



Keystone Christian Education Association

6101 Bell Road
Harrisburg, PA 17111
Phone (717) 564-1164

Fax (717) 564-1163
E-mail TClater@KCEA.com
Web www.KCEA.com

SPECIAL REPORT TO THE AACSB BOARDS

KCEA'S EVALUATION OF KCEA AND AACSB

SHOULD KCEA REAFFILIATE WITH THE AACSB?

When a group of men research a topic and produce a detailed report on their findings, it is wise to deem their work as incomplete until received in written form. If done properly, that document is not "casual" reading. It will necessitate concentration and work on the part of the reader -- just as it required concentration and work on the part of those who produced the report. In a Christian setting, prayer is required of both parties.

All of these things are true of this report by KCEA.

The reader is, therefore, encouraged to read this material twice:

First, read the text of a chapter. Read only the text.

Second, read the text with each footnote for the same chapter.

Third, move to the next chapter. Progress through the document.

The rationale for this suggestion is that the bulk of KCEA's findings is located in the basic text. Support for KCEA's findings will be found in the documentation. The reader may find it difficult to go back and forth from the text to the documentation on a first reading.

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INTRODUCTION

In 1992 the Keystone Christian Education Association (KCEA) concluded after much study and prayer to terminate its membership with the American Association of Christian Schools (AACS). In subsequent months and years the AACS endeavored to have the KCEA reconsider its decision and to return to the AACS.

In January, 1996, AACS Board members and KCEA Board members met at Willow Valley Family Resort, Lancaster, PA, for a day-long exchange of information. As agreed to in advance, the AACS and the KCEA were given equal time to present an overview of their programs and philosophies. The question-and-answer time yielded some spirited discussions.

At the Willow Valley meeting KCEA was again encouraged to reevaluate its position, and at its next meeting the KCEA Board voted to undertake a thorough evaluation of reaffiliation. The Bible was to continue to be the ultimate guide, and the classroom and the children were to continue to be the never-forgotten concerns. Having confidence that they understood the heart of the brethren in AACS leadership, KCEA determined to conduct its reexamination of the AACS using common research procedures based on written documentation and a fact-based criteria. Research and discussions were conducted in groups that varied in size from six to 20 people. The materials that were examined included: (1) the 75-page transcript of the Willow Valley meeting of January, 1996; (2) samples of current literature concerning all of the AACS programs and services; (3) newsletters, correspondence, Minutes, and similar administrative papers; (4) the approximately 60 questions posed by KCEA and the responses of the AACS that were collated on a 20-page transcript; and (5) when Dr. Herbst wrote on August 21, 1996, that the AACS Board "...has given instructions to discontinue answering questions in writing..." the KCEA sent six representatives to Washington for answers via videotape, noting "...[o]ur purpose in coming is to return with enough information to enable KCEA's fact-finding to continue..." which is contained in a 36-page transcript of the Washington Luncheon of September, 1996.

One important component of KCEA's task was to determine what the KCEA is now and what the AACS is now. The KCEA focused on observing the AACS in present tense -- February, 1991, (when the AACS enacted its Constitution) through 1997. This is consistent with the AACS' request that the past not be considered because there has been a change in AACS' administration. A second important component was to keep on target with a reexamination of the KCEA - AACS relationship. There were many issues and topics that surfaced in correspondence and at the Luncheon meeting at Washington in September, 1996. KCEA was and is certainly willing to discuss these items; however, if KCEA had discussed them at that time, we all may have gotten off target with our study.

For this study KCEA's Board or a subcommittee of the Board met together for some two dozen meetings during 1996 and 1997, expending hundreds of man hours of time. As a result of this time commitment the Association will probably never be the same. The men did not just focus on an examination of the AACCS; they devoted time to an examination of KCEA, thoroughly examining what we believe, what we do, and why we do it. It has certainly been a blessing to KCEA. It has been a very profitable self-study. Although we live in a busy, busy, hurry, hurry world, we recommend that our brethren in the ministry take time to do a similar study.

As requested, here is a summary of what KCEA has found about itself and what KCEA has found about the AACCS. In this report we have chosen to focus on seven areas wherein we have found major contrasts. In numerous cases we have cited some of the examples that we have found so that the reader can observe the same trends or patterns.

KCEA wants to thank everyone who has contributed his valuable assistance toward making this study a success.

Sincerely,

KCEA Board Members

Dr. Norman C. Marks, Pastor, Mtn. View Bible Church, Hummelstown - *President*
Rev. F. Ross Ritchey, Administrator, Blair County Christian School, Duncansville - *Vice President*
Rev. Paul Connor, Pastor, Marsh Creek Fellowship Baptist Church, Wellsboro - *Secretary/Treasurer*
Rev. Jeffrey Bailie, Pastor, Allegheny Baptist Temple, Sewickley
Rev. Chesford M. Carr, Pastor, Emmanuel Baptist Church, Mechanicsburg
Dr. Thomas C. Coleman, Pastor, Calvary Independent Baptist Church, Huntingdon
Rev. George C. Grossman, Pastor, Walnut Street Baptist Church, Jersey Shore
Mr. Randall L. Hurst, Administrator, Upper Bucks Christian School, Sellersville
Mr. Wilbur J. D. Ingham, III, Administrator, High Point Baptist Academy, Geigertown
Rev. Norman Johnston, Pastor, Mt. Zion Community Church, Acme
Rev. Martin Masitto, Pastor, Bible Baptist Church, West Chester
Rev. Ronald B. Schmuck, Pastor, Red Lion Bible Church, Red Lion

KCEA Staff

Rev. Theodore E. Clater - *Executive Director*
Rev. Terry C. Bachur - *Executive Assistant*
Dr. Jack W. Kelley (p.t.) - *Executive Assistant*
Mr. George Horrocks (p.t.) - *Field Representative*
Mrs. Shirley Clater
Mrs. Laurie Dingeldein (p.t.)

COMPARING KCEA AND AACS

1. SEPARATION IN MINISTRY - DOCTRINE

KCEA has from its formation been an organization of Pennsylvanians dedicated to serve Christian Education among their peers. Embracing the fundamental, separatist standards of the Christian faith as the basis of ecclesiastical fellowship when the trend is to diversify to attract and “build,” KCEA stands on the Word of God to avoid any hint of pragmatic practices.

KCEA has a separatist doctrinal statement that includes specific exclusions of modern movements. The statement is printed boldly and discourages those of variant doctrine and practice from even approaching KCEA about affiliation issues. This statement must be signed for one to affiliate with KCEA.

KCEA examines both the doctrine and practice of potential supporting ministries. Once a ministry signs KCEA’s Doctrinal Statement, KCEA utilizes a reference process with all new affiliating ministries to qualify those who wish to participate in KCEA. On-site visits are standard procedure. KCEA has refused financial payment from some ministries and returned financial payment to some ministries that were found to be divergent from KCEA’s view of doctrine and practice.

While KCEA screens ministries during the affiliation process, it has reached out to assist those of divergent practice, extending helps without cost and helps at a discount. This “reaching out” has been accompanied by efforts to teach and demonstrate our faith in the biblical doctrine and practices that we embrace.

The AACS identifies itself as fundamentalist and separatist and has identified that it parallels KCEA.¹ However, when we look at the “footprints” of AACS

¹ See Willow Valley transcript, page 2, lines 5 ff.

[Dr. Carl Herbster] “...And our desire in the American Association of Christian Schools is to be able to have Keystone Christian Educators [sic] Association working with us in the American Association of Christian Schools as co-laborers. That’s what our desire is. And that’s why we have come. We want to try to help you to see some of the things that are happening in the American Association of Christian Schools, get to know some of the personalities that are involved in the American Association of Christian Schools so you, as brethren, can evaluate. ‘Is this a good organization to be a part of? Is it not a good organization to be a part of? What are the things that would keep us from serving the Lord together and see if we can’t somehow walk together in agreement in the days ahead?’ Never total agreement....”

See Willow Valley transcript, page 8, lines 41 ff.

[Dr. John Vaughn] “I have good friendship here in this room and with others in the association who have served on the KCEA board. Right about the time of the transition, I spoke at a tri-state meeting, or I was a workshop leader, at a tri-state meeting involving KCEA and a couple of other states and saw then, as I believe now, that the purposes and directions and methodology of both AACS and KCEA are identical.”

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to identify its practices and trends, we find that there appears to be great divergence in practice. AACS is displaying subtle and disquieting signs that it is burdened by the historic fundamentalists' position regarding separatism as it seeks to broaden its appeal to a larger constituency.²

See also Willow Valley transcript page 29, lines 10 ff., which begin a theme that will be continued in the transcript, [Dr. Keith Wiebe] "...I think we sing off the same page, and share the same goals."

See also Willow Valley transcript, page 44, lines 28 ff.

"Dr. E. Robert Jordan ...Is the doctrinal statement of the American Association and Keystone the same?"

Dr. Carl Herbster: As far as I know.

Dr. E. Robert Jordan: ...Do you believe, doctrinally, the same things?

Dr. Carl Herbster: Yes.

Dr. E. Robert Jordan: Do you believe, in attitude, the same things as far as charismatics, Christians, contemporary Christian music, feminism, New Age, Neoevangelicalism, etc.? Do you believe that ...they're the same?

Dr. Carl Herbster: Yes.

See also Willow Valley transcript page, 59, lines 31 ff.

[Pastor Paul Auckland] "That's doctrinal, Ted! That's doctrinal! That's a different issue, Ted! That's a completely different issue! You're not talking here... you're not talking here about... about guys that are abandoning the name Baptist, or you're not talking about guys that are going into the contemporary movement. You're talking here about brethren who believe the same, who send their kids to the same school, who... who, you know...."

See Willow Valley transcript, page 70, lines 49 ff.

[Dr. Carl Herbster] "Let's keep trying to find that common ground where we can work together as brethren because our philosophical and doctrinal and foundational base, I believe, is very, very solid because it's based on the Word of God and I believe it's very very similar because, knowing your ministries, knowing our ministry, and knowing the ministries in the American Association of Christian Schools, we not only want the same thing but we have a lot of the same ideas on how to accomplish it."

See AACS correspondence to KCEA, July 29, 1996.

[Dr. Carl Herbster] "We have always been a separatist organization and will continue to be for the glory of God."

² This is occurring at the same time that the AACS is telling fundamentalists that its position is distinct from the Christian Coalition.

See AACS correspondence to KCEA, June 17, 1996.

"AACS does not work with non-fundamentalists in spiritual activities."

See AACS correspondence to KCEA, July 29, 1996.

"We have avoided working too closely with the Christian Coalition because of the confusion it has created about genuine Christianity."

See Luncheon transcript, page 20, lines 41 ff. Especially note page 21, lines 2 ff.

[Dr. Carl Herbster] "When you get that mixture, we are confusing legislators about what Christianity is. That is our number one priority - to stay true to the Scriptures."

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A. In May, 1991, the AACS described in its newsletter its goals in lobbying on conservative issues with Phyllis Schlafly (Catholic) as a “common cause of righteousness.”³ Any good Bible dictionary will indicate that the AACS’ statement, in its context, is not consistent with the teachings of numerous passages of Scripture. In September, 1996, the AACS gave explanation of what they meant by the use of the term.⁴ The current literature indicates that they continue to use the term within the fundamentalist community while affixing a definition to the phrase that is inconsistent with the Bible.⁵ Are there any parallels in church history?

B. In 1992 the leadership of AACS presented, and the Board of State Representatives approved, a special dues schedule to reduce the fees paid to the AACS by the states with a large number of students. Medium-sized states would receive some break; but only Florida would receive a

³ The text reads as follows:

“DR. HERBSTER MEETS WITH PHYLLIS SCHLAFLY

Dr. and Mrs. Herbster spent a morning visiting with Mrs. Schlafly about how her organization and AACS could cooperate in the common causes for righteousness. Mrs. Schlafly was very gracious and excited about the ‘people potential’ available through our AACS family. This meeting will surely lead to many positive benefits for both organizations in the days ahead.”

⁴ See AACS correspondence to KCEA dated July 29, 1996.

[Dr. Carl Herbster] “Hopefully AACS is proving to states across the country how much we need each other in the battle for righteousness in our country.”

See Luncheon transcript, page 21, lines 6 ff. Hereafter quoting lines 28 - 50.

“Ted Clater - So, for the common cause of righteousness you’ve got Phyllis Schlafley [sic] and what other groups?

Dr. Carl Herbster - Free Congress, Paul Weyrick; Family Research Council, Gary Bauer.

Dr. Keith Wiebe - The common cause for righteousness, depends on how you are interpreting that.

Dr. Carl Herbster - Legislative cause.

Dr. Keith Wiebe - OK. Legislative political purposes, though, we are not talking about Phyllis Schlafley [sic] of the world. We are not talking about Bible study.

Ted Clater - We are only quoting you guys.

Dr. Keith Wiebe - Well, I just wanted to make sure that you understand, that with that terminology what I know is meant by that.

Rev. Duane Motley - We are talking about political affiliations where we and they agree with the same position on an issue.

Dr. Carl Herbster - We are working toward the same candidate and working toward the same cause legislatively here on the Hill. O.K.”

⁵ For example, consider these quotes from the 1997 PACE brochure.

“PACE seeks to inform people about, and involve people in, the cause of Biblical renewal and revival in America. PACE believes America must get back to Biblical principles of Christian living and to the priority of the home if God is to bless our nation.”

