A History of the National Association of Christian Schools During the Period of 1947-1972

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A HISTORY OF THE NATIONAL ASSOCIATION
OF CHRISTIAN SCHOOLS DURING
THE PERIOD OF 1947-1972

by

Warren Sten Benson

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of Loyola University of Chicago in Partial Fulfillment
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The National Association of Christian Schools and the National Association of Evangelicals, both of Wheaton, Illinois generously cooperated by making their files and materials open and available.
PREFACE

On moving to Pasadena, California in 1965, the author and his wife asked several educationally astute people for information regarding the best schools in the area for their children. Speaking in concert these friends unequivocally stated that Pasadena Christian School was at least one-half grade to a full grade ahead of any of the public schools. That began a new romance in the writer's life. From a person who had looked with disdain on the Christian elementary school movement he became a devotee, an unapologetic enthusiast for the positive and powerful impact and influence that this type of education has on a child's formative years.

As Otto Krauschaar has stated, "The chief rationale of the independent school is to offer a better education than that available in the public school." And while this was his initial motivation, the conviction grew that this agency also, and more importantly, provided an excellent supplement and further integration of the Christian education he and his wife were giving their children in the home. In addition, the teachers taught from a Christian frame of reference in which all truth is God's truth. On that basis there is no such thing as a secular subject.

A third reason in his rationale arose on observing the

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attention each student received from his teacher. Corroboration for this judgment came in a recent survey entitled "How the Public Views Nonpublic Schools." This effort by Gallup International found that "the reason cited most often by those who believe the quality of education is best in the private school is that the student receives more personal attention. . . . There is a strong tendency to judge quality by the way students are dealt with as individuals."2 Most independent schools are small and familial and have a favorable student-teacher ratio.3 This was true about Pasadena Christian School.

While the writer has an obvious predilection toward the nonpublic school movement, he will attempt to pursue his subject with objectivity and fairness.

This study will consider as its primary end the recording, examining and analyzing of the historical evolution of the National Association of Christian Schools. The theological and educational bases of the administrative leadership will be studied in order that the philosophy of education of the Association may be clarified as it emerges through the tenures of Dr. Mark Fakkema, Sr. and Dr. John F. Blanchard, Jr.

Therefore, the design of the study is historical and the procedure will be to analyze the documents, interpret the data gained through interviews with and questionnaires from a number


3Krauschaar, American Nonpublic Schools, p. 7.
of people who were board members, staff members, and others who had a close relationship with the Association. All minutes of the Board of Directors and the Executive Committee over the twenty-five year history of N.A.C.S. have been available, as have the Board of Administration and the Executive Committee minutes of the parent body, the National Association of Evangelicals, of which the National Association of Christian Schools is an affiliate. The writer has had access to all the printed materials the N.A.C.S. has produced, their bi-monthly "Christian Teacher" being the most important primary source.

Chapter One will deal with the founding of the organization with particular reference to the impetus gained through the National Union of Christian Schools and its General Secretary Mark Fakkema, who resigned from the National Union of Christian Schools to become the first administrative officer of the National Association of Christian Schools. In 1955 Frances F. Simpson wrote a doctoral dissertation at the Southwestern Baptist Theological Seminary on the subject "The Development of the National Association of Christian Schools (1947-1952)." In 1958 the Reverend Milford F. Henkel wrote a history of the Christian day schools affiliated with the National Union of Christian Schools. The Reverend Jerome DeJong wrote a disser-


tation on parent-controlled education in the schools associated with the Christian Reformed Church in 1954. The three dissertations have been in the possession of the author during the preparation for this paper.

A careful study was made of the National Union of Christian Schools and the Educational Commission of the National Association of Evangelicals as antecedents of the National Association of Christian Schools. Interviews with the leaders of each were held and Board minutes and publications were studied to determine the significance of each in the founding of the National Association of Christian Schools.

In Chapter Two the organizational structure will be discussed with particular reference to the roles of the Educational Director/Executive Director and the Board of Directors. In addition, a brief treatment of the services to schools and their administrators and teachers will be made.

The third chapter will record the historical development and the establishment of an educational philosophy under the leadership of Dr. Mark Fakkema, Sr. Interviews, questionnaires, Board minutes, and publications provide an adequate amount of data for evaluating this important era of the organization's past.

Chapter Four discusses the brief interim directorship of Dr. C. B. Eavey. Materials are scant from this uneventful

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one year hiatus between the periods of leadership of Dr. Fakkema and Dr. John F. Blanchard, Jr.

In Chapter Five the period of rapid expansion under Dr. Blanchard will be treated. Again, questionnaires, interviews, Board minutes, publications and correspondence provide a sufficient basis for recording, examining and analyzing the development of the organization, the changes in leadership, the educational philosophy, and the composition of the Board of Directors.

The final chapter will interpret the findings of the study and then provide a summary and conclusions. Throughout the paper an attempt was made to discover relationships and trends rather than amassing details and facts alone. In the recording of these larger relationships, objectivity and clarity were sought so that the result might be a true understanding of the factors underlying the need for and development of the National Association of Christian Schools.

This study does not deal extensively with the relationship of this organization to the public schools, Christian day school organizations other than the National Union of Christian Schools, nor with the problems of church and state in the field of education.
VITA

The author, Warren Sten Benson, was born August 23, 1929, in Chicago, Illinois.

His elementary and secondary education was obtained in the public schools of Chicago, Illinois. He graduated from William Howard Taft High School in 1947. He entered Northwestern College, Minneapolis, Minnesota, in September, 1948 and received the degree of Bachelor of Arts in June, 1952 with a major in psychology. Mr. Benson received his Master of Theology degree from Dallas Theological Seminary in May, 1956 and the Master of Religious Education degree from Southwestern Baptist Theological Seminary of Fort Worth, Texas in May, 1957.

He served as Minister of Education at the Winnetka Bible Church, Winnetka, Illinois 1957-1962; as Minister of Youth and Education at the First Covenant Church of Minneapolis, Minnesota 1962-1965; and the Minister of Education at the Lake Avenue Congregational Church, Pasadena, California 1965-1969.

Mr. Benson was the Central Regional Director of Gospel Light Publications 1969-1972. He was Visiting Professor of Christian Education at Trinity Evangelical Divinity School, Deerfield, Illinois 1970-1972 and Assistant Professor of Christian Education 1972-1974. Presently he is Associate Professor of Christian Education at Dallas Theological Seminary.
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CHAPTER ONE

THE FOUNDING OF THE NATIONAL ASSOCIATION OF CHRISTIAN SCHOOLS

On November 8, 1971, a resolution was brought to vote in the U. S. House of Representatives to modify the First Amendment in the Bill of Rights of the Constitution in order to sanction "non-denominational" prayers in the public schools. The Reverend Robert F. Drinan, Congressman from Massachusetts, spoke on the floor of the House opposing the resolution by declaring that there were two Constitutional ways open to sincere people who feel that a deeper religious dimension should be present in our public schools. First, all children can participate in released time religious education off the premises of the school building. Secondly, all schools have the right to teach about religion in an objective, impartial way.¹

A number of religious bodies expressed their opposition to the amendment on the grounds that it would infringe upon the right of religious liberty and bring intolerable pressure to bear upon the classroom teacher. Several religious groups

added a positive note. The Executive Council of the United Church of Christ gave its official support for "efforts of schools to increase and improve the teaching of moral values and the appreciation of the role of religion in the development of our heritage" and the Baptist Joint Committee distributed its guidelines on religion and public education, in which it stated: "Knowledge about religion and the influence of religious values on American culture and world history is a valuable and indispensable part of a person's total education."2

After the amendment failed to receive the necessary two-thirds affirmative vote in the House, Chicago Theological Seminary church historian Martin Marty analyzed the popular sentiment for prayer in school in a column of the New York Times. He stated:

Leaders of the religious community and the congressional minority, if they are to meet the challenge, face an enormous educational task. They must show that not every trace of religion needs to be removed from schools when devotional exercises or voluntary meditation are prohibited.3

Other religious leaders joined Dr. Marty in his contention that values and religion should be discussed in public schools but there should not be coerced prayer or false advertising concerning its moral efficacy. Regardless, the strong support which emerged for some kind of "prayer amendment" reflects the widespread feeling of many people that the religious element is missing from the public schools.

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2 Ibid., p. 5.

Educational philosopher Philip H. Phenix is of the opinion that the present period of time is particularly propitious for giving serious consideration to the principles and issues concerning religion in public education. In tracing the last forty years Dr. Phenix indicates that one can see a number of dominant centers of interest in public education.

In the 1930's the schools were taken up with the problems of depression and social responsibility—with the kind of emphasis that appears in George Counts' celebrated pamphlet, Dare the Schools Build a New Social Order? In the 1940's the schools confronted the problems of war and reconstruction from war—the kind of issues that were raised in the Harvard Report. The 1950's were taken up with competing with USSR, with getting our own sputniks into orbit, and with retooling our curriculum in mathematics, natural science, and language. The 1960's were an era centered primarily in the movement with civil rights: student protests and critical questions about the nature of higher education and of all the lower level institutions which lead up to it—these were certainly the great issues in that era.

Now, it seems to me, the greatest questions that confront our people are those of personal and national purpose and of values—of trying to reorder national priorities in such a way that the educational system does justice to the needs of our time. The kind of question which many serious students are asking today is "What is really worthwhile?" "What is the meaning of the human situation?" 4

Dr. Phenix goes on to say:

Thus, the determinative factor in education today is the overall orientation, the 'Why' of the entire educative effort. I am increasingly convinced that the basic problem in education is not how to organize the curriculum or how to administer the schools. The basic problem is morale. This is the great background problem against which all the foreground questions have to be set. The question of morale is at root a religious question.

Whitehead said, 'The essence of education is that it be religious.' I think that is profoundly true. We need to discover the sense of that affirmation: What does it

mean to say that education is basically religious? How can the fundamental educational problem of morale, of orientation, of the "Why" of life be dealt with effectively in the American context? I suggest that it is by the "academic," or "objective," or "factual" study of religion that the proper recognition of the religious factor in education can be achieved.5

But the question remains: Is it possible to study religion by "academic," "objective," or "factual" approaches within a pluralistic society which has so many differing religious points of view? Is it possible to teach religion and present the various theological positions fairly within the public school context? Is it not probable that the attempt will result in the unwitting or intentional misrepresentation of somebody else's theological posture?

As a case in point, over the last five years the Board of Education of the State of California has been debating the possibility of the inclusion of the creationist position alongside the theory of evolution in their science textbooks. From an academic standpoint, science and theology must be seen as separate disciplines. That is, the two disciplines use different sets of data as their sources of information: theology begins with the God who reveals Himself in the Scriptures and in Christ (theologically speaking, this is special revelation as over against general revelation, God's revealing of Himself through nature); science begins with the physical universe.

Legally, it would be impossible to do justice to a Christian doctrine of creation in a public school textbook due

5Ibid., pp. 11-12.
to the fact that fairness to every sector of our diverse population would insist that all the major options be introduced in the texts: Judeo-Christian, Buddhist, Muslim, American Indian, atheist.

Pedagogically, two problems stand out in bold relief. First, some of the texts contain reams of evolutionary charts and discussions in which no terse, token tribute to special creation can possible offset the impact of these books' lavish evolutionary arguments. Secondly, students who believe in a doctrine of creation are ready prey for a hostile teacher. To mention creation in the books would furnish further ammunition to some teachers who are already trigger-happy.6

One of the most revealing things to come out of the Board's deliberations was the unrelenting dogmatism of many of the leading scientists of California. Representatives of organizations such as the National Academy of Science strongly urged the Board of Education to resist the pressures of the various religious groups who wanted the creationist position mentioned. The nineteen Nobel Laureates living in California sent a letter encouraging the Board not to hurt the cause of science in the schools nor to damage California's academic reputation by mixing religion with science.7

The crucial issues of life--issues of Creation, Incarnation and Redemption--are too important to be trusted to the

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7Ibid., p. 33.
public schools. Though we must encourage Christian teachers, administrators, and board members to exert a positive influence on their students and schools, the true defender and propagator of the faith is not the power of government but it is the church of the living God. In the final analysis then, we cannot count on the public schools to plant doctrine in the lives of our young people.

However, it should be recognized that not all children of Christian parents can go to Christian schools. Programs of religious education in the local parish such as the Confraternity of Christian Doctrine in the Roman Catholic churches and Sunday school in the Protestant communions must be constantly upgraded in terms of the training of teachers and the provision of excellent curriculum materials. Children and youth attending the public schools must not be forgotten.

But while Philip Phenix and other similarly inclined educators and statesmen are wrestling with these profound and crucial questions, a relatively small group of parents and educators have been constructing their own answers to this dilemma. They have taken a long look into our country's history.

They have observed that religion in the schools is no anomaly to American life for its roots go deep into American history. The first schools founded here—at Saint Augustine in 1606, at Boston in 1635, at New Amsterdam in 1638—were established to educate the mind and soul by inculcating Christian truths. Long into the years of the Republic these same objectives remained important, even after the emergence of universal
public education. However, democratizing pressures and increasingly secular attitudes eventually ousted the teaching of religion from the public classrooms. In time, some of the original purposes of American education had been eradicated from many of its schools.8

That such schools should exist at all, of course, is a phenomenon of American democracy not found in many other countries. In the United States a family may choose the form and nature of its children's school experience. In this matter of free choice, both schools and parents are also able to establish an environment in which a particular religious preference may flourish. Schools wishing to declare and maintain a religious--or political or cultural--point of view are free to formulate a philosophy of education that expresses the manner of life articulated in their creeds and confessions. Of course, no one is compelled to attend such a school; it must win its own constituency.

The American independent school has this right--indeed, this obligation--to express itself differently from the pluralism of the public schools. If it does not, the nonpublic school abrogates its own authority and uniqueness and disenfranchises itself as an independent institution.9

Among independent schools are many whose philosophy expresses a Christian faith. By far the largest segment of these


9Ibid.
schools have been begun by the Roman Catholic Church. These schools, plus those of the Lutheran and Seventh-Day Adventist denominations are known as parochial, for each school is operated and controlled by a local parish and is under a fairly firm hierarchical guidance.\footnote{Otto F. Krausshaar, American Nonpublic Schools (Baltimore: The Johns Hopkins University Press, 1972), p. 9.} Two leading representatives of the independent institutions recognized as parent-controlled schools are those whose membership is found in the National Union of Christian Schools and the National Association of Christian Schools. A third type of independent school is the privately owned and managed institution such as the well-known Choate, Kent and Lawrenceville Schools.

The province of this paper is the National Association of Christian Schools which began in 1947 and at its twenty-fifth anniversary had grown to 366 schools (313 domestic, 53 foreign), 3,602 full-time teachers (3,022 domestic, 580 foreign), 750 part-time teachers (639 domestic, 111 foreign), and 68,969 pupils (57,808 domestic, 11,161 foreign).\footnote{National Association of Christian Schools 1971-1972 Directory (Wheaton, Illinois), p. 24.} The National Association of Christian Schools is an affiliate of the National Association of Evangelicals. Both organizations are based in Wheaton, Illinois. The National Union of Christian Schools with headquarters in Grand Rapids, Michigan has had a profound influence on the National Association of Christian Schools, particularly in regard to its founding, and in a lesser dimension, in its growth and solidarity. A presentation of the early years of
the National Association of Christian Schools would be eminently incomplete without a consideration of the history, development, and leadership of the National Union of Christian Schools. But this demands that we take a brief look at the Christian School in the Netherlands.

The Synod of Dort, called in 1618, was the only Protestant ecumenical council ever held prior to the meetings of the World Council of Churches. At the conclave Arminianism was condemned and the Canons of the Synod were declared to be the doctrinal basis of the Christian Reformed Church in the Netherlands, the Reformed Church in the Netherlands, and the Reformed Church in America and in South Africa.

In addition to the theological implications, the Synod of Dort stressed the responsibility for Christian education and the Christian training of children. Responsibility was placed squarely on the parents for rearing their children in the ways of God. The decrees of this Synod did much to promote the Christian school both in America and the Netherlands in later years.

Two centuries later found the Netherlands in shambles theologically. The new National Synod met in 1816 and radically revised the Ecclesiastical Constitution. Distinguished historian Albert Hyma assessed the alterations in this manner:

No longer were they bound to adhere to the doctrines about original sin, predestination, the virgin birth of Christ, the divine inspiration of the Bible, and the atonement. Many pastors and teachers suddenly drew the conclusion that the great minds of the seventeenth century, the men who had made Holland a mighty nation, had been poor simpletons after all! These benighted men, so they thought, even the famous Hugo Grotius, as well as Erasmus, had been duped by authorities in church and state who were blind leaders of the
blind. The Bible was not the Word of God but only a man-made production. Christ was not the Son of God but a mere man. He was not born of the Virgin Mary, He raised nobody from the dead, and He was not a Saviour sent to redeem sinful mankind. Here was real heresy.\textsuperscript{12}

The schools of the Netherlands were directed by the churches. The synods of the church gave instruction concerning education. In light of the foregoing, there were voices suggesting a more general aim for education than a religious one. Gradually the schools became public. Initially the schools were seen as an agency to educate moral people and useful citizens. Slowly a more humanistic spirit developed in the schools. The use of the Bible in the schools was discouraged or neglected. While those of the Reformed persuasion faced less overt persecution than before, the task of Christian education became difficult. Immigration to America began. In 1842 King William II decreed that the public schools from that time on were to have a civil and social task only. In 1840 a Christian school had been organized in Nijmegen and in 1842 another followed at Breda. Both of them were organized by church constistories. As the number of Christian schools slowly began to grow, a group of ministers organized themselves for Christian education in a fellowship known as Christelijke Vriendin (Christian Friends) in 1845. Some of the most prominent were Henry Beets, H. P. Scholte and A. C. VanRaalte. As these leaders in Christian education later came to America they brought their background of

\textsuperscript{12}Albert Hyma, Albertus C. Van Raalte (Grand Rapids: Wm. B. Eerdman, 1947), p. 17.
Christian instruction and interest with them.\textsuperscript{13}

In time many petitions were sent to the king requesting government subsidy for these private Christian schools. By 1889 all the Christian primary grammar schools were being subsidized by the government. This was due, in part, to the fact that the political party in power now was made up of a group of men of Reformed persuasion. The point of government subsidy will be of importance as this aspect is discussed in a later chapter of the paper.

Two of the outstanding leaders of the Netherlands Christian school movement were Groen Van Prinsterer (1801-1876) and Abraham Kuyper (1837-1920). Van Prinsterer served as secretary and archivist to the king. As a member of the Dutch parliament he helped the cause of the conservatives against the liberals during the ensuing conflict, and he championed the Christian schools as much as was possible. Kuyper was a minister, an editor of two Christian periodicals, a member of parliament, and finally, the prime minister of the Netherlands. His thinking and writing was foundational to the organization of the parent-controlled school and his theological works and editorials were guide for the Christian Reformed leaders in America.\textsuperscript{14}

To form a backdrop for the presenting of the Christian


\textsuperscript{14}Ibid., pp. 14-15.
school movement in America as it pertained to those of the Reformed persuasion, let us sketch the highlights of education in the United States.

William Reavis charts the course of American education into four general periods. The first, the period of emphasis on religious training (1620-1775); the second, the period of general literacy (1775-1837); the third, the period of social mobility (1837-1865); and the fourth, the period of citizenship and character development (1865 to the present).15

The early period of the schools in America was the one in which religious training was emphasized. As Gerald Gutek states:

The Renaissance humanism of the fourteenth and fifteenth centuries stressed the classical forms and tradition and the Greek and Latin languages as marks of educated man. Linked with this classical humanism was a strong concern with religion, which was part of the heritage of the Protestant Reformation and Catholic Counter-Reformation. The religious elements emphasized doctrinal education.16

Because religion and colonial beginnings were so closely knit together the religious purpose of education was dominant. During this period education was viewed as the task of the parents. They were responsible for the nurture of their children. Due to the fact that parents and masters of apprentices became negligent in their duties, laws were sought to compel them to be faithful in the discharge of their educational


responsibilities. In 1642 and 1647 the Massachusetts General Court passed laws concerning these responsibilities.

Gradually, however, this early relation of religion and education began to disappear as the schools passed from under the control of the religious bodies. By 1775, with the freedom of religion granted in the Constitution, religious tests, public taxation for religion, and state religions were soon abandoned and the way was opened for the free, common, public, tax-supported, non-sectarian school.17 In the succeeding periods the schools began to broaden their curricula and provide increased opportunities for education. Gradually the period of civic and moral character developed.

Growing feelings of nationality, a development of natural resources and a growing national pride all contributed to making the school a secular, non-sectarian institution which was more desirable to the constantly increasing number of citizens. Such leaders as Horace Mann sought for liberal taxation for public education. Mann's desire was that education be universal, non-sectarian and free. Through a "half-century of public-school propaganda" there developed an "inextricable relationship between education and national progress"—and universal education was seen to be the "great equalizer" of human conditions, the "balance wheel of the social machinery," and the "creator of wealth undreamed of."18


Horace Mann's theory was a blend of Jeffersonian republicanism, Christian moralism and Emersonian idealism. He understood the relationship between freedom, self-government, and universal education. As Lawrence Cremin has well said, "the genius of Mann's design, and the hub of a built-in dynamism that has characterized American public education ever since, was the vesting of political control in the people."19

By 1858 all states had laws forbidding the use of tax funds for other than state educational institutions. Along with state control came secularization of education. And, in time, the state took over the task of education from the church and the family. Among Protestants especially, was this the case. Only a minority agreed with John Stuart Mill who believed that the state should require education for all, but not provide it.20

It was during the early days of these developments that several ventures were made by the large denominations toward establishing parochial schools. The Presbyterian Church, as a case in point, in its Synod of 1846 commended the cause of parochial schools to its congregations. By 1870, for a number of reasons, the interest in the schools had died and the cause officially abandoned by the denomination.21

19Ibid., pp. 9-10.


During this period of time the Reformed Church in America had a fund for the support of parochial schools. However, the general attitude in this church body was never one of enthusiasm. The Synod's feeling on the matter is stated as follows: "Sometimes such schools are desirable but the public school generally seems all sufficient." 22

It is important to make a careful distinction at this juncture. The Reformed Church in America is a separate denominational body from the Christian Reformed Church in America. The secession or withdrawal of the Christian Reformed in America from the Reformed Church in America took place in 1857. In 1846 the Reverend H. P. Sholte had led a group of Dutch immigrants to settle in Pella, Iowa and the Reverend A. C. Van Raalte led another group to settle in Holland, Michigan. These were people who had faced persecution for the faith and they desired at all costs to keep the Reformed witness pure and strong. The chief reason for their immigration to America was to enjoy freedom of worship in accordance with God's Word and the opportunity to instruct their children accordingly. 23

In that these churches, and others of similar background, had received much financial and moral help from the Dutch Reformed churches in the east the two groups became the


Reformed Church in America in 1850. The older Reformed churches of the merger, because of the fact that they were founded in colonial days, had passed through the time period of the gradual decline of religious interest in the schools. They had become "Americanized" and had undergone no persecution for the faith.

The western churches in Michigan became dissatisfied with the relationship with the eastern churches because they were neglecting to preach the Calvinistic doctrines of election and limited atonement, private baptism and open communion were permitted, and the singing of psalms was neglected through the exclusive use of hymns. As a result there was a secession. Some remained in the Reformed Church of America. Later on, a second secession in 1880 and 1881 strengthened the ranks of those who withdrew. This new church became known as the Christian Reformed Church in America.24

A denomination with such a background tends to perpetuate its doctrine and polity vigorously. One of the most important means is Christian education on every level—Sunday school, elementary, secondary, college and seminary. These agencies were utilized in attempting to keep their children away from the secularization process. These parents felt a compelling urge to fulfill completely their covenantal vows.

Henry Beets divides the history of the parent-controlled schools that were to multiply in terms of growth into four periods: that of the Dutch school, 1857-1885; the period of

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24DeJong, pp. 9-10.
the Christian emphasis of the school, 1885-1890; the English Christian school period, 1890-1895; and the period of the Free school society, 1895 to the present. 25

The earliest schools, 1857-1885, brought a period of great struggle. Because there were those who firmly believed that the public schools could be Christianized, the attitude of many towards them was either of indifference or open hostility. Also, for a time it was possible to give Christian instruction in those homogeneous communities such as Holland, Michigan. Even instruction in Dutch was given in the schools. The members of the public school board and the teachers were Reformed. With conditions such as these it was difficult to convince people to spend their money, of which they probably had little, to establish separate Christian schools.

The early period was one in which the Church leaders were busily engaged with problems of church order and polity and the building of new houses of worship. In fairness to these early leaders DeJong notes that:

The Dutch character of the schools did not exclude the theological basis. The necessity of covenantal responsibilities was always in the mind of the people. Perhaps it was not as clearly stated and defined as it was at a later date, but it was there, the ultimate raison d'etre for the existence of the schools. 26

The second period, 1885-1890, laid a strong emphasis on the Holland aspect of the school because there were those who felt that this was necessary for the perpetuation of family

25 Beets, p. 20.

26 DeJong, p. 25.
life, congregational spirit, and a defense against the spirit of the time. Since preaching and catechetical instruction were carried on in Dutch it was necessary that the younger people should thoroughly understand the language in order to receive the greatest benefit. \(^{27}\) Gradually, however, the emphasis was put more and more on Christian doctrine for the Christian Reformed people had now established themselves as a denomination and could begin to take time to concern themselves about the future. Attention was directed toward the best way to maintain a unique and distinctive witness. The strength of the future church would depend upon careful planning and instruction. As a part of this plan the Christian school took on an important role.

