

SUBJECTIVE STATISTICAL ANALYSIS:  
THE FIGHT OF THE FEDERATION OF AUTHENTIC LUTHERANS (FAL)

*- Randall Nepsund -*

Church history, like any other field of intelligent inquiry, looks to discover the who, what, when, where, why and how, of its subject. This paper, assigned in the area of American Lutheran church history, will attempt to assess a "what." What kind of impact has the trying confessional odyssey upon a relatively small handful of orthodox LCMS Lutherans known as the Federation of Authentic Lutherans (FAL) had? Critics and gainsayers of confessional and biblical church fellowship practice deride the divisions and splits to which confessionalism gives necessary rise. In the eyes of the false ecumenist, sectarians are scandalous, damaging the "gospel" witness of Christians and tearing down rather than building up the body of Christ. Do the collective personal recollections of principle FAL participants some twelve years after its dissolution see a legacy of bitterness and wasted effort or growth and edification? What do some of the more objective visible measures indicate?

BRIEF HISTORY

The Federation of Authentic Lutherans (FAL) began its brief life in 1971 following the frustrated final attempts of like-minded confessional LCMS members at the 1971 LCMS Milwaukee national convention to turn the course of the Synod from unbiblical fellowship with the ALC and a host of other aberrations in doctrine and practice. With no decisive action from the convention and the lingering sting of J.A.O. Preuss' political betrayal of conservatives following his election, those flying the banners of "authentic Lutheranism" took the final step of confession in leaving the LCMS and forming a separate national church body, the FAL.

Before FAL's birthday, there were strong indications that over 1000 pastors and congregations sympathized whole heartedly with the FAL's concerns. Even though 200 pastors were present to witness its birth, only six congregations left the harbor of the mother church. Eventually eleven churches left to join the FAL. With mission plantings and carry overs from the LCMS, eventually twenty-three gatherings of saints in California, Florida, Illinois, Indiana, Oregon, Wisconsin and Antigua, West Indies comprised the FAL.

Although the FAL was aggressive and successful with its home and foreign mission work, the problems associated with administering and maintaining the unity of spirit in such a broadly scattered group of churches fueled the fires of internal strife. Battles of various boards for

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autonomy to act without lengthy delay due to distance and cost factors, a seriously flawed constitutional organization, and heat and hard feelings generated by misunderstandings and applications of the FAL theology and practice of status confessionis led to five California congregations and one Wisconsin congregation to sever their organizational ties with FAL. This came at the end of 1974. The remaining FAL congregations realized their organization was no longer viable and by June of 1975 had voted to dissolve the FAL and merge with the WELS. Of the six who left at the end of 1974, three joined the ELS (Bell Gardens and Bishop in California, and Okauchee, WI) two of the three eventually joined the WELS (N. Hollywood and Escondido, CA,) and one remains independent but in fellowship with the WELS and ELS (Vallejo).

Combining this with the legal litigation and property battles into which particularly several of the churches in California and Oregon were forced, the critics of confessional fellowship would seem to have a strong circumstantial case. Deeper analysis is <sup>ed</sup> need in order to begin to draw valid conclusions.

#### SURVEY

To attempt this analysis, a survey was mailed to each of the former FAL pastors and one former FAL lay leader from each congregation still in existence today. (See Appendix A for samples of the survey forms.) Nine of twenty-one pastoral surveys were returned and five of fifteen lay leader surveys in varying degrees of completion. This 39% response rate would be considered "fair" since 50% would be considered "very good."

The survey was designed to attempt both objective and subjective analysis of the individual's perspectives. The objective sections asked for specific facts such as affiliation, congregation sizes at particular points in time, pastor's educational background, and other numeric measures of attendance, etc. Each survey asked the individual to assess on a scale of 3 to -3 the positive or negative impact of the FAL experience in specific areas of their personal life and in their congregation's life. Each was asked what they considered the greatest benefit and liability in their personal life and their congregations. More subjectively, each was also asked to characterize their reasons for joining or leaving their various affiliations using brief phrases. Finally they <sup>had</sup> the opportunity to fill one side of a page answering the question, "If you were able to go back and relive your confessional odyssey, what would you do differently?"

As with other surveys, there were a few who did not understand the specific questions or were puzzled by the main purpose of the survey. Happily most completed the rating scale impact areas which lend themselves to numeric analysis. The laymen were asked to ferret out some of the <sup>their</sup> his congregation's attendance records to free the pastor from spending any more time on the

survey than absolutely necessary. Unfortunately only 30 % of the laymen did respond and only three thoroughly completed the survey.

The personal and congregational impact areas were not grouped by topic in order to focus the responder's attention on only one area at a time, such as "time with family" Rather than see the whole category and shaping his responses accordingly with that bias, each is assessed more or less independently of the others. As mentioned, the impact areas, rated on their -3 to 3 scale, provide an easy means of producing "average" figures and comparisons. This is the scale:

NEG.	-3	-2	-1	0	+1	+2	+3	POS.
	<u>VERY</u>	<u>MODERATE</u>	<u>MILD</u>	<u>NO</u>	<u>MILD</u>	<u>MODERATE</u>	<u>VERY</u>	

A "0" would indicate that that area was not affected positively or negatively by a person's FAL experience. A positive "2" would indicate a "moderately positive" impact in that area, prayer perhaps and so on.

