

PCC UPDATE

Summer 2004



Missions Conference 2004



Parade of Nations procession

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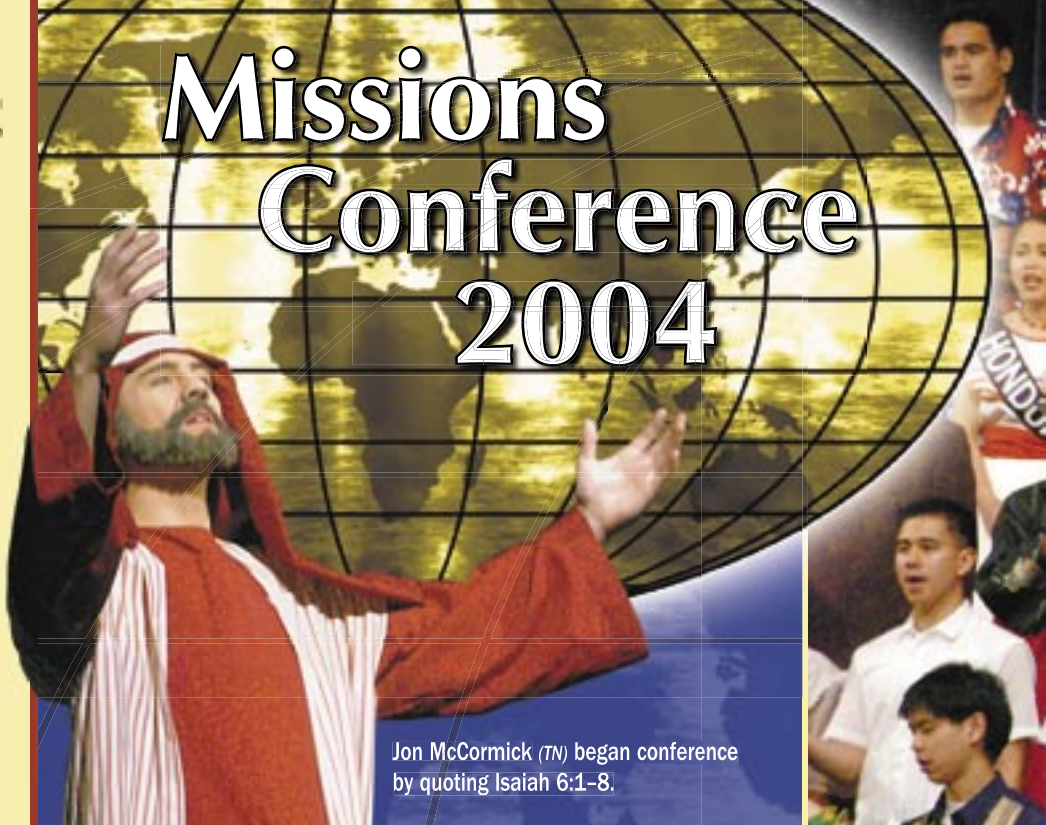
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PCC is located at 250 Brent Lane, Pensacola, Fla.

Missions Conference 2004



Jon McCormick (TN) began conference by quoting Isaiah 6:1-8.

Here

Missionary Ray Davis (Ghana) shares his ministry with students.

Pastor Julius Kiagiri (Nairobi, Kenya)



46 displays included 23 mission boards and 23 missionaries



International students fill choir loft.

am I, Lord.

Answering God's call to missions

A living kaleidoscope of colorful flags and native dress heralded the beginning of the 2004 Missions Conference, with many of PCC's international students (over 400 from 65 countries) marching into the Crowne Centre. This vivid and moving Parade of Nations reminded the audience of both the success of missions and of the multitudes yet to be reached. Many viewed the pageantry through tear-filled eyes.

Keynote speakers, Dr. Don Sisk of B.I.M.I., Rev. Rex McPherson of Gospel Preacher Association, and Kenyan pastor Julius Kiagiri, challenged listeners to present themselves as vessels fit for the Master's use in worldwide ministry.

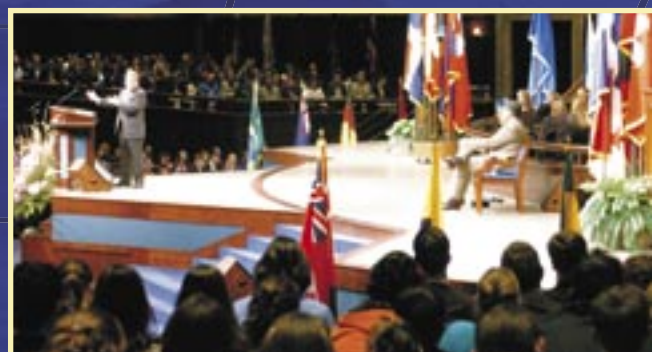
The theme, "Here Am I—Send Me," resounded throughout the campus during the conference as 17 mission board representatives and 24 alumni missionaries spoke in College classes, taught Sunday school, met with students in the Crowne Centre atrium, and counseled during the services. The College family was stirred afresh with the need for laborers for the fields already white to harvest. Many answered the call to serve the Lord through missions.



Student from Western Samoa



Papua New Guinea
Seminary student



Former missionary to Wales, Rev. Rex McPherson, speaks



From the President

Dr. Arlin Horton,
Founder/President

I appreciate the following statements about Calvinism written by a PCC Bible faculty member.