The third period, 1890-1895, saw all instruction be given in the Christian schools in English. An effort was made to adapt the school to the American context. The influence of Dutch educators Abraham Kuyper and Herman Bavinck was extensive in this new direction.

The fourth period, from 1895 on, is that of the Free School Society. In 1903 the Reverend J. Groen stated the school was an aid to the parents with children in their education for family, social, and political life. \(^{28}\) It became common to refer to the school as the extension of the home.

P. R. Holtman, an instructor in one of the schools in Chicago, expressed the sentiment that the schools should be free, built

\(^{27}\)Beets, p. 418.

\(^{28}\)Ibid., p. 421.
Reformed principles of course, but free. This idea was promoted almost immediately by others who also believed that the school should be free of the church. Through the first three periods the schools had been parochial in organizational structure and this was a radical departure from that policy.

The duty of parents, in light of the promises made in the baptismal covenant, is to be vitally involved in the schooling process. Parent-controlled schools were the best expression of this desire. Abraham Kuyper promoted this concept enthusiastically through his writings by recommending the establishment of the "free school" sovereign in its own sphere. The Synod of the Christian Reformed Church in 1892 approved the idea of the separate, parent-controlled school. The Synod of 1897 insisted that God has entrusted parents with the task of education. In the Synod's view the church and the state may assist them. In time the theoretical basis of these schools has been developed. Reference must again be made to the work of theologian Abraham Kuyper. He made a profound contribution to the understanding and the establishment of a Calvinistic world and life view. But the theological development of a theoretical basis for this school system was slow in coming. The parent-controlled philosophy of operation certainly does not, in its history at least, reflect the power of the clergy. If the ministry had desired power they would surely have insisted that

29Ibid., p. 424.

the schools remain bound to the church. Giving the schools freedom in their own sphere laid great responsibility on the laity.31

As early as 1892 an organization known as the Vereeniging Voor Christelijk Onderwijs Op Gereformeerden Grondslag (Society for Christian Education Based on the Reformed Faith) had been founded by the ten or twelve schools in the United States.32 This group laid strong emphasis on the need for Christian schools that were parent-controlled and not parochial in their organizational structure. This union was soon replaced by various Alliances of Christian schools. These sprang up in Michigan and Chicago, and there was also an Eastern and a Western Alliance. The Chicago Alliance assisted in the establishment of the Christian High School Association. The Chicago Alliance also determined to help organize a national union. Individual school associations were issued invitations to form the national union. The Reverend Jan Van Lonkhuyzen, pastor of the First Christian Reformed Church of Chicago, gave additional impetus to the project by writing many articles as the editor of the Holland weekly, Onze Toekomst, enthusiastically endorsing the union of the schools.33

The Chicago alliance appointed a committee consisting of Mark Fakkema who was the first principal of Chicago Christian High School, Andrew Blystra, and Henry Kuiper to grapple with

31DeJong, p. 32.


33DeJong, pp. 33-34.
the question of upgrading the standards of education in their schools. The committee decided that the issues of textbooks, standardization of a school curriculum, and securing better trained teachers were not only local problems but national. This committee recommended to the Chicago Alliance that a national union should be formed. The two pressing problems that led to their decision were a desire to establish a Christian normal school and to publish a teachers' and school board magazine.34

A meeting was held in Chicago on September 1, 1920 and thirty-seven school associations sent representatives to discuss the possibility of the formation of a national union of Christian schools.35 Eight of these had authorized their delegates to become members.

After preliminary investigation, the work of the Union was defined as follows:

The task of the National Union was clearly defined in articles 3 and 4 of the constitution of the Union. Article three read "the purpose of the Union is to further the interests of Christian education which our schools have in common. Article four read: "this purpose of the Union shall be achieved by:

(a) Aiding the cause of Christian Normal Training
(b) Encouraging the publication of literature of pedagogic nature
(c) Raising the standard of education
(d) Improving the economic position of the teacher

34Henry Kuiper, "From the First Union to the Second" 32. p. 18.

(e) Aiding one another as schools when necessary
(f) Supervision of the individual schools

As the relationship between the individual school associations and the Union developed, the Union assumed the position of serving them rather than seeking to dictate to them. In the course of time, it developed various services, but it never in its history has sought to compel the school to use them.

Before we move on to the actual founding of the National Association of Christian Schools there are several other aspects of the commencement of the National Union that must be discussed as they affected the Union for a period of years.

It is interesting to note that not a single one of the eight charter associations was from Michigan. The strength of the Union was not in Michigan as is observed when viewing the list of Board members. Tension between the National Union and the Michigan Alliance was to exist for many years. When the most populous state in terms of Christian schools fails to join, an organization has a problem. The early years were difficult as there ensued struggles of organization, clashes of personalities, and differences in point of view.

However, in two years the membership of the Union increased from eight to thirty-seven associations, and by 1924

36Ibid.


38DeJong, p. 34.
fifty-one schools had joined. Fifteen of Michigan's twenty-six schools had joined by this time.\textsuperscript{39}

In 1921 the \textit{Christian Home and School} magazine was published by the Union and an office was opened in Chicago. The constitution of the National Union of Christian Schools was published in the \textit{Yearbook} of 1923.

By 1923 there was an increasing demand on the part of some of the schools for a national school superintendent. The desire of the Michigan Alliance to appoint its own superintendent prompted it to pass a resolution recommending that a national superintendent be appointed. The Board's recommendation was submitted to the Annual Meeting of the Union, but it was voted down by the Union membership. This decision has influenced the policy of the National Union of Christian Schools for throughout its history the Union has attempted to serve the schools but not rule over them. In actuality, the local schools are under no compulsion from the Union.\textsuperscript{40}

But at that point in the Union's history, the Board did not readily yield to the Annual Meeting directive issued by the membership. It was proposed that an individual be hired to serve as the executive officer of the Union and the superintendent of schools. This proposal gained support after the Michigan Alliance was reorganized in 1924 and a new constitution was adopted. The new constitution gave the Alliance the power to appoint a superintendent, but this was not done.

\textsuperscript{39}Henkel, p. 171.

\textsuperscript{40}Kuiper, p. 16.
The supervision of the schools of Michigan was turned over to a supervisory committee.41

In August, 1924, the National Union board authorized the appointment of a full-time secretary, but securing the necessary funds presented a problem. Mark Fakkema was offered the position. By March, 1926, the board still did not have a full-time secretary.42 Competition between the National Union and the Michigan Alliance continued unabated. It must be remembered that at this time the Michigan Alliance was twenty-five years old while the Union was but six. Dorr Kuizema, president of the Michigan Alliance, stated:

Michigan has almost half the number of Christian schools in the country, and was almost the pioneer for Christian education in America. The Alliance grew and developed Christian schools. Some of the school boards in Michigan then joined the Union and dropped out of the Alliance.43

At the business meeting of 1927 the constitution was revised and a satisfactory compromise was worked out between the Michigan Alliance and the National Union. All of the schools were to join the Alliances, and when the Alliances joined the Union all the societies belonging to the Alliances also became affiliates with the Union. With the adoption of the new constitution, Dorr Kuizema said: "This would mean that the Michigan Alliance would take its place alongside of the

other school alliances as members of the Union.44

At the annual meeting of the Union in 1926 Mark Fakkema, Sr. was approved as the General Secretary. The next twenty-one years witnessed the unselfish giving of himself in the cause of Christian day schools, both within and beyond the Reformed movement. He was absolutely indefatigable in his pursuit of the goals of inspiring parents to establish and support Christian schools and of upgrading the quality of these schools.

A word or two must be said regarding the next twenty years which led up to the formation of the National Association of Christian Schools. No problem caused greater concern during the 1930-1938 period than the financial one and the tangential aspect of decreased attendance in the Christian schools. Eighty-five articles appeared in the Christian Home and School magazine concerning finances and thirty-eight regarding attendance.45 It was prophetically noted in January, 1930, that hard times are deleterious to Christian school finances. The continuation of the Christian schools depended on an improved sense of values. Man's debt to God must be ahead of the luxuries of life. In that the schools were controlled by the parents, "the financial obligations involved belonged to the society member (school) in general and the parents having school-going children in particular."

Christian schools are commanded by God so "all those

44 Christian School Statistics 1927-1928, National Union of Christian Schools, p. 120.

45 Henkel, p. 227.

who claim interest in the kingdom of God must promote such agencies as a Christian school which makes for the advancement of the kingdom." The Christian Home and School magazine devoted seventeen articles to the problem of raising funds to keep the schools open.

Financial difficulties caused some parents to take their children out of the Christian schools and enroll them in public schools. Some of the Christian school leaders held that this was a denial of the faith.

Mark Fakkema encouraged the Christian schools to keep their doors open. Before they closed, he urged them to contact him and see if he could find the needed support. He stated in this regard:

> It is a serious thing to close a Christian school. It deprives the Covenant children of spiritual food. The school was opened as a result of prayer, let it not be closed without it being a result of prayer.

Obviously, it was a period of great sacrifice for teachers and administrators alike. Mr. Fakkema did not ask for or receive his salary as General Secretary during part of the depression. The schools of the National Union were under great pressure to remain in existence, let alone being solvent. However, in all this period the National Union of Christian Schools remained resolute in not receiving state subsidy. They were afraid that

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state aid would mean the loss of control of their schools.

After sharp attendance decreases, the totals in 1937-'38 were once again equal to the 1929-'30 level. Had it not been for the diligence and promotional skills of Mark Fakkema the decreases during the depression years would have been much greater.

But as prosperity came to America, Reformed people began to move out of the old neighborhoods and away from the Christian schools. They could not build schools rapidly enough nor could they accurately predict the new residential areas to which they would be moving. In frustration, Mr. Fakkema stated, "It is the high cost of high living rather than the high cost of living that has limited many of our schools."\(^50\)

The early 1940's brought solidarity to the organization. Growth was excellent and with the gains the Executive Committee of the Union took a more dominant role in the movement. In 1945 the Union reorganized and became a Union of Christian schools instead of a Union of Christian school alliances. Each society appointed a delegate to the National Union Annual Meeting. At this point in time, membership on the Board of Directors was based upon the number of schools in each area. These two factors greatly changed the complexion of the National Union board. As of 1946 five members of the Board of Directors came from Michigan, and two were from Illinois. This was the beginning of what came to be known as the "Michigan influence."

Heretofore the Chicago Alliance had had a disproportionate influence since the National Union had been founded and then located in Chicago. The influence of Michigan was to cause many changes within the policies and practices of the Union.\textsuperscript{51}

Mark Fakkema, the General Secretary of the National Union, had become an expert in promoting the Christian schools during the difficult years of depression. Now he continued his promotional work during the years of prosperity. The influence of the Christian school movement began to be extended well beyond the Reformed churches. Mr. Fakkema's role in this extension was growing with great rapidity. In 1945 more promotional literature was purchased by other groups than by those of the Reformed faith.\textsuperscript{52} His speaking engagements increased from forty-eight to 108 in one year, and over one-half of those were in communities unfamiliar with the Reformed Christian school system.\textsuperscript{53}

It became clear that with so many denominations seeking to develop Christian schools that a new type of organization was needed. The organization envisioned was to embrace all Christian schools which were parent-controlled or private, rather than parochial in polity. Membership in such an organization was to be based on a general doctrinal statement such

\textsuperscript{51}Henkel, pp. 338-339.

\textsuperscript{52}Christian Home and School 22 (July-August 1945):6-7.

as was identified with the National Association of Evangelicals. Mark Fakkema led the discussion of these possibilities with the Board of Directors of the National Union and shortly thereafter he began to write about this in his editorials in the Christian Home and School.54

However, two other aspects of the years preceding the actual founding of the National Association of Christian Schools must be treated.

The school that eventually became the first institution to join the National Association was the Wheaton Christian Grammar School of Wheaton, Illinois which opened its doors on September 8, 1942. At its inception "A group of ten or twelve people gathered in one of the Wheaton homes to discuss the possibility of a Christian grammar school"55 in the summer of 1941. Subsequently, a notice was sent to certain parents of a meeting which was held on September 12, 1941. The notice read in part:

Mr. Fakkema is National Secretary of the Union of Christian Schools, an organization of the Christian Reformed Church, which conducts Christian schools in several states. He comes not to enlist us in his organization, but to give us the benefit of his experience.56

In a letter dated September 15, 1941 from Mark Fakkema

54Ibid.


to Dr. Paul Culley, professor at Wheaton College and member of the Wheaton Society for Christian Instruction (the parent organization), Mr. Fakkema indicates that as a follow up to this presentation to the Society on September 12, 1941 he was sending:

some samples of model constitutions and other informative literature. Please let us know which publications you are interested in and the number which we may forward to you. We are also enclosing a few copies of the August issue of the magazine which contains a complete list of our publications. Shall be glad to send materials listed which we are not now forwarding. For purposes of getting started, we gladly aid you in any way possible.57

The National Union, through Mark Fakkema in the main, was constantly assisting other groups. It attempted to help the Wheaton Society in getting their first teachers as well.58 In 1945 the Wheaton Society considered the possibility of becoming a member of the National Union of Christian Schools which had from the beginning given so much aid in so many ways. The difficulty in joining was in the difference between the school's and the Union's statements of faith:59 the school's being basically that of Wheaton College and the Union's that of the Christian Reformed Church.60 Actually, the Union had difficulty knowing what to do regarding the Society's application for the Society's doctrinal statement contained a premillennial stance, "We believe in the blessed hope, the personal, premillennial

57Correspondence from Mark Fakkema to Paul Culley dated September 15, 1941 (in the files of the Society).

58Correspondence from Mark Fakkema to Gordon Clark, dated January 30, 1942 and April 16, 1942 (in the files of the Society).

59Minutes of a board meeting, March 13, 1945 (in the files of the Society).

60Wheaton Christian Grammar School Catalog, 1945-'46, p. 1
and imminent return of our Lord and Savior Jesus Christ."\textsuperscript{61} Men such as Dr. Paul Wright of the Wheaton Society strongly advocated the retention of the word "premillennial" in the school's statement. Jerome DeJong erroneously equates the doctrinal statement of the Wheaton School as representing a basic dispensational position. One of the basic tenets in dispensationalism that is particularly unsatisfactory to Covenant theologians is that Israel and the Church cannot be equated. Dispensationalists believe that the covenants made by God with Israel are not to be equated with the promises made to the New Testament Church. In other words, the Church does not usurp the covenant promises made to Israel. Drs. Paul Culley, Gordon Clark and Roger Voskuyl, three of the leaders in the formation of the School were, categorically, not dispensationalists.\textsuperscript{62} The Christian Reformed Church has always viewed with alarm any departure from accepted doctrinal standards.

In 1918 there was a small secession in the Christian Reformed Church when a Reverend Bultema (who was also a dispensationalist) promoted premillennial views without having "presented a 'gravamina' (a grievance) against the Creed nor had he asked that the Creeds be tested in the light of the Scriptures."\textsuperscript{63} The Synod of the Christian Reformed Church voted against Mr. Bultema, who became the leader of what is known as the Berean

\textsuperscript{61}Interview with Mary E. Ross in Wheaton, Illinois, July 5, 1974.

\textsuperscript{62}Interview with Dr. Kenneth L. Kantzer in Wheaton, Illinois, July 2, 1974.

\textsuperscript{63}Henkel, p. 220.
Church, on the basis that his teachings were contrary to the Creeds.

Those of the Reformed persuasion, especially in the past, have often tended to equate premillennialism with dispensationalism. This is what the National Union did at that point in its history. Therefore, the Union really did not know what to do with the Wheaton School as it feared that this was setting a precedent with which its members would not feel comfortable. What would it do if other schools with this or another theological stance contrary to its own applied for membership?

There is another feature of the Wheaton School situation which bears consideration. In 1945 the Christian Reformed Church affiliated with the National Association of Evangelicals in order to lend a unified voice to orthodox Protestantism. After a few years some of the members of the Christian Reformed Church, fearing fundamentalism, precipitated the withdrawal from the National Association of Evangelicals. In the N.A.E., in their judgment, contact with fundamentalism and Arminianism had been very close. The Christian Reformed Church was determined to maintain its theology and orthodoxy as it was 100 years ago, and to them the ecclesiastical courts were and are the guardians of orthodoxy. They saw a relationship between these issues.

DeJong also equates fundamentalism with Arminianism.


65Henkel, p. 220.
He states:

This means that man's autonomy is emphasized. Man stands objectively outside of two world systems and critically evaluates them and chooses one. Reformed theology insists that man, the Christian, because of the covenantal relationship, is already within the Christian system. He is under God. This is a basic philosophical difference. Such an attempt at neutrality places the child in an educational void.66

While the theological and philosophical differences are admittedly great, it is not correct to equate fundamentalism with Arminianism. This will be discussed at greater length in a later chapter.

A second aspect that must be seen as part of the backdrop of the formation of the National Association of Christian Schools and the involvement of Mark Fakkema in it, lay in the fact that in 1943 the Board of the National Union of Christian Schools raised the question as to what the National Union was not doing sufficiently well for its constituency. A committee was appointed and it worked on this problem, making a careful evaluation of the Union's entire program. One of their conclusions was that the Union must address itself to the implementation of the general philosophical statements into the classroom, that is, the translation of the theory into practice.67

The committee began to look for someone who would have sufficient training in the history and philosophy of education and in educational psychology to put together the philosophical with the pedagogical. In Chapter Three we will observe that Mark Fakkema

66DeJong, p. 125.
had a very keen mind, an intense interest in the Biblical aspects of an educational philosophy, but that he was limited by a lack of graduate training in the philosophy of education. However, it should be noted here, that the Union did not desire Fakkema's resignation. Rather, they wanted to hire an additional man to complement Fakkema's promotional forte.

As Mr. Fakkema moved into this period of history he was forced by necessity to begin to make some choices. He was in great demand as a publicist, enthusiast, initiator and promoter of Christian schools.\(^{68}\) The administration of the Union and his speaking schedule became too large for one man to manage. His desire to assist the schools in regard to classroom materials such as courses of study and textbooks had not diminished but he began to place his priorities in areas where he had the greatest degree of personal success. He realized that the greater need and possibilities in terms of his skills and his interests in pioneering organizations lay with the wider and heretofore untapped potential of the Evangelical movement that was particularly represented by the theological posture of the National Association of Evangelicals. Whether he saw himself spearheading a venture such as that which later developed in the form of the National Association of Christian Schools we cannot know with any degree of certainty.

On August 22, 1946, Mr. Fakkema addressed the annual business meeting of the National Union in Pella, Iowa. The

\(^{68}\)Interview with Dr. John VanBruggen in Grand Rapids, Michigan, February 15, 1974.
following lengthy quote is important to sense the enthusiasm that he and the National Union shared in supporting the commencement of an umbrella organization:

Since our school organization has no denominational proselyting ambitions, many churches confidently turn to the National Union of Christian Schools for help and guidance.

If we are to capitalize on our present opportunity, then we must do more than seek to establish Christian schools throughout the land. After all, the establishment of a school is the establishment of a means and not the achievement of an end. The end that we should constantly have in mind is to promote the teaching of a God-centered world and life view. We should have a holy passion to seek to have God come to His own in the teaching of the various schools organized in various parts of our country.

In holding up a God-honoring educational program as our all-embracing objective, we are not imposing a view of life upon the American church world which undermines a view to which our American churches are now committed. The truth of the matter is that many evangelical groups have no biblical view of life regarding the various school studies. Beyond the purview of a narrow plan of salvation their Christian outlook upon life is largely a blank. The contribution which we therefore make to the American churches is something which is wellnigh foreign to much of the thinking of American church life. Our contribution of a God-centered life applied to all spheres of activity is not something which is immaterial to the wellbeing of these churches. It is basic to their as well as our future development.

We cannot help but feel that the promoting of Christian schools with a God-centered content constitutes a contribution which is of the utmost importance for Home and Society, Church and State. It is of the greatest importance that we seek to have our whole church constituency catch the vision of the challenge which is ours. Neither time nor money should be spared in exploiting our present opportunity.

How to Capitalize on Our Present Opportunity

If we are to take advantage of the opportunity which present Christian school expansion affords us then we do well to consider the following:

A New Over-all School Organization

As we pointed out a year ago we must have a new type of national organization—one that embraces all Christian schools that proceed from private initiative rather than
from parish authorization. Membership in such an organization should not be on a doctrinal basis other than the doctrine that parents must train their own children in the light which God has given them to see the light. Unless we affect an over-all Christian school organization whose school societies are mutually helpful, we may be instrumental in establishing Christian schools all over this country but the spirit of cooperation will end prematurely. And what has been established may prove to be as temporary as the Presbyterian school movement of almost a century ago. We must bear in mind that what we help to establish are not parochial schools that can lean heavily upon local congregations for support. We are establishing small, independent, inexperienced school societies that are in dire need of all kinds of guidance and help. They need promotional literature, organizational assistance, Christian teachers, a course of study, Christian textbooks, and above all a Christian philosophy of education. Not to have these is not to have a Christian school. Only through a union of some sort with its annual conventions, school organ, etc., can we hope to maintain that which is and, D.V., will be established.

The plan to effect some organizational affiliation which would embrace all parent-society schools was favorably received by the Union Board a year ago. It was turned over to the Promotional Committee for further study and report. We believe the time has now come to launch a N.A.S.S. (National Association of School Societies). It may not be up to the coming Union Meeting to authorize the organization of such an association but it would seem quite appropriate for a Convention whose theme is "Christian School Expansion" to pass a resolution urging our Promotional Committee to work toward that end.69

It is evident from this address that Mark Fakkema had begun to contemplate the necessity of a less circumscribed organization than the National Union, for by the summer of 1945 he was speaking more widely about that distinct possibility. He felt that the National Union, possessing a thorough-going Christian view of the world and life, had much to contribute to other communions. In fact, Fakkema was of the opinion that the other fellowships had failed to construct a theologically consistent philosophy of education. He states that the Board of

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of the National Union had favorably received a plan regarding such an organization as the one that he had envisioned at the previous year's Board meetings. They obviously realized that a national umbrella-type organization that did not have their input might be ill-conceived as the abortive attempt by the Presbyterians in the preceding century had been.

At the same annual meeting a resolution was made which gives additional insight into the groundswell that was developing.

Resolution No. 6:

a. Resolved: that this convention go on record as favoring the following propositions:
   (1) The admission of children from unchurched homes to Covenantal Christian schools, if allowed at all, should always be clearly seen as a concession, the presence of such students being unwarranted and unjustified by our principles and objectives.
   (2) Further, the admission of such students should be clearly seen as a concession involving grave dangers to the virility and ultimately to the very existence of our distinctive Christian schools as well as to the faith and spiritual safety of our Covenant children and youth.
   (3) Therefore, if such students are admitted at all, such admission must be guarded with extreme caution and by stringent rules, and kept at a minimum.
   (4) We recognize that the ideal arrangement to care for the children of the unchurched applying to be taught in our schools is to establish, through proper agencies, Christian day schools for just such students. Accordingly we favor the establishment of such schools wherever local conditions make it feasible.

b. Historically our Covenantal Christian schools are not an evangelization project but seek to provide a definite type of Christian Day School training which is based upon a specific world and life view. Therefore, we resolve to advise our School Boards to be careful in admitting children from non-churched homes. The danger to the Covenantal basis of our schools and of encouraging mixed marriages is not imaginary. If parents of non-church homes seek admission for their children they should be made thoroughly acquainted with the basis of our educational institution as expressed in the constitution. Only if they are willing to permit
their children to be trained in accordance with these principles and are willing to abide by whatever rules may be laid down by the Board can their children be admitted. Moreover, it should be made plain that should any children conduct themselves in a manner detrimental to the school, they will be dismissed.70

The leaders of the National Union, due to their own theological presuppositions, did not want to encourage children and young people from homes outside the Covenant to attend their schools. They were aware that an Evangelical Christian school system that would be open to children of all backgrounds was not optional but mandatory. Obviously, they did not see the National Union fulfilling that role. This is further seen by the following resolution.

Resolution No. 7:
Whereas:
In the discussion at the Board of Directors, it was felt that the N.U.C.S. should realize its responsibility to groups outside of its own constituency, and
Whereas:
The N.U.C.S. should also seek to maintain its own distinctive character,
Be it resolved:
That this body support the formation of an overall national organization, similar to the N.A.E., to promote the cause of Christian education everywhere.71

This resolution has moved one step further by suggesting that this new organization be similar to the National Association of Evangelicals. The foregoing resolution had actually been written at the pre-convention meeting of the Board of Directors for that body had carefully discussed how to present the overall school organization to the annual convention and how the National Union would function in this new organization. The

70 Ibid., pp. 34-35.
71 Ibid., p. 35.
General Secretary and the Board of Directors were of one mind. At the annual meeting the general assembly was unanimous in its approval but asked the Board to take final action.

Dr. Roger Voskuyl, at that time Acting President of Wheaton College and President of the Wheaton Society for Christian Instruction (Wheaton Christian Grammar School), attended the meeting at Pella, Iowa. The formal request of the Wheaton Society to the National Union to explore the possibilities of an over-all Christian school organization had given additional encouragement to the project and in the minds of some brought the matter to a climax. In describing Dr. Voskuyl's attendance and request, a clarifying statement regarding whether or not the Wheaton Society for Christian Instruction had ever been permitted to join the National Union is made.