Figures are presented under the general divisions, "Pastor" and "Lay". The first summary of each section lists the personal and congregational impact areas sequentially from the most negative average impact area to the most positively affected impact area. Following this, the impact areas are summarized under the broad categories which are of interest in this survey. Pastoral impact areas are grouped under the Personal categories of Faith-life, Physical, Time, Ministry Studies, Program/Activities, Financial, and Relational, and under the Congregational categories of Faith-life, Attendance, and Finances. An average figure is given for each individual pastor and overall for the category. Bar graphs have been included to help visually quantify and compare the numeric values generated.

A caution should be included regarding the use of simple averages calculated by adding the values in a particular row or column and then dividing by the number of items in the row or column. Large variations in the range of ratings can give deceptive averages. A +3 and a -3 average to 0 but fail to reflect the diametric perception of these two ratings. To help gauge how good the average figures are, the MINimum, MAXimum, and Standard Deviation have been included for many of the averages. The smaller the Standard Deviation, the less variation between the ratings there is and the more accurately the average represents the raw data.

Once again questions are raised in our minds when we note peculiar ratings which are opposite of what we may expect. Did the individual misunderstand the rating for that impact area or have an unusual experience. For instance, in the area of stress rated by pastor number 3, he rated it as being a "2," a "moderately positive" effect. All the others gave it a negative rating. We

can only double check the accuracy of our data entry and interpret assuming that the people who filled out the survey do so consistent with the rest of the people. It is interesting that pastor number 3 only gives one negative rating in all of the impact areas, "flak aimed at you," which follows the rest of the crowd in that impact area. This may reflect a bit of confusion which could arise from the survey design. A reader could become confused thinking that a "negative" effect on an impact area like "stress" or "flak" which have a negative concept would call for a positive number to communicate an increase in stress. On this point the survey design could have been better, but it is still within the realm of possibility that stress might have been viewed as a positive, motivational force by this one individual. Thankfully, it isn't significant enough to really affect the average in the impact area or overall.

#### ANALYSIS OF IMPACT AREAS

The results of the "impact" areas provide an interesting rebuttal to the critics of confessionalism. In the pastors' personal impact areas, Faith-life averages a 1.8 rating, a moderately positive effect. A faith tried by fire grows and matures. Those the Father loves, he disciplines.

The Physical and Time impact areas probably have a effect and cause relationship. Time limited and expended even more during a time of active confession would naturally lead to a decrease in physical exercise activities which can be negelected for a time. Time for family and wife have sadly been a traditional area of negelect for busy pastors and so too in a state of confession. Interestingly pastors 1 and 2 rate these two areas as "0"'s and pastor no. 3 surprises us again with a report of a very positive effect upon his time with his wife. (Hopefully he is not reporting in all honesty that it is a very positive experience to he does not have much time with his family and wife!)

The Relational impact area shows a great deal of variety among the pastors. Some see their relationships growing stronger as in a time of stress and pressure they seek support and comfort in their relationships. Among the 9 pastors only one experienced very negative consequences with his extended family due to his confessional testimony and action. "Peer relationships/friendships" also only has one pastor whose friendships and social contacts were negatively affected by his confessional stance. Once again, this is an average which will end up smoothing out individual's highs and lows and so almost hide them. Even in the most negative impact area on the survey, "flak," the Relational section averages overall at 0.5, a "mildly-moderate" positive affect upon the pastor's relationships.

Ministry Studies naturally reflect the increased need for Scripture study in a crisis of confession. It rates a strong 1.6 overall average. A little bit surprising is the Program/Activities impact area. The FAL pastors report a 0.9 positive influence. Administration was not a thrilling opportunity but the increase in counseling, evangelism and other new ministries of caring suggest that making a strong confessional stand is a help, not a hinderance or counter-productive to organized ministry.

Finances is one of those impact areas which can have a critical role in a confessional battle. Some have supposed that a great many older LCMS pastors do not want to lose their pension benefits since LCMS has total legal ownership and control of its pension fund. In spite of this only a virtually insignificant negative effect shows itself in the figures. Immediately we must qualify that since some have had tough financial times. In the overall statistics, such are lost in the average.

When it comes to the pastors' rating of Faith-life, Attendance and Finances of the congregation, we again are pleasantly surprised to find no less than a "mildly positive" impact upon all three. Even pastor no. 6 who agonized through a congregational schism, who eventually returned to the LCMS, and who emphatically declared on his survey that there was no spiritual benefit for the church, shows by his ratings that he remembers the congregation with a Faith-life of 0.8, Attendance of 1.4 and Finances which rated 2.25.

