moral education alone would never accomplish the goals of public education, yet as a state system, it is not equipped to teach anything other than mere moralism.

This devolution into secularism has caused the tenuous relationship that public education now has with confessional evangelical Christianity.<sup>13</sup> As American culture has become increasingly secular, public education has followed suit.<sup>14</sup> While this is not a

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<sup>9</sup> Green, *The Bible, the School, and the Constitution*, 21-23. Green asserts that there was an "inherent tension within Mann's ideal of nonsectarian instruction." Mann agreed that the Bible should be taught for purposes of religious devotion and building religious knowledge, but the ends of this teaching was to build moral character, not to build fully devoted followers of Jesus Christ. Mann wanted the teachings of Jesus without the conviction and change that Jesus's teachings brought. Henry Barnard, Samuel Lewis, and Calvin Stowe were also leaders in establishing public schools in other states. In agreement with Mann, Barnard asserts that "where a biblical standard of morality is taught . . . , there will be more order and quietness," but "instruction in those points which divide the sects from each other must be confined to the family and the Sunday school" (23).

<sup>10</sup> J. Gresham Machen, *Education, Christianity, and the State* (Jefferson, MD: Trinity Foundation, 1987), 63.

<sup>11</sup> Machen, *Education, Christianity, and the State*, 65.

<sup>12</sup> Machen, *Education, Christianity, and the State*, 63-65.

<sup>13</sup> Green, *The Bible, the School, and the Constitution*, 114.

<sup>14</sup> You Jung Jang, "An Analysis of the Integration of Faith and Learning Implemented by

foreign sociological concept, it has nevertheless caused Christian families to seek alternative forms of education.<sup>15</sup> For many Christians, public education is the most viable and sustainable educational option for their children. The question that now dominates the discourse surrounding public education and has haunted the evangelical Christian community for decades is “What relationship, if any, should the church have with the public school system?”

At the same time, as members of the body of Christ, Christians have a biblical mandate to be “salt and light in the Earth” (Matt 5:13-16) and to bring *shalom* to the city in which God has placed them.<sup>16</sup> How this occurs in public education is unique and challenging. Issues of legality are inherent in the discussion around the division of church and state. Consequently, educators are often insecure about leveraging their Christian witness in public education because of increased social hostility for holding and practicing orthodox Christian beliefs.<sup>17</sup> Curricula are continuing to trend toward secularization, with mandated inclusion of texts and literature that are LGBTQ+ inclusive.<sup>18</sup> However, Christians have an understanding that they must “seek to sanctify

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Christian Elementary School Teachers” (PhD diss., The Southern Baptist Theological Seminary, 2011). Of this rise, Jang says that

during the late nineteenth century and the early twentieth century, Evangelical Protestantism’s dominant culture-shaping force has gradually declined while secular humanism has increased its influence in American culture (Hunter 1983, 37). Secular humanism has exerted influence on public schools and “since the mid-1960s, fundamentalist and evangelical Protestants and their churches . . . have been establishing and patronizing alternatives to public education that are usually referred to as independent Christian day schools or fundamentalist academies” (Caper and Layman 1995, 10). (Jang, 1)

<sup>15</sup> National Center for Education Statistics, “Homeschooling in the United States: 2012,” accessed August 6, 2018, <https://nces.ed.gov/pubs2016/2016096rev.pdf>. Since 1999, the homeschooling rate in America has increased from 1.7 percent to 3.4 percent.

<sup>16</sup> Timothy Keller, *Generous Justice: How God’s Grace Makes Us Just* (New York: Dutton, Penguin, 2010), 173.

<sup>17</sup> Pew Research Center, “U.S. Public Becoming Less Religious,” November 3, 2015, <http://www.pewforum.org/2015/11/03/u-s-public-becoming-less-religious/>.

<sup>18</sup> Laura Ly and Madeleine Thompson, “New Jersey Becomes Second State to Require Schools to Teach LGBT and Disability-Inclusive Material,” *CNN*, February 1, 2019, <https://www.cnn.com/2019/02/01/us/new-jersey-lgbt-disability-curriculum-trnd/index.html>. On February 1, 2019, New Jersey joined California as the second state to mandate that LGBTQ+ curriculum be taught in social studies and English language arts classes, where appropriate. While there are only two states that have mandated the teaching

the secular”<sup>19</sup> and that the aim of Christians in education “is to influence society in a redemptive way without imposing our viewpoint through worldly powers.”<sup>20</sup>

Consequently, a more cohesive and robust understanding of Christian engagement in public education is required.

Christians have seen the culture shift at a speed that has been hitherto unprecedented. Oftentimes, this shift has left the church reeling in how to best engage in these issues. Not only are Christians sometimes ignorant of the deeper issues at play in the culture, but they often have difficulty engaging the culture in a transformational way. One way this can be done is through a correct understanding of vocation.

God’s providence in the diversity of vocations has empowered Christians with the ability to influence their culture. Indeed, a right understanding of vocation “transfigures ordinary, everyday life with the presence of God.”<sup>21</sup> Far too often, Christians have seen the broader culture as something to escape *from* rather than a gift to be cultivated. Public education is no different. Education is a unique cultural artifact that lends itself to special consideration. Christian engagement in education is not as simple as Christian engagement in the marketplace. When Christians discuss engaging in the marketplace, they do not have to contend with the same issues of parental responsibility. Furthermore, education differs from other forms of marketplace interactions because education, by its very nature, is value laden. The goal of primary and secondary

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of this curriculum, the Gay, Lesbian, and Straight Educational Network (GLSEN), a nationwide advocacy group focused “on ensuring safe and affirming schools for LGBTQ+ students,” has over forty chapters in twenty-nine states.

<sup>19</sup> David S. Dockery, *Renewing Minds: Serving Church and Society through Christian Higher Education*, rev. and upd. ed. (Nashville: B&H Academic, 2008), 63.

<sup>20</sup> Dockery, *Renewing Minds*, 30. Dockery’s specific audience is educators in Christian institutions of higher education, but Dockery’s impetus for this type of thinking is to create “change agents [who] can manifest what it means to be salt and light in our society” (30). All Christians can benefit from right thinking on how to engage the culture in such a way.

<sup>21</sup> Gene Edward Veith Jr., *God at Work: Your Christian Vocation in All of Life*, Focal Point Series (Wheaton, IL: Crossway Books, 2002), 17.

education is to pass on a shared set of beliefs about the world to a younger generation in order to perpetuate and advance the culture in which this education is occurring. Primary and secondary education interacts directly with the hearts and minds of a very vulnerable population: children. Yet, the same Christian teaching on engagement in the marketplace can help provide Christians with a framework in thinking through Christian engagement in public education.

A robust theology of vocation offers Christians a foundational understanding of the meaning of work and the presence of Christians in the culture. The doctrine of vocation “is a matter of Gospel, a manifestation of *God’s* action.”<sup>22</sup> Through vocation, Christians serve one another and also serve their neighbor.<sup>23</sup> To remove Christians from secular vocations is to remove the service of God’s action. Additionally, “the failure to encourage excellence in vocation in our time has fostered a culture of mediocrity in so many areas of vocation.”<sup>24</sup> Gustaf Wingren, in his explanation of Luther’s understanding of vocation claims that any realm where a Christian operates is a realm that is being renewed. If Christians truly wish to engage in the culture of public education, they must pursue excellence in their vocations. They should view the vocation of public education as their small role in “renewing the earthly realm.”<sup>25</sup>

### **Current Status of the Research Problem**

A plethora of literature exists to address different areas of cultural engagement.<sup>26</sup> Many additional resources exist to help guide Christians in schooling

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<sup>22</sup> Veith, *God at Work*, 23.

<sup>23</sup> Veith, *God at Work*, 39-40.

<sup>24</sup> James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), 95.

<sup>25</sup> Gustaf Wingren, *Luther on Vocation* (Eugene, OR: Wipf & Stock, 2004), 144.

<sup>26</sup> For books on Christian engagement in the culture, see Joshua D. Chatraw and Karen Swallow Prior, *Cultural Engagement: A Crash Course in Contemporary Issues* (Grand Rapids: Zondervan Academic, 2019); H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1975); D. A.

options for their children,<sup>27</sup> but very few of these sources offer a robust and balanced view of how Christians can engage in public education.<sup>28</sup> Literature does exist that calls the church to greater faithfulness in working with underprivileged public schools, but it does not describe how Christian teachers can leverage their Christian witness in public education.<sup>29</sup> Literature is also available that serves as a field guide for parents whose children are in public education.<sup>30</sup> In terms of Christian engagement in the culture through vocation, James Davison Hunter's *To Change the World* provides a nuanced and pragmatic view of how Christians are able to change the culture in which they live.<sup>31</sup> In sum, research addresses (1) parents in public education, (2), the system of public education, and (3) general cultural engagement. Research is still needed, however, to understand what Christian teachers in public education do as they leverage their Christian witness in public education.

### Research Purpose

The purpose of this quantitative study was to understand which Christian

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Carson, *Christ and Culture Revisited* (Grand Rapids: Eerdmans, 2008); Charles W. Colson, *Developing a Christian Worldview of the Christian in Today's Culture* (Wheaton, IL: Tyndale House, 2001); Geoff Broughton, "Restorative Justice: Opportunities for Christian Engagement," *International Journal of Public Theology* 3, no. 3 (May 2009): 299-318; T. M. Moore, *Culture Matters: A Call for Consensus on Christian Cultural Engagement* (Grand Rapids: Brazos Press, 2007); Russell Moore, *Onward: Engaging the Culture without Losing the Gospel* (Nashville: B&H, 2015).

<sup>27</sup> For books on choosing schools, see Kevin Leman, *Education a la Carte: Choosing the Best Schooling Options for Your Child* (Grand Rapids: Revell, 2017); Frederick M. Hess, *Leaving No Child Behind? Options for Kids in Failing Schools* (New York: Palgrave Macmillan, 2004); Elaine K. McEwan-Adkins, *Schooling Options: Choosing the Best for You and Your Child* (Wheaton, IL: H. Shaw, 1991).

<sup>28</sup> For books on religion and public education, see Theodore R.Sizer, ed., *Religion and Public Education* (Washington, DC: University Press of America, 1982); Warren A. Nord, *Religion and American Education: Rethinking a National Dilemma*, H. Eugene and Lillian Youngs Lehman Series (Chapel Hill, NC: University of North Carolina Press, 1995); Ilene Allgood, "Faith and Freedom of Religion in U.S. Public Schools: Issues and Challenges Facing Teachers," *Religious Education* 111, no. 3 (2016): 270-87.

<sup>29</sup> Nicole Baker Fulgham, *Educating All God's Children: What Christians Can-and Should-Do to Improve Public Education for Low-Income Kids* (Grand Rapids: Brazos Press, 2013).

<sup>30</sup> Stephen John Williams, *Navigating Public Schools: Charting a Course to Protect Your Child's Christian Faith and Worldview* (Bend, OR: Prepare the Way, 2016); David Pritchard and Kelli Pritchard, *Going Public: Your Child Can Thrive in Public School* (Grand Rapids: Baker, 2014).

<sup>31</sup> Hunter, *To Change the World*. See note 24 above.

behaviors and missional competencies are present in Christian teachers who are leveraging their Christian witness in public education.

### **Delimitations**

This quantitative research delimited the surveyed population to Christian teachers who work in public education. Additionally, the study was delimited in the following ways:

1. This research was delimited to those who self-identified as Christians.
2. This research was delimited to those who were K-12 public school teachers.
3. This research was delimited to those were full-time classroom teachers.
4. This research was delimited to those who had Facebook accounts and were identified within the advertising target population.

### **Limitations of Generalization**

This study consisted of a survey that was deployed through the social media platform Facebook. The findings of this study will not be generalizable to Christian K-12 public school teachers who do not have Facebook accounts. Since the sampling method of this study was voluntary, a sample size greater than 385 will need to be reached for the findings of this study to be generalizable to the entire research population.<sup>32</sup>

### **Research Methodology**

Because the nature of this study was foundational, a quantitative study was conducted to investigate the missional competencies in Christians who work in public education. A questionnaire was created for the purposes of this study since no instrument

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<sup>32</sup> Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6 Edition (Los Angeles: SAGE Publications, Inc, 2017), 315. Parametric statistics assumes that the variance in a sample is similar enough and large enough to represent the entire population. Using the percentage of Christians in the American population (65 percent) and the total number of Full Time Equivalent (FTE) in the United States (3.2 million), 385 respondents were needed for this study in order to obtain a confidence level of 96 percent.

existed that measured the Christian behaviors of Christian public school educators. The questionnaire was distributed through a targeted social media advertisement on Facebook. To complete the questionnaire, respondents were required to be the teacher of record in a K-12 classroom.

Once data was collected, the following analysis occurred. First, a mean test was performed on all required questionnaire items in order to understand the demographics of the research population and the average frequency with which behaviors were reported. I analyzed the average responses for each identified behavior. Then, cross tabulation tests were run to determine if there was any statistically significant relationship between each demographic characteristic and each missional competency. Finally, if there was a statistically significant relationship found, a chi-squared test was run to determine the strength of the relationship between each statistically significant finding. The chi-squared test helped me understand the likelihood of a missional behavior being observed by chance.<sup>33</sup>

### **Research Assumptions**

The following assumptions were recognized:

1. Participants self-identified correctly regarding age, behaviors, and experiences.
2. Participants answered questions honestly and accurately.

### **Research Questions**

To accomplish the purpose of this study, the following research questions were developed:

1. In what Christian activities do Christians in public education engage to leverage their Christian witness?
2. What missional competencies do Christians in public education possess?

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<sup>33</sup> The significance and purpose of the chi-squared test will be discussed further in chapter three.

## Terminology

The following terms and definitions are used through this study:

*Public school.* A public school is one that is free to the public, funded by the government, and not connected to any sectarian belief.

*Missional competencies.* A competency is the “ability to do something successfully or efficiently.”<sup>34</sup> Missional competencies are the specific competencies that Christians would need in order to leverage their Christian witness in public education. For this research study, missional competencies were appropriated from the Acts 29 church planter competencies for missional living.<sup>35</sup>

*Common grace.* According to Gregg Allison, common grace is “the universal favor that God grants to all people, both believers and unbelievers. . . . Common grace prompts unbelievers to embrace the gospel, and it evokes thanksgiving from believers.”<sup>36</sup> Common grace differs from saving grace because it does not lead unto salvation. Rather, it bridles, tempers, restrains, and blocks the natural outworking of sin.<sup>37</sup>

*Reformational.* Albert Wolters defines reformational as a two-part feature that is focused on reforming in Christ that which has been deformed by sin.<sup>38</sup> Regardless of their

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<sup>34</sup> Lexico Dictionaries, “Competence,” accessed December 7, 2019, <https://www.lexico.com/en/definition/competence>.

<sup>35</sup> “Competencies,” Acts 29, accessed November 2, 2019, <https://www.acts29.com/competencies/>. The specific competencies identified will be discussed further in chapter three of this study.

<sup>36</sup> Gregg R. Allison, *The Baker Compact Dictionary of Theological Terms* (Grand Rapids: Baker Books, 2016), s.v. “common grace.” Some of the realms where common grace is witnessed are “intellectual (e.g., scientific discoveries), artistic (e.g., musical talents), social (e.g., governments; Rom. 13:1-7), relational (e.g., families), athletic (e.g., sprinters), physical (e.g., rain for crops; Acts 14:16-17), and moral (e.g., the conscience; Rom. 2:12-15).”

<sup>37</sup> James D. Bratt, *Abraham Kuyper: Modern Calvinist, Christian Democrat*, Library of Religious Biography (Grand Rapids: Eerdmans, 2013), 199; quoting Kuyper, *Particular Grace*, 217.

<sup>38</sup> Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: Eerdmans, 1985), 91. This is a macro form of cultural engagement and renewal. This would differ from Hunter’s (*To Change the World*) view that tends to be more micro level. Specifically, Wolters says that reformational engagement is focused on

*progressive renewal* rather than *violent overthrow*. This principle is particularly relevant on a societal and cultural plane, for it offers a biblical strategy for historical change. How ought Christians to confront minimalist art, or computer technology, or liberation theology, or recent trends in

context, Christians must be focused on reforming that which has been deformed by sin. David Dockery adds to Wolters's cultural focus by arguing that Christians must "seek to sanctify the secular"<sup>39</sup> and that the aim of Christians in education "is to influence society in a redemptive way without imposing our viewpoint through worldly powers."<sup>40</sup> For the purpose of this thesis, reformational will be used to denote the *aim* of Christian engagement in public education: to reform, in Christ, the system of public education as a way of testifying to God's redemptive power through his people in creation.

*Vocation.* Vocation is not merely "a strong feeling of suitability for a particular career or occupation."<sup>41</sup> According to Luther, *vocatio* is related to *Beruf* ("stand") or "station."<sup>42</sup> A vocation, or station, should be helpful to others and is not "confined to an occupation"; it also includes biological orders: father, mother, son, and daughter.<sup>43</sup> Vocations or offices cause men and women to "carry God's gifts to their neighbors."<sup>44</sup> The purpose of vocation is to serve one's neighbor, and thus the service rendered through one's vocation is toward one's neighbor not toward God. Through the labor of vocation, God's work is being done.<sup>45</sup> Gene Edward Veith expresses the outworking of this idea by saying,

When God blesses us, he almost always does it through other people. The ability to read God's Word is an inexpressibly precious blessing, but reading is an ability that

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journalism? In the light of our worldview, it is clear that God calls his people to a *historical reformation* in all these areas, to a sanctification of creational realities from sin and its effects. What was *formed* in creation has been historically *deformed* by sin and must be *reformed* in Christ (Wolters, *Creation Regained*, 91).

<sup>39</sup> Dockery, *Renewing Minds*, 63.

<sup>40</sup> Dockery, *Renewing Minds*, 30.

<sup>41</sup> Lexico Dictionaries, "Vocation," accessed December 7, 2019, <https://www.lexico.com/en/definition/vocation>.

<sup>42</sup> Wingren, *Luther on Vocation*, 1-3.

<sup>43</sup> Wingren, *Luther on Vocation*, 4.

<sup>44</sup> Wingren, *Luther on Vocation*, 9.

<sup>45</sup> Wingren, *Luther on Vocation*, 10.

did not spring fully formed in our young minds. It required the *vocation* of teachers. God protects us through the cop on the beat and the whole panoply of the legal system.<sup>46</sup>

A correct understanding of vocation “transfigures ordinary, everyday life with the presence of God.”<sup>47</sup> Furthermore, Wingren argues that, “Luther takes it as a matter of fact that to be a Christian implies the renewing of the earthly realm, where the Christian is.”<sup>48</sup>

*Faithful presence.* This term, coined by Hunter in *To Change the World*, implies “a recognition that the vocation of the church is to bear witness to and to be the embodiment of the coming Kingdom of God.” In their individual vocations, Christians will create a counter culture that is able to be faithful to the gospel of Jesus while also engaging critically and charitably in the culture. Those who have a faithful presence do not seek to transform the culture or workplace in a traditional way. Rather, they seek to live a genuinely alternative life than the culture around them.<sup>49</sup>

### **Instrumentation**

This study utilized a questionnaire designed specifically for the needs of this research. The questionnaire asked respondents to report on behaviors related to the missional competencies identified. Respondents were asked to rate the frequency of their behaviors during the ninety days prior to adjustments made due to the novel coronavirus. Additionally, the questionnaire contained seven free-response questions that asked respondents to describe attitudes they may have had toward their vocation of teaching. Data collection took place in the following stages: (1) face and content validity by an expert panel; (2) revise questionnaire items as needed; (3) send questionnaire through Facebook using a targeted advertisement; and (4) collect and analyze results.

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<sup>46</sup> Veith, *God at Work*, 14.

<sup>47</sup> Veith, *God at Work*, 17.

<sup>48</sup> Wingren, *Luther on Vocation*, 144.

<sup>49</sup> Hunter, *To Change the World*, 95-96.

## **Conclusion**

This chapter has provided an overview of the research problem and how said research was to be conducted. Chapter 2 of this study provides a review of the literature pertinent to this study and the research problem. Chapter 3 describes the methodology for conducting this research, including a more robust explanation of the design study, study population, sample group, delimitations, instrumentation, and procedures. Chapter 4 summarizes and analyzes the findings of the study conducted. The findings were analyzed according to the research design. The interviews were coded and tabulated with results in table and summary format. Chapter 5 provides the final results and conclusions from this research. From a thorough review of the data and findings, contributions to the current literature surrounding the role of Christians in public education is also discussed.

This study sought to propose and recommend the need for churches to be actively engaged in training and encouraging Christian K-12 public school teachers. Additionally, this study sought to understand the behaviors of Christian K-12 public school teachers as they seek to leverage their Christian witness in their vocation. I hold to a Christian worldview, and I endorse and encourage Christians to exercise a freedom of conscience when it comes to school choice. At the same time, it is imperative to “seek the good of the city” (Jer 29:7) by “making disciples of all nations . . . and teaching them to obey all that [Jesus Christ] has commanded” (Matt 28:19-20). Consequently, it is good and right that Christians should work to bring human flourishing and redemption to public education.

## CHAPTER 2

### PRECEDENT LITERATURE REVIEW

To adequately define what cultural engagement is, a historical understanding of the issue must first be addressed. This chapter first gives a brief historical sketch of the evangelical Christian understanding of cultural engagement. Then, to familiarize readers with the subject of public education, a brief history of public education and its relationship to religion is explored. Finally, this chapter highlights literature written about Christian cultural engagement in public education. This chapter also seeks to show the paucity of literature present in the current discussion about how Christians working in public education can leverage their Christian witness in public education.

#### **Christian Engagement**

Christian engagement operates on a spectrum. On one end are those who believe that Christianity should be completely separated from the culture.<sup>1</sup> On the other end are those who hold that there should be no distinction between the culture and the church. Richard Niebuhr, American theologian and ethicist, provides an overview of the historic relationships the church has had with the culture in *Christ and Culture*.<sup>2</sup>

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<sup>1</sup> For books that are representative of this view, see Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York: Sentinel, 2017).

<sup>2</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1975).

Table 1. Niebuhr's *Christ and Culture* explained

	View	The Fundamental Issue
Polar Views	Christ against Culture	Christ is the sole authority over the Christian. The Christian rejects any loyalty to the culture and any loyalty the culture would demand of the Christian (p. 45).
	Christ of Culture	No great tension exists between the church and the world, the social laws and the gospel, the workings of divine grace and human effort, the ethics of salvation and the ethics of social conservation or progress. These Christians will often select teachings of Christ that seem to agree with what is best in civilization (p. 83).
Centrist Views	Christ above Culture	Fundamental issue lies not between Christ and the world, but between God and man. Christ and the world cannot be simply opposed to each other. The "world" as culture cannot be regarded as the realm of godlessness since the world as nature cannot exist apart from the Creator and Governor of nature (pp. 117-18).
	Christ and Culture in Paradox	Christians are dual citizens, members of both secular and sacred culture. Christians have responsibility to each sphere, but they do not overlap; the question is not about Christians and pagans, but about God and man; not passing judgment on human ideas and other men, but testifies to the judgment being passed on man by God (pp. 150-53).
	Christ transforming Culture	Christians have a general role in broader society and culture, but their main goal is to transform culture according to Christ; Christians must carry on cultural work in obedience to the Lord; positive and hopeful attitude toward culture (pp. 191-93).

Niebuhr's framework for understanding Christian engagement is seminal and stalwart. His five categories, while broad, present historical positions that Christians have taken toward Christian engagement. Relationally, the church has viewed Christ as against culture, above culture, in paradox with culture, of culture, or the transformer of culture.<sup>3</sup>

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<sup>3</sup> Joshua D. Chatraw and Karen Swallow Prior, *Cultural Engagement: A Crash Course in*

If Christ against culture and the Christ of culture present the two poles of Niebuhr's framework, then the remaining three present the centrist views.<sup>4</sup> Table 1 identifies the central characteristics of each view and the fundamental issue for each view as it relates to Christian engagement in the culture.

The three centrist views emphasize differing levels of comfortability that the church has with the culture. Within the category of Christ, the transformer of culture, culture is a good that has been given to humanity by God, and Christians must actively work to transform and redeem that culture. Consequently, Christ is using agents of the culture and the church—that is, Christians—to reform and transform the world and the culture from the fall. Abraham Kuyper, Albert Wolters and Leslie Newbigin agree and hold that the relationship that the Christian should have with the church should be one that brings about transformational renewal and reformational change.

### **Cultural Engagement through Reformation**

Abraham Kuyper, the Dutch Reformed thinker, is a key figure in any Reformed understanding of cultural engagement. Known as the “father of Dutch Neo-Calvinism,”<sup>5</sup> Kuyper envisioned Calvinism influencing the entire spectrum of public life: “not ‘church and state’ narrowly defined, but religion and politics, religion and culture, religion and society.”<sup>6</sup> Central to Kuyper's theology of culture was his emphasis on, and elevation of, the cultural mandate as a means by which humanity cultivated the potential of the earth. In cultivating God's creation, humankind was serving God. Kuyper also

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*Contemporary Issues* (Grand Rapids: Zondervan Academic, 2019), 35. For a full critique of Niebuhr's work, see D. A. Carson, *Christ and Culture Revisited* (Grand Rapids: Eerdmans, 2008).

<sup>4</sup> Niebuhr, *Christ and Culture*, 117. Niebuhr says that, “The great majority movement in Christianity, which we may call the church of the center, has refused to take either the position of the anticultural radicals or that of the accommodators of Christ to culture.”

<sup>5</sup> Bratt, *Abraham Kuyper*, xiv.

<sup>6</sup> Bratt, *Abraham Kuyper*, xiv.

presented common grace as a theological foundation for his view of cultural engagement.

The reason humankind does not experience the fall of creation to the extent that it should, where evil and depravity reign supreme over all things, is because of common grace.<sup>7</sup> While this grace is not salvific or specific, it is available to all humankind and humans on earth. Cultural moments, artifacts and ideas, regardless of who developed them, can be enjoyed and appreciated because they were created by people whom the Creator made. Any goodness reflected by these cultural artifacts is ultimately a reflection of the goodness that the Creator God has given to humankind. Therefore, before Christians engage the culture, they must understand that culture itself is a good and evidence of common grace. As Christians fulfill their cultural mandate, they must see their historical location as part of God's sovereignty and providence. As emissaries for King Jesus, and as his vice-regents on Earth, Christians must pursue the greatest good for the greatest number of people. This task requires Christians to think critically about how to engage the culture in a way that honors the goodness of creation while pointing to the ultimate goodness of the Creator.

The presence of Christians in the world, according to Albert Wolters, should bring glory to God through the reformation of the culture.<sup>8</sup> Similar to Kuyper, Wolters posits a view of Christian engagement that is focused on macro-level renewal and total cultural renewal through Christian witness. In this view, the focus of cultural engagement is on the systems and structures of a culture. Structures of a culture, such as politics, education, and government, can be renewed through a more cohesive understanding of a

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<sup>7</sup> Bratt, *Abraham Kuyper*, 198-99; quoting Kuyper, *Particular Grace*, 217. As "a colony of the heavenly fatherland," the church is called to step boldly into public life from the spheres and networks in which they had been placed. True believers, according to Kuyper, would remember that God's sovereignty, and thus his grace, was over the entire world and not just over Christians, which means that there should be a certain amount of call on this life of the Christian to seek the good of the city because good can be done and experienced through common grace.

<sup>8</sup> Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: Eerdmans, 1985), 77-78.

Christian worldview. The potency of the Christian worldview is directly related to the potency of the witness of Christians in these contexts. Christians have an opportunity, in the spheres of influence in which they operate, to live out their Christian worldview in a way that is faithful to the gospel. James Davison Hunter argues that all people, regardless of their position, have influence and relative power.<sup>9</sup> Christians must wield that power and influence in a way that brings about renewal for the culture around them. This will be done, Hunter argues, by being faithful to the example set forth by Jesus Christ, not by overhauling major cultural centers of power.<sup>10</sup> While the idea of cultural reformation and renewal at a structural level is to be admired and even aimed for, the reality is that few Christians will ever enter the seats of cultural power that will allow them to have the greatest social impact.

Leslie Newbigin's work points toward the relational capital and influence that Christians and local congregations have on their communities. A believing community, as Newbigin defines it, will be (1) a community of praise, (2) a community of truth, (3) a community that does not live for itself but is deeply involved in the concerns of its neighborhood, (4) a community where men and women are prepared for, and sustained in, the exercise of the priesthood in the world, (5) a community of mutual responsibility, and (6) a community of hope.<sup>11</sup> Newbigin's recommendations for church life are appropriate and should be taken to heart. Marks three and four are the most apropos for establishing a view of cultural engagement through reformation. Newbigin says that a Christian congregation is "God's embassy in a specific place," and as such there is a warning against allowing denominational structures to dictate the relationships that

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<sup>9</sup> Hunter, *To Change the World*, 256.

<sup>10</sup> Hunter, *To Change the World*, 253.

<sup>11</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 227-32.

churches have with evangelism or with their neighborhood.<sup>12</sup> For appropriate cultural engagement to occur from within the local Christian congregation, a congregation must rightly understand its role within the community in which the church is *physically* located.

Christian congregations can exercise their role in their local community is by having a faithful presence for Christ in their local communities. Hunter's idea of faithful presence is separate from Kuyper's understanding of renewal, but the application of Hunter's model of faithful presence is based upon the personal community of each individual, not the total renewal of systems and organizations. Hunter's nuanced understanding of cultural engagement moves cultural transformation from the macro/structural sphere to the micro/personal sphere. The micro/personal sphere allows laypeople of any church to be involved in cultural renewal for the sake of the larger reformation of the culture.

Hunter identifies two contending issues that Christians face when trying to engage and transform the culture. The first difficulty, that of difference, reflects the difficulty that pluralism has brought to the supremacy of Christian thought in the public eye. No longer is Christianity the inevitable defender of social order. Because of pluralism, the "public identity of the church" has shifted, both in how the church views itself and how it is perceived by the culture.<sup>13</sup> The second issue is that of dissolution, or the deconstruction of the objective and shared meaning of words to the extent that people no longer have confidence that words mean what they once meant and signified.<sup>14</sup>

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<sup>12</sup> Newbigin, *The Gospel in a Pluralist Society*, 229.