After catching the spirit of our Covenant minded people as this was manifested in the Pella Convention, the representative from our Wheaton Christian School, Dr. R. J. Voskuyl, relinquished his former persistance in seeking Wheaton's admission to the Union. It appears that upon returning to Wheaton Dr. Voskuyl took steps to initiate such an over-all organization. He asked us for a conference with their leading men for purposes of mapping out plans for such an organization. This conference has now been held and the Wheaton Christian School authorities decided to contact all isolated Christian institutions of learning and to prepare articles advertising this organization in various Christian periodicals. We were asked to cover our schools and the Mennonite schools. The plan is to issue a call sometime next summer for a so-called founders' conference.72

In the same report, Mark Fakkema indicated that the initial steps toward a nation-wide Christian school program had been taken by the National Association of Evangelicals and that

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72Mark Fakkema, "Report to the Promotion Committee," Grand Rapids, Mich., December, 1947, p. 3. (Mimeographed.)
the following means had been utilized:

(1) Some four articles in the N.A.E. organ - United Evangelical Action.

(2) The distribution of 1500 copies of the 16 page pamphlet entitled "New Christian Schools on the Pacific Coast" by the N.A.E. representative of Portland, Oregon.

(3) The distribution of 1400 of Dr. Marston's talk (Bishop of the Free Methodist Church) which he gave before our local Chicagoland Christian Schools Committee. This booklet entitled "Christian Education Against Modern Paganism" has been distributed by Dr. Marston himself. These were distributed to key persons all over this country. Upon his request we have filled out 14 orders totalling 1,100 copies to Christian institutions of learning.

(4) Our personal contacts in connection with our western and eastern trips which were largely with those outside of our circles.

(5) Partly in view of the above our ever-growing correspondence with the outside has likewise been a factor contributing to our nationwide campaign.73

After citing three instances of unusually receptive responses from people representing groups outside Reformed circles, he asks the question: "How can we in an ever increasing measure capitalize on the Christian school opportunity which is ours in this day of educational opportunity?" and then proceeds to answer it himself:

In view of steadily increasing interest in various American circles far more time could and should be devoted to Christian school promotion. A golden opportunity is ours today. If sufficient time and money are spent at this crucial period of our national history for the promotion and establishment of Christian schools, we with God's blessing might not only stem the downward trend of American church life but we might well reverse it upward.74

Mark Fakkema, one month later in January, 1947, suggested to the National Union Contractum that a first meeting of the new association might be held in conjunction with the Omaha, Nebraska

73Ibid., p. 1. 74Ibid., p. 2.
meeting of the National Association of Evangelicals in April, 1947. The Union Board Contractum then considered the August, 1946 Convention's resolution and put their final stamp of approval on the concept of this type of Christian school organization. It was decided that the Union "approach the National Association of Evangelicals to take the initiative in organizing an 'overall' Christian school organization."75 Mark Fakkema, the General Secretary, was authorized to bring the Union Board's request to the National Association of Evangelicals' Annual Convention at Omaha, Nebraska, April 14-17, 1947. It should be remembered that the Christian Reformed Church was a member of N.A.E. at that time.

The Omaha meetings of the National Association of Evangelicals presented Mark Fakkema with an unusually fine opportunity. He was asked to bring an address to all the delegates at the convention on the importance of Christian schools and the necessity of a new organization that would embrace all schools of Evangelical persuasion. After enthusiastic approval by the total assembly they turned it over to the Board for final approval.

The N.A.E. had appointed a Christian Day School committee in an earlier Executive Board meeting to think through whether or not the Christian schools (elementary and secondary) should be placed under the aegis of the Commission of Church Schools (Sunday schools) or the Commission on Educational

Institutions. The Commission on Church Schools was rapidly gaining strength with the post-war church and Sunday school attendance boom. It had held its first Annual National Sunday School Convention in the Moody Memorial Church of Chicago in the fall of 1946 and in at least one session had filled the church. The meeting at which the dynamic Dr. Henrietta Mears of the First Presbyterian Church of Hollywood, California, gave an address was attended by 4,000 people. The Commission on Church Schools was in the process of shedding their "church school" name, which was usually associated with liberal churches, and moving toward the name of the National Sunday School Association by which it is presently known.

The Commission on Church Schools was also making another change which is germane to this discussion. They desired to become an affiliate rather than a commission. As an affiliate, while retaining a strong tie to the parent body, the National Association of Evangelicals, they would gain some independence by virtue of electing their own Board of Directors. The N.A.E. retained veto power over the selection of the Executive Secretary and Board members and could veto any changes of the affiliate's constitution. Yet the independence of a board, hiring their own staff, and establishing their own office was crucial to the maximization of the full powers of an agency of this type.

But we are moving ahead too quickly. One of the members of the Committee on the Christian Day School Movement, Dr. Stephen Paine, president of Houghton College, gave an oral report at a meeting of the newly elected Board of Administration
in one of the closing sessions of the Omaha Convention on April 17, 1947.

Dr. Paine related that it was first proposed that the Christian Day School movement as it relates to N.A.E. should be placed under the Commission on Church Schools (later the National Sunday School Association). The Commission on Church Schools felt that it belonged under the direction of the Commission on Educational Institutions.

Within the Commission on Educational Institutions a committee had been formed previously to deal with issues that were raised on the secondary and elementary school level. A prominent leader of the private school movement in the east, Dr. Frank Gaebelein of the Stony Brook School on Long Island, New York, was the chairman of the Committee. That Committee recommended to the Commission on Educational Institutions that a National Association of Christian Schools be formed. Their province would be that of all elementary and secondary schools. Membership, in part, would be based on agreement with the National Association of Evangelicals' doctrinal statement. They further recommended the following: that "an office to further the promotion of week-day schools be opened, that appropriate personnel be engaged to take up this work in the near future" and that the expenses of this ministry be met to a considerable extent through contributions accrued through services that are rendered.77


77 Ibid.
Reflecting back on Mark Fakkema's earlier comments to the Board of N.A.E. and to the Convention delegates and their interpretation of the groundswell that had arisen, they were fully convinced that there was a substantial need for such an agency. Having been apprised by Mr. Fakkema of the National Union of Christian School's desire for an overall organization and their willingness and interest in cooperating, the Board of Administration was heartened by the prospect of the assistance of the National Union for they were aware that the Union could have a powerful positive impact on this neophyte enterprise.

The Commission on Educational Institutions' final recommendations were to have the greatest effect on the infant association. A Miss Elizabeth Evans was in the process of resigning from a secretarial role with the New England Fellowship of Evangelicals. They recommended that she be invited to become the office secretary for the new organization. Secondly, they asked for the permission of the Board of Administration to communicate with the National Union of Christian Schools and "request of them to loan to us the services of Mr. Mark Fakkema on a part-time basis to give us his help in setting up of this office." The recommendations were accepted and the establishment of the National Association of Christian Schools was authorized.78

On May 13, 1947 Dr. Enock Dyrness gave the report of the Committee on Christian Day Schools regarding the status of the National Association of Christian Schools to the N.A.E.

78Ibid.
Executive Committee of the Board of Directors. He restated the position of the National Union as to their support in the formation of the National Association. The previous year the Board of the National Union had been asked by the National Association of Evangelicals to start an overall organization but they had declined to do so because of the implications of their doctrinal stance regarding the acceptance of all children in their schools. Dr. Dyrness called on Mr. Fakkema at this point in the meeting regarding the most essential "doctrine" in Christian school promotion work:

The parents are responsible for the training of their own children, and we urge local parents to train their children in the light which God has given them to see the light even though that might be quite different from our own. We feel that education is the responsibility of parents, and our organization never dictates what sort of standards they should have.79

Dr. Dyrness affirmed this procedure of the local school being under the direction of an organization made up primarily of parents and not those of ecclesiastical official position. The schools would be encouraged to form their own organization, construct their own constitution and adopt their own doctrinal standards. This would make it possible for those of both Arminian and Calvinist persuasion to be part of the same organization. Dr. R. L. Decker, president of the N.A.E. cautioned the Board not to be in a hurry to act upon the establishment of the N.A.C.S.; however, the Board voted unanimously in favor

of moving ahead with dispatch.80

When Mark Fakkema was asked to take that role in the May 13, 1947 meeting he explained that his affirmative answer was conditional. He said:

I have at least one condition. I would like to see this new organization be an autonomous organization, not under the Board of the National Association of Evangelicals, but have its own Board and operate independently although an affiliate of the National Association of Evangelicals.81

On June 10, 1947 the Executive Committee of the N.A.E. met once again. Dr. Dyrness, representing the Commission on Educational Institutions, recommended that Dr. Frank Gaebelein and Mr. J. P. McCallie from the original secondary school group of the Commission, and Miss Elizabeth Evans and Mr. Mark Fakkema who had been appointed to this group at the April 17 meeting be joined by Dr. Stephen Paine, Mr. Carl Gundersen, Mr. Henry R. Riemersma and himself to constitute the first Board of Directors of the National Association of Christian Schools. The motion was approved.82

Mark Fakkema's relationship with the National Union during this period of change and discussion regarding the new

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80Mark Fakkema, "For Such a Time As This," First National Association of Christian Schools Anniversary (pamphlet), n.d., p. 3, and interview between Dr. Milford Henkel and Mr. Fakkema, cited in Henkel, p. 344.


82National Association of Evangelicals, Minutes of the Executive Committee (Chicago, Illinois, 10 June 1947), p. 5.
organization must be considered. As early as January, 1947 the Board of the National Union had begun giving serious consideration to the question of adding another administrative person to their staff. At that time it was undetermined as to what this individual's relationship to Mr. Fakkema in the organizational structure might be. As previously indicated, the title of the position being considered was that of Educational Secretary. In February, 1947, the name of Dr. John VanBruggen was submitted to the National Union Board Contractum as a possible candidate for the new office.

Mr. Fakkema had given that tentative affirmative answer to the N.A.E.-N.A.C.S. offer at the May 13, 1947 meeting based on the condition that the National Association of Christian Schools would be given an affiliate relationship that would guarantee a great deal of autonomy. However, in a two page reply entitled "A Communication to the Union Board" written for presentation at that Board's meetings of June 24 and 25, 1947, regarding an additional executive, Mr. Fakkema seemed to be saying that either he would still remain with the Union provided they retained him as the chief executive officer or that he, in effect, had made up his mind to leave the Union (though not having submitted his resignation). Also he added that he was very disturbed over the mistreatment he was receiving in light of his lengthy service. In this writer's judgment, the second of the two possibilities is the correct interpretation.

In the June 24-25 Board meetings of the National Union it became apparent that the National Association had asked for
the release of Mark Fakkema as well as a dowry from the National Union before May 21, 1947 as a copy of a letter dated May 21, 1947 from Mr. John R. Bos, secretary of the National Union Board, acknowledged Mr. Enock Dyrness' letter requesting the above. In Mr. Bos' letter he indicated that the request for Mr. Fakkema's release and an accompanying dowry could not be discussed until the June 24 and 25 meetings of the Board. Most of the foregoing point up the fact that the June 24 and 25 sessions of the National Union of Christian Schools' Board were particularly crucial to this entire discussion.

Here are some of the highlights of that Board meeting which relate to the sequence of events with which we are concerned:

(1) Mr. John Bos, Board secretary, read Mr. Dyrness' letter. The Board stated that they were in no position to acquiesce to the request of the National Association of releasing Mr. Fakkema from their employ.

(2) They tabled the motion for consideration at a later date the request for a "substantial financial donation" (dowry was Fakkema's word).

(3) The Board "received as information" Mr. Fakkema's "A Communication to the Union Board" to which the writer referred above. They made no further comment on it.

(4) Two motions later they concurred with the May meeting of the Board Contractum in their recommendation to hire an educational director.

(5) The full Board went on record as agreeing with the
Board Contractum (Article 23, Minutes of June 8, 1947) that the hiring of an Educational Director was not to be misconstrued as a demotion of Mr. Fakkema and that he will be working directly under the Promotion Committee and the Board of Directors and in conjunction with the Educational Director.

(6) A motion was adopted to appoint a committee to draw up an organizational chart showing the various relationships of the "Boards, committees, secretaries, etc." Dr. VanBruggen and Mr. Fakkema were two of the five appointed.

(7) During the second day of their meeting (June 25) they further clarified the request of the National Association for "a dowry, or a substantial financial donation." It was decided that in view of their expansion program that they were in no position to grant such a gift.

(8) Mr. Fakkema expressed in this meeting that he desired to be loaned to the National Association of Christian Schools and that due to the fact that he had served the National Union for twenty-one years and had never asked for or been given a sabbatical that he be given a one year leave of absence. The motion carried and they granted him a year's salary while he would be serving the National Association starting September 1, 1947.

(9) A committee was appointed to study the matter of the name of the National Union of Christian Schools in light of the similarity with the National Association, and more importantly, because the National Association was the overall organization in which the National Union would become one of the member groups.
(10) A letter of acceptance from John VanBruggen was received regarding his appointment to the office of Educational Secretary. 83

How can we unravel all of the implications of this data? It is obvious that it is impossible to understand it fully. The first twenty years of Mark Fakkema's service with the National Union were comparatively quiet and smooth. His diligence, his promotional abilities, and his complete dedication to the cause of Christian schools were deeply appreciated. But with the growth of the organization, the constantly changing moods in America, the many cultural and ethnic variables that came into play, the personality factors which often are difficult to reconstruct and analyze on the basis of what is extant, provide a complex but interesting study.

In discussing the last year of Mr. Fakkema's ministry with the National Union with Dr. John VanBruggen, a vital participant in the history of the period, he characterized it best when he called it "a period of misunderstanding more than anything else." 84 Unquestionably, Mark Fakkema left the National Union with its blessing and in its good graces. 85

The National Union's concern in all of this time was what role the National Association would play in the future and what


84 Interview with Dr. John VanBruggen and Dr. John A. VanderArk in Grand Rapids, 14 February 1974.

85 Ibid.
influence it would have on the National Union. Would it in
effect devour the National Union and other organizations like
it by usurping their role and programs? History tells us that
their fears were unfounded for rather than the National Associa-
tion displacing the National Union or any other organizations,
eventually the two were able to work in concert by the sharing
of services, publications, clinics and conferences. They each
had a distinct and unique mission to fulfill. The subsequent
chapters will provide additional light on some of these complex
issues.

While Mark Fakkema gave his final address and official
statement of resignation to the National Union at their Annual
Meeting on August 14, 1947, his destiny regarding the National
Association of Christian Schools was set. At the Annual Con-
vention of the National Union they presented Mr. Fakkema with
a watch and several representatives of the Union spoke in a
general assembly in appreciation for his devoted service of
twenty-one years. He may have left with mixed feelings but
there was no question of the potential of the National Asso-
ciation vineyard which had fruit for the plucking. And Mark
Fakkema's outstanding skills were to be used to their fullest
extent in that harvest field with fewer fences.
CHAPTER TWO

THE STRUCTURE OF THE NATIONAL ASSOCIATION OF CHRISTIAN SCHOOLS: ORGANIZATION AND FUNCTIONS

A person who has been associated with an organization for a long period of time develops many friendships and relationships which cannot be changed quickly. On leaving as the chief executive officer of the National Union of Christian Schools and going to the National Association of Christian Schools in the same capacity, Mark Fakkema unintentionally presented both organizations with a difficult, almost impossible, dilemma.

The day the Board of Directors of the National Union received and accepted Mark Fakkema's resignation, they directed their secretary to write the following announcement and to disseminate its contents as broadly as was possible.

The Board of Directors of the National Union of Christian Schools wishes to inform its members that Mr. Fakkema is no longer associated with the National Union of Christian Schools in any official capacity, since Mr. Fakkema, having accepted the appointment of Educational Director of the National Association of Christian Schools, presented his resignation to the Board of Directors at its meeting in Paterson, N.J., August 14, 1947, in order that the Board might be able to plan for and carry out its program for the coming year.

The Board of Directors is grateful for the many years Mr. Fakkema was permitted to serve the National Union of Christian Schools and the cause of Christian Education in general and feels that much of the progress to date has been due to his untiring efforts. We pray that God's choicest blessings may accompany Mr. Fakkema in his
enlarged field of labor for the cause of Christian education.\textsuperscript{1}

As one can see, there is not a word of ill will in these lines. On the contrary, they are written with warmth and gratitude. In that same meeting the Board went on record as being willing to consider a request from the National Association regarding cooperation.

However, the National Union became anxious and troubled about reports it had received regarding Mark Fakkema's activities in the field. The constituency of the Union was unable to determine if money given to Fakkema was actually going to the National Union.\textsuperscript{2} From our vantage point, twenty-seven years later, we cannot be sure either. However, it does point out a problem that Mark Fakkema had, namely, that of causing people to understand that while he was still in the same type of ministry he was now representing a different organization. This was a dilemma for the constituency and for him as well, in his role as the director of a new agency after having been so completely identified with the National Union which he had co-founded in 1920.

Mark Fakkema's two main sources of income were the new Board of Directors with which he now worked and the many friends of Dutch background that he had made across the country who

\textsuperscript{1}National Union of Christian Schools, "Proceedings of the Board of Directors," Grand Rapids, Mich., 14 August 1947, P. 27. (Mimeographed.)

\textsuperscript{2}National Union of Christian Schools, "Proceedings of the Board of Directors," Grand Rapids, Mich., 7 November 1947, P. 49. (Mimeographed.)
were enthusiastic about the cause which he continued to repre-
sent. However, there was no identifiable constituency.

In the July-August, 1947, issue of Christian Home and
School, the National Union had gone on record as endorsing the
National Association by encouraging its constituency to lend
their financial support to the newly formed agency. The
previous issue, in discussing a large financial gift to the
National Union from a church in Detroit, had exhorted other
congregations to do the same. The closing sentence states that
gifts should be sent to "our General Secretary, Mark Fakkema." If
that had been a common practice, the confusion that developed
later in the area of finances became more understandable. The
fund raising aspects were to continue to plague the relation-
ships of the two agencies for several years to come.

In replying to a communication from the Union, the
National Association Board appointed a committee that met with
the National Union Board "in the interest of good will and
future cooperation." Later the National Association Board
invited a member of the National Union Board to serve on its
Board so that the "National Union would have an active part

3"The Financial Support of the Christian School Pro-
motional Program," Christian Home and School 26 (July-August

4"A Generous Gift," Christian Home and School 25
(June 1947):22.

5National Association of Christian Schools, "Proceed-
ings of the Chicago Committee of the Board," Chicago, 6 February
1948, p. 1. (Mimeographed.)
in N.A.C.S. and proper representation." However, the Union never appointed a member of its Board to serve on that of the Association.

While the irritation of these prickly problems grew less and less, it was several years before both agencies were totally comfortable with each other. The raising of money for any organization is an area of great sensitivity and often one of much consternation. Yet, the National Association, while creating perplexing issues for the National Union, always retained a profound respect for the National Union. This was so first of all because of the philosophical and historical foundation stones which the Union had laid and upon which the National Association was able to build, and secondly, because the people who left the Reformed homogeneous sanctuaries such as Holland and Grand Rapids provided pockets of strength and spirit for the entire Christian day school movement.

With this brief historical bridge, let us consider the organization and functions of the National Association from the perspective of its constitution, aims, and objectives. We shall also consider the affiliation with the National Association of Evangelicals, the role of the Board of Directors, the parent-controlled school philosophy and the resultant structure of the local school board, and the services which the Association provides both its member schools and other institu-

tions. The chapter will be concluded with a brief treatment of curriculum and textbooks.

The constitutions of the National Association of Christian Schools are testaments to remarkable constancy over the first twenty-five years of its history. Our attention will be centered on the constitution adopted at the Second Annual Meeting on April 20, 1950 and the one which was in effect when the twenty-fifth anniversary was reached. This first constitution contains a preamble that identifies its rationale for existence.

It is apparent that evangelical schools tend to organize themselves into likeminded groups, reflecting certain doctrinal and traditional differences, such as the Lutheran, Reformed, Mennonite, and Baptist. In view of these differences it is evident that none of these groups can properly serve or speak for all the others, nor can any of these adequately serve that rapidly growing body of schools whose mixed constituencies represent various types of evangelicals. To provide a united front and voice for all schools of evangelical persuasion, and to provide a national agency to serve all evangelical groups in certain matters common to all, we do establish the National Association of Christian Schools, the program of which shall be based upon an educational philosophy which is positively Christ-honoring, Bible believing, and God-centered.7

Initially the National Association saw itself as an all-inclusive organization for Protestant Evangelicals. Evan Observant, in the June, 1947 issue of the National Union's Christian Home and School magazine, wrote an editorial entitled "Shall We Change Our Name?" He asserts that while the names of the two organizations suggest overlapping and competition, in reality they are not.

The confusion is caused by the fact that one of these organizations in its name claims for itself more than it really is... Not only does the N.U.C.S. not represent all kinds of Christian schools in America as its name implies, but it does not want to include all kinds of Christian schools.

Such a large, over-all organization the National Association of Christian Schools is to be. Our National Union is to be an affiliate of the National Association, if original plans materialize.8

Observant indicates that all of this points to the desirability of reconsidering the name of the National Union. He suggested that it call itself the "National Union of Calvinistic Christian Schools."9 Others in the Reformed fellowship recommended names of a similar character. Later this discussion was seen to be needless and therefore was short-lived.

Let us look further at the raison d'etre of the National Association. The purpose of the Association is to:

... provide a united front and voice for all Christian Schools of Evangelical persuasion, and to provide a National Agency to serve all Christian Evangelical groups in certain matters common to all in the field of Christian education. The program of the National Association of Christian Schools shall be based upon an educational philosophy which is positively Christ-honoring, Bible-believing and God-centered. In addition to the general purpose herein stated, the Association shall have the following specific purposes as part of its organization:

1. To give stimulation and advice in the establishment and operation of Christian schools.
2. To help qualify teachers for these schools; to devise ways and means of securing and placing Christian teachers.
3. To cooperate with other agencies to provide the necessary Christian textbooks.

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8Evan Observant, "Shall We Change Our Name?" Christian Home and School 25 (June 1947):5.

9Ibid.
4. To provide expert advice for cooperating school groups.
5. To encourage high scholastic standards; and
6. Perform such other functions as the Association may do more effectively than individual schools, denominational schools, or groups of schools can do separately.  

Dr. Roy Lowrie, headmaster of the Delaware County Christian School of Newtown Square, Pennsylvania, elaborates on these general purposes by breaking them down into a series of twenty objectives of the Christian school:

1. To teach that the Lord Jesus Christ is the Son of God who came to earth to die for our sin.
2. To teach the necessity of being born again by the Spirit of God by receiving the Lord Jesus Christ.
3. To teach that growth in the Christian life depends upon fellowship with God through Bible reading, prayer and service.
4. To teach that the Bible is the only Word of God. It is practical and important.
5. To teach the application of biblical principles to every part of daily life.
6. To teach the Christian social graces.
7. To stress the urgency of world missions.
8. To teach the student to get along with non-Christians and with Christians who hold differing views.
9. To integrate subjects with the Bible.
10. To teach that God is the creator and sustainer of the universe and of man.
11. To teach the student to apply himself to his work and to fulfill his various responsibilities.
12. To teach the student to work independently and cooperatively.
13. To teach the student to think for himself and to stand up for his personal convictions in the face of pressure.
14. To develop the creative skills of the student.
15. To develop an appreciation of the fine arts.
16. To develop effective communication skills of the student.
17. To teach the knowledge and skills required for future study or for occupational competence.
18. To develop desire and discretion in wholesome physical and mental recreation.
19. To teach our American heritage and the current problems facing our country and the world.

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20. To show the student his present civic responsibilities and to prepare him for adult responsibility as a Christian citizen of our nation.\textsuperscript{11}

In stating that these objectives are of vital significance Dr. Lowrie urged teachers, administrators and parents to pray and work toward their fulfillment. These objectives lie at the heart of the daily work of the school, and indeed, in the home as well. For comparison Lowrie cites the list of educational objectives presented by Dr. Charles Boehm, former Superintendent of Public Instruction in Pennsylvania:

1. To develop the capabilities of each individual to his highest potential.
2. To strengthen the security of the nation by developing fully all the necessary mental resources and technical skills of its youth and adults.
3. To develop a commitment to American ideals.
4. To promote an enduring and dynamic culture.\textsuperscript{12}

While Dr. Boehm's list is written in broader terms, when the two lists are compared, similarity and general agreement are found between the Christian school objectives numbered 11-20 and the four objectives of the secular educator. The first ten objectives of the Christian school are unique and account for its very existence. They cannot be achieved in the public school. These ten objectives must "permeate the entire educational program of the Christian school. They are also related to objectives 11-20 in such a way that 11-20 are seen from the Biblical perspective."\textsuperscript{13}

The man who was most responsible for developing the


\textsuperscript{12}Ibid., p. 13.

\textsuperscript{13}Ibid., p. 14.
purposes and overall philosophy of education of the National Association was Mark Fakkema. The above statement of purpose, written years later, was only a slight improvement and refinement over the one which Mark Fakkema and his colleagues devised. The philosophy of education is considered in chapter three.

The doctrinal statement of the Association has always been the same. Resembling its parent as it has over the years from a theological standpoint, the statement of the National Association of Evangelicals continues to give the N.A.C.S. theological direction:

(1) We believe the Bible to be the inspired, the only infallible, authoritative word of God. (2) We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. (3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. (4) We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential. (5) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. (6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. (7) We believe in the spiritual unity of believers in our Lord Jesus Christ.14

Theological creeds often divide. In the case of the National Union it states categorically that the basis of its Union is the "Word of God as expressed in the three Forms of Unity--the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort,"15 which immediately eliminate those who do not take strong Calvinistic positions on such doctrines as election and predestination. The broader stance of the National

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Association of Evangelicals deals with the basic Protestant theological issues but does not separate Calvinists and Arminians or make eschatology a major issue.