A similar examination of the Lay impact area figures reflect the same realization. The laymen rated their average personal experience as a 0.5 and their congregational experience as 0.8. The pastors reported 0.5 for their personal areas and 1.4 for their congregation. Apparently the pastors saw the offering records a little more often.

#### "COMMENTS"

Lest a few figures tempt us to paint too rosey a picture of the FAL confessional experience, the comments and lists of greatest benefits and liabilities remind us of the genuine turmoil and trial a confessional Lutheran can be called upon by his Lord to undergo. Most surveys reflect the steady ever growing firmer conviction that they had sailed on the right confessional course. Few expressed regrets or strong desires to have done things differently. The one pastor who seems most troubled is the elderly one who returned to the LCMS under an odd arrangement to receive his splinter group of 20 people back into the LCMS.

#### CONCLUSIONS

This survey was not ideal in response or in full scope of analysis. There is much more information which could be extracted from further massaging of the figures. However, it has provided sound "objective" evidence to demonstrate that very positive effects were felt in various impact areas which benefited pastor, lay leader and congregation.

Those of the FAL made a confessional odyssey. They found themselves like Ulysses fighting within the walls of the LCMS longing to return "home" to what they knew was the biblical truth in doctrine and practice. When they split from Missouri, they found their way far along the path back to "home," a fellowship where unity of mind and spirit could genuinely be established. The sad feature about FAL was the high degree of alienation among its members which led to a organizational split to bring about peace when there was unity in doctrine. The Flesh, Satan and the World were no doubt the complicating factors in the lack of peace among such strong confessional believers.

The process of confessing in a context of opposition can prove to be a unifying and beneficial experience for a group of believers in that by confessing, they focus again on what Scripture has said to them. Confessing and "speaking the truth in love" is in accord with God's will for us believers. As one pastor noted, there comes a time when you have to protest with your feet once your voice is being ignored.

God grant all who confess his name the strength of his Spirit and the courage of our God-given faith to speak and live his truth in Jesus our Savior even if we are able to see the benefits and glory of our good confession and valiant fight for the truth only when we reach heaven.

## SURVEY COMMENTS

\*"L-" indicates a layman's response.

### GREATEST PERSONAL BENEFIT

Doctrinal Integrity

L-Conservative Policies

Peace of Mind— Rom 16,17

Loyalty & faithfulness to Word and vows

Stood up for the truth of Scripture and the Faith it proclaims, witnessed to Missouri, started Antigua—left with minimal loss.

L-Feel of 'oneness"

L-Kept our pastor.

Knowledge of unity of faith and doctrine with other FAL congregations.

I saw in a negative way the impact of the lack of Christ's love and what this means for our Lord's ministry and church.

L-Satisfaction to know purity of doctrine practiced.

Faith tested and refined.

### GREATEST PERSONAL LIABILITY

Isolation experienced in California by pastors and congregations after leaving a large synod for a much smaller fellowship

L-Distance between churches too great.

Feelings of isolation & lack of fellowship with former friends and classmates.

21 congs. from coast to coast were logistically a problem. We would have needed 75 to 100 to survive. Had high hopes for these at first.

Split a congregation, left a synod, took a bath in gossip and slander which has not yet completely disappeared.

L-concern "can we make it as a small church." [apparently a mission church]

L-Whole experience was liability.

A kind of loneliness because of distance between congregations (We were 200 mi. from the nearest Luth. ch. of any brand).

L-Always out of Money

Time with family suffered greatly.

GREATEST CONGREGATIONAL BENEFIT

Congregation was a confessional church enjoying doctrinal unity

L-Peace in the church over Doctrinal unity.

Closer feeling of oneness

Goal unity. Doctrinal Agreement

Stood up for the truth of Scripture & the faith it proclaims, sharpened doctrinal awareness and Synodical awareness.

L-feel of "oneness" and closeness to the Lord.

Kept our pastor

NONE!

The interested members were drawn into Scripture and Confessions.

GREATEST CONGREGATIONAL LIABILITY

Congregation was cut off from the large LCMS with the result of fewer transfers and growth.

L-Churches too far apart.

Lack of Fellowship—only FAL church in Fla

FAL experience only a short time, since it wasn't a viable operation.

small number and location of member congs.

Split the congregation, left a Synod, split families & friends, subjected the congregation to bath in gossip and slander which have not yet completely disappeared.

L-Since we were small mission church can we make it with the financial responsibility.

L-Whole experience was liability.

The Congregation experienced sad divisions and bitterness with fellow Christians, including a law suit, which I encouraged to drop. It took years for the congregation members to speak with former brothers/sisters who had been fellow members of their church but who remained LCMS. If I had known the situation before I arrived to be their pastor, I would never had accepted their call. The church was torn and never really recovered in five years. In this way I learned the importance of Christ's love.

L-Slow Growth



A school, improperly begun, with LCMS left overs, went out of control. Non-confessional staff

IF YOU WERE ABLE TO GO BACK AND RELIVE YOUR CONFESSIONAL ODYSSEY, WHAT WOULD YOU DO DIFFERENTLY?