"Calvinism has changed dramatically over the past several centuries. It has changed from the views and interpretations of one man, some of which may be biblical (and some of which is definitely not), into a confining system of progressive reasonings which depart from any biblical justification. The Bible obviously teaches election, but not to heaven or hell, rather to places and positions of blessing and service. I have never been comfortable with identifying myself as a 'modified Calvinist,' although many of my friends did so in an effort to signal their belief in the eternal security of the believer (preservation, not perseverance). The more I learned about the system, the more I disagreed with all of Calvin's five points.

"I am left with believing that the Bible teaches—

- God offers salvation freely to all who will freely believe/trust Christ's complete work of redemption.
- God purposes to transform those believers into the image of Christ, both in the present through sanctification and in the future through ultimate glorification.
- In the present, this purifying process is the experience of those who willingly cooperate with the Spirit of God as He works in their lives.
- Each believer will give an account of the gifts graciously given to him, whether they are fully exploited for the glory of God, or left dormant and wasted.
- The believer's security rests completely on the integrity of Christ and not on the halting efforts of man.

"This is what I believe the Bible affirms."

Warren Haughton
PCC Bible faculty



Why I Disagree with All Five Points of Calvinism

by Curtis Hutson

1. Total Depravity

While the Bible teaches the depravity of the human race, it nowhere teaches total inability. The Bible never hints that people are lost because they have no ability to come to Christ. The language of Jesus was, "*Ye will not come to me, that ye might have life*"—John 5:40.

Notice, it is not a matter of whether or not you *can* come to Christ; it is a matter of whether or not you *will* come to Christ. ... The only thing that stands between the sinner and salvation is the sinner's will. God made every man a free moral agent. And God never burglarizes the human will. ...

Some Calvinists use John 6:44 in an effort to prove total inability. "*No man can come to me, except the Father which hath sent me draw him.*" But the Bible makes it plain in John 12:32 that Christ will draw all men unto Himself, "*And I, if I be lifted up from the earth, will draw all men unto me.*" ...

All men have light. John 1:9 says, "*That was the true Light, which lighteth every man that cometh into the world.*" Rom. 1:19, 20 indicates that every sinner has been called through the creation about him. And Rom. 2:11–16 indicates that sinners are called through their conscience, even when they have not heard the Word of God. ...

2. Unconditional election

By unconditional election Calvin meant that some are elected to Heaven, while others are elected to Hell, and that this election is unconditional. ... God has already decided who will be saved and who will be lost, and the individual has absolutely nothing to do with it. ... This teaching ... disagrees with the oft-repeated invitations in the Bible to sinners to come to Christ and be saved. ...

Calvinism teaches that it is God's own choice that some people are to be damned forever. ... He foreordained them to go to Hell. And when He offers salvation in the Bible, He does not offer it to those who were foreordained to be damned. ...

There is the Bible doctrine of God's foreknowledge, predestination and election. Most knowledgeable Christians agree that God has His controlling hand on the affairs of men. They agree that according to the Bible, He selects individuals

like Abraham, Isaac, Jacob, and David as instruments to do certain things He has planned. Most Christians agree that God may choose a nation—particularly that He did choose Israel, through which He gave the law, the prophets, and eventually through whom the Saviour Himself would come—and that there is a Bible doctrine that God foreknows all things. ...

But the doctrine that God elected some men to Hell, that they were born to be damned by God's own choice, is radical heresy not taught anywhere in the Bible. ...

A booklet entitled *TULIP* written by Vic Lockman attempts to prove the five points of Calvinism. Under the point, Unconditional Election, he quotes Eph. 1:4, but he only quotes the first part of the verse. "*He hath chosen us in him before the foundation of the world.*" However, that is not the end of the verse. Mr. Lockman, like most Calvinists, stopped in the middle of the verse. The entire verse reads: "*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.*" The verse says nothing about being chosen for Heaven or Hell. It says we are chosen that we should be holy and without blame before him in love.

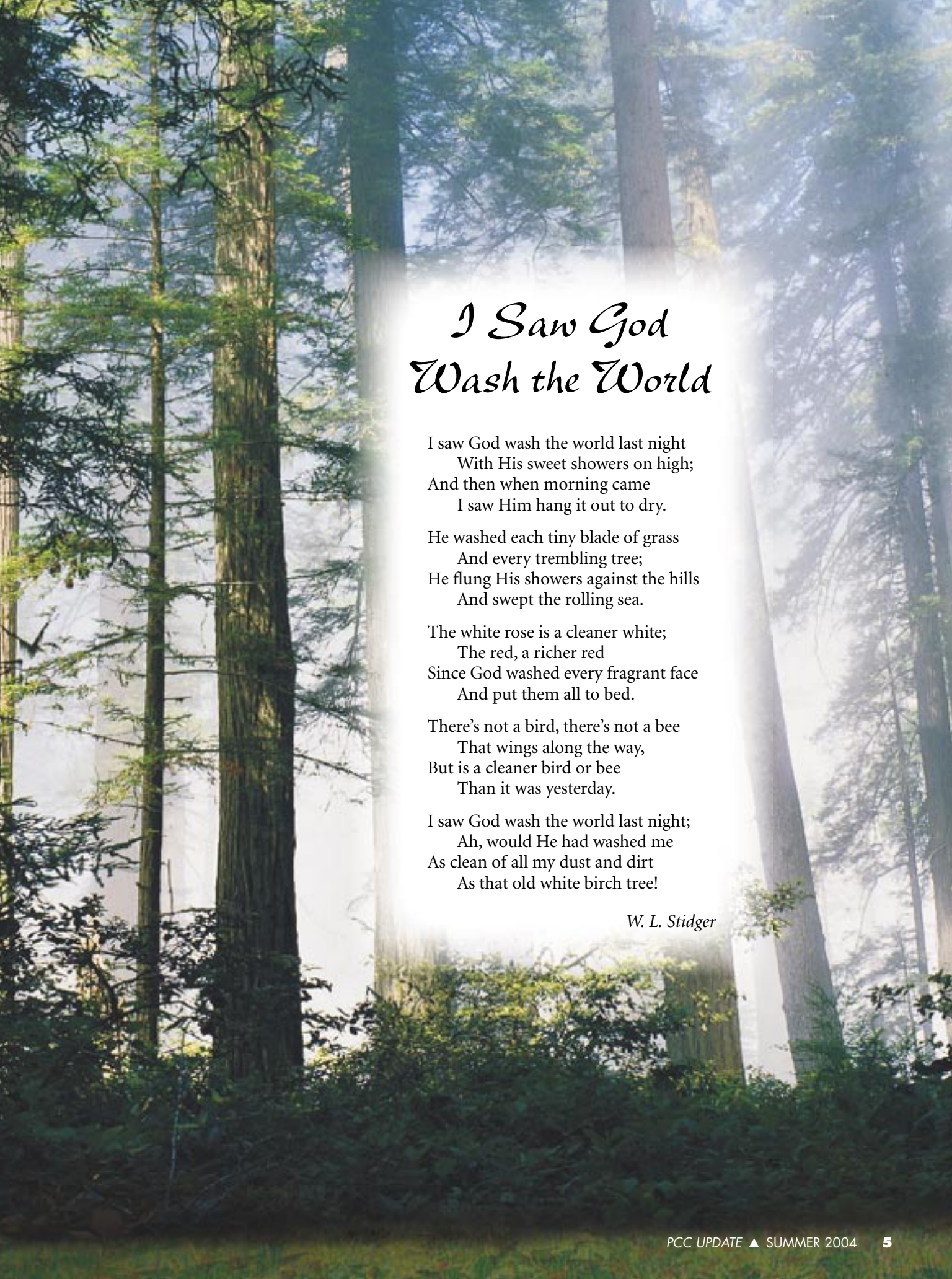
And he quotes John 15:16, "*Ye have not chosen me, but I have chosen you.*" ... Most Calvinists, stop in the middle of the verse. The entire verse reads: "*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit ...*" The verse says nothing about being chosen for Heaven or Hell. It says we are chosen to go and bring forth fruit. ...

2 Pet. 3:9 says that He is "*not willing that any should perish, but that all should come to repentance.*" 1 Tim. 2:4 says, "*Who will have all men to be saved, and to come unto the knowledge of the truth.*" ...

3. Limited atonement

By limited atonement, Calvin meant that Christ died only for the elect, for those He planned and ordained to go to Heaven: He did not die for those He planned and ordained to go to Hell. Again I say, such language is not in the Bible, and the doctrine wholly contradicts many, many plain Scriptures. ... 1 John 2:2,

cont. p. 7



I Saw God Wash the World

I saw God wash the world last night
With His sweet showers on high;
And then when morning came
I saw Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hills
And swept the rolling sea.

The white rose is a cleaner white;
The red, a richer red
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird or bee
Than it was yesterday.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!

W. L. Stidger

Introducing

Go Forth

Baptist Missions Inc.

“THE HARVEST TRULY IS PLENTEOUS

BUT THE LABOURERS ARE FEW”



At the 2004 Missions Conference, *Go Forth Baptist Missions* was introduced.

Jesussaid,“Theharvesttrulyisplenteous, but the labourers are few”—Matt. 9:37, and He has never rescinded His command to go into all the world with the gospel. As a result, *Go Forth Baptist Missions, Inc.* was founded to meet the need for a separated, Bible-believing mission board partnering with local churches to reach the world for Christ. *Go Forth Baptist Missions* provides another option for PCC students from a variety of majors who are called to missions ministry.

Go Forth Baptist Missions is biblically sound in doctrine, committed to the traditional text, and worldwide in outreach. It's purpose is to evangelize the lost, edify believers, and establish local churches. The board will provide—

1. coordination between supporting churches and the missionary,
2. ongoing training and counseling both at home and abroad,
3. administrative support services, and
4. foreign government representation.

GFBM seeks to prepare and mobilize missionaries to proclaim the gospel,

disciple believers, and establish outreach ministries, assisting them in planting indigenous Baptist churches. Outreach ministries include Christian education and Bible training for nationals and missionary children, youth camps, and other avenues for reaching the lost.

Go Forth exists as a faith mission. Missionaries will depend upon God for their needs by requesting prayer and support from local churches. The mission's goal is for one hundred percent of all funds given to missionaries to go to those missionaries. The support for the home office will be raised independently.

A number of countries have been surveyed in South and Central America and Africa, with a variety of ministry opportunities identified. Other fields will open as the Lord directs. *Go Forth* is praying for Spirit-called candidates who love God, His Word, and the souls of mankind. For further information, write or call

Go Forth Baptist Missions, Inc.
P.O. Box 6009, Pensacola, FL 32503
(850) 494-6742

THE PURPOSE:

- ▶ **EVANGELIZE**
THE UNSAVED
- ▶ **EDIFY** BELIEVERS
- ▶ **ESTABLISH**
LOCAL CHURCHES

— ACTS 14:21–23 —

Young and old need to hear the Gospel.