As stated earlier, the National Association is an affiliate of the National Association of Evangelicals. An affiliate is an organization which is separately incorporated and which is related to N.A.E. by provisions within the constitution of the affiliate. The constitution and by-laws and any revisions of an affiliate must be first approved by the Executive Committee of N.A.E. and finally by the Board of Administration of N.A.E.¹⁶

All members of the governing body of an affiliate are to be confirmed by N.A.E.'s Board of Administration. Each affiliate designates a member of their Board to serve on the Board of Administration of N.A.E., thereby assuring representation. An affiliate and its officers are directly responsible to the N.A.E. An annual report must be submitted to the N.A.E. each year.¹⁷ The other three affiliates, in addition to the National Association, are the Evangelical Foreign Missions Association, the National Religious Broadcasters, and the National Sunday School Association.

There are individual and institutional memberships in the National Association of Christian Schools. Individual members must agree with the objectives of the Christian school


¹⁷Ibid.
movement, be able to subscribe, without mental reservation, to the doctrinal statement and pay the annual membership fee. Institutional memberships are received by schools, societies, associations or corporations whose governing boards and officers approve the purposes of the Association, subscribe to the doctrinal statement, and pay the annual institutional membership fee. Individual members are entitled to one vote, and each institution has the number of votes equal to the number of full-time teachers employed by that institution at the annual meeting of the N.A.C.S. which is held concurrently with the annual meeting of the N.A.E.\textsuperscript{18}

Originally the Board of Directors was made up of a small but elite corps of people. Dr. Frank Gaebelein, headmaster of the Stony Brook School, author of \textit{Christian Education in a Democracy} and \textit{The Pattern of God's Truth}, and a creative and profound thinker in the integration of Biblical presuppositions to the various disciplines of study and inquiry; Dr. J. P. McCallie, an elder statesman of private school education and headmaster of McCallie School for Boys, Chattanooga, Tennessee; Dr. Stephen Paine, president of Houghton College, Houghton, New York; Miss Elizabeth Evans, secretary of the Board; Dr. Enock Dyrness, Registrar at Wheaton College, Wheaton, Illinois and chairman of the Commission on Educational Institutions, and for the next twenty years oft-times chairman of the Board of Directors of N.A.C.S.; Mr. Carl Gundersen, benefactor to many Christian ministries; Mr. Henry Riemersma, business executive; and Mr.\textsuperscript{18}

\textsuperscript{18}Ibid., pp. B-L 2-4.
Mark Fakkema, Sr. Three years later, when the Constitution came up for adoption, the number had been increased to nine,\textsuperscript{19} and a move to include a larger percentage of businessmen had begun.

During the leadership of Dr. John F. Blanchard, Jr., there was a strong shift toward more school administrators and wider geographical representation. The current Constitution, which is identical to the one in effect at the time of the twenty-fifth anniversary, states that the number on the Board of Directors should not be less than fifteen and not more than twenty-four.\textsuperscript{20} These factors will be discussed in terms of their effects on the organization in the chapters on Dr. Fakkema and Dr. Blanchard.

Where does the parent fit in the organizational aspects of the Christian school? Originally the Reformed church had an educational system which was governed according to the parochial pattern, that is, under the supervision of the church. However, this proved to be unsatisfactory because denominational leaders were sometimes assigned to the school board who had very little knowledge of the activities of the school. As a result there was periodically evidence of lack of interest in and sympathy with the problems of the school. Later, due to the influence of the theologically astute and politically powerful Abraham Kuyper, schools were established under the

\textsuperscript{19}National Association of Christian Schools Constitution adopted 20 April 1950, p. 2.

\textsuperscript{20}National Association of Christian Schools, By-Laws, Article VI, Section 2, p. 7.
control of parents because Kuyper believed the Scriptures taught that those who gave birth to children must also be responsible for their training. About seventy years ago this idea was brought to the United States by those who came to this country as immigrants. They promoted the idea and the educational leaders in the Reformed group accepted it as a desirable plan of government to use in their schools.

The most important reason articulated for the adoption of greater parental control is that the Scriptures assign the responsibility for the education and training of the child to the parents. The more the parent is involved in the educational process the more he is being consistent with these Biblical exhortations. Though they seek the assistance of teachers in this task they must recognize that those with whom they share their responsibility must be of such a character that they can aid the parents in carrying out their God-given responsibility. Teachers who are called upon to help in this task must understand that they stand in loco parentis. This is why the Christian school strongly discourages hiring teachers who are not good role models. They teach the reality of Christianity by


22Psalm 78:2-7; Proverbs 22:6; Ephesians 6:4; Deuteronomy 6:6,7.

23These scriptures obviously do not state explicitly the parent-controlled society of school polity. It is a deduction from scripture. The same scriptures would be advanced by those holding to the parochial view and rightfully so. The advocates of the parent-controlled philosophy would contend that the parent is one step closer to the responsibility which basically is first and foremost his.
their lives. Saint Paul enunciated this clearly when he said to the Philippians: "The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you." 24

The basic reasons, then, for favoring a parent-controlled school are that: (1) the Scriptures assign the responsibility of child training to the parents; and (2) Scriptures do not mention this as a duty of the state. 25 It is not possible for the parents to give all the instruction to their children, so they have banded together with other Christian parents and organized the Christian school society. The society controls the school and delegates part of its authority to the school board. The school board is to be limited by the school constitution and should not encroach on the authority of the parents. 26 In placing the school board in proper perspective Roy Lowrie states that:

The Christian school is not an experiment; it is a conviction. That which is a God-given conviction must be accomplished well. If the Christian school is to rise above educational mediocrity much of its vitality, stability, direction and vision must come from a strong school board. 27

Dr. Lowrie goes on to list the broad areas for which the board is accountable:

1. Serve as spiritual leaders of the school, waiting upon God for His direction.

24 Philippians 4:9, New American Standard Bible.


27 Lowrie, p. 20.
2. Exercise oversight of the entire school.
3. Establish sound policies for operation of a good school.
4. Employ competent personnel whom they will hold accountable to affect the policies of the school.
5. Provide necessary buildings, equipment and supplies.
6. Establish the annual budget and the method of financing the work.
7. Interpret the school to the Christian community and to the local community.
8. Do advance planning for every phase of the school's growth.
9. Stimulate the staff so that it may become more proficient.
10. Maintain a good working relationship with local public schools, with the State Department of Public Instruction, with regional accrediting associations and with Christian school associations.
11. Act as final authority on problems arising within the school.
12. Maintain proper and open lines of communication among the school family.\textsuperscript{28}

Each school board's context is different than every other institution. Therefore, the following committees are only suggestive for a Christian school: admissions, education, finance, maintenance-exterior, maintenance-interior, promotion, property improvement, student affairs, and transportation.\textsuperscript{29}

In the final section of this chapter the services and publications of the National Association of Christian Schools will be presented. While one would tend to make a judgment that the National Association had little to offer the handful of schools in terms of services in 1947 this was not the case. For over twenty years Mark Fakkema had been writing editorials and articles for the National Union's \textit{Christian Home and School} magazine. Some of them had been printed in pamphlet form.

\textsuperscript{28}\textit{Ibid.}, pp. 20-21. \hspace{1cm} \textsuperscript{29}\textit{Ibid.}, pp. 25-30.
besiege the Christian day school provided him with a plethora of experiences. Very graciously the National Union gave its consent to Mr. Fakkema to take with him the materials that he had developed. Therefore, both the Union and the Association employed some of the same materials from the inception of the National Union. That practice has continued over the years. In fact, the Union has permitted the Association to delete statements and even paragraphs from Union materials that would be doctrinally offensive to the National Association's broader constituency.

Accreditation by the National Association of Christian Schools is a recognition granted to a sound Christian school as determined through careful research into the status of the institution. Becoming accredited and maintaining accreditation stimulates a school to continuous growth and enrichment in accomplishing its stated purposes by requiring continuous improvement.30

In 1953 Mark Fakkema wrote an article entitled "Maintaining Professional Standards Among Teachers"31 and in that same year produced a thirteen page manual with the title Christian School Standards. It lists 312 points in the major areas of the classroom, organization and administration, teaching standards, the school's relation to the community, teaching Christian concepts, and pupil achievement.32 A rating scale


32Simpson, p. 190.
on a continuum was provided in which a numerical grade can be assigned to each point under study.

From those earlier and rather meager beginnings a highly sophisticated 8½" x 11" evaluative instrument of 117 pages has evolved. While the N.A.C.S. evaluative criteria will not pale into insignificance the fine materials that are now available on the educational scene, it is an instrument that will enrich the academic programs of many Christian schools and of which the Association may be proud.

The National Association has two plans for obtaining the Standard Christian School Elementary Teacher's Certificate: Plan A--for teachers with a currently valid standard certificate from any state; and Plan B--for graduates of diploma programs. Both plans contain specific requirements for Bible and Christian School Philosophy courses.

Applicants must establish three basic qualifications:
1) Candidates must give assent to the NACS statement of faith and establish individual membership in the association. 2) Candidates must provide evidence of consistent life and pedagogical competence. This can be done by way of letter from a principal or college teacher. 3) Candidates must present evidence of appropriate classroom participation both in Bible knowledge and in the subject matter areas designated. This will be done through transcripts describing the academic preparation of the candidate.

Candidates whose collegiate work has been taken at unaccredited liberal arts institutions of higher learning must demonstrate academic competence by successfully completing at least six hours of work at an accredited liberal arts college. When such evidence is received, all courses previously taken will be recognized toward NACS certification to the maximum allowable in each of the designated classifications.

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The certification program emerged from those early courses that Mark Fakkema taught across the country on the Christian philosophy of education, discipline in the classroom, and the teaching of subjects from a Christian frame of reference.

The *Christian Teacher*, published since November of 1950, is a professional magazine designed "to stimulate spiritual, professional and institutional growth." The magazine is mailed five times a year. In 1972 it was honored by two awards from the Evangelical Press Association.

In May of 1972 the National Association of Christian Schools and the *Christian Teacher* announced a new children's book award. The C. S. Lewis Award is given annually to recognize distinguished achievement in Christian children's literature and to stimulate excellence in the production of all types of Christian children's books.

Articles in the *Christian Teacher* and *NACS Today* provide up-to-date information regarding state and federal relations to private schools. An analysis of legislative activity and representation at federal conferences and congressional hearings is offered through these media.

Many years ago Mark Fakkema developed a booklet on starting a Christian school. His attempts at assisting schools through the printed page eventuated into what is known today as the *New School Starter Kit*. The Kit includes four books, eight promotional pamphlets, samples of church bulletins covers and inserts, two cassette tapes, *Christian Teacher*, and thirty

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other sample and helpful booklets.36

The National Association also promotes the cause of Christian education to parents and churches through the sale and distribution of pamphlets. They are used by schools to send out with newsletters and appeal letters or they are distributed at special school functions.

Books and aids of many descriptions are available through the Association for administrators, teachers, parents, and board members. Curriculum aids, school forms and records, cassette tapes, and a purchasing service assist schools in developing a higher level of academic achievement and efficiency.

A placement service for teachers, administrators and schools has been a part of the ministry of the N.A.C.S. since its beginning in 1947. In the later years the placement service has expanded through cooperation with Intercristo, a non-profit, international Christian placement operation which helps Christian organizations find qualified Christian personnel. Intercristo is based in Seattle, Washington.

Recognizing the strategic importance of recruiting and training teachers for the Christian school movement, N.A.C.S. promotes student memberships. Student research resources are listed in a guide provided by the National Association staff and the Board of Directors who are alert to opportunities to challenge young people for Christian service through a teaching ministry. Those who have the pulse of the American Christian

colleges feel that there is a growing reception to the call of teaching in Christian schools though young people are aware of the financial sacrifice involved.

Insurance programs offered through the National Association include student accident and teacher hospital and life insurance. Pension plans are available through the area associations, for example, the California Association of Christian Schools, rather than by N.A.C.S.

Though not a part of the National Association of Christian Schools service program per se, the area of curriculum and textbooks is nevertheless of great concern to the Association. Yet, it is in this area of curriculum implementation and textbook production that the organization has experienced the greatest difficulties. While curriculum course study guides are not as formidable to produce, the preparation and publication of textbooks represents a difficult and expensive problem for a small budget agency to solve. While a Christian school must have a faculty thoroughly committed to its distinctive philosophy, even a highly skilled Christian teacher is limited by a lack of textbooks and curriculum materials that are written from a biblical world and life view.37

In the 1930's the National Union grappled with this problem of curriculum and textbooks. For them, the starting point of all curriculum was and is the Scriptures. For example, the aim of history in the public schools was people-centered,

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but in Christian schools it is to be God-centered. As stated in the Christian Home and School:

To so present history to the class that the fear of the Lord becomes the soul of our instruction—this is the great aim of teaching history in the Christian school.38

Gerhardus Bos pointed out that the same God-centered integrating principle applies to geography, arithmetic, and literature.39 But while the National Union had a Christian philosophy of education, the absence of theologically sound textbooks impeded the success of its instructional efforts.

During Mark Fakkema's long service with the National Union, he constantly sought to have the Union produce its own textbooks. In achieving this goal, the chief obstacle was a lack of funds. Fakkema and his colleagues attempted to cooperate with the Lutheran Church-Missouri Synod. A document entitled "A Basis of Agreement for Concerted Action in Solving Our Common Christian Textbook Problem" was produced and the first meeting of the leaders of the two organizations was held in St. Louis on December 13, 1946. Although some books and course studies were developed from this joint effort, there were no long range achievements.

The minutes of the early board meetings of the National Association indicate that a number of discussions centered around the chief topic of textbooks. Several committees were


appointed and publishers such as Eerdmans and Zondervan of Grand Rapids and Van Kampen of Wheaton, Illinois were approached. While some books were produced, again, no substantial plan and long range schedule of publications was ever effected.

In the last five years (1970-1974) several excellent textbooks such as *Biology--A Search For Order In Complexity* edited by John N. Moore and Harold Schultz Slusser have appeared, but an effective overall plan was not established. The Zondervan firm of Grand Rapids, Michigan is beginning to make a solid contribution to textbook publishing. Dr. Phyllis Roberts, formerly the superintendent of Pasadena Christian School, Pasadena, California is now producing some excellent Bible curriculum materials. Even in this subject which is at the integrating center of the curriculum, there had been a lack of excellence. Fortunately, it appears that the production of curriculum and textbook materials will improve in the future. This is due, in part, to the increased enrollments and growing demand for Christian educational materials. With the number of schools in Protestant Evangelical circles increasing, a sufficiently large market base may be attained and sustained.

While the organizational and functional aspects of the National Association of Christian Schools show widespread im-
progress, it is apparent that there is still much to do to construct the type of base that will insure continuous growth and advancement.

In Chapter One the historical background and founding of the National Association was presented. In this chapter the structure of the organization and its services have been considered. These chapters provide the basic context for observing and evaluating the philosophies of education and leadership styles of Dr. Mark Fakkema, Sr., and Dr. John F. Blanchard, Jr., and the first twenty-five years of history of the National Association of Christian Schools. Chapter Four discusses the work and contribution of Dr. Fakkema.
CHAPTER THREE

THE DEVELOPMENT OF THE NATIONAL ASSOCIATION OF CHRISTIAN SCHOOLS UNDER DR. MARK FAKKEMA, 1947-1960

During the fiftieth anniversary year of the National Union of Christian Schools and the twenty-third year of the National Association of Christian Schools' history, the founder, the first full-time executive administrator, and pioneer leader of both organizations was called to his eternal rest. On July 13, 1970, at the advanced age of eighty, Dr. Mark Fakkema, Sr., died. Without fear of contradiction, one can confidently state that there have been few men who have accomplished as much for the cause of the Protestant Christian day school movement as did this gentleman.

Mark Fakkema was reared in the rural area of Oak Harbor, Washington on a farm. On finishing the third grade and being greatly needed on the farm, his father asked him to terminate his school attendance. But young Mark wanted desperately to go to school and study. He made an agreement with his father that on sunny days he would work and on rainy days he would be allowed to attend school. This arrangement resulted in his graduating from the eighth grade at the age of eighteen in 1908.

In the state of Washington at that time there were three qualifications to be a public school teacher: one had
to be eighteen years of age; a graduate of grammar school; and one had to have earned a teacher's certificate. While Mark Fakkema possessed the first two qualifications, he had to go to Seattle to receive the certificate. Off to Seattle he went, earned the teaching credential through several weeks of classes and an examination, and came back to teach in the school from which he had graduated the previous year.

However, the young Mr. Fakkema dreamed of a college education--of being a minister, a missionary or a teacher, and preferably in that order. He enrolled in Calvin College in Grand Rapids, Michigan but only after he had promised his father that he would invest his life in religious work. Fakkema selected the pre-seminary course but then changed his mind about the ministry because of his fear of speaking in public. A few years later, having been asked to address a group of friends at a wedding reception, he stopped halfway in his little talk because he had forgotten what he was going to say due to his fear. His wife had to help him through to the bitter end.\textsuperscript{1} Fakkema then turned his attention to the mission field but that venture was short-lived when he heard that during the seventh year sabbatical in the United States he would have to preach in a number of churches challenging them regarding the missionary enterprise.

Following Mr. Fakkema's graduation from Calvin College he earned a master's degree at the University of Michigan and

\textsuperscript{1}Interview with Mark Fakkema, Jr. in Blue Island, Illinois, 24 June 1974.
years later did additional graduate work at the University of Chicago. He received an honorary Doctor of Literature (LITT. D.) degree from Houghton College of Houghton, New York. His first teaching role, after the one year stint in Washington, was at the Christian high school in Holland, Michigan which he had helped to found. Because he was the only college graduate on the faculty, he was asked to give the commencement address. His fear of speaking came back to haunt him once again. Anticipating failure, he prayed to God. The sequel is familiar. He made thousands of speeches thereafter.²

Mark Fakkema's shyness did not vanish that easily. Some ten years later while traveling and promoting the National Union of Christian Schools he devised an idea to quell some of his fears of speaking. He purchased a slide projector, took pictures of schools and potential areas for schools, and then set off on more speaking tours. Dr. Fakkema found that to turn off the lights and speak while he was showing pictures reduced the emotional strain. On his third or fourth trip someone in the audience startled him by saying, "Mark, why do you always speak with the lights out? You are good enough without that crutch!" Whereupon he immediately turned on the lights, went to the pulpit, spoke, and from then on abandoned his slide projector approach.³

To have known Mark Fakkema was to have known a man who


³Interview with Mark Fakkema, Jr. in Blue Island, Illinois, 24 June 1974.
delighted in pioneering ventures. After teaching school for several years in Holland, Michigan he was asked to become the first principal of Chicago Christian High School on Chicago's south side. When he arrived the school board said that the school would not open that fall because only nine pupils had enrolled. Dr. Fakkema found a man who had an automobile, one of the few in that area of Chicago, and the man agreed to drive him to the homes of Christian parents whose children would be eligible. By the end of the week he had recruited an additional nine students and school began the following week. For the next forty years he was asked the question: "How do you start a school?" He always replied: "There are three necessities in beginning a school—a place in which to meet, teachers, and pupils and you get pupils by talking to parents."4

During his lengthy tenure in Chicago he founded or assisted in the commencement of the following Christian ministries: Chicago Christian High School, the National Union of Christian Schools which he co-founded with Henry Kuiper and Andrew Blystra in 1920,5 co-founder and first teacher of the Reformed Bible Institute (now Reformed Bible College) which has since moved to Grand Rapids, and the Back to God Hour radio broadcast. For the first ten years of the broadcast Mark Fakkema was the announcer and all the mailings went out of the Fakkema home. Amazingly, all of these organizations are still vigorous

4Ibid.

and flourishing today.

To recapitulate briefly regarding Mark Fakkema's involvement in the National Union of Christian Schools, in 1924 he was employed by them part-time as their first executive officer and in 1926 his work became full-time as General Secretary. As an innovator and aggressive promoter of the National Union he became one of the most widely known personages in Calvinistic circles. But his impact was not confined to that area. His encyclopedic knowledge of school work and his promotional skills were sought far beyond Reformed circles. Eventually he saw that the pioneering forte of his unique ministry could be best fulfilled through the virgin territory of the organization that he helped to found, namely, the National Association of Christian Schools. The N.A.C.S. is affiliated with the National Association of Evangelicals of Wheaton, Illinois. As of 1972 the National Association of Evangelicals had grown to a constituency of thirty-three member denominations which represent over three and one-half million people. At the time when Mark Fakkema became the chief executive officer of the National Association of Christian Schools only a handful of schools existed within the province of the N.A.E. communions.

As Mark Fakkema commenced his ministry with N.A.C.S. he was working with a newly created Board of Directors, most of whom were fine educators in their own right. However, none of them had participated in a national venture of this type. Therefore, Mr. Fakkema, knowing all the nuances of such an

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6VanderArk, p. 6.
enterprise, moved ahead quickly on his own with little direction from the Board. Interestingly enough, while there may have been a job description in existence somewhere, this writer was unable to locate it. The letter of call to the position from Dr. Enock C. Dyrness dated May 23, 1947 does not include even one phrase indicating what Dr. Fakkema was being commissioned to do.\(^7\) While their wholesale confidence in him may have been well placed, this willingness to commit this role to Dr. Fakkema without defining the limits of his work may not have been wise. Later, when the Board attempted to assert itself, the Educational Director's habit patterns were too deeply engrained.

In those early years Dr. Fakkema pursued his task energetically and soon had the organization running smoothly and consistently within the budget. The condition of financial soundness was to continue until shortly before his departure from the Association. He was adept at raising money, particularly from his many Reformed friends, and also knew how to live within the confines of a limited budget. He made one lengthy trip to the west coast and one to the east coast each year which proved to be the key to fiscal responsibility. Clusters of Dutch people were found in Iowa, Colorado, California, Washington, Montana, North Dakota and Minnesota to the west, and in Michigan, Pennsylvania, New Jersey and the province of Ontario to the east. The cities of Denver, Grand Rapids, and Holland were locations of large numbers of people of Dutch

\(^7\)Enock C. Dyrness, personal letter of 23 May 1947.
Shortly after he began his work in the Chicago-based office of N.A.C.S., Board chairman Enock Dyrness asked him to teach a course on the Christian philosophy of education at the Wheaton College Summer Session of 1948. While he had always been enthusiastic about teaching teachers, the opportunity to present these concepts in a formal program of education launched a far reaching area of ministry. It crystallized his thinking regarding his philosophy of education. He had always believed that the teacher was at the heart of the Christian day school movement. The response to Dr. Fakkema's presentations was warm and enthusiastic and invitations began to come from other schools across the country. We will come back to this important facet of his work with N.A.C.S. in the chronological sweep of activities during Mark Fakkema's term of service with the Association.

In the twenty-three years that he was officially related to the National Union of Christian Schools, Mark Fakkema wrote several hundred editorials and articles for the Christian Home and School magazine and many short pamphlets and tracts as well to promote the movement. However, an unusual impetus came to this aspect of his service after joining the National Association. On one occasion he was asked to give five fifteen minute radio talks on radio station WMBI in Chicago on the subject of teaching obedience. They were aired early in the morning so that each day he would arrive back at his office at 9:00 A.M. During the fifth and last talk he gave a blanket invitation to anyone who was interested in receiving a mimeographed copy of
the presentations to write to the N.A.C.S. office. When he returned to the office that morning he received a telephone call. A man with a gruff voice ordered 5,000 of them and said he would send a check for them. The gentleman also told Dr. Fakkema that if he would print them that he was sure he would sell 100,000 of them. On inquiring who this man was the caller identified himself as a Catholic priest from a local parish. Asked if he had heard just the last talk or any of the others as well, the priest replied with a hearty laugh, "I heard all five and I started mass late all five mornings."

With this encouragement, Mark Fakkema went to a printer friend, Mr. Robert VanKampen, and asked him to print a large supply. With Moody Bookstore and the N.A.C.S. office selling them, eventually this pamphlet sold over 500,000 copies. It was entitled "How to Teach Obedience."

Mark Fakkema's strengths lay in two areas: (1) the promotion and establishment of schools, and (2) the training of teachers. Let us now consider the second area by studying carefully the philosophy of education that left a profound imprint on so many teachers. As stated previously, the philosophy of education inculcated by the chief executive of the Association became the educational philosophy of the organization, for that individual was the national spokesman and he controlled what was printed by the agency. Officially, his personal philosophy of education should not have been considered the stance of the National Association. However, practically this equation was

8Interview with Mark Fakkema, Jr.
inevitable. Dr. Roy Lowrie is correct when he observes: "although the N.A.C.S. has had a written statement of faith over the years I do not know if it has had a written philosophy of education and as a result this aspect fluctuates according to who is the executive director at that point in time."  

One of our tasks, then, is to analyze the philosophy of education held by Mark Fakkema, Sr., in this chapter and that of John F. Blanchard, Jr., in Chapter Five. While these philosophies are representative of the National Association of Christian Schools due to Fakkema and Blanchard's unique role in the Association, they should not be misconstrued and interpreted as the official position of the organization. In its most general terms,

... philosophy is man's attempt to think most speculatively, reflectively and systematically about the universe in which he lives and his relationships to that universe. ... Education, in a more formal and deliberate sense, takes place in the school, a specialized social agency established to cultivate preferred skills, knowledge and values in the learner.  