Nothing that I can think of since it was a matter of conscience.

L-Nothing, We attracted people from a radius of 50 miles because of our conservative stance. Lutherans, especially LC-MS people, were getting very unhappy with the liberal changes i.e. woman's suffrage, children's communion, open communion and etc.

Nothing! The leaven of False doctrine is still at work in LCMS.

Not quite sure what you're looking for. I joined Mo. Sy. because I believed it an orthodox church. While a member I witnessed to brethren. Finally I felt constrained to follow Scriptural exhortations concerning separation. I haven't changed my doctrinal position. Still believe the Brief Statement to be correct exposition of the Word. I feel that God doesn't ask us to fight but to witness, first with words, then with feet. Have remained independent since as I see no need for synodical membership. I support work of missions thru WELS & ELS. Have also received calls to their fellowships. Will most likely remain independent for some time to come.

L-The questions in this survey, or questionnaire, are impossible for me to answer any other way than "no effect." Possibly if you would have introduced them by saying what your purpose is... what you expected to verify or prove incorrect, it might have provided a platform of communication. [RPN-Apparently his pastor had not passed along the cover letter to this gentleman.] A small group of members left our LCMS congregation in July 1972 and established an independent Lutheran congregation by September of that year. Several months later we joined FAL. We left the LC-MS for many of the same reasons that the Wisconsin Synod broke fellowship with them. We joined FAL because the member-congregations of that federation were like minded with us in doctrine and practice. The FAL never did get on its feet, so the questions you ask about our congregation's experiences and relationships with that body are irrelevant. [?] Sorry I can't be of more help.

1. I have no qualms about leaving LCMS when and why I did. 2. FAL was a tremendous experience but doomed to failure because expected influx of conservative withdrawals from LCMS did not occur. 3. My experience with ELS was rewarding and joyful until the last episode. I am still one with them in principle and would still be with them had they not demanded that my small group of supporters and I return to the monied-interest Unionistic group who had taken over the congregation that I, by God's grace, had established and built. Neither the group, who were free to do as they wished, nor I, believed that such a compromise with doctrine and conscience would be God-pleasing. In retrospect it is interesting to note that the ELS cong. has had 3 pastors in the 7 yrs after my 7 yr ministry, and that the principal agitators who caused the split now attend other Lutheran (?) churches in the area, where they will continue to use their wealth to make trouble. 4. I served the loyal little group without salary until ELS denied us moral support and demanded our return to the apostate group. I knew that were I to die they would not be able to continue, so I sought an "out" for them. Some 22 folks. 5. LCMS agreed to accept them back into the congregation they had left 7 1/2 years earlier if they wished to come and to restore me to the LCMS Clergy Roster, PROVIDING that I would "relocate." They feared and rightly so, my influence over the little flock. I had no choice but to agree. I would somehow have liked to remain on the ELS/WELS Roster, but not with a disturbed conscience. I am now 75 years old.

My wife's health is broken, she is a helpless terminally ill (Alzheimers) vegetable. My membership in LCMS means nothing. I have not preached since reinstatement, and rarely attend worship services at the local LCMS. (There is no other here.) I do not agree with LCMS practices and policies, but am trapped unless some day old Synod. conference reappears.

Perhaps I have misunderstood you but FAL was not a Confessional Odyssey for any of us. The doctrine of "old" Missouri and the ELS and WELS are identical. There never was a shift in doctrine for us of FAL. there was a public confession of doctrine and tried to keep the congregation as quiet and stable as possible to avoid a major split. As a result we kept things low key. Given the circumstances we faced in the liberal assault on Mo Synod, the doctrinal position we held we really had no choice but to try to rally the conservative and pinpoint the necessity of active opposition to the Liberalism which was engulfing MO. We were also concerned with our people and their children. The only things any of us would do differently would be in the area of day to day decisions which were not infallible.

L-As president of the congregation at the time of our split from Mo. Synod our (my) first concern was keeping our pastor—strongly supported by remaining members of congregation. (25% had simply left for "whatever" reason) In retrospect, I would have urged the pastor to stay in Mo. and fight the liberal trends. Failing to accomplish this, I would have been willing to support our pastor in leaving Mo. but would have done all in my power to encourage membership in WELS or ELS immediately.

On Bd. Dir. of FAL The only thing I would do differently would be to note earlier (hopefully) the aberrations of a few in FAL and attempt to steer FAL more solidly toward a continuing independence. WELS needs a strong sister synod to keep it on the straight and narrow!!!

I would have remained in LCMS and joined/participated in a confessional forum.

Very Little!

Join ELS from beginning. ELS is a fine Synod. Practicing the Bible's pure word, attending to needs, and giving personal attention to each member.

Probably to take a call to WELS right out of seminary; but then, I probably would not have grown as I did. It is best to leave these things in the providence of God. I feel very much at home in WELS, only wish I had joined earlier.