<sup>13</sup> James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), 204. Hunter continues, "To the extent that Christian believers and the church as a whole engage the world, it will experience the pressures of assimilation to the world. Try as it may, those pressures are difficult if not impossible to resist, and even in resisting, the church can assume the character and content of the world around it."

<sup>14</sup> Hunter, *To Change the World*, 206.

Consequently, words are emptied of meaning, and what was once confidently regarded as true, good, and real is now unclear.<sup>15</sup> Both dissolution and difference make it increasingly difficult for Christians to engage in the culture because the landscape of understanding has shifted so thoroughly.

Hunter's antidote to these difficulties is what he calls "faithful presence." Pockets of influence, change, and reform will occur in the culture as a result of men and women's living faithfully to the gospel ethic. Their Christian character and witness will cause them to stand in opposition to the mainstream culture. In this model, Christians are not having to be the agents of culture or in the middle of culture to influence and change the culture. Neither do they have to be in the cultural center of power. Rather, from their little spots of providential placement, they are to be faithful witnesses and faithful presences to the gospel. Key to this understanding is a holistic and robust understanding of the doctrine of vocation.

Hunter claims that what has caused Christianity to lose its saltiness and faithful presence in the culture is that Christians have ceased to have an understanding of the reality that the jobs they do, the vocations they hold, are the chief places where they are influencing systems. Rather than trying to push into these systems and help renew them, Christians have retreated in fear and have demonstrated a lack of faithful presence.

### **Christian Engagement through the Doctrine of Vocation**

Much of what the Reformed community now refers to when discussing vocation exists because of the legacy of Martin Luther.<sup>16</sup> When Luther sought to

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<sup>15</sup> Hunter, *To Change the World*, 206. Hunter names the Enlightenment, the rise of technology, and electronic media for this dissolution. The Enlightenment set the intellectual stage for what technology and electronic media have acted upon. See pp. 206-10 for a more robust articulation of this change.

<sup>16</sup> For historical references on the development of the doctrine of vocation and how it has been utilized throughout church history, see Douglas James Schuurman, *Vocation: Discerning Our Callings in Life* (Grand Rapids: Eerdmans, 2004). See also William C. Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2005).

deconstruct the powers of the Catholic Church, he did so to recover the equal standing that all Christians have before God, from the shoemaker to the pastor.<sup>17</sup> While Luther was successful in freeing Christians through his articulation of justification by faith alone, his focus on vocation and the priesthood of all believers has not been as widely discussed.<sup>18</sup> Since the doctrine of vocation instructs Christians how to interact with their neighbors and those within their spheres of sovereignty, Christians in public education must understand how central a biblical understanding of vocation is to their daily work. Furthermore, the world in which Christians live is a structured and ordered world. Because of this reality, and because of the way that Christ has sovereignly orchestrated the lives of his creatures, “humans are called to exercise stewardship within these organizing structures, working to preserve the created world.”<sup>19</sup>

Gustaf Wingren outlines Luther’s understanding of vocation in three sections in *Luther on Vocation*. Luther first brought to the fore the reality that every member of society occupies more than one office or vocation. One is not merely a worker but a worker, a parent, a spouse, a citizen, etc. Within each of these vocations, there is a worker and a boss. All humans function within these relationships.<sup>20</sup>

Similarly, Newbigin admonishes churches to prepare their congregants to exercise their “priesthood in the world.” Where Newbigin uses “priesthood,” he would mean something like what Luther means by vocation. A Christian’s vocation is the means by which God has allowed him or her to display the glorious character of Christ.<sup>21</sup> Two key implications are germane to the discussion at hand. First, churches must intentionally

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<sup>17</sup> Craig L. Nesson, “Universal Priesthood of All Believers: Unfulfilled Promise of the Reformation,” *Currents in Theology and Mission* 46, no. 1 (2019): 8-15.

<sup>18</sup> Nesson, “Universal Priesthood of All Believers,” 8-15.

<sup>19</sup> David S. Cunningham, *At This Time and in This Place: Vocation and Higher Education* (Oxford University Press, 2016), 107.

<sup>20</sup> Gustaf Wingren, *Luther on Vocation* (Eugene, OR: Wipf & Stock, 2004), 4-8.

<sup>21</sup> Newbigin, *The Gospel in a Pluralist Society*, 230.

teach, encourage, and nourish their congregants on how to exercise their priesthood in their sphere of influence. Second, church members must understand and accept that God gives different gifts to different members of the body and calls them to unique acts of service.<sup>22</sup> The diversity of gifts and avenues of service must be appreciated, not envied or despised, within a congregation before the members are able to function as a royal priesthood in the world. Christian cultural engagement is engagement that is local (i.e., seeks the good of the neighborhood) and intentionally worldly focused (i.e., seeks to honor and dignify the unique gifts and spheres of influence in the body of Christ).<sup>23</sup> To be Christian is “to pursue God’s restorative purposes over all of life, individual and corporate, public and private.”<sup>24</sup> For Hunter’s model of faithful presence to work, cultural engagement cannot be divorced from the doctrine of vocation. The doctrine of vocation gives Christians a framework to guide how and why they work. Through the witness of individuals, through their work ethic and attitude, God will transform hearts and minds for the glory of the gospel and the advancement of his kingdom.

Gene Edward Veith similarly articulates this idea, that vocations appear in every aspect of life, in his book *God at Work: Your Christian Vocation in All of Life*.<sup>25</sup> Veith provides broad principles for understanding vocation. He also parses out the different ways that can Christians engage the doctrine of vocation. Furthermore, Veith’s work shows that vocation, as Luther stated, is much more than an occupation and job—it encompasses all of life. He addresses the reality that vocations bring suffering, and yet that suffering does not negate the call on Christians to act in faithfulness to the one who

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<sup>22</sup> Newbigin, *The Gospel in a Pluralist Society*, 231.

<sup>23</sup> Similarly, Christian engagement comes from the Christian’s role as an image bearer and God’s vice-regents on earth. See Chatraw and Prior, *Cultural Engagement*, 39-41.

<sup>24</sup> Hunter, *To Change the World*, 4.

<sup>25</sup> Gene Edward Veith Jr., *God at Work: Your Christian Vocation in All of Life*, Focal Point Series (Wheaton, IL: Crossway, 2002).

called them and the vocational capacity in which they serve. Unfortunately, in American life and culture, work is a job, a mere utility. To take the recommendation of Hunter, churches and Christians can engage well in the culture by having a faithful presence. This is the true way that Christians will be able to reform the culture and bring the kingdom of God to bear on all spheres of society.

The sphere of society with which this research is concerned is public education. To understand how Christians can engage with public education, it is important to know how public education, as it is experienced today, came to be. The following section will provide a brief history of public education, including the steady departure of Christianity from the content of education and Christian families from the system of education.

### **Public Education: A Brief History**

Public education as it is experienced today, was not how education was first experienced in the American colonies. Prior to Horace Mann's reimagined Common School, education was deeply tied to the Catholic and Protestant churches and traditions. Understanding the Puritan view of education helps provide a vision for how Christians have historically viewed education.

#### **Education and the Puritans**

Education was a hallmark of American and English Puritanism. In the American colonies, the Puritans established Harvard College a mere six years after their arrival in Massachusetts.<sup>26</sup> Amid the contentious debate between faith and reason, Puritan Richard Baxter argued against anti-intellectualism and antinomianism, saying that "education is God's ordinary way for the conveyance of his grace, and ought no more to

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<sup>26</sup> Leland Ryken, *Worldly Saints: The Puritans as They Really Were* (Grand Rapids: Academic Books, 1986), 157-58. Even in England, while the Puritans were in power, the number of grammar schools doubled.

be set in opposition to the Spirit than the preaching of the Word.”<sup>27</sup> Education was a central focus of Puritan life because it was the vehicle through which the mind was cultivated and nurtured. Theological education and liberal arts education led the individual to greater Christlikeness.<sup>28</sup> It was exactly this sentiment and attitude toward education that drove the Puritans to create educational institutions. Almost immediately after settling in the New World, the Puritans began building Christian colleges and schools because of their desire to see the entire person conformed to the image of Christ. Additionally, the Puritans strongly believed that all truth was God’s truth and, consequently, that learning was a worthwhile endeavor and enabled the mind to learn God’s truth. This view of learning, coupled with the Puritans’ understanding of common grace, inculcated a deep appreciation for the created world and education’s role in the development of a robust and productive individual.<sup>29</sup>

### **The Common School and Horace Mann**

Due to the influence and actions of the Puritans, public education in America began as a religious enterprise. Until the founding of the University of Virginia, there was no explicit separation between religion and education in American life.<sup>30</sup> Even in the first establishments of common schools in Massachusetts, there was an intentional relationship between religion and the education that every child received.<sup>31</sup> In 1639, taxes

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<sup>27</sup> Richard Baxter and J. M. Lloyd Thomas, *The Autobiography of Richard Baxter*, Everyman’s Library, (London: J.M. Dent & Sons, 1931), 12. Baxter was not the only Puritan to defend education against seventeenth century anti-intellectualism. Ryken notes that John Preston, John Cotton, Samuel Willard, and William Hubbard all defended learning to center and ground one’s Christian faith. Ryken, *Worldly Saints*, 159-60.

<sup>28</sup> Ryken, *Worldly Saints*, 164-65.

<sup>29</sup> Ryken, *Worldly Saints*, 168.

<sup>30</sup> B. A. Hinsdale, *Horace Mann and the Common School Revival in the United States* (New York: Charles Scribner’s Sons, 1900), 13-15. School selectmen worked closely with ministers to aid in local school curriculum, and the “Bible was the ground work of all reading” (14). See also Joseph J. Ellis, *American Sphinx: The Character of Thomas Jefferson* (New York: Vintage Books, 1998), 283, which discusses the non-sectarian roots of the University of Virginia.

<sup>31</sup> Hinsdale, *Horace Mann and the Common School Revival*, 2.

were levied to pay for schools, and in 1642, the General Court “enacted compulsory education” because so “many parents and masters neglected their training of their children in learning and employment profitable to the Commonwealth.”<sup>32</sup> The Act of 1642 did not provide any teachers for the students, so while education was now compulsory, there was no one to carry out the new endeavor of the colonies. In response, the General Court of 1647 enacted the first general school law in American history that required teachers for students.<sup>33</sup> If the children of these towns were without a proper teacher for more than a year, the town was fined five pounds per year until “they shall perform this order.”<sup>34</sup> A teacher was to be hired and paid for by the parents or masters of the children in the town. Additionally, the grammar school was to prepare students for success at the university level.

For almost half a century, the Massachusetts colony successfully educated their youth under the Act of 1647 and its provisions. Unfortunately, as time wore on and environmental factors changed, the bright light of the common school in Massachusetts began to dim.<sup>35</sup> Concurrently, the rise of private schools and academies appeared in Massachusetts, and as parents could afford to send their children to private schools, they did. This bifurcation of the educational system in Massachusetts was unsustainable. Moreover, it created “an odious class distinction that the old Puritans never would have

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<sup>32</sup> Hinsdale, *Horace Mann and the Common School Revival*, 2-3.

<sup>33</sup> Hinsdale, *Horace Mann and the Common School Revival*, 3.

<sup>34</sup> Hinsdale, *Horace Mann and the Common School Revival*, 4.

<sup>35</sup> Hinsdale, *Horace Mann and the Common School Revival*, 9. Some of these factors include “the doubling on two occasions of the fine imposed upon towns that failed to comply with the compulsory law in respect to Latin schools.” Additionally, there were “wars with the Indians and the French that wasted the blood and treasure of the colony; the political and social contentions that disturbed its peace; the uncertain relations that existed between Massachusetts and the Mother County, and internal, economic, and social changes” (9). Interestingly, the “American Revolution did not, as we might now think it should have done, usher in an educational revival. The war left the country too much exhausted, and there were too many other things to think of. Colleges at once began to multiply, but the new institutions failed to maintain the earlier college standard. No new ideas, inspirations, or enthusiasms marked the period” (15).

brook on Massachusetts soil.”<sup>36</sup> This class distinction, and the ramifications thereof, was that which Horace Mann sought to counteract.

Horace Mann believed that “no political structure, however artfully devised, can inherently guarantee the rights and liberties of citizens, for freedom can be secure only as knowledge is widely distributed among the populace. Hence, universal popular education is the only foundation on which republican government can securely rest.”<sup>37</sup> As one who had witnessed the decline of Massachusetts public schools firsthand and who held deep humanitarian propensities, reviving public schools was his primary goal as the Massachusetts Secretary of Education.<sup>38</sup> In fear of tearing apart the fabric of American life because of religious and political values, Mann advocated for a common value system, or public philosophy. The vehicle through which this public philosophy would be taught was to be the common school.<sup>39</sup>

Significant to the discussion of this thesis was Mann’s belief in the “limitless perfectibility of human life and institutions.”<sup>40</sup> The common school bore the burden of perfecting human life.<sup>41</sup> Mann’s goals for the common school were lofty and revolutionary. In contrast to its European counterparts, the common school in America was to be “available and equal to all, part of the birthright of every American child.”<sup>42</sup> Additionally, since Mann held that the common school would perfect the human life,

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<sup>36</sup> Hinsdale, *Horace Mann and the Common School Revival*, 19.

<sup>37</sup> Lawrence A. Cremin, ed., *The Republic and the School: Horace Mann on the Education of Free Men*, Classics in Education 1 (New York: Teachers College Press, 1957), 7.

<sup>38</sup> Cremin, *The Republic and the School*, 4-6.

<sup>39</sup> Cremin, *The Republic and the School*, 8.

<sup>40</sup> Cremin, *The Republic and the School*, 8.

<sup>41</sup> Cremin, *The Republic and the School*, 9. Specifically, according to Cremin, “crime would decline sharply, as would a host of moral vices like intemperance, cupidity, licentiousness, violence, and fraud. The ravages of ill health would most certainly abate. In sum, there was no end to the social good which might be derived from the common school” (8-9).

<sup>42</sup> Cremin, *The Republic and the School*, 8.

there was a necessary moral element to Mann’s view of education. At this point, Mann had stumbled onto the most prevailing issue of the common school: “What can be the moral foundations of a common educational program in a religiously diverse society?”<sup>43</sup> The answer was found in teaching a nonsectarian, liberal Protestantism coupled with the philosophical underpinning of phrenology.<sup>44</sup> “Behavioristic in outlook, phrenology also maintained that human character can be modified, that desirable faculties can be cultivated through exercise and undesirable ones inhibited through disuse.”<sup>45</sup> Essentially, Mann’s reliance on phrenology opened the door to teaching “natural morality” that was removed from any specific sectarian theology.

As the colonists sought to establish America as a new country, they also sought to remove themselves from the legacy left by their British forefathers. Religious liberty was to be maintained above all else. There would be no Church of America as there was a Church of England; the First Amendment saw to that.<sup>46</sup> The irony of Mann’s use of phrenology is that the lack of sectarian theology, specifically a Christian theology, led to a widespread and heated debate over the role of religion in public education.<sup>47</sup> Speaking in 1886, A. A. Hodge argued that if a nominal, non-sectarian form of religion was taught in schools, then “the United States system of national popular education will be the most efficient and wide instrument for the propagation of Atheism which the world has ever

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<sup>43</sup> Cremin, *The Republic and the School*, 12.

<sup>44</sup> Cremin, *The Republic and the School*, 13.

<sup>45</sup> Cremin, *The Republic and the School*, 13.

<sup>46</sup> Richard C. McMillan, *Religion in the Public Schools: An Introduction* (Macon, GA: Mercer University Press, 1984), 5-7. The Entanglement and the Establishment clauses of the First Amendment preclude the government from establishing a state religion or becoming entangled with religion in such a way that hinders the capacity of the church to function in its orthodoxy. These two clauses form the foundations of the separation of church and state. For a history of this separation and its nuances, see Philip Hamburger, *Separation of Church and State* (Cambridge, MA: Harvard University Press, 2002).

<sup>47</sup> McMillan, *Religion in the Public Schools*, 85-87.

seen.”<sup>48</sup> The argument was not over *if* moral education should be taught in the common schools but over *which* morality should be taught in the public schools.<sup>49</sup>

Over time, public education grew, and its sectarian roots were pulled up. Hodge’s prediction was correct. Through an array of court cases, the religious landscape of public education drastically changed, causing many Christians to remove their children from public education altogether.<sup>50</sup> Christians left public education and began Christian schools to protect their children and escape the secular horrors of public education. The

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<sup>48</sup> Archibald Alexander Hodge, *Evangelical Theology: A Course of Popular Lectures* (Edinburgh: Banner of Truth Trust, 1976), 242.

<sup>49</sup> Warren A. Nord, *Religion and American Education: Rethinking a National Dilemma*, H. Eugene and Lillian Youngs Lehman Series (Chapel Hill, NC: University of North Carolina Press, 1995) 4-7. Nord provides an overview of moral education that was once religious and is now secular and utilitarian. See also Lawrence Kohlberg, “Moral and Religious Education and the Public Schools: A Developmental View,” in *Religion and Public Education*, ed. Theodore R.Sizer, ed. (Washington, DC: University Press of America, 1982), 164-183, for an explanation of morality that is separated from religion. See also J. Gresham Machen, *The Necessity of the Christian School* (Chicago: National Union of Christian Schools, 1934). As the title suggests, Machen argues for Christian education because of the Christian family values that it upholds, namely, that Christian schools treat “the scholars in its classes as children of the covenant to be brought up above all things in the nurture and admonition of the Lord” (82). However, Machen did not support the use of the Bible as literature in public schools because of the false application that non-Christian students could take from the Scriptures. The great misappropriation of the Bible would happen

when, for example, the great and glorious promises of the Bible to the redeemed children of God are read as though they belonged of right to man as man, have we not an attack upon the very heart and core the Bible’s teaching? What could be more terrible, for example, from the Christian point of view, than the reading of the Lord’s prayer to non-Christian children, as though they could use it without becoming Christians, as though person who have never been purchased by the blood of Christ could possibly say to God, “Our Father, which art in Heaven”? *The truth is that a garbled Bible may be a falsified Bible; and when any hope is held out to lost humanity from the so-called ethical portions of the Bible apart from its great redemptive core, then the Bible is represented as saying the direct opposite of what it really says.* (79; emphasis added)

Machen seems quick to offer assurance of covenant community acceptance to children of believing parents and loathe to offer false assurance to heathen students in public education. More importantly, his argument is that Christian education is superior to public education because it can rightly use and leverage the Word of God.

<sup>50</sup> Kermit L. Hall, James W. Ely, and Joel B. Grossman, eds., *The Oxford Companion to the Supreme Court of the United States*, 2nd ed. (Oxford: Oxford University Press, 2005), 294-295, 886-887. The First Amendment has always provided protections against the state establishing a state religion or entangling in the practices of a church. The “wall” that separated church and state was established through court rulings such as *Everson v. Board of Education of Ewing Township* (1947), *Illinois ex rel. McCollum v. Board of Education* (1948), and *Zorach v. Clauson* (1952). Separatists argued that “any state support give to religion, either direct or indirect, violates the Constitution” (294). The issue at hand during this time was the constitutionality of reading the Bible in public schools. The 1962 *Engel v. Vitale* decision held that “the state could not compose an official prayer and that aid to all religions was as impermissible as aid to any one religion” (887). Shortly after, the *Abington School District v. Schempp* (1963) decision “prohibited the common practice of commencing the school day with a prayer or devotional Bible reading” (887). The rulings of these cases eroded the predominance of Christianity, even if it was nominal, in public schools. Consequently, Christianity waned in prominence, and court rulings further pushed overt Christian practice, within the public school context, to the fringes.

rise of the private Christian academy was relatively slow until 1951, when the Board of Education in Topeka, Kansas, refused enrollment to Linda Brown. The landmark court case *Brown v. Board of Education of Topeka* would overturn “the nearly sixty-year old *Plessy v. Ferguson* decision and the nation’s legal commitment to segregation in public facilities.”<sup>51</sup> After *Brown v. Board of Education*, school integration laws became stronger and farther reaching.<sup>52</sup> At the same time, there was an exponential uptick in the number of private K-12 academies that were started.<sup>53</sup>

### **The Rise of Private Christian Academies**

The rise of Christian education in the mid-twentieth century was entangled in court mandated integration laws. While there were some private Christian academies prior to school integration,<sup>54</sup> the health of these academies was significantly deteriorating

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<sup>51</sup> Jemar Tisby, *The Color of Compromise: The Truth about the American Church’s Complicity in Racism* (Grand Rapids: Zondervan, 2019), 132-33.

<sup>52</sup> Hall, Ely, and Grossman, *Oxford Companion to the Supreme Court. Brown v. Board of Education* (1954), which overturned *Plessy v. Ferguson*, stopped short of articulating how states should implement desegregation in the schools. *Brown II* (1955) ordered all lower courts to desegregate schools “with all deliberate speed” (111-13). Plaintiffs in *Green v. County School Board of New Kent County* (1968) argued that “freedom-of-choice” plans only “perpetuated the racially dual school system” (403) because White students were not choosing to attend all-black schools, and only minimal numbers of black students were electing to attend all-white schools. Only busing would cause the level of integration that the law required. Significantly, *Swann v. Charlotte-Mecklenburg Board of Education* (1971) used busing as a tool to achieve segregation (992). In 1973, desegregation cases moved North with *Keyes v. Denver School District No. 1*. Because of the precedent set by both *Green* and *Swann*, *Keyes* aimed to address issues of de jure and de facto school segregation (558).

<sup>53</sup> David Nevin and Robert E. Bills, *The Schools That Fear Built: Segregationist Academies in the South* (Washington, DC: Acropolis Books, 1976), 5-9. Nevin and Bills point out that

in the eleven years after *Brown*, one percent of black children in the South moved into all-white schools; between 1964-1973 that figure rose to 46 percent. The growth of private schools in the South closely followed these events. They tended to open only when local whites felt threatened by an integration order. There were only a few at first. . . . But it was 1964 before the Citizens Council, formerly the White Citizens Council, a militant segregationist organization headquartered in Jackson, Mississippi, opened the first of what would become a chain of schools. The first segregationist academies in South Carolina opened in 1964. (7)

<sup>54</sup> Robert G. Slater, “A ‘Christian America’ Restored: The Rise of the Evangelical Christian School Movement in America, 1920-1952,” (PhD diss., University of Tennessee, 2012), 237. In defense of the Christian School Movement, Slater argues,

First, contrary to widely held views that the Christian school movement started as a reaction to desegregation and the turbulence of the 1960s, this movement actually predated this era by at least thirty years. Second, the study found that this movement was a direct reaction to the decline of Protestant influence in America over the course of the nineteenth and early twentieth century. Third, this dissertation found that this movement goes back to the long held belief that America was

prior to the 1960s and 1970s.<sup>55</sup> As more legislation was passed that mandated stronger integration, more academies were started throughout the United States. This development served to remove a significant portion of the white population from public school systems, in effect re-segregating school districts.<sup>56</sup>

Initially, private academies began in rural areas, and the academies that were started were secular, not Christian. In time, churches became the epicenters for private Christian school development. As integration orders spread into larger urban areas and major cities, churches began “to provide the organizing locus that in rural areas the geographic county itself provided.”<sup>57</sup> However, integration orders were not the only driving forces behind the emergence of Christian schools.<sup>58</sup> Christians at this time were also responding to the erosion of Christian values that was happening in the broader culture and mirrored in the public schools.<sup>59</sup> Additionally, integrated southern public schools were dealing with, for the first time, a group of students that were from “disproportionately disadvantaged socio-economic backgrounds.”<sup>60</sup> The cultural shift of

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founded as a Christian nation and should remain as such in the minds of evangelicals. Therefore, the thesis of this study states that the Christian school movement, responding to a century of change and adversity, emerged in the twentieth century as a means for evangelical Christians to reclaim their loss of power within the nation, their communities, and their homes in an increasingly complex American society. (iv)

<sup>55</sup> Nevin and Bills, *The Schools That Fear Built*, 8. Nevin and Bills state, “At the same time various old-line private schools in the South that had struggled for years to remain solvent now found their enrollment expanding rapidly.”

<sup>56</sup> Nevin and Bills, *The Schools That Fear Built*, 3. According to Nevin and Bills, “In some rural areas, particularly in counties in which a majority of the population is black, the new schools have produced re-segregation, a return to dual systems, whites in private schools, blacks in public schools.”

<sup>57</sup> Nevin and Bills, *The Schools That Fear Built*, 7-8.

<sup>58</sup> Nevin and Bills, *The Schools That Fear Built*, 20. The authors note that there seems much more than simple protest and more than simple racism in their attitudes. Rather they suggest a sense of mission comparable to other social movements in which people are determined to take control of their lives and of the institutions that affect their lives. Just as public schools have been chosen as a place to try to correct an overall injustice in American society, so these people are using their schools to try to correct what they perceive as dangerous and grievously wrong turns the society has taken.

<sup>59</sup> Nevin and Bills, *The Schools That Fear Built*, 20.

<sup>60</sup> Nevin and Bills, *The Schools That Fear Built*, 21.

public education and the change in classroom dynamics caused great upheaval in public schools.

The change in the social landscape of the 1960s and 1970s trickled down into the public school system in ways that made it difficult for fundamentalist evangelical Christians to remain supporters of public education. Busing and integration laws merely provided the leverage for Christian academies to begin *en masse* in the southern United States.<sup>61</sup> In response, pastors were pressured to start Christian academies by congregations as a way to protect children from the perils of public education.<sup>62</sup> The legacy of these early Christian academies in the South cannot be separated from its historical context. Today, public schools are more segregated than they were in 1980.<sup>63</sup> Supreme Court cases have eroded desegregation strategies by eliminating cross-district busing and limiting race-based admission practices to ensure diversity in magnet school programs.<sup>64</sup> The responsibility for these realities should not be placed solely at the feet of private Christian academies, but when considering the history of Christian involvement in public education, it is important for an accurate and complete history to be recounted.

The influence of Horace Mann provided a framework for a public education

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<sup>61</sup> Nevin and Bills, *The Schools That Fear Build*, 27-36. The authors note that many new schools are started as an emotional reaction to an integration order. . . In discussing the order, surprising numbers use the analogy of the straw and the camel's back. This element of hysteria accounts for the fact that many schools start suddenly and achieve the bulk of their growth immediately. A few continue to grow, but most settle down to a struggle of trying to hold their own. In that initial period, however, the new schools become a movement, a form of continuing the battle against the order. (27-28)

Nevin and Bills go on to recount the establishment of Christian academies in various cities in southern states that began after integration orders. Typically, church members were able to raise a significant amount of capital very quickly for the schools and average enrollment greatly exceeded the number of expected students. Because of the large enrollment numbers, pastors were able to open many schools sites at one time and were thus able to institutionalize their schools, which made them even more lucrative and attractive to the community.

<sup>62</sup> Nevin and Bills, *The Schools That Fear Build*, 33-35.

<sup>63</sup> Beverly Daniel Tatum, *“Why Are All the Black Kids Sitting Together in the Cafeteria?” And Other Conversations about Race* (New York: Basic Books, 2017), 3.

<sup>64</sup> Tatum, *“Why Are All the Black Kids Sitting Together in the Cafeteria?”*, 4.

separate from any sectarian root. The influence of segregation and Jim Crow laws provided a framework for Christian families to remove themselves from public education. Both the rise of Christian academies and the removal of sectarianism in public education have had dramatic effects on how Christians think about public education. Considering these realities, how then are Christians to engage in a system which is abjectly absent of Christian influence?

### **Christian Engagement and Public Education**

Christians should engage with public education to reform the society around them. However, the historical roots of public education and its current practices leave Christians and the children of Christians open to the onslaught of secularism and satanic worldviews. What then is a correct or advisable form of engagement for Christians with public education? Is there a correct way for Christians to engage in public education? In a Kuyperian view of Christian engagement, students who go through public education will go on to be a part of universities and organizations that influence the culture and areas of work and science.<sup>65</sup> With this perspective in mind, public education should be viewed as a public good. Christian engagement in public education should be viewed as a means of shifting the cultural conversation away from secularism and toward Christianity. However, all Christians do not hold to this view of engagement. This section will explore the different ways Christians have engaged with public education.

### **Christian Dis-Engagement in Public Education**

One of the fundamental issues that Christian parents have with public education is the worldview chaos into which their children are entering. Public education bears the brunt of social change as it seeks to produce citizens who will uphold and

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<sup>65</sup> Abraham Kuyper, *Wisdom and Wonder: Common Grace in Science and Art* (Grand Rapids: Christian Library Press, 2011), 95.

perpetuate the values of the culture. The issues at play are not merely moral issues but worldview issues as well. Because of the significance of worldview issues and the significance of education itself, Christians often feel wary of public education while also admitting to the need that public education has concerning Christian influence. Amid the tumult of the social climate, Christians have increasingly opted for alternative forms of schooling rather than sending their children to public education.<sup>66</sup>

Some Christians hold that children should be released from public education in a manner similar to how Pharaoh let the Israelites go from Egypt.<sup>67</sup> The group Exodus Mandate advocates for complete Christian withdrawal from public education because of the secularization and perversion that is evident in government schools.<sup>68</sup> Because of the indoctrinating power of education, organizations like the Exodus Mandate want Christian students to be protected.<sup>69</sup> The result is not even one of non-engagement but is rather one of abject defiance of any good that this system or institution could do for a society, Christians included.

Furthermore, organizations like Operation Jericho Project and Deconstructing the Coliseum support the wholesale removal of Christians from public education. Operation Jericho Project is “blowing the horns of truth to bring down the walls of government education.”<sup>70</sup> Deconstructing the Coliseum seeks a wholesale abolition of

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<sup>66</sup> U.S. Department of Education, “Statistics about Non-Public Education in the United States,” last modified December 2, 2016, <https://www2.ed.gov/about/offices/list/oii/nonpublic/statistics.html>.