What those skills, knowledge and values are in a given school reveals most clearly that institution's philosophy of education. But one step back, the philosophical base or center will determine which skills, knowledge and values will be inculcated.

The non-Christian philosophy has an integrating center in man, but the center of the Christian philosophy is God. Philosophy is the endeavor to create a unified rationale for all


things in the universe of thought. While secular education finds its unity in man, Christian education finds its integrating center in God. It is understood that the two resultant programs which are so separated in the beginning will never reach agreement but rather, in the main, will stand in antithesis. It is because of this philosophical divergence that many Christian educators have concluded that the Christian day school is the only answer to the problem of providing a theocentric and thus Christocentric educational program for children.

Mark Fakkema defines philosophy as the "romance of seeing all things as one whole with God as Ultimate."\(^{11}\) It has the unique function of defining and of determining the method of attaining life's objectives.\(^{12}\) Fakkema explains its pertinent relation to education as follows:

Philosophy's prescription is ever the medicine that education administers. If this prescription is wrong the intellectual and moral health of the student in the life that now is and shall be is impaired.\(^{13}\)

Because he recognized the primary importance of a philosophy of education, it is understandable that one of Fakkema's first undertakings was to prepare a statement of philosophy for the consideration and guidance of the newly formed organization. As mentioned previously, Chairman of the Board Enock Dyrness' request forced Fakkema to state his philosophy of education in written form for presentation to the students of


\(^{12}\)Ibid., p. 3.

\(^{13}\)Ibid.
Wheaton College who were being prepared for the service of teaching.

The theological principles that provide the basis for Christian education relate to God, to man, and to man's salvation. Concerning God, Mark Fakkema holds that the unity as well as the ultimate reality of all things must be sought in God in whom we "live, and move and exist." Moreover, all things are said to be "from Him and through Him and to Him." This is based on Christian theism which differs from the Idealist point of view in that it does not identify the idea with God. God has given the created world a separate existence from Himself which precludes Pantheism but which identifies the created and creator. Empiricism has no place for the concept of the absolute, sovereign God, source of all truth and knowledge. The entire teaching of creation and providence rests upon the concept of a sovereign God.

Since all studies deal with creation, all are related to God the Creator. Therefore, all subjects call for a Christian theism. Irrational creation is a reflection of Divine attributes; rational creation (man) is the image of God. Fakkema would conclude then that all that is studied in school is in a real sense a reflection of something of the Great Original, God. In fact, one studies these things in order that one may understand and know God. Christian philosophy not only

14 Acts 17:28  
15 Romans 11:36  
sees all things whole, but being Christian, it integrates all things with God and Christ as Ultimate.\(^{17}\) And this God, who is our God, is all-glorious; all His attributes are expressions of this glory. For man to reveal in his life and to praise in his heart and with his lips the attributes of God is to reflect in deed and word God's greatness.\(^{18}\) Therefore, the study of God as presented in the statement of philosophy leads to the next step, the study of man in relation to God. Concerning man:

God is the Ultimate Original and man has been created after His likeness. Accordingly; man must be somewhat of an original, that is, on a creatural, relative level. In order that we may bear in mind the type of Image who reflects personality; "original" fashion, we shall speak of man as an "original-Image."\(^{19}\)

God created man in His image and his task was that of an image-bearer to manifest the glory of God. However, he was created as a free moral agent to perform this work voluntarily. Man was created as a perfect unit made up of an "original" (independent) and "image" (dependent) element. An understanding of this is essential in Fakkema's philosophy of education. He illustrates in this manner to clarify the point:

If Washington's statue were self-conscious, that is, conscious of what it was, it could say two things: 'I am utterly dependent upon the Washington of whom I am an image; I am something separate from and independent of Washington.' From this illustration it may be apparent that God created man to possess a certain duality of selves: (a) a dependent self that must reflect God's objective will; (b) an


\(^{18}\)Ibid., p. 16.

\(^{19}\)Ibid., p. 15.
independent self that must decide subjectively whether it will carry out this will.20

Before the fall of man there was perfect agreement between what God required and what man did.21 Not only did the dependent self reflect God's will, but also the independent self purposed to do God's will. However, a change came into the situation at the fall.

When Satan tempted man, as an "original," man willed not to will the will of God. Man turned to his own way. Dethroning God, he enthroned himself. Denying the God-centered life, man chose the self-centered life. In denying God as ultimate Original, the relative original of man assumed the role of ultimate original. This is the essence of sin.22 See figure one regarding the change of the two selves of man.

Here there is depicted the fact that after the fall there was a discrepancy between what God required and what man did. Though conscience continued to function, man refused to obey. This separated what God had joined, and resulted in spiritual death. When an image ceases to reflect the original, it is no longer the image: "Fundamentally death is the image departing from his Original, the likeness becoming unlike the One of whom he is a copy."23 After the fall, God continued to respect His original in man and therefore man must continue to make choices. Since man has a sinful nature he now assumes that he himself rather than God is Ultimate.

20Ibid., p. 83.  
21Ibid.  
22Ibid., p. 18.  
23Ibid., p. 19.
Figure 1. Before the Fall--Two "Selves" in Agreement.

Independent Self
(will of God subjectively obeyed)

Dependent Self
(will of God objectively reflected)

Personality ("original")

Conscience ("image")

Inner peace

Figure 2. After the Fall--The Two "Selves" Divorced.

Independent Self
(will of God subjectively disobeyed)

Dependent Self
(will of God objectively reflected)

Personality ("original")

Conscience ("image")

Inner struggle

After man has become a new creation\textsuperscript{24} through salvation, he is transformed from an "ultimate original to an 'image,' a restored image."\textsuperscript{25} Man's privilege as an image of God is to reflect the attributes of God and therefore live to the glory of God. The more man reveals God, the more he has the capacity for revealing Him.

In family relationships, parents are responsible to guide the child entrusted to their care that he might grow into the "image-of-God life."\textsuperscript{26} Their goal in moral training should be to aid the child in developing a personality that is strong and yielded to a biblically enlightened conscience.\textsuperscript{27}

Since the essence of sin is man's living as an ultimate original, his first need is to die as an ultimate original.\textsuperscript{28} He must repent of his sin, place his faith in Jesus Christ, renounce all personal ambition, and seek to glorify God. Hence he has a new center for life, God, and he no longer lives as an ultimate original unto himself, but he lives as unto God.\textsuperscript{29}

In summary then, in order to understand the theological basis of Mark Fakkema's philosophy of education, it is essential that the concept of the "image" is absolutely clear. Man was created in the image of God with the God-given privilege of freedom of choice. He used this ability to choose the way sug-

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\begin{itemize}
\item \textsuperscript{24} 2 Corinthians 5:17 \hspace{1cm} \textsuperscript{25} 2 Corinthians 4:4
\item \textsuperscript{26} Mark Fakkema, \textit{Christian Philosophy And Its Educational Implications} (Chicago: National Association of Christian Schools, 1952), p. 36.
\item \textsuperscript{27} Ibid., p. 84. \hspace{0.5cm} \textsuperscript{28} Ibid., p. 21. \hspace{0.5cm} \textsuperscript{29} Ibid., pp. 93-97.
\end{itemize}
gested by Satan and thus left the orbit of God's will. God provided a way of salvation through Jesus Christ. Man has the responsibility to repent, accept this way by faith, and then live a life in conformity to the will of God and to His glory.

When Fakkema's viewpoint is compared with that of the National Union, it seems that a distinguishing mark is that Fakkema's position ascribes more free will to man than that of the Reformed position. The Union or Reformed stance emphasizes the sovereignty of God to the extent that God not only offers salvation but He accomplishes His will within man.30

Another point of difference is in regard to the consistent emphasis on the covenant child relationship which is characteristic of Reformed theology. The Confessional writings suggest that covenant parents should treat their offspring as Christians until their children force upon all the conclusion that they are strangers to the promises of grace.31 The child is not treated as though he has to choose between being a Christian or not being one. Rather a choice has been made and he is in the Christian ranks. He is taught to accept God's salvation and walk in conformity to God's will. Herman Bavinck distinguishes three distinct privileges in baptism and the covenant relation: (1) children are to be considered Christians; (2) this


is a strong encouragement against sin; (3) parents may believe that their children share the privileges of the covenant until in later life it proves otherwise. It is evident from the Reformed position just considered that a high degree of responsibility is given to the parents. Concomitant to this is the view that evangelism in Reformed Christian schools is somewhat of an anomaly.

Some aspects of Fakkema's theology are away from the strong Covenantal stance. Later in the chapter, it will be indicated that Dr. Fakkema remained unenthusiastic about certain aspects of evangelism such as special evangelistic emphasis weeks in the schools which came into direct conflict with the basic Calvinistic stance which he never left.

Fakkema explained the nature of child life by means of the basic pattern of the image and the original. In this case, child life is essentially the "image" life. Since the "image" life without "original" is animal life, the child cannot be considered purely "image." He has an "original" life, and it is found in the communal experience of the home. His life reflects his home life—he speaks the language of his parents, tends to think their thoughts and follow their customs.

As the child matures, he becomes increasingly independent and assumes the role of self-direction. He increasingly

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follows his own "original."

God has so created man that the period in which he puts away "childish" things is a prolonged one (1 Corinthians 13:11). This prolonged period, which bridges childhood and adulthood, we call adolescence. 34

During the period of adolescence, the parent must increasingly permit the child to make his own decisions, teaching him that he is responsible before God. Thus the youth is gradually prepared to walk spiritually alone.

In addition to this presentation of the child's maturing in self-direction, it is important to understand Mark Fakkema's viewpoint of the spiritual relationship in the home:

The family communion of believing parents stamps the children of that communion as sanctified. This has profound educational implications. Since these children are set aside for God, they must be regarded as princes and princesses of heaven and trained accordingly. In their moral program at home and in the school, children should be taught to grow not only in the "knowledge" but also in the "grace" of the Lord Jesus. 35

This concept lays a great responsibility upon the parents. They are to "train up a child in the way he should go." 36 Fathers are to bring up their children in the nurture and admonition of the Lord. 37 Children are commanded to obey their parents. 38 Mark Fakkema extends this responsibility of obedience to include the teachers who stand in loco parentis. 39

In terms of discipline Mark Fakkema believed that correct training of the child is based on three foundational prin-

34 Ibid., p. 79. 35 Ibid., p. 76. 36 Proverbs 22:6
37 Ephesians 6:4 38 Ephesians 6:1
principles: (1) teach children to fear (have awesome respect for) the Lord; (2) teach children to respect God-given authority, so that they understand that as parents command children, they are obeying God whom they both love; (3) be sure that commands are expressive of God's will.\(^40\)

When the child does disobey, the parent should explain two things to him: (1) his guilty-righteous state (though guilty in himself, he, being in the Lord, is righteous through his standing before the Lord), and (2) being in the crucified-risen Lord implies a dying to sin and living unto God.\(^41\) As he meets temptations victoriously he as an "image" is being conformed to the "Original" and his life is fulfilling its purpose of glorifying God.

In the school program, the teacher is the key person in training the child. The teacher is an "image," carrying on his work as a free moral agent, who would be called by Fakkema an original-image.\(^42\) In his teaching he reflects the glory of God as he ministers consistently the teaching of Scripture. Such a conception of the task of the teacher denotes that this is a wonderful privilege as well as a responsibility. It also assumes that the subject matter may be presented as revelatory of God. This necessitates a consideration of the curriculum.

\(^40\)Ibid., pp. 17-20.

\(^41\)Mark Fakkema, How to Train Children Morally (Wheaton, Ill.: VanKampen Press, 1947), p. 17.

The most valuable tool in the hand of the teacher is a course of study which is planned with the expressed purpose of achieving the objective of the school. In Mark Fakkema's judgment the only curriculum which is satisfactory to the Christian teacher is that course of study which manifests not only the horizontal relationship of facts, but also their vertical relationship to God.

Scripture relates all things vertically to God in a three-fold way. "All things" are said to be of God, through Him, and unto Him. All things being thus related, every system of instruction that ignores or bypasses the vertical relation—as does secular (non-religious) instruction—is wholly inadequate, for not to know things in their vertical relation is not to know their true origin, their preservation, and their real purpose.43

A true Christian philosophy of education integrates all truth in God as ultimate, seeking to demonstrate the relationship of all subject matter to Him in a God-glorifying, Christ-honoring manner. It is essential that curriculum material be carefully planned and thought through from a Christian frame of reference if it is to reflect consistently this integrating factor of all truth being God's truth. Certain examples of this are included to substantiate the point: mathematics reveals a God who is unchangeable, and grammar speaks to us of His law, order of plan and system.44 The child is to recognize something of God as He reveals Himself through nature in General Revelation. History is man in the laboratory of life dem-

43Mark Fakkema, How to Educate Children Mentally (Wheaton, Ill.: VanKampen Press, 1948), pp. 7-8.

onstrating to himself and his fellow man that he is a sinner and in need of God's plan of redemption.45 "All things that we study in school are in a real sense reflections of the Great Original--God. In fact we study these things in order that we may understand and know God.46 It is this type of theocentric educational system that the Christian school seeks to provide. Dr. Fakkema defines the goal of the training program of the National Association:

We can therefore say that the goal of the education is growth in knowledge (righteousness, holiness), glory, faith, grace—all things making for the perfection of the image of Him who made us. How lofty this goal!47

The object of Christian education is the child which is God's image-bearer. Christian education is directed toward the restoration of the image-bearer of God. The Covenant theologian would add:

... the children in Christian schools are covenant children. As such, they must have a different kind of education than the godless children who are not under the covenant. The total depravity of the children is modified by common and special grace.48

One of Dr. Mark Fakkema's most outstanding contributions to the National Association of Christian Schools was his insistence that the philosophical basis for the Christian school must be biblical.49 He was convinced that the reasoning of this world was hostile to the revelation of scripture. His thought patterns were strongly influenced by his Christian Reformed

49John F. Blanchard, Jr., response to questionnaire.
training. While he worked hard at refraining from using the terminology of the Reformed tradition, his terminology often betrayed him. His philosophy of education reveals that he did not style it after other educators but rather thought through the issues for himself and developed his own patterns. He revealed a fairly elementary understanding of the classical authors of philosophy of education. Obviously Dr. Fakkema had made a thorough study of what scripture had to say about the broad subject of education. However, in the judgment of this writer he was guilty of proof-texting on occasion. That is, he utilized scripture verses to substantiate his position without having carefully exegeted scripture to insure that the biblical passage did in fact say what he said that it says.

In order that one might grasp the growth, development and evolution of the National Association of Christian Schools it is necessary to move through some of the highlights and side-lights of the organization's history. Some may seem insignificant but others all will deem crucial.

On establishing an office, Board member Henry R. Riemersma gave a large amount of office equipment to the Association affecting quite a financial saving. Many of Mark Fakkema's friends were ready to assist him from the inception of the organization.

On October 8, 1947 Mark Fakkema's title of Educational Director was approved. A membership fee of $10.00 per school,

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plus $1.00 for each teacher in the school, was set. Individual memberships for teachers were $2.00 a year. Dr. Fakkema was asked to write a rough draft of a constitution for the organization.

In Mark Fakkema's first written report submitted on the basis of his first four months (September 1-December 31, 1947) with N.A.C.S. he had made trips to Minnesota and Iowa, conducted school rallies in Cincinnati and Kansas City, helped to start five schools, had given thirty addresses, and had begun to work on the problems of textbook publication.\(^5^1\)

In Dr. Fakkema's report covering the first four months of 1948 he relates that the interest in Christian schools is nothing short of spectacular. In gatherings a favorable attitude toward the Christian day school can now be taken for granted. A number of schools have recently been opened. More are being planned. At present the need for Christian school guidance is greater than the need for Christian school promotion.\(^5^2\)

A trip covering 6,000 miles which extended from February 13 to April 8 brought him to Lincoln, Nebraska, Denver, Phoenix, Los Angeles, Pasadena, Long Beach, San Diego, Fresno, San Francisco, Salem, Oregon, Portland, Seattle, Vancouver (B.C.) and other points enroute.

Dr. John F. Blanchard, Jr., headmaster of Ben Lippen School, Ashville, North Carolina, and future Executive Director of N.A.C.S., was the secretary at the Meeting of the Elementary

\(^5^1\)Mark Fakkema, "Report of Activities to the Board of Directors," National Association of Christian Schools, Chicago, 31 December 1947, p. 2. (Mimeographed.)

and Secondary School Section of the Commission for Educational Institutions on May 5, 1948. At the Commission's meeting the following day a motion was made and carried that Mark Fakkema be given a vote of thanks and of confidence for his splendid work during the past year. Dr. Frank Gaebelein gave a report regarding the book which he and others were working on which became one of the finest books produced in Evangelical Christian education in that period. For ten years *Christian Education in a Democracy*\(^3\) was to stand almost alone as an expression of some of the best thinking on the Christian philosophy of education from the Evangelical stance.

A resolution was presented by leaders of the National Union of Christian Schools to the Commission on Educational Institutions of the N.A.E. on May 4, 1948 as follows:

**Whereas,** A committee of the NATIONAL ASSOCIATION OF CHRISTIAN SCHOOLS has come to the Board of the NATIONAL UNION OF CHRISTIAN SCHOOLS requesting their assistance in clarifying and shaping the policies and organization of the N.A.C.S., and

**Whereas,** The N.U.C.S. is an organization committed to the establishment, maintenance and strengthening of Christian schools based on the Calvinistic interpretation of God's Word,

**Therefore,** be it resolved, that, the Board of the N.U.C.S. go on record as 1. Maintaining that the most urgent need at the present time is the creation of an association that will encourage the establishment of Christian schools in groups composed predominately of Christian parents who cannot subscribe to the doctrinal statements of existing Christian School Associations such as the National Union, Lutheran Association, etc.

2. Recommending that the N.A.C.S. direct its efforts and limit its activities to the promotion and establishment of Christian schools within such groups.

3. Declaring its willingness to offer guidance and counsel to the N.A.C.S. in its activities directed to that purpose.

4. Declaring its willingness to consider cooperation in setting up a Board that will seek to represent the various established organizations of Christian schools when the need for such a Board arises.\(^54\)

The concensus of opinion, following the discussion, seemed to be that N.A.C.S. could not possibly concentrate on certain areas geographically or doctrinally to the exclusion of other areas, and that it was supposed to be only a clearing house for all groups conducting schools, encouraging the formation and maintenance of new schools but not itself in charge of any schools. Local agencies must take an active part, and the N.A.C.S. give them encouragement, assistance, and suggestions as to faculty, and so forth.\(^55\)

Just what is behind this charge of the Board of the National Union? This relates back to Chapter Two and the discussion of the tension that existed in the first few months of the formation of the National Association. There is no question that Dr. Fakkema went to his friends of Dutch background who had been and still were within the Reformed community for financial backing to launch the National Association. This was a very real and not an imagined problem for the National Union. There were a number of documented incidents which made the resolution a necessity.

Two days later, May 6, 1948, the Board of the National Association voted to invite a member of the N.U.C.S. Board to


serve on the N.A.C.S. Board in order that they might have adequate representation. The suggested constitution which Mark Fakkema had written was presented at that meeting for the first time.

The Executive Committee of N.A.C.S. met on June 28, 1948. Dr. Fakkema reported on the recent Synodical meeting of the Christian Reformed Church relative to the N.A.C.S. A report was rendered to this Synod by a representative of the N.U.C.S. that there existed a state of "confusion" between the two organizations. A clarifying statement of the N.A.C.S. position was drawn up in which one finds several surprising declarations, for example, "it is not the work of the N.A.C.S. to establish or operate schools." Dr. Fakkema had already been engaged in the work of establishing schools. To eliminate further problems with N.U.C.S. regarding starting schools the Executive Committee decided that in doubtful cases they request communities to express themselves as to whether they would prefer to be served by their organization or by other local or more distinctive groups. Obviously the new Association was in the process of finding itself, in establishing its reasons for existence.

By August 6, 1948 the Constitution had been revised and presented to the Executive Committee. In view of continued opposition from the National Union it was decided to prepare


an anniversary publication which would present, among others, the historical facts which led up to the organization of N.A.C.S.

On September 16, 1948 the Executive Committee took several forward steps in the production of Christian textbooks: Mr. H. J. Taylor of the Christian Worker's Foundation pledged some financial support; a discussion was held with publisher Robert VanKampen; and a "Suggested Outline for Basis of Operation of New School Books" to be issued by the N.A.C.S. was constructed.

Matters of accreditation and textbook publication were discussed at the Executive Committee meeting of November 21, 1948. A letter of inquiry was sent to all the pastors on the N.A.E. mailing list regarding their interest in Christian schools. A surprisingly affirmative response was received. Dr. Fakkema reported on a ten day trip to the east where he spoke thirty times. At the end of their first full year of operation, 1948, their statement of income and expense showed solid fiscal responsibility.

In January, 1949 two new pamphlets were released—"Popular Objections to the Christian School" and "A Historical Survey of the Private School," a five week trip to the west was proposed, and the first tentative statement regarding accreditation was discussed.

Further revisions were made in the proposed Constitution on the basis of suggestions from Dr. Stephen Paine and Dr. J. P. McCallie at the February 16, 1949 Executive Committee session.
In the Educational Director's report for the months of February and March, 1948 there are some interesting aspects reflecting the growth and success of the ministry of Dr. Fakkema. His western trip lasted fifty days and covered 9,000 miles and he spoke seventy-five times to approximately 3,800 people. The expenses on the trip totalled $192.44 and $2,278.04 was received, ($2,023.00 contributions and $255.04 through the sale of materials).

At the April 18, 1949 Executive Committee session Dr. Fakkema unveiled plans to give his course entitled "The Philosophy of Christian School Activity" in the summer of 1949, not only at Wheaton College, but also in Oregon and in California. In his report he also called attention...

...to the handicap of being so closely united with the N.A.E. that school groups opposed to the N.A.E. would not cooperate on that account. The N.A.C.S. was intended to be an overall organization serving all Evangelicals. Since the Constitution would come up for decision the Educational Director presented the accompanying written request that we make further study of the N.A.C.S.-N.A.E. relationship before adopting the Constitution as now drawn up.58

No action was taken on this matter. Dr. Fakkema also submitted a report to the Board discussing the problems with the National Union of Christian Schools. He states:

We must frankly admit that at present there are at least two Evangelical organizations, each of which is firmly established. What is more, while on the road one cannot help but make the painful discovery that the horns of the two organizations seem to be inextricably locked in a struggle for supremacy. If now, our relationship with N.A.E. is so intimate that we are identified with N.A.E., then our overall coverage is destined to be limited to

the Christian school activity within N.A.E. In that case we have failed in our assignment to establish an overall organization.\footnote{59}

Mark Fakkema was proposing that somehow a plan of affiliation with N.A.E. be devised that would not alienate N.A.C.S. from Christian schools of Evangelical groups even if N.A.C.S. had to reorganize on a different basis which would make it independent of all ecclesiastical groups.\footnote{60} But this was never acted on in this meeting or at the Annual Meeting which was open to the general public later that day.

The first two years of the organization have been presented in some detail. From this point in the chapter only new aspects or unusual events will be discussed.

The pattern of sending out a monthly Newsletter which began in 1948 to the ever growing mailing list was an excellent way to build an informed and loyal constituency. Mark Fakkema was exceedingly skillful in blending news items of legislative activity, etc. with content articles. The Newsletter was upgraded and it has been called the \textit{Christian Teacher} since November 1, 1950.

At the April 21, 1950 session of the Commission on Educational Institutions, Mark Fakkema reported that forty-seven schools had affiliated with the N.A.C.S. and that the Association was securing legal counsel for seven schools with legal difficulties. In addition, the proposed Constitution was formally adopted.

\footnote{59}Mark Fakkema, National Association of Christian Schools, "Our Organizational Problem," Chicago, 18 April 1949, P. 1. (Mimeographed.)

\footnote{60}Ibid.
Dr. Fakkema's course was taught in the summer of 1950 at Wheaton College, Winona Lake (Indiana) School of Theology, Seattle Pacific College, and Upland College of Upland, California with a total of 102 students completing it.

The N.A.C.S. Board at the September 13, 1950 Executive Committee meeting decided to spend "two or three afternoons" discussing its philosophy of education before considering the publication of books. It was reported that the National Union Board desired to cooperate with the N.A.C.S. Board on a limited basis. The Executive Committee decided to finance the book *Restoring God to Education* by Dr. Edward K. Worrell. It was published by the VanKampen Press of Wheaton, Illinois.61

The Board of Directors on October 7, 1950 voted to approach the N.U.C.S. to lead the "Christian School Day" planned for the day of the Annual Meeting of the N.A.C.S. at the April, 1951 N.A.E. Convention. The N.A.C.S. would assist the N.U.C.S. in the open forum discussion that all delegates would be invited to attend.

On November 21, 1950 the Executive Committee requested the four members of the Board who were members of Christian Reformed Churches to draft a statement to the Publication Committee of the *Banner*, the news medium for the Christian Reformed Church in America, in reply to unfavorable comments made in the publication by the N.U.C.S. about the N.A.C.S. It was a four

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An undated five page "Report to the Union Board" was written by the Executive Board of the N.A.C.S. to give a report to the N.U.C.S. Board regarding the accomplishments of the first two and one-half years of operation. It also requested greater cooperation by stating eight areas of work where the two organizations could merge their efforts. It was written in a gracious and friendly spirit.