Pastor Statistics

#Pastor ----->	AVERAGE	PERSONAL IMPACT AREAS										MIN.	STDEV	MAX.
		1	2	3	4	5	6	7	8	9				
stress	-1.8	-2	-1	2	-3	0	-3	-3	-3	-3	-3	-3	1.79	2
flak aimed at you	-1.2	-2	-1	-3	-2	3	-3	-1	1	-3	-3	-3	2.05	3
time with family	-1.2	0	0	2	-1	-1	-3	-3	-3	-3	-3	-3	1.72	2
time with wife	-1.1	0	0	3	-1	-1	-3	-3	-3	-3	-3	-3	1.96	3
health	-1.0	0	-1	1	-2	0	-3	-2	-2	0	0	-3	1.32	1
recreation	-0.8	0	0	2	0	0	-3	-3	-3	-1	-3	-3	1.64	2
physical exercise	-0.4	0	0	0	0	0	-2	-2	-3	0	0	-3	1.51	2
finances	-0.2	0	1	2	-2	-1	0	0	0	0	0	-2	1.30	2
extended family	0.0	0	0	2	0	0	-1	1	1	-3	-3	-3	1.41	2
time for parish ministry	0.3	0	0	1	-2	0	2	1	2	-1	-2	-2	1.32	2
exegesis in Hebrew	0.6	0	1	0	0	1	0	0	3	0	0	0	1.06	3
new ministry programs	0.7	0	1	1	1	0	0	1	2	0	0	0	0.71	2
relationship with family	0.7	0	0	2	0	0	2	2	2	-2	-2	-2	1.41	2
peer relations/friendships	0.8	1	-2	2	0	0	0	3	3	0	-2	-2	1.64	3
relationship with wife	0.8	0	0	3	0	0	0	0	-1	2	-1	-1	1.48	3
administration	0.9	0	1	3	3	3	2	-3	-2	3	-3	-3	2.36	3
evangelism	0.9	1	0	1	2	0	1	1	1	1	0	0	0.60	2
financial stewardship	0.9	0	1	2	0	0	2	3	0	0	0	0	1.17	3
satisfaction with ministry	1.0	1	0	1	1	2	-3	3	1	3	-3	-3	1.93	3
counseling	1.2	0	1	3	2	0	0	0	2	3	0	0	1.30	3
Sermon texts & applications	1.3	0	1	1	0	0	2	2	3	3	0	0	1.22	3
exegesis in Greek	1.3	0	2	2	0	1	1	2	3	1	0	0	1.00	3
outside reading	1.7	2	2	2	1	0	0	2	3	3	0	0	1.12	3
prayer	1.9	2	1	3	0	0	2	3	3	3	0	0	1.27	3
Bible study	2.2	1	2	2	0	3	3	3	3	3	0	0	1.09	3
growth in faith	2.2	1	1	2	2	2	3	3	3	3	1	1	0.83	3
Book of Concord studies	2.3	2	2	2	1	3	3	2	3	3	1	1	0.71	3
OVERALL INDIVIDUAL IMPACT -->	0.5	0.3	0.4	1.7	0.0	0.6	0.3	0.4	0.7	0.4	0	0	0.49	1.7

\* Pastor No. have been scrambled to protect anonymity and do not correspond to the individual pastor information summaries

Pastor Statistics

#Pastor	CONGREGATIONAL IMPACT										MIN.	STDEV	MAX.
	AVERAGE	1	2	3	4	5	6	7	8	9			
member attrition	-0.1	1	0	0	-2	-3	1	0	2	2	-3	1.64	2
day school	0.5	2	2	0	0	0	3	-2	1	3	-2	1.76	3
new members	0.9	1	1	0	0	1	1	2	1	2	0	0.64	2
member attend.	1.2	0	0	2	0	2	2	1	2	2	0	0.97	2
voting attend.	1.2	1	1	2	0	1	1	1	2	2	0	0.67	2
miss. offerings	1.2	2	1	1	0	1	3	1	0	3	0	0.97	3
use of talents	1.3	0	1	2	1	0	3	2	2	3	0	1.00	3
comradery	1.3	1	-1	2	0	1	3	1	3	3	-1	1.32	3
finances	1.4	1	1	1	0	1	3	2	1	3	0	1.01	3
general offerings	1.4	2	1	1	0	1	3	2	1	3	0	0.88	3
communicant attendance	1.6	1	1	3	0	2	2	2	2	2	0	0.88	3
Bible Study topics	1.8	2	3	3	0	1	2	3	3	3	0	1.28	3
Bible Study attendance	1.8	1	2	2	0	1	3	3	2	3	0	0.97	3
unity of faith/doctrine	2.1	2	2	2	2	1	3	2	3	3	1	0.60	3
sensitive. to doc. matters	2.2	1	3	2	2	1	3	3	3	3	1	0.83	3
OVERALL AVERAGE	1.3	1.0	1.1	1.7	0.2	0.9	1.5	1.5	1.9	1.9	0.2	0.65	2.4

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Pastoral Statistics

PERSONAL IMPACT		PASTOR NO. # -->										MIN. STDEV		MAX.
		AVERAGE												
Pastor No. # -->		1	2	3	4	5	6	7	8	9				
FAITH-LIFE	AVERAGE	1.0	1.3	2.3	0.5	1.3	2.5	3.0	2.3	2.3	0.5	0.83	3	
	Bible study	1	2	2	0	3	3	3	3	3	0	1.09	3	
	financial stewardship	0	1	2	0	0	2	3	0	0	0	1.17	3	
	growth in faith	1	1	2	2	2	3	3	3	3	1	0.83	3	
	prayer	2	1	3	0	0	2	3	3	3	0	1.27	3	
PHYSICAL	AVERAGE	-0.5	-0.5	1.67	-1.3	0	-1.3	-2.8	-2.8	-1	-2.8	1.36	1.67	
	health	0	-1	1	-2	0	-2	-3	-2	0	-3	1.32	1	
	physical exercise	0	0	0	0	0	2	-2	-3	0	-3	1.51	2	
	recreation	0	0	2	0	0	-2	-3	-3	-1	-3	1.64	2	
	stress	-2	-1	2	-3	0	-3	-3	-3	-3	-3	1.79	2	
TIME	AVERAGE	0	0	2	-1.3	-0.7	-0.7	-1.7	-1.3	-2.3	-2.3	1.26	2	
	time for parish ministry	0	0	1	-2	0	2	1	2	-1	-2	1.32	2	
	time with family	0	0	2	-1	-1	-2	-3	-3	-3	-3	1.72	2	
	time with wife	0	0	3	-1	-1	-2	-3	-3	-3	-3	1.96	3	
MINISTRY STUDIES	AV	0.8	1.7	1.8	0.3	1.3	1.5	1.8	3.0	2.2	0.33	0.76	3	
	Bible study	1	2	2	0	3	3	3	3	3	0	1.09	3	
	Book of Concord studies	2	2	2	1	3	3	2	3	3	1	0.71	3	
	Sermon texts & applications	0	1	1	0	0	2	2	3	3	0	1.22	3	
	exegesis in Greek	0	2	2	0	1	1	2	3	1	0	1.00	3	
	exegesis in Hebrew	0	1	1	0	1	0	0	3	0	0	1.06	3	
	outside reading	2	2	2	1	0	0	2	3	3	0	1.12	3	
PROGRAM/ACTIVITIES	AV	0.3	0.8	1.7	2.0	0.8	0.8	-0.3	0.8	1.8	-0.3	0.74	2	
	administration	0	1	3	3	3	2	-3	-2	3	-3	2.36	3	
	counseling	0	1	3	2	0	0	0	2	3	0	1.30	3	
	evangelism	1	0	1	2	0	1	1	1	1	0	0.60	2	
	new ministry programs	0	1	1	1	0	0	1	2	0	0	0.71	2	
FINANCIAL	AVERAGE	0.0	1.0	2.0	-1.0	-0.5	0.0	1.5	0.0	0.0	-1	0.97	2	
	finances	0	1	2	-2	-1	-2	0	0	0	-2	1.30	2	
	financial stewardship	0	1	2	0	0	2	3	0	0	0	1.17	3	

Pastoral Statistics

PERSONAL IMPACT (continued)

RELATIONAL	AVERAGE	0.3	<	0.0	-0.5	1.2	-0.2	0.8	-0.3	1.3	1.2	-0.5	-0.5	0.78	1.33
extended family	0.0	0.0		0	0	2	0	0	-1	1	1	-3	-3	1.41	2
flak aimed at you	-1.2		▨	-2	-1	-3	-2	3	-3	-1	1	-3	-3	2.05	3
peer relations/friendships	0.8		▨	1	-2	2	0	0	0	3	3	0	-2	1.64	3
relationship with family	0.7		▨	0	0	2	0	0	2	2	2	-2	-2	1.41	2
relationship with wife	0.8		▨	0	0	3	0	0	3	0	-1	2	-1	1.48	3
satisfaction with ministry	1.0		▨	1	0		1	2	-3	3	1	3	-3	1.93	3
OVERALL	AVERAGE	0.5	▨	2.3	0	1.3									




















CONGREGATIONAL IMPACT

Pastor No. #	AVERAGE	1	2	3	4	5	6	7	8	9	MIN.	STDEV	MAX.
FAITH-LIFE	AVERAGE	1.9	1.0	2.0	2.3	1.3	0.8	2.8	2.5	2.8	0.75	0.78	2.75
Bible Study topics	1.8		▨	2	3	0	1	2	3	3	0	1.28	3
sensitive to doc. matters	2.2		▨	3	2	2	1	3	3	3	1	0.83	3
unity of faith/doctrine	2.1		▨	2	2	2	1	3	2	3	1	0.60	3
use of talents	1.3		▨	0	1	1	0	3	2	2	0	1.00	3
ATTENDANCE	AVERAGE	1.0	0.67	1	1.67	-0.3	1.4	1.86	1	1.83	-0.3	0.70	1.86
day school	0.5		▨	2	0	0	0	3	-2	3	-2	1.76	3
Bible Study attendance	1.8		▨	2	2	0	1	3	3	2	0	0.97	3
communicant attendance	1.6		▨	1	3	0	1	2	2	2	0	0.88	3
member attend.	1.2		▨	0	2	0	2	2	1	2	0	0.97	2
member attrition	-0.1		▨	0	1	-2	2	1	0	2	-3	1.64	2
new members	0.9		▨	1	1	0	1	1	2	1	0	0.64	2
voting attend.	1.2		▨	1	2	0	2	1	1	2	0	0.67	2
FINANCES	AVERAGE	1.4	1.5	0.5	1.25	0	2.25	3	1.5	1.25	0	0.88	3
finances	1.4		▨	1	1	0	3	3	2	1	0	1.01	3
general offerings	1.4		▨	2	1	0	2	3	2	1	0	0.88	3
miss. offerings	1.2		▨	2	1	0	1	3	1	0	0	0.97	3
comradery	1.3		▨	1	-1	2	2	3	1	3	-1	1.32	3
OVERALL	AVERAGE	1.4	1.08	0.75	1.46	-0.1	1.83	2.43	1.25	1.54	-0.1	0.79	2.43















\* Pastor No. have been scrambled to protect anonymity and do not correspond to the individual pastor information summaries

Lay Statistics

PERSONAL IMPACT

flak aimed at you	-1.3		-3	-1	0
extended family	-0.3		0	-1	0
time with wife	0.0		0	0	
relationship with family	0.0		0	0	0
evangelism	0.3		3	-2	0
administration	0.3		0	-2	3
time w. family	0.3		0	0	1
physical ex.	0.3		1	0	0
stress	0.7		3	-2	1
recreation	0.7		1	0	1
relationship w. wife	0.7		0	0	2
health	1.0		2	0	1
peers /friendships	1.0		2	0	1
Bible study	1.3		3	0	1
Bible study	1.3		3	0	1
growth in faith	1.3		3	0	1
financial stewardship	1.3		2	0	2
use of talents in church	1.3		3	0	1
prayer	1.7		2	0	3
satisf. w your church	2.3		3	2	2
OVERALL AVERAGE	0.7		1.4	-0.3	1.1


















CONGREGATIONAL IMPACT

new members	-1.0		1	-3	
member attend.	0.0		3	-2	-1
member attrition	0.0		3	-3	0
miss. offerings	0.3		3	-3	1
use of talents	0.7		3	-2	1
voting attend.	0.7		3	-2	1
unity of faith/doctrine	1.0		2	-1	2
BS attendance	1.0		3	-1	1
day school	1.0		2		0
finances	1.0		3	-3	3
BS topics	1.0		2	0	1
gen offerings	1.0		3	-2	2
comradery	1.3		1	0	3
comm. attend.	1.7		3	-1	3
sens. to doc. matters	2.0		2	1	3
OVERALL AVERAGE	0.8		2.5	-1.6	1.4
















Lay Statistics

PERSONAL IMPACT

FAITH-LIFE	AV.--->	1.6	<-----			
prayer		1.7		2	0	3
Bible study		1.3		3	0	1
growth in faith		1.3		3	0	1
satisf. w your church		2.3		3	2	2
financial stewardship		1.3		2	0	2
use of talents in church		1.3		3	0	1
PHYSICAL	AV.--->	0.7	<-----			
stress		0.7		3	-2	1
health		1.0		2	0	1
recreation		0.7		1	0	1
physical ex.		0.3		1	0	0
TIME	AV.--->	0.2	<-----			
time with wife		0.0		0	0	
time w. family		0.3		0	0	1
PROGRAMS	AV.-->	0.3	<-----			
evangelism		0.3		3	-2	0
administration		0.3		0	-2	3
RELATIONSHIPS	AV.->	0.0	<-----			
extended family		-0.3		0	-1	0
relationship with family		0.0		0	0	0
flak aimed at you		-1.3		-3	-1	0
relationship w. wife		0.7		0	0	2
peers /friendships		1.0		2	0	1
OVERALL AVERAGE---->		0.5	<-----	2.3	0.0	1.3

CONGREGATIONAL IMPACT

FAITH-LIFE	AV.--->	1.2	<-----			
unity of faith/doctrine		1.0		2	-1	2
use of talents		0.7		3	-2	1
BS topics		1.0		2	0	1
comradery		1.3		1	0	3
sens. to doc. matters		2.0		2	1	3
ATTENDANCE	AV.--->	0.5	<-----			
member attend.		0.0		3	-2	-1
BS attendance		1.0		3	-1	1
day school		1.0		2		0
comm. attend.		1.7		3	-1	3
voting attend.		0.7		3	-2	1
member attrition		0.0		3	-3	0
new members		-1.0		1	-3	
FINANCES	AV.---->	0.8	<-----			
finances		1.0		3	-3	3
gen offerings		1.0		3	-2	2
miss. offerings		0.3		3	-3	1
OVERALL AVERAGE---->		0.8	<-----	2.6	-2.0	0.7

Please return by May 5 to: Randall Nepsund, 8950 C. N. 95th St., Milwaukee, WI 53224

Thank you for your time and help.