<sup>67</sup> E. Ray Moore, “Our Mission: Christian Children Need Christian Education,” Exodus Mandate, accessed December 5, 2019, <https://exodusmandate.org/about/mission>.

<sup>68</sup> Exodus Mandate, “Big News: New American Special Report,” February 5, 2019, <https://exodusmandate.org/column/big-news-new-american-special-report>.

<sup>69</sup> Steven K. Green, *The Second Disestablishment: Church and State in Nineteenth-Century America* (Oxford: Oxford University Press, 2010), 251. Green asserts that public education is the main acculturating institution in America.

<sup>70</sup> Operation Jericho Project, “About Us,” accessed December 5, 2019, <https://operationjericho.org/about-us/>.

government education.<sup>71</sup> These institutions are acting upon the idea that to be faithfully Christian is to be removed entirely from public education. To be Christian and to support public education is anathema.

One prevailing issue that Christians have with public education is the curriculum that is taught. The argument is that the curriculum is not only secular but also inadequate to teach students the skills they need to be critical thinkers. An antidote to this dilemma is a classical Christian curriculum. Rod Dreher's suggestion is that in the face of an increasingly secularized culture, where Christian witness is being intentionally pushed out, Christians should start their own classical Christian academies as an alternative to government education.<sup>72</sup> If Christians followed the model of Newbigin and Hunter as they engage in public education, small changes would be made to renew and transform the system. There would be no need to create a separate system when one can refine and change the system that already exists. This improvement would be done through the faithful presence of Christian parents, teachers, and students in public education.

### **Christian Engagement in Public Education by Understanding Worldviews**

If Christian character and presence are going to have any potency in public education, the worldview issues that undergird public education must be understood. A framework for understanding worldviews and how they conflict with one another is critical.<sup>73</sup> By understanding the worldview of the times, Christians can more faithfully engage with the people around them. First, however, Christians must understand the

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<sup>71</sup> Deconstructing the Coliseum, "Abolish Public Schools," accessed December 5, 2019, <https://deconstructingthecoliseum.com/>.

<sup>72</sup> Dreher, *The Benedict Option*, 155-58.

<sup>73</sup> Books like Ronald H. Nash, *Worldviews in Conflict: Choosing Christianity in a World of Ideas* (Grand Rapids: Zondervan, 1992), help equip Christians to understand how different worldviews compare to each other over and against the Christian worldview.

culture in which they live and the philosophical presuppositions that are being made by the people with whom they interact. Christians must understand the unity of thought inherent in the Bible to see and engage with the lack of unity in the worldviews around them.<sup>74</sup>

Engaging students and colleagues on a worldview level is paramount for Christian faithfulness in public education. Christians who work in public education are responsible for the souls with whom they interact. By understanding the conflicting worldviews in America, Christians in public education have a unique opportunity to speak God's truth directly into the hearts and minds of impressionable and young people.<sup>75</sup>

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<sup>74</sup> Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, 2nd ed. (Westchester, IL: Crossway Books, 1985), *The God Who is There*, 129-135. See also Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (Old Tappan, NJ: F. H. Revell, 1976). For a more explicit application of Schaeffer's work, see Samuel Tranter, "How Then Shall We Live? Christian Engagement with Contemporary Issues," *Reviews in Religion & Theology* 24, no. 2 (April 2017): 387-90. For another application and use of Schaeffer's original work, see Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Carol Stream, IL: Tyndale House, 2004). See also James W. Sire, *The Universe Next Door: A Basic Worldview Catalog* (Downers Grove, IL: InterVarsity Press, 2009); Sire, *Naming the Elephant: Worldview as a Concept*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2015). See also Francis A. Schaeffer, *The God Who Is There*, 30th anniversary ed. (Downers Grove, IL: InterVarsity Press, 1998); Nash, *Worldviews in Conflict*. Schaeffer begins *How Should We Then Live?* by analyzing the culture in which he lives and the philosophies with which the culture is interacting. Schaeffer writes that the Christian apologist can engage with the questions of the non-believer in a way of love. Schaeffer, *How Should We Then Live?*, 19-21.

<sup>75</sup> Even though teachers have unique access to students and have unique influence, Supreme Court cases which shifted the form and nature of church and state relations. See L. Dean Webb, Arlene Metha, and K. Forbis Jordan, *Foundations of American Education*, 7th ed. (Boston: Pearson, 2013) for further explanation of these Supreme Court cases. Cases that have restricted school-sponsored prayer or Bible reading include *Engel v. Vitale* (1962), *School District of Abington Township v. Schempp* (1963), *Wallace v. Jaffree* (1985), *Lee v. Weisman* (1992), *Santa Fe Independent School District v. Doe* (2000). Cases dealing with state support and resources (i.e., textbooks, tax benefits, salaries transportation or support services) to private and sectarian schools include *Cochran v. Louisiana State Board of Education* (1930), *Everson v. Board of Education* (1947), *Lemon v. Kurtzman* (1971), *Mueller v. Allen* (1983), *Zobrest v. Catalina Foothills School District* (1993), *Agostini v. Felton* (1997), *Mitchell v. Helms* (2000), *Zelman v. Simmons-Harris* (2002), *Arizona Christian School Tuition Organization v. Winn* (2011). Cases dealing with school-decided activities (i.e., curriculum, released time programs, student-sponsored religious groups) include *West Virginia State Board of Education v. Barnette* (1943), *Illinois ex rel. McCollum v. Board of Education* (1948), *Zorach v. Clauson* (1952), *Epperson v. Arkansas* (1968), *Edwards v. Aguillard* (1987), *Board of Education of Westside Community Schools v. Mergens* (1990).

## **Christian Engagement in Public Education through Faithful Presence**

Hunter's idea of faithful presence equips Christians in public education to live missionally without the pressure of trying to reform or restore an entire social system. As Hunter articulates, in order to change the culture, individuals must situate themselves inside the cultural machine in a manner impossible for Christians. Furthermore, a view of complete cultural transformation presupposes that Christians have access to the highest echelon of the system's infrastructure. This reality is simply impossible for most Christians. A more holistic and attainable view of cultural engagement must be reached.

In *Teaching Redemptively*, Donovan Graham highlights and works within the idea of faithful presence for which Hunter advocates. Graham leans heavily on the creation-fall-redemption paradigm. He also argues that the Bible presents themes for how to work and interact with the cultural institutions of the day that find their foundation in the character of God.<sup>76</sup> Since schools are a cultural institution, and since image bearers work in and attend these schools, schools should also reflect the character and attitude of God.<sup>77</sup> Notably, Graham claims that “anything that is not fostering and exemplifying love to the students, teachers, or administrators in our schools would be anti-normative and should be avoided. It would also be unacceptable if those same people are not exhibiting love outside the school environment.”<sup>78</sup> Similarly to organizations, schools create environments that are suitable for learning. Christian teachers, as members of the organization and environment of the school, can shape the culture to reflect their worldview. The love—and thus character—of God should be exemplified through the

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<sup>76</sup> Donovan L. Graham, *Teaching Redemptively: Bringing Grace and Truth into Your Classroom* (Colorado Springs: Purposeful Design, 2003), 25.

<sup>77</sup> Graham, *Teaching Redemptively*, 25.

<sup>78</sup> Graham, *Teaching Redemptively*, 25.

school environment.<sup>79</sup> When Christian teachers display this love in their classrooms, they are, as Hunter would argue, maintaining a faithful presence that images the character of God.<sup>80</sup> By showing the character of God, Christians do not need to be in the highest ranks of the culture; rather, they must only be faithful to the character of God in their workplace.

Nicole Baker Fulgham's *Educating All God's Children* is a unique departure from Hunter's suggestion that Christians are unable to change the world.<sup>81</sup> Instead of focusing on what parents or students can do to engage in public education, Fulgham's work focuses on the church's role in eliminating or lessening the achievement gap in poor and underperforming neighborhoods/schools. Fulgham's approach is unique in that she seeks systemic change that begins at the micro level. Churches must be a faithful presence in their communities by imaging the love of God to those who are needy. Affluent and middle-class churches must be aware of the stark disparities between schools and how such disparity affects the quality of education that children receive. Fulgham's solution is for churches in affluent zip codes to adopt schools in impoverished zip codes.<sup>82</sup> Through these partnerships, churches would provide financial and personnel resources that would

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<sup>79</sup> Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed., Jossey-Bass Business and Management Series (San Francisco: Jossey-Bass, 2010), 3-14. The entire nature of an organization (i.e., all of its artifacts, tangible and intangible) create the environment and the culture of an organization. A school is no different.

<sup>80</sup> Hunter, *To Change the World*, 243-48. In his discussion of the fall of man and the noetic effects of the law, Graham makes a distinction between structure and direction. Order, as evidenced in creation, is an inherent good, given to man by God. This order provides the structure in which humankind lives. Education, as a process, is an inherently good structure. However, because of the post-fall distortion, man is now able to move the structure (education) in a direction that is antithetical to its creation. Unfortunately, humankind can take a direction with a structure that is either for or against God. Public education, because it is an institution that images some aspects of God's character and is a structure that images his order, is an institution that should not be abandoned by Christians. But Christians should also be aware of the direction in which public education is heading. In its secularization, it is moving away from God, in disobedience to him. But a faithful Christian presence within the system enables Christians to highlight and embody the character of God. Graham, *Teaching Redemptively*, 30-31.

<sup>81</sup> Nicole Baker Fulgham, *Educating All God's Children: What Christians Can-and Should-Do to Improve Public Education for Low-Income Kids* (Grand Rapids: Brazos Press, 2013). See also Hunter, *To Change the World*, 5.

<sup>82</sup> Nicole Baker Fulgham, *Educating All God's Children*, 161.

supplement the work that schools are already doing. This type of involvement, in Fulgham's opinion, would lessen the effects of poverty and community disengagement so that students at low-performing schools would have access to a quality education.<sup>83</sup>

**A “faithful presence” for parents.** Literature relating to public education is often geared toward parents. If Christian parents want to know about the relationship between the church and public education, there are hundreds of books available to them.<sup>84</sup> While many are outside of the scope of the present research endeavor, Hunter's idea of faithful presence can be applied to the role that Christian parents take when they choose to engage in public education. Parents must be aware of the nature of public education in order to be successful at navigating it and thereby having a faithful presence in it.<sup>85</sup> Specifically, parents can practice being a faithful presence by being involved in PTSA committees, school boards, and student sports teams.<sup>86</sup> This involvement gives

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<sup>83</sup> It should be noted that Fulgham's aim is not spiritual but academic. Her desire is for all of God's children to receive a rigorous, high-quality education, and the way for that to happen is through churches' being aware of the educational disparities in their community and actively working to abate those disparities. Fulgham recommends that churches do this through what she calls “faith-based advocacy.” Fulgham addresses this idea in chapter 9 of *Educating All God's Children*. Specifically, this advocacy is done by engaging “Christians and people of faith in the broader movement to eliminate educational inequity... we want people of faith to work and serve in their public schools, but we also hope to bring people of faith into the public education reform conversation” (181).

<sup>84</sup> For books on the dynamic relationship between the church and government education, see Charles A. Israel, *Before Scopes: Evangelicalism, Education, and Evolution in Tennessee, 1870-1925* (Athens, GA: University of Georgia Press, 2004); American Council on Education, Committee on Religion and Education, *The Relation of Religion to Public Education: The Basic Principles*, American Council on Education Studies (Washington, DC: American Council on Education, 1947); Fritz Detwiler, *Standing on the Premises of God: The Christian Right's Fight to Redefine America's Public Schools* (New York: New York University Press, 1999); Nathan Glazer, ed., *The Public Interest on Education* (Cambridge, MA: Abt Books, 1984); George Van Alstine, *The Christian and the Public Schools* (Nashville: Abingdon, 1982); Kenneth H. Hansen, *Public Education in American Society*, Prentice-Hall Education Series (Englewood Cliffs, NJ: Prentice-Hall, 1956); Timothy Paul Jones, ed., *Perspectives on Your Child's Education: Four Views* (Nashville: B&H, 2009); Stanley Hauerwas and John H. Westerhoff, eds., *Schooling Christians: “Holy Experiments” in American Education* (Grand Rapids: Eerdmans, 1992); Nicholas Wolterstorff, *Religion and the Schools*, Reformed Journal Monograph (Grand Rapids: Eerdmans, 1966).

<sup>85</sup> Stephen John Williams, *Navigating Public Schools: Charting a Course to Protect Your Child's Christian Faith and Worldview* (Bend, OR: Prepare the Way, 2016), 19. Williams says that his book “contains invaluable information for teachers, staff, volunteers, teachers, aides, administrators, extra-curricular Christian club leaders, pastors, grandparents, and others. The more informed and quipped all Christians involved in public schools are, the better” (19). See also Steven Kidder and Virelle Kidder, *Getting the Best out of Public Schools* (Nashville: Broadman & Holman, 1998).

<sup>86</sup> David Pritchard and Kelli Pritchard, *Going Public: Your Child Can Thrive in Public School*

parents access to the seats of power and influence in the school system so that they are a part of making decisions for how their schools are run.

**A “faithful presence” in adversity.** While Christians who follow Hunter’s model for faithful presence may never reach the upper echelons of power, their faithfulness to their Christian worldview and convictions may lead to increased adversity in the coming years. Stephen John Williams went to court for teaching a Christian worldview in a public school. Amid the tumult of the court case, Williams was fighting for the freedom to continue being a faithful presence in public education.<sup>87</sup> American culture will only continue to turn toward secularism. Public education will only continue to be the indoctrinating juggernaut of American life. However, Christians in public education must continue to be bold and faithful to the character of God. Just like Williams, Christians in public education must maintain their faithful witness in the face of adversity—perceived or actual.<sup>88</sup>

### **Justice and Mercy as Precedent for Christian Engagement in Public Education**

Within evangelical Christian circles, the word *justice* needs clarification because the concept of social justice has become common parlance in mainstream

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(Grand Rapids: Baker, 2014), 155-166. *Going Public* serves as a field-guide for parents who send their children to public education. Pritchard and Pritchard also advocate for a specific family model that is homeward-focused and where the mother stays at home. Admittedly, not all families can attain the family life that the authors envision. Nevertheless, this work seeks to provide a holistic view of public education and how children can best function in that system, from the door of their home to their classrooms.

<sup>87</sup> Williams, *Navigating Public Schools*, 202-4. The court case that the Williams’ went through is chronicled throughout the book, but the closing chapters capture the motivation for why they chose to fight the school system.

<sup>88</sup> David French, “Introduction to the Concepts of Intersectionality and Identity Politics,” Southern Equip, video lecture series, accessed October 5, 2019, <http://equip.sbts.edu/event/introduction-concepts-intersectionality-identity-politics/>. In this video series, French exhorts Christians to greater boldness in cultural engagement. In French’s opinion, the church has lost credibility and influence in the culture because Christians have acted from a perceived fear of secularism. The greatest antidote to this problem is for Christians to boldly speak up when Christian ideas or worldview issues are challenged.

culture.<sup>89</sup> Because of the cultural milieu that clouds conversations about justice and social justice, Christians must have a strong understanding of what the Bible describes as justice and how it addresses it.

In *Justice: Rights and Wrongs*, Nicolas Wolterstorff maintains that there is little consensus about the definition of justice because the writers of the Old Testament did not set out to build a theory of social justice. Rather, they set out to testify to God's character and his intervention in the history of humankind.<sup>90</sup> There are no apologetic arguments or development of a social justice theory in the Old Testament.<sup>91</sup> Furthermore, Wolterstorff argues that the Old Testament writers “do not do is step up to the meta-level and talk about how to think about justice. They do not articulate a conception of justice. [The reader has] to extract the underlying pattern of [the writer's] thought from their testimony.”<sup>92</sup> This reality, however, does not alleviate the Christian's burden to think

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<sup>89</sup> Weeks after the 2019 Southern Baptist Convention, Founders Ministries published a controversial documentary trailer that highlighted the supposed decline of the SBC in their views on Social Justice. See Art Toalston, “4 Seminary Leaders Voice Concern over Founders Ministry Film's Preview,” *Word & Way*, July 24, 2019, <https://wordandway.org/2019/07/24/4-seminary-leaders-voice-concern-over-founders-ministry-films-preview/>. See also Samuel Smith, “3 Founders Ministries Board Members Resign after Controversial Trailer Is Called ‘Sin,’” *Christian Post*, August 2, 2019, <https://www.christianpost.com/news/3-founders-ministries-board-members-resign-trailer-called-sin.html>. After a week of heated debate and disagreement, Founders Ministries President Tom Ascoll apologized for making a controversial trailer, but he did not apologize for the trajectory of his ministry's forthcoming documentary: to oust the insidious invasion of social justice ideology into Southern Baptist Life. See Samuel Smith, “Founders Ministries Expresses ‘regret’ over Divisive Film Trailer as SBC Leaders Back Out,” *Christian Post*, July 31, 2019, <https://www.christianpost.com/news/founders-ministries-expresses-regret-over-divisive-film-trailer-as-sbc-leaders-back-out.html>. In September of 2018, many prominent evangelical Christian leaders penned the “Social Justice and the Gospel” statement in which they seek to distance themselves from the modern understanding of the phrase. This action led to a subsequent G3 Pre-Conference with the same title. For the complete statement, see Social Justice and the Gospel, “The Statement on Social Justice and the Gospel,” accessed September 30, 2019, <https://statementonsocialjustice.com>. For information on the conference, see Sovereign Nations, “Social Justice and the Gospel Pre-Conference,” accessed September 30, 2019, <https://events.sovereignnations.com/g3precon19/>.

<sup>90</sup> Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2008), 66.

<sup>91</sup> Wolterstorff, *Justice*, 67. For a more succinct definition of justice, see Wolterstorff, *Justice in Love* (Grand Rapids: Eerdmans, 2011). Wolterstorff appeals to the ancient Roman writer Ulpian for all that justice entails. In *The Digest*, Ulpian says, “To possess the virtue of justice is to have a steady and enduring will to render to each person the *ius* that he or she possesses, the *ius* that is his or hers; society is just insofar as its members are rendered the *ius* that they possess, the *ius* that is theirs.” Ulpian articulates *ius* as one's right. Therefore, justice is having and enjoying what one deserves (85).

<sup>92</sup> Wolterstorff, *Justice*, 68. Wolterstorff goes on to say that when the Old Testament writers “spoke of the messianic age, their language was always highly imagistic—lions laying down with lambs,

correctly about, and form a biblical view of, justice.

In the Old Testament, God frequently commands his people to show or “do” justice to the orphan and the widow, the poor, and the sojourner (Exod 23:6; Deut 10:18, 24:17, 27:19; Ps 10:17-18, 82:3, 146:5-7; Isa 1:17; 10:1-2; Amos 5:15, 5:24; Mic 6:8). Each of these groups was missing a layer of protection against danger and destruction that children, wives, rich, and natives did not experience. Each of these groups represented a vulnerable population who were to be cared for by the people of Israel.

A proper view of justice that leads to benevolence and mercy also means that Christians will engage in public education to bring about human flourishing. One implication of this flourishing is an outward focus that compels Christians to seek the most good for the greatest number of people.<sup>93</sup> In education, flourishing could mean that teachers understand the structure of education and the vestiges of institutional racism and power structures at play in a classroom. Justice in education could mean doing simple acts of mercy, such as listening to students when they are upset instead of coldly dismissing them, having a cupboard full of snacks for students, or providing extra school supplies for those who may not have easy access to materials. Simply stated, these simple acts of kindness listed above are how Christians in public education demonstrate their faithful presence.

Not only do Christians in public education bring peace to their “city” or community in their vocation,<sup>94</sup> but when they are leveraging their Christian witness in

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children playing over nests of poisonous snakes . . . , nowhere do they attempt anything approaching principles for the social structure of the messianic age” (68).

<sup>93</sup> Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker Academic, 2018), 239. Pennington argues that this flourishing culminates in a faith and belief in the person and work of Jesus Christ. Consequently, Christians have a missional objective to bring about human flourishing while on earth (236).

<sup>94</sup> Timothy Keller, *Generous Justice: How God’s Grace Makes Us Just* (New York: Dutton, Penguin, 2010), 177-180. Keller applies a biblical understanding of justice to the different contexts in which Christians would find themselves. Ultimately, he argues that “doing justice” in the public square is a way of bringing *shalom* to the world. He makes it clear that “doing justice” is merely the response of a Christian toward a gracious and generous God (188-189).

public education, they are fulfilling the cultural mandate in Genesis 3. Because of Genesis 3, Christians have a mandate, and thus a responsibility, to work toward the betterment and progress of the city.<sup>95</sup> From fair and just governments to a properly educated citizenry, Christians should seek the welfare and *shalom* of the city in which God has placed them (Jer 29:4-7).

Doing mercy should also mean that Christian teachers are the best at their jobs, love their students more than their non-Christian counterparts, and build intentional relationships with faculty and staff. A Christian in public education must have a holistic view of benevolence and mercy; their job is not only about meeting the felt needs of students but also about transforming the role of educator to be one of excellence instead of mediocrity. Without an understanding of the injustice of the system and a biblical view of justice, Christian teachers may not develop the competency to bring about justice, benevolence, and mercy in their classrooms and schools. By understanding the complexities and difficulties of the American public school system, Christians in public education can live faithfully in the presence of unbelievers and in a system that contradicts Christian values.

### **Missional Competencies**

It is my hypothesis that Christians who demonstrate a faithful presence in public education will possess certain competencies that are discernable through specific behaviors. By appropriating the competencies identified by church planting organizations such as City Church<sup>96</sup> and Acts 29, an understanding of missional competencies can be

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<sup>95</sup> John Calvin, *Commentaries on the Book of the Prophet Jeremiah and the Lamentations* (Edinburgh: Calvin Translation Society, 1850), 420. Calvin writes that to “seek the peace of the city” means to “promote it by their efforts, to be careful in preserving it . . . , to care for, or regard it, so as to do everything to promote it.”

<sup>96</sup> In addition to the competencies proposed by Acts 29, Tim Keller, recommends certain practices for the “missional church.” Timothy Keller, “The Missional Church,” *Gospelinlife.Com*, 2009 2001. Most notably, Keller says that a missional church will “theologically train laypeople for public life and vocation” (3). He goes on to say, “In a missional church, the laity needs theological education to ‘think

accomplished. Acts 29 identifies competencies in eleven categories. The category of “missional lifestyle” applies most holistically to the aim of this research. The micro-skills identified by Acts 29 for missional lifestyle are as follows:

1. Demonstrates a passion to reach others through relationships and evangelism
2. Consistently and effectively shares faith in a manner understood by non-Christians
3. Meaningful relationships and rapport with non-Christians; sees lives impacted and changed through relational engagement
4. Leads others in a missional lifestyle; understands cultural context of proposed church plant
5. Cultural fit (naturally and adaptively) with the planting context<sup>97</sup>

While these competencies are looking at the character of a church planter, many of them can clarify the missional way that teachers must engage with their students and colleagues in public education. For the purposes of this study, the final competency (being a cultural fit for the planting context) would be removed since this study is built upon the counter-cultural character of the Christian in public education.

While there should be a certain aptitude that Christian teachers have for teaching generally and public educations specifically, a complete homogenization with the culture of public education would be antithetical to the idea of a faithful witness or presence in the public education context. Therefore, the final competency, while appropriate for church planting, will be removed for the purposes of this study. Therefore, missional competencies for Christians in public education are those competencies that would enable them to live intentional and faithful Christian lives in

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Christianly’ about everything and to work with Christian distinctiveness. They need to know three things: (a) which cultural practices manifest common grace and are to be embraced, (b) which practices are antithetical to the gospel and must be rejected, and (c) which practices can be adapted/revised” (3). Again, Keller’s competencies examine the character of a missional church, but to the degree that Christian public educators are members of churches that are missional is the degree to which these individuals will display these characteristics. Keller’s competencies helped to shape my understanding of the topic but were not included in the final survey.

<sup>97</sup> Acts 29, “Competencies,” accessed November 2, 2019, <https://www.acts29.com/competencies/>.

their workplaces. These competencies, identified and combined from Acts 29 and City Church, would include the following:

1. Demonstrating a passion to reach others through relationships and evangelism
2. Consistently and effectively sharing faith in a manner understood by non-Christians
3. Building and having meaningful relationships and rapport with non-Christians
4. Seeing lives impacted and changed through relational engagement
5. Leading others in a missional lifestyle
6. Understanding the cultural context of public education
7. Understanding which cultural practices in public education manifest common grace and are to be embraced
8. Understanding which practices in public education are antithetical to the gospel and to be rejected
9. Understanding which practices in public education can be adapted/revised

The competencies identified provided the foundation for the questionnaire that was administered to American Christian public school teachers.

### **Conclusion**

The purpose of this chapter was to provide an overview of the current understanding of Christian engagement, public education, and the intersection of the two. Additionally, this chapter sought to identify the gap in the current research by presenting the type of literature already present that deals with Christian engagement in public education. Currently, there is very little literature aimed at helping Christian K-12 teachers leverage their Christian witness in the classroom. There have also been no empirical studies that have sought to understand how Christian K-12 teachers leverage their Christian witness in their classrooms. This gap helped to inform and drive the research I conducted regarding the missional competencies of Christian teachers in K-12 public education. The methodology, findings and analysis are outlined in the subsequent chapters.

## CHAPTER 3

### METHODOLOGICAL DESIGN

This chapter outlines the methods that were used in order to understand the missional competencies necessary for Christians in public education to leverage their Christian witness. In addition to the research procedures, this chapter also describes the instrumentation used in conjunction with the methodological foundations for this study. Furthermore, this chapter outlines the sampling procedures and any delimitations made during the study.

#### **Design Overview**

This research was an exploratory quantitative survey study that sought to understand the missional behaviors of Christian K-12 public school teachers in America. A quantitative survey method was chosen for this research because this research sought to understand the best predictors (missional competencies) of a certain outcome (teachers leveraging their Christian witness in public education).<sup>1</sup> This survey instrument was cross-sectional, and data was collected at one point in time.

Those who participated in the survey did so through a Facebook advertisement campaign that was directed at individuals who had liked pages related to Christian (or Christian church) and Public Education (teacher or librarian). Participants also had the ability to share the link with others who fit the research population. A minimum of 400 survey responses were needed before the survey was closed.<sup>2</sup> The survey and

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<sup>1</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: SAGE, 2018), 147.

<sup>2</sup> Salkind, *Statistics for People Who Hate Statistics*, 315. Parametric statistics assumes that the variance in a sample is similar enough and large enough to represent the entire population. Using the

advertisement remained open for a total of three weeks. At the end of the three weeks, 1,044 respondents had completed the questionnaire.

The survey asked respondents to report on 6 demographic questions and 18 frequency-based questions that were tied to four research-based competencies. The purpose of the questionnaire was to examine Christian behaviors by Christian teachers in public education as well as the missional competencies that Christian K-12 public school teachers demonstrated as they leveraged their Christian witness in public education. The research instrument was revised based on recommendations by an expert panel. A research statistician was consulted to aid in analyzing the data using Stata 16 software.

The primary analysis of the data involved determining the correlation between the demographic categories of age, years teaching, locale classification of school district, and grade level taught and the missional behaviors in which Christian public school teachers had participated in the ninety days prior to adjustments made due to coronavirus. I first analyzed the data for the mean frequency of each competency in order to determine the how frequently each competency was reported. Second, since all variables in my data set were categorical and I wanted to understand how the missional behaviors differed among the years of teaching, age range, and location of the school, the following tests were run. First, a correlation test was run to see how each missional behavior was related to each demographic. Then, a tabulation with a Chi-squared test was run to determine if there was a significant difference between the demographic categories and the missional behaviors. Finally, if a significance of  $<0.05$  was found, a linear regression test was run so that more precise comparisons between categories could be made.

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percentage of Christians in the American population (65 percent) and the total number of Full Time Equivalent (FTE) in the United States (3.2 million), 385 respondents were needed for this study in order to obtain a confidence level of 96 percent. This number was found by using [surveysystems.com](http://surveysystems.com), a website tool that did all of the calculations for me. The confidence interval was  $\pm 4$ , and the population was 7,000, which was the self-reported number from CEAI.

## **Research Questions**

The following research questions drove the inquiry and subsequent data gathering and analysis:

1. In what Christian activities do Christians in public education engage to leverage their Christian witness?
2. What missional competencies do Christians in public education possess?

## **Population**

The population for this study is comprised of any K-12 public school teacher in the United States who identifies as a Christian.

## **Sample**

A sample of no fewer than 385 was needed for this study.<sup>3</sup> The actual sample size analyzed for this study was 1,044.

## **Sampling Procedure**

The sample for this study was derived from those who completed the survey. Using a targeted social media advertisement, respondents were able to access the link through their Facebook accounts. Respondents were encouraged to send or share the survey link with any other teachers they knew who were also Christian K-12 public school teachers.

## **Delimitations**

The following is a list of the delimitations to this study:

1. This research was delimited to those who self-identified as Christians.
2. This research was delimited to those who were K-12 public school teachers.
3. This research was delimited to those who were full-time classroom teachers.
4. This research was delimited to those who had Facebook accounts and were identified

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<sup>3</sup> See n. 2 above.

within the advertising target population.

### **Research Assumptions**

For the purposes of this study, I assumed that teachers reported only on their perceptions and understanding of their own behavior; therefore, I did not seek to measure the teachers' perceived impact of their behavior on their students.

### **Instrumentation**

A questionnaire instrument was created for this study (see appendix 1).<sup>4</sup> The Missional Competencies Questionnaire was created to measure the observed frequency of Christian behaviors that Christian K-12 educators demonstrated in the ninety days prior to adjustments made due to the novel coronavirus. The questionnaire was developed after evaluating the current literature on practices of missional living and Christian engagement. Since there were no empirical studies that explored how Christian K-12 public school teachers engaged in public education, the instrument was created with the purpose of exploring the competencies and spiritual practices of Christian public school teachers.

The questionnaire asked respondents to report on six demographic questions that included their current age, total time teaching, grade level of current teaching assignment, and locale classification of their current school district. Respondents were also asked to report on the frequency of their church attendance. To ensure that all respondents analyzed self-identified Christians, the questionnaire also asked respondents if they would consider themselves to be Christians. Because of the delimitations of this study, the questionnaire of any respondent who did not self-identify as a Christian was not considered for further analysis.

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<sup>4</sup> All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the research project.

Table 2. Relationship between competencies and survey questions

Survey Question Number(s)	Identified Competency
	Demonstrating a passion to reach others through relationships and evangelism
11, 12, 13, 20	Consistently and effectively shares faith in a manner understood by non-Christians
14, 15, 16, 17	Building and having meaningful relationships and rapport with non-Christians
18, 19, 21, 22	Seeing lives impacted and changed through relational engagement
	Leading others in a missional lifestyle
23, 24, 25	Understanding the cultural context of public education
	Understanding which cultural practices in public education manifest common grace and are to be embraced
	Understanding which practices in public education are antithetical to the gospel and must be rejected
	Understanding which practices in public education can be adapted/revised

The most relevant competencies from the literature on missional living<sup>5</sup> and missional church leadership<sup>6</sup> were also selected and placed into question form within the questionnaire (see table 2).<sup>7</sup> Because of the quantitative format of this research, competencies that were difficult to measure through specific behaviors were not addressed in the quantitative portion of the survey. All nine competencies are represented in table 2 above, but only the competencies with question numbers next to them were addressed in the survey.

By appropriating the competencies identified by church planting organizations such as City Church and Acts 29, I gained an understanding of the missional

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<sup>5</sup> Timothy Keller, “The Missional Church,” *Gospel in Life*, May 20, 2009, <https://gospelinlife.com/downloads/the-missional-church/>.

<sup>6</sup> Acts 29, “Competencies,” accessed November 2, 2019, <https://www.acts29.com/competencies/>.

<sup>7</sup> For a more thorough analysis of the aforementioned literature, see chapter 2 of this thesis.

competencies currently present in Christian K-12 public educators in America.

The questionnaire consists of twenty-five required response items. The first seven items of the questionnaire gathered information on the respondent and their current teaching experience. Twenty-two items of the questionnaire are frequency-based Likert-scale questions that ask respondents to report on the frequency with which they have demonstrated a behavior. After the required questions, respondents could choose to answer seven free-response questions. Before the survey was distributed through Facebook, an expert panel validated the questionnaire.

### **Expert Panel**

An expert panel was formed to provide an informed opinion about the instrument's validity in measuring missional competencies in Christian K-12 educators. The panel for this survey were selected primarily because of their expertise on public education or Christian engagement in the culture. The panel was established through an email (see appendix 2) that outlined the directions for providing feedback. The panel included the following members: a regional director from a national Christian teacher organization; a teacher leader from a school district; a Christian principal from a school district; and a professor of Education from a college.

The expert panel received a link to the survey via email. They were then asked to assess the survey, focusing on the following domains:

1. Ensure the clarity of content and questions within the survey.
2. Ensure that the questions asked would help identify the missional competencies and Christian behaviors of Christian teachers in public education.

If panel participants had any concerns related to these areas of assessment, they were asked to offer suggestions on the specific question number. Feedback was carefully evaluated and implemented as needed. The feedback from the expert panel included minor revisions that enhanced the quality of the questionnaire. The instrument measured

simple frequencies, not perceptions; therefore, it did not require validation procedures.

### **Face Validity**

The validity of the survey was determined using an expert panel. The panel was first asked to assess the face validity of questionnaire. Face validity “is the extent to which, on the surface, an instrument looks like it is measuring a particular characteristic.”<sup>8</sup> Each member of the panel was emailed a link of the survey and asked to evaluate the clarity of the survey’s terminology, content, and understandability. Changes were made to the survey based on the panel’s feedback.

### **Content Validity**

Along with assessing the face validity of questionnaire, the expert panel was asked to assess the content validity of the survey. Content validity “is the extent to which a measurement instrument is a representative sample of the content area (domain) being measured.”<sup>9</sup> Each member of the panel was asked to evaluate the cohesion between the identified missional competencies and the survey items. Feedback was utilized, and the survey was revised accordingly.

### **Procedural Overview**

This research design was implemented through five steps: (1) receiving approval from The Southern Baptist Theological Seminary Ethics Committee<sup>10</sup>, (2) creating and launching a targeted social media advertisement, (3) collecting the quantitative data using Survey Monkey, (4) sending the questionnaire results to research

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<sup>8</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11th ed. (Boston: Pearson, 2016), 97.

<sup>9</sup> Leedy and Ormrod, *Practical Research*, 97.

<sup>10</sup> All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the research project.

statistician, and (5) analyzing the questionnaire results.

## CHAPTER 4

### ANALYSIS AND FINDINGS

The purpose of this study was to explore the missional competencies that Christians in public education have if they are seeking to leverage their Christian witness in public education. Quantitative research was conducted using a survey.

This chapter describes the analysis of findings in three sections. The first section describes how the research data was acquired and analyzed. The second includes a summary of the research findings. The final section evaluates the strengths and weaknesses of the research design.

#### **Compilation Protocols**

The data for this study was compiled through a questionnaire that was given to K-12 Christian public school teachers. After drafting the questionnaire used for this study, the research instrument used in this project were performed in compliance with and approval from the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the research project. After receiving and applying feedback from the expert panel, I purchased an advertisement on Facebook through which I would disseminate the Missional Competencies Questionnaire. This advertisement was a targeted advertisement that was visible to American Facebook users who had liked pages related to Christianity (the Christian church) and who were employed as public school teachers or librarians. Additionally, I posted the survey on my personal Facebook page and asked friends to share it from there. Respondents were given the opportunity to win a \$50 Teachers Pay Teachers gift card if they completed the survey in its entirety. Once the advertisement was deployed, it ran for three weeks. The requisite number of respondents

was reached by the end of the second week, but the survey remained open for the full three weeks.

By the time the advertisement closed, 1,280 people had begun the questionnaire. Of those 1,280, only 1,044 respondents completed the full required portion of the questionnaire. Additionally, on average, 500 respondents answered each of the optional free-response questions at the end of the survey.

Once the survey was closed, I contacted a statistician from Baylor University, Yingling Liu, who helped run the statistical tests using Stata 16 software. When the descriptive statistics were finished, Ms. Liu ran a Chi-square test on each missional competency against each demographic factor in order to test the significance between the two categorical variables. This resulted in 95 different Chi-squared tests that were run. Of those 95 tests, twenty-one had a  $p$  value of  $<0.05$ , meaning that there was a statistically significant relationship between the demographic value and the missional competency. Finally, to test the strength of these relationships, a linear regression analysis was run on the twenty-one statistically significant relationships.

### **Summary of Findings**

The summary of findings is organized into four different parts. First, a general description of the sample population is provided. Then, a description of the missional competencies is shown. Next, the quantitative characteristics and relationships within the research sample is given. Finally, the research questions are examined based on the research findings.

#### **Demographic Characteristics of Sample Population**

A total of 1,044 K-12 Christian teachers responded to the questionnaire. For demographic purposes, respondents were asked their age, the number of years they had been teaching, the grade level they were currently teaching, the locale classification of

their school district, and if they were a member of Christian Educators Association International (CEAI). Of the respondents, 188 were between the ages of twenty and thirty, 208 were between the ages of thirty-one and forty, 282 were between the ages of forty-one and fifty, 285 respondents were between the ages of fifty-one and sixty, and 81 respondents were sixty-one or older (see table 3).

Table 3. Distribution of age grouping in research sample

Age Range (years)	Number	Percent (%)
20-30	188	18.01
31-40	208	19.92
41-50	282	27.01
51-60	285	27.30
61 +	81	7.76

The percentage of teachers who said they had been teaching for five or more years was 84 percent (see figure 1). The number of teachers who worked in elementary schools accounted for 51.63 percent of the questionnaire respondents (see table 4). Of the respondents, 72.41 percent taught in a school district that would be defined as suburban, town, or rural (see table 5), and 97.99 percent were not members of CEAI (see table 6).

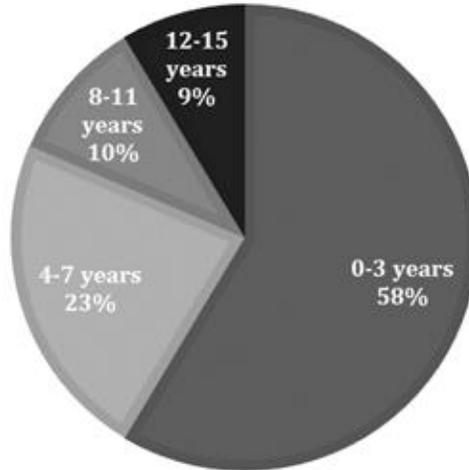


Figure 1. Distribution of years of experience of teachers in research sample

Table 4. Grade levels taught by research sample

Grade Level	Number	Percent (%)
Elementary School	539	51.63
Middle School	216	20.69
High School	289	27.68

Table 5. Locale classification of school district

Locale Classification	Number	Percent (%)
City	288	27.59
Suburban	289	27.68
Town	171	16.38
Rural	296	28.35

Table 6. CEAI membership

CEAI Member	Number	Percent (%)
Yes	21	2.01
No	1023	97.99

## Descriptive Statistics of Missional Competencies

Each of the questions pertaining to missional behaviors in the questionnaire asked respondents to choose a frequency of behavior. Respondents were asked to identify how many times, in the ninety days prior to adjustments made due to coronavirus, they had displayed a Christian behavior. For each question, respondents were given the following options: 0 times, 1-2 times, 3-4 times, 5-6 times, and 7 or more times. For the purposes of data tabulation, each response was assigned a number 1 to 5. All frequency of missional behaviors are categorized into five-point scales: 1 = 0 times; 2 = 1-2 times; 3 = 3-4 times; 4 = 5-6 times; 5 = 7 or more times. Table 7 below represents the general findings of each missional competency.

These findings indicate that all identified missional competencies were behaviors that Christian K-12 public school teachers exhibited. The least frequently observed behaviors were having coworkers in the home and having gospel-centered conversations with students. The most frequently observed behaviors were church attendance and personal Bible study. The findings also indicate that, generally, a teacher more frequently shared the gospel and had gospel conversations with coworkers rather than with students.

Table 7. Descriptive statistics of missional competencies

Frequency of Missional Behaviors	N	Mean/%	SD	Min	Max
Church attendance	1,044	4.588	0.994	1	5
Bible reading for personal study	1,044	4.262	1.239	1	5
Small group or Bible study with believers	1,044	3.428	1.644	1	5
Sharing gospel with coworker	1,044	2.076	1.171	1	5
Sharing gospel with student	1,044	1.611	1.026	1	5
Gospel-centered conversations with coworker	1,044	2.106	1.104	1	5
Socializing with non-believing coworker outside work	1,044	2.210	1.176	1	5

Table 7 continued

Frequency of Missional Behaviors	N	Mean/%	SD	Min	Max
Seeking to form friendships with coworker	1,044	3.515	1.282	1	5
Seeking to build relationships with student	1,044	3.842	1.530	1	5
Having coworkers in home	1,044	1.411	0.723	1	5
Pray for new relationships with coworkers	1,044	2.461	1.479	1	5
Pray for current relationships with coworkers	1,044	2.943	1.484	1	5
Gospel-centered conversations with student	1,044	1.650	0.989	1	5
Encourage nonbelieving coworker	1,044	3.401	1.409	1	5
Attend Extra curriculum with students	1,044	2.664	1.340	1	5
Participate school committee	1,044	2.784	1.326	1	5
Refraining from discussing Christianity with student	1,044	2.711	1.578	1	5
Refraining from discussing Christianity with coworker	1,044	2.137	1.339	1	5

### Quantitative Characteristics and Relationships within the Research Sample

This section shows an assortment of tables presenting the quantitative values from the Missional Competencies Questionnaire. Any significant relationships between variables are noted in the data tables in this section. If a significant relationship between variables was not found, a statement of no relationship is retained. For values of  $P < 0.05$ , the null hypothesis is rejected. The data below is organized by demographics.

Additionally, the linear regression, which shows the strength of the relationship between the identified items is also discussed.

**Relationship between age and missional competencies.** A statistically significant relationship between age and the presence of missional behaviors was evident

in eight of the missional competency questions. The relationship between age and sharing the gospel with a coworker was statistically significant with a *P* value of <0.05 (see table 8). Likewise, the relationship between age and sharing the gospel with a student was statistically significant with a *P* value of <0.05 (see table 10). The relationship between age and having gospel-centered conversations with non-believing coworkers was statistically significant with a *P* value of <0.05 (see table 12). The relationship between age and praying for new relationships with non-believing coworkers was statistically significant with a *P* value of <0.05 (see table 14). The relationship between age and praying for current relationships coworkers was statistically significant with a *P* value of <0.05 (see table 16). The relationship between age and attendance at a student’s extracurricular activity was statistically significant with a *P* value of <0.05 (see table 18). The relationship between age and teacher participation in school-wide committees with the intent of affecting the school’s culture was statistically significant with a *P* value of <0.05 (see table 20). The relationship between age and refraining from discussing their Christian worldview with a student was statistically significant with a *P* value of <0.05 (see table 22).

Table 8. Tabulation of age and sharing the gospel with a coworker

Age	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
20-30	93.00*	67.00	13.00	5.00	10.00	188.00
	49.47	35.64	06.91	2.66	5.32	100.00
31-40	89.00	76.00	25.00	4.00	14.00	208.00
	42.79	36.54	12.02	1.92	6.73	100.00
41-50	101.00	110.00	43.00	9.00	19.00	282.00
	35.82	39.01	15.25	3.19	6.74	100.00
51-60	83.00	114.00	45.00	15.00	28.00	285.00
	29.12	40.00	15.79	5.26	9.82	100.00
61+	22.00	29.00	11.00	6.00	13.00	81.00
	27.16	35.80	13.58	7.41	16.05	100.00

Table 8 continued

Age	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
Total	388.00	396.00	137.00	39.00	84.00	1044.00
	37.16	37.93	13.12	3.74	8.05	100.00
Chi2 = 43.51230991138214 Pr = .0002338706423272						

\*First rows show frequencies and second rows show raw percentages on all tables

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency of sharing the gospel with a coworker. Respondents who were between the ages of 20-30 reported the coefficient of 1.79. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will share the gospel with a coworker between scale option 1 (0 times) and scale option 2 (1-2 times). As indicated by table 9, compared to the respondents who were between the ages of 20-30, those who were between the age of 41-50 reported a higher frequency in sharing the gospel with coworkers. Teachers who were between the ages of 41-50 had a 0.27 increase in unit, which increased the coefficient to 2.06. This means that when testing for age, it can be expected that a teacher who is between the ages of 41-50 will share the gospel with a coworker between scale option 2 (1-2 times) and scale option 3 (3-4 times), with the results being closer to scale option 2 (1-2 times). Teachers between the ages of 51-60 had a 0.48 increase in unit, which increased the coefficient to 2.27. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 will share the gospel with a coworker between scale option 2 (1-2 times) and scale option 3 (3-4 times), with the results being closer to scale option 2 (1-2 times). Teachers who identified as 60 or older had a 0.71 in unit, which increased the coefficient to 2.5. This means that when testing for age, it can be expected that a teacher who is older than 60 will share the gospel with a coworker between scale option 2 (1-2) times and scale option

3 (3-4 times), with the results being closer to scale option 3 (3-4 times).

Table 9. Regression of missional behaviors on age:  
Sharing the gospel with a coworker

Variables	Sharing the Gospel with a Coworker
31-40	0.15 (0.12)
41-50	0.27* (0.11)
51-60	0.48*** (0.11)
61 +	0.71*** (0.15)
Constant	1.79*** (0.08)

Table 10. Tabulation of age and sharing the gospel with a student

Age	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
20-30	132.00	40.00	10.00	1.00	5.00	188.00
	70.21	21.28	5.32	0.53	2.66	100.00
31-40	134.00	48.00	9.00	6.00	11.00	208.00
	64.42	23.08	4.33	2.88	5.29	100.00
41-50	190.00	53.00	22.00	7.00	10.00	282.00
	67.38	18.79	7.80	2.48	3.55	100.00
51-60	164.00	80.00	22.00	5.00	14.00	285.00
	57.54	28.07	7.72	1.75	4.91	100.00
61+	45.00	18.00	5.00	6.00	7.00	81.00
	55.56	22.22	6.17	7.41	8.64	100.00
Total	665.00	239.00	68.00	25.00	47.00	1044
	63.70	22.89	6.51	2.39	4.50	100.00

Chi2 = 30.74860200716913 Pr = .0144858738428939

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency of sharing the gospel with a student. Respondents who were between the ages of 20-30 reported the coefficient of 1.44. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will share the gospel with a student between scale option 1 (0 times) and scale option 2 (1-2 times). As indicated by table 11, compared to the respondents who were between the ages of 20-30, those who were between the age of 51-60 reported a higher frequency in sharing the gospel with students. Teachers who were between the ages of 51-60 had a 0.24 increase in unit, which increased the coefficient to 1.68. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 will share the gospel with a student between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times). Respondents who were 61 or older had a 0.47 increase in unit from the control group, which increased the coefficient to 1.91. This means that when testing for age, it can be expected that a teacher who is 61 or older will share the gospel with a student between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times).

Table 11. Regression of missional behaviors on age:  
Sharing the gospel with a student

Variables	Sharing the Gospel with a Student
31-40	0.17 (0.10)
41-50	0.12 (0.10)
51-60	0.24* (0.10)
61 +	0.47*** (0.14)

Table 11 continued

Variables	Sharing the Gospel with a Student
Constant	1.44***
	(0.07)

Table 12. Tabulation of age and having gospel-centered conversations with a non-believing coworker

Age	Gospel-centered Conversations with a Non-believing Coworker					
	1	2	3	4	5	Total
20-30	68.00	82.00	28.00	6.00	4.00	188.00
	36.17	43.62	14.89	3.19	2.13	100.00
31-40	89.00	75.00	23.00	14.00	7.00	208.00
	42.79	36.06	11.06	6.73	3.37	100.00
41-50	75.00	123.00	40.00	16.00	28.00	282.00
	26.60	43.62	14.18	5.67	9.93	100.00
51-60	86.00	117.00	44.00	19.00	19.00	285.00
	30.18	41.05	15.44	6.67	6.67	100.00
61+	24.00	35.00	13.00	6.00	3.00	81.00
	29.63	43.21	16.05	7.41	3.70	100.00
Total	342.00	432.00	148.00	61.00	61.00	1044.00
	32.76	41.38	14.18	5.84	5.84	100.00
Chi2 = 34.10573719202007 Pr = .0052575652653104						

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency of having gospel-centered conversations with non-believing coworkers. Respondents who were between the ages of 20-30 reported the coefficient of 1.91. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will have gospel-centered conversations with non-believing coworkers between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times). As indicated by table 13, compared to the respondents who were between the ages of 20-30, those who were between the age of 41-50 reported a higher frequency in having

gospel conversations with non-believing coworkers. Teachers who were between the ages of 41-50 had a 0.37 increase in unit, which increased the coefficient to 2.28. This means that when testing for age, it can be expected that a teacher who is between the ages of 41-50 will have gospel-centered conversations with non-believing coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Teachers who were between the ages of 51-60 also report a higher frequency in having gospel conversations with non-believing coworkers compared to the control group. The increase in unit for teachers between the ages of 51-60 was 0.27. This increased the coefficient to 2.18. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 will have gospel-centered conversations with non-believing coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times).

Table 13. Regression of missional behaviors on age:  
Gospel-centered conversations with a  
non-believing coworker

Variables	Gospel-Centered Conversations with a Non-believing Coworker
31-40	0.00
	(0.11)
41-50	0.37***
	(0.10)
51-60	0.27**
	(0.10)
61 +	0.21
	(0.15)
Constant	1.91***
	(0.08)

Table 14. Tabulation of age and pray for new relationships with non-believing coworkers

Age	Pray for New Relationships with Non-believing Coworkers					
	1	2	3	4	5	Total
20-30	74.00	46.00	31.00	17.00	20.00	188.00
	39.36	24.47	16.49	9.04	10.64	100.00
31-40	95.00	47.00	25.00	13.00	28.00	208.00
	45.67	22.60	12.02	6.25	13.46	100.00
41-50	97.00	66.00	43.00	20.00	56.00	282.00
	34.40	23.40	15.25	7.09	19.86	100.00
51-60	94.00	69.00	43.00	20.00	59.00	285.00
	32.98	24.21	15.09	7.02	20.70	100.00
61+	20.00	22.00	9.00	9.00	21.00	81.00
	24.69	27.16	11.11	11.11	25.93	100.00
Total	380.00	250.00	151.00	79.00	184.00	1044.00
	36.40	23.95	14.46	7.57	17.62	100.00
Chi2 = 27.74223892852877 Pr = .0339346750287901						

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency of prayer for new relationships with coworkers. Respondents who were between the ages of 20-30 reported the coefficient of 2.27. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will pray for new relationships with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). As indicated by table 15, compared to the respondents who were between the ages of 20-30, those who were between the age of 41-50 report a higher frequency in praying for new relationships with coworkers. Teachers who were between the ages of 41-50 had a 0.27 increase in unit, which increased the coefficient to 2.54. This means that when testing for age, it can be expected that a teacher who is between the ages of 41-50 will pray for new relationships with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results

being closer to scale option 3 (3-4 times). Teachers who were between the ages of 51-60 also reported a higher frequency in praying for new relationships with coworkers compared to the control group. The increase in unit for teachers between the ages of 51-60 was 0.31. This increased the coefficient to 2.58. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 pray for new relationships with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers who were older than 61 reported an increase in unit of 0.59, which increased the coefficient to 2.86. This means that when testing for age, it can be expected that a teacher who is older than 61 would pray for new relationships with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times).

Table 15. Regression of missional behaviors on age:  
Pray for new relationships with coworkers

Variables	Pray for New Relationships with Coworkers
31-40	-0.08 (0.15)
41-50	0.27* (0.14)
51-60	0.31* (0.14)
61 +	0.59** (0.20)
Constant	2.27*** (0.11)

Table 16. Tabulation of age and pray for current relationships with coworkers

Age	Pray for Current Relationships with Coworkers					Total
	1	2	3	4	5	
20-30	49.00	51.00	39.00	20.00	29.00	188.00

Table 16 continued

Age	Pray for Current Relationships with Coworkers					
	1	2	3	4	5	Total
20-30	26.06	27.13	20.74	10.64	15.43	100.00
31-40	61.00	48.00	31.00	27.00	41.00	208.00
	29.33	23.08	14.90	12.98	19.71	100.00
41-50	49.00	78.00	48.00	27.00	80.00	282.00
	17.38	27.66	17.02	9.57	28.37	100.00
51-60	45.00	69.00	54.00	34.00	83.00	285.00
	15.79	24.21	18.95	11.93	29.12	100.00
61+	15.00	16.00	10.00	13.00	27.00	81.00
	18.52	19.75	12.35	16.05	33.33	100.00
Total	219.00	262.00	182.00	121.00	260.00	1044.00
	20.98	25.10	17.43	11.59	24.90	100.00
Chi2 = 38.45368419742888 Pr = .0013033689140337						

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency of prayer for current relationships with coworkers. Respondents who were between the ages of 20-30 reported the coefficient of 2.62. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will pray for current relationships with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). As indicated by table 17, compared to the respondents who were between the ages of 20-30, those who were between the age of 41-50 reported a higher frequency in praying for current relationships with coworkers. Teachers who were between the ages of 41-50 had a 0.42 increase in unit, which increased the coefficient to 3.04. This means that when testing for age, it can be expected that a teacher who is between the ages of 41-50 will pray for current relationships with coworkers between scale option 3 (3-4 times) and scale option 4 (5-6 times), with results being closer to scale option 3 (3-4 times). Teachers who were between the ages of 51-60 also reported a higher frequency in praying for current

relationships with coworkers compared to the control group. The increase in unit for teachers between the ages of 51-60 was 0.52. This increased the coefficient to 3.14. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 will pray for current relationships with coworkers between scale option 3 (3-4 times) and scale option 4 (5-6 times), with results being closer to scale option 3 (3-4 times). Teachers who were older than 61 reported an increase in unit of 0.64, which increased the coefficient to 3.26. This means that when testing for age, it can be expected that a teacher who is older than 61 will pray for current relationships with coworkers between scale option 3 (3-4 times) and scale option 4 (5-6 times), with results being closer to scale option 3 (3-4 times).

Table 17. Regression of missional behaviors on age:  
Pray for current relationships with coworkers

Variables	Pray for Current Relationships with Coworkers
31-40	0.08 (0.15)
41-50	0.42** (0.14)
51-60	0.52*** (0.14)
61 +	0.64** (0.20)
Constant	2.62*** (0.11)

Table 18. Tabulation of age and attendance at student's extracurricular activity

Age	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
20-30	42.00	65.00	30.00	16.00	35.00	188.00
	22.34	34.57	15.96	8.51	18.62	100.00

Table 18 continued

Age	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
31-40	52.00	55.00	42.00	16.00	43.00	208.00
	25.00	26.44	20.19	7.69	20.67	100.00
41-50	54.00	87.00	67.00	24.00	50.00	282.00
	19.15	30.85	23.76	8.51	17.73	100.00
51-60	51.00	121.00	57.00	24.00	32.00	285.00
	17.89	42.46	20.00	8.42	11.23	100.00
61+	13.00	32.00	18.00	3.00	15.00	81.00
	16.05	39.51	22.22	3.70	18.52	100.00
Total	212.00	360.00	214.00	83.00	175.00	1044.00
	20.31	34.48	20.50	7.95	16.76	100.00
Chi2 = 28.62343260770558 Pr = .0266024830961875						

\*First row has *frequencies* and second row has *row percentages*

Since the findings of this cross tabulation between age and attendance at a student's extracurricular activity were statistically significant, a linear regression test was run. However, when the linear regression test was performed, no statistical significance was found between age and a teacher's attendance at a student's extracurricular activity. Because of this, age is not a predictor when considering this missional competency. Table 19 shows the exact results.

Table 19. Regression of missional behaviors on age:  
Attendance at a student's extracurricular activity

Variables	Attendance at a Student's Extracurricular Activity
31-40	0.06
	(0.13)
41-50	0.08
	(0.13)
51-60	-0.14
	(0.13)
61 +	0.03

Table 19 continued

Variables	Attendance at a Student's Extracurricular Activity
61 +	(0.18)
Constant	2.66***
	(0.10)

Table 20. Tabulation of age and participate in school-wide committees

Age	Participate in School-wide Committees					Total
	1	2	3	4	5	
20-30	51.00	62.00	34.00	20.00	21.00	188.00
	27.13	32.98	18.09	10.64	11.17	100.00
31-40	38.00	57.00	56.00	18.00	39.00	208.00
	18.27	27.40	26.92	8.65	18.75	100.00
41-50	41.00	75.00	67.00	45.00	54.00	282.00
	14.54	26.60	23.76	15.96	19.15	100.00
51-60	51.00	84.00	72.00	39.00	39.00	285.00
	17.89	29.47	25.26	13.68	13.68	100.00
61+	15.00	20.00	24.00	7.00	15.00	81.00
	18.52	24.69	29.63	8.64	18.52	100.00
Total	196.00	298.00	253.00	129.00	168.00	1044.00
	18.77	28.54	24.23	12.36	16.09	100.00

Chi2 = 30.51211342069751 Pr = .0155209529077068

Since the findings of this cross tabulation were statistically significant, a linear regression test was run to examine the linear relationship between age and the frequency participation in a school-wide committee. Respondents who were between the ages of 20-30 reported the coefficient of 2.46. This means that when testing for age, it can be expected that a teacher who is between the ages of 20-30 will participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). As indicated by table 21, compared to the respondents who were between the ages of 20-30, those who were between the age of 31-

40 reported a higher frequency in participation in a school-wide committee with a unit increase of 0.36, which increased the coefficient to 2.82. This means that when testing for age, it can be expected that a teacher who is between the ages of 31-40 will participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers between the ages of 41-50 reported the highest frequency of participation in a school-wide committee with a unit increase of 0.53. This increased the coefficient to 2.99. This means that when testing for age, it can be expected that a teacher who is between the ages of 41-50 will participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers who were between the ages of 51-60 had a 0.30 increase in unit, which increased the coefficient to 2.76. This means that when testing for age, it can be expected that a teacher who is between the ages of 51-60 will participate in a school-wide committee between scale options 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers who were over the age of 61 had a 0.38 increase in unit, which increased the coefficient to 2.84. This means that when testing for age, it can be expected that a teacher who is over 61 will participate in a school-wide committee between scale option 2 (1-2 times) and 3 (3-4 times), with results being closer to scale option 3 (3-4 times).

Table 21. Regression of missional behaviors on age:  
Participation in school-wide committees

Variables	Participation in School-wide Committees
31-40	0.36**
	(0.13)
41-50	0.53***
	(0.12)
51-60	0.30*
	(0.12)

Table 21 continued

Variables	Participation in School-wide Committees
61 +	0.38*
	(0.18)
Constant	2.46***
	(0.10)

Table 22. Tabulation of age and refraining from discussing Christian worldview with a student

Age	Refraining from Discussing Christian Worldview with a Student					
	1	2	3	4	5	Total
20-30	56.00	35.00	35.00	15.00	47.00	188.00
	29.79	18.62	18.62	7.98	25.00	100.00
31-40	55.00	36.00	32.00	28.00	57.00	208.00
	26.44	17.31	15.38	13.46	27.40	100.00
41-50	100.00	47.00	52.00	13.00	70.00	282.00
	35.46	16.67	18.44	4.61	24.82	100.00
51-60	103.00	63.00	35.00	24.00	60.00	285.00
	36.14	22.11	12.28	8.42	21.05	100.00
61+	33.00	18.00	6.00	5.00	19.00	81.00
	40.74	22.22	7.41	6.17	23.46	100.00
Total	347.00	199.00	160.00	85.00	253.00	1044.00
	33.24	19.06	15.33	8.14	24.23	100.00

Chi2 = 31.3702327276463 Pr = .0120635915488454

Since the findings of this cross tabulation between age and refraining from having Christian worldview discussions with students were statistically significant, a linear regression test was run. However, when the linear regression test was performed, no statistical significance was found between age and teachers refraining from having Christian worldview conversations with students. Because of this, age is not a predictor when considering this missional competency. Table 23 shows the exact results.

Table 23. Regression of missional behaviors on age:  
 Refraining from worldview discussions  
 with students

Variables	Refraining from Worldview Discussions with Students
31-40	0.18 (0.16)
41-50	-0.13 (0.15)
51-60	-0.24 (0.15)
61 +	-0.30 (0.21)
Constant	2.80*** (0.11)

**Relationship between years of teaching and missional behaviors. A**

statistically significant relationship between years of teaching and the presence of missional behaviors was evident in four of the missional competency questions. The relationship between years of teaching and socializing with coworkers outside of school was statistically significant with a *P* value of <0.05 (see table 24). The relationship between years of teaching and attendance at a student’s extracurricular activity was statistically significant with a *P* value of <0.05 (see table 26). The relationship between years of teaching and participation in school-wide committees with the hopes of influencing the culture of the school was statistically significant with a *P* value of <0.05 (see table 28). The relationship between years of teaching and refraining from discussing Christian worldview with students was statistically significant with a *P* value of <0.05 (see table 29).

Table 24. Tabulation of years of teaching and socializing with coworkers outside of school

Years of Teaching	Socializing with Coworkers outside of School					
	1	2	3	4	5	Total
0-4	47.00	55.00	33.00	19.00	13.00	167.00
	28.14	32.93	19.76	11.38	7.78	100.00
10-14	60.00	44.00	35.00	11.00	6.00	156.00
	38.46	28.21	22.44	7.05	3.85	100.00
15+	165.00	204.00	96.00	29.00	37.00	531.00
	31.07	38.42	18.08	5.46	6.97	100.00
5-9	65.00	70.00	24.00	11.00	20.00	190.00
	34.21	36.84	12.63	5.79	10.53	100.00
Total	337.00	373.00	188.00	70.00	76.00	1044.00
	32.28	35.73	18.01	6.70	7.28	100.00
Chi2 = 24.53686684856063 Pr = .0171765882552964						

Since the findings of the cross tabulation between years of teaching and socializing with coworkers outside of school was statistically significant, a linear regression test was run on this missional competency. Teachers who had taught 1-4 years report the coefficient of 2.38. This means that when tested for years of teaching, a teacher who had taught for 1-4 years could be expected to socialize with a coworker outside of school between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). When compared to teachers who had been teaching for 1-4 years, teachers who had been teaching between 10-14 years showed a decrease in unit of -0.28. This decreased the coefficient to 2.10. This means that when tested for years of teaching, a teacher who had taught for 10-14 years could be expected to socialize with a coworker outside of school between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). As shown in table 25, there was a decrease in frequency across all variables as compared to the constant coefficient. Only the 10-14 years of teaching variable was shown to be significant when the linear regression test was run.

Table 25. Regression of missional behaviors on years of teaching:  
Socializing with coworkers outside of school

Variables	Socializing with Coworkers outside of School
5-9 years	-0.16 (0.12)
10-14 years	-0.28* (0.13)
15+ years	-0.19 (0.10)
Constant	2.38*** (0.09)

Table 26. Tabulation of years of teaching and attendance at a student's extracurricular activity

Years of Teaching	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
0-4	38.00	54.00	34.00	14.00	27.00	167.00
	22.75	32.34	20.36	8.38	16.17	100.00
10-14	38.00	44.00	35.00	14.00	25.00	156.00
	24.36	28.21	22.44	8.97	16.03	100.00
15+	93.00	204.00	118.00	36.00	80.00	531.00
	17.51	38.42	22.22	6.78	15.07	100.00
5-9	43.00	58.00	27.00	19.00	43.00	190.00
	22.63	30.53	14.21	10.00	22.63	100.00
Total	212.00	360.00	214.00	83.00	175.00	1044.00
	20.31	34.48	20.50	7.95	16.76	100.00

Chi2 = 21.34105674882989 Pr = .0456037827136907

Since the cross tabulation between years of teaching and attendance at a student's extracurricular activity was statistically significant, a linear regression test was run. However, when the linear regression test was performed, no statistical significance was found between years of teaching and attendance at a student's extracurricular activity. Because of this, years of teaching is not a predictor when considering this

missional competency. Table 27 shows the exact results.

Table 27. Regression of missional behaviors on years of teaching:  
Attendance at a student's extracurricular activity

Variables	Attendance at a Student's Extracurricular Activity
5-9 years	0.17
	(0.14)
10-14 years	0.01
	(0.15)
15+ years	0.01
	(0.12)
Constant	2.63***
	(0.10)

Table 28. Tabulation of years of teaching and participate in school-wide committees

Years of Teaching	Participate in School-wide Committees					Total
	1	2	3	4	5	
0-4	41.00	60.00	33.00	16.00	17.00	167.00
	24.55	35.93	19.76	9.58	10.18	100.00
10-14	29.00	34.00	47.00	18.00	28.00	156.00
	18.59	21.79	30.13	11.54	17.95	100.00
15+	85.00	146.00	138.00	69.00	93.00	531.00
	16.01	27.50	25.99	12.99	17.51	100.00
5-9	41.00	58.00	35.00	26.00	30.00	190.00
	21.58	30.53	18.42	13.68	15.79	100.00
Total	196.00	298.00	253.00	129.00	168.00	1044.00
	18.77	28.54	24.23	12.36	16.09	100.00

Chi2 = 25.22916400268236 Pr = .0137734982474055

Since the cross tabulation between years of teaching and participation in a school-wide committee showed a statistical significance, a linear regression test was run. Teachers who had taught 1-4 years report the coefficient of 2.45. This means that when

tested for years of teaching, a teacher who had taught for 1-4 years could be expected to participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Teachers who had taught for 10-14 years showed a unit increase of 0.44, which increased the coefficient to 2.89. This means that when tested for years of teaching, a teacher who had taught for 10-14 years could be expected to participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Teachers who had taught for 15 or more years also showed a unit increase of 0.44, which increased the coefficient to 2.89. This means that, when tested for years of teaching, a teacher who had taught for 15 or more years could be expected to participate in a school-wide committee between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times).

Table 29. Tabulation of years of teaching and refraining from discussing Christian worldview with a student

Years of Teaching	Refraining from Discussing Christian Worldview with a Student					
	1	2	3	4	5	Total
0-4	43.00	25.00	33.00	14.00	52.00	167.00
	25.75	14.97	19.76	8.38	31.14	100.00
10-14	50.00	27.00	26.00	8.00	45.00	156.00
	32.05	17.31	16.67	5.13	28.85	100.00
15+	197.00	110.00	71.00	40.00	113.00	531.00
	37.10	20.72	13.37	7.53	21.28	100.00
5-9	57.00	37.00	30.00	23.00	43.00	190.00
	30.00	19.47	15.79	12.11	22.63	100.00
Total	347.00	199.00	160.00	85.00	253.00	1044.00
	33.24	19.06	15.33	8.14	24.23	100.00
Chi2 = 24.46663533352279 Pr = .0175626669716705						

Since the cross tabulation between years of teaching and refraining from discussing their Christian worldview with students showed a statistically significant relationship, a linear regression test was performed. Teachers who had taught for 1-4 years reported a coefficient of 3.04. This means that when tested for years teaching, teachers who had been teaching for 1-4 years could be expected to refrain from discussing their Christian worldview with a student between scale option 3 (3-4 times) and scale option 4 (4-5 times), with results being closer to scale option 3 (3-4 times). Teachers who had taught 15 or more years showed a unit decrease of -0.49. This decrease of unit lowered the coefficient to 2.55. This means that when tested for years teaching, teachers who had been teaching for 15 or more years could be expected to refrain from discussing their Christian worldview with a student between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times).

Table 30. Regression of missional behaviors on years of teaching:  
Refraining from discussing Christian  
worldview with a student

Variables	Refraining from Discussing Christian Worldview with a Student
5-9 years	-0.26 (0.17)
10-14 years	-0.23 (0.17)
15+ years	-0.49*** (0.14)
Constant	3.04*** (0.12)

**Relationship between locale classification of current school district and missional behaviors.** A statistically significant relationship between locale classification of current school district and the presence of missional behaviors was evident in three of

the missional competency questions. The relationship between locale classification of school district and having gospel-centered conversations with non-believing coworkers was statistically significant with a *P* value of <0.05 (see table 31). The relationship between locale classification of school district and socializing with coworkers outside of school was statistically significant with a *P* value of <0.05 (see table 33). The relationship between locale classification of school district and praying for new relationships with non-believing coworkers was statistically significant with a *P* value of <0.05 (see table 35).

Table 31. Tabulation of locale classification of current school district and having gospel-centered conversations with a non-believing coworker

Locale Classification of Current School District	Having Gospel-centered Conversations with a Non-believing Coworker					
	1	2	3	4	5	Total
City	88.000	119.00	43.00	14.00	24.00	288.00
	30.56	41.32	14.93	4.86	8.33	100.00
Rural	111.00	108.00	51.00	18.00	8.00	296.00
	37.50	36.49	17.23	6.08	2.70	100.00
Suburban	86.00	133.00	29.00	20.00	21.00	289.00
	29.76	46.02	10.03	6.92	7.27	100.00
Town	57.00	72.00	25.00	9.00	8.00	171.00
	33.33	42.11	14.62	5.26	4.68	100.00
Total	342.00	432.00	148.00	61.00	61.00	1044.00
	32.76	41.38	14.18	5.84	5.84	100.00
Chi2 = 22.72011632470554 Pr = .0301982527458466						

Since the cross tabulation between the locale classification of the school district and having gospel-centered conversations showed a statistically significant relationship, a linear regression test was performed. Teachers who taught in a city reported a coefficient of 2.19 (see table 32). This means that when testing for locale classification, teachers who work in a school district in a city could be expected to have

gospel-centered conversations with non-believing coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results closer to scale option 2 (1-2 times). Teachers in rural school districts showed a unit decrease of -0.19. This decreased the coefficient to 2.0. This means that when testing for locale classification, teachers who work in a rural school district will have gospel conversations with non-believing coworkers on scale option 2 (1-2 times).

Table 32. Regression of missional behaviors on locale classification of current school district: Having gospel conversations with non-believing coworkers

Variables	Having Gospel Conversations with Non-believing Coworkers
Suburban	-0.03 (0.09)
Town	-0.13 (0.11)
Rural	-0.19* (0.09)
Constant	2.19*** (0.06)

Table 33. Tabulation of locale classification of current school district and socializing with coworkers outside of school

Locale Classification of Current School District	Socializing with Coworkers outside of School					
	1	2	3	4	5	Total
City	72.00	100.00	70.00	19.00	27.00	288.00
	25.00	34.72	24.31	6.60	9.38	100.00
Rural	123.00	102.00	39.00	17.00	15.00	296.00
	41.55	34.46	13.18	5.74	5.07	100.00
Suburban	84.00	107.00	53.00	19.00	26.00	289.00
	29.07	37.02	18.34	6.57	9.00	100.00
Town	58.00	64.00	26.00	15.00	8.00	171.00
	33.92	37.43	15.20	8.77	4.68	100.00

*Table 33 continued*

Locale Classification of Current School District	Socializing with Coworkers outside of School					
	1	2	3	4	5	Total
Total	337.00	373.00	188.00	70.00	76.00	1044.00
	32.28	35.73	18.01	6.70	7.28	100.00
Chi2 = 33.11297117397335 Pr = .0009294883924043						

Since the cross tabulation between locale classification and socializing with coworkers outside of school showed a statistically significant relationship, a linear regression test was performed. Teachers who teach at schools in cities reported a coefficient of 2.41 (see table 34). This means that when testing for locale classification, teachers who teach in cities could be expected to socialize with coworkers outside of school between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Teachers who teach in districts located in towns reported a unit decrease of -0.28, which decreased the coefficient to 2.13. This means that when testing for locale classification, teachers who teach in districts located in towns could be expected to socialize with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Teachers who teach in rural districts reported a unit decrease of -0.42, which decreased the coefficient to 1.99. This means that when testing for locale classification, teachers who teach in rural districts could be expected to socialize with coworkers outside of school between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times).

Table 34. Regression of missional behaviors on locale classification of current school district: Socializing outside of work with non-believing coworkers

Variables	Socializing outside of Work with Non-believing Coworkers
Suburban	-0.11 (0.10)
Town	-0.28* (0.11)
Rural	-0.42*** (0.09)
Constant	2.41***

Table 35. Tabulation of locale classification of current school district and pray for new relationships with non-believing coworkers

Locale Classification of Current School District	Pray for New Relationships with Non-believing Coworkers					
	1	2	3	4	5	Total
City	86.00	79.00	37.00	24.00	62.00	288.00
	29.86	27.43	12.85	8.33	21.53	100.00
Rural	123.00	65.00	37.00	26.00	45.00	296.00
	41.55	21.96	12.50	8.78	15.20	100.00
Suburban	112.00	55.00	52.00	22.00	48.00	289.00
	38.75	19.03	17.99	7.61	16.61	100.00
Town	59.00	51.00	25.00	7.00	29.00	171.00
	34.50	29.82	14.62	4.09	16.96	100.00
Total	380.00	250.00	151.00	79.00	184.00	1044.00
	36.40	23.95	14.46	7.57	17.62	100.00
Chi2 = 24.50156089093626 Pr = .0173696701857247						

Since the cross tabulation between locale classification and praying for non-believing coworkers showed a statistically significant relationship, a linear regression test was performed. Teachers who taught in city districts reported a coefficient of 2.64 (see table 36). This means that when testing for locale classification, a teacher who teaches in a city school district could be expected to pray for non-believing coworkers between

scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers who taught in rural school districts reported a unit decrease of -0.30, which decreased the coefficient to 2.34. This means that when testing for locale classification, teachers who teach in rural school districts could be expected to pray for non-believing coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times).

Table 36. Regression of missional behaviors on locale classification of current school district: Praying for non-believing coworker

Variables	Praying for Non-believing Coworker
Suburban	-0.20 (0.12)
Town	-0.25 (0.14)
Rural	-0.30* (0.12)
Constant	2.64***

Table 37. Tabulation of locale classification of current school district and attendance at a student's extracurricular activity

Locale Classification of Current School District	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
City	58.00	101.00	69.00	21.00	39.00	288.00
	20.14	35.07	23.96	7.29	13.54	100.00
Rural	48.00	105.00	55.00	24.00	64.00	296.00
	16.22	35.47	18.58	8.11	21.62	100.00
Suburban	74.00	107.00	48.00	19.00	41.00	289.00
	25.61	37.02	16.61	6.57	14.19	100.00
Town	32.00	47.00	42.00	19.00	31.00	171.00
	18.71	27.49	24.56	11.11	18.13	100.00
Total	212.00	360.00	214.00	83.00	175.00	1044.00
	20.31	34.48	20.50	7.95	16.76	100.00

Chi2 = 25.74712661607045 Pr = .0116533872749572

Since the cross tabulation between the locale classification of the school district and teachers attending a student’s extracurricular activity showed a statistically significant relationship, a linear regression test was performed. Teachers who taught in a city reported a coefficient of 2.59 (see table 38). This means that when testing for locale classification, teachers who teach in a school district in a city could be expected to attend a student’s extracurricular activity between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Teachers who worked in rural school districts reported a unit increase of 0.24, which increased the coefficient to 2.83. This means that when testing for locale classification, teachers who teach in rural school districts could be expected to attend a student’s extracurricular activity between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times).

Table 38. Regression of missional behaviors on locale classification of current school district: Attending a student’s extracurricular activity

Variables	Attending a Student’s Extracurricular Activity
Suburban	-0.12 (0.11)
Town	0.23 (0.13)
Rural	0.24* (0.11)
Constant	2.59*** (0.08)

Table 39. Tabulation of locale classification of current school district and encouragement given to non-believing coworkers

Locale Classification of Current School District	Encouragement Given to Non-believing Coworkers					
	1	2	3	4	5	Total
City	27.00	45.00	56.00	44.00	116.00	288.00
	9.38	15.63	19.44	15.28	40.28	100.00
Rural	46.00	61.00	72.00	44.00	73.00	296.00
	15.54	20.61	24.32	14.86	24.66	100.00
Suburban	29.00	50.00	65.00	39.00	106.00	289.00
	10.03	17.30	22.49	13.49	36.68	100.00
Town	20.00	37.00	31.00	27.00	56.00	171.00
	11.70	21.64	18.13	15.79	32.75	100.00
Total	122.00	193.00	224.00	154.00	351.00	1044.00
Total	11.69	18.49	21.46	14.75	33.62	100.00
Chi2 = 23.78857971029676 Pr = .0217301445819702						

Since the cross tabulation between the locale classification of the school district and encouraging a non-believing coworker showed a statistically significant relationship, a linear regression test was performed. Teachers who taught in a city reported a coefficient of 3.61 (see table 40). This means that when testing for locale classification, teachers who work in a school district in a city could be expected to encourage a non-believing coworker between scale option 3 (3-4 times) and scale option 4 (5-6 times), with results being closer to scale option 4 (5-6 times). Teachers in rural school districts showed a unit decrease of -0.49. This decreased the coefficient to 3.12. This means that when testing for locale classification, teachers who work in a rural school district will have gospel conversations with non-believing coworkers between scale option 3 (3-4 times) and scale options 4 (5-6), with results being closer to scale option 3 (3-4 times).

Table 40. Regression of missional behaviors on locale classification of current school district: Encouragement given to non-believing coworkers

Variables	Encouragement Given to Non-Believing Coworkers
Suburban	-0.12 (0.12)
Town	-0.25 (0.13)
Rural	-0.49*** (0.12)
Constant	3.61*** (0.08)

**Relationship between grade level and missional behaviors.** A statistically significant relationship between grade level taught and the presence of missional behaviors was evident in three of the missional competency questions. The relationship between grade level taught and sharing the gospel with students was statistically significant with a *P* value of <0.05 (see table 41). The relationship between grade level taught and seeking to form friendships with coworkers was statistically significant with a *P* value of <0.05 (see table 43). The relationship between grade level taught and having coworkers in the home was statistically significant with a *P* value of <0.05 (see table 45).

Table 41. Tabulation of grade level and sharing the gospel with a student

Grade Level	Sharing the Gospel with a Student					
	1	2	3	4	5	Total
Elementary school	369.00	112.00	26.00	10.00	22.00	539.00
	68.46	20.78	4.82	1.86	4.08	100.00
High school	164.00	84.00	25.00	7.00	9.00	289.00
	56.75	29.07	8.65	2.42	3.11	100.00
Middle school	132.00	43.00	17.00	8.00	16.00	216.00
	61.11	19.91	7.87	3.70	7.41	100.00

Table 41 continued

Grade Level	Sharing the Gospel with a Student					
	1	2	3	4	5	Total
Total	665.00	239.00	68.00	25.00	47.00	1044.00
	63.70	22.89	6.51	2.39	4.50	100.00
Chi2 = 23.74016284926692 Pr = .0025332450525343						

Since the cross tabulation between grade level and sharing the gospel with a student showed a statistically significant relationship, a linear regression test was performed. Elementary school teachers reported a coefficient of 1.52 (see table 42). This means that when testing for grade level taught, elementary school teachers could be expected to share the gospel with a student between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times). Middle school teachers showed a unit increase of 0.24, increasing their coefficient to 1.76. This means that when testing for grade level taught, middle school teachers could be expected to share the gospel with a student between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times).

Table 42. Regression of missional behaviors on grade level:  
Sharing the gospel with a student

Variables	Sharing the Gospel with a Student
Middle School	0.24**
	(0.08)
High School	0.14
	(0.07)
Constant	1.52***
	(0.04)

Table 43. Tabulation of grade level and seeking to form friendships with coworkers

Grade Level	Seeking to Form Friendships with Coworkers					
	1	2	3	4	5	Total
Elementary School	13.00	123.00	136.00	69.00	198.00	539.00
	2.41	22.82	25.23	12.80	36.73	100.00
High School	18.00	72.00	84.00	33.00	82.00	289.00
	6.23	24.91	29.07	11.42	28.37	100.00
Middle School	7.00	51.00	47.00	24.00	87.00	216.00
	3.24	23.61	21.76	11.11	40.28	100.00
Total	38.00	246.00	267.00	126.00	367.00	1044.00
	3.64	23.56	25.57	12.07	35.15	100.00
Chi2 = 16.91004233207534 Pr = .0310595524005516						

Since the cross tabulation between grade level taught and forming friendships with coworkers show a statistically significant relationship, a linear regression test was performed. Elementary school teachers reported a coefficient of 3.59 (see table 44). This means that when testing for grade level taught, an elementary school teacher could be expected to build friendships with coworkers between scale option 3 (3-4 times) and scale option 4 (4-5 times), with results being closer to scale option 4 (4-5 times). High school teachers showed a unit decrease of -0.28, decreasing the coefficient to 3.31. This means that when testing for grade level taught, a high school teacher could be expected to build friendships with coworkers between scale option 3 (3-4 times) and scale option 4 (4-5 times), with results being closer to scale option 3 (3-4 times).

Table 44. Regression of missional behaviors on grade level: Seeking to form friendships with coworkers

Variables	Seeking to Form Friendships with Coworkers
Middle School	0.03 (0.10)
High School	-0.28**

Table 44 continued

Variables	Seeking to Form Friendships with Coworkers
High School	(0.09)
Constant	3.59***
	(0.06)

Table 45. Tabulation of grade level and having coworkers in home

Grade Level	Having Coworkers in Home					
	1	2	3	4	5	Total
Elementary School	357.00	139.00	30.00	6.00	7.00	539.00
	66.23	25.79	5.57	1.11	1.30	100.00
High School	201.00	59.00	23.00	4.00	2.00	289.00
	69.55	20.42	7.96	1.38	0.69	100.00
Middle School	166.00	41.00	9.00	0.00	0.00	216.00
	76.85	18.98	4.17	0.00	0.00	100.00
Total	724.00	239.00	62.00	10.00	9.00	1044.00
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 15.85926026940912 Pr = .0444394038615934

Since the cross tabulation between grade level taught and having coworkers in the home showed a statistically significant relationship, a linear regression test was performed. Elementary school teachers reported a coefficient of 1.45 (see table 46). This means that when testing for grade level taught, elementary school teachers could be expected to have a coworker into their home between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 1 (0 times). Middle school teachers showed a unit decrease of -0.18, which decreased the coefficient to 1.27. This means that when testing for grade level taught, middle school teachers could be expected to have a coworker into their home between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to option 1 (0 times).

Table 46. Regression of missional behaviors on grade level:  
Having coworkers in home

Variables	Having Coworkers in Home
Middle School	-0.18**
	(0.06)
High School	-0.02
	(0.05)
Constant	1.45***
	(0.03)

**Relationship between CEAI membership and missional behaviors.** A

statistically significant relationship between CEAI membership and the presence of missional behaviors was evident in two of the missional competency questions. The relationship between CEAI membership and praying for current relationships with coworkers was statistically significant with a *P* value of <0.05 (see table 47). The relationship between CEAI membership and having gospel-centered conversations with non-believing students was statistically significant with a *P* value of <0.05 (see table 49).

Table 47. Tabulation of CEAI member and pray for current relationships with coworkers

CEAI Member	Pray for Current Relationships with Coworkers					Total
	1	2	3	4	5	
No	217.00	257.00	180.00	120.00	249.00	1023.00
	21.21	25.12	17.60	11.73	24.34	100.00
Yes	2.00	5.00	2.00	1.00	11.00	21.00
	9.52	23.81	9.52	4.76	52.38	100.00
Total	219.00	262.00	182.00	121.00	260.00	1044.00
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 9.482234912281614 Pr = .050113563149313

Since the cross tabulation of CEAI membership and prayer for current relationships with coworkers showed a statistically significant relationship, a linear regression test was performed. CEAI members reported a coefficient of 3.67 (see table 48). This means that when testing for CEAI membership, CEAI members could be expected to pray for current relationships with their non-believing coworkers between scale option 3 (3-4 times) and scale option 4 (4-5 times), with results being closer to scale option 4 (4-5 times). Non-CEAI members showed a unit decrease of -0.74, decreasing the coefficient to 2.93. This means that when testing for CEAI membership, non-CEAI members could be expected to pray for current relationships with their non-believing coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times).

Table 48. Regression of missional behaviors on CEAI membership:  
Pray for current relationship with coworkers

Variables	Pray for Current Relationship with Coworkers
Not a CEAI Member	-0.74*
	(0.33)
Constant	3.67***
Constant	(0.32)

Table 49. Tabulation of CEAI member and having gospel-centered conversations with non-believing students

CEAI Member	Having Gospel-centered Conversations with Non-believing Students					
	1	2	3	4	5	Total
No	616.00	258.00	86.00	29.00	34.00	1023.00
	60.22	25.22	8.41	2.83	3.32	100.00
Yes	5.00	9.00	5.00	1.00	1.00	21.00
	23.81	42.86	23.81	4.76	4.76	100.00
Total	621.00	267.00	91.00	30.00	35.00	1044.00

Table 49 continued

CEAI Member	Having Gospel-centered Conversations with Non-believing Students					
	1	2	3	4	5	Total
Total	59.48	25.57	8.72	2.87	3.35	100.00
Chi2 = 13.08170171982472 Pr = .0108834081435656						

Since the cross tabulation between CEAI membership and having gospel-centered conversations with non-believing students showed a statistically significant relationship, a linear regression test was performed. CEAI members showed a coefficient of 2.24 (see table 50). This means that when controlling for CEAI membership, CEAI members could be expected to have gospel-centered conversations with non-believing students between scale option 2 (1-2 times) and scale option 3 (2-3 times), with results being closer to scale option 2 (1-2 times). Non-CEAI members showed a unit decrease by -0.60, decreasing the coefficient to 1.64. This means that when testing for CEAI membership, non-CEAI members could be expected to have gospel conversations with non-believing students between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times).

Table 50. Regression of missional behaviors on CEAI membership:  
Having gospel-centered conversations with students

Variables	Having Gospel-centered Conversations with Students
Not a CEAI Member	-0.60**
	(0.22)
Constant	2.24***
	(0.22)

### Examination of Research Questions Based on Research Findings

This research study sought to answer two primary research questions: (1) In

what Christian activities do Christians in public education engage to leverage their Christian witness? (2) What missional competencies do Christians in public education possess?

With respect to research question 1, Christian teachers in K-12 public schools pray, read the Bible, attend corporate worship, and evangelize. Teachers tended to share the gospel more with coworkers rather than their students. However, teachers who are members of CEAI reported more frequently having gospel conversations with students than non-CEAI members did.

With respect to research question 2, Christian teachers in K-12 public schools show evidence of all of the tested competencies: consistently and effectively shares faith in a manner understood by non-Christians, building and having meaningful relationships and rapport with non-Christians, seeing lives impacted and changed through relational engagement, and understanding the cultural context of public education. Table 51 shows a general breakdown of statistically significant relationships between demographics and competencies.

Table 51. General characteristics of demographics and competencies

Question #	Competency	Demographic of Observed Competency
11, 12, 13, 20	Consistently and effectively shares faith in a manner understood by non-Christians	CEAI member, locale classification, age, grade level
14, 15, 16, 17	Building and having meaningful relationships and rapport with non-Christians	Grade level, years teaching
18, 19, 21, 22	Seeing lives impacted and changed through relational engagement	CEAI Member, locale classification, age, years teaching
23, 24, 25	Understanding the cultural context of public education	Age, years teaching

Ultimately, Christian K-12 public school teachers show some evidence of all the tested competencies. Of the missional behaviors identified from the missional competencies, only two of the behaviors did not show a statistically significant relationship between any demographic factor and the frequency with which the behavior was observed. There was no statistically significant relationship between any demographic seeking to build a personal relationship with a student (question 16). However, teachers reported that they sought to build personal relationships with students between scale option 3 (3-4 times) and scale option 4 (4-5 times), with results being closer to 4 times (4-5 times). The coefficient was 3.84. When asked how their understanding of the God impacts or directs how they teach, most respondents mentioned that their relationship with God is directly related to the relationships that they seek to develop with their students. For example, one respondent said, “My understanding is that God is extremely relational. So, because he yearns for a relationship with us I always look for ways to deepen relationships with my students.” Another respondent said that “God is the creator of all and seeks to have a relationship with us though we are sinners. It impacts my teaching style because I too seek a relationship with my students to bring them closer to Christ.” Yet another teacher mentioned that “God is the creator of the world. That he sent his son Jesus to die for our sins and seeks to have a relationship with us. I model this in my teaching style by seeking a relationship with students, sharing wisdom, and loving all students.” From the quantitative data and from the illustrative free-response data, it is clear that building relationships with students is a foundational way that teachers leverage their Christian witness in public schools; yet, there was no statistically significant relationship between this missional behavior and the demographics identified.

Question 25, refraining from discussing Christianity with a coworker, also showed no statistical significance in any of the demographics, but teachers reported a coefficient of 2.137, which means that teachers, on average, refrained from discussing

Christianity with coworkers between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). While there was no statistically significant relationship, this aligns with answers given in the free-response questions. When respondents were asked how they navigate worldview conversations at their schools, the common response was that they are more willing to have conversations with colleagues than with students. For example, one respondent said, “I am not scared to bring God into conversations around my coworkers . . . [W]ith my students[,] I will talk about it if they ask or they mention their faith.” Several respondents reported that they will not initiate conversations with students, nor will they shrink from responding to questions that students raise. While there may have been no statistically significant relationship between demographics and this survey question, it is clear from the free-response question data that the majority of teachers in K-12 public schools are not shrinking back from having worldview conversations with their colleagues or students.

### **Evaluation of Research Design**

This section evaluates the strengths and weaknesses of the research design for this study. Overall, I was pleased with the design of the research, the general process of gathering the data, and the analysis of the data.