The N.A.C.S. Board voted on April 18, 1952 to begin an advertising program promoting the Christian school movement. On a trip to the west of almost three months, July 14-September 11, 1952, Mark Fakkema spoke two hundred times and received $3,500.07 in the sale of materials, special offerings, donations and subscriptions.

In Dr. Fakkema's report on his 1953 summer western trip he states that he gave 180 talks (120 regular course lectures and 60 miscellaneous talks) in sixty days. He made the observation that:

During the past quarter of a century we have promoted Christian education in various ways. We, however, consider the "credit course" approach by far the most effective.... It influences a varied key constituency--a check of the four student bodies served showed that approximately one third were Mennonite, one sixth Lutheran, one eighth Baptist and the rest were from a number of other communions.62

At the November 21, 1953 Executive Committee meeting

62Mark Fakkema, "Report on Western Trip" to National Association of Christian School Board on 21 November 1953. (Mimeographed.)
the Educational Director read a communication from the Educational Director of the N.U.C.S., Mr. John A. VanderArk requesting that N.A.C.S. join them for purposes of seeking the passage of legislation which would make Christian school tuition tax deductible.

The January 7, 1954 session of the Executive Committee requested the Educational Director to look for competent help to carry on the work of N.A.C.S.

Dr. John VanderArk, Educational Director of the National Union addressed the Annual Meeting of the N.A.C.S. on April 29, 1954 on five problems connected with the starting and maintaining of a Christian school. At the Executive Committee session on the same day concern for removal of the N.A.C.S. office from downtown Chicago was considered. A proposal of a joint venture with other Christian organizations in Wheaton was discussed. Steps towards establishing a fellowship for Christian teachers and educators was considered.

At the Annual Meeting of the N.A.C.S. on April 21, 1955 John VanderArk of N.U.C.S. and Mark Fakkema entertained questions in a very profitable forum discussion on starting schools. The production of a film on Christian schools jointly with the Lutherans (Missouri Synod), Mennonites, and the N.U.C.S. was considered.

Mr. Donald Erickson, principal of a Christian school in Caldwell, Idaho, gave a scholarly address to the Annual Meeting of the N.A.C.S. on April 16, 1958. Mr. Erickson's presence was very important for he was Dr. Fakkema's choice to
come into the N.A.C.S. office and be groomed for the role of Educational Director. That day Mr. Erickson was invited to become part of the N.A.C.S. staff and was urged to take further study towards a master's degree.\(^{63}\) The July 10, 1958 Executive Board meeting indicated that Mr. Erickson was to accompany Dr. Fakkema on his annual trip to the Pacific Northwest.

Unfortunately there are no minutes extant for the period of September 1, 1958 to September 1, 1959. Regrettably, the writer will have to attempt to create as accurate a picture as possible of what took place in that year, on the basis of several interviews with some of the participants. A very bright young man, inexperienced in terms of the national context, came to work for one of the most experienced and successful individuals in the field of Christian schools. The Board had been urging Dr. Fakkema to find an heir to his role as Educational Director over a five year period.

Mrs. Mark Fakkema had for several periods of time been employed by the National Association as part of the small office force. Not because of him but shortly after Donald Erickson came to the N.A.C.S. office in September, 1958, Mrs. Fakkema was relieved of her post. Fakkema was now sixty-eight and his wife's presence in the office had given him a bit of security in his role with the Association. Now, near the advent of his successor, his wife was discharged.

\(^{63}\)National Association of Christian Schools, "Proceedings of the Board meeting on April 16, 1958," Chicago. (Mimeographed.)
An important aspect of Mark Fakkema's resignation in 1960 was the fact that over the first ten years of his leadership of the Association the Board had given him an almost free hand. He was fiscally responsible, aggressive in his promotion of schools and the Association, extremely loyal to the group that he was serving and he could point to many personal exploits. One hundred and eighty-nine schools were members of the N.A.C.S. in 1960.

With Dr. Fakkema still extremely vigorous (except for an appendectomy and an automobile accident he had not been to a doctor in over forty years), the Board began to be more aggressive in the decision-making process. They also began to give some responsibility to Mr. Erickson. The Board was fearful of something happening to Dr. Fakkema and then having N.A.C.S. collapse financially due to the fact that a good percentage of the money that was received was still being given by Mark Fakkema's friends. The membership dues from schools and individuals did not come close to meeting the budget.

Strangely, the financial receipts dropped and the organization had its first view of red ink. In Dr. Fakkema's Annual Report to the Board on September 29, 1959, he indicated that some people because they could not "see eye to eye" with the Executive Committee had ceased to contribute to the organization. He stressed the fact that he had "single-handedly financed the cause for the past ten years." This was largely

64Interview with Mark Fakkema, Jr.

true. Dr. Fakkema concluded his ten page report by recommending the termination of Mr. Erickson's services.

The Executive Committee, however, voted to replace Dr. Fakkema at its September 22, 1959 meeting due to the "unhappy relationship" that had developed between the two men, Fakkema and Erickson. Mark Fakkema was not present. At that same session, the Committee recommended the calling of Reverend Al Inglis of Seattle to become Executive Secretary.

On November 20, 1959 the Executive Committee voted to offer Dr. Fakkema the position of Educational Director, Emeritus, at a salary per year at the limit for one drawing social security. He would teach his course and represent N.A.C.S., but on a part-time basis at his discretion. At that Board session Donald Erickson's resignation, dated October 9, 1959, was received.66 The January 8, 1960, meeting of the Board was the darkest day in the National Association's history.

For the next eight months the National Association of Christian Schools languished in an atmosphere of charges and counter-charges, uncertainty and misunderstanding. A small group of Dr. Fakkema's devotees formed an organization called the Christian Schools Service, Inc., while he was still in the employ of the National Association, and it was to this agency that the financial resources had been diverted.

Donald Erickson went from this frustrating situation

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to finish his M.A. and Ph.D. at the University of Chicago, and eventually distinguished himself as one of the leading authorities in the country in the field of non-public education. After one year of teaching at Florida State University he was called to join the faculty of the University of Chicago where he continued until July of 1974.

Dr. Mark Fakkema carried on his work through the Christian Schools Service which he had helped to found. This agency provided him with the opportunity of pursuing his field until he became physically incapable at the age of seventy-nine.

In September of 1968, Dr. Fakkema's successor at N.A.C.S., Dr. John F. Blanchard, Jr., called the four organizations which he had served with distinction: Chicago Christian High School, the National Union of Christian Schools, the National Association of Christian Schools, and Christian Schools Service, and representatives of each organization honored him at a service of tribute at his home church.

Dr. C. B. Eavey served as Acting Director of the National Association between the terms of service of Dr. Fakkema and Dr. Blanchard. That brief period of time will be considered in Chapter Four.
CHAPTER FOUR

THE INTERIM PERIOD UNDER DR. C. B. EAVEY
1960-1961

July 27, 1960 marked the end of an era for the National Association of Christian Schools. On that day the resignation of Dr. Mark Fakkema was received. While there is no question that Dr. Fakkema made a monumental contribution to the organization, the previous two years had been exceedingly difficult for all who had been involved. The Board of Directors had begun to assert itself and to give more direction to the destiny of the organization. Dr. Fakkema rigidly opposed any intrusion in areas which heretofore had been his province. By default and by delegation the Board had given him almost carte blanche freedom in the conduct of the Association's affairs from 1941 to 1958. In part, the financing of the organization had become too heavily dependent on the friends of the Educational Director. The day that the Association accepted Mark Fakkema's resignation, it began to execute a mortgage on the headquarters building.


2Ibid.
There were many factors involved. Donald Erickson, a young, inexperienced, but very bright young man had come to the organization as the Assistant to the Director. Erickson was never really "given a chance" to make the contribution of which he was capable. His skills and abilities were not utilized and frustration was the result. Mr. Donald Erickson was often caught in the impasse between a Board that was showing its latent strength and an Educational Director who was growing resistant to change. One close observer of the scene and a later chairman of the Board of Directors believes that the temper of the times had changed. No longer was the thinking of people "either/or," and the dogmatic somewhat inflexible stance of the Educational Director failed to win the hearing that he had once received. It all added up to a period of tension and confusion.

Into that turmoil stepped a quiet, gracious gentleman who was enjoying retirement. Dr. Charles Benton Eavey, longtime friend and former colleague of Dr. Enock Dyrness, consented to become the Acting Director of the National Association of Christian Schools. After Dr. Eavey earned the B.A. and M.A. degrees at Taylor University, Upland, Indiana, he went to France to do graduate work at Strasbourg University. His doctoral work was pursued at Teachers' College, Columbia University and New York University, receiving the Ph.D. from

3Mark Fakkema, White Paper of Dr. Mark Fakkema Against Charges by Rev. Donald Erickson, p. 82.

the latter in 1930. For well over two decades he chaired and taught in the Department of Education and Psychology at Wheaton College. Dr. Eavey has written four books: Principles of Mental Health, The Art of Effective Teaching, Principles of Teaching for Christian Teachers, and History of Christian Education.

On July 27, 1960 Dr. Roy Lowrie, Principal of the Delaware County Christian School in Newtown Square, Pennsylvania, was asked to serve temporarily as the Editor of the Christian Teacher which he continued to do until the new Educational Director took over the magazine in January, 1962.

The Executive Committee of N.A.C.S. met on September 14, 1960 and considerable discussion ensued on the raising of funds. Dr. Eavey urged them to move quickly in pursuit of a full-time director of the Association as there were many areas of work that a part-time director would be unable to accomplish.5

In January, 1961, the Association began a tape library of thirty-minute addresses prepared for Parent-Teacher Association meetings by Dr. A. C. Fortosis, Headmaster, Ben Lippen School, Asheville, N.C.; Mr. Miles M. Strodel, Headmaster, Christian High School, Cambridge, Mass.; Dr. Joseph T. Bayly; Dr. Frank E. Gaebelein; Dr. C. B. Eavey; Dr. Roy W. Lowrie, Jr.; and Mr. Eugene Garrick, Principal, Norfolk Christian Schools, Norfolk, Virginia.6


The 1961 Annual Meeting was held in Grand Rapids, Michigan on April 12 and 14, and the main speakers were Dr. John F. Blanchard, Dr. Roy W. Lowrie and Mr. Harold B. Warkentin of Lincoln, Nebraska. Dr. Eavey, in his annual report, stated that there were 180 member schools, 128 persons had registered with the placement service, and that all other regular services of the organization had been functioning fully during the previous twelve months.7

An interesting analysis appeared in the May, 1961 issue of the Christian Teacher regarding the grass roots health of the Association. Dr. Walter G. Fremont, Dean, School of Education, Bob Jones University, Greenville, South Carolina released a study of N.A.C.S. schools in January, 1961. He cited the following:

Five strengths of the responding Christian day schools:
1. The average Christian day school has a pupil-teacher ratio of sixteen to one.
2. 80% of the schools have complete cumulative records.
3. 76% give intelligence tests and over 87% give achievement tests.
4. 70% of the schools have a thorough public relations program.
5. In 77% of the schools the board takes its rightful place in determining the broad policies.

Five weaknesses:
1. The inadequate financial base of the majority of the schools makes it necessary to look to donations for adequate monies.
2. The inadequate preparation of the Christian day school teachers is reflected in the fact that one-fifth of them do not have a bachelor's degree.
3. The majority of schools have a formal grade standard concept as evidenced by their promotion and report card practices.

4. Over 40% of the schools lack a good program of supervision or in-service training.
5. In the majority of schools, the teachers do not participate in the preparation of the budget.

The National Association of Christian Schools had grown numerically. The preceding weaknesses evidence clearly that a new approach was needed. The promotional forte of Mark Fakkema had escalated the movement in the eyes of the Evangelical community. Now it was time for educational expertise to have its day in the Association. Upgrading of the quality of the educational aspects of the enterprise had to be given priority.

Fremont's critique alerted some to the weaknesses nationally of the Evangelical's attempt in the Christian day school field.

As is the case in most every change of administration, a new approach, a person with a different leadership style and gifts and administrative skills that one's predecessor lacks often adds a much needed dimension to an organization's image and services. Such was the case of the National Association. The agency was prepared for a new executive officer.

The June, 1961 Christian Teacher announced that Dr. John F. Blanchard, Jr. had accepted the invitation of the Board of Directors of the N.A.C.S. to become its Educational Director. It was agreed that for at least the first year of his service he would continue as President of Culter Academy of Los Angeles and exercise his role with N.A.C.S. on a part-time basis. Dr. Blanchard was also the President of the California Association

Dr. Eavey did his work well. His steady, unassuming, practical bent enabled him to recoup a few of the losses sustained in the tense days that preceded his coming to the organization. His fatherly image and his warm but quiet manner gave the image of solidarity to the still floundering organization. While the Association was not moving ahead, neither was it losing much ground.

Chapter Five will describe the ministry of John F. Blanchard, Jr., as the N.A.C.S. began to take giant strides again. However, it did not happen rapidly. Financially it was best for the organization to support a part-time executive initially, but in time the ministry began to grow and flourish with particular gains in the regional associations of the N.A.C.S. These will be considered in Chapter Five.

CHAPTER FIVE

THE PERIOD OF GROWTH AND STABILITY UNDER

DR. JOHN F. BLANCHARD, JR. 1961-1972

Christian education takes as its Weltanschauung, its view of the world and life, the assumption in St. Paul's words, that "God was in Christ reconciling the world unto himself."

We share the concern that John Amos Comenius expressed in The Great Didactic:

The first care, therefore, ought to be of the soul, which is the principal part of the man, so that it may become, in the highest degree possible, beautifully adorned. The next care is for the body, that it may be made a habitation fit and worthy of an immortal soul. Regard the mind as rightly instructed which is truly illuminated from the effulgence of the wisdom of God, so that man, contemplating the presence of the Divine Image in himself, may diligently observe and guard that excellence.1

An even higher model for the Christian educator is Jesus Christ who as a boy "increased in wisdom and in stature, and in favor with God and man." The Christian educator must offer training in the mind and body; he must prepare his pupils for their responsibilities in society. He also has the awesome obligation and delightful pleasure of pointing them to their need of finding favor with God. Modeling the truth will

be more crucial than direct teaching in inculcating the truths of Christ's saviorhood and kingship. Therefore, Christian education is seen as "a deliberate attempt to cultivate the conviction that it is not only proper and legitimate but also vitally necessary to see all things from the vantage point of the cross." As Calvin Seerveld has so searchingly and forthrightly put it, Christian education is education "where there is a conscious, willed, obviously concerted effort to proclaim in all its scandalous intolerance that the mind of Jesus Christ is the only true way for life and knowledge, in biology, history, literature, geography."

An education which lacks the integrative center of Jesus Christ is not, from the Christian viewpoint, a complete education. It is a prostitution of the process. While educators delight in quoting Comenius, they often emasculate the Moravian's philosophy of education by reducing it to a bland humanism.

These are the kinds of biblical underpinnings that the National Association of Christian Schools has enthusiastically embraced and espoused. Through quandaries and dilemmas the solidarity of the biblical philosophy of education has given strength and vigor to the movement even when those in authority have not emulated the high principles of scriptural teaching.

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2D. Bruce Lockerbie, ibid.

3James Kallas, as quoted in D. Bruce Lockerbie, ibid.

4Calvin Seerveld, Cultural Objectives for the Christian Teacher, as quoted in D. Bruce Lockerbie, ibid.
When John Blanchard took over the Association's leadership a spirit of warmth and Christian grace once again began to permeate the organization. In one sense it seemed quite appropriate for Dr. Blanchard to be in education, but from another, rather strange. But that is getting ahead of the story.

John F. Blanchard, Jr., was born on October 18, 1916 in Toledo, Ohio. Two important things came into John's experience as a twelfth grader. First, his civics teacher was a card carrying communist and John and his classmates were forced to think through this political philosophy in a depression context. Secondly, he was on the debate squad and the topic they were debating was, "Resolved, that the city of Toledo, Ohio should adopt the city manager form of government." His research on the subject caused him to be of the opinion that the city manager role offered an excellent vocational choice for himself. In the fall of 1934 John enrolled in Wheaton College and became the first graduate from that school with a major in political science. He graduated, with honor, from the college of which his great-grandfather, Jonathon Blanchard, had been the first president, from 1860 to 1882. His grandfather, Charles Albert Blanchard was the institution's president from 1882 to 1925. His great-grandfather was an outstanding "spokesman for Christian higher education and a crusader for social reform." His grandfather was known for his "insistance on a distinctly Christian emphasis in the face of rising rationalism and modernism."5

Thus one sees John Blanchard's predilection for eventually pursuing a career in Christian education. However, his father, of whom he was deeply fond, was not of an academic bent and did not pursue a college education. Hence the other side of the situation is seen.

Following his earlier direction, Blanchard went to work for Mr. John N. Edie, city manager of the city of Toledo. After one year there, Mr. Edie saw much potential in Blanchard and worked toward procuring for him a Littauer fellowship in government at Harvard University, which would provide the additional academic preparation necessary for the role. On completing the graduate study in 1940, Toledo's politics had changed, Mr. Edie had left, and there was no job for Blanchard. Therefore, he took the Civil Service examination and was hired as a Personnel Technician and Administrative Analyst in the United States Housing Authority and Office of Price Administration in Washington, D.C. where he worked from 1940 to 1943. From 1943 to 1946 he served as an Employment Interviewer for United States Steel in Gary, Indiana.

Since his high school years, John Blanchard was convinced that better men were needed in government and business. In order to attract capable and ethical public servants, he was convinced that the process of forming such individuals had to begin early. Corroboration for this conviction came one day as he was on the Wheaton College campus. He shared this opinion with Dr. S. Richey Kamm, a much-admired former professor, in an informal setting in the Student Union. Dr. Kamm replied,
"You are interested in secondary education." Immediately he enrolled at Indiana University, taking education courses in night school to qualify as a teacher.

The next three years Blanchard served on the faculty of the Ben Lippen School of Asheville, North Carolina, the first year as a teacher and the next two as both teacher and Headmaster. Feeling the need of a better preparation for what he now knew was his life work, he enrolled at Harvard University. Because he was raising a family, he took two years to do the one year master's degree in education which he received in 1951. A second reason that his master's program took two years was the fact that he accepted the pastorate of the First Baptist Church of Plymouth, Massachusetts in 1949 and remained there until 1953. It was here that John Blanchard developed his platform skills and had the opportunity to study the scriptures which were to be so basic to his philosophy of education. Before this period, as in the case of Mark Fakkema, he felt his ineptness as a public speaker was "absolutely incredible."

Dr. Robert Ulich, distinguished professor of educational philosophy at Harvard, made a profound impact on John Blanchard's thinking in that period of time. Dr. Ulich, by his own admission not a Christian, had a deep regard for those who found their basic "law of life" in a religious faith. Before encountering the concepts taught by Dr. Ulich, Blanchard had not realized fully that one's philosophy of life must permeate one's

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7Ibid.
education practice. This brought into focus the importance of the integration of faith and learning which beforehand he had merely assumed. He was forced to apply the principles of scripture, for herein lay his "law of life."  

In Plymouth and Duxbury, Massachusetts, Blanchard also taught extensively on a part-time basis in their schools while he continued his pastorate. In the fourth year there, two schools, a Christian school in Boston and the Culter Academy of Los Angeles, engaged in discussion with him regarding his services. Because of a health problem, a physician strongly recommended that he accept the west coast appointment.

For nine years John Blanchard served Culter Academy as a teacher and President. In his judgment, three of the most important things that he learned there were: (1) the relationship between budgets and faith; (2) the techniques of gradualism in administration (not changing plans or procedures hurriedly and without careful thought and prayer) and (3) how to meet the needs of young people through the teaching of the Bible.

In the spring of 1961 the Board of Directors began to talk with John Blanchard regarding the possibility of his becoming the Executive Director of the National Association of Christian Schools. However, by that time Dr. Blanchard was in his second term as the President of the California Association of Christian Schools in addition to his ministry at Culter Academy. The N.A.C.S. Board approached him at their Annual

8Ibid. 9Ibid.
Meeting in Grand Rapids. John Blanchard, due to the fact that he felt his work was not completed at Culter, did not have the liberty to leave. As a counter proposal, he asked if the N.A.C.S. would consider his giving leadership to the Association on a part-time basis from the west coast. On acceding to this request, the next year was spent administering both organizations.

Near the end of that school year the Board of the National Association and the Board of Directors of the Wheaton Academy located in West Chicago, Illinois, proposed that John Blanchard come to the middle west as the Director of the Academy and the Executive Director of the Association. It was agreed that he would spend three-fourths of his time with the Academy and one-fourth on the work of the Association. He began the combination role July 1, 1961 in Wheaton.

As John Blanchard commenced his ministry the Association was still plagued with disinterest on the part of the schools, for they were not eager to become embroiled in problems that basically had nothing to do with the importance of the Christian school movement. A typical response came from one of the largest schools which had always been a loyal supporter of N.A.C.S. with the comment: "We are not renewing our membership at this time. We are going to wait and see in what direction the N.A.C.S. moves in the coming years."¹⁰

In previous years, $9,000.00 was the annual average for gifts other than membership fees. In John Blanchard's first year, gifts of that type totalled just $2,000.00 However,  

¹⁰Ibid.
eleven years later the 360 member schools were paid in full and the income had risen to $100,000.00. In 1961 the Board of Directors, while having progressed somewhat as a functioning, policy-making and reviewing Board, still lacked a fully participative attitude. One Board member said to Dr. Blanchard: "John, you can operate any program that you can raise the money to support."\(^{11}\) But John Blanchard did not look at the organization as his organization.

Dr. Blanchard had three basic convictions that motivated him as he entered the work: (1) He appreciated all he knew of the emphasis on the importance of sound philosophy that Dr. Fakkema had maintained from the beginning of his relationship with N.A.C.S. John Gardner once made a comment to the effect that if our philosophy is not sound and "holding water" the day will come when our plumbing will not hold water. Dr. Blanchard was committed to continue this same emphasis.\(^{12}\) (2) He was deeply convinced that the vitality of the Christian school movement depended upon a consistently positive, biblical thrust. A movement built on protest only will be self-destructive in time. Regardless of the failure of tax-supported schools, this was not to be the point of approach, for this is not the path to solid growth and strength. He observed that while great growth had been gained where much had been made of pagan and anti-Christian aspects in public schools, those developments should not be the principal points of attack. (3) He was also concerned about stimulating regional responsibility for Chris-
tian school programs in the respective areas of the United States. Some people in California had come to the conclusion that the national office was desirous of controlling the state from Chicago. This could not be, especially in view of the geographical distances and regional diversity. From the positive standpoint, he wanted to make the regional organizations very conscious of the existence and program of N.A.C.S. A conscious objective then was to create an understanding of N.A.C.S. in the minds of regional leaders that would cause them to look to the National Association for certain leadership and inspiration. To that end he attempted to visit all regional conventions every year either by invitation or through his own initiative. This investment of interest enhanced the stature of the National organization among the regional associations.

One of Dr. Blanchard's first operating goals was to improve the quality of the Christian Teacher. New typesetting, format, a superior grade of paper and better national coverage gave a new look of quality to the medium. In the next nine years the Christian Teacher was upgraded three more times. It became a rallying point for teachers and administrators to which they could refer as a noteworthy representative of that for which they stood and that which N.A.C.S. was trying to do. Blanchard was quick to pay tribute to the creative journalistic skills of Mr. Phil Landrum, Board member and free-lance writer, and to the artistic and public relations abilities of his colleague and Director of School Services, Mr. Stephen Shoe, in
the final step toward excellence. 13

Another priority was to improve the visual impact of the National Association's public relations material. Dr. Blanchard later came to realize that the N.A.C.S. probably was giving more attention to promoting the philosophy of the Christian school than their National Union of Christian Schools and Lutheran counterparts. This was due, in part, to the fact that their schools provided this dimension of preparation. In his judgment, to keep alive and fresh the original commitment that brought the movement into being, there had to be a constant awareness of this need. This necessitated an attractive format and solid content.

A third operating guideline was that the N.A.C.S. ought to avoid duplicating any area of activity that was already being handled by some other organization whose products or services the National Association could employ. Materials produced by the Lutherans or National Union that were appropriate for N.A.C.S. schools were aggressively advertised and promoted.

Thus far in the chapter we have presented a brief historical sketch of the context into which Dr. Blanchard was coming, his background and preparation for the task, and some of his convictions and concerns as he came to the work. We will now observe John Blanchard's views of the biblical and philosophical bases for education, the educational process and administrative leadership. Then we will sweep through the developments of the twelve year period of his administration, and fin-

13 Ibid.
ally, present the services rendered by the organization.

The American tradition of freedom of choice in education has preserved the American independent schools. Among them have been the increasing number of Christian schools practicing Christian education. William G. Saltonstall, former principal of Phillips' Exeter Academy, has written: "Perhaps the most cherished freedom of the independent school is the freedom to include the teaching of religious and ethical values within the formalized structure of the curriculum."\[^{14}\] The National Association of Christian Schools and its former Executive Director, John Blanchard, most heartily agree with the late British philosopher and mathematician Alfred North Whitehead who said that "the essence of education is that it be religious."\[^{15}\]

The sands of secularism never seem to stop drifting and piling up ever higher. This pernicious secularism has taken its toll on most all of us. Alarmed by this trend, families of Christian faith are pooling their resources so that an educational system based on biblical principles may be established. And they are determined to not let their schools drift from their scriptural moorings. William Arrowsmith of the University of Texas, commenting on the failure of schools and colleges with Protestant affiliations to remain loyal to their traditional goals, states:

\[^{14}\]William Saltonstall, as quoted in D. Bruce Lockerbie, p. 9.

\[^{15}\]Alfred North Whitehead, as quoted in D. Bruce Lockerbie, pp. 9-10.
The result is the irrelevance, even hypocrisy that students so rightfully protest: . . . institutions with ecumenical traditions subverted into serving as mere instruments of national purpose; church-related colleges and universities junking the traditions that make them different and educationally unique in the effort to achieve an undistinguished secular modernity.16

Dr. John F. Blanchard, Jr., like his predecessor, Dr. Mark Fakkema, has strong doctrinal convictions. Obviously he agrees en toto with the statement of faith of the National Association of Evangelicals, the parent body of the N.A.C.S., and whose statement was adopted when the N.A.C.S. became an affiliate.