Costa Rica

Bob and Vicki Taylor are serving
▼ as *Go Forth* representatives.



"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." ... 1 Tim. 2:5, 6 says, "The man Christ Jesus; who gave himself a ransom for all."

The Bible teaches that Jesus is the Saviour of the world. John 4:42 ... *"this is indeed the Christ, the Saviour of the world."* 1 John 4:14, *"And we have seen and do testify that the Father sent the Son to be the Saviour of the world."*

No man will ever look at Jesus Christ and say, "You didn't want to be my Saviour." ... Isa. 53:6 says, *"... the LORD hath laid on him the iniquity of us all."* ...

1 John 2:2, *"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." ... "that he by the grace of God should taste death for every man"* Heb. 2:9.

Nothing could be plainer than the fact that Jesus Christ died for every man. 1 Tim. 2:5, 6 says, *"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all."* ... And no man will look out of Hell and say, "I wanted to be saved, but Jesus did not die for me."

Some argue that if Jesus died for the whole world, the whole world would be saved. No. The death of Jesus Christ on the cross was **sufficient** for **all**, but it is **efficient** only to those who **believe**. The death of Jesus Christ on the cross made it possible for every man everywhere to be saved. But only those who believe that He died to pay their sin debt and who trust Him completely for salvation will be saved. ... The atonement is not limited. It is as universal as sin.

4. Irresistible grace

By irresistible grace, John Calvin meant that God simply forces people to be saved. God elected some to be saved, and He let Jesus Christ die for that elect group. And now by irresistible grace, He forces those He elected, and those Jesus Christ died for to be saved.

The truth of the matter is, there is no such thing as irresistible grace. Nowhere in the Bible does the word "irresistible" appear before the word "grace." That terminology is simply not in the Bible. It is the philosophy of John Calvin, not a Bible doctrine. The word "irresistible" doesn't even sound right in front of the word "grace."

Grace means "God's unmerited favor." ... Grace is an attitude, not a power. If Calvin had talked about the irresistible drawing power of God, it would have made more sense. But instead, he represents grace as

the irresistible act of God compelling a man to be saved who does not want to be saved, so that a man has no choice in the matter at all, except as God forcibly puts a choice in his mind. ...

The Scriptures show that men do resist and reject God. Prov. 29:1 ... Prov. 1:24-26 ... John 5:40 says, *"Ye will not come to me, that ye might have life."* ... men can and do resist God and refuse to come to Him.

Acts 7:51 *"ye do always resist the Holy Ghost: as your fathers did, so do ye."* ... they were stubborn and rebellious against God. ... not only were these Jewish leaders resisting the Holy Ghost, but also their fathers before them. ... all the way from Abraham, through the history of the Jewish nation, down to the time of Christ, unconverted Jews had resisted the Holy Spirit.

There is absolutely no such thing as a "can't-help-it religion." God doesn't just force men to be saved with his so-called irresistible grace. ... So people do resist the Holy Ghost. They do refuse to come to Christ. They do harden their necks. They do refuse when God calls. That means that those who are not saved could have been saved. Those who rejected Christ could have accepted Him. God offers salvation to those who will have it, but does not force it upon anyone who doesn't want it.

5. Perseverance of the Saints

The man who has trusted Jesus Christ has everlasting life and will never perish. But the eternal security of the believer does not depend upon his perseverance.

I do not know a single Bible verse that says anything about the saints' persevering, but there are several Bible verses that mention the fact that the saints have been preserved. Perseverance is one thing. Preservation is another. No. The saints do not persevere; they are preserved.

The Bible states in Jude 1, *"to them that are sanctified by God the Father, and preserved in Jesus Christ."* 1 Thess. 5:23 says, *"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."*

The other morning I opened a jar of peach preserves. I don't know how long those peaches had been in that jar. But the jar had been sealed some time ago, and the peaches were preserved. When I took the preserves out and ate them with a good hot biscuit, they were as good as they were the day they were placed in the jar.

But wait a minute! The peaches had nothing to do with it. They were not fresh and good because they had persevered.

They were good and fresh because they had been preserved.

The Bible makes it plain that the believer is kept. He does not keep himself. 1 Pet. 1:4,5 states: *"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."*

John 10:27-28: *"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."*

Now that doesn't sound like the perseverance of the sheep or the saints. Here the sheep are in the Father's hand, and they are safe—not because they persevere, but because they are in the Father's hand.

Charles Spurgeon once said, "I do not believe in the perseverance of the saints. I believe in the perseverance of the Saviour." ... The believer's security has nothing to do with his persevering. We are secure because we are kept by God. We are held in the Father's hand. And according to Eph. 4:30, we have been sealed by the Holy Spirit until the day of redemption.

So I disagree with all five points of Calvinism as Calvin taught it. ... I am neither Arminian nor Calvinist. I believe in salvation by grace through faith in the finished work of Christ. I believe in the eternal security of the believer. I believe that Jesus Christ died for all men, and I believe what the Bible says, *"For whosoever shall call upon the name of the Lord shall be saved."* ...