FAL PASTORAL SURVEY

- A. Affiliation      Size of congregation      From DATES To      ||      Education (College on)
1. .... || .....
2. .... || .....
3. .... || .....
4. .... || .....

B. For each of the above, describe on the corresponding numbered line below your reasons for joining and leaving the affiliation/church in your confessional odyssey, using 3 or more adjective/adj. noun combinations.

joined

left

1. ....
2. ....
3. ....
4. ....

C. Personal Impact Areas: Please rate the overall personal effect of your FAL experience using the following scale:

NEG.	-3	-2	-1	0	+1	+2	+3	POS.
	<u>VERY</u>	<u>MODERATE</u>	<u>MILD</u>	<u>NO</u>	<u>MILD</u>	<u>MODERATE</u>	<u>VERY</u>	

- |                              |                                      |                                   |                               |
|------------------------------|--------------------------------------|-----------------------------------|-------------------------------|
| prayer _____                 | stress _____                         | health _____                      | finances _____                |
| counseling _____             | recreation _____                     | evangelism _____                  | Bible study _____             |
| time with wife _____         | administration _____                 | growth in faith _____             | outside reading _____         |
| extended family _____        | physical exercise _____              | Sermon texts & applications _____ |                               |
| flak aimed at you _____      | exegesis in Greek _____              | exegesis in Hebrew _____          | Book of Concord studies _____ |
| relationship with wife _____ | satisfaction with the ministry _____ |                                   |                               |
| time with your family _____  | financial stewardship _____          | peer relations/friendships _____  |                               |
| new ministry programs _____  | relationship with family _____       | time for parish ministry _____    |                               |
- other areas:

Greatest general benefit:

Greatest general liability:

D. Congregational impact: (on same scale as above)

- |  |                               |                              |                                      |
|--|-------------------------------|------------------------------|--------------------------------------|
| member attendance _____                | unity in faith/doctrine _____ | Bible study attendance _____ | use of individual talents/fits _____ |
| day school _____                       | communion attendance _____    | finances _____               | voting attendance _____              |
| Bible study topics _____               | comradery _____               | general offerings _____      | mission offerings _____              |
| sensitivity to doctrinal matters _____ | membership attrition _____    | new members _____            |                                      |
- other areas:

Greatest general benefit:

Greatest general liability:

Please return to your pastor for mailing or mail by May 5 to: Randall Nepsund, 8950 C. N. 95th St., Milwaukee, WI 53224  
 Thank you for your time and help.

FAL LAY LEADER SURVEY

(Complete with the help of church records)

A.	<u>Affiliation</u>	<u>From DATES To</u>	<u>Confirmed Membership</u>	<u>Average Attendance</u>	<u>Adult Bible Study Attendance</u>
1.	.....	.....	.....	.....	.....
2.	.....	.....	.....	.....	.....
3.	.....	.....	.....	.....	.....
4.	.....	.....	.....	.....	.....

B. For each of the above, describe on the corresponding numbered line below your reasons for joining and leaving an affiliation/church in your confessional odyssey, using 3 or more adjective/adj. noun combinations.

	<u>joined</u>	<u>left</u>
1.	.....	.....
2.	.....	.....
3.	.....	.....
4.	.....	.....

C. Personal Impact Areas: Please rate the overall personal EFFECT of your FAL experience using the following scale:

NEG.	-3	-2	-1	0	+1	+2	+3	POS.
	<u>VERY</u>	<u>MODERATE</u>	<u>MILD</u>	<u>NO</u>	<u>MILD</u>	<u>MODERATE</u>	<u>VERY</u>	
prayer	___	stress	___	health	___	recreation	___	
evangelism	___	Bible study	___	time with wife	___	administration	___	
growth in faith	___	extended family	___	relationship with family	___			
flak aimed at you	___	relationship with wife	___	satisfaction with your church	___			
time with your family	___	financial stewardship	___	peer relations/friendships	___			
use of talents in your church	___	physical exercise	___					
<u>other areas:</u>								

Greatest general benefit:  
 Greatest general liability:

D. Congregational impact: (on same scale as above)  
 member attendance \_\_\_ unity in faith/doctrine \_\_\_ Bible study attendance \_\_\_ use of individual talents/fits \_\_\_ day school \_\_\_ communion attendance \_\_\_ finances \_\_\_ voting attendance \_\_\_ Bible study topics \_\_\_ comradery \_\_\_ general offerings \_\_\_ mission offerings \_\_\_ sensitivity to doctrinal matters \_\_\_ membership attrition \_\_\_ new members \_\_\_  
other areas:

Greatest general benefit:  
 Greatest general liability:

(over)