The following is based on an unpublished essay on the Christian school which reveals John Blanchard’s biblical and educational philosophy.17 He begins by establishing the scriptural basis for the Christian school. Blanchard cites the Great Commission, with particular reference to the responsibility of the Christian school, “teaching them to observe all that I commanded you.”18

According to Blanchard, the ministry of the Christian school must begin with the gospel of Jesus Christ but it dare not stop there. With increasing clarity Christian leaders and parents are seeing that the "whatever" of 1 Corinthians 10:31 includes the study of history, science, psychology, literature --the whole curriculum. "Whether, then, you eat or drink or

16 William Arrowsmith, as quoted in D. Bruce Lockerbie, p. 8.


whatever you do, do all to the glory of God."¹⁹ This is to be done "to the glory of God." Only the Christian school can educate in the full manner that God commands.

For Blanchard, Christian parents are responsible for the education of their children. "And, fathers . . . bring them up in the discipline and instruction of the Lord."²⁰ This New Testament phrasing is a simple summation of Old Testament teaching, "And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons . . . "²¹ and "Train up a child . . . "²² The Christian parent should not delegate the direction and control of his children to the state. So far as responsibility goes, there is no line here between secular and sacred training, and in fact, there is no such line.²³

Only the Christian school strives to take "every thought captive to the obedience of Christ"²⁴ that "He Himself might come to have first place in everything."²⁵ When Christian youth are thus educated in Christian schools the cause of Christ will be strengthened by a growing host of young men and women ready to hazard their lives in the service of God and the proclamation of the Gospel. The world by its wisdom knows not God.

¹⁹ 1 Corinthians 10:31 ²⁰ Ephesians 6:4
²¹ Deuteronomy 6:6,7 ²² Proverbs 22:6
²⁴ 2 Corinthians 10:5 ²⁵ Colossians 1:18
Its pursuit of learning is with different presuppositions, from different motives and toward different goals.

What one believes concerning the origin of the universe, the purpose of history, and the nature of man determines the fundamental contribution and influence of education. The Christian school is unique in the way it shapes the minds of its students and develops Christian thought patterns. It is impossible to separate education and religion.

There are some basic considerations that are shared by most Christians. In order to specify these convictions, the following statements are used.

\[ A. \text{ The Bible is a unique and special revelation of God to man. Its information and principles are to guide and control as men seek deeper understandings of the universe and their fellow men who inhabit it.} \]

\[ \text{Its instruction most effectively and realistically prepares us for the here and now while the faith it inspires prepares us for the hereafter.} \]

The Bible is not worshipped in the Christian school, nor is its impact restricted to the chapel or Bible study period. Rather, its vital principles and supernatural faith permeate all school-centered activities with a divine dimension.

\[ B. \text{ God is. Only the Christian school proclaims the reality of the supernatural. The church cannot proclaim to its young people the reality of an infinite God who is concerned for all of life and learning, and then shut Him off in an isolation booth for six days a week.} \]
Only the Christian school can teach from a framework that proclaims the primacy of spiritual values. Men must acknowledge the primacy of spiritual forces and spiritual power. At the same time, the reality of Satan and sin must be taught. Our children will not be prepared for spiritual warfare unless the leader of the enemy is known and his forces identified.

C. **God is relevant.** There are many who recognize "the Great Designer" or "the Uncaused Cause" but only the Christian school teaches that God is relevant to the forces of science, to the unfolding of history and to the complexities of man. He is relevant in terms of prayer, in the provision of guidance, and for perseverance in service.

In many special ways the Christian school looks beyond the simple moralities of shallow faith and shows its students the deep dimensions of God's relevance to our time and space. At the same time it teaches its students to sort out the fundamental problems of their own lives and to see the relevance of God's provision to their own needs.

Philosophy is not only taught but caught. The Christian school communicates a world-view long before its students can say, "Weltanschauung." By reinforcing what is communicated in the Christian home and church the Christian school helps to establish the foundation that the Holy Spirit will use to keep young lives in the center of God's will.

D. **Man is a spiritual being.** Every Christian recognizes this truth, but few appreciate the impact of education that ignores or denies it. We stand aghast at the mounting
evidence of "man's inhumanity to man" and fail to recognize that a key reason for men acting like animals is that all through their schooling they have been taught that they are animals.

Man was given dominion over the animals because he is of a different order of creation. Schools that ignore or deny this do not possess the frame of reference for educating the whole man properly.

Only the Christian school with its recognition of the spiritual nature of man and his responsibility to God prepares its students for effective living in society and Christian commitment. The materialism of the contemporary age will be most successfully countered by proclaiming and modeling the Christian philosophy of the respective value of things and people and relationships. Mere negativism toward materialism causes a reverse reaction.

E. Truth is absolute. The tragic futility of existentialism is most apparent. The Christian school plants in the lives of its young students the words of our Lord who said, "Heaven and earth shall pass away but my words shall not pass away." God has revealed that which is eternally true, good, and beautiful. The Christian school communicates these concepts and strengthens young lives on firm foundations with well-defined guidelines as they move with steadfast purpose toward eternally important goals.

This instruction concerning the nature of truth helps

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to deliver the Christian student from the bondage of a majority vote or a common practice. Trust is not determined in this fashion. His march, whether with majority or minority, will be paced to a different drumbeat.

F. Education alone is not enough. It has been widely held since at least Aristotle, that if men knew the good, they would do it. The search for knowledge and the efforts to educate more children more effectively is based, in part on the faith that man is inherently good.

The Christian school builds on the revelation that "all have sinned and come short of the glory of God." It teaches that even as we master the skills necessary to maintain dominion over all the rest of creation, man himself must acknowledge the sovereignty of God. "There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." We must teach our children that the greatest tragedy is to gain the whole world, and forfeit your soul. It is commitment to Christ that leads to the abundant and full life. It is God's word that sets men free.

Education that fails to establish the biblical hierarchy is not Christian, nor is it truly education in its deepest dimension. The Christian school must also demonstrate the highest level of competence attainable in its academic activities.

The Christian school must be thoroughly Christian and academically competent.30

Before a brief treatment is given of his view of the curriculum, the teacher, the student, the polity of the school and finally, the role of the school in the community, let us summarize the foregoing through the high points of an article Dr. Blanchard wrote entitled, "The Excellence That We Seek."

Blanchard asserts that the integrating principle in establishing educational goals is Christian faith. Human knowledge can be achieved only by learning to know God. When properly related to this central goal of knowing and honoring God, more immediate educational objectives take on both meaning and clarity, and find means of achievement. This basic integrating principle provides motivation for excellence, a standard of faith, and a guide to conduct. Recognition of God's authority is the only basis for recognizing the authority of God's ordained agents, political, vocational and social. The secularist purging of spiritual references from statements of educational objectives cuts out the heart of education and destroys its vitality in every area of learning. The absence of spirituality causes a decline in motivation, in discipline and in standards of conduct.31

Dr. Blanchard has identified three major concepts on which to construct an educational philosophy for Christian ex-


cellence: (1) the sovereignty of God; (2) the order of the universe; and (3) man as a spiritual being.

The first concept on which educational excellence is built rests on the sovereignty of God. The recognition of the authority of One outside the system of which man is a part is essential to a stable society.

The second concept is that of the order of the universe. Man's fantastic manipulation and unlocking of the physical universe is based upon an expanding understanding of its basic order. There is a spiritual order in our universe as well. Harmony with the God-ordained spiritual order brings mental, social and physical health to the individual and to society. Therefore, excellence in education demands the construction of lives that respond to the basic order of the universe.

The third concept on which educational excellence is built is man as a spiritual being. Man's needs cannot be met until his true nature is recognized. Man as a spiritual being is destined for accomplishment and fellowship far beyond the reaction of animal instinct or enlightened self-interest.

The excellence for which the Christian school must seek is to answer man's identity crisis by giving him purpose in life and a proper sense of his own worth. Realization of one's own worth, and the resultant ability to permit others to be individuals in their own right, can be born out of a clear sense of relationship to God, man and truth as defined in the Christian faith.\(^\text{32}\)

\(^{32}\)Ibid., pp. 22-26.
In regard to the curriculum of the Christian school, externally it is not usually significantly different from that of other schools. The readily discernible difference is the presence of Bible study and Christian religious exercises. Internally the curriculum will be permeated with a different philosophy as the characteristics of education that are Christian manifest themselves in every course. Here are some of John Blanchard's terse observations:

**Bible:** Mastery of content. Great themes of instruction. Practical applications of the principles it establishes.

**Language Arts:** Competence in expressing and comprehending thought. Value of the written word ('All scripture is given for . . .') and the spoken word ('" . . . by the foolishness of preaching . . .').

**Fine Arts—including Literature:** Art to the glory of God, 'not art for art's sake.' Christian discrimination in subjects (developed or considered) and presentation. Role in opening doors for a Christian witness.

**History:** Communicate the historicity of the Christian faith. Restore the sense of our Judeo-Christian heritage to balance the Greco-Roman influence. A Christian philosophy of history and time. Proclaim the sovereignty of God in the events of history. Study how men's actions (history) reflect His nature (revelation).

**Science and Mathematics:** Study of the divine order and attributes as unfolded in the material universe. Creation. Limitations and competence of science.

**Practical Arts—including Physical Education and Business:** Avenues for the service of God.  

In terms of the students in the Christian school, John Blanchard does not believe that enrollment should be limited to Christian pupils. From his vantage point, some applicants have never been given the opportunity to make a profession of faith, others who claim to be Christians do not understand the

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full dimensions of the term, while some in the upper grades can give satisfactory answers despite the fact that they have never entered into the new life.

In John Blanchard's judgment, the key spiritual characteristic to investigate is the applicant's attitude toward authority. A reference from a former teacher wherever possible will give the most reliable report. It is well to remember that the school will be dealing with the child. Children are the ones being admitted, not the parents.

As to academic qualifications for admission, he recommends no candidate with a report card average below C or an achievement battery average more than one-half year behind the grade in which the applicant is to be enrolled, or an I.Q. below ninety be admitted. On the basis of national averages the suggested qualifications open the Christian school door to more than 85% of the total school population.

To the question "Should the Christian school accept problem children?" Blanchard advises that the school should not unless it has the specially trained personnel to minister effectively to their needs. He counsels schools to accept the physically handicapped child unless the handicap hinders the learning process. These are often difficult areas and each school board must determine with great care and prayer its admission policies.34

In an article entitled, "Magnifying God in the Class-

34Ibid., pp. 18-20.
room," John Blanchard speaks clearly and powerfully regarding
the role of the teacher.

To be a teacher is a dangerous thing. Young minds absorb
with fantastic accuracy and speed impressions and understandings that will color their entire lives.

It is difficult to be a Christian. The struggle of flesh against Spirit and the watchful eye of a critical world make a consistent Christian witness a demanding task.

The Christian teacher carries the awesome responsibility of magnifying Christ in such a way that his students will be blessed for time and eternity. He comes to his task with a keen sense of responsibility for the personal development of his pupils.35

The Christian school teacher must be professional in training and outlook. Although teaching certification does not automatically result in this, it does assure that certain professional courses have been taken.

As has been mentioned previously, the teacher must be rightly related to God and to his students. He must develop a mastery of his subject. The diligence and faithfulness required of the servant of God apply with direct impact to the teacher. For the teacher there is no conflict between mastery of content and mastery of method. He is called upon for both. Enthusiasm and a sanctified imagination should characterize the teacher. Finally, he must see all truth as part of God's truth.36

Dr. John Blanchard is of the opinion that the polity or organizational structure of a Christian school should be determined by those who wanted the school and who would support


36 Ibid., pp. 9-10.
it. In other words, if a local church desired to start a school and operate it on a parish basis so that the church was ultimately responsible, Blanchard would assist such situations in light of the predilections of the initiating group or body. For instance, he would lead them to see that a board consisting of members of that local church would have no other responsibility other than governing the parish school.

In the case of a parent-controlled society that inquired about starting a school, Blanchard would work with them on that basic premise—that being, a totally parent-controlled school. He believed that some schools had experienced difficulty due to the fact that his predecessor only countenanced the parent-controlled philosophy.37

Therefore, on the establishment of the basic premises regarding organizational control, Blanchard would guide them in understanding and implementing the best principles for that particular polity structure.

For Dr. John Blanchard, the role of the Christian school in the community is contributory to the very fabric of that unit of society. The Bible proclaims that "righteousness exalts a nation,"38 and through the centuries the Christian ethic has made its social impact through the service and leadership of individuals committed to that principle. The social importance of the Christian school is its education of multiplying thou-


38Proverbs 13:34.
sands of children with an understanding of their responsibility to God, their fellow-man and themselves.

It appears that the Christian school will increasingly serve the Christian minority in American society. It is a means of providing "salt" and "light" in a world that seems to be rejecting righteousness and endeavoring to achieve greatness through governmental rather than divine morality. At some point Christians must say to our society that "we ought to obey God rather than man." 39

The Christian school should be a major resource and strength in the surging society's embrace of existential ethics. In light of that, the Christian school must demonstrate love and compassion in combination with a gracious but forthright challenge to "all who come within its influence to personal faith in Jesus Christ and to a dedication of mind and strength to the service of eternal truth and true freedom." 40

The first section of this chapter considered the personal history of Dr. Blanchard and examined some of his convictions and concerns at the commencement of his ministry with the National Association of Christian Schools. The second section dealt with the theological and philosophical underpinnings of his educational philosophy and the process of education. The third section of the chapter will describe the administrative leadership style and some of the techniques employed by Dr. John F. Blanchard, Jr.


John Blanchard is a warm, gracious and cultured gentleman of a pacific and irenic nature. Confrontation is a difficult part of administration for Blanchard. Sometimes Mark Fakkema was characterized as being austere, gruff and somewhat aloof. Those tendencies in Fakkema were due to the fact that he was a very shy man who had an awesome fear of public speaking. Yet, Dr. Fakkema was able to overcome his shyness in light of the ease he developed in time through speaking 100 to 300 times a year. This poise he gained in platform presentations enabled him to "read" and sense the reception he was getting from an audience.

Blanchard's administrative style is evident from a brief comparison of his style of leadership with that of Mark Fakkema.

Mark Fakkema, Jr. tells the story of one night when his father was preaching to a large but rather hostile assembly at the Moody Memorial Church of Chicago he seemed to wander for the first ten or twelve minutes. Finally he began to show continuity, power and control over the last twenty to twenty-five minutes of his sermon. On the ride home his son quizzed him. The son had felt quite uneasy as his father rambled about those first ten minutes. This was so uncharacteristic of his father. Dr. Fakkema replied, "Bud, I knew there were many in that audience who did not understand what Christian schools are all about and some were actually against them. I threw out a series of ideas to see where they were. When several ideas "caught
fire' so did I. I then knew in what direction to go." 41

Dr. John Blanchard has the same poise and skill in speaking. Some six to nine years ago this writer was involved in Released Time Education in Pasadena, California. The representatives of the three major groups, the Roman Catholic Church, the Council of Churches and the Pasadena Association of Evangelicals worked together on the Inter-Faith Board for Released Time Education. Annually the Inter-Faith Board sponsored a luncheon for the principals and administrators of the elementary schools of Pasadena, Altadena and Sierra Madre, for the purpose of informing them of developments in the program and to create among them a spirit of good will toward this effort. The year this writer was in charge of the program John Blanchard was invited to be the speaker. With a witty, humorous approach he gained their attention and lifted the stature of the program through his educationally astute approach to his subject.

Both Dr. Fakkema and Dr. Blanchard made significant contributions to the National Association of Christian Schools through their excellent platform skills. They saw their main role to be that of national speaker, promoter, and counselor to schools and regional associations. The movement grew under their leadership. Under John Blanchard it also came of age as a professional organization. The growing maturity of the Association will be treated in the section on the change of the Board of Directors.

41 Interview with Mark Fakkema, Jr., in Blue Island, Illinois, 24 June 1974.
Neither Fakkema nor Blanchard was adept at delegating responsibility or long range planning. John Blanchard made a fair effort in these areas. Mark Fakkema operated on an existential basis of encountering problems and then making a decision at that point in time. However, as he grew older he became somewhat dependent on the advice of his son and his wife in the decision-making process. If he saw the need for long range planning he did not reveal it. When his younger colleague, Dr. Donald A. Erickson, asked to plan with him he would point to the pile of things waiting for him on his desk and resist the team approach to planning. He only delegated the routine procedures to others.

John Blanchard was an easy man to work with but certain habits tended to reduce his effectiveness. He did see the need for able associates and chose Mr. William Brown who made a good, though brief, contribution to the Association. Mr. Stephen Shoe was hired January 1, 1970 and as of 1974 was still in the employ of the Association. He is exceptionally adept at following through on assignments and moving aggressively once given responsibility. Mr. Shoe complemented Dr. Blanchard's skills admirably. As Dr. Blanchard observed Mr. Shoe's strength in taking care of details and answering the many inquiries that came from the schools and associations, he delegated an increas-

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42 Interview with Dr. John VanBruggen in Grand Rapids, Michigan, 15 February 1974.

43 Interview with Dr. Donald A. Erickson in Chicago, Illinois, 31 May 1974.
ingly larger amount of responsibility to him. This allowed Dr. Blanchard to continue a heavy speaking schedule.

John Blanchard is superior when speaking to a large assembly but he is less skillful with a small group and weakest of all when with one person. He is an excellent philosopher and thinker—a man with unusually good judgment.44

John Blanchard is a visionary, a man of great faith in God and a man who is not satisfied with inferior work. He agrees with Elton Trueblood who said we must as Christians stress excellence for holy shoddy is still shoddy. John Blanchard is not content to think small or countenance mediocrity. Often men of his caliber have difficulty with some of the minor, but still important, functions of administration, and John Blanchard is no exception.

As mentioned before, the receipts of the Association increased from $10,000 per year in 1961 to $100,000 in 1972. This was due to Dr. Blanchard's constant challenging of the Board to expand and enrich the ministry and services which the National Association provided for Christian schools. As the developments are presented chronologically later in the chapter, the growth and depth of those services will be seen. However, from an administrative point of view, even though Dr. Blanchard's educational program had included accounting and financing, nevertheless this man of vision could not stay within the budget which he and the Board of Directors had jointly es-

One of the three fundamental things that John Blanchard felt that he had learned while serving Culter Academy of Los Angeles was coming to understand the relationship between budgets and faith. In the city hall experience in Toledo, Ohio that he had had in 1938 and 1939, he worked immediately under Mr. John N. Edie, the city manager. At that time Mr. Edie was recognized as an outstanding expert in budgeting. Dr. Blanchard who received accounting training at Wheaton College believes that

Christian organizations should first of all make as careful an analysis of both income and expense as their understanding of the work to which they are called permits them to make. Having made that careful analysis on the basis of evidence in hand those responsible for a Christian enterprise should then determine a program that is beyond the reach of this carefully, objectively determined operation, and that difference is the faith margin.\(^45\)

This enables the leadership to inform their constituency of the specific dimensions of the Lord's provision that is needed to move the program forward. An organization must have the faith dimension. Mr. Peter Dubose of Hampden-Dubose Academy of Zellwood, Florida was a source of inspiration in embracing this philosophy of the faith margin.

While the Association's ministry and budget increased, the financial aspects of the operation showed great signs of strain. Blanchard's administration was marked by "deficit spending."\(^46\) The amount of time consumed at Board meetings

\(^{45}\)John F. Blanchard, Jr., cassette tape, 13 July 1974.

\(^{46}\)Enock C. Dyrness, questionnaire dated 15 September 1973.
on budgetary matters was disproportionately high. Eventually Mr. Shoe was appointed Business Manager so that Blanchard could give more attention to the overall program of the organization. On this basis, Dr. Blanchard and Mr. Shoe made a strong team. Each employed their particular expertise to specific problems and also co-operated as a team.47

The regional associations should be discussed at this juncture. Why? First, a background discussion is necessary for interpretive purposes. The National Association of Christian Schools, fellow affiliate with the National Sunday School Association of the National Association of Evangelicals, seems to have been on parallel tracks. The N.S.S.A. had two main tasks: (1) conducting an annual national Sunday school convention, and, (2) establishing, supporting, and assisting regional Sunday school associations. The N.S.S.A. commenced its work in 1945, just two years before N.A.C.S. began. For twenty years the task for which the National Sunday School Association was best known was the very successful and well-attended annual conventions it conducted in most every major area of the nation. As many as 10,000 people registered at several of them. During the period of time between the annual conventions, the N.S.S.A. staff worked diligently to fulfill its second responsibility. Regional associations became stronger each year. One of the state associations, Michigan, became so large that the Michigan Sunday School Association, headed by the aggressive Mr. Clate

Raymond, started to hold conventions across its state in Kalamazoo, Grand Rapids, Port Huron, Flint and even in tiny Iron Mountain for the people in the Upper Peninsula. Eventually, the M.S.S.A., which is based in Detroit, received calls to conduct conventions in several adjoining states. The financial base of the Michigan Association became far greater than that of the National Association. While the Michigan case is an exception it clearly demonstrates the fact that the regional associations were growing stronger and the need for the National Association was lessening with each year. Its only solution was to shift its ministry from laymen and professionals to professionals exclusively. This was begun in 1966 with the first convention designed with professionals in mind. It had to relate to the part of its constituency that it alone could serve. However, several difficulties are inherent in such a shift. One of them is that when thousands attend an annual convention the financial base is much larger and much of the funds needed for the year's budget are received at that one convention. But ministers and professors cannot pay fees that are high. This lack of financial base has reduced the N.S.S.A. to a holding action while the state and regional associations and even some of the affiliates of N.S.S.A., for example, the National Association of the Directors of Christian Education, are flourishing and no longer dependent on the organization which gave them birth.

A somewhat similar situation has developed for the National Association of Christian Schools. While Mark Fakkema
attempted to exercise control over the regional associations, John Blanchard took the approach of starting the regionals, developing them, and establishing their relationship to the National on a voluntary basis. From the standpoint of the vigor of the associations and the financial health of the National Association this was the best decision.

However, while the regional associations continue to assist the National Association of Christian Schools through individual and school memberships, the National Sunday School Association was never able to establish that kind of fiscal responsibility on the part of individuals and local churches.

Another important aspect of this evolutionary process was the change in the personnel structure of the Board of the National Association of Christian Schools. In order that the regional associations would be a part of the decision-making process they had to receive representation through regional representatives. Therefore, the Board of the N.A.C.S. was changed so that regional representatives were given places on the Board. In addition, instead of a higher percentage of businessmen constituting the Board, a greater number of school administrators were chosen. This shift in policy was beneficial in that the input from them has been of strategic significance. Initially, the constitution of the Board was predicated on the belief that businessmen would contribute more financially and would assure greater fiscal responsibility of the organization by virtue of their fiscal expertise. While this may have been true in the infancy of the N.A.C.S., it was not
born out in the late 1950s and early 1960s.

Another aspect about the regional associations should be appended. Initially the Executive Director was almost without exception invited to deliver an address at the annual sessions of the regional associations, and at the annual banquets of individual schools. This practice continued for approximately fifteen to twenty years. By the middle 1960s however, it seems that men such as Dr. Roy Lowrie of Pennsylvania, Mr. Gene Garrick of Virginia, and Dr. Paul Kienel of California were in as great demand as speakers as the Executive Director, and they were less expensive to engage due to the shorter travel distance. As in the case of the National Sunday School Association, the indigenous principle was having its effect. For example, in California, the largest and most aggressive of the regional associations, the California Association of Christian Schools invited Dr. Blanchard every two or three years to deliver an address or give several workshops at their convention. However, each year the teachers and administrators could attend a "Breakfast with Blanchard" session which kept him in touch with this huge group of Christian school people. That was done mostly on his initiative. One person commenting on the situation said, "John Blanchard was always gracious in taking a back seat in California."48 Good public relations came from each of these opportunities, or seeming inopportunities. This should not be misconstrued as a criticism of Dr. Paul Kienel, Execu-

48 Interview with Dr. Phyllis Roberts in Pasadena, California, 12 June 1974.
tive Director of the C.A.C.S., for with the many outstanding people available for addresses and workshops it was not judi-
cious to ask Dr. Blanchard annually. Again, the principle of diminishing dependence on the National Association is seen in this illustration.

The fourth section of this chapter presents a chronological sweep of some of the crucial and significant events and decisions made by the Board of Directors at the National Association of Christian Schools from October, 1961 through August, 1972.