It is true that God foreknows everything that will happen in the world. It is true that God definitely ordained and determined some events ahead of time and selected some individuals for His purposes. It is certain that people are saved by grace, and are kept by the power of God. That far Calvinists may well prove their doctrines by the Scriptures. But beyond that, Calvinism goes into a realm of human philosophy.

It is not a Bible doctrine, but a system of human philosophy, especially appealing to the scholarly intellect, the self-sufficient and proud mind. Brilliant, philosophical, scholarly preachers are apt to be misled on this matter more than the humble-hearted, Bible-believing Christian.

Excerpts from booklet
Why I Disagree with All Five Points of Calvinism, ©1980 by Curtis Hutson
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Murfreesboro, TN 37133
1-800-251-4100

Speech majors enjoy Various Vocations

Speech communication majors find that literally "All the world's a stage." They benefit from many performance opportunities, production experience, classroom and individual instruction in preparation to use their talents for God's glory.



Brandon Rouse

a '94 graduate serving as a youth pastor in North Carolina.

Meredith Fry, junior from Indiana, spent her Christmas break working for an attorney who is running for governor. She was told that her speech training was preparing her well for a future career in politics; in fact, it was "invaluable."

Laurie Basham, a '95 speech education graduate who went on to receive

her masters degree in speech at PCC, was recently promoted to Senior International Worldwide Account Manager for FedEx. Her new position includes worldwide travel and a number of public speaking presentations every week. Laurie, having only been with the company for 4.5 years, competed for this position with five individuals who have been in transportation many years. (One was a finance major with over 16 years experience.)



Laurie Basham

When she asked why she was selected, she was told, "Your competitors have more knowledge than you about the global market place—but your knowledge will come over time. The key difference is that they can't communicate their knowledge. You have the ability to take your knowledge and communicate it clearly, with

purpose. ... As a result, everyone wants to buy two. Really, what good is knowledge if you can't communicate it and convince people that what you are saying is true?"

Often when presenting her product to customers, she is told afterward, "You were the only [salesperson] with a full presentation. I knew you would help me accomplish my goals." Laurie says that in the PCC speech program, she learned much about presenting her ideas as well as working with people, which is essential to her job. "Public speaking is what I do all day long."

Amy (McCombie) Pugh ('99, M, '01), also a graduate of the speech program, is the executive assistant for Congressman John Peterson (VA). She handles all of the Congressman's daily activities and greets individuals who



Amy Pugh



Where are **PCC** graduates working?

- Youth pastor
- Evangelist
- Christian school education
- FedEx Sr. Int'l. Worldwide Account Mgr.
- Exec. asst. in U.S. Congress
- Christian radio
- Public Relations
- Sales
- Play/program director

meet with him. Her role in public speaking is on a smaller scale: she handles individuals on the phone, sets up meetings, works with caterers, and explains ideas to the Congressman and staff. Amy says, "In a sense, it's like giving a presentation to everyone you meet. I must think through my ideas and effectively present these ideas, which I learned in the speech program."



Craig Mattson ('94, M '96), on *Rejoice Radio (RBN)*, a speech communications major, states, "PCC's emphasis on competent performance made me

take up the disciplines of memory and interpretation. In the course of the program, I earned respect for the intricacies of hearing and helping others to hear the written word. I couldn't do radio work as a dialogue without those disciplines."

Students learn to communicate clearly and effectively. "The foundation of our program is interpretation," says Miss Rhonda Autrey, speech department chairperson. "Students learn to communicate not only information but also emotion as they develop their voices and platform skills."



Rhonda Autrey

The opportunities are varied for graduates of the multifaceted speech communication program. Courses are designed to refine communication skills, and students receive practical training that will strengthen virtually any vocation.

The program culminates in an interpretation recital the senior year, when the student interprets a work of literature, suggesting multiple characters and bringing the story to life for the audience.



Dramatic Productions Play, "Lena Rivers"



Speech/Drama Camp

Grades 9-12 / Class of '04

July 12-24

Gain practical hands-on experience in

- performance techniques
- technical aspects of production
- proper use of voice in public speaking
- production practices and backstage processes



For more information, Call: (850) 478-8496, ext. 8787

E-mail: reservations@PCCinfo.com • Fax: (850) 479-6576

Write: Speech/Drama Camp, Youth Outreach Ministry, P.O. Box 18500, Pensacola, FL 32523-8500 U.S.A.

Private lessons





February 2004

Jaffé

Family Players



Renata, Marcelo, Mrs. Jaffé

The Jaffé Family Players took the stage of the Dale Horton Auditorium for the third time in ten years, with a diverse program ranging from the traditional to the modern. Dr. and Mrs. Alberto Jaffé were joined by world-class musicians united by family as well as a common love for music. Their son Claudio is a cellist, son Marcelo, a violist, and daughter Renata, a violinist. Marcelo and Renata are from São Paulo, Brazil. Also featured were the talents of Renata's husband Daniel on the French horn, and Claudio's children Sheila and Natasha on violin and cello.

Courtney Brack (*Soph. MI*), raving about the Jaffé Family Players concert said, "It was my favorite Fine Arts program ever," and added, "it was neat to see the Jaffé family interacting together."

Dr. Jaffé, looking forward to this special musical reunion with his family, said, "We never suggested that our children become professionals. It was entirely their decision. Whenever we have the pleasure of communicating with each other through music, it is a magic moment."

Dr. and Mrs. Jaffé, PCC artists-in-residence, have enriched the music and ministry of Pensacola Christian College. The lives of many students are touched by the Jaffés' musical ability and their faithful spirit in serving.



Dr. and Mrs. Alberto Jaffé

Joel Becker (*NE*), a senior studying piano with Mrs. Jaffé, says, "It's a great experience to study under such an accomplished pianist. The Jaffés are very dedicated to their students and their ministry."

Gustavo Peterlevitz (*São Paulo, Brazil*), pursuing a master's degree in piano performance, appreciates the way that PCC's graduate program has stretched him as a musician. "Mrs. Jaffé knows piano literature well and makes me learn the master works that push me as a student. We

are privileged to have her teaching here."

Dr. Jaffé studied in Brazil and Germany and has performed in many countries. **Joseph Bearden** (*AL*), a senior violin and accounting double major, says, "I appreciate Dr. Jaffé's different perspectives. His experiences as a music critic, a booking agent, and a performing musician give him insight and perception to note nuances in my expression as a violinist."

Before joining the PCC music faculty, the Jaffés honed their innovative strings program for nearly two decades in Brazil, watching scores of students go on to become professional musicians. At the time, the couple was unaware of the unique path by which the Lord would bless their desire to expand their program.

In 1992, the Jaffés came to PCC to produce a two-year program of video strings lessons. Near the end of the project, Mrs. Jaffé mused that "we want to see church orchestras improve." Ten years later, she smiles as she considers the result of *A Beka Academy's* use of the strings program, and says, "We have received letters from people thanking us, because now they have orchestras in their churches. This is a blessing for us to share with people what we have learned."

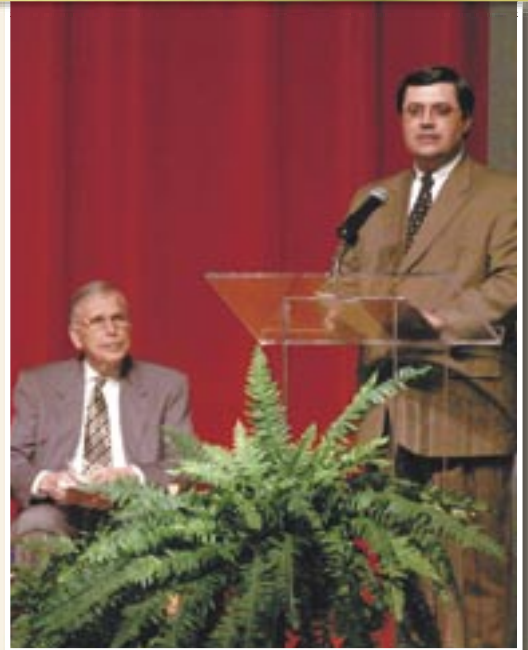


L-R Renata, Sheila, Dr. Jaffé, Marcelo, Claudio, Natasha

1954

1960

Pensacola



Troy Shoemaker, PCA administrator, remarked on many blessings God has provided over the years.

PCA band played prelude.

Founder and President, Dr. Arlin Horton



1965

1969

1994

Christian Academy

Celebrating 50 years

Fourth-graders sing.



Hortons greet guests.



Anniversary reception was followed by tours of Academy and renovated "old" high school bldg. on St. John.



PCA | a 50-Year Tradition

Phyllis Rand, Ed.D.
PCC Dean
Division of Education



This 50th Anniversary of Pensacola Christian Academy (K4-12) reminds us that 50 years of growth and influence have a reason behind them.

The word *tradition* acknowledges the steadfastness of Dr. and Mrs. Horton in maintaining PCA's direction and purpose. What PCA stood for 50 years ago is what it is today. It is also what Pensacola Christian College stands for. A decade ago, Mrs. Horton charged our education majors to never "remove the ancient landmarks of our educational philosophy." The education landmarks she spoke about are excellence in academics, biblical character training, and godly standards. These define the Pensacola Christian tradition.

Traditional education

The PCC education division keenly senses the responsibility of passing along these traditions to the future teachers/administrators we train. This sets us apart from secular education and much of the Christian teacher-training that exists today.

The years I served as vice principal at the Academy, I often heard interaction with parents who were considering enrolling their sons or daughters in PCA. Frequently, they asked, "What kind of school is this? How is PCA different from other schools?"

The response was, "Yes, we are different. Our students are expected to obey their teachers and behave respectfully. The teacher is in charge of the classroom and keeps the students busy with interesting, challenging lessons. All children are taught to read. We teach stories from the Bible. The students memorize Bible verses, poetry, and the states and capitals. We also keep in touch and work with the parents, and we send report cards home."

The prospective parents immediately knew what this meant, because it describes the picture we have in our minds of what school should be like. The name we give this kind of education is *traditional* Christian education, which may sound passé or out of step, but it produces excellence in education and gives a moral basis for life. It never rejects appropriate innovation; both the Academy and PCC are always looking for better ways to do things and often lead in innovative practices.

When we say traditional education, we also mean that it is like other American institutions, which were founded on a Christian worldview. The American educational traditions are distinctively Christian. A Christian traditional curriculum promotes Christ, godliness, academic excellence, and order and peace in the school and community.

Progressive education

The schools today that most American children attend are not traditional education, which means the children are often not under control, many do not learn to read, there is no Bible reading or absolute values taught, and academic work is usually not graded according to objective standards of excellence. And parents may not know what their children are doing in school. Though this kind of school is deemed a failure by many parents, yet according to its basic philosophy, it is probably considered successful by those who use a different education philosophy, which is called progressive philosophy of education, or it can be described as experimentalism, instrumentalism, or pragmatism.

Progressive education is in contrast to traditional education. Progressive education was developed by those who rejected the Christian

worldview and the traditions of America's heritage. They moved away from biblical concepts and embraced evolution and psychology. Thus, progressive education is secular and humanistic. It was not, as some once thought, just an attempt to bring more freedom, activity, social and cultural teaching into the classroom.

By its fruits, we can see the damage that the progressive methodology has created in classrooms today: dumbed down academics, self-centeredness, rebellion, violence, immorality, murder, and despair.

Contrasting views

Traditional education and progressive education are two completely different and opposing ways of looking at the universe, the world, and mankind. Because one's philosophy, or worldview, influences his thinking and practice, it is not surprising to learn that the thoughts, methods, and purposes of traditional and progressive educators are very different.

PCA has always operated under a Christian worldview; therefore, its purposes and methods align with traditional education rather than progressive education. Christians know that children are born with sinful natures and are prone to go in the wrong direction, and teachers need to steer the children in the right direction. The progressive worldview rejects this. That philosophy believes that children will naturally do what is good and right, which affects teaching and child-rearing practices.

The traditional Christian worldview believes in teacher authority, parental authority, civil authority, etc., which means the classrooms are teacher-centered. Whereas progressive education rejects teaching children self-control and submission; it stresses self-esteem, self-actualization

and empowerment, which means their classrooms are child-centered.

Thus, the teacher's role in the two philosophies greatly differs. Richard Fugate in his book *Will Early Education Ruin Your Child?* says you can always judge wrong educational practice by asking, What does it assume about authority and about the nature of the child? That test will judge that popular psychological theory and progressive practices are wrong.

The Christian worldview acknowledges that there are absolutes and objective truths. Thus character traits, actions, and ideas are either good or bad, right or wrong, because there are eternal truths.

To a progressivist, nothing is always true or always false. To them, some things may work for a while, but because everything is in constant flux, they must construct new temporary "truths" through experience and group judgment. They stress that teachers are to imbue the young with the glories of doing, solving, and inquiring.

Their emphasis is, "Teach youth how to think, not what to think." But "how to think" is a natural trait that every child has. Therefore children need to be taught "what to think." The Bible stresses what to think (Phil. 4:8), not how to think.

"Growth is its own end," said John Dewey. By that, he meant the **process**

is more important than the product, since truths and values will change. According to his worldview, teaching methods will have to be tried, adopted, revised, and remodeled constantly; and youth must be introduced to **controversy** as the most viable methods for learning.

He and his followers are not interested in the settled, the given, the agreed upon, but rather—to choose, to seek out the non-agreed upon, as likely material for curricula and only "open" questions. This explains secular education's failure in character training. At best, students may be helped to clarify what they personally feel is valuable, but they are not taught godly values. More often they are taught ungodly values.

In contrast, a traditional curriculum emphasizes reading and language because our Christian faith is based upon the word of God. When we do not use language well, we blunt the edge of our greatest tool. Whereas, progressive education has kept millions of Americans basically illiterate and not able to read the Bible.

Methods differ

To help students learn information, traditional methodology incorporates methods, such as review, practice, competitions, teacher-directed lessons, memorization, reading, questioning, homework, discussions,

projects, field trips, and evaluations (quizzes/tests) which measure students against a standard. *Directed teaching* is the strong format in traditional education, as well as teaching reading by intensive phonics.

Pensacola Christian Academy, its first year, saw the academic weakness of the **look-say** method of teaching children to read, and made a conscious decision to reject it, and began teaching reading by **phonics**.

The progressive methodology promotes the look-say method of teaching reading. And their methods propose to help students learn and solve problems by experience, student discussion, self-directed activities, cooperative learning groups, projects, experiments, observations, field trips, and alternative assessments, such as portfolios, which measure students only against themselves. And the usual fare in progressive education is *non-directed* teaching.

The fundamental elements of education—the teacher, student, curriculum, evaluation, class environment, even its purpose—are vastly different in the two different worldviews.

What caused the change in American education?

John Dewey (1859–1952), the father of progressive education, became its leading spokesman. His commitment to education paralleled his rejection of Christian traditional education. His philosophy stemmed from his own educational experience (evolution, experimental psychology, pragmatism, child-centered education) that influenced his thinking and philosophical leanings.

In the late 1800s, he first promulgated his philosophy which, no doubt, sounded *terrible* to classroom teachers who were accustomed to teaching children academic material and training them in righteousness.

His progressive philosophy was taught to several generations of teachers at Michigan, Chicago, and Columbia Teachers College, and he wrote 36 books, such as *The School and Society*, *Democracy and Education*, *Experience and Education*. He also wrote 815 articles and pamphlets and traveled the world spreading his teachings during his long life. He used the public schools of America to establish his anti-God worldview.

His experimental schools were later discredited by such people as Laurance and Nelson Rockefeller who said that the Lincoln School did not teach them to read and write as they wished they could (quote by Jules Abel in Blumenfeld's *The Victims of Dick and Jane*, p. 12).

Dewey's progressive ideas came under fire in the 1930s when people noticed that students were undisciplined and not learning the typical subject matter. But Dewey and other members of the academic elite kept writing and teaching in the graduate schools of education and psychology until progressivism eventually worked its way down to the local schools through the new teachers, administrators, and state departments of education.

Today, we see the full flowering of their work—social issues have more attention than academic learning; every manifestation of Christianity is being eliminated from American public schools and substituted by anti-God beliefs; and schools are riddled by rebellion, immorality, and student crime, even murder.

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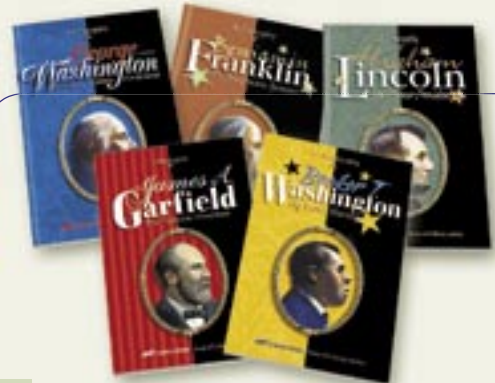
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Summer Camps (grades 9–12)

June 14–July 24 (see p. 18 for info)

Summer Seminar

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Teachers Clinic

Oct. 11–12, 25–26 (850) 478-8496, ext. 2828

Ladies Celebration

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Engineering and Science Camp

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- Great ideas for science fair projects
- Exciting competitions



Speech/Drama Camp

July 12-24

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- performance techniques
- technical aspects of production
- proper use of voice in public speaking
- production practices and backstage processes



Computer Science Camp

June 28-July 2

Learn the basics of

- Web page construction
- writing Internet applications
- programming languages
- network programming techniques



Voice Camp

July 12-16

Learn the basics of performance and proper vocal technique through

- repertoire performances
- recitals
- coaching sessions
- voice lessons



Men's

Basketball Camp

June 14-18 • June 28-July 2

June 21-25 (team week)

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- ball handling
- offense
- defense
- team building
- rebounding



Art Camp

July 19-23

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- drawing and design fundamentals
- desktop publishing
- daily drawing exercises
- practical studies



Women's

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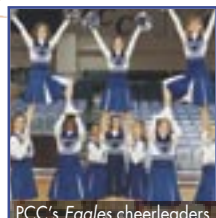
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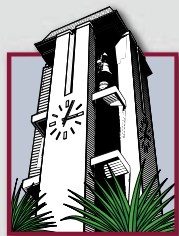
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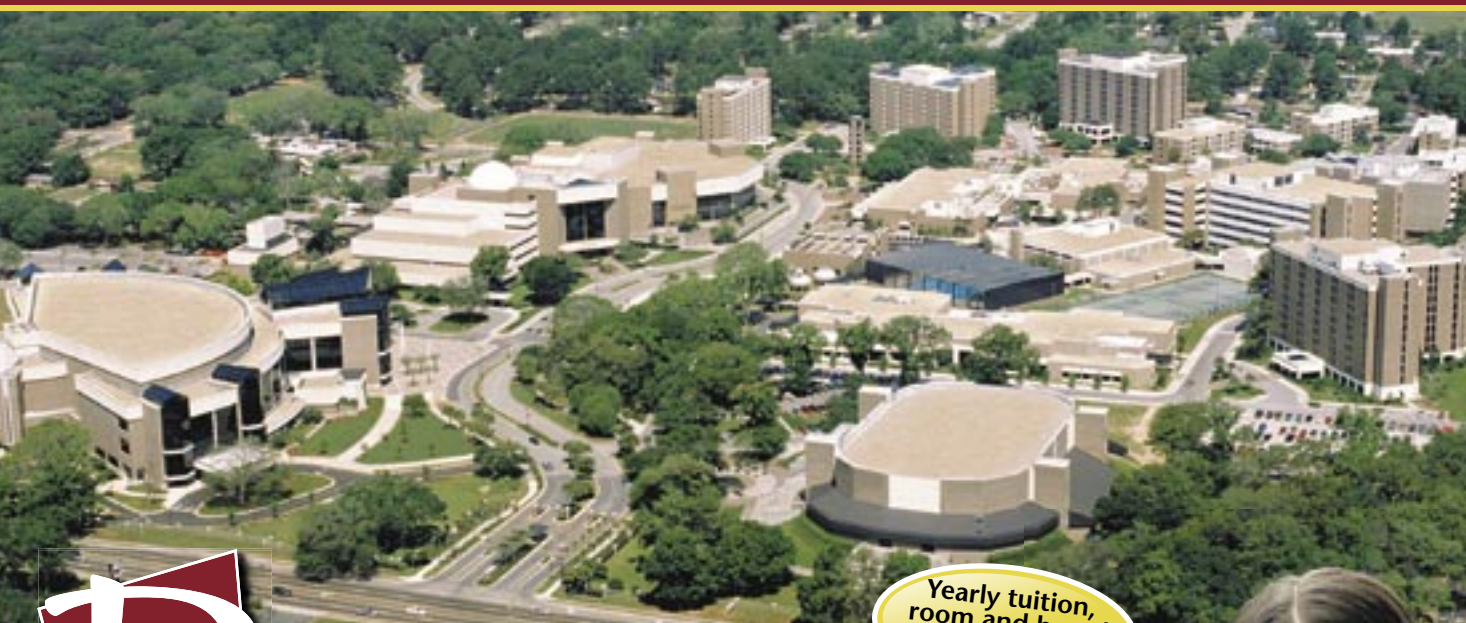
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