

Open Letter To:
 Molly Khang, MA, LPC
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 Hull, Iowa

October 7, 2024

Re: **How are you Biblically qualified to be counseling teens about their careers?**
 Sections below: **Therapy Delivers Depression - Now To You, Mrs. Khang - Sex In South Barrington!**

Note: All **bold-faced** and underlines below were added by me.

Dear Mrs. Khang

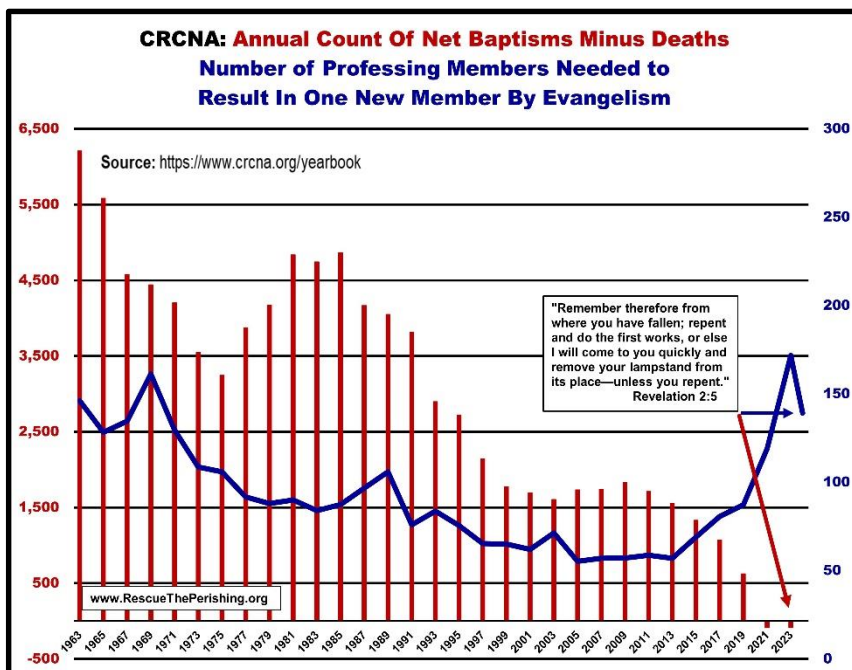
I write this in love and respect for you as a sister in Christ, yet our times need a radical boldness as faithful Dutch Reformed theologian, Herman Bavinck, once called for. The deadly serious issues raised in this letter are directed to you as Western Christian High's career and college guidance counselor. Still, they are far broader and so thoroughly entrenched in the body of Christ, that I must be publicly bold, too.

Feminism in the Church: Careers Over Babies!

Three generations of feminism, career women, women serving on church pastor search committees, women delegates to Classis, etc., and the resulting emasculation of most men in the Christian community, particularly the CRCNA, have all led to trends like this seen below.

Far, far too often women with careers drive couples to decide that it is not God who opens and closes the wombs of covenantal married women (Gen. 29:31, 30:22, 1 Sam. 1:6, Psalm 127:3, Is. 66:9, et al) but the career woman herself gets to decide. And the vast majority have made deadly poor decisions.

I've watched these three generations of Christian Reformed women turn away (in varying degrees) from the heritage of Biblical motherhood previously well-established by their great-grandmothers, who loved Christ, were humble, submissive, hard-working, and very intelligent.



I have kept a 'hall of shame' roster of CRCNA and URCNA pastors and theologians who I've deemed the men whose wives' reproductive organs are of the poorest health of any class of women I've heard of. Why? When I got through discussing the exegesis of Onan's sin in Genesis 38 as contrasted to the response of the brother in Deut.25: 5-10, who also refused to uphold his kinsman-redeemer duty for his deceased brother's name, (yet received no punishment from God) every one of these men started whimpering how much

trouble their wives had in carrying and delivering their children into the world.

To which I responded, *“Shame on you, pastor! Deb and I would have real compassion for any difficulties your wife had and would earnestly pray for her if any future child came along. But don’t adjust your hermeneutical rules of understanding the Word of God which condemns man’s efforts not to have children, behind an anecdotal experience your wife may have had.”* They turned their backs on me and never preached on any of this, to my knowledge. They helped contribute their part to this disastrous collapse of the CRCNA, as revealed in the preceding chart. Look at the red bars showing the net number of baptisms minus deaths in the CRCNA.