“We need you to join with us as we together seek to promote righteousness in our society.”

“You will receive regular updates about what is going on in our nation’s Capitol which will inform you about the issues and how you can be an influence for righteousness with your elected representative.”

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dramatic reduction in fees paid. This vote came at a time when two issues were in need of solution:

1. Florida was asserting that benefit received from the AACS did not justify the expense of dues, and
2. A number of brethren were asserting that the AACS was remiss in enforcing its doctrinal statement as the Florida association was accepting United Methodists, charismatics, neo-evangelicals, etc. into its organization.⁶

⁶ KCEA notified AACS in October, 1991, both with personal contact and in writing, that the AACS' resolution of its doctrinal problems (related to Florida schools) would be one of the major issues that would determine if KCEA continued its support of the AACS.

The June 1, 1992, KCEA Board Minutes record events of April, 1992: "VERIFICATION OF UNITED METHODIST AND CHARISMATIC CONCERNS. In a conversation with Malcolm Cummings (GA), Mr. Clater was asked if the issue of charismatics in AACS had been part of KCEA's concern. Mr. Clater replied in the affirmative, that, yes, that was one issue that the KCEA Board had discussed with Dr. Herbster. Cummings stated that the AACS Board had resolved this issue in their January and February, 1992 meeting, that Dr. Janney had expressed that all of the people in his state that might be charismatic were the old line that fit within the definition of the Board-approved statement that Dr. Singleton had written for the AACS Board several years ago. That statement differentiated between the 'old' and the 'modern' charismatics. Mr. Clater stated that he knew of the existence of said document but that it had never been discussed publicly. Cummings disagreed, but after further questioning, Cummings finally concurred that maybe the issue had not been discussed beyond the AACS Board level, that the states had never been part of this discussion. But Cummings reaffirmed that the issue was now solved. Mr. Clater asked about the United Methodists. The only response was silence.

Mr. Clater then proceeded to open the current AACS Directory to Florida's pages and showed the KCEA Board the names of different of the schools. He identified that most of the churches are "Baptist"; a few are "Bible." Several have names that give no idea of church identification. However, the consensus from the members was that there was no way that other ministries with their names could be anything other than part of the modern charismatic movement. The most obvious cases included the Assembly of God, Nazarene, and Four-Square folks...."

With a postmark of April 22, 1992, Dr. Cummings mailed the following printed statement to KCEA:

"AMERICAN ASSOCIATION OF CHRISTIAN SCHOOLS
Definition of 'Modern Charismatic Movement'

The Charismatic Renewal is a movement that emphasizes the subjective experience of the Holy Spirit at the expense of the objective Word of God (the Bible), thus promoting a false ecumenicity with apostate religious denominations, including the Roman Catholic Church, the National Council of Churches, and the World Council of Churches."

Dr. Cummings wrote on this subject to the KCEA Board on September 8, 1992:

"Georgia strongly disagreed with the modified dues structure which would have allowed Florida to pay an average of about \$.50 per student while most other states would pay close to \$1.25. We felt that this vote was unfair and unwise.

It is ironic, I believe, that even after receiving this benefit, Florida has withdrawn from AACS. However, with the apparent unwillingness to change its position on the affiliation of charismatic and N.C.C.C. schools, I felt that such a decision on the part of Florida was inevitable...."

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Why was it important to keep the Florida Association in the AACS? At what cost?

C. In 1994 the AACS allowed Dr. David Bouler and Dr. Gary Coleman to fill the pulpit at its national meeting, even after conservatives within the AACS expressed their deep opposition because of their position on issues. (Many weeks before the meeting, the leadership was made aware of the problematic positions that these speakers took on issues. It was decided that the speakers would not be disinvited but would not be invited a second time. One of the other advertised speakers, Dr. Frank Bumpus, refused to speak at the conference because of this issue.) In 1996 when KCEA asked about the AACS having speakers with which a state does not wish to be identified, the AACS voiced the position, "We've run those preachers through the AACS Board and talked about them. If you don't want to come to a convention because of a preacher, you have the right to do that."⁷

D. PACE, AACS' fundraising and lobbying arm, has a shortened version of the AACS doctrinal statement as its official statement. It omits paragraphs two and three.⁸ This means that PACE's statement includes no references to issues of separation in its doctrinal statement and printed material. This will create a broad umbrella of people from many walks of faith and denominations.

E. In a FAX copy of what appears to be a new AACS brochure evidently printed for distribution in early 1997, the AACS prints a shortened version of its doctrinal statement. It omits paragraphs two and three. Again, this omits all references to issues of separation. This will attract schools of diverse doctrine and practice.

F. The AACS has changed paragraph three of its historic doctrinal statement. Added is the statement, "We believe in the Biblical doctrine of ecclesiastical separation...." Doesn't everyone? This addition does not identify the "line" of separation. The old statement is modified by taking the words "will not" out of the AACS doctrinal statement and replacing them with "...Christian schools should not be associated with, members of, or in accord with organizations or movements such as the World Council of Churches...."⁹ The revised statement moves the issue of separation from a statement of belief that requires an action to a matter of practice based upon a preference.

⁷ This is a quote from Luncheon transcript, page 16, lines 33 - 35.

⁸ Paragraphs two and three of the AACS statement *currently* read:

"We believe that this Statement of Faith is basic for Christian fellowship and that all born-again men and women who sincerely accept it and are separated from the world of apostasy and sin can, and should live together in peace, and that it is their Christian duty to promote harmony among the Believers.

We further believe in the Biblical doctrine of ecclesiastical separation, and therefore believe that churches and Christian schools should not be associated with, members of, or in accord with organizations or movements such as the World Council of Churches, the National Council of Churches, the Modern Charismatic Movement, or the Ecumenical Movement."

⁹ Old Statement

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G. In this era of Promise Keepers, *et al*, paragraph two of AACCS' historic doctrinal statement now has an inclusivist message. It must be noted that in the context of the 1990's, this statement serves as a damper on biblical militancy and serves as an invitation to non-fundamentalists to join the AACCS wherein they would not be criticized for their beliefs or practices. This is illustrated in point H.

Fundamentalists would include a statement about "separation from the world of apostasy and sin" and about the "universal church," and they have a historic context for those words. The remainder of the paragraph is a different matter. We have not been able to find a fundamentalist group that has the "mixed message" of paragraph two of its doctrinal statement -- not the Congresses on Fundamentalism -- not the American Council of Christian Churches -- not the fundamentalist congresses on missions and evangelism -- not the fundamentalist colleges or mission boards -- not the fellowships of fundamentalist churches or pastors (FBF, IBFNA, etc.).

H. The AACCS appears to be adding more and more churches/schools that would not fit into a present-day listing of biblical fundamentalists.

1. A few years ago it was known that one state association, Florida, included a number of churches/schools that did not conform to the common definitions of being biblical fundamentalists. According to the two listings in the AACCS Directory for 1996 and for 1997, the picture has now changed. A sampling of these directories now shows many listings with easily identifiable names, such as:

Full Gospel (SC, GA), Pentecostal Holiness (SC), Pentecostal Church of God (MO), Church of God (AL, MO), Church of Christ (FL), Church of the Nazarene (AL, MI, MO, NY, SC, TN), Evangelical Free (WI), Free Methodist (MI), Christian Church (FL).

"Membership will not be afforded to those associated with, members of, or in accord with the World Council of Churches, the National Council of Churches, the Modern Charismatic Movement, or the Ecumenical Movement."

New Statement

"We further believe in the Biblical doctrine of ecclesiastical separation, and therefore believe that churches and Christian schools should not be associated with, members of, or in accord with organizations or movements such as the World Council of Churches, the National Council of Churches, the Modern Charismatic Movement, or the Ecumenical Movement."

Couching this change in the phrase, "We further believe in the Biblical doctrine of ecclesiastical separation..." does not overcome this significant change. The change defines the parameters of that ecclesiastical separation. Many non-fundamentalists believe in some form of ecclesiastical separation -- their form -- with options, not requirements.

Similarly, adding a provision in the *Constitution* that mirrors the old doctrinal statement language does not bring comfort or assurance.

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Besides these easily identifiable names, one finds (1) names that do not clearly indicate that they are within the fundamentalist camp (names that raise question from contemporary experience that they may not be),¹⁰ (2) others that have no church names listed, and (3) Lutheran (NY), Mennonite (AL), Presbyterian (AL, SC, WV), Methodist (AL, GA, SC, MD, TN), and Christian & Missionary Alliance (MA) churches/schools. With these three categories of schools identified, KCEA placed some 30 phone calls across the nation to assess the qualities of these schools. It was found that some of the ministries phoned were very good separatist brethren. Other phone calls to schools revealed that these AACS schools include:

Apostolic (MD)

those who “don’t teach any doctrine” and/or are “neutral” on the charismatic experiences (FL, GA, SC)

member of the National Association of Evangelicals (AL)

Assembly of God (ID)

the “greater grace” movement - practicing faith healing (NY)

With this pattern, developed from the paragraphs of H-1, one would be concerned that some non-fundamentalists could be included among the “traditional” names, such as Bible Church, and Baptist Church.

The total number of churches/schools that appear to be “questionable” to a fundamentalist may now have passed 5%, 10%, and 15% in some states.¹¹ These could be present either through the state associations and/or because of the new AACS provision that allows a school to bypass membership in the state association.¹²

2. The AACS has communicated clearly on the issue of the Florida association.

¹⁰ Names like The Prayer Center, Christian Fellowship Church, Faith Temple, Miracle Church, Deliverance Temple, Guiding Light Church, Morning Star Church, Christian Cathedral, Hope Church, etc.

¹¹ See Dr. Herbster’s correspondence to KCEA dated July 28, 1996, to see one description of AACS authority to reject a state on the grounds of doctrine or philosophy. In that these states are listed in the AACS Directory, it would appear that they have not been disapproved.

“If states do not want to affiliate with AACS they have the right to make that choice just as AACS has the right not to accept a state affiliate if it is not doctrinally or philosophically in line with the AACS purpose or constitution.”

¹² KCEA presumes that the AACS has a mechanism to qualify these individual churches/schools, including matters of doctrine and philosophy, that they wish to allow into the AACS. In that these schools are listed in the AACS Directory it would appear that they have not been disapproved.

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(a) When the KCEA sent six representatives to Washington in September, 1996, to secure answers to questions previously posed to the AACS, it was apparent that the courtship of Florida by the AACS had been underway for some time.¹³

(b) Dr. Herbster sent a letter to KCEA dated February 10, 1997. This letter enthusiastically informed KCEA, "...Dan Burrell - the new president of the Florida Association of Christian Colleges and Schools - informed us that FACCS will be reaffiliating with AACS in the fall of 1997. He is committed to following the AACS constitution and doctrinal statement. He assures us that Florida wants to be a blessing to the cause of Christian education and not a burden. Everyone was very much encouraged to hear his comments and sense his heart. Things are really coming together for the American Association of Christian Schools."

There are indicators that the biblical fundamentalist's idea of separatism is not a consistently applied doctrine in the Florida Association.

(a) In the early '90's Florida was a mixed multitude even when the Florida schools were asked to sign the old AACS doctrinal statement. Virtually anyone did sign it.

(b) More recently, it appears that Florida schools have been asked to sign the Florida statement.¹⁴ Virtually anyone could sign it. The 1997 listing of Florida Association member schools has been public knowledge. In addition to the church groups already

¹³ See Luncheon transcript, page 2, lines 11 - 12.

"Dan Burrell - Executive Vice President of the Florida Association of Christian Colleges and Schools and I am a non-voting observer on behalf of the FACS [sic] Board."

See also Luncheon transcript, page 34, lines 26 - 27.

[Unidentified Voice] "They can have it like Dan Burrell in Florida, and have one man sit on the Executive Board."

¹⁴ FACCS' 1997 Directory contained the following Statement. The Statement begins with no mention of verbal plenary inspiration and ends with a strong ecumenical note.

"We believe that whatever the Bible says is true - which means that we believe in the inspiration of both the Old and New Testaments. We believe that man was created by the direct act of God and in the image of God. We believe that Adam and Eve in yielding to the temptation of Satan became fallen creatures. We believe in the Incarnation, the Virgin Birth, and the Deity of our Lord and Savior Jesus Christ. We believe in His vicarious and substitutional Atonement for the sins of mankind by the shedding of His blood on the Cross. We believe in the resurrection of His body from the tomb, His ascension to Heaven, and that He is now our Advocate. We believe that He is personally coming again. We believe in His power to save men from sin. We believe in the necessity of the New Birth, and that this New Birth is through the regeneration by the Holy Spirit. We believe that salvation is by grace through faith in the atoning blood of our Lord and Savior Jesus Christ. We believe that this creed is sufficient basis for Christian fellowship and that all born again men and women who sincerely accept this creed can, and should, live together in peace and that it is their Christian duty to promote harmony among the members of the Body of Christ, and also to work together to get the Gospel to as many people as possible in the shortest time possible." (emphasis ours)

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mentioned in point H-1 as being represented in AACCS' other state associations, the 1997 Directory of the Florida association lists:

United Methodists¹⁵

Women as senior pastors of local churches¹⁶

Assembly of God¹⁷

Numerous Southern Baptists¹⁸

(c) Separatist pastors, principals, and other church leaders in Florida have reportedly been having a "fit" over lack of standards in FACCS -- continuously for years.

Even if some Florida schools would now be excluded, a severe weakness is apparent in the Florida leadership who have been fellowshipping and co-laboring with those of such practices. This association's long-term relationship with these folks is based upon a system of belief, a system that is common in a significant portion of its membership. Historically, it has been shown that an organization once committed to a non-separatist belief system will seldom reverse itself.

The AACCS has been actively courting this group for some time. Why? Even if some Florida schools would now be excluded, Florida would bring its commonly known past and present system of belief and practice. It would bring significant influence and significant votes in meetings (potentially counterbalancing any block of as many as six more conservative states¹⁹). Even if the merger of the Florida association into the AACCS were to be canceled, what is learned about the AACCS by it being engaged in this long courtship with a group with this system of belief and practice?

¹⁵ First United Methodist Church, Kissimmee; Community United Methodist Church, Fruitland Park; First United Methodist Church, Geneva.

¹⁶ Rev. Janice L. Yarbrough, Gospel Assembly Church, Dade City; Rev. Jeanne Davis, First United Methodist Church, Geneva.

¹⁷ Calvary Assembly of God, Port Charlotte; First Assembly of God, Tavares.

¹⁸ One even lists the denomination in its church name, First Southern Baptist Church, Jacksonville.

¹⁹ The AACCS Constitution reads:

"Votes for each state association are determined by the paid enrollment of each state association and may not be split. Each state association has two votes. An additional vote will be given to each state association for every 5,000 paid enrollees." The 1997 Directory of FACCS lists about 50,000 students (and staff?). Thus, FACCS would have about 12 votes.

COMPARING KCEA AND AACCS

2. AUTONOMY IN MINISTRY - FEDERATION

KCEA's paradigm (model, pattern, or principle) of organization is planned to provide safeguards for ministries that are concerned (1) about consistency in inter-ministry relationships and (2) about autonomy. By its name the KCEA is an "association."²⁰ In ecclesiastical terms, its philosophy and practice says it is an informal "fellowship."²¹ In organizational terms, KCEA is a parachurch organization sponsoring activities through which local ministries can "cooperate."²² In terms of governance, the local ministries that affiliate with KCEA have even more autonomy than those that participate in a "confederacy"²³ or in a "co-op."²⁴

A. KCEA's paradigm includes four significant traits:

1. KCEA has used the self-perpetuating board paradigm since its inception. KCEA believes that this model will be more effective:

a. In protecting against a departure from biblical doctrine and practice;

b. In promoting and protecting the autonomy of the local church in the face of natural inclinations toward denominational practices.

2. KCEA does not have a membership. Until 1985 KCEA had a "membership," but discontinued this when it was brought to KCEA's attention by Pastor David Auckland of Faith Baptist Church, Sellersville, that this violated his theology and conscience as an independent Baptist. The KCEA Board studied the issue and concurred that their terminology was not consistent with New Testament patterns. Thus, today, individual local ministries can "affiliate" with KCEA, they can "participate" in KCEA activities, and they can "cooperate" with brethren in joint efforts.

²⁰ The dictionary defines, "Association: an organization of persons having common interests, purposes."

²¹ The dictionary defines, "Fellowship: a group of people with the same interests."

²² The dictionary defines, "Cooperate: to combine so as to produce an effect."

²³ The dictionary defines, "Confederacy: a league or alliance formed by people, groups, nations, or states united for some common purpose."

²⁴ The dictionary defines, "Cooperative: an organization owned collectively by members who share in its benefits."

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3. KCEA avoids even the appearances of hierarchy or denominationalism. KCEA seeks to promote what the brethren view as the New Testament pattern of the local church as an autonomous entity that should not subordinate itself to any other.

4. KCEA supports, honors, and upholds diversity within biblical fundamentalism. KCEA encourages, even forces, local churches to define their own individual theology, polity, and philosophy rather than looking to KCEA to supply a form or uniform procedure.²⁵ KCEA is committed to a philosophy that it must seek to avoid conflicting with or supplanting the local church with regard to participating in its preferred ecclesiastical groups at the local, regional, state, or national levels, and many participate in informal groups, pastors' fellowships, and church fellowships and associations.²⁶

B. The KCEA does not believe that its organizational paradigm is the only model to be used in the local church setting or in all extra-local-church or parachurch settings. However, the practical application of these traits of KCEA means that KCEA is implementing some significant safeguards for the setting in which it finds itself in ministry:

1. Veteran pastors and educators are in the decision-making positions as KCEA Board members, because they have been recognized by their predecessors as being leaders who wish to perpetuate a thoroughly biblical philosophy of ministry. Local ministries do not vote except if/when the Board of Directors proposes a change in the Doctrinal Statement, Constitution, and Dues.

2. Local ministries can support KCEA and participate in activities or programs on the same basis as they support and participate in activities sponsored by their preferred Christian camp, college, and mission board. In actual practice, we have strengthened our resolve to be a vehicle through which fundamentalists of differing persuasions can fellowship -- nothing more.

3. If a ministry wishes to affiliate with KCEA, and if KCEA believes that this ministry's biblical stand may be weak but not violative of KCEA's Doctrinal Statement and practice, KCEA can reach out to that ministry, seeking to help that ministry, without that weaker brother being involved in decision making and policy setting.

²⁵ With KCEA there is no "one favorite" college or "one favorite" mission board or "one favorite" ecclesiastical group. Not only is this diversity legitimate, but that diversity is encouraged, not discouraged, by the manner through which KCEA seeks to minister and conduct its affairs.

²⁶ KCEA even has a long-standing policy of allowing each KCEA-affiliated ministry to choose if it wants to affiliate with the AACS. KCEA accommodates those schools regarding fine arts and other areas where special facilitation needs to be made in order for them to participate in the AACS activities.

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4. There are numerous churches and Christian schools in Pennsylvania whose doctrine, practice, and associations exclude them from KCEA affiliation.²⁷ These folks may live beside us in Heaven. KCEA has historically been committed to assisting this type of ministry, but these folks are not allowed to participate in KCEA. This includes:

- a. Full Gospel, Pentecostal Church of God, Church of God, Church of Christ, Church of the Nazarene, Evangelical Free, Free Methodist, Christian Church, etc.
- b. Some ministries that may have familiar words like Baptist or Bible in their titles but are not fundamentalists.
- c. Some ministries that may have a generic title that makes the doctrine unknown to anyone who is not local.

The AACS approaches (1) consistency in inter-ministry relationships and (2) autonomy in a different manner.

The AACS has identified that the paradigm followed by many of its state associations is that of a democracy. Individual ministries are members.²⁸

The AACS has indicated that the AACS movement has gone this way because of the frequent requests from across the nation. Certainly the trends in our world fully support the popularity of the “democratic” movement. Even communism is now acceptable if there are popular elections. Consultants are quick to note that the way people get the “feel” of ownership is through a popular election.

An analysis of the ministries listed in the AACS Directory indicates (1) that some states appear to restrict their membership to those with relatively small

²⁷ For example, in 1979 KCEA adopted a firm interpretation of the term “modern charismatic movement” as it saw trends in Christianity. KCEA excludes any who believe that the tongues and other charismatic experiences are for today. KCEA’s belief was and is that there is an “old” Pentecostal theology that supported some charismatic practices. However, in today’s setting, KCEA does not find that those who practice charismatic experiences are separable from the ecumenical movement. (God knows; however, in that we must “draw a line” somewhere, we prefer to err, if we err, on the side of caution.)

²⁸ See Willow Valley transcript, page 64, lines 15 ff.

[Dr. Bud Weniger] “Most state associations across the country have adapted away from the self-perpetuating... totally self-perpetuating board. AACS maybe didn’t hear it from your state, but we heard it from other states, and subsequently, they made a big philosophical change. It’s not that a self-perpetuating board is wrong, but it just didn’t fit. And I’m sure there are people in your state that are going to say, ‘Wait a second. Give us a voice in making these decisions. We don’t have a voice. You make those decisions as you desire.’ Now is one wrong? No. What’s fitting for today?”

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variations in doctrine and practice; thus, any inter-ministry yoking at the school level would not conflict with the ecclesiastical patterns of the local ministries in other relationships. (2) In some cases a state may be holding to good, high biblical standards while individual schools of diverse doctrine are “going around” the state association to be members of the national. (3) In some other states there appear to be fewer restrictions on membership, and the belief system therein would be more “open.” In these cases decisions as to where that association will stand and what that association will do are made either (a) by folks whose belief system condones such diversity in doctrine and practice, (b) by folks who practice such diversity, or (c) both.

Thus, it appears that the AACS movement has embarked on an emphasis that is contrary to historic fundamentalism. Herein, local churches are joined in inter-ministry efforts with others of quite divergent views through their schools and state associations. They are in league or alliance with them. They are yoked with them. This is a significant theological development.

The AACS name says it is an “association,”²⁹ but the paradigm of organization in the AACS is that of a “federation.”³⁰ The federation is built around popular elections and votes by the state and national associations as they meet together in business sessions. At the national level each state may vote and influence others based upon their belief system. Whatever is enacted by a vote of 51% of the quorum present is what the body and its individual members will do.

A. Through the years the AACS has made a significant but subtle transition from being a confederacy³¹ or fellowship for associations,³² to being a “federation.”³³

²⁹ The dictionary defines, “Association: an organization of persons having common interests, purposes.”

³⁰ The dictionary defines, “Federation: a union of states, groups, etc. by agreement of each member *to subordinate its power to that of the central authority in common affairs.*” (*emphasis ours*)

³¹ See Willow Valley transcript, page 13, lines 48 ff., for a KCEA officer’s memory of the AACS as a confederation at its beginning.

[Rev. Robert Baylor] “I became familiar with AACS at the very beginning. My administrator at that time, John McCartt (who was on the board of AACS for many years), he and I had many lengthy discussions when AACS was just an embryo. In fact, it perhaps wasn’t even a germinating thought yet. It pretty much grew out of the CEA in Tampa and a number of the contacts that had been made there, and the growing Christian school movement across this country. And at that particular point in time, AACS was presented to be a ... a group of independent schools, as has been mentioned, and that it evolved into an association of schools from the various states, and we were encouraged at that point in time to develop associations throughout our states. The concept, at least my understanding of that concept, was that they were to be confederations, not federations, and that the point of AACS was to build the state organizations, to provide leadership in those states, executive directors within those states, to

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1. The AACS Constitution describes or defines the organization as a “federation.”³⁴

help build them so that, as a movement, we would have strength across the country. Probably for various reasons that I have no knowledge of, that... that general theme seemed to be abandoned....”

³² In fundamentalist circles a “fellowship” has a strong connotation that independent entities come together while maintaining both autonomy and distinctives. This arrangement gives the entities freedom from pressures to conform. There is not a “one-size-fits-all” climate beyond the unity in doctrine and purpose.

³³ Even in the 1980’s, the state associations were very protective of their liberty (while desiring fellowship with other states). See Willow Valley transcript, page 39, lines 16 - 21. The unnamed state from which the written quote was taken was South Carolina.

[Rev. Ted Clater] “Let me quote from a state association document, not our state. It was a document that was written in 1987. When commenting about the growing trend of AACS to develop more and more and more programs, this state association wrote that a national Christian school program ‘suffers from the same congenital disease as one directed by a secular body: lust for expansion, control, and prestige.’ Let me repeat. This wasn’t Keystone. It’s another state. They said, ‘National programs suffer from the same congenital disease as one directed by a secular body: lust for expansion, control, and prestige.’”

See Willow Valley transcript, page 40, line 48, through page 41, line 7, where Dr. John Vaughn, disagrees with the position taken by his state in 1987.

[Dr. John Vaughn] “I don’t like being put in a position of sounding like a denominational leader te... telling everybody why they shouldn’t be independent. That’s not what we’re here to do. We know what’s wrong with denominations. We know what’s wrong with federal dictation, and we’re not talking about that. We’re talking about brethren protecting each other’s back. And that’s a totally different situation. And I contend that the statement that any national association suffers from the same problem as a secular organization is a false premise. I don’t know who made the statement, but I disagree with it. We’re talking about Spirit-filled people here. We’re not talking about unsaved bureaucrats. And that’s a totally different situation.”

Also note as Dr. Weniger indicates that the states desired services. See Willow Valley transcript, pages 4 ff., (e.g., page 5, lines 19 and 24; page 6, line 30; page 7, line 12. It appears that states had no difficulty surrendering their autonomy in exchange for services. Since, by definition, a “fellowship” could not satisfy that desire, a new “governmental” form (and more “government”) was sanctioned.

³⁴ In January, 1996, the KCEA made a commitment to carefully evaluate the AACS. This evaluation has revealed that AACS is not an “association” except in name. KCEA did not know or comprehend this, even though:

(a) KCEA was among the select few who had been asked to be present at Bob Jones University on January 18, 1991, when Dr. Herbst unveiled his draft of the AACS Constitution. We helped by working to edit the draft.

(b) KCEA was among those who studied the draft, voted on proposed changes, and voted for the draft at Washington on February 18, 1991.

(c) KCEA has held printed copies of the AACS Constitution since that date but had not observed the word or the meaning of the trends.

As it turns out, KCEA did not comprehend all that it was editing, enacting, and holding. KCEA presumed that the old fellowship of which it was a part was still the old fellowship. In January, 1996, KCEA publicly described its position on the AACS to a group of AACS leaders. It did so, but the word “federation” was not thought of. At that time we could describe how some of the structure of AACS was different from our structure, but we still did not realize that the AACS was officially a “federation.”

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2. The practices of the organization demonstrate that it is a “federation.”³⁵
3. The written and spoken testimony confirm that it is a “federation” in the thinking patterns of the leadership.
 - a. Some liken the relationship between the national and the state association to a marriage. If a state sees fit to depart from the national, the state is accused of being the same as an “unfaithful spouse” and as “violating a covenant.”³⁶
 - b. 51% of the votes indicates what will be done by the organization -- the whole organization.³⁷ The theme appears to be that all parties will agree to disagree, the 49%

³⁵ KCEA did not make this assertion in the meeting at Willow Valley in January, 1996. Rather, KCEA likened AACS to an organization that was limiting local autonomy, developing centralized power, and acting like a denomination, exerting influence like a national franchise. The AACS spoke favorably of its patterns and indicated that it is not like a denomination.

³⁶ See Willow Valley transcript, especially from page 55 to the end.

³⁷ On May 29, 1996, the KCEA posed this written question to the AACS:

“When the AACS offers a service, presumably it is endorsing that service. Is it necessary for the state association(s) to then also endorse the AACS service? Is it a problem if a state association declined to make an AACS service or services available to its schools? What if a state association developed a competing service or services to supply a product they prefer, follow a different philosophy, save the schools’ finances, or whatever? What if a state association cautioned its schools against using an AACS service or services?”

The AACS presented this written response dated June 17, 1996:

“AACS does not require state associations to endorse products and services unless the state wants to benefit financially from the marketing of that product in their state. The AACS Board of State Representatives votes on products that will be marketed to the schools. *Once the Board of State Reps approves a service or product, AACS expects all states to conform with the decision of the body and not to be critical of the service or product within a state.* Endorsement and promotion is not expected, but is appreciated.” (*emphasis ours*)

In a follow-up question, KCEA wrote on June 28, 1996:

“What does the AACS expect of a state association if the state believes that the AACS is doing something that should not be done, whether the belief relates to the appropriateness of a position on national or state legislation, the appropriateness of a national body offering a specific program, or the appropriateness of a Christian ministry engaging in an activity?”

Dr. Herbster’s reply on July 29, 1996, was:

“If a state is not happy with what AACS is doing, they can petition the leadership of AACS with their concerns. These concerns will be discussed with the Board of Directors, and then will be presented to the Board of State Representatives, which is the final authority for AACS. Changes come only as the Board of State Representatives vote for or against the changes.”

Seeking clarification of the June 17 material, KCEA asked the following on June 28, 1996:

“What does the AACS expect of a state association relative to AACS programs/services? Is it legitimate for a state to evaluate programs and give guidance to its schools? Why or why not? If it is, how can a state evaluate programs/services offered by the AACS without being dubbed ‘critical’?”

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must go along with the majority or leave the organization.³⁸ See the answer to the KCEA question, “What provision does the AACS Constitution contain to prevent the national from exercising unlimited power over state associations or local churches - as long as 51% of the states’ votes could be gathered?” The answer given by Dr. Herbster: “The state holds all autonomy outside the constitution.” (See Luncheon transcript, page 7, lines 27 ff.)

c. A “franchise”³⁹ system is in place and is strongly defended.⁴⁰

d. The organization shows signs that it has both the mindset and the mechanisms in place to implement its agenda, even if it conflicts with an agenda set by the ministries within a state.⁴¹

(1) The Journal for Christian Educators is a significant tool wherein the philosophy, programs, and business ventures of the AACS can be placed directly into the hands of laymen, avoiding the church leadership.⁴²

Examples: KCEA evaluated the AACS health insurance programs and AACS’ new push for a telephone service and warned KCEA-affiliated pastors that they should exercise great caution on both counts. KCEA was considered ‘critical’ by the AACS for this action. What did the AACS leadership expect of KCEA in this situation? Or how was KCEA too ‘critical’ when it declined to nominate Pennsylvania students to the AACS Honor Society conference in D.C. because sponsors were disallowed from chaperoning their students? What was expected? More recently, what was expected of each state association regarding personal recommendations about AACS Grad School/Seminary attendance, or attending an AACS meeting which used preachers with which the state association did not wish to be identified?”

See Luncheon transcript, page 15, line 23, through page 16, line 35 where the response did not answer the question or amplify the responses of June 17 and July 29.

³⁸ Whereupon the AACS deems it a responsibility to organize a new State association which, by inference then, will conform with the AACS position.

³⁹ The dictionary defines, “Franchise: the right to market a product or provide a service, often exclusively for a specified area, as granted by a manufacturer or company.”

⁴⁰ See Luncheon transcript, page 7, line 24, through page 8, line 5, for one description of how a local franchise could be issued. Hereafter is page 8, lines 1 - 5.

[Dr. Carl Herbster] “At the same time, I want to add that when a state chooses not to be a part, then we have the opportunity, if there are other folks that want to be a part, when we don’t have a state association within the state, then we have the opportunity to accept membership from that state without a state association. Understand that our goal is for them to then eventually, if we don’t get the other organization back, to start another state association within that state.”

⁴¹ The transcripts contain numerous references wherein the AACS clearly indicates that the states are free to do what they wish outside the Constitution and Doctrinal Statement. What this does not say is that the Constitution does not limit the federation and that once the federation has voted on a matter, the states do not have freedom.

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(2) The national organization determines what its traveling representatives do while ministering in a state, and, by implication, their ministry may be in direct contradiction to the work of the ministries composing the state association.⁴³

(3) The national organization determines what position will be taken on national legislative issues on behalf of a state,⁴⁴ and, by implication, its lobbying may be in direct contradiction to the lobbying being done by the brethren in that state.⁴⁵

⁴² It has not gone unnoticed among some fundamentalists that this mechanism has been used by denominations as a means of reaching the laymen with the denominational message.

⁴³ See Luncheon transcript, page 11, lines 25 ff., wherein Dr. Herbster indicates that they will go wherever a local church invites them. On the surface this will have an appeal in fundamentalism, for the statement conforms to good theology; but it also points to one of the ways that the AACS can circumvent the ministries in a state association that do not wish to follow AACS' policy or philosophy.

⁴⁴ From the transcript it is not clear if there have been conflicts in the past and whether the present procedures are working smoothly.

⁴⁵ It is very difficult to determine the policies of the AACS in this area despite several attempts at questions. It certainly is presumed that the AACS knows what is going on at Washington and that the states do not and cannot.

See AACS correspondence to KCEA dated June 17, 1996.

"The Regional Legislative Directors are *appointed* by the AACS National Office. The state affiliate offices in each of the regions are *consulted* prior to the decision." (*emphasis ours*)

See Luncheon transcript, page 11, lines 25 ff.

[Dr. Carl Herbster] "First of all, the regional legislative directors don't work in the state, they work in Washington, D.C., so they are not working in state legislatures, they are working in Washington, D.C. That is a federal matter there."

See Luncheon transcript, page 12, lines 29 ff.

[Dr. Carl Herbster] "The states know who their legislative director is. They work with him, maybe give him input. But he is dealing with national issues of AACS, not state issues of a particular state."

See Luncheon transcript, page 13, lines 36 ff.

"Ted Clater - Am I correct that you have described that you have top-down communication, but have no mechanism for the states to communicate up?"

Dr. Carl Herbster - No.

Ted Clater - For the states to be able to verify that they are in agreement with the national position. You have no make-up [sic] for that.

Dr. Carl Herbster - Well, we discuss it at our two meetings. We are now going up on-line on computers so that you can see the position. Everybody always has the right to say I disagree with that position on anything that we put out, whether it is printed, whether it is on the FAX network, or whether it is on the Internet. You can say, 'Oh,... We've had that a couple years ago on the school choice thing. And people can disagree on the position, but when we take an official position as AACS, then again, we agree to disagree and we are willing to go forward on that.'"

See Luncheon transcript, page 14, lines 26 ff.

AUTONOMY IN MINISTRY - FEDERATION

(4) The leadership of the national organization may choose to overrule, circumvent, or supersede the expressed wishes of a state organization regarding what it says when speaking or announcing at a state meeting when it appears to be in the perceived interest or for the “collective greater good” of the national organization or its goals and/or agenda.⁴⁶

B. It seems logical that if our nation’s founders were concerned about the potential problems of a federation in temporal affairs, then fundamentalists should be concerned about the potential problems of a federation in ecclesiastical affairs. For a Christian organization to voluntarily place itself in the vulnerable position is inconsistent with Scripture and the historic practice of biblical fundamentalism. It is the giving up of one’s sovereignty just as much as is done when accepting a state license to operate a ministry. Yet the AACS continues to strengthen its federation traits.

“Ted Clater - You could have a circumstance where a state takes a position different from the national and you two will be on Capitol Hill saying opposite things.

Dr. Carl Herbster - It is possible....”

⁴⁶ See Luncheon transcript, page 18, lines 38 ff.

[Dr. Herbster] [Question from KCEA] “What does AACS expect of a state association if the association requests the AACS not promote an AACS product/service in its state from the platform of a state convention, but the AACS promotes it anyway? [Answer] Well, if it is endorsed by the national organization at a Board of State Reps meeting, then it will be advertised in the *Journal for Christian Educators*, which goes to every member. So in that way, it would be endorsed through the advertisements that are there in the *Journal*. But states still control their platform. We don’t control anybody’s platform at a state convention. We are invited guests, again. If they want to have shared financial benefits, then they have to promote it at their state convention. If they want to be a part of the marketing program, they benefit financially by doing that....

Ted Clater - So AACS has not gone against a state in the state’s own platform.

Rev. Duane Motley - Not that we are aware of.

Gary Deedrick - Yes, it did happen last Fall, at one of the conventions I was at, they gave me some time to get up and say welcome from the AACS National Office and I was promoting some of our services. Unbeknownst to me, I did promote one that the folks there were not really behind. I did not know it at the time, but after the fact, I found out about it and we spent a lot of time in conversation with them and I now think that that disagreement has been resolved. I don’t know if that is what it is in reference to, but I know that this did happen one time last year. We didn’t purposefully or knowingly do it.

Dr. Carl Herbster - Out of ignorance.

Gary Deedrick - Right. We didn’t know they had problems with it.”

The above transcript does not match with an event in Indiana. (The President of the Indiana Association, Dr. Collins Glenn, was present for this meeting and supplied no information or correction.) The pastors and principals of the Indiana Association discussed the request of the AACS for the states and schools to submit the names and home addresses of all school staff so that the *Journal* could be mailed directly. The pastors and principals strongly objected, because they saw this as parallel to the method employed in the past by denominations. The schools instructed their state leaders to inform the AACS of their position. Subsequently at the state’s convention Dr. Herbster made the public announcement in the general assembly time that all the schools’ staff should go back to their ministries and get their pastor to submit their names and addresses. (Information gained by KCEA came in part from Mr. David Pyle, Principal, Eagledale Christian School, Indianapolis.)

AUTONOMY IN MINISTRY - FEDERATION

C. It must be noted that the state associations are yoked together in this federation without regard to belief system beyond a very short statement. Some in the yoke appear to be thorough fundamentalists while others include brethren of variant beliefs and practices.

D. There are signs that the national is on its way to establishing its own identity apart from the federation. It is not unlike the evolution that has occurred in many secular national organizations. It is an oft-seen progression.

1. Notice how this is already showing itself in the script of the 1996 and 1997 AACS Directories:

“The heart of the AACS is *the federation of state associations* who work in harmony *with the national association* in providing member services.”
(*emphasis ours*)

2. Notice how, historically, it demonstrated itself in the structure of PACE. There was no accountability to anyone outside the PACE Board.⁴⁷

3. Notice that the national can now be financially self-sufficient, self-endowed through its business ventures.

4. Notice that the national can now expand its membership, both through PACE and through AACS, and this membership can be totally independent of the state associations.

⁴⁷ See also footnote 80 and 81 where this is discussed in more length.

COMPARING KCEA AND AACS

3. FOCUS IN MINISTRY - PURPOSE

KCEA has determined to remain focused in its purpose⁴⁸ and view of biblical teaching and to guard against having its focus determined by the popular “what works” philosophy, including “growth-oriented” methods that pursue size and finances.

KCEA’s focus⁴⁹ is upon helping the local pastor, principal, teacher, and church/school succeed in ministry while trusting God to work through those individuals and groups to sustain KCEA’s ministry.

KCEA believes that God’s plan for His children is built upon a life of serving God and relying upon God for provision. There is no evidence of a different standard for religious ministries than for individuals.⁵⁰

These policies help ensure that KCEA is dependent upon God and the ministries for its existence. When KCEA enables ministries to be effective, God can move them to give KCEA sustenance just as the farmer feeds the ox which grinds out the grain. When KCEA ceases to help the local ministries, KCEA should cease its existence. God should close the windows of Heaven.

KCEA steadfastly declines to involve itself in business ventures that have been presented. Business ventures do little or nothing to further the specific commands of Scripture for the local church or the believer.

KCEA does work with vendors to provide group discounts for goods or services; however, it refuses to contract with companies for its financial advantage. If a benefit comes from a group purchase of a product or service, all the benefit is to go directly to the participating school.

The AACS offers education, legislative, and legal services. However, it is obvious that these are not the focus of their organization. The documents and

⁴⁸ See page 27 of this document for the full text of this footnote.

⁴⁹ See page 28 of this document for the full text of this footnote.

⁵⁰ One practical illustration of this is a comparison of how ministries approach the issue of “the offering” in their worship and/or church services. The traditional approach is to dedicate little time for the call for giving, devoting the bulk of the service to the preaching ministry because that is the focus. There are ministries, however, that are progressively utilizing more and more time for the call for giving. When this occurs the focus shifts. In some ministries the financial appeals are taking more time than the sermon or homily.

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practices of the AACS indicate that they pursue financial success⁵¹ for state associations as a major component of their mission.⁵² This is a significant development for fundamentalism, both because it (1) displaces the traditional view of dependence upon God and because it (2) displaces the traditionally valued hallmarks such as spiritual challenges, stronger schools, stronger teachers, and stronger students in Christian education.⁵³

Five significant observations are apparent:

1. Featuring business-oriented programs and services is proving to be an effective way for non-profit organizations to generate income. It also gives the appearance of organizational success. It is also relatively easy to accomplish. It is not surprising then that the programs that are trumpeted most in AACS meetings, in AACS literature, and in AACS announcements are programs of a fundraising nature -- things like candy sales, travel agency, Visa cards, retirement funds, insurance, long-distance telephone.⁵⁴ These programs give the appearance

⁵¹ See Willow Valley transcript, page 22, lines 12 - 15, for one statement regarding financial success for associations.

[Dr. Carl Herbster] "As you have here in the state of Pennsylvania, we'd like to see every state have that, and the only way we're going to be able to see that happen is if we help them financially. So we're trying to build strong states. That is our purpose."

⁵² See Luncheon transcript, page 6, lines 17 ff., for a glimpse of the amounts of money and where it goes.

[Dr. Carl Herbster] "So this year we will probably give out over \$60,000 that has been generated to states. Plus another probably \$40,000 or so, to AACS that is generated through these services."

See Luncheon transcript, page 24, lines 10 - 12, for a description of the way the money pie is sliced between PACE, AACS, and the states.

[Dr. Carl Herbster] "We have sent you the percentage of the shares - how we share the funds that come in: PACE receives 40%, AACS receives 60%, and that 60% being shared with the states depending on how actively they are involved in the program. That is how the funds come in through the different means."

⁵³ See Willow Valley transcript, page 38, lines 40 ff., for a demonstration of this contrast between KCEA's focus on helping schools be successful and AACS' focus on financial success for the state and national associations.

[Rev. Terry Bachur] "But the testing program, maybe, gives a good example of where we would just differ in philosophy. We use the same test. Your manual for AACS is made up by the same lady that makes up the one for KCEA. The wording is... they change what they need to for the difference in direction, but they're both going to come out of the same office. The philosophy that was shared with us is that there is a rebate that comes back, and is shared back to the states to support the states to fund their programs. KCEA would say, 'We don't take any rebate. Whatever the lowest cost is that's available to our members, that's what we charge.' And then, you know,... there's... there isn't any rebate... rebate. We feel that the church should save that money, and if there's the support of a ministry, they should then say, 'We're going to take so much money and support our state association or whatever ministry we're in.'"

⁵⁴ See Willow Valley transcript, page 26, lines 27 - 36, for Dr. Walker's description of how a different type of money flows to the AACS and to the states -- revenue from Stanford. See Willow Valley transcript, page 41, lines

FOCUS IN MINISTRY - PURPOSE

that AACS is doing something -- doing everything -- bringing great helps to the movement -- but they have precious little, if anything, to do with what KCEA considers quality Christian education. Concentration on the financial programs will overwhelm the less glorious (but more beneficial) programs that directly relate to the spiritual and educational mission of our churches, schools, and families.

2. Smart businessmen know that central governing bodies that endorse products and services are most apt to choose their products based upon their potential to generate income for the organization rather than based upon their competitive value in the free-market economy. It is all legal. However, many busy pastors and principals are unaware of this business practice, and they faithfully buy into the concept of a “Christian-endorsed” product thinking it must be of higher quality and/or better price.⁵⁵

3. The utilization of financial programs offered by a religious group breeds dependence that historically has shown itself to be spiritually unhealthy. This is how the Southern Baptist Convention (and many other denominations) has kept churches and pastors in the fold as the SBC has drifted toward corruption. It would be prudent to fear that the trend established by the AACS will make states and local ministries dependent upon them.

4. The effect of this financial goal is that the AACS and the state associations have a funding stream that is not related to ministry. The AACS and the state associations do not need to demonstrate to the churches and schools that they have the spiritual and/or educational services that deserve financial support.

5. It is the AACS and its PACE auxiliary, not the state associations, that get the majority of the money raised. Like an “invisible” tax wherein local money paid by Christian schools, Christian school staff, and friends of Christian education fund the national without the AACS facing a vote to raise dues.

23 - 33, for a strong defense of the AACS position of funding AACS and the states through “services.” [Dr. Herbster] “We are sharing funds back to the states. We don’t feel guilty about that at all. We think that’s a very positive thing as we try to build states financially.”

⁵⁵ See AACS correspondence to KCEA dated June 17, 1996, wherein the AACS lists the criteria whereby they evaluate the products or services for inclusion in AACS’ offerings.

“1. Is it beneficial to our Christian schools?

2. Is it provided by a reputable representative who understands our schools?

3. Is the service *competitively priced and able to generate income for the cause of Christian education, both at the national and state level?*” (emphasis ours)

Footnote 48

(Format is edited. See Willow Valley transcript, page 19, line 17 through page 20, line 9)

ONE INDIVIDUAL'S EXPERIENCE WITH KCEA'S PURPOSE

"I'm Jack Kelley. I have been associated with KCEA since its first convention in the spring of 1975. In my twenty-one years in Christian education, I have worked with KCEA from a perspective of a coach, a high school principal, a math teacher, and a school administrator.

What drew me to KCEA most was its desire to help my school improve its product without concern for itself. The programs that it offered my school regularly lifted the ability of our school to do its job. The sports tournaments, the fine arts competition, the academic competition, the Civics Days, the Honor Society, the achievement tests were all programs that directly enhanced the education of students in my school.

Part of my professional training came from the Bob Jones University Masters and Doctoral Programs. The emphasis of those programs was centered around the concept of a quality education in a distinctly Christian environment. As the philosophy of that program influenced my life and my school, it also reinforced my confidence in the work and ministry of KCEA. Recognizing that KCEA mirrored my desire for a quality education, I joined the KCEA staff in 1992 on a regular part-time basis as an educational consultant. As I attended the conventions of various national and regional school associations over the years, I saw several things that concerned me. A lot of the programs that were being offered to schools had little, if anything, to do with education. They were being promoted as school improvement programs. There seemed to be more and more offering of things to help the school to raise money through gimmicks, like phone services, that were supposed to eliminate our financial woes. While this may be perceived by some as school improvement, it was not my concept of what was most critical to my school. There also seemed to be a continuous repetition of the same speakers with very general workshops that were really not meeting my expectations and the needs of my teachers. They were workshops that could have easily been for pastors or missionaries without changing a word. Sometimes we felt like we were at a pastors fellowship. It appears that school improvement means different things to different people. I was interested in an organization that would help our teachers teach better and our students to learn better. The concern for solving the financial problems will be with us as long as we have schools, and KCEA helps us deal with that in a way that does not take away from the time necessary to develop programs that directly enhance our educational product.

Time on task is a commonly understood concept in education. The more time I spend on a particular job, the better the results will be. Likewise, the more directly and closely I am involved in a problem, the more influence I can be. KCEA's staff has always operated in keeping these two ideas in mind. They spend hours researching and helping with problems, legal issues, programs, and even graduate students who need help with their own research. Their communications have always been professional, immediate, personal, and informative. Regardless of the size or the experience of the school, KCEA's staff has the reputation of being prepared to deal with all types of questions. The staff has also developed to include people whose skills cover every aspect of helping a school to run effectively and efficiently. Its record is recognized nationwide, as is evidenced by the number of out-of-state phone calls it receives when a school cannot get answers elsewhere. KCEA has a proven record of helping its schools without concern for creating self-promoting features. Its emphasis has always centered on the concept of quality education. It has shared my desire to help my school parents in their responsibility to educate their children in a way that pleases God.

Because KCEA's philosophy so closely mirrors my own, I was quite comfortable when they asked me to become a part of their staff. I am completely comfortable placing my school and my own life and ministry into the ministry of KCEA."

Footnote 49

(Format is edited. See Willow Valley transcript, page 33, lines 12 - 48)

ONE INDIVIDUAL'S EXPERIENCE WITH KCEA'S FOCUS

[Rev. Paul Connor] "1. If our ministry is right before God, it will be recognized by the right churches, school leaders, and will have the funding and stable following. If we pursue funding or followers, we will likely not have opportunity to minister.

2. There is direct dependence upon God and God's people for the financial needs. Financial reports are easy to understand and distribute widely. All financial arrangements are fully advertised to all affiliated ministries. Fund-raisers are not used and products or services are not endorsed in return for any fee or consideration.

3. The local ministry knows the association personnel, and the personnel knows the inner philosophy of the local ministry. Ministry is most effective when it is on a personal basis. Ministry must also be offered consistent with each ministry's church polity.

4. It is "close to home." This applies to student activities, faculty and staff activities, and activities of the pastor and principal. Academic time is short already, so we must guard against popular but non-essential substitutes. It is poor stewardship for leadership to expend precious time and travel and precious moneys, on expensive plane tickets and motel bills at expensive hotels. Staff activities need not require extended stays away from family. Meetings can be held at local, professional but inexpensive, meeting facilities.

5. It is focused according to its goals. If an activity does not have a specific ministry goal that furthers the overall ministry, it should not be offered. Where other ministries already have excellent programs, a ministry does not need to develop some that merely competes.

6. Promotion and publicity is professional in appearance and truthful. One must tell it like it really is, not like one wished it was.

7. The focus is on quality. Every function of the ministry's office and staff and every activity of the ministry should serve as an example to others of a conscious pursuit of quality. If the ministry is not pursuing quality, individual ministries have no challenge to do so.

8. There is a good balance between "protection" and "promoting" godly, quality education. It is much easier to excite people to action on a legislative emergency than it is to build grassroots legislative relationships. It is also much more difficult to persuade Christian education leaders to give priority to program improvement where there is little immediate excitement or feedback.

9. The local ministry keeps its autonomy and its own responsibilities. The leaders of tomorrow will not be developed by usurping either.

10. The focus is squarely on helping the local ministry succeed. This principle applies to local churches and schools at all levels. It is wrong-headed to attempt to build a ministry without first building success within the components of that ministry, whether those components are people, families, churches, or schools. Programs must be designed with this purpose. Some self-serving, self-benefiting programs will not be offered because of this focus.

11. The local ministry should feel that they are a part of the association ministry and accept some responsibility for the success of not only their own ministry, but also their fellow ministries."

COMPARING KCEA AND AACS

4. RESPONSIBILITY IN MINISTRY - HELPING

The goal for KCEA is to utilize its resources to directly benefit the local school, the teacher, and the child and to do this with minimal overhead costs.

When the KCEA offers programs and services to its affiliating ministries, these are structured to prompt the ministry to advance in its abilities and maturation. To non-affiliated ministries inside and outside Pennsylvania, KCEA has exercised great care and has responded when asked for information, advice, or other assistance. KCEA has sought to give ongoing assistance to all in a manner that would aid the local ministry to develop itself, to be independent and strong. In both cases, to do otherwise breeds a nonbiblical dependence similar to the paradigm (model, pattern, or principle) that has reigned at Washington for decades. The Washington model does not help; it hinders.

We cannot help but observe events around us in general society. Consider five illustrations:

1. Washington continues to push its nose further and further into education and the further it gets in, the more it costs in tax dollars, loss of local autonomy, and loss of personal liberty through dependence.
2. Washington is “reforming” the welfare system by retaining the former laws and high taxes while issuing block grants.
3. Meetings, whether political or religious, increasingly feature “how we can help you” sessions that displace the philosophy of “how to help yourself.”
4. The practice of churches falling into denominationalism is not unlike the history of the Southern Baptist Convention and other groups.
5. Families, like organizations that have been feeding at the governmental trough, quickly believe it is their right to expect government to meet their wants, wishes, and needs and that the only initiative that is required of them is to expect others to do for them. These are frightening trends, and they are indicators of and causes of the rapid deterioration of the U.S.

The first impulsive response from the average citizen is to deny the existence of the problem. However, that citizen would be wise to contemplate the words of a conservative congressman who has called upon his colleagues to take steps to return America to its greatness. He said:

RESPONSIBILITY IN MINISTRY - HELPING.

“The concept of complete self-reliance and personal responsibility, absent of government programs, is foreign to most Americans.” (Congressman Ron Paul, (R Texas), “A Bridge Back To Liberty,” The New American, April 28, 1997)

Congressman Paul is crying out against the paradigm that has become the norm for our secular society’s thinking. And, yes, there can be parallels in “church life.” KCEA is guarding against this. KCEA seeks to help Christian leaders “learn how to fish.” Nothing is gained, long term, by us “doing their fishing.” Nothing is gained, long term, by setting up a “fishing company” that subsidizes their life.⁵⁶

The AACCS directs a significant part of its resources to build the national organization, its PACE organization, and its state organizations, all far removed from the local school, the teacher, and the child.

The AACCS appears to be caught up in the pursuit of a modern paradigm of responsibility, a model that secular conservatives and Christian fundamentalists, separatists have historically stood against. It is a model based upon the perceived benefit of building a big organization through reliance upon name, size, power, and strong public relations efforts -- but at the price of making states, local churches/schools, and individuals dependent.

The operational principles of the AACCS appear to subtly promote a dramatic philosophical shifting of responsibility for programs from the state association level to the national level, while correspondingly increasing the level of dependence that the states have upon the national.⁵⁷ This develops a continuing and increasing dependence upon a central power for the anticipated support. This is parallel to what we see at Washington -- say one thing -- give the opposite results. Practical implications include:

⁵⁶ See Willow Valley transcript, page 48, lines 21 - 36. Notice lines 31 - 35.

[Ted Clater] “If AACCS absorbs more and more funds, and talks then of ‘We will give back to you states programs,’ the states have no inducement to develop themselves. It is just like Robert Rector describing the subsidized day care centers versus those who have total free responsibility for themselves. We believe that is a significant difference.”

⁵⁷ See Willow Valley transcript, page 22, lines 12 - 17.

[Dr. Carl Herbster] “And then number four, we’re trying to build strong states financially. We’re trying to help states be able to have a full-time executive director because we believe it’s very important for there to be somebody in states that can be funded financially and so that they can be watching. As you have here in the state of Pennsylvania, we’d like to see every state have that, and *the only way we’re going to be able to see that happen* is if we help them financially. So we’re trying to build strong states. That is our purpose....” (*emphasis ours*)

RESPONSIBILITY IN MINISTRY - HELPING.

1. This whole process of building dependence is self-defeating to the AACS-stated purpose of building strong states. In reality, dependence on a strong, federalist national body only weakens the state association, and by weakening it, weakening the local school.
2. The current dues structure does not encourage states to develop their own programs, staff, etc.; thus, it discourages or inhibits the development of the “small states” and regions with “small states.”
3. Democracies are easily diverted from their pure motives by the joint pressures of internal politics and “voting oneself the treasury.” The AACS voting structure and dues structure encourage this weakness, especially since smaller states and schools have accepted or are in danger of accepting, the philosophy that it is the AACS’ duty to provide for them.
4. The current model encourages a redistribution of wealth (with all of its negative implications) by requiring the stronger states to pay for or subsidize others.
5. The current statements by the AACS, that one is selfish if he does not pay AACS dues so that the AACS can assist those that it deems to have needs,⁵⁸ are built upon a flawed foundation. That is the practice of United Way. That is the way of big government. That is not the pattern of the Scriptures.

⁵⁸ See Willow Valley transcript, page 22, lines 20 - 44, for an illustration of this position. Notice lines 33 ff.: [Dr. Carl Herbster] “Why not get involved *on the team and help us help* other states....” (*emphasis ours*)

COMPARING KCEA AND AACCS

5. DIRECTION IN MINISTRY - CONTEMPORARY TRENDS

KCEA lives in a modern age; however, KCEA resists the contemporary trends that are pushing fundamentalism into neo-evangelicalism. In many ways we are old-fashioned, following the old traditional perspective of methods in ministry. We serve a God Who has not changed to be up “with the times.” His Word has not changed to be “with the times.” Thus, when businessmen, researchers, educators, and churchmen approach KCEA with ideas of how to change to be relevant in modern society, we exercise great caution. Ideas, programs, methods, and concepts must be accepted only after being filtered through the whole of biblical knowledge, theology, philosophy, policy, and experience.⁵⁹

KCEA has chosen to follow a belief system that appears consistent with Ernest D. Pickering’s rebuttal⁶⁰ to Grace Awakening. At the end of this treatise Dr. Pickering outlines what he believes is biblical practice. He says that fundamentalists should be (1) “loving but not gullible,” (2) “flexible but not weak,” (3) “discerning but not hypercritical,” and (4) “uncompromising but not unreasonable.” As KCEA has proceeded to implement these four areas of biblical practice, KCEA has been, and unfortunately, will expectedly continue to be vilified as being rigid, unkind, and uncaring by some.

In contrast, it appears that many fundamentalists (and many of their organizations) are subtly moving from the historic fundamentalist focus on God, His Word, and education, replacing it with progressive ideas rooted in modernity (including the secular “science” of institutional success and growth and neo-evangelical doctrine and thought).

Bible believers today can view many Christian organizations that were once biblically pure in doctrine and practice. Today, these organizations form a full spectrum from those who remain fundamentalist, to neo-evangelical, to liberal, to secular. The departure from their historic place in the Bible-believing ranks did not happen because they suddenly decided to change their written doctrinal statement. It happened because they started changing what Dr. Les Ollila appears to call “...a change of premise, which causes a change in methodology...”⁶¹ One might term this as a

⁵⁹ To use these instruments as a filter stands in direct contradiction to modern thought wherein we are pushed to depend upon emotion, friendships, man’s opinions, desire for acceptance, and similar easily influenced criteria.

⁶⁰ See Are Fundamentalists Legalists? published by Baptist World Mission, Decatur, AL.

In Grace Awakening author Charles (Chuck) Swindoll argues for his readers to give fellow believers more latitude with their practices. He argues that some are too judgmental. He appears to argue that methods are amoral.

⁶¹ See “Maintaining Our Ministry Focus.” Dr. Les Ollila. Northland Heart Vol. 10, No. 2 Summer, 1997.

DIRECTION IN MINISTRY - CONTEMPORARY TRENDS

change in “practice.” For many organizations, the doctrinal statements have not changed, but their practice is widely divergent from that of historic fundamentalists.

While fundamentalists have historically not been publicly supportive, it appears that many have accepted the secular and evangelical theories into their practices.⁶² The paradigm that is being advocated clearly displaces the centrality of the Word, the primacy of prayer, dependence on the work of the Lord, and the urgency of doing right (purity) before God even when there is no visible success. When the evangelicals and “progressive” fundamentalists shifted their philosophy and practice to this paradigm in the ’70’s and ’80’s, the conservative fundamentalists taught that it was wrong. KCEA continues to have the same view today. The shift in position appears to be acceptable, because fundamentalists now sponsor their own seminars in “how to have such success” or because fundamentalists can now reap financial benefits through increased size and revenue.

⁶² We give this illustration of some pertinent applications.

From Barna to Towns to Willow Creek (and many other voices), the secular and evangelical message to fundamentalist leaders has been taking its toll. The message is to give the people what they want.

Give them a warm, fuzzy feeling of love, acceptance, and importance.

Give them social contacts and help them build social relationships.

Give them the opportunity to be a part of a movement without having to sacrifice or be inconvenienced.

Give them their hired staff -- but with the assurance that they are doing their part.

Give them slick methods and a message that will “grow a church -- or school -- or organization.”

The message for the clergy is that methods are amoral; thus, they should use “proven methods” to change the emphasis of the ministry and should give much thought and effort to the task of keeping the image of leadership, vitality, and enthusiasm.

Spell “success” as follows: “SUPER SIZE IT” -- “make” everything about the ministry “big, big, big.”

Remodel (or build) the auditorium, especially the platform, to blend with the goals of having entertaining services.

Give the folks an entertaining service -- sermons must appeal, not be too deep, not too doctrinal, not offensive, not requiring sacrifice or personal action; and most urgent are special programs, speakers, and promotions; and don’t forget the big screen on the platform.

Give your people the confidence that you are known by the who’s who and that you are on a plane with the truly important -- people want to follow a charismatic, important personality.

Create two or three emergencies per year to keep the money flowing.

Connect with your people as being loving, compassionate, and flexible, rejecting stiff rules.

Remember that people want a “yes” answer to their want list, so exercise care to discern what people want to hear and shape your response accordingly.

Be sure to build your church around a new set of buildings in the rich suburbs, as the inner city and older neighborhoods are not likely to support a church that will appear successful.

This popular contemporary model for church life has amazing parallels with one of the findings in Edward Gibbon’s classic study on the fall of the Roman Empire: religion decayed into mere form.

DIRECTION IN MINISTRY - CONTEMPORARY TRENDS

KCEA finds that The Purpose Driven Church, written by Rick Warren, published by Zondervan in 1995, is considered to be a significant work that outlines the philosophies and principles of the moderns in the “church growth” movement. KCEA finds that an excellent summary of the theological and practical implications of this shift to contemporary patterns is found in chapters 5, 6, and 7 of The Tragedy of Compromise, written by Ernest D. Pickering, published by Bob Jones University Press in 1994. KCEA finds that a quick summary of the practical implications for our ministries is found in “Maintaining Our Ministry Focus,” written by Dr. Les Ollila, published in Northland Heart Vol. 10, No. 2 Summer, 1997.

In view of what these books, written from “both sides,” indicate as characteristics, it appears that the AACS leadership is at or near the trend-making edge as they pursue the contemporary model. AACS appears to believe that this pursuit is biblical, beneficial, and worthy for all of the brethren. They not only promote the principles of contemporary Christianity for activities within the organization, they promote the principles for implementation by the local schools and churches.

The AACS perspective of the doctrine of biblical separation (Comparing KCEA and AACS #1) fits the pattern of the contemporary trends in Christianity away from fundamentalism.

The pattern of the contemporary trends is also seen in areas that are covered in typical seminary classes in Practical Theology (Comparing KCEA and AACS #2, 3, 4). These were illustrated in the previous several sections.

Issues of philosophy of management are different from issues of doctrine and biblical practice. However, philosophy of management enhances the effects of trends of how these are applied. Elements of the management philosophy of the AACS (Comparing KCEA and AACS #6, 7) also match with elements of the contemporary trends in Christianity.

COMPARING KCEA AND AACCS

6. POLICY IN MINISTRY - SAFEGUARDS

KCEA has a long history that promotes a philosophy of human leadership wherein there is a strong emphasis upon the importance of developing, implementing, and regularly upgrading a well-studied philosophy accompanied by statements of institutional mission/vision and detailed written policy. Visionary leaders function very effectively within this structure.

KCEA regularly prescribes this structure as an urgent, paramount activity for anyone who is:

- contemplating starting a Christian school,
- stepping into school administration,
- desiring to move a school to higher quality.

KCEA believes that organizations which choose not to follow this structure face more problems than necessary, because the leadership gives insufficient guidance

- to itself,
- to the staff,
- to the students, and
- to the participating families.

KCEA has a long history of emphasizing this structure for organizations with singular dominant leaders, dominant boards, and every combination in between. KCEA believes that visionaries are needed, but that they must function within a well-defined philosophy, with a well-defined vision, and within well-developed policy. If someone today wishes to function like the visionary Old Testament prophets, he should stand ready to face the same test for being “God sent” that they faced.

KCEA believes that any organization needs leadership that will leave a clear trail of written policies to create an organization that is assured of continuity and organization regardless of future leadership. In the absence of this, the organization will respond like a weathervane, pushed by pressures in diverse directions, depending upon the situation.

POLICY IN MINISTRY - SAFEGUARDS

For its philosophy of human leadership, the AACS appears to utilize a leadership model wherein vision functions with little or no written philosophy and operational policies and works within that framework.

A. The AACS position has been clearly communicated at the luncheon on September 10, 1996. Part of the transcript reads:

“Rev. Martin Masitto - Carl, I think you are really exaggerating what I am saying. I think you know that. I’m not being ridiculous in my request, I’m not exaggerating that. I am just saying, I think policies take personalities out of the picture, and I like that. I think it is wise. I am talking about basic policies.

Dr. Carl Herbster - I guess what I am saying is I am not sure I agree with that philosophy. That is good for you to know.

Rev. Martin Masitto - Right.

Dr. Carl Herbster - I think personalities are what God blesses, not policies. I think God uses personalities. He chose men, patriarchs...

Unidentified voice - Paul said...

Dr. Carl Herbster - But if you take away the creativity of a visionary, a pastor in a local church, and you put him in a box, that is what you are going to have for a local church - a box. With a structure, within a framework, you’ve got to make sure that you have your accountability and all that.

Rev. Martin Masitto - Well, what gives your structure and framework?

Dr. Carl Herbster - We have a constitution!⁶³

⁶³ See Luncheon transcript, page 29, lines 9 - 37 for two summaries of KCEA’s concern. (Quoting in part)

[Rev. Paul Connor] “The issue is not you. The issue is the organization and the organization needs to have written-down policies.... See, if Brother Herbster gets called Home tomorrow, what happens to this organization? We need to have that in writing to be able to know some of the issues you talk about and you talked about...”

[Rev. Terry Bachur] “We are looking at a \$20,000/30,000 a year investment and I think before most of us would invest that kind of money, one would want to know what I am investing it in....”

See Luncheon transcript, page 32, line 32, through page 33, line 3, for this quote. Hereafter is the context beginning at page 32, line 24, through page 33, line 25.

[Dr. Carl Herbster] “Then you can ask those questions anytime to find out where we are now, what we are doing. And again, you say you want policies, and I agree with policies, but you don’t want to be hand-strung [sic] by policies of the state. We want to have a minimal amount of policies so that you can have the autonomy to function as you want to function as a state, and as I want to function as a local church ministry. I don’t

POLICY IN MINISTRY - SAFEGUARDS

B. Let us make some practical observations:

1. Organizations usually begin through the vision of an individual or a small group. That is natural, good, and proper.
2. To the AACS there is evidently no difference between a visionary getting a ministry started without adequate attention to philosophy, vision, and policy and having a mature ministry, such as the AACS, purposely functioning without those things.
 - a. The AACS is now 25 years old.⁶⁴
 - b. Dr. Herbster has been the hands-on chief executive officer for about seven years.⁶⁵

want a denomination here. I am not interested in getting one of these things that every time you got to move, you got to flip out your manual and say, okay now, which...? Do you see what I am saying?

Rev. Martin Masitto - Carl, I think you are really exaggerating what I am saying. I think you know that. I'm not being ridiculous in my request, I'm not exaggerating that. I am just saying, I think policies take personalities out of the picture, and I like that. I think it is wise. I am talking about basic policies.

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Rev. Martin Masitto - Well, what gives your structure and framework?

Dr. Carl Herbster - We have a constitution!

Rev. Martin Masitto - What about policy?

Dr. Carl Herbster - That is what I am saying. It is already there. We already have policies and as we see problems, then we develop policies to solve those problems. But you don't start an organization and say, 'Okay, we've got a new organization, PACE. Let's sit down this afternoon and figure all the policies we are going to have for the next five years,' before we can move ahead and do something. You do some things and say, 'Oh, there's a problem. Let's develop a policy.' Write that down and you start to develop your policy manual.

Rev. Terry Bachur - We don't have the implementation of what you already have. That is what we are asking.

Dr. Carl Herbster - We don't have one. That is what we are trying to give you now.

Rev. Terry Bachur - That is the basis for our request. We know you don't know what you will be doing five years from now, because you don't know what you will run in to. What we don't know is what you are doing today.

Rev. Martin Masitto - I cannot give advice for today, because a number of the policies have changed from before. I have been out of it for five years. That is what we are asking.

Dr. Carl Herbster - Those have been sent. Everything we have."

⁶⁴ AACS correspondence to KCEA indicates that the AACS "started in 1972."

POLICY IN MINISTRY - SAFEGUARDS

- c. The AACS Constitution has been in place since February, 1991.
 - d. The members of the Board of Directors and the Board of State Representatives are not novices to fundamental Christian education.
3. To the AACS there is evidently no difference between having a visionary leading a loose fellowship than to have a visionary leading a federation, even though with the former, each local ministry can walk away from any idea or action at any occasion if it finds it offensive to its doctrine, philosophy, practice, or desires; and even though a local ministry cannot do so in a federation.
 4. Being a visionary can be a blessing from God, but a visionary can become a “loose cannon” if controls are not in place. Having controls is of critical importance without regard to management style and is a Board responsibility.
 5. Any organization will be less than effective if it embraces a philosophy similar to that embraced by the AACS. The boards of those organizations will continually be in a position of reacting to problems rather than proactively planning in advance and developing structure consistent with its philosophy.

⁶⁵ Since the fall of 1990, first as Executive Vice President (with a “name-only” President as he proposed in his plan) and then as President.

COMPARING KCEA AND AACS

7. ORGANIZATION IN MINISTRY - CONSTITUTION

Because the KCEA is an informal fellowship, utilizes a self-perpetuating board, and limits itself to a narrow purpose, an extensive Constitution is not needed -- only one with basic safeguards for the faith and provision for internal administration. Safeguards for the protection of the affiliating ministries are built into the nature and structure of the organization.

KCEA has been praised for thinking these matters through and being consistent in applying important principles. KCEA's ministry is well received in Pennsylvania.

The AACS has made repeated claims that a working Constitution is in place and that this safeguard protects everyone.⁶⁶ However, the observation of their practice and the content of their Constitution does not support this claim.

A. The Constitution of AACS appears to be a document of convenience rather than a document that gives predictable structure. KCEA has observed illustrations (1) of provisions of the Constitution being set aside, violated, and (2) claims of constitutional empowerment for an action when none exists. Presumably, this has been done to accomplish goals -- ends justifying means. This seems consistent with the AACS' clearly articulated dislike for written policies.

Two significant examples occurred between the time the Constitution was passed and when KCEA left the AACS. They were taken to the AACS in 1991 as examples of issues that concerned KCEA, that placed the relationship of AACS and KCEA at risk. Why would KCEA want to be part of an organization wherein individual leaders pushed to make exceptions to the Constitution and where the other leaders would allow this to occur? In both cases the AACS disagreed with KCEA's evaluation, and the 1996 transcripts demonstrate that they continue to do so.

1. In 1991 Dr. Malcolm Cummings and Dr. Charles Walker were asked to serve, and served, on the AACS Board, even though they did not meet the constitutional requirements. The Constitution required,

“For at least the four years immediately prior to their election and continuing through their term of office, members of the board must have been responsible for at least one school that has been in affiliation with the American Association of Christian Schools.”

⁶⁶ For example, see Willow Valley transcript, page 43, lines 12 ff.

[Mr. Al Monson] “And we thank the Lord for the constitution finally being adopted. We thank the Lord that the constitution is being followed.”

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The fact is that the two were Executive Directors of state associations that were not part of the AACS at the time.⁶⁷

2. In 1991 KCEA followed the Constitution's provision that said,

⁶⁷ See correspondence from Dr. Malcolm Cummings to "Dear Members of the KCEA Board of Directors" dated September 8, 1992.

"...GACS [Georgia Association of Christian Schools] reluctantly withdrew from the AACS in October of 1990.... Along with our notification of withdrawal, I resigned from the Board of Directors and the Council of Operations and Procedures -- actions which I felt were ethical and in line with the withdrawal of GACS. As you know, the state of Tennessee had withdrawn earlier.... For whatever reasons, the AACS Board did not accept my resignation.... Dr. Charles Walker and I were asked to attend a Board meeting in November, 1990...."

See KCEA Board Minutes, June 17, 1991, page 11 (copy submitted to AACS for corrections in that it records the content of a two-hour meeting of the full KCEA Board with Dr. Carl Herbster and Mrs. Connie Blanton of the AACS).

"Regarding Malcolm Cummings and Charlie Walker remaining on the Board of Directors, Dr. Herbster said that the Board allowed them to remain on the Board since their states were in the process of coming back. He was reminded that he (Dr. Herbster) was the one that reportedly made the motion. He didn't remember.

It was noted that according to the AACS constitution, a person who had not been in charge of a school continually for five years [sic] could not serve on the Board of Directors. The question was raised whether the constitution would be enforced since these two Board members do not meet that criteria. Dr. Herbster responded that the one was an individual member and that individual schools in the states had become affiliated independently. It was pointed out that that is not what the constitution says. Dr. Herbster then said it was a matter for interpretation. It was again pointed out that that is not what the constitution says. Dr. Herbster then said that he would just ask them not to be on the Board, rather than create a row on the floor."

[The discussion moved to several other topics, possibly for a half hour or more.]

"Coming back to the question of Malcolm and Charlie being on the Board when their Associations were not part of AACS, Dr. Herbster identified that he was back on the Board because he became the President-Elect and that Charlie and Malcolm were in because they had been 'through it' and had input for the Board. The Board voted to have these two reinstated."

See Willow Valley transcript, page 51, lines 40 ff.

[Rev. Ted Clater] "The letter that we wrote to Dr. Janney has been attributed, that we were basically calling for the dissolution of AACS an elected board. Our letter did not say that. Our letter carried a theme, and we covered it with you in the June meeting, Dr. Herbster. We covered it further in the October meeting. Is that we implored in that letter after you resigned, Charlie resigned, Malcolm resigned, we implored the national body for the Board of Directors to get together and put some quality time into this, [sic] to figure out who are we and where are we going, that we just can't continue to mess around at this. The calling of Christian ed is just too important for us to go down, limping down the road, limping down the road.

Dr. Carl Herbster - And, again, just to correct facts, I resigned. Charlie and Malcolm did not resign the Board of Directors, just again for your...

Rev. Ted Clater - They withdrew their states.

Dr. Carl Herbster - Yeah, but Alabama was the first state to withdraw too, you know that, too. Yeah. Okay."

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“A written agenda shall be sent to each board member at least three weeks before every meeting of either board. Items for the agenda from members of either board must be received at least four weeks before each meeting.”

The items that KCEA requested to be placed on the agenda were not placed thereon. When KCEA asked for them to be considered, they were overruled.⁶⁸

Taking note that the prior two illustrations are disputed by the AACS, KCEA has identified other illustrations. Even though it is an “outsider,” it has observed:

1. The AACS has acknowledged an exception to dues being paid for all schools which are members of a state association. The Michigan Association of Christian Schools continues paying annual dues for less than 100% of its member schools. One of the MACS Board members, Dr. Rene Ouellette, reports that he will not pay AACS dues, that MACS has so informed the AACS, and the AACS has acknowledged the arrangement.⁶⁹

⁶⁸ A review of Minutes of KCEA Board meetings indicates that this constitutional provision was likely included because of problems during the previous administrations of the AACS when some states wished to place things on the agenda and felt that the leadership ignored their requests.

The files of KCEA indicate that KCEA notified the AACS of its desire to place things on the agenda both by phone and in writing prior to the four-week deadline. In the meeting the KCEA was “painted” as the “bad guy” and the requested items were not allowed on the floor.

KCEA Minutes of February 3, 1992, give further historic insights, commenting on what was known to have occurred at the January AACS Board meeting (subsequent to the business meeting in question): “RE. the handling of Association business between meetings of the Board. Dr. Herbster has, in fact, made the Board of Directors the controlling administrative body, rather than the Board of State Reps. Dr. Herbster presented a chart as to how he wanted things to operate; that any issue must go to the President. He *could* give it to the Board of Directors. They *could* decide to kill it (and tell the state why, modify it, or positively recommend it. *The AACS Board disagreed.* As modified at the January meeting, if a state association recommends something, it is submitted in writing to the AACS president who in turn presents the written recommendation to the Board of Directors. In other words, everything now goes through the office of the President. (The men compared this to some church deacon boards which control what does or does not come to the church body [the final authority].) The men agreed that if an issue comes to the Board of Directors, whether it is approved by them or not, that issue should go to the Board of State Reps. What does come before the Board of State Reps can be accepted or rejected; but the state is informed of the outcome. However, the states can overrule the Board of Directors. If they want something discussed that has not gone through the Board of Directors, the constitutional rules would have to be suspended.” (*emphasis ours*)

⁶⁹ The AACS Constitution says:

“Membership will consist of those state associations who have been approved by the Board of State Representatives, *who pay the required fees for all the schools in their association*, and whose schools subscribe annually to the doctrinal statement as given in Article I.” (*emphasis ours*)

See the Minutes of the AACS Board of State Representatives’ meeting of February 18, 1991, when the Constitution was being amended just prior to being enacted. This exact issue of paying for everyone was debated. The Minutes read:

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2. The AACS has seated Dr. John Vaughn on the Executive Board for a four-year term and for additional years, skipping the mandated one-year sabbatical.⁷⁰

3. On two occasions a leader within the AACS has publicly offered that KCEA could have a seat on the AACS Executive Board if they would rejoin the AACS. How could something be offered that would violate the Constitution? How could something unconstitutional be offered without objection or correction by the assembled officials?⁷¹

4. The issue of two organizations representing Ohio has regularly surfaced over the past six years.⁷² The AACS leadership pushed a “one state - one organization” format, and spoke of this format so much that KCEA presumed that it was a constitutional provision. However, upon examination, the AACS Constitution, from 1991 through 1996, did not mandate any such format or even address the issue. Yet the AACS leadership persisted in pushing their

“12. Article III - The Membership - Motion was made to eliminate from the second sentence, ‘who pay the required fees for all schools in their association and’. Motion by Rene Freret and seconded by Bob Baldwin. *Motion did not pass.*” (emphasis ours)

⁷⁰ The AACS Constitution says:

“Each board member shall be elected to a four-year term and may be elected after a one-year sabbatical.”

⁷¹ One occasion is found in the Willow Valley transcript, page 23, lines 29 - 33 where the speaker is Rev. Roger Salomon:

“I happen to be serving in the region that Pennsylvania is a part of. And if Pennsylvania would like to have input on the national board, if they were to come back into the association, I would certainly step aside, being a one-year person now, and allow for their good ideas to be put into place on the national level.”

The other occasion is found in the Luncheon transcript, page 34, lines 26 - 27 where the speaker is unidentifiable but says:

“They can have it like Dan Burrell in Florida, and have one man sit on the Executive Board.”

At the time of the Willow Valley meeting the AACS Constitution said:

“For at least the four years immediately prior to their election and continuing through their term of office, members of the board must have been responsible for at least one school that has been in affiliation with the American Association of Christian Schools for the same period of time.”

At the time of the Luncheon comment, the AACS Constitution had the same reading except for the number “two” being substituted for the word “four.”

⁷² See Luncheon transcript, page 7, lines 10 - 22, for an AACS perspective of “their patience” in this matter. They appear to believe that they had the right to mandate that the two organizations merge but that they were kind and patient to allow them to accomplish this over time. The Ohio brethren can be contacted to understand the history of the situation. They indicate that the two organizations are different in their philosophy and doctrine. The two have been co-laborers in battles against the state, but they both wish to be independent of the other in ecclesiastical matters.

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agenda onto these two unreceptive state organizations.⁷³ In 1996 the Constitution was amended to include such a provision. It says, “To promote unity and harmony within a state, the American Association of Christian Schools will affiliate with only one state association in each state.”

5. Correspondence from Dr. Herbster to KCEA dated February 10, 1997, indicates that the AACS will not enforce the provisions of the Constitution regarding “one state - one organization” until 1998.

6. The AACS Constitution (both the 1991 version and the 1996 version) has a provision that the AACS “...will operate in accordance with the Bible, this constitution, approved policy manuals, minutes, and Robert’s Rules of Order.” Testimony indicates⁷⁴ that “approved policy manuals” are not being utilized in the operation of the AACS.⁷⁵

B. Liberty under a federation requires a detailed document to give any hope of effective safeguards. Just having a Constitution is not enough.⁷⁶ The AACS has declared that the AACS Constitution limits the federation.⁷⁷ Yet, the Constitution contains no limit on what the federation

⁷³ In addition to this being a question of whether the AACS Constitution is a “document of convenience,” this is also a question as to whether the AACS, as a federation, imposes its group will on states -- outside the Constitution.

⁷⁴ See Luncheon transcript, page 33, line 25, wherein the AACS indicates that KCEA has all of the policies that the AACS has. KCEA has not seen anything from the AACS that resembles a list of policies, a policy manual, or policy manuals.

⁷⁵ With this situation the leadership team is not utilizing an important management tool that is mandated, and the members of the federation are not afforded one of the important protections built into the Constitution. See also the sixth point of comparison wherein this is discussed at more length.

⁷⁶ It is clear that the AACS believes that the Constitution is sufficient to protect its members.

See Luncheon transcript, page 5, lines 6 - 8.

[Dr. Carl Herbster] “So the state association has the rights within the framework of the constitution that has been adopted by this association, which you have a copy of.”

See Luncheon transcript, page 7, lines 27 - 29.

[Dr. Carl Herbster] “The state holds all autonomy outside of the constitution. You have to have, to fulfill the doctrinal statement, you have to agree to function as our constitution functions.”

⁷⁷ See Luncheon transcript, page 15, lines 18 ff.

“Dr. Carl Herbster - Number E is [Reading question posed by KCEA] Could you give us some material to help us understand what is meant by some of your answers. This will assist us in understanding what AACS expects of those affiliated with it. [Answer by Dr. Herbster] “Constitution. That is all that we expect. Everything else is freewill. We are trying to keep it as simple as possible.”

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can enact in its business. Thus, no state has any assurance of rights or independence in any degree. *The federation has all power; it has just not chosen to exercise it.* To illustrate the practical weaknesses in the AACS position, one can consider the history of the U. S. Constitution.⁷⁸ For those who believe that ecclesiastical affairs are different from civil affairs, we note that the modern-day denominations that have a stranglehold on their churches and pastors did not start out with a Constitution that asserted that the denomination would subvert local autonomy.

C. Having a Constitution is viewed within the AACS as a great comfort and source of security. However, does it have the critical safeguards for the Faith that are normally present in the Constitution of a fundamentalist church? Are there standards for board members and procedures for the dismissal of or recalling of board members if they depart the Faith or fall into errant practice while in office?

D. The AACS Constitution contains no provisions or safeguards with regards to any independent auxiliary organization such as PACE. The PACE Constitution is the only authoritative document that tells what PACE is, can do, can't do, etc. This document can be changed by PACE without the AACS or the state associations being consulted.

1. The AACS has this area of vulnerability because it has decided to depart from its historic focus of promoting and protecting Christian education. Having decided to broaden its purpose, the AACS has identified that it has set up the current PACE organization based upon the organizational pattern recommended by secular, conservative groups in Washington.⁷⁹ If a ministry is going to generate significant unrelated business income (including seeking to generate it from outside its membership base) and going to expand significant moneys lobbying on unrelated legislative issues (including seeing support from outside its membership base), then one must seek ways of shielding that income from taxation and shield the organization from running afoul of IRS guidelines.

⁷⁸ Notice the following taken from a foreword by Professor Forrest McDonald. *Original Intentions: On the Making and Ratification of the United States Constitution*; M.E. Bradford. University of Georgia Press, 1993.

There were 55 delegates to the Constitutional Convention. Only 39 signed the document. The non-signers mostly were afraid that the document gave too much power to a central government.

“Fully 20 percent of the text is specification of things that government, state or federal, may not do. Only 11 percent is concerned with positive grants of power. Most of the powers had already been vested in the old Constitutional Congress, and of the ten new ones, all had been previously exercised by the states. Thus the sum total of powers that could now be legitimately exercised was diminished, not enlarged. The main body of the Constitution, more than two-thirds of it addressed the task of making government act in accordance with law.”

⁷⁹ See Luncheon transcript, page 23, lines 22 ff., for a glimpse of this. [Dr. Carl Herbster] “And that is the key to the continuity between the two organizations, which is pretty much what most of the conservative groups here in Washington do.” AACS briefed KCEA as to the manner in which they were following the advice of the conservative groups.

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2. Many are evidently willing to overlook concerns regarding the structure and accountability of PACE and the extent to which these activities shift the philosophy of the organization.

a. Information about PACE, including changes in PACE, differentiating between “PACE I” (1992), “PACE Conference,” “PACE II” (1994) and “PACE III” (1996) appears to be vague, inaccurate, lacking full disclosure, and/or poorly represented.⁸⁰

⁸⁰ PACE I, PACE II, PACE III, and PACE Conference are the terms used by KCEA during this study to distinguish between the separate phases or function of PACE. These phases were identified through documentation available to KCEA. These labels became necessary because explanation given by the AACS did not match with the documentation. For example, KCEA has photocopies of checks issued by PACE during a period when AACS claims that PACE did not exist. Documentation indicates: (1) “Pastors and Christian Educators” was started to market AACS programs and was dispersing checks to state associations in April, 1992, based upon income generated in the states for the AACS health plan and AACS telephone plan (PACE I?). (2) “Pastors and Christian Educators Conference” was the title for several annual meetings that began in 1992 and appears to be the predecessor of the “National Educational Conference.” (3) In 1994 literature was distributed by “Pastors ♦ Parents and Christian Educators” (PACE II?). (4) In 1996 literature was distributed, including a Constitution, by “People Advancing Christian Education, Inc.” (5) We asked a number of questions in June, 1996; and lacking answers and sufficient answers asked follow-up questions in July, 1996. The Luncheon transcript gave some additional answers. See Luncheon transcript page 22, line 16, through page 25, line 34, for information such as:

[Dr. Carl Herbster] “[PACE] is a c(4) organization which was started with the purpose of being able to do more legislative and political activity....” (Page 22, lines 16 - 18)

[Dr. Carl Herbster] “PACE began initially as Pastors and Christian Educators Association. There was going to be the c(4). But because of the fact that there were some pastors’ groups that felt like we were starting a new pastors’ organization, and didn’t want us competing with their organization. It really wasn’t the purpose ever....” (Page 23, lines 35 - 38)

“Ted Clater - When PACE was originally started, it was a 501c(4)? When it originally started?”

Dr. Carl Herbster - Yes, it always has been. That was the purpose of starting it, was to get some of this legislative stuff out of our AACS budget, into our PACE budget.

Ted Clater - It started about what year?

Steve Cummings - If I can address that real quick - you probably would know that the c(4)... getting the recognition from the IRS is a very, very lengthy process. You have 15 months from the date of incorporation to even file the application with the IRS. In fact, the old organization was shut down before the application was filed. After the old organization was shut down within a 10 or 11 month period, I think before the application was filed. The new organization is the one that filed the 1024 with the IRS.

Dr. Carl Herbster - When did we initially file the first one?

Steve Cummings - Well, let me back up. It is a two-step process. First of all, you get recognized as a not-for-profit corporation under the law of the state in which you are incorporated. That was done in both cases. Then you have 15 months from the date of the incorporation as a non-profit to file the application with the IRS. So that application is getting ready to be filed within the next week or so, probably. It should be wrapped up this week.

Dr. Carl Herbster - And when was the date that we first started? Spring/Summer of 1994.

Ted Clater - The first organization started in what year?

Dr. Carl Herbster - ‘94.

Steve Cummings - ‘94. That was the first...

Ted Clater - And you were doing PACE things back in - did you say ‘92?

Gary Deedrick - We had a conference that we called a PACE Conference.” (Page 24, line 17, through page 25, line 11)

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b. Apparently PACE is accountable only to AACS, and that in a very indirect, loose, distant manner at the national level, with no input, control, or oversight from the state associations.⁸¹ This is especially dangerous in view of the history of “independent but controlled” Christian agencies that have been started by other Christian groups. The agency only needs to amend its Constitution, and it is free from the body that once controlled it. They seem to find ways to become independent of the group that spawned them.⁸²

c. What assurances are there that the marketing services and general lobbying activities would not become the predominate goal and drive of the AACS? And, in that the AACS leadership has developed an appetite for these moneys and taught others the appetite, how far will men go to satisfy that appetite?

⁸¹ See Luncheon transcript, page 25, lines 29 - 33.

[Dr. Carl Herbster] “[Question from KCEA] What oversight is given by AACS in the operations of PACE? [Answer] None, except they have the right to approve or disapprove the Board members. [Question from KCEA] Is AACS or its officers of state associations or schools responsible or accountable for what PACE does in the area of programs and services that are all approved from AACS? [No answer] [Question from KCEA] Who is responsible/accountable to pick up the financial obligations if PACE does not meet theirs? [Answer] I guess it’s the Board of Directors. Is that right? That’s it....”

Dr. Herbster has emphasized that the AACS had no choice, because of IRS regulations, that AACS and PACE must have separate structures and Boards. However, it must be noted that the very existence of PACE is based upon a set of premises. Is this set of premises based upon a firm footing? History has shown that it should be a matter of great concern how such independent agencies can be the source of significant problems, both involving issues of philosophy and autonomy and involving the collection of great sums of money. Therefore, one must examine the premise of starting such an organization, not just the fine points of how it is structured.

⁸² Historic illustrations would include the National Religious Broadcasters, numerous schools or mission boards or Sunday School material publishers or similar agencies that were begun by church groups, or many “school booster clubs” and PTF’s that have wrestled control away of a local Christian school from the local church that founded the institution.

CONCLUSION

This study may be one of the largest research projects undertaken recently by a group of fundamentalists. KCEA did not originally seek to undertake this project, but it was conducted at the urging of the AACS; and if KCEA was going to commit itself to the project, it would not undertake the task in a half-hearted manner. KCEA is not seeking to publicly criticize any of our brethren or other Christian organizations, but feels compelled to be honest and forthright in sharing the conclusions of the project.

KCEA will never be the same because of the time committed to the task. KCEA's leadership has learned much about themselves and about their brethren. We see more clearly where we have things in common. We see more clearly where we have differences. With every meeting the KCEA personnel have gained insights. The research is still not concluded. There yet remain many questions in important areas, including evaluating legislative, education, and legal programs and services. But at this juncture KCEA has limited its focus to presenting its findings regarding KCEA and AACS at the foundation level.

We have many friends within the AACS. We are confident that we will enjoy eternity together in Heaven. It is an encouragement to us that we know that we share a deep concern that the lost come to know Christ and that the saints need to be edified. We are happy that we can fellowship together at many convocations, Bible conferences, and retreats.

KCEA practices an application of the Doctrine of Separation that is not held by all. KCEA practices an application of principles in areas of Practical Theology such as are contained in this paper. Their application is not held by all. KCEA practices a view of the importance of the managerial philosophies that are outlined in this report. This view will not be held by all.

It is clear to KCEA that there are significant differences in the way the KCEA and the AACS view important issues. Those issues are not small, insignificant, or candidates to be overlooked. The issues are not personality-based. Furthermore, both the AACS and the KCEA appear to firmly hold their respective positions on the issues. Thomas Jefferson has given the following quote: "To compel a man to furnish funds for the propagation of ideas he disbelieves and abhors is sinful and tyrannical." That statement is not on a par with Scripture, but it is a fair summary of the polity and practice that has been followed by Bible-following peoples for ages. Local churches should support missionaries, schools, evangelists, and other ministries where they have a common set of beliefs. That is biblical. If that principle applies to local churches, it should certainly also apply to KCEA.

KCEA has concluded that it cannot be joined with the AACCS. KCEA has been informed that if KCEA does not reaffiliate with AACCS, AACCS will start an alternate state association in Pennsylvania. We do not believe this to be ethical or beneficial to the cause of Christian education. The only basis for this new organization would be if AACCS is convinced that no viable state association for fundamentalist Christian schools exists for Pennsylvanians. We regard the starting of any new fundamentalist state association in Pennsylvania as both (1) a breach of Christian ethics and (2) a detriment to unity and harmony among the brethren.

We trust that both organizations can now get back to the ministries to which we believe that they have been called.

**Passed unanimously by the KCEA Board, August 4, 1997.
Final editing approved, September 4, 1997.**

A handwritten signature in cursive script that reads "Paul J. Connor". The signature is written in black ink and is positioned above the typed name of the signatory.

Pastor Paul J. Connor, KCEA Secretary/Treasurer

Photocopies of the following materials are available from KCEA at the following rates, postage paid:

- 75 page Willow Valley transcript - \$7.50
- 20 page Questions Asked by KCEA & Responses - \$2.00
- 36 page Luncheon transcript - \$3.60