Dr. John F. Blanchard, Jr. as of September 1, 1961, added a third role to his already burgeoning schedule. He was the President of Culter Academy of Los Angeles, the President of the California Association of Christian Schools, and now, the Executive Director of the National Association of Christian Schools. At the first meeting of the Board on October 15, 1961, with Dr. John Blanchard as Executive Director, the headquarters building, a residence on Chicago's south side, was sold. This money helped the Association to be out of debt for a short period of time. One of his first assignments was "to begin a program to evaluate member schools and determine whether a school should be accepted as a member."49

Due to insufficient finances the publishing of the Christian Teacher had been terminated as of the May, 1961 issue, but resumed with the January, 1962 issue. The Board meeting

of June 21, 1962 was also informed that the Executive Director had visited regional conventions in Flint, Michigan; Los Angeles, California; Seattle, Washington; Pensacola, Florida; Houston, Texas; San Francisco, California and N.A.E.-N.A.C.S. combination convention in Denver, Colorado. The N.A.C.S. Board was advised that the administrative committee of Wheaton Academy of Wheaton, Illinois, through a strange oversight, had not been informed of Dr. Blanchard's dual responsibility with N.A.C.S., of administering both organizations simultaneously. They were dubious that it could be performed well when done concurrently. Dr. Blanchard indicated that on the basis of his past year he was of the opinion that neither would suffer. Dr. Blanchard moved to Wheaton in the summer of 1962.

Dr. Blanchard taught the regular Christian school philosophy course that summer at Wheaton College (as Dr. Fakkema had for many years) and the Board suggested that more than one setting and course be scheduled for the summer of 1963.50

Mr. Gene Garrick, superintendent of the Norfolk Christian School, met with the Board as a member for the first time on October 6, 1962. His contribution over the next ten years was to be one of significance. The necessity of developing some kind of program to "indoctrinate Christian school teachers with the Christian philosophy of education was discussed." A correspondence course was mentioned with the possibility of tying it in with an already existing correspondence offering

from an accredited college. It was also suggested that a program of in-service reading plus faculty meeting discussions for the development of the perspective that a Christian philosophy of education gives should also be considered.51

As he was determined to do at the commencement of his ministry, Dr. Blanchard reported to the Board on December 21, 1962 that he attended five regional associations, speaking to approximately 1100 persons representing 148 schools from October 1 to November 2. He sensed a spirit of cooperation at each conclave.

John Blanchard made a concerted effort to rebuild relationships with Mr. John VanderArk and the National Union of Christian Schools. At the request of the N.U.C.S. Dr. Blanchard was invited to visit Christian schools in the southeast and N.U.C.S. volunteered to pay half of his expenses.52 Early in 1963 Dr. Blanchard met with the National Union Board in Grand Rapids and reported that he received a warm reception.

At the March 28, 1963 N.A.C.S. Board meeting a decision was made whereby the Christian Teacher "should not publish the next issue until the last issue has been paid for. It is the Director's prayer that the Lord will raise up someone to under-


write the cost of this publication." When it did appear again as the January-March, 1964 issue it had been upgraded into a professional journal.

The October 3, 1964 Board meeting stated that the "NACS Today" was being well received by the administrators to whom it was beamed. The Christian Teacher would remain the reference journal of the organization. The Lilly Foundation of Indianapolis was being approached for financial support toward some activity of N.A.C.S. It was also reported that 1963 was the fifth consecutive year in which more than twenty new schools had joined. The Board was informed that a proposal for group hospitalization was ready for presentation to member schools as the Executive Director visits the fall conventions. A reorganization of the N.A.C.S. Board into several standing committees was suggested to provide counsel on programs being developed. The first committees established were those of policy, publication, finance, and promotion.

The Board authorized the addition of professional memberships in the National Association on the basis of a donation of $10.00 per year, with student memberships at $5.00 per year. The newly upgraded Christian Teacher was presented to the Board at their February 25, 1964 meeting.


At the December 3, 1964 meeting it was revealed that two years previously 21,000 pupils had been enrolled in member schools, one year previously there were 31,000 pupils, and as of that date there were 37,000 attending N.A.C.S. schools. The number of inquiries per month concerning the establishment of new schools had multiplied four times within the year. The first prospect of John Blanchard's leaving the employ of Wheaton Academy to give full-time to the work of the Association was realized in the spring of 1965. The Board was hopefully anticipating that possibility would be a reality in the late summer of 1965.56

The Board minutes of March 4, 1965 reveal the continuing upsurge in interest in establishing Christian schools at the aforementioned quadrupled rate. It was finally decided to sell advertising space in the Christian Teacher. Arrangements for Dr. Blanchard becoming full-time with the Association as of September 1, 1965 were consummated. Plans for a Christian School Week, November 14-20, 1965, were developed and put into operation. The dates were close to the American Education Week by design.57

The writer has intentionally refrained from a continual recital of depressing financial statistics. Suffice it to say, that the picture would be bright at one meeting, the next two


meetings the statistics were a point of concern. Living within a budget was a difficult task for Dr. Blanchard. Inevitably tensions grew out of that area. The amiable Dr. Blanchard never lost heart or became depressed over them, but these financial tensions eroded to a small degree his fine relationship with the Board of Directors. Now let us follow the chronology of the developments of the National Association of Christian Schools once again.

In light of the financial statistics presented on September 30, 1965 the income had increased by $4,400 and the expenses had ballooned to almost $13,000. It was pointed out that only 20% of N.A.C.S. income was realized from annual payment of member schools. An ensuing discussion divulged that while a sampling of schools indicated that this fall was not the time to increase school fees, a long range plan to raise income from member schools must eventually be put into operation if the Association was to experience the necessary stability. No decision was finalized.58

The December 2, 1965 meeting indicated that two foundation grants caused the financial picture to be a bit brighter. An additional grant from the David C. Cook Company of Elgin, Illinois was provided for the specific purpose of developing a Bible curriculum.

Some private schools were seeking admission to N.A.C.S.

which were committed to maintaining segregation. It was the Board's "sentiments that they did not want N.A.C.S. used to promote segregation. Our primary concern is spiritual. The Director was instructed to prepare a statement on this issue. . . ." It was moved, supported and passed that no new school will be admitted if race is a condition of admission."

It was also agreed that the National office should gather and distribute information to the membership regarding Federal aid to elementary and secondary education. It was decided that N.A.C.S. should clarify the consequences of such acceptance to the constituency.

On March 10, 1966 the Board was informed concerning the significant increase in inquiries for counsel regarding the establishing of new schools. The specific count was as follows: 1963, 35 inquiries; 1964, 80 inquiries; 1965, 192 inquiries; 1966, 300 inquiries (the estimate for 1966 is based upon the actual returns for January and February with an extension of these figures on the basis of previous experience).

The Board enacted a new annual school membership fee for all new schools on June 9, 1966, calling for each school to pay $10.00 plus $2.00 for each teacher in their employ. The annual fee for all other institutional members was calculated on the basis of a base fee of $25.00 plus a surcharge related


to size of school as reflected by the size of the teaching staff ($2.00 per teacher registered). All full-time teachers were to be registered.

The second National Christian School Week was scheduled for November 13-19, 1966. Administrators' conferences were set for Philadelphia November 10-11 and Los Angeles, April 5-7, 1967 as well.

The Executive Director was given permission to organize a long range planning committee made up of Board members and available Christian school administrators. They were to take a penetrating look at the movement and recommend those long range activities which would most effectively strengthen the Christian school program.61

The auditor's report for the fiscal year of 1965-66 was presented showing an income of $40,722.46 and expenses of $40,482.85. The surplus of $239.61 was the first in the past five years. There came a significant increase in income that year from the Director's activity on a full-time basis. Also, sales of promotional literature doubled as a result of the Christian School Week.62 The 1966 National Christian School Week sold 72,000 pieces of literature as over against 40,000 in 1965. The dates for 1967 were established as November 5-11


to directly coincide with American Education Week sponsored by the National Education Association.

The first book published by N.A.C.S., Dr. Roy W. Lowrie's Christian School Administration, was presented to the Board on December 7, 1966. After much discussion regarding the choice of additional men for the Board, Dr. C. Rowan Lunsford, guiding spirit behind the Los Angeles Baptist Day School Association numbering thirty schools and 5,000 pupils, was considered. The nominating committee was instructed to give thought to the long range structure of the Board and to its eventual optimum size. The necessity of up-dating and re-activating a Christian School Correspondence Course was considered. Dr. Lowrie offered to do much of the work.63

On March 19, 1967 the brisk sale of Dr. Lowrie's book brought a significant increase to the sales figures. The Board was informed that the mail poll concerning reprinting articles for the Christian Teacher from Catholic periodicals was six to one in favor of doing so. The Long Range Planning Committee urged the Board to authorize some steps to develop an optional N.A.C.S. accreditation procedure. They were increasingly aware that not all schools in the Association could qualify immediately for accredited status. Therefore, it was proposed that three levels of membership be developed in terms of accreditation. Dr. Roy Lowrie was assigned the preparation

of a specific accreditation procedure. Mr. Gene Garrick undertook the development of a questionnaire.

On June 15, 1967 Dr. Enock Dyrness, chairman of the Board, informed the Board that the Executive Director had been awarded an LL.D. by the Azusa Pacific College of Azusa, California. The increase in membership fees was giving greater stability to the financial condition of the National Association. The Executive Director endeavored to make contact with the U.S. Office of Education regarding the accreditation program on which Dr. Lowrie, Mr. Garrick and he were working. It was suggested that the committee producing the accreditation program discuss with officials of the National Union of Christian Schools and the Lutheran Church-Missouri Synod the possibilities of collaborating in their efforts.

Dr. Joseph Bayly recommended that N.A.C.S. design, test and produce a standardized Bible test which would be valuable to Christian schools and Sunday school programs as well. For the first time the Long Range Planning Committee composed of educators on the Board met for a two day period of evaluation and planning. It was intended that this would be an annual event.

Popular interest in the Christian School movement appeared to be leveling off at a point approximately six times

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what it had been four years previous. In this same annual report of the Executive Director for September 1966-August 1967, Dr. Blanchard stated that three broad areas would receive major attention during the coming year: (1) Maintaining and strengthening the Association's services. (2) Communicating the trends in American education. The first issue of The Schoolhouse Weathervane was presented. This was written for administrators to help them remain current with developing trends. (3) Accrediting elementary Christian schools, which would be the first step in a two-year self-study procedure toward establishing such a program.66 The Weathervane's first issue was 6,000 copies. Subsequent orders of additional copies totalled 10,000.

On March 4, 1968 the Board was informed that in December the N.A.C.S. schools in Pennsylvania were told by the Department of Public Instruction that they were operating illegally by virtue of the schools not having been accredited by their Department. The firm of Irwin, Irwin and Irwin was representing them. Roger Irwin was informed by the state that this judgment was premature and later disallowed. With legislation pending, the administrators of the N.A.C.S. schools in Pennsylvania addressed a number of urgent requests to the National office for a program that would lead to some kind of N.A.C.S. accreditation.

The Long Range Planning Committee continued to urge

the development of a self-study instrument as a first step in upgrading the schools of the Association. The Executive Director reported that the first working draft of such a self-study had been completed. It was being field tested at that time.

The constitution was amended on March 4, 1968 to describe the duties of the six standing committees.67 This gave direction and impetus to a fuller participation by the Board of Directors.

On June 20, 1968 a report was given of an interview with Mr. William Brown of the Ypsilanti (Michigan) Christian School regarding the possibility of joining the N.A.C.S. staff as Assistant Director. He was later called to this position beginning September 1, 1968. At that same session the name of the self-study program was announced, ACCESS, the National Association Counsel for Christian Elementary School Self-study.68

At the September 17, 1968 Board meeting, it discussed the Pennsylvania action against the five N.A.C.S. schools that made the front pages of many Pennsylvania newspapers. There was nothing more to report. ACCESS materials were presented in final form at that meeting.

Approximately 80% of the schools that were eligible


to participate in the ACCESS program were doing so. The Association for Bible Curriculum Development was introduced to the Board as carrying on the most active research for the development of an interdenominational day school Bible curriculum. A future relationship with those developing the program was discussed.

The NACS Today was upgraded further and Dr. Roy Lowrie agreed to edit the paper. The Weathervane was not continued. At the meeting of October 6, 1969 it was noted that Mr. William Brown had resigned after just nine months of service and a replacement was being sought. The new N.A.C.S. Bibles had doubled in sales over the original estimate. The "Silent Revolution" article written by William Brown for the Christian Teacher on the importance of adequate teachers' salaries was studied by the Board due to its controversial nature. Dr. Frank Gaebelein prepared a short accompanying letter commending the article. The injunction restraining the State of Pennsylvania from closing the five N.A.C.S. schools still stood and the schools opened as usual that fall.

At the December 9, 1969 meeting of the Board a communication from the Illinois State Senate was read. The State Senate was seeking information regarding the needs of Illinois

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non-public schools for state assistance. The proposed position statement of N.A.C.S. against accepting such assistance was discussed. It was the consensus of the Board that inasmuch as there was wide divergence of opinion on the part of member schools of the N.A.C.S., no policy statements should be issued until the membership had been thoroughly canvassed. Dr. Dyrness and Dr. Blanchard were to design a questionnaire in the hope that a national office statement could be made. It was suggested that national and association developments made a meeting of the full Board desirable for March of 1970. It was understood that N.A.C.S. would have to underwrite the traveling expenses of those outside the Chicago area.71

A special Board meeting was called on January 11, 1970 to consider six candidates for the business manager vacancy caused by William Brown's resignation. Of the candidates, Mr. Stephen Charles Shoe of Seattle, Washington was chosen. His artistic background and promotional skills were seen to be of great value should he accept the Board's invitation to serve.72

The minutes of March 17, 1970 indicate that Mr. Shoe had begun his ministry with the N.A.C.S. and was given the title "Director of School Services." The Long Range Planning Committee indicated that the future of N.A.C.S. lay in staff services rendered to the member schools. Therefore, a series


of Christian School Management Seminars were scheduled for late April and May of 1970 in Wheaton; Peoria, Illinois; Mansfield, Ohio; Indianapolis, Indiana; and Toledo, Ohio.

The public aid to private school questionnaire was presented showing that

Almost all of the N.A.C.S. schools are in favor of a 'Junior GI Bill' type of tuition voucher for parents. The survey showed that only 35 schools of the 90 reporting were not at the present taking some kind of public aid (pupil benefit). The remainder participate in varying degrees, in aid for library books, textbooks, milk and lunch programs, bussing, audio visual aids, etc. There was almost universal concern expressed over the possibility of controls that would destroy the distinctives of the Christian school.73

At the same meeting on March 17, 1970 Dr. Blanchard reported that dissatisfaction with the Association's affiliation with the N.A.E. was being "expressed for the first time" on the field. Several member schools did not renew membership and questions were being raised about N.A.E. It was recognized that the N.A.E. Board of Administration had never promoted N.A.C.S. or encouraged its members to belong to N.A.C.S. In August of 1969 the N.A.C.S. had written a five page "Statement of Relationship Between the National Association of Evangelicals, the National Association of Christian Schools, and Its Individual Christian School Members." This was to be utilized as a basis for discussion. Dr. Blanchard was empowered to define the position of N.A.C.S. to Dr. Clyde Taylor, head of N.A.E.'s Office of Public Affairs in Washington, D.C., and

On March 24, 1970 John Blanchard wrote a letter of clarification of the discussion of March 17 and then spoke to Dr. Billy Melvin, Executive Director of N.A.E. in Wheaton who encouraged him to speak to the Board of Administration of N.A.E. in his annual report at their April convention.

On April 6, 1970 Dr. John Blanchard gave a most gracious and forthright statement at the N.A.E. Annual Convention regarding the importance of the Christian school movement. There was no comment in the resolutions regarding public or Federal aid to non-public schools. In effect, he was calling for a stronger commitment on the part of N.A.E. for the cause of Christian schools.

The National Association produced two pamphlets entitled "The Christian School Tackles the Root of Drug Abuse" and "Christian School Warning: Occult Experimentation" in the spring of 1970. By the third month of publication the drug abuse pamphlet was in its second printing. More than 27,000 copies had been distributed.

The total income for the 1969-70 fiscal year was $83,400.00 or a 38% increase over the previous year. The budget for 1970-71 was set at $100,935.00. Twenty-four schools

74 Ibid., p. 3.

75 John F. Blanchard, Jr., "Memo to All N.A.C.S. Board Members" of 24 March 1970. (Mimeographed.)

76 John F. Blanchard, Jr., "Annual Report and Resolutions from the National Association of Christian Schools to the Board of Administration of the National Association of Evangelicals" of 6 April 1970. (Mimeographed.)
had enrolled in the new student accident insurance program as of October 1, 1970.77

In the N.A.C.S. report to the N.A.E. Board of Administration on October 5, 1970 the following positive gains were cited:

Interest in the N.A.C.S. service to the Christian school movement continues to mount. Income for the year just ended was 38% above one year ago! New schools have joined the Association at the rate of more than one a week! Inquiries concerning "How to Start a Christian School" have increased ten-fold in the past five years.78

It was in this report that N.A.C.S. stated that "it is our deep conviction that public money under any plan will bring public controls."79 Dr. Blanchard went on to state that the N.A.C.S. was even more concerned by the actions taken in many states to limit freedom for private schools. This ultimately would be more restrictive.

The Executive Director's report of March 18, 1971 included copies of the Elementary Evaluation Criteria (Section C) and plans for teacher certification. Dr. Roy Lowrie was responsible in the main for the evaluative instrument and Mr. Gene Garrick produced the teacher certification program.80

The minutes of June 8, 1971 reveal that the Pennsyl-


79Ibid.

The Virginia judicial system had handed down a favorable verdict for the five N.A.C.S. schools. "A parent-controlled Christian school is a bonafide religious institution and as such is exempt, as provided by law, from the licensing requirements of Pennsylvania law."^{81}

In Dr. John Blanchard's report to the N.A.E. Board of Administration in October, 1971 he reiterated the Supreme Court's outstanding decision over the past six months, namely, that direct public aid to private schools is unconstitutional. "Since N.A.C.S. is the only Christian school association that has not sought public aid, this decision did not directly affect the operation of our schools." However, he went on to say that the court accepted two principles which are counter to the convictions of the Association and raised a third which he wished was shared by Evangelical Christians.

The Supreme Court accepted the division of learning into religious and secular. However, the philosophy of the Association is that all truth is God's truth and they viewed the Court's statement as an ancient heresy which Horace Mann perpetuated. The second principle with which the Association disagrees is that the state has the right to control education. Opposing this is the biblical injunction that God has commanded parents to direct the education of their children.

The principle with which the Association agrees is that

^{81}National Association of Christian Schools, "Proceedings of the Board of Directors," Wheaton, Ill., 8 June 1972, p. 2. ( Mimeographed.)
the teacher makes a significant impact on impressionable minds. The demand for Christian teachers and Christian schools is obvious. 82

Dr. Blanchard also shared with the N.A.E. leadership the fact that there was available and in use teachers' insurance for life, hospitalization and major medical care. 83

The Board minutes of December 6, 1971 carry a summary of school memberships for the previous five years, as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>U.S.A.</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1967</td>
<td>224</td>
<td>20</td>
<td>244</td>
</tr>
<tr>
<td>1968</td>
<td>236</td>
<td>24</td>
<td>260</td>
</tr>
<tr>
<td>1969</td>
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<td>1970</td>
<td>297</td>
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<tr>
<td>1971</td>
<td>314</td>
<td>50</td>
<td>364</td>
</tr>
</tbody>
</table>

It was at this meeting that Dr. Blanchard introduced an organization called the Council for American Private Education (CAPE). The organization has come into being to promote parental rights to private education. Jewish, Roman Catholic and Protestant school agencies are part of this group. Membership in CAPE was approved.

In a letter dated December 21, 1971 Dr. Blanchard shared with those not present at the December 6 meeting that it had been decided to hold the annual meeting of N.A.C.S. apart from the Annual N.A.E. convention "so that total attention can be focused on the concerns of the Christian school movement."


83 Ibid., p. 2.
A telephone poll conducted before this letter was written indicated that March 21-22 were the best dates.\footnote{John F. Blanchard, Jr., correspondence to N.A.C.S. Board members, dated December 21, 1971.}

The March 21 and 22, 1972 and August 4, 1972 Board meetings were very crucial for the National Association of Christian Schools. The educators on the Board from across the nation were of the opinion that N.A.C.S. was not being productive in terms of cooperating with the regional associations.

A second important discussion was directed at the relationship the N.A.C.S. was sustaining to the N.A.E. Three concerns were expressed: (1) better communication; (2) the scope of the N.A.C.S. schools was broader than the N.A.E.; and (3) that as the educational arm of N.A.E., N.A.C.S. and N.A.E. should make joint resolutions on educational issues.\footnote{National Association of Christian Schools, "Proceedings of the Board of Directors," Wheaton, Ill., 21-22 March 1972, pp. 1-2. (Mimeographed.)}

The National Association of Christian School leaders were unhappy that the N.A.E. had made pronouncements in the field of public and private education which were in disagreement with many of the Christian school administrators across the country. A letter was sent to the N.A.E. Board of Administration to that effect.

A handsome digital clock-radio was presented to Dr. Blanchard in recognition of ten years of service to N.A.C.S. to conclude the March meetings.\footnote{Ibid., p. 2.}
In early summer John F. Blanchard, Jr. resigned the directorate of the N.A.C.S. and accepted the role of Superintendent of the Christian Schools of Portland, Oregon. At the August 4, 1972 meeting of the Board Dr. Roy W. Lowrie, Jr. was issued a call to become the Executive Director of N.A.C.S. After a lengthy consideration of the call, which carried over into 1973, Dr. Lowrie turned down the N.A.C.S. request.\textsuperscript{87}

Mr. Stephen Shoe carried the two roles during the absence of a full-time Executive Director and rendered outstanding service.

It should be noted that Dr. Enock C. Dyrness was on the Board of Directors for twenty-four years, most of them as Chairman. His time and energies were selflessly given to the ministry of N.A.C.S. Dr. Frank E. Gaebelein and Dr. Stephen W. Paine served the Association many years with distinction. In the last ten years the contribution of Dr. Roy W. Lowrie, Jr., has been one of profound significance.

Twenty-five years had passed. Two distinguished leaders in the Christian day school movement had led the way. In an age of crisis an Association of schools had been born out of convictions.

We have observed in this chapter the strong and aggressive leadership of Dr. John F. Blanchard, Jr. His vision regarding the potential of the National Association of Christian Schools was realized in a remarkable manner. The budget had

\textsuperscript{87}Interview with Mr. Philip Landrum in Wheaton, Illinois on July 21, 1974.
grown, the number of schools and regional associations served had increased, the vital involvement of the Board of Directors had become a reality, and the number and depth of services provided the schools, teachers and administrators had been enlarged and enriched. Chapter Six will discuss briefly and summarize these advancements.
CHAPTER SIX

SUMMARY AND CONCLUSIONS

The National Association of Christian Schools was given birth by the National Union of Christian Schools, which was limited by its doctrinal stance, and by the National Association of Evangelicals. While the N.A.C.S. received the National Union's blessing, yet there were several years when the birth pangs brought distress to both the N.U.C.S. and the N.A.C.S.

Initially, it was hoped that the National Association of Christian Schools would become an organization that would serve as an all-encompassing Evangelical agency representing all Protestant Evangelical Christian day school organizations. However, the field which N.A.C.S. desired to serve was restricted by its affiliation with the National Association of Evangelicals. In spite of this limitation, the first twenty-five years of its history is a story of a successful enterprise for God.

The movement mushroomed because the National Association was not bent on building its own empire, but rather coming to the assistance of schools being started and those under way which needed counsel, promotional materials, or the many services eventually offered. The services of the organization have become a very significant part of the National Association's
raison d'être. As the Association enlarged it realized that as the regions became less dependent on the national organization, the services rendered that a smaller group of schools could not perform for itself became the reason for their existence.

The history of the National Association cannot be understood apart from the growth of the regional associations. The regional associations are in varying stages of strength and stability. The National Association has had to modify and adapt to each situation and pattern its ministry in terms of their individual needs.

During the period of 1963 through 1968 the National Association of Christian Schools had its greatest numerical growth. When prayer and Bible reading in public schools were ruled unconstitutional in 1962 and 1963 respectively, an immediate upsurge in starting Christian schools was created. The Civil Rights Bill of 1964 had a similar effect. However, the National Association refused to admit schools that made race a condition for admission.

The National Association of Christian Schools has remained firm in its policy to refrain from receiving Federal funds for its various programs. While individual schools are at liberty to accept public funding, the Association has strongly advised against this practice.

In conclusion, Dr. Mark Fakkema, Sr., and Dr. John F. Blanchard, Jr. have left indelible impressions on the National Association. Their outstanding contributions caused this in-
fant organization to achieve excellence in many of its endeavors. As the Boards served with these men, history bears out the fact that in proportion to their vital involvement in the ministry of the Association, to that degree did the agency significantly achieve. One-man organizations tend to develop what is colloquially called "tunnel vision." As a leader listens to Board members who are aware of the actual status of things at the grass roots level, his leadership and field ministry bear the marks of relevance and authenticity.

In one of his profound statements about education, Alfred North Whitehead said, "Moral education is impossible apart from the habitual vision of greatness." Unfortunately, his definition of greatness, in the context of his remark, rises no higher than the classical literature of Greece and Rome. The Christian school knows a higher source. The source of true excellence is found in the person of Jesus Christ our Lord. May the National Association of Christian Schools continually take heed of this One who is the eternal Standard.

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The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Ph.D.

January 9, 1975  
Director's Signature