The greatest strengths in this research design can be seen in the design of the questionnaire and the statistical tests that were run to analyze the data. Since this specific population has not been previously studied using empirical research methods, I had to design a questionnaire. The strength of this questionnaire came from my understanding of competencies and how to translate competencies to observed and measurable behaviors. The statistical tests run on my data were also sufficient to answer the research questions and to come to a significant understanding of the research population. The respondent rate of my survey was also very high, which allowed for greater generalization of my research findings.

The weaknesses of this research design were the denominational variance in the survey respondents and my inability to understand causation for missional behavior. The only screener question related to Christianity asked respondents if they self-identified as Christians. This was simply a “yes” or “no” question. There was no further articulation of Christian beliefs required of respondents, nor was there any criteria of belief to which they had to adhere. When analyzing the free-response portion of the survey, which was not included in the results as it was optional, it was clear that there was a wide variety of Christian beliefs and ecclesiastical practices.

Another weakness of this study was its scope and breadth. This study was an attempt to determine *what* competencies were present, but this study could not articulate the degree to which these competencies were present in any one individual. Because of this, no judgment could be made regarding the strength of a competency in one group of teachers versus another.

## CHAPTER 5

### CONCLUSIONS

This research study was designed to understand the missional behaviors and competencies that Christian teachers in K-12 public education exhibit as they leverage their Christian witness in their workplace. It constituted a quantitative survey design that filled a void in the research base regarding how Christian teachers in K-12 public schools engage in the culture of their workplaces. This study has provided a foundational basis for future research in the area of Christian engagement in public schools.

#### **Research Purpose**

Christian engagement in the culture has been an area of great contention and disagreement. One way that Christians engage in the culture is through their vocations. Within these vocations, Christians are called to be faithful to the gospel by displaying the character of Jesus, working diligently as unto the Lord, and taking every opportunity to share the gospel explicitly. Public education poses unique challenges to this pursuit of Christian faithfulness because of its history and purpose in society. As the ideology and curriculum of public education becomes increasingly unfriendly toward Christian thought, public education has become a darker place in which to work and practice an attitude of faithful presence. However, this does not negate Christian K-12 public school teachers of the responsibility to live faithfully in the vocations in which God has placed them.

Consequently, this research sought to understand how Christian K-12 public school teachers leverage their Christian witness in their workplace. Specifically, this research sought to understand the missional competencies and behaviors that Christian K-

12 public school teachers possess. Previous research had been conducted on how Christian parents can be successful in sending their children to public school, on how churches can help struggling schools, and on how Christian teachers can teach and act in ways that are faithful to the gospel. However, no research had been conducted on how Christian K-12 public school teachers act as they seek to live faithfully to the gospel in their workplace. To shed light on this population and their behavior, a quantitative study was built.

### **Research Questions**

This research study sought to explore the missional behaviors in Christian K-12 schools as they sought to leverage their Christian witness in their workplace. The research purpose was guided by the following two questions:

1. What Christian behaviors do Christians in public education possess?
2. What missional competencies do Christians in public education possess?

### **Research Implications**

This section lists and then explains the implications from the findings of this research study, grouping the implications according to the research questions Church attendance was the most frequently reported Christian behavior among survey respondents.

1. Church attendance was the most frequently reported Christian behavior among survey respondents.
2. Christian K-12 public school teachers are more likely to share the gospel with their coworkers than with their students.
3. Christian K-12 public school teachers seek to build relationships with coworkers and students more often than they share the gospel with them.
4. Age plays a significant role in predicting what missional behaviors K-12 Christian public school teachers express.
5. Teachers who have taught for 1-4 years are more likely to refrain from discussing their Christian worldview with students than teachers who have taught for 5+ years.

## **Christian Behaviors of Christian K-12 Public School Teachers**

### **Implication #1: Church attendance was the most frequently reported**

**Christian behavior among survey respondents.** Of the 1,044 teachers who participated in the missional competencies study, the average church attendance in the ninety days prior to adjustments due to coronavirus were between scale option 4 (5-6 times) and scale option 5 (7 or more times), with results being closer to scale option 5 (7 or more times). Bible reading for personal study was reported to have occurred, on average, between scale option 4 (5-6 times) and scale option 5 (7 or more times), with results being closer to scale option 4 (5-6 times). Prayer for new relationships with coworkers was reported to have occurred, on average, between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Prayer for current relationship with coworkers was reported to have occurred, on average, between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 3 (3-4 times). Sharing the gospel with a coworker was reported to have occurred, on average, between scale option 2 (1-2 times) and scale option 3 (3-4 times), with results being closer to scale option 2 (1-2 times). Sharing the gospel with a student was reported to have occurred, on average, between scale option 1 (0 times) and scale option 2 (1-2 times), with results being closer to scale option 2 (1-2 times).

Together, this data means that, on average, Christian K-12 public school teachers attended church 7 or more times, studied the Bible 5-6 times, prayed for relationships with coworkers 3-4 times, and shared the gospel 1-2 times in the last ninety days prior to adjustments made due to coronavirus. While there are many mitigating factors that could explain the frequency of these behaviors, these results beg the question as to why Christian teachers are attending church regularly but are not regularly participating in the spiritual disciplines of prayer for, and evangelism in, their workplace.

## **Missional Competencies of Christian K-12 Public School Teachers**

**Implication #2: Christian K-12 public school teachers are more likely to share the gospel with their coworkers than with their students.** While frequencies of sharing the gospel with students and coworkers were between scale option 1 (0 times) and scale option 2 (1-2 times), teachers reported a coefficient of 1.611 for sharing the gospel with students and a coefficient of 2.076 for sharing the gospel with coworkers. This data suggests that, on average, in the ninety days prior to adjustments made due to coronavirus, teachers shared the gospel with either a coworker or a student 0-1 times. When reviewing the free-response responses, teachers reported that they were more likely to engage in worldview or gospel conversations with their coworkers because they did not have the fear of reprisal that they did when sharing the gospel with a student. For example, one teacher said, “I have to be very careful around students. Some families like to cause conflict if teachers share their faith in any way. It is much different around colleagues.” Other teachers cited their role as objective teachers of content for why they would not share the gospel with students. For example, one teacher reported, “With my colleagues, I share my beliefs and ask questions to understand their beliefs as well. In the classroom, I never share my personal beliefs. I will share multiple perspectives and say what some believe is this and others believe that in order to give students a full understanding, but I refrain from sharing my own beliefs.”

While the free-response data is only being used illustratively, it does shed light on why Christian teachers would be more reticent to share the gospel with students than with coworkers. Furthermore, some teachers were very adamant that sharing the gospel with their students was an abuse of their station and claimed that the line between their personal and professional lives should be very clear.

**Implication #3: Christian K-12 public school teachers seek to build relationships with coworkers and students more often than they share the gospel with them.** Building relationships with colleagues and students was the next highest reported missional behavior after church attendance and personal Bible study. In the free-response portion of the questionnaire, many teachers reported a fear of saying too much about their Christian beliefs in the workplace. To combat this fear, teachers said that they would seek to build relationships with their students and their coworkers and demonstrate the love of God in how they taught and interacted with their coworkers. Rather than explicitly sharing the gospel, they sought to live a life that displayed the gospel. One teacher said, “The longer I have been a teacher, the more I have learned about the power of personal relationships with students and what difference can be made. I’ve come to see my profession as absolutely essential in this day and age to shape students’ values and minds, it’s so important for Christians to be in this field.” This data, both the quantitative and illustrative, correspond to James Davison Hunter’s idea of faithful presence.<sup>1</sup> These K-12 Christian teachers were actively engaged in their workplaces and were present with their colleagues and students in ways that mirror how God is present with his people.

**Implication #4: Age plays a significant role in predicting what missional behaviors K-12 Christian public school teachers express.** Eight of the missional behaviors surveyed indicated a statistically significant relationship when accounting for age. Teachers who were older tended to exhibit missional behaviors at a higher frequency

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<sup>1</sup> James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), 247. While all of Hunter’s work points to the idea of faithful presence, the idea of building relationships because of positions of influence is captured when he says,

Third, faithful presence in the world means that Christians are fully present and committed in their spheres of social influence, whatever they may be: their families, neighborhoods, voluntary activities, and places of work. As I argued in Essay II, power is a given of social life. Christians will wield it in relationships and in the institutions and organizations of which they are a part. The question we face is how will we use whatever power we have. Needless to say, it is critically important that power not be exercised thoughtlessly, in passive conformity to the ways of the world. (247)

than teachers who were younger. These results align with sociological research that suggests that individuals become more religious as they get older.<sup>2</sup> However, teachers who were between the ages of 31 and 50 participated in school-wide committees more frequently than their older counterparts did. While younger teachers may have been able to give more time or had greater energy to devote to changing the school culture, older teachers were more frequently engaged in missional behaviors that were tied to spiritual practices and not just cultural engagement.

**Implication #5: Teachers who have taught for 1-4 years are more likely to refrain from discussing their Christian worldview with students than teachers who have taught for 5+ years.** While the exact cause of this implication cannot be known, it is nevertheless a statistically significant finding from this research. It is possible that new teachers refrain from sharing their worldview with students because they do not know the legalities behind what they can and cannot say about their faith to students. Whatever the reason may be, teachers who have been teaching for 15 or more years discuss their Christian worldview at a significantly higher rate than teachers who have been teaching for fewer than 15 years.

### **Research Applications**

Based on the findings of this research, applications can be made by two major groups: Churches and teachers. The following section articulates a variety of ways that churches and Christian K-12 public school teachers can apply the data gathered.

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<sup>2</sup> For explanations of this phenomena, see Vern L. Bengtson et al., “Does Religiousness Increase with Age? Age Changes and Generational Differences over 35 Years,” *Journal for the Scientific Study of Religion* 54, no. 2 (May 2015): 363-79. For more data on the phenomenon of age and religiosity, see also Pew Research Center, “Younger People Are Less Religious Than Older Ones in Many Countries,” accessed August 20, 2020, <https://www.pewresearch.org/fact-tank/2018/06/13/younger-people-are-less-religious-than-older-ones-in-many-countries-especially-in-the-u-s-and-europe/>; Pew Research Center’s Religion & Public Life Project, “Religious Observance by Age and Country,” June 13, 2018, <https://www.pewforum.org/2018/06/13/why-do-levels-of-religious-observance-vary-by-age-and-country/>.

## **Applications for Churches**

Since teachers report a high frequency of church attendance, churches need to ensure that they are addressing the needs of this specific group of individuals in their congregations. Teachers reported varying degrees of church support for public education while simultaneously reporting a great deal of personal discouragement as it relates to their vocations. One way churches can address the needs of public school teachers is by providing teachers with the opportunity to share stories about their work—the joys and the trials—as Christian teachers in the public school system. Sharing elevates and honors the experiences of the teachers while simultaneously correcting any misconceptions that congregants could have about public education. According to one respondent, “While [my church’s attitude is] encouraging to me, it’s also challenging because most of my fellow church members work for Christian organizations and I don’t feel like they ‘get’ what it’s like for me.” Still another respondent said, “It seems like everyone thinks it’s so hard: it is but there is a missional joy people don’t celebrate. It seems like they fear my work, and my kids. I do need prayers and encouragement but it doesn’t feel loving towards my kids.” By congregants hearing the experiences of their fellow brothers and sisters in Christ, these misconceptions can be corrected, and congregants can have a more accurate understanding of the daily struggles and joys of being a Christian K-12 public school teacher. In sharing and listening the church becomes a body of support on which teachers can lean for encouragement and help as they seek to be faithful in their vocation. This type of sharing should not be done to the detriment or exclusion of other vocations, but this practice is a very tangible way that churches can support their Christian public school teachers.

Most participants said that they felt called to be in their jobs. However, none reported that they felt specifically equipped or trained to integrate their faith and work. Coupled with the low reported frequency of prayer and sharing the gospel, there seems to be a disconnect between the training that teachers are given in their churches and how

they feel supported to be faithful Christians in their workplace. One way that churches can bridge this gap is to provide training for teachers and other professionals on how to integrate their faith in their work. The Christian life is not just the life lived at church; rather, it is the whole of one's life. In a small group setting, teachers could go through books such as *Walking with God in the Classroom*, by Harro Van Brummelen, and *God at Work*, by Gene Veith, with the intention of changing their classrooms to be more reflective of their Christian character and God's purpose of redemption through vocation.<sup>3</sup> Teachers could also read *Spiritual Discipline for the Christian Life*, by Donald Whitney, as a way to build the competencies of Christian behavior into their personal and professional lives.<sup>4</sup> While merely reading is not sufficient to change behavior, churches could provide the necessary and helpful cognitive frameworks for teachers as well as the community support and structure to help them become more faithful in their Christian life.

### **Applications for Teachers**

First and foremost, a general call to greater gospel faithfulness is necessary. Christian K-12 public school teachers have unique challenges presented to them in the legality of sharing the gospel in their workplace. Similarly, they face untold amounts of social pressure to conform to an increasingly secular and progressive worldview perpetuated by the system in which they work. However, the majority of teachers surveyed feel called to the vocation they are serving in. Despite the increasing challenges of working within public education, teachers still feel called to be in the public school system. If they are going to remain in a system that is dominated by the ideologies of the

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<sup>3</sup> Harro Van Brummelen, *Walking with God in the Classroom*, 3rd ed. (Colorado Springs: Purposeful Design, 2009), 29-62. See also Gene Edward Veith Jr., *God at Work: Your Christian Vocation in All of Life*, Focal Point Series (Wheaton, IL: Crossway Books, 2002).

<sup>4</sup> Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1997).

day, and if they are to be salt and light to the world, then Christian K-12 public school teachers must be more faithful to actively living out their Christian witness. They must prepare their minds for action and live in the reality of the identity that they have been given because of their union with Christ (1 Pet 1:13-2:25). There must be a unity of thought between the effects of their salvation and the way they live their life. However, these teachers cannot do this alone.

To help themselves be faithful to the gospel in their schools, they can participate in organizations like CEAI that are aimed at training Christian teachers. When the cross tabulation and linear regression tests were completed, results found that CEAI members prayed for their coworkers more than non-CEAI respondents. CEAI members also had an increased frequency of having gospel-centered conversations with students. While teachers can undoubtedly be faithful to the gospel and their Christian witness without being a member of organizations like CEAI, the training and support provided to members through CEAI reaps benefits in the spiritual and professional lives of Christian public school teachers.

Another way that teachers can build support and community is by starting prayer groups or small groups at their schools for other Christian teachers. These groups would provide teachers with a community of people who are facing similar struggles within the same context. This level of interaction would not only alleviate the burden of not feeling understood by fellow congregants; it would also begin to build a coalition of Christians that are focused on influencing their specific schools for Christ. Christian teachers can often feel isolated in their beliefs because of the general liberal bent of their profession. While this environment might also make teachers less prone to participating in site-based prayer groups, teachers should seek to build communities of believers within their buildings so that the burdens and joys of teaching can be shared. This application could be particularly helpful for Christian high school teachers because that is the group least likely to form relationships or socialize with colleagues. The findings of

this research indicated that elementary school teachers are more likely to form friendships with coworkers than middle or high school teachers. There is a collaborative nature to elementary school teaching that is not present in typical high school and middle school contexts. The departmental nature of middle school and high school further isolates teachers from other colleagues. Site-based prayer groups can provide opportunities for high school and middle school teachers to build relationships with other Christian teachers, which could then lead to greater gospel faithfulness in their workplace.

Finally, within their churches and their schools, older Christian K-12 public school teachers can be actively looking for younger Christian K-12 public school teachers to mentor. Specifically, teachers who have been teaching for a longer time should be looking for teachers who are newer in the profession to help guide and encourage. The data of this study indicates that older Christian K-12 public school teachers more frequently demonstrate the missional competencies tested. This research also indicates that teachers who have been teaching 10-20 years are more likely to participate in school-wide committees with the hopes of changing the culture of the school. Compared to newer teachers (1-4 years of experience), both age and years of teaching lend themselves to more frequently observed missional behaviors. Older and more experienced teachers can help train up the younger and inexperienced teachers. This does not have to be a formal program; it could be an organic relationship that is built from mutual love of vocation. If teachers are not graduating from Christian college or university education programs, and they are attending churches that do not speak directly to the needs of their public school teachers, it is possible that new Christian K-12 public school teachers have never been taught how to live Christianly through their vocation. Church- or school-based mentoring programs that would help new Christian public school teachers navigate the nuances of Christianity and public education would be one way to further develop the researched missional competencies.

### **Research Limitations**

The findings of this study contain the following limitations. First, the results of this research are applicable only to Christian K-12 public school teachers. Because of this, no statements of generalization about any other type of teaching population can be made. This data is not generalizable to Christian public higher education professors, nor is it generalizable to K-12 Christian education teachers.

Second, this data is limited because of the methodology used to study the research population. Because of the quantitative nature of this research, only correlative relationships between behaviors could be understood. No causal relationships between behaviors of Christian K-12 public school teachers could be understood.

Third, the findings of this research are limited to participants who had Facebook accounts and who had liked Facebook pages related to “Christian (or the Christian church)” and “Public Education (teacher or librarian).”

### **Limitations of Generalization**

Since this study consisted of a survey that was deployed through the social media platform Facebook, the findings of this study are generalizable to Christian K-12 public school teachers who have Facebook accounts. Furthermore, the findings of this study are not generalizable to members of Christian Educators Association International (CEAI). CEAI members consisted of 2 percent of the sample size, which equated to 23 respondents. CEAI membership did not account for a high enough percentage of survey respondents for the findings of this study to be generalizable to all CEAI members.

Because the number of survey respondents was 1,044 the findings of this study can be generalized to the entire research population.

### **Contributions of Research to the Precedent Literature**

This research filled a void in the existing literature by examining two well-studied topics: Christian engagement in the culture and public education. Prior to this

study, no available or discoverable empirical studies examined the missional behaviors of Christian K-12 public school educators as they sought to leverage their Christian witness in their vocation. Whereas in previous studies, researchers had made recommendations for how Christian parents and churches could engage in public education, research on how Christian teachers could engage in public education had not yet been conducted. Therefore, this study constituted an exploratory quantitative analysis of the Christian and missional behaviors of Christian K-12 public school teachers as they sought to integrate their faith and work.

### **Further Research**

This section contains recommendations for other research that could be conducted in the area of Christian engagement in public education. The following list provides opportunities that would further this current research or shed new light on the experience of Christian K-12 public school teachers as they seek to leverage the gospel in their workplace:

1. A quantitative study that assesses the strength of each competency identified in this study. Such a study would provide information on specific competencies and could more clearly drive specific training development.
2. A phenomenological study that investigates the lived experience of Christian K-12 public school teachers. Such a study would provide information on the integration of faith and work as well as on perceptions of church involvement in public education.
3. A census study of the curriculum for Christian undergraduate education programs. Such a study would provide information on the integration of faith and work as it pertains to the educational context. Such a study would also provide information on the presence of curricula focused on preparing future Christian K-12 public school teachers to engage in the culture of public education.
4. An ethnographic study to explore the shared patterns and behaviors of a group of Christian K-12 public educators from the same church. Such a study would provide information on the integration of faith and work and how Christian K-12 teachers engage in the culture of public education.

APPENDIX 1  
THESIS QUESTIONNAIRE

Agreement to Participate

The research in which you are about to participate is designed to identify missional competencies of Christian teachers in public education who are seeking to leverage their Christian witness in the workplace. This research is being conducted by Valerie Jillson for purposes of Thesis research for the Doctor of Education program at The Southern Baptist Theological Seminary. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

**Survey Purpose:** To understand the behaviors, both spiritual and relational, of Christians who work in public education.

**Directions:** Please answer all questions honestly. Mark only one answer for each question unless otherwise instructed to do so.

1. Current Age
  - a. 20-30
  - b. 31-40
  - c. 41-50
  - d. 51-60
  - e. 60+
2. How long have you been teaching?
  - a. 0-4 years
  - b. 5-9 years
  - c. 10-14years
  - d. 15+ years
3. What grade level do you teach?
  - a. Elementary
  - b. Middle School
  - c. High School
4. What is the predominant demographic of the district you work in?
  - a. Mostly Suburban
  - b. Mostly Urban
  - c. Suburban
  - d. Urban
5. Would you consider yourself a Christian?
  - a. Yes
  - b. No
6. Are you a member of Christian Educators Association International?
  - a. Yes
  - b. No

	0 times	1-2 times	3-4 times	5-6 times	7 or more times
In the last 90 days, how frequently have you attended a church service?					
In the last 90 days, how often have you read the Bible for personal study?					
In the last 90 days, how often have you met with other believers in a small group or Bible study format?					
In the last 90 days, how often have you shared the gospel with a coworker?					
In the last 90 days, how often have you shared the gospel with a student?					
In the last 90 days, how often have you had gospel-centered conversations with a non-believing coworker?					
In the last 90 days, how often have you had gospel-centered conversations with a non-believing student?					
In the last 90 days, how often have you socialized, outside of work, with non-believing co-workers?					
In the last 90 days have you sought to build a friendship relationship with any of your coworkers?					
In the last 90 days, have you sought to build a personal relationship with any student?					
In the last 90 days, have you had coworkers in your home for any length of time?					

	0 times	1-2 times	3-4 times	5-6 times	7 or more times
In the last 90 days, how many times have you prayed for new relationships with non-believing coworkers?					
In the last 90 days, how many times have you prayed for current relationships that you have with non-believing coworkers?					
In the last 90 days, how many times have you encouraged a non-believing coworker					
In the last 90 days, how many times have you attended an extra-curricular event in which a student has participated?					
Of your co-workers, how many would you consider friends?					
In the last 90 days, how frequently have you participated in school-wide committees with the hope of shaping the culture of the school?					
In the last 90 days, how many times have you refrained from saying something about your Christian worldview to your students?					
In the last 90 days, how many times have you refrained from saying something about your Christian worldview to your colleagues?					

**The following section of this survey is optional. Please click SUBMIT if you wish to end this survey now.**

**Please write a short response to the following questions in the box provided:**

Describe your understanding of the image of God and how that understanding affects your teaching style.

Describe the attitude your church has toward public education. Do you feel encouraged by this attitude? Why or why not?

Describe how you navigate worldview conversations within your classroom and with your colleagues. In what ways are they similar or different?

How would you describe your attitude toward your vocation? Have you seen this attitude change the longer you have taught? If so, in what ways?

What books have you read about your profession?

Do you feel like your teacher training program helped you in your profession? Why or why not?

## APPENDIX 2

### INITIAL CONTACT EMAIL TO CEAI

Christian Educators Association International,

My name is Valerie Jillson, and I am a doctoral candidate at Southern Seminary. For my dissertation, I am hoping to explore the Christian behaviors and thought patterns that Christian teachers in public education engage in. In short, the research will seek to illicit survey responses from several hundred participant across the United States, asking questions like “In the last 90 days, how often have you shared the gospel with a coworker?” and “In the last 90 days, how frequently have you participated in school-wide committees with the hope of shaping the culture of the school?”

I would love for teachers associated with CEAI to be a part of this, to learn from, and possibly listen to the experiences of your members. Would you let me know if your organization would be interested in participating something like this? If so, I would love to talk with you more in depth!

Thank you for your time!

Valerie Jillson

916-214-0824 - cell phone

Vjillson586@students.sbts.edu - email

## APPENDIX 3

### EMAIL TO EXPERT PANEL

From: Valerie Jillson vjillson586@students.sbts.edu  
Subject: Expert Panel for Jillson Thesis Questionnaire

Dear \_\_\_\_\_:

Thank you for your willingness to be a part of my expert panel.

As an expert in the field, you were chosen to help ensure the following;

- 1) The content within the survey is appropriate and not offensive to teachers;
- 2) Clarity of content and questions;
- 3) Determine the questions asked will help in identifying the missional competencies of Christians in public education;
- 4) Any suggestions you think would help make the survey better, please include the question number in your feedback.

The survey link below will be in the same format teachers who meet the criteria will receive. **Because of this, you will be required to mark an answer to each question before moving on to the next stage; however, none of the panel's responses will be scored or be part of the research.** If there is something within the survey that you think is not clear or may need to be changed, please do not hesitate to suggest those changes (always include the question number). All of the feedback I receive from the panel will be evaluated by my adviser and we will consider all recommendations before conducting the study.

Link to survey:

Thank you,  
Valerie Jillson

## APPENDIX 4

### LETTER OF GRATITUDE TO PARTICIPANTS

Dear Survey Participant,

Thank you for taking the time to complete the questionnaire. I truly value the information that you have provided. Your responses will contribute to my analysis and suggest new avenues of research for further studies. I deeply appreciate the time that you took to engage with my research.

As you continue to be a witness for the gospel of Jesus Christ in public education, I hope the findings of this research will be edifying and encouraging. Thank you for all that you do for your students and for the advancement of the gospel of Jesus Christ.

Sincerely,

Valerie Jillson

APPENDIX 5

TABLES

Table A1. Descriptive Statistics of missional competencies

Frequency of Missional Behaviors	N	Mean/ %	SD	Min	Max
Church attendance	1,044	4.588	0.994	1	5
Bible reading for personal study	1,044	4.262	1.239	1	5
Small group or Bible study with believers	1,044	3.428	1.644	1	5
Sharing gospel with coworker	1,044	2.076	1.171	1	5
Sharing gospel with student	1,044	1.611	1.026	1	5
Gospel-centered conversations with coworker	1,044	2.106	1.104	1	5
Socializing with non-believing coworker outside work	1,044	2.210	1.176	1	5
Seeking to form friendships with coworker	1,044	3.515	1.282	1	5
Seeking to build relationships with student	1,044	3.842	1.530	1	5
Having coworkers in home	1,044	1.411	0.723	1	5
Pray for new relationships with coworkers	1,044	2.461	1.479	1	5
Pray for current relationships with coworkers	1,044	2.943	1.484	1	5
Gospel-centered conversations with student	1,044	1.650	0.989	1	5
Encourage nonbelieving coworker	1,044	3.401	1.409	1	5
Attend Extra curriculum with students	1,044	2.664	1.340	1	5
Participate school committee	1,044	2.784	1.326	1	5
Refraining from discussing Christianity with student	1,044	2.711	1.578	1	5
Refraining from discussing Christianity with coworker	1,044	2.137	1.339	1	5

Table A2. Tabulation of age and church attendance

Age	Church Attendance					Total
	1	2	3	4	5	
20-30	7	8	8	11	154	188
	3.72	4.26	4.26	5.85	81.91	100.00
31-40	6	7	10	14	171	208
	2.88	3.37	4.81	6.73	82.21	100.00
41-50	15	10	11	15	231	282
	5.32	3.55	3.90	5.32	81.91	100.00
51-60	5	12	17	21	230	285
	1.75	4.21	5.96	7.37	80.70	100.00
61+	2	7	1	3	68	81
	2.47	8.64	1.23	3.70	83.95	100.00
Total	35	44	47	64	854	1044
	3.35	4.21	4.50	6.13	81.80	100.00

Chi2 = 15.85229648265719 Pr = .4633162126434222

All tables first row has *frequencies* and second row has *row percentages*

Table A3. Tabulation of years of teaching and church attendance

Years of Teaching	Church Attendance					Total
	1	2	3	4	5	
0-4	7	9	6	11	134	167
	4.19	5.39	3.59	6.59	80.24	100.00
10-14	1	6	9	14	126	156
	0.64	3.85	5.77	8.97	80.77	100.00
15+	15	22	24	31	439	531
	2.82	4.14	4.52	5.84	82.67	100.00
5-9	12	7	8	8	155	190
	6.32	3.68	4.21	4.21	81.58	100.00
Total	35	44	47	64	854	1044
	3.35	4.21	4.50	6.13	81.80	100.00

Chi2 = 14.27112850090965 Pr = .2837306840806522

Table A4. Tabulation of grade level and church attendance

Grade Level	Church Attendance					Total
	1	2	3	4	5	
Elementary school	14	21	26	30	448	539
	2.60	3.90	4.82	5.57	83.12	100.00
High school	8	15	12	20	234	289
	2.77	5.19	4.15	6.92	80.97	100.00

Grade Level	Church Attendance					Total
	1	2	3	4	5	
Middle school	13	8	9	14	172	216
	6.02	3.70	4.17	6.48	79.63	100.00
Total	35	44	47	64	854	1044
	3.35	4.21	4.50	6.13	81.80	100.00
Chi2 = 7.844158640925922 Pr = .4488395179362523						

Table A5. Tabulation of locale classification of current school district and church attendance

Locale Classification of Current School District	Church Attendance					Total
	1	2	3	4	5	
city	12	16	8	20	232	288
	4.17	5.56	2.78	6.94	80.56	100.00
rural	9	13	18	15	241	296
	3.04	4.39	6.08	5.07	81.42	100.00
suburban	8	10	13	16	242	289
	2.77	3.46	4.50	5.54	83.74	100.00
town	6	5	8	13	139	171
	3.51	2.92	4.68	7.60	81.29	100.00
Total	35	44	47	64	854	1044
	3.35	4.21	4.50	6.13	81.80	100.00
Chi2 = 8.657602974235436 Pr = .731863930206246						

Table A6. Tabulation of CEAI membership and church attendance

CEAI member	Church Attendance					Total
	1	2	3	4	5	
No	35	44	45	64	835	1023
	3.42	4.30	4.40	6.26	81.62	100.00
Yes	0	0	2	0	19	21
	0.00	0.00	9.52	0.00	90.48	100.00
Total	35	44	47	64	854	1044
	3.35	4.21	4.50	6.13	81.80	100.00
Chi2 = 4.333220727827078 Pr = .3627836478083593						

Table A7. Tabulation of age and Bible reading for personal study

Age	Bible Reading for Personal Study					Total
	1	2	3	4	5	
20-30	12	17	17	17	125	188
	6.38	9.04	9.04	9.04	66.49	100.00
31-40	17	24	21	18	128	208
	8.17	11.54	10.10	8.65	61.54	100.00
41-50	15	25	27	21	194	282
	5.32	8.87	9.57	7.45	68.79	100.00
51-60	9	20	26	26	204	285
	3.16	7.02	9.12	9.12	71.58	100.00
61+	2	5	5	3	66	81
	2.47	6.17	6.17	3.70	81.48	100.00
Total	55	91	96	85	717	1044
	5.27	8.72	9.20	8.14	68.68	100.00

Chi2 = 18.58067112179847 Pr = .2910063677926811

Table A8. Tabulation of years of teaching and bible reading for personal study

Years of Teaching	Bible Reading for Personal Study					Total
	1	2	3	4	5	
0-4	11	14	14	18	110	167
	6.59	8.38	8.38	10.78	65.87	100.00
10-14	10	11	13	16	106	156
	6.41	7.05	8.33	10.26	67.95	100.00
15+	21	48	51	39	372	531
	3.95	9.04	9.60	7.34	70.06	100.00
5-9	13	18	18	12	129	190
	6.84	9.47	9.47	6.32	67.89	100.00
Total	55	91	96	85	717	1044
	5.27	8.72	9.20	8.14	68.68	100.00

Chi2 = 8.477369617759631 Pr = .7468021587678059

Table A9. Tabulation of grade level taught and Bible reading for personal study

Grade Level	Bible Reading for Personal Study					Total
	1	2	3	4	5	
Elementary school	25	49	53	49	363	539
	4.64	9.09	9.83	9.09	67.35	100.00
High school	17	24	25	18	205	289
	5.88	8.30	8.65	6.23	70.93	100.00

Grade Level	Bible Reading for Personal Study					
	1	2	3	4	5	Total
Middle school	13	18	18	18	149	216
	6.02	8.33	8.33	8.33	68.98	100.00
Total	55	91	96	85	717	1044
	5.27	8.72	9.20	8.14	68.68	100.00
Chi2 = 3.791155525482334 Pr = .8754573665191843						

Table A10. Tabulation of locale classification of current school district and Bible reading for personal study

Locale Classification of Current School District	Bible Reading for Personal Study					
	1	2	3	4	5	Total
city	13	16	32	28	199	288
	4.51	5.56	11.11	9.72	69.10	100.00
rural	17	26	25	24	204	296
	5.74	8.78	8.45	8.11	68.92	100.00
suburban	17	26	23	19	204	289
	5.88	9.00	7.96	6.57	70.59	100.00
town	8	23	16	14	110	171
	4.68	13.45	9.36	8.19	64.33	100.00
Total	55	91	96	85	717	1044
	5.27	8.72	9.20	8.14	68.68	100.00
Chi2 = 12.68971756616435 Pr = .3919908350250924						

Table A11. Tabulation of CEAI membership and Bible reading for personal study

CEAI Member	Bible Reading for Personal Study					
	1	2	3	4	5	Total
No	54	91	95	81	702	1023
	5.28	8.90	9.29	7.92	68.62	100.00
Yes	1	0	1	4	15	21
	4.76	0.00	4.76	19.05	71.43	100.00
Total	55	91	96	85	717	1044
	5.27	8.72	9.20	8.14	68.68	100.00
Chi2 = 5.490902910871037 Pr = .2405302790647889						

Table A12. Tabulation of age and small group or Bible study attendance

Age	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
20-30	39	24	26	17	82	188
	20.74	12.77	13.83	9.04	43.62	100.00
31-40	58	24	22	25	79	208
	27.88	11.54	10.58	12.02	37.98	100.00
41-50	62	27	36	31	126	282
	21.99	9.57	12.77	10.99	44.68	100.00
51-60	59	29	29	32	136	285
	20.70	10.18	10.18	11.23	47.72	100.00
61+	18	10	7	10	36	81
	22.22	12.35	8.64	12.35	44.44	100.00
Total	236	114	120	115	459	1044
	22.61	10.92	11.49	11.02	43.97	100.00

Chi2 = 10.87741848913569 Pr = .816987608051954

Table A13. Tabulation of years of teaching and small group or Bible study attendance

Years of Teaching	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
0-4	33	21	21	16	76	167
	19.76	12.57	12.57	9.58	45.51	100.00
10-14	46	13	19	16	62	156
	29.49	8.33	12.18	10.26	39.74	100.00
15+	108	60	63	66	234	531
	20.34	11.30	11.86	12.43	44.07	100.00
5-9	49	20	17	17	87	190
	25.79	10.53	8.95	8.95	45.79	100.00
Total	236	114	120	115	459	1044
	22.61	10.92	11.49	11.02	43.97	100.00

Chi2 = 11.72853701620751 Pr = .4677201656649346

Table A14. Tabulation of Grade Level taught and small group or Bible study attendance

Grade Level	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
Elementary school	114	62	64	67	232	539
	21.15	11.50	11.87	12.43	43.04	100.00
High school	71	32	26	29	131	289
	24.57	11.07	9.00	10.03	45.33	100.00
Middle school	51	20	30	19	96	216

Grade Level	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
	23.61	9.26	13.89	8.80	44.44	100.00
Total	236	114	120	115	459	1044
	22.61	10.92	11.49	11.02	43.97	100.00

Chi2 = 6.96239854335774 Pr = .5406949860354919

Table A15. Tabulation of locale classification of current school district and small group of Bible study attendance

Locale Classification of Current School District	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
city	60	38	30	39	121	288
	20.83	13.19	10.42	13.54	42.01	100.00
rural	70	23	47	26	130	296
	23.65	7.77	15.88	8.78	43.92	100.00
suburban	63	36	24	30	136	289
	21.80	12.46	8.30	10.38	47.06	100.00
town	43	17	19	20	72	171
	25.15	9.94	11.11	11.70	42.11	100.00
Total	236	114	120	115	459	1044
	22.61	10.92	11.49	11.02	43.97	100.00

Chi2 = 17.96093279309634 Pr = .1168818949843408

Table A16. Tabulation of CEAI membership and small group or Bible study attendance

CEAI Member	Small Group or Bible Study Attendance					
	1	2	3	4	5	Total
No	235	111	115	111	451	1023
	22.97	10.85	11.24	10.85	44.09	100.00
Yes	1	3	5	4	8	21
	4.76	14.29	23.81	19.05	38.10	100.00
Total	236	114	120	115	459	1044
	22.61	10.92	11.49	11.02	43.97	100.00

Chi2 = 7.49191772344483 Pr = .1120662155925108

Table A17. Tabulation of age and sharing gospel with coworker

Age	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
20-30	93	67	13	5	10	188
	49.47	35.64	6.91	2.66	5.32	100.00
31-40	89	76	25	4	14	208
	42.79	36.54	12.02	1.92	6.73	100.00
41-50	101	110	43	9	19	282
	35.82	39.01	15.25	3.19	6.74	100.00
51-60	83	114	45	15	28	285
	29.12	40.00	15.79	5.26	9.82	100.00
61+	22	29	11	6	13	81
	27.16	35.80	13.58	7.41	16.05	100.00
Total	388	396	137	39	84	1044
	37.16	37.93	13.12	3.74	8.05	100.00

Chi2 = 43.51230991138214 Pr = .0002338706423272

Table A18. Tabulation of years of teaching and sharing the gospel with coworker

Years of Teaching	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
0-4	67	69	17	3	11	167
	40.12	41.32	10.18	1.80	6.59	100.00
10-14	64	51	19	9	13	156
	41.03	32.69	12.18	5.77	8.33	100.00
15+	172	207	82	21	49	531
	32.39	38.98	15.44	3.95	9.23	100.00
5-9	85	69	19	6	11	190
	44.74	36.32	10.00	3.16	5.79	100.00
Total	388	396	137	39	84	1044
	37.16	37.93	13.12	3.74	8.05	100.00

Chi2 = 20.14956409628564 Pr = .0643090819613345

Table A19. Tabulation of grade level taught and sharing gospel with coworker

Grade Level	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
Elementary school	194	203	78	18	46	539
	35.99	37.66	14.47	3.34	8.53	100.00
High school	120	112	27	12	18	289
	41.52	38.75	9.34	4.15	6.23	100.00

Grade Level	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
Middle school	74	81	32	9	20	216
	34.26	37.50	14.81	4.17	9.26	100.00
Total	388	396	137	39	84	1044
	37.16	37.93	13.12	3.74	8.05	100.00
Chi2 = 8.813991211698376 Pr = .3582297579201664						

Table A20. Tabulation of locale classification of current school district and sharing gospel with coworker

Locale Classification of Current School District	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
city	102	106	40	12	28	288
	35.42	36.81	13.89	4.17	9.72	100.00
rural	99	116	42	14	25	296
	33.45	39.19	14.19	4.73	8.45	100.00
suburban	117	111	35	9	17	289
	40.48	38.41	12.11	3.11	5.88	100.00
town	70	63	20	4	14	171
	40.94	36.84	11.70	2.34	8.19	100.00
Total	388	396	137	39	84	1044
	37.16	37.93	13.12	3.74	8.05	100.00
Chi2 = 8.884198482390822 Pr = .7127883245740801						

Table A21. Tabulation of CEAI membership and sharing gospel with coworker

CEAI Member	Sharing the Gospel with a Coworker					Total
	1	2	3	4	5	
No	379	387	137	38	82	1023
	37.05	37.83	13.39	3.71	8.02	100.00
Yes	9	9	0	1	2	21
	42.86	42.86	0.00	4.76	9.52	100.00
Total	388	396	137	39	84	1044
	37.16	37.93	13.12	3.74	8.05	100.00
Chi2 = 3.25487275153638 Pr = .5161139177501014						

Table A22. Tabulation of age and sharing gospel with student

Age	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
20-30	132	40	10	1	5	188
	70.21	21.28	5.32	0.53	2.66	100.00
31-40	134	48	9	6	11	208
	64.42	23.08	4.33	2.88	5.29	100.00
41-50	190	53	22	7	10	282
	67.38	18.79	7.80	2.48	3.55	100.00
51-60	164	80	22	5	14	285
	57.54	28.07	7.72	1.75	4.91	100.00
61+	45	18	5	6	7	81
	55.56	22.22	6.17	7.41	8.64	100.00
Total	665	239	68	25	47	1044
	63.70	22.89	6.51	2.39	4.50	100.00

Chi2 = 30.74860200716913 Pr = .0144858738428939

Table A23. Tabulation of years of teaching and sharing gospel with student

Years of Teaching	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
0-4	114	35	11	2	5	167
	68.26	20.96	6.59	1.20	2.99	100.00
10-14	100	32	8	7	9	156
	64.10	20.51	5.13	4.49	5.77	100.00
15+	326	132	35	12	26	531
	61.39	24.86	6.59	2.26	4.90	100.00
5-9	125	40	14	4	7	190
	65.79	21.05	7.37	2.11	3.68	100.00
Total	665	239	68	25	47	1044
	63.70	22.89	6.51	2.39	4.50	100.00

Chi2 = 9.463668621662103 Pr = .6628993217461123

Table A24. Tabulation of grade level and sharing gospel with student

Grade Level	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
Elementary school	369	112	26	10	22	539
	68.46	20.78	4.82	1.86	4.08	100.00
High school	164	84	25	7	9	289
	56.75	29.07	8.65	2.42	3.11	100.00
Middle school	132	43	17	8	16	216

Grade Level	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
	61.11	19.91	7.87	3.70	7.41	100.00
Total	665	239	68	25	47	1044
	63.70	22.89	6.51	2.39	4.50	100.00
Chi2 = 23.74016284926692 Pr = .0025332450525343						

Table A25. Tabulation of locale classification of current school district and sharing gospel with student

Locale Classification of Current School District	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
city	187	57	20	5	19	288
	64.93	19.79	6.94	1.74	6.60	100.00
rural	173	77	26	10	10	296
	58.45	26.01	8.78	3.38	3.38	100.00
suburban	194	64	11	6	14	289
	67.13	22.15	3.81	2.08	4.84	100.00
town	111	41	11	4	4	171
	64.91	23.98	6.43	2.34	2.34	100.00
Total	665	239	68	25	47	1044
	63.70	22.89	6.51	2.39	4.50	100.00
Chi2 = 17.56231236648628 Pr = .1296408717524992						

Table A26. Tabulation of CEAI membership and sharing gospel with student

CEAI Member	Sharing the Gospel with a Student					Total
	1	2	3	4	5	
No	655	232	67	25	44	1023
	64.03	22.68	6.55	2.44	4.30	100.00
Yes	10	7	1	0	3	21
	47.62	33.33	4.76	0.00	14.29	100.00
Total	665	239	68	25	47	1044
	63.70	22.89	6.51	2.39	4.50	100.00
Chi2 = 7.06118567745257 Pr = .1326899549007716						

Table A27. Tabulation of age and having gospel centered conversation with non-believing coworker

Age	Gospel Centered Conversations with Non-believing Coworker					
	1	2	3	4	5	Total
20-30	68	82	28	6	4	188
	36.17	43.62	14.89	3.19	2.13	100.00
31-40	89	75	23	14	7	208
	42.79	36.06	11.06	6.73	3.37	100.00
41-50	75	123	40	16	28	282
	26.60	43.62	14.18	5.67	9.93	100.00
51-60	86	117	44	19	19	285
	30.18	41.05	15.44	6.67	6.67	100.00
61+	24	35	13	6	3	81
	29.63	43.21	16.05	7.41	3.70	100.00
Total	342	432	148	61	61	1044
	32.76	41.38	14.18	5.84	5.84	100.00

Chi2 = 34.10573719202007 Pr = .0052575652653104

Table A28. Tabulation of years of teaching and having gospel centered conversations with non-believing coworkers

Years of Teaching	Gospel Centered Conversations with Non-believing Coworker					
	1	2	3	4	5	Total
0-4	54	81	17	11	4	167
	32.34	48.50	10.18	6.59	2.40	100.00
10-14	55	57	26	11	7	156
	35.26	36.54	16.67	7.05	4.49	100.00
15+	161	225	75	31	39	531
	30.32	42.37	14.12	5.84	7.34	100.00
5-9	72	69	30	8	11	190
	37.89	36.32	15.79	4.21	5.79	100.00
Total	342	432	148	61	61	1044
	32.76	41.38	14.18	5.84	5.84	100.00

Chi2 = 17.30261761640847 Pr = .1385640518651268

Table A29. Tabulation of grade level taught and having gospel centered conversations with non-believing coworkers

Grade Level	Gospel Centered Conversations with Non-believing Coworker					
	1	2	3	4	5	Total
Elementary school	169	227	70	39	34	539
	31.35	42.12	12.99	7.24	6.31	100.00
High school	103	119	49	8	10	289
	35.64	41.18	16.96	2.77	3.46	100.00
Middle school	70	86	29	14	17	216
	32.41	39.81	13.43	6.48	7.87	100.00
Total	342	432	148	61	61	1044
	32.76	41.38	14.18	5.84	5.84	100.00

Chi2 = 14.6072538022261 Pr = .0672473608138312

Table A30. Tabulation of locale classification of current school district and having gospel-centered conversation with non-believing coworker

Locale Classification of Current School District	Gospel Centered Conversations with Non-believing Coworker					
	1	2	3	4	5	Total
city	88	119	43	14	24	288
	30.56	41.32	14.93	4.86	8.33	100.00
rural	111	108	51	18	8	296
	37.50	36.49	17.23	6.08	2.70	100.00
suburban	86	133	29	20	21	289
	29.76	46.02	10.03	6.92	7.27	100.00
town	57	72	25	9	8	171
	33.33	42.11	14.62	5.26	4.68	100.00
Total	342	432	148	61	61	1044
	32.76	41.38	14.18	5.84	5.84	100.00

Chi2 = 22.72011632470554 Pr = .0301982527458466

Table A31. Tabulation of CEAI membership and having gospel centered conversation with non-believing coworker

CEAI Member	Gospel Centered Conversations with Non-believing Coworker					
	1	2	3	4	5	Total
No	337	422	144	59	61	1023
	32.94	41.25	14.08	5.77	5.96	100.00
Yes	5	10	4	2	0	21
	23.81	47.62	19.05	9.52	0.00	100.00
Total	342	432	148	61	61	1044

CEAI Member	Gospel Centered Conversations with Non-believing Coworker					Total
	1	2	3	4	5	
	32.76	41.38	14.18	5.84	5.84	100.00
Chi2 = 2.833487699306397 Pr = .5860660794609653						

Table A32. Tabulation of age and socializing with coworker outside of school

Age	Socializing with Coworkers Outside of School					Total
	1	2	3	4	5	
20-30	61	56	40	14	17	188
	32.45	29.79	21.28	7.45	9.04	100.00
31-40	72	69	33	10	24	208
	34.62	33.17	15.87	4.81	11.54	100.00
41-50	89	101	45	27	20	282
	31.56	35.82	15.96	9.57	7.09	100.00
51-60	89	115	57	13	11	285
	31.23	40.35	20.00	4.56	3.86	100.00
61+	26	32	13	6	4	81
	32.10	39.51	16.05	7.41	4.94	100.00
Total	337	373	188	70	76	1044
	32.28	35.73	18.01	6.70	7.28	100.00
Chi2 = 25.80206991655152 Pr = .0568776447965269						

Table A33. Tabulation of years of teaching and socializing with coworker outside of school

Years of Teaching	Socializing with Coworkers Outside of School					Total
	1	2	3	4	5	
0-4	47	55	33	19	13	167
	28.14	32.93	19.76	11.38	7.78	100.00
10-14	60	44	35	11	6	156
	38.46	28.21	22.44	7.05	3.85	100.00
15+	165	204	96	29	37	531
	31.07	38.42	18.08	5.46	6.97	100.00
5-9	65	70	24	11	20	190
	34.21	36.84	12.63	5.79	10.53	100.00
Total	337	373	188	70	76	1044
	32.28	35.73	18.01	6.70	7.28	100.00
Chi2 = 24.53686684856063 Pr = .0171765882552964						

Table A34. Tabulation of grade level taught and socializing with coworker outside of school

Grade Level	Socializing with Coworkers Outside of School					
	1	2	3	4	5	Total
Elementary school	164	187	116	39	33	539
	30.43	34.69	21.52	7.24	6.12	100.00
High school	99	106	41	17	26	289
	34.26	36.68	14.19	5.88	9.00	100.00
Middle school	74	80	31	14	17	216
	34.26	37.04	14.35	6.48	7.87	100.00
Total	337	373	188	70	76	1044
	32.28	35.73	18.01	6.70	7.28	100.00

Chi2 = 11.96394404861034 Pr = .1528198756394981

Table A35. Tabulation of locale classification of current school district and socializing with coworker outside of school

Locale Classification of Current School District	Socializing with Coworkers Outside of School					
	1	2	3	4	5	Total
city	72	100	70	19	27	288
	25.00	34.72	24.31	6.60	9.38	100.00
rural	123	102	39	17	15	296
	41.55	34.46	13.18	5.74	5.07	100.00
suburban	84	107	53	19	26	289
	29.07	37.02	18.34	6.57	9.00	100.00
town	58	64	26	15	8	171
	33.92	37.43	15.20	8.77	4.68	100.00
Total	337	373	188	70	76	1044
	32.28	35.73	18.01	6.70	7.28	100.00

Chi2 = 33.11297117397335 Pr = .0009294883924043

Table A36. Tabulation of CEAI membership and socializing with coworker outside of school

CEAI Member	Socializing with Coworkers Outside of School					
	1	2	3	4	5	Total
No	332	363	183	69	76	1023
	32.45	35.48	17.89	6.74	7.43	100.00
Yes	5	10	5	1	0	21
	23.81	47.62	23.81	4.76	0.00	100.00
Total	337	373	188	70	76	1044
	32.28	35.73	18.01	6.70	7.28	100.00

Chi2 = 3.405885649287597 Pr = .492332139421843

Table A37. Tabulation of age and seeking to form friendship with coworker

Age	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
20-30	3	43	45	24	73	188
	1.60	22.87	23.94	12.77	38.83	100.00
31-40	11	39	59	22	77	208
	5.29	18.75	28.37	10.58	37.02	100.00
41-50	12	65	58	42	105	282
	4.26	23.05	20.57	14.89	37.23	100.00
51-60	8	80	80	28	89	285
	2.81	28.07	28.07	9.82	31.23	100.00
61+	4	19	25	10	23	81
	4.94	23.46	30.86	12.35	28.40	100.00
Total	38	246	267	126	367	1044
	3.64	23.56	25.57	12.07	35.15	100.00

Chi2 = 21.76657034321564 Pr = .15088985086315

Table A38. Tabulation of years of teaching and seeking to form friendship with coworker

Years of Teaching	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
0-4	4	37	39	26	61	167
	2.40	22.16	23.35	15.57	36.53	100.00
10-14	6	36	52	15	47	156
	3.85	23.08	33.33	9.62	30.13	100.00
15+	20	137	131	66	177	531
	3.77	25.80	24.67	12.43	33.33	100.00
5-9	8	36	45	19	82	190
	4.21	18.95	23.68	10.00	43.16	100.00
Total	38	246	267	126	367	1044
	3.64	23.56	25.57	12.07	35.15	100.00

Chi2 = 16.7314764645703 Pr = .1599804929584853

Table A39. Tabulation of grade level and seeking to form friendship with coworker

Grade Level	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
Elementary school	13	123	136	69	198	539
	2.41	22.82	25.23	12.80	36.73	100.00
High school	18	72	84	33	82	289

Grade Level	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
	6.23	24.91	29.07	11.42	28.37	100.00
Middle school	7	51	47	24	87	216
	3.24	23.61	21.76	11.11	40.28	100.00
Total	38	246	267	126	367	1044
	3.64	23.56	25.57	12.07	35.15	100.00

Chi2 = 16.91004233207534 Pr = .0310595524005516

Table A40. Tabulation of locale classification of current school district and seeking to form friendship with coworker

Locale Classification of Current School District	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
city	10	60	80	40	98	288
	3.47	20.83	27.78	13.89	34.03	100.00
rural	13	81	69	35	98	296
	4.39	27.36	23.31	11.82	33.11	100.00
suburban	12	68	78	34	97	289
	4.15	23.53	26.99	11.76	33.56	100.00
town	3	37	40	17	74	171
	1.75	21.64	23.39	9.94	43.27	100.00
Total	38	246	267	126	367	1044
	3.64	23.56	25.57	12.07	35.15	100.00

Chi2 = 12.38166345288481 Pr = .4155347896750987

Table A41. Tabulation of CEAI membership and seeking to form friendship with coworker

CEAI Member	Seeking to Form Friendship with Coworker					Total
	1	2	3	4	5	
No	38	238	261	125	361	1023
	3.71	23.26	25.51	12.22	35.29	100.00
Yes	0	8	6	1	6	21
	0.00	38.10	28.57	4.76	28.57	100.00
Total	38	246	267	126	367	1044
	3.64	23.56	25.57	12.07	35.15	100.00

Chi2 = 3.988234278208951 Pr = .4076005088394243

Table A42. Tabulation of age and seeking to build relationship with student

Age	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
20-30	22	11	21	14	120	188
	11.70	5.85	11.17	7.45	63.83	100.00
31-40	30	18	22	16	122	208
	14.42	8.65	10.58	7.69	58.65	100.00
41-50	40	27	31	18	166	282
	14.18	9.57	10.99	6.38	58.87	100.00
51-60	44	35	31	19	156	285
	15.44	12.28	10.88	6.67	54.74	100.00
61+	13	11	12	6	39	81
	16.05	13.58	14.81	7.41	48.15	100.00
Total	149	102	117	73	603	1044
	14.27	9.77	11.21	6.99	57.76	100.00

Chi2 = 12.10211062716597 Pr = .7369212229192437

Table A43. Tabulation of years of teaching and seeking to build relationship with student

Years of Teaching	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
0-4	22	10	21	15	99	167
	13.17	5.99	12.57	8.98	59.28	100.00
10-14	31	18	15	9	83	156
	19.87	11.54	9.62	5.77	53.21	100.00
15+	75	57	60	35	304	531
	14.12	10.73	11.30	6.59	57.25	100.00
5-9	21	17	21	14	117	190
	11.05	8.95	11.05	7.37	61.58	100.00
Total	149	102	117	73	603	1044
	14.27	9.77	11.21	6.99	57.76	100.00

Chi2 = 11.74822909975984 Pr = .4661057545910262

Table A44. Tabulation of grade level taught and seeking to build relationship with student

Grade Level	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
Elementary school	86	52	67	30	304	539
	15.96	9.65	12.43	5.57	56.40	100.00
High school	28	31	32	27	171	289

Grade Level	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
	9.69	10.73	11.07	9.34	59.17	100.00
Middle school	35	19	18	16	128	216
	16.20	8.80	8.33	7.41	59.26	100.00
Total	149	102	117	73	603	1044
	14.27	9.77	11.21	6.99	57.76	100.00
Chi2 = 12.95433479373632 Pr = .1134304951401135						

Table A45. Tabulation of locale classification of current school district and seeking to build relationship with student

Locale Classification of Current School District	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
city	36	22	33	22	175	288
	12.50	7.64	11.46	7.64	60.76	100.00
rural	44	30	37	17	168	296
	14.86	10.14	12.50	5.74	56.76	100.00
suburban	45	37	29	25	153	289
	15.57	12.80	10.03	8.65	52.94	100.00
town	24	13	18	9	107	171
	14.04	7.60	10.53	5.26	62.57	100.00
Total	149	102	117	73	603	1044
	14.27	9.77	11.21	6.99	57.76	100.00
Chi2 = 11.90964451081923 Pr = .4529632749298609						

Table A46. Tabulation of CEAI membership and seeking to build relationship with student

CEAI Member	Seeking to Build Relationships with Students					
	1	2	3	4	5	Total
No	146	100	115	73	589	1023
	14.27	9.78	11.24	7.14	57.58	100.00
Yes	3	2	2	0	14	21
	14.29	9.52	9.52	0.00	66.67	100.00
Total	149	102	117	73	603	1044
	14.27	9.77	11.21	6.99	57.76	100.00
Chi2 = 1.848475814758154 Pr = .7636025021949787						

Table A47. Tabulation of age and having coworker in home

Age	Having Coworkers in Home					Total
	1	2	3	4	5	
20-30	143	30	12	2	1	188
	76.06	15.96	6.38	1.06	0.53	100.00
31-40	142	45	15	2	4	208
	68.27	21.63	7.21	0.96	1.92	100.00
41-50	183	76	17	2	4	282
	64.89	26.95	6.03	0.71	1.42	100.00
51-60	197	71	14	3	0	285
	69.12	24.91	4.91	1.05	0.00	100.00
61+	59	17	4	1	0	81
	72.84	20.99	4.94	1.23	0.00	100.00
Total	724	239	62	10	9	1044
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 17.66001020146672 Pr = .3441783353032608

Table A48. Tabulation of years of teaching and having coworker in home

Years of Teaching	Having Coworkers in Home					Total
	1	2	3	4	5	
0-4	126	27	9	3	2	167
	75.45	16.17	5.39	1.80	1.20	100.00
10-14	104	39	11	1	1	156
	66.67	25.00	7.05	0.64	0.64	100.00
15+	354	139	28	6	4	531
	66.67	26.18	5.27	1.13	0.75	100.00
5-9	140	34	14	0	2	190
	73.68	17.89	7.37	0.00	1.05	100.00
Total	724	239	62	10	9	1044
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 15.59396751514421 Pr = .2105486118285086

Table A49. Tabulation of grade level and having coworker in home

Grade Level	Having Coworkers in Home					Total
	1	2	3	4	5	
Elementary school	357	139	30	6	7	539
	66.23	25.79	5.57	1.11	1.30	100.00
High school	201	59	23	4	2	289
	69.55	20.42	7.96	1.38	0.69	100.00
Middle school	166	41	9	0	0	216

Grade Level	Having Coworkers in Home					Total
	1	2	3	4	5	
	76.85	18.98	4.17	0.00	0.00	100.00
Total	724	239	62	10	9	1044
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 15.85926026940912 Pr = .0444394038615934

Table A50. Tabulation of locale classification of current school district and having coworker in home

Locale Classification of Current School District	Having Coworkers in Home					Total
	1	2	3	4	5	
city	192	78	11	2	5	288
	66.67	27.08	3.82	0.69	1.74	100.00
rural	212	60	18	5	1	296
	71.62	20.27	6.08	1.69	0.34	100.00
suburban	198	67	19	2	3	289
	68.51	23.18	6.57	0.69	1.04	100.00
town	122	34	14	1	0	171
	71.35	19.88	8.19	0.58	0.00	100.00
Total	724	239	62	10	9	1044
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 15.66980714409434 Pr = .2068317869166444

Table A51. Tabulation of CEAI Membership and having coworker in home

CEAI Member	Having Coworkers in Home					Total
	1	2	3	4	5	
No	711	232	61	10	9	1023
	69.50	22.68	5.96	0.98	0.88	100.00
Yes	13	7	1	0	0	21
	61.90	33.33	4.76	0.00	0.00	100.00
Total	724	239	62	10	9	1044
	69.35	22.89	5.94	0.96	0.86	100.00

Chi2 = 1.631711462204219 Pr = .8030816433380701

Table A52. Tabulation of age and pray for new relationship with non-believing coworker

Age	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
20-30	74	46	31	17	20	188
	39.36	24.47	16.49	9.04	10.64	100.00
31-40	95	47	25	13	28	208
	45.67	22.60	12.02	6.25	13.46	100.00
41-50	97	66	43	20	56	282
	34.40	23.40	15.25	7.09	19.86	100.00
51-60	94	69	43	20	59	285
	32.98	24.21	15.09	7.02	20.70	100.00
61+	20	22	9	9	21	81
	24.69	27.16	11.11	11.11	25.93	100.00
Total	380	250	151	79	184	1044
	36.40	23.95	14.46	7.57	17.62	100.00

Chi2 = 27.74223892852877 Pr = .0339346750287901

Table A53. Tabulation of years of teaching and pray for new relationship with non-believing coworker

Years of Teaching	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
0-4	55	45	26	14	27	167
	32.93	26.95	15.57	8.38	16.17	100.00
10-14	61	35	16	14	30	156
	39.10	22.44	10.26	8.97	19.23	100.00
15+	182	125	77	41	106	531
	34.27	23.54	14.50	7.72	19.96	100.00
5-9	82	45	32	10	21	190
	43.16	23.68	16.84	5.26	11.05	100.00
Total	380	250	151	79	184	1044
	36.40	23.95	14.46	7.57	17.62	100.00

Chi2 = 16.15580617146505 Pr = .1842036328610798

Table A54. Tabulation of grade level taught and pray for new relationship with non-believing coworker

Grade Level	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
Elementary school	178	135	83	36	107	539
	33.02	25.05	15.40	6.68	19.85	100.00

Grade Level	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
High school	115	71	38	23	42	289
	39.79	24.57	13.15	7.96	14.53	100.00
Middle school	87	44	30	20	35	216
	40.28	20.37	13.89	9.26	16.20	100.00
Total	380	250	151	79	184	1044
	36.40	23.95	14.46	7.57	17.62	100.00
Chi2 = 10.45604188786432 Pr = .2344644232355225						

Table A55. Tabulation of locale classification of current school district and pray for new relationship with non-believing coworker

Locale Classification of Current School District	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
city	86	79	37	24	62	288
	29.86	27.43	12.85	8.33	21.53	100.00
rural	123	65	37	26	45	296
	41.55	21.96	12.50	8.78	15.20	100.00
suburban	112	55	52	22	48	289
	38.75	19.03	17.99	7.61	16.61	100.00
town	59	51	25	7	29	171
	34.50	29.82	14.62	4.09	16.96	100.00
Total	380	250	151	79	184	1044
	36.40	23.95	14.46	7.57	17.62	100.00
Chi2 = 24.50156089093626 Pr = .0173696701857247						

Table A56. Tabulation of CEAI Membership and pray for new relationship with non-believing coworker

CEAI Member	Pray for New Relationship with Non-believing Coworker					
	1	2	3	4	5	Total
No	372	248	148	78	177	1023
	36.36	24.24	14.47	7.62	17.30	100.00
Yes	8	2	3	1	7	21
	38.10	9.52	14.29	4.76	33.33	100.00
Total	380	250	151	79	184	1044
	36.40	23.95	14.46	7.57	17.62	100.00
Chi2 = 5.102526236966752 Pr = .2769385135280796						

A57. Tabulation of age and pray for current relationship with coworker

Age	Pray for Current Relationships with Coworkers					Total
	1	2	3	4	5	
20-30	49	51	39	20	29	188
	26.06	27.13	20.74	10.64	15.43	100.00
31-40	61	48	31	27	41	208
	29.33	23.08	14.90	12.98	19.71	100.00
41-50	49	78	48	27	80	282
	17.38	27.66	17.02	9.57	28.37	100.00
51-60	45	69	54	34	83	285
	15.79	24.21	18.95	11.93	29.12	100.00
61+	15	16	10	13	27	81
	18.52	19.75	12.35	16.05	33.33	100.00
Total	219	262	182	121	260	1044
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 38.45368419742888 Pr = .0013033689140337

Table A58. Tabulation of years of teaching and pray for current relationship with coworker

Years of Teaching	Pray for Current Relationships with Coworkers					Total
	1	2	3	4	5	
0-4	42	44	30	19	32	167
	25.15	26.35	17.96	11.38	19.16	100.00
10-14	35	34	28	22	37	156
	22.44	21.79	17.95	14.10	23.72	100.00
15+	94	136	85	62	154	531
	17.70	25.61	16.01	11.68	29.00	100.00
5-9	48	48	39	18	37	190
	25.26	25.26	20.53	9.47	19.47	100.00
Total	219	262	182	121	260	1044
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 18.19869299502006 Pr = .1097893591873954

Table A59. Tabulation of grade level taught and pray for current relationship with coworker

Grade Level	Pray for Current Relationships with Coworkers					Total
	1	2	3	4	5	
Elementary school	94	135	95	64	151	539
	17.44	25.05	17.63	11.87	28.01	100.00
High school	73	78	51	32	55	289

Grade Level	Pray for Current Relationships with Coworkers					
	1	2	3	4	5	Total
	25.26	26.99	17.65	11.07	19.03	100.00
Middle school	52	49	36	25	54	216
	24.07	22.69	16.67	11.57	25.00	100.00
Total	219	262	182	121	260	1044
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 13.93685146534887 Pr = .0834262803010024

Table A60. Tabulation of locale classification of current school district and pray for current relationship with coworker

Locale Classification of Current School District	Pray for Current Relationships with Coworkers					
	1	2	3	4	5	Total
city	45	69	51	38	85	288
	15.63	23.96	17.71	13.19	29.51	100.00
rural	75	76	47	37	61	296
	25.34	25.68	15.88	12.50	20.61	100.00
suburban	63	69	50	33	74	289
	21.80	23.88	17.30	11.42	25.61	100.00
town	36	48	34	13	40	171
	21.05	28.07	19.88	7.60	23.39	100.00
Total	219	262	182	121	260	1044
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 16.75638809168241 Pr = .1589932370834795

Table A61. Tabulation of CEAI Membership and pray for current relationship with coworker

CEAI Member	Pray for Current Relationships with Coworkers					
	1	2	3	4	5	Total
No	217	257	180	120	249	1023
	21.21	25.12	17.60	11.73	24.34	100.00
Yes	2	5	2	1	11	21
	9.52	23.81	9.52	4.76	52.38	100.00
Total	219	262	182	121	260	1044
	20.98	25.10	17.43	11.59	24.90	100.00

Chi2 = 9.482234912281614 Pr = .050113563149313

Table A62. Tabulation of age and having gospel centered conversation with non-believing student

Age	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
20-30	119	48	12	6	3	188
	63.30	25.53	6.38	3.19	1.60	100.00
31-40	129	48	16	5	10	208
	62.02	23.08	7.69	2.40	4.81	100.00
41-50	173	58	33	8	10	282
	61.35	20.57	11.70	2.84	3.55	100.00
51-60	155	89	25	9	7	285
	54.39	31.23	8.77	3.16	2.46	100.00
61+	45	24	5	2	5	81
	55.56	29.63	6.17	2.47	6.17	100.00
Total	621	267	91	30	35	1044
	59.48	25.57	8.72	2.87	3.35	100.00

Chi2 = 20.60445882482992 Pr = .1942204785810866

Table A63. Tabulation of years of teaching and having gospel centered conversation with non-believing student

Years of Teaching	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
0-4	108	36	15	6	2	167
	64.67	21.56	8.98	3.59	1.20	100.00
10-14	94	35	16	7	4	156
	60.26	22.44	10.26	4.49	2.56	100.00
15+	306	144	48	13	20	531
	57.63	27.12	9.04	2.45	3.77	100.00
5-9	113	52	12	4	9	190
	59.47	27.37	6.32	2.11	4.74	100.00
Total	621	267	91	30	35	1044
	59.48	25.57	8.72	2.87	3.35	100.00

Chi2 = 11.62424717744458 Pr = .4763087502204364

Table A64. Tabulation of grade level taught and having gospel centered conversation with non-believing student

Grade Level	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
Elementary school	377	111	31	8	12	539
	69.94	20.59	5.75	1.48	2.23	100.00

Grade Level	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
High school	131	101	30	15	12	289
	45.33	34.95	10.38	5.19	4.15	100.00
Middle school	113	55	30	7	11	216
	52.31	25.46	13.89	3.24	5.09	100.00
Total	621	267	91	30	35	1044
	59.48	25.57	8.72	2.87	3.35	100.00
Chi2 = 63.32064183611799 Pr = 1.03574295674e-10						

Table A65. Tabulation of locale classification of current school district and having gospel centered conversation with non-believing student

Locale Classification of Current School District	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
city	174	65	27	9	13	288
	60.42	22.57	9.38	3.13	4.51	100.00
rural	154	93	32	6	11	296
	52.03	31.42	10.81	2.03	3.72	100.00
suburban	190	64	19	9	7	289
	65.74	22.15	6.57	3.11	2.42	100.00
town	103	45	13	6	4	171
	60.23	26.32	7.60	3.51	2.34	100.00
Total	621	267	91	30	35	1044
	59.48	25.57	8.72	2.87	3.35	100.00
Chi2 = 18.10808533023232 Pr = .1124478745517801						

Table A66. Tabulation of CEAI membership and having gospel centered conversation with non-believing student

CEAI Member	Gospel Centered Conversation with Non-believing Student					
	1	2	3	4	5	Total
No	616	258	86	29	34	1023
	60.22	25.22	8.41	2.83	3.32	100.00
Yes	5	9	5	1	1	21
	23.81	42.86	23.81	4.76	4.76	100.00
Total	621	267	91	30	35	1044
	59.48	25.57	8.72	2.87	3.35	100.00
Chi2 = 13.08170171982472 Pr = .0108834081435656						

Table A67. Tabulation of age and encouragement given to non-believing coworker

Age	Encouragement Given to Non-believing Coworker					Total
	1	2	3	4	5	
20-30	24	34	39	35	56	188
	12.77	18.09	20.74	18.62	29.79	100.00
31-40	30	39	45	25	69	208
	14.42	18.75	21.63	12.02	33.17	100.00
41-50	34	46	57	39	106	282
	12.06	16.31	20.21	13.83	37.59	100.00
51-60	25	54	62	47	97	285
	8.77	18.95	21.75	16.49	34.04	100.00
61+	9	20	21	8	23	81
	11.11	24.69	25.93	9.88	28.40	100.00
Total	122	193	224	154	351	1044
	11.69	18.49	21.46	14.75	33.62	100.00

Chi2 = 14.96640455358938 Pr = .5271004851868921

Table A68. Tabulation of years of teaching and encouragement given to non-believing coworker

Years of Teaching	Encouragement Given to Non-believing Coworker					Total
	1	2	3	4	5	
0-4	23	33	39	21	51	167
	13.77	19.76	23.35	12.57	30.54	100.00
10-14	18	27	41	16	54	156
	11.54	17.31	26.28	10.26	34.62	100.00
15+	59	99	117	79	177	531
	11.11	18.64	22.03	14.88	33.33	100.00
5-9	22	34	27	38	69	190
	11.58	17.89	14.21	20.00	36.32	100.00
Total	122	193	224	154	351	1044
	11.69	18.49	21.46	14.75	33.62	100.00

Chi2 = 14.95742795861845 Pr = .2437728641994955

Table A69. Tabulation of grade level taught and encouragement given to non-believing coworker

Grade Level	Encouragement Given to Non-believing Coworker					Total
	1	2	3	4	5	
Elementary school	54	104	120	73	188	539

Grade Level	Encouragement Given to Non-believing Coworker					
	1	2	3	4	5	Total
	10.02	19.29	22.26	13.54	34.88	100.00
High school	39	52	61	50	87	289
	13.49	17.99	21.11	17.30	30.10	100.00
Middle school	29	37	43	31	76	216
	13.43	17.13	19.91	14.35	35.19	100.00
Total	122	193	224	154	351	1044
	11.69	18.49	21.46	14.75	33.62	100.00

Chi2 = 6.820946825391967 Pr = .5560688083525344

Table A70. Tabulation of locale classification of current school district and encouragement given to non-believing coworker

Locale Classification of Current School District	Encouragement Given to Non-believing Coworker					
	1	2	3	4	5	Total
city	27	45	56	44	116	288
	9.38	15.63	19.44	15.28	40.28	100.00
rural	46	61	72	44	73	296
	15.54	20.61	24.32	14.86	24.66	100.00
suburban	29	50	65	39	106	289
	10.03	17.30	22.49	13.49	36.68	100.00
town	20	37	31	27	56	171
	11.70	21.64	18.13	15.79	32.75	100.00
Total	122	193	224	154	351	1044
	11.69	18.49	21.46	14.75	33.62	100.00

Chi2 = 23.78857971029676 Pr = .0217301445819702

Table A71. Tabulation of CEAI membership and encouragement given to non-believing coworker

CEAI Member	Encouragement Given to Non-believing Coworker					
	1	2	3	4	5	Total
No	118	190	218	150	347	1023
	11.53	18.57	21.31	14.66	33.92	100.00
Yes	4	3	6	4	4	21
	19.05	14.29	28.57	19.05	19.05	100.00
Total	122	193	224	154	351	1044
	11.69	18.49	21.46	14.75	33.62	100.00

Chi2 = 3.326189975127916 Pr = .5047934153149949

Table A72. Tabulation of age and attendance at student's extracurricular activity

Age	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
20-30	42	65	30	16	35	188
	22.34	34.57	15.96	8.51	18.62	100.00
31-40	52	55	42	16	43	208
	25.00	26.44	20.19	7.69	20.67	100.00
41-50	54	87	67	24	50	282
	19.15	30.85	23.76	8.51	17.73	100.00
51-60	51	121	57	24	32	285
	17.89	42.46	20.00	8.42	11.23	100.00
61+	13	32	18	3	15	81
	16.05	39.51	22.22	3.70	18.52	100.00
Total	212	360	214	83	175	1044
	20.31	34.48	20.50	7.95	16.76	100.00

Chi2 = 28.62343260770558 Pr = .0266024830961875

Table A73. Tabulation of years of teaching and attendance at student's extracurricular activity

Years of Teaching	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
0-4	38	54	34	14	27	167
	22.75	32.34	20.36	8.38	16.17	100.00
10-14	38	44	35	14	25	156
	24.36	28.21	22.44	8.97	16.03	100.00
15+	93	204	118	36	80	531
	17.51	38.42	22.22	6.78	15.07	100.00
5-9	43	58	27	19	43	190
	22.63	30.53	14.21	10.00	22.63	100.00
Total	212	360	214	83	175	1044
	20.31	34.48	20.50	7.95	16.76	100.00

Chi2 = 21.34105674882989 Pr = .0456037827136907

Table A74. Tabulation of grade level taught and attendance at student's extracurricular activity

Grade Level	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
Elementary school	154	213	104	21	47	539
	28.57	39.52	19.29	3.90	8.72	100.00

Grade Level	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
High school	28	82	65	37	77	289
	9.69	28.37	22.49	12.80	26.64	100.00
Middle school	30	65	45	25	51	216
	13.89	30.09	20.83	11.57	23.61	100.00
Total	212	360	214	83	175	1044
	20.31	34.48	20.50	7.95	16.76	100.00
Chi2 = 114.7549200946373 Pr = 4.00181082615e-21						

Table A75. Tabulation of locale classification of current school district and attendance at student's extracurricular activity

Locale Classification of Current School District	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
city	58	101	69	21	39	288
	20.14	35.07	23.96	7.29	13.54	100.00
rural	48	105	55	24	64	296
	16.22	35.47	18.58	8.11	21.62	100.00
suburban	74	107	48	19	41	289
	25.61	37.02	16.61	6.57	14.19	100.00
town	32	47	42	19	31	171
	18.71	27.49	24.56	11.11	18.13	100.00
Total	212	360	214	83	175	1044
	20.31	34.48	20.50	7.95	16.76	100.00
Chi2 = 25.74712661607045 Pr = .0116533872749572						

Table A76. Tabulation of CEAI membership and attendance at student's extracurricular activity

CEAI Member	Attendance at a Student's Extracurricular Activity					
	1	2	3	4	5	Total
No	207	352	211	82	171	1023
	20.23	34.41	20.63	8.02	16.72	100.00
Yes	5	8	3	1	4	21
	23.81	38.10	14.29	4.76	19.05	100.00
Total	212	360	214	83	175	1044
	20.31	34.48	20.50	7.95	16.76	100.00
Chi2 = .9548977819905666 Pr = .9165560904751326						

Table A77. Tabulation of age and participate in school-wide committees

Age	Participate in School-Wide Committees					Total
	1	2	3	4	5	
20-30	51	62	34	20	21	188
	27.13	32.98	18.09	10.64	11.17	100.00
31-40	38	57	56	18	39	208
	18.27	27.40	26.92	8.65	18.75	100.00
41-50	41	75	67	45	54	282
	14.54	26.60	23.76	15.96	19.15	100.00
51-60	51	84	72	39	39	285
	17.89	29.47	25.26	13.68	13.68	100.00
61+	15	20	24	7	15	81
	18.52	24.69	29.63	8.64	18.52	100.00
Total	196	298	253	129	168	1044
	18.77	28.54	24.23	12.36	16.09	100.00

Chi2 = 30.51211342069751 Pr = .0155209529077068

Table A78. Tabulation of years of teaching and participate in school-wide committees

Years of Teaching	Participate in School-Wide Committees					Total
	1	2	3	4	5	
0-4	41	60	33	16	17	167
	24.55	35.93	19.76	9.58	10.18	100.00
10-14	29	34	47	18	28	156
	18.59	21.79	30.13	11.54	17.95	100.00
15+	85	146	138	69	93	531
	16.01	27.50	25.99	12.99	17.51	100.00
5-9	41	58	35	26	30	190
	21.58	30.53	18.42	13.68	15.79	100.00
Total	196	298	253	129	168	1044
	18.77	28.54	24.23	12.36	16.09	100.00

Chi2 = 25.22916400268236 Pr = .0137734982474055

Table A79. Tabulation of grade level taught and participate in school-wide committees

Grade Level	Participate in School-Wide Committees					Total
	1	2	3	4	5	
Elementary school	94	150	147	61	87	539
	17.44	27.83	27.27	11.32	16.14	100.00
High school	60	83	59	43	44	289

Grade Level	Participate in School-Wide Committees					
	1	2	3	4	5	Total
	20.76	28.72	20.42	14.88	15.22	100.00
Middle school	42	65	47	25	37	216
	19.44	30.09	21.76	11.57	17.13	100.00
Total	196	298	253	129	168	1044
	18.77	28.54	24.23	12.36	16.09	100.00
Chi2 = 8.137172564714332 Pr = .4201867885158508						

Table A80. Tabulation of locale classification of current school district and participate in school-wide committees

Locale Classification of Current School District	Participate in School-Wide Committees					
	1	2	3	4	5	Total
city	56	71	65	44	52	288
	19.44	24.65	22.57	15.28	18.06	100.00
rural	51	91	73	31	50	296
	17.23	30.74	24.66	10.47	16.89	100.00
suburban	63	83	76	31	36	289
	21.80	28.72	26.30	10.73	12.46	100.00
town	26	53	39	23	30	171
	15.20	30.99	22.81	13.45	17.54	100.00
Total	196	298	253	129	168	1044
	18.77	28.54	24.23	12.36	16.09	100.00
Chi2 = 13.44036832789216 Pr = .33786130197896						

Table A81. Tabulation of CEAI membership and participate in school-wide committees

CEAI Member	Participate in School-Wide Committees					
	1	2	3	4	5	Total
No	191	293	246	128	165	1023
	18.67	28.64	24.05	12.51	16.13	100.00
Yes	5	5	7	1	3	21
	23.81	23.81	33.33	4.76	14.29	100.00
Total	196	298	253	129	168	1044
	18.77	28.54	24.23	12.36	16.09	100.00
Chi2 = 2.233808212697461 Pr = .6928446936634454						

Table A82. Tabulation of age and refraining from discussing Christian worldview with student

Age	Refraining from Discussing Christian Worldview with a Student					
	1	2	3	4	5	Total
20-30	56	35	35	15	47	188
	29.79	18.62	18.62	7.98	25.00	100.00
31-40	55	36	32	28	57	208
	26.44	17.31	15.38	13.46	27.40	100.00
41-50	100	47	52	13	70	282
	35.46	16.67	18.44	4.61	24.82	100.00
51-60	103	63	35	24	60	285
	36.14	22.11	12.28	8.42	21.05	100.00
61+	33	18	6	5	19	81
	40.74	22.22	7.41	6.17	23.46	100.00
Total	347	199	160	85	253	1044
	33.24	19.06	15.33	8.14	24.23	100.00

Chi2 = 31.3702327276463 Pr = .0120635915488454

Table A83. Tabulation of years of teaching and refraining from discussing Christian worldview with student

Years of Teaching	Refraining from Discussing Christian Worldview with a Student					
	1	2	3	4	5	Total
0-4	43	25	33	14	52	167
	25.75	14.97	19.76	8.38	31.14	100.00
10-14	50	27	26	8	45	156
	32.05	17.31	16.67	5.13	28.85	100.00
15+	197	110	71	40	113	531
	37.10	20.72	13.37	7.53	21.28	100.00
5-9	57	37	30	23	43	190
	30.00	19.47	15.79	12.11	22.63	100.00
Total	347	199	160	85	253	1044
	33.24	19.06	15.33	8.14	24.23	100.00

Chi2 = 24.46663533352279 Pr = .0175626669716705

Table A84. Tabulation of grade level taught and refraining from discussing Christian worldview with student

Grade Level	Refraining from Discussing Christian Worldview with a Student					Total
	1	2	3	4	5	
Elementary school	168	100	91	48	132	539
	31.17	18.55	16.88	8.91	24.49	100.00
High school	103	62	38	22	64	289
	35.64	21.45	13.15	7.61	22.15	100.00
Middle school	76	37	31	15	57	216
	35.19	17.13	14.35	6.94	26.39	100.00
Total	347	199	160	85	253	1044
	33.24	19.06	15.33	8.14	24.23	100.00

Chi2 = 6.500703493086531 Pr = .5913296131931398

Table A85. Tabulation of locale classification of current school district and refraining from discussing Christian worldview with student

Locale Classification of Current School District	Refraining from Discussing Christian Worldview with a Student					Total
	1	2	3	4	5	
city	94	49	44	28	73	288
	32.64	17.01	15.28	9.72	25.35	100.00
rural	116	58	42	15	65	296
	39.19	19.59	14.19	5.07	21.96	100.00
suburban	82	57	48	29	73	289
	28.37	19.72	16.61	10.03	25.26	100.00
town	55	35	26	13	42	171
	32.16	20.47	15.20	7.60	24.56	100.00
Total	347	199	160	85	253	1044
	33.24	19.06	15.33	8.14	24.23	100.00

Chi2 = 13.34988998343414 Pr = .3441303394440203

Table A86. Tabulation of CEAI membership and refraining from discussing Christian worldview with student

CEAI Member	Refraining from Discussing Christian Worldview with a Student					Total
	1	2	3	4	5	
No	339	195	156	84	249	1023
	33.14	19.06	15.25	8.21	24.34	100.00
Yes	8	4	4	1	4	21
	38.10	19.05	19.05	4.76	19.05	100.00

CEAI Member	Refraining from Discussing Christian Worldview with a Student					
	1	2	3	4	5	Total
Total	347	199	160	85	253	1044
	33.24	19.06	15.33	8.14	24.23	100.00
Chi2 = .8844128162902125 Pr = .9267863270963022						

Table A87. Tabulation of age and refraining from discussing Christian worldview with coworker

Age	Refraining from Discussing Christian Worldview with a Coworker					
	1	2	3	4	5	Total
20-30	78	43	33	17	17	188
	41.49	22.87	17.55	9.04	9.04	100.00
31-40	83	55	28	12	30	208
	39.90	26.44	13.46	5.77	14.42	100.00
41-50	130	70	40	10	32	282
	46.10	24.82	14.18	3.55	11.35	100.00
51-60	140	63	41	12	29	285
	49.12	22.11	14.39	4.21	10.18	100.00
61+	38	20	10	5	8	81
	46.91	24.69	12.35	6.17	9.88	100.00
Total	469	251	152	56	116	1044
	44.92	24.04	14.56	5.36	11.11	100.00
Chi2 = 16.18493258958279 Pr = .4401300478233781						

Table A88. Tabulation of years of teaching and refraining from discussing Christian worldview with coworker

Years of Teaching	Refraining from Discussing Christian Worldview with a Coworker					
	1	2	3	4	5	Total
0-4	64	44	26	14	19	167
	38.32	26.35	15.57	8.38	11.38	100.00
10-14	69	37	22	6	22	156
	44.23	23.72	14.10	3.85	14.10	100.00
15+	261	125	73	20	52	531
	49.15	23.54	13.75	3.77	9.79	100.00
5-9	75	45	31	16	23	190
	39.47	23.68	16.32	8.42	12.11	100.00
Total	469	251	152	56	116	1044
	44.92	24.04	14.56	5.36	11.11	100.00
Chi2 = 17.84138580650417 Pr = .1205921555290537						

Table A89. Tabulation of grade level taught and refraining from discussing Christian worldview with coworker

Grade Level	Refraining from Discussing Christian Worldview with a Coworker					Total
	1	2	3	4	5	
Elementary school	230	148	80	25	56	539
	42.67	27.46	14.84	4.64	10.39	100.00
High school	134	60	42	15	38	289
	46.37	20.76	14.53	5.19	13.15	100.00
Middle school	105	43	30	16	22	216
	48.61	19.91	13.89	7.41	10.19	100.00
Total	469	251	152	56	116	1044
	44.92	24.04	14.56	5.36	11.11	100.00

Chi2 = 10.66501909254162 Pr = .221411421064281

Table A90. Tabulation of locale classification of current school district and refraining from discussing Christian worldview with coworker

Locale Classification of Current School District	Refraining from Discussing Christian Worldview with a Coworker					Total
	1	2	3	4	5	
city	123	66	42	20	37	288
	42.71	22.92	14.58	6.94	12.85	100.00
rural	153	67	45	9	22	296
	51.69	22.64	15.20	3.04	7.43	100.00
suburban	113	80	44	16	36	289
	39.10	27.68	15.22	5.54	12.46	100.00
town	80	38	21	11	21	171
	46.78	22.22	12.28	6.43	12.28	100.00
Total	469	251	152	56	116	1044
	44.92	24.04	14.56	5.36	11.11	100.00

Chi2 = 18.41724429087553 Pr = .1035963790391992

Table A91. Tabulation of CEAI membership and refraining from discussing Christian worldview with coworker

CEAI Member	Refraining from Discussing Christian Worldview with a Coworker					Total
	1	2	3	4	5	
No	459	244	149	56	115	1023
	44.87	23.85	14.57	5.47	11.24	100.00
Yes	10	7	3	0	1	21
	47.62	33.33	14.29	0.00	4.76	100.00

CEAI Member	Refraining from Discussing Christian Worldview with a Coworker					
	1	2	3	4	5	Total
Total	469	251	152	56	116	1044
	44.92	24.04	14.56	5.36	11.11	100.00
Chi2 = 2.732382368189349 Pr = .6035601245189191						

Table A92. Regression of missional behaviors on locale classification of current school district

	(1)	(2)	(3)
VARIABLES	Q13	Q21	Q22
Suburban	-0.03 (0.09)	-0.12 (0.12)	-0.12 (0.11)
Town	-0.13 (0.11)	-0.25 (0.13)	0.23 (0.13)
Rural	-0.19* (0.09)	-0.49*** (0.12)	0.24* (0.11)
Constant	2.19*** (0.06)	3.61*** (0.08)	2.59*** (0.08)
Observations	1,044	1,044	1,044
R-squared	0.01	0.02	0.01

Standard errors in parentheses

\*\*\* p<0.001, \*\* p<0.01, \* p<0.05

All compare to City school district.

Table A93. Regression of missional behaviors on years of teaching

	(1)	(2)	(3)	(4)
VARIABLES	Q14	Q22	Q23	Q24
5-9 years	-0.16 (0.12)	0.17 (0.14)	0.27 (0.14)	-0.26 (0.17)
10-14 years	-0.28* (0.13)	0.01 (0.15)	0.44** (0.15)	-0.23 (0.17)
15+ years	-0.19 (0.10)	0.01 (0.12)	0.44*** (0.12)	-0.49*** (0.14)
Constant	2.38*** (0.09)	2.63*** (0.10)	2.45*** (0.10)	3.04*** (0.12)
Observations	1,044	1,044	1,044	1,044
R-squared	0.00	0.00	0.01	0.01

Standard errors in parentheses  
 \*\*\* p<0.001, \*\* p<0.01, \* p<0.05  
 All compare to 1-4 years of teaching.

Table A94. Regression of missional behaviors on grade level taught

	(1)	(2)	(3)
VARIABLES	Q12	Q15	Q17
Middle School	0.24**	0.03	-0.18**
	(0.08)	(0.10)	(0.06)
High School	0.14	-0.28**	-0.02
	(0.07)	(0.09)	(0.05)
Constant	1.52***	3.59***	1.45***
	(0.04)	(0.06)	(0.03)
Observations	1,044	1,044	1,044
R-squared	0.01	0.01	0.01

Standard errors in parentheses  
 \*\*\* p<0.001, \*\* p<0.01, \* p<0.05  
 All compare to elementary school.

Table A95. Regression of missional behaviors on CEAI membership

	(1)	(2)
VARIABLES	Q19	Q20
Not a CEAI Member	-0.74*	-0.60**
	(0.33)	(0.22)
Constant	3.67***	2.24***
	(0.32)	(0.22)
Observations	1,044	1,044
R-squared	0.00	0.01

Standard errors in parentheses  
 \*\*\* p<0.001, \*\* p<0.01, \* p<0.05  
 All compare to CEAI member.

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## ABSTRACT

### MISSIONAL COMPETENCIES OF CHRISTIAN TEACHERS ENGAGED IN PUBLIC EDUCATION: A QUANTITATIVE STUDY

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The Southern Baptist Theological Seminary, 2020  
Chair: Dr. Timothy Paul Jones

The intent of this descriptive quantitative study was to examine the missional competencies that Christian teachers in public education exhibit as they seek to leverage their Christian witness in the workplace. The research questions this study sought to answer were as follows: (1) What Christian activities do Christians in public education engage to leverage their Christian witness? (2) What missional competencies do Christians in public education possess?

The data for this quantitative study was gathered through online surveys that were accessed through social media targeted ads. For data analysis, the mean was first calculated to understand the frequency of behaviors that were indicative of the competencies being measured. Following this analysis, data was analyzed using a chi-squared test to determine if there was any statistically significant relationship between the demographic data and the missional behaviors identified. Finally, when a statistically significant relationship was identified, a linear regression test was performed to determine the strength of the correlation within the demographics and missional behaviors.

**KEYWORDS:** public education; Christian engagement; competency; missional competency; faithful presence

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