If they couldn’t trust God with the number of children they were to bring into the world, how would these cowardly pastors be able to teach it from the pulpits? What’s more ‘telling’ is that when CRCNA ecclesiastical leaders see these trends they often respond with a greater emphasis on evangelism, in their attempt to find an easy out from facing their sinful lack of faith. This is certainly not to diminish evangelism at all. But God is not blessing those efforts in the CRCNA either. *“As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.”* **Daniel 9:13**

As this chart above shows on the blue trend line, the number of professing members of the CRCNA needed to result in **one new member** via evangelism has risen from **57** in 2013 to **137** in 2024, almost triple the number. What’s happened to the community-wide witness of the people of the CRCNA that it takes nearly three times the number of them to draw one new member by evangelism? It certainly appears that fewer potential converts want to join an aging, near-barren church. The denomination is “daring” God to remove their lampstand. I fear most young pastors, even when they know better, just want to hang on until the money runs out and not be run off the pulpit, *“Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue;”* **John 12:42**

More to the point, John Calvin remarked on Onan withdrawing from coitus and spilling his seed,

” The voluntary spilling of semen outside of intercourse between man and woman is a monstrous thing. Deliberately to withdraw from coitus in order that semen may fall on the ground is doubly monstrous. For this is to extinguish the hope of the race and to kill before he is born the hoped-for offspring. This impiety is especially condemned, now by the Spirit through Moses’ mouth, that Onan, as it were, by a violent abortion, no less cruelly than filthily cast upon the ground the offspring of his brother, torn from the maternal womb. Besides, in this way he tried, as far as he was able, to wipe out a part of the human race. If any woman ejects a fetus from her womb by drugs, it is reckoned a crime incapable of expiation and deservedly Onan incurred upon himself the same kind of punishment, infecting the earth by his semen, in order that **Tamar might not conceive a future human being as an inhabitant of the earth.**”

~**John Calvin**, Calvin’s Commentary on Genesis 38:8-10, translated from the Latin, cited in [The Bible and Birth Control](#), by Charles Provan

“In the Bible, a large family is seen as a tremendous blessing from God, and the more arrows you have in your quiver, the better is the blessing, and I don’t know anything in history that has changed that value judgment that God has placed upon the family. I know I’m in the minority on this but I’ve never been comfortable with artificial birth control.” **Rev. R.C. Sproul**, as cited in Lori Alexander’s book, *Daily Wisdom for Biblical Womanhood*, Jan. 30th reading

A young member couple (with their fourth child on the way) of the Trinity Lutheran Church in Sioux Valley, MN (20 miles NE of Ocheyedon) told me recently that their young pastor, Rev. Adam Jacobsen, from the pulpit has begun raising the issue of ‘those members of the past two generations missing from their families.’ “There are people who should be walking among us and worshipping God with us, who were never born.... since the advent of contraception,” he said. Martin Luther, himself, interpreted Onan’s sin as “worse than sodomy.” Extreme? Maybe. The point is that all the early Reformers took Onan’s sin extremely seriously. And the last three

generations sitting in the pews merely chuckle at it. And the chart above shows the consequences of such rebellious humor. This young educated Lutheran pastor is not alone. Others in the LCMS are awakening to God's Law on such matters.

In the late 1960s Christian women started using contraceptives, pursuing careers over covenant marriage and motherhood. My wife, Debra, won a **first-place award** from the National Newspaper Association in 1982 for a spot news story she wrote. The writers from seven hundred weekly newspapers at the time were eligible to submit competing articles. The day she was to be walking across the stage to receive her award in Phoenix, AZ, she was in the Spencer, IA Hospital bringing our second child into the world. Weeks after our son's birth, she realized she was being drawn into the feminist world at work and quit her writing career. She later used her gifts to train many of our eleven home-schooled children to be excellent writers.

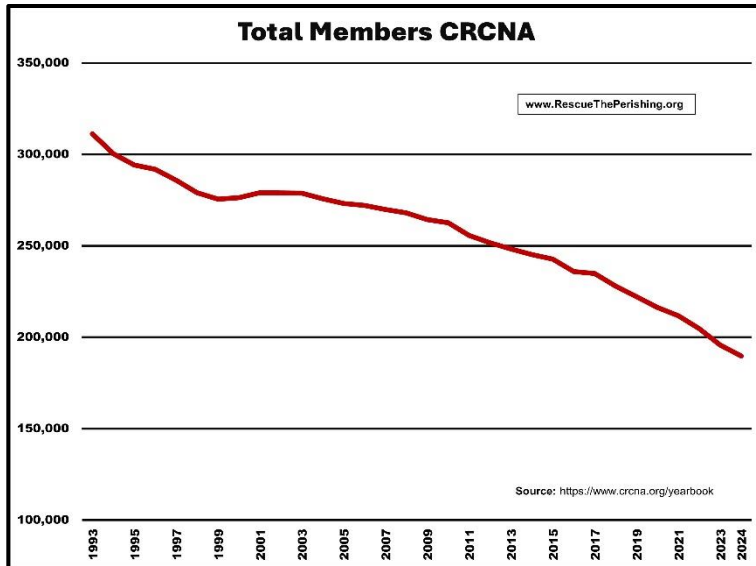
With "godly sorrow" (2 Cor. 7:10-11) we later repented to God of our sin of using contraception and began to trust God with our family size. Most CRCNA women didn't. Sure, some had three or four children, but few had six to nine children, which was often normal in their (great) grandparents' generation. Most of the Reformed culture convinced young women to greatly diminish their faith and not trust in God's provision within the covenant community, by parroting the fear line - "*You need to get a college education in case your husband dies, and you'd have no one to provide for you.*" The statistically tiny possibility of this occurring, aside, how dare they defy God's commands for women¹ and cast doubt on his love and care for his covenant daughters! After all, if one studied the Dutch and my German heritage, young widows (with children) were often soon married again within the covenant community or cared for by their extended families. Even 16th-century Reformer John Calvin married Idelette de Bure, a widow with two children.

So most Reformed young women decided they wanted marriage/children **and a career**. In most cases, children have suffered mightily from working moms even right here in the Ocheyedan Christian Reformed Church. As a male medical doctor near Rochester, MN said in an adult Bible study in a Reformed/ Presbyterian church recently, regarding eight female doctors he works with at Mayo Clinic - "They are miserable. Their desire to practice medicine is overrun by their desire to be home with their children. With split affections, they make for poor doctors. Due to man's first sin, God cursed Adam with work and toil to provide for his family. And he cursed women with childbirth and nurturing and raising them." "Why is it," this doctor asks, "**that these women want both curses?**"

Too many Christian young women have been pushed off to college to pile up student loan debts in pursuit of low-value college degrees, often in social "sciences" like psychology. This has created a disaster for most of these young women. Sadly, college also included far too much sexual sin for young Reformed Christians, too. Former Dordt Professor, Sacha Walicord, MDiv, PhD, JD was a guest speaker at a Dordt chapel once where he spoke on internet pornography. He told me a few hours later that more than half of the students in attendance were quietly weeping. Many came up to him afterward, including professors, giving him hugs in their tears.

I told OCRC elder Jim Iedema a few years ago about some of the policies regarding sexual sins going on at Dordt - like their Chief of Staff and Dean of Chapel Rev. Aaron Baart's endorsement of sodomy marriage. He relayed this to his married daughter in Minnesota. Her response to him, as Jim told me, "Dad, if you knew what was going on at Dordt years ago when I was there, you would have pulled me out." Hiding sexual sins and brushing them under the rug has become routine for many in the CRCNA, yielding an anti-natalist demographic collapse, as shown in the next chart.

¹ 1 Timothy 2:15



Girls with piles of student debt and what they now call high ‘body counts’ (the number of people they’ve sexually sinned with) are becoming what’s now called ‘low value’ possible brides. If they do later get married, feminism has taught them to take control of the home and even the marriage bed.

Feminists who do get married often have a couple of children with their husband and then claim they are no longer “happy” with him, claim he oppressed her, and file for divorce. The judicial system automatically assumes one of the many categories

of Marxist theory that he oppressed her due to his superior privilege, sex, wealth, etc. But rarely does the feminist consider that her sins have brought oppression upon her. Amos 3:1-10.

The problem is so out of control that the MGTOW (Men Going Their Own Way) movement is exploding in growth and young men want nothing, absolutely nothing more to do with women again at all! These MGTOW men are not going into sodomy, they have committed to a lifetime of singleness as opposed to marrying the typical dangerous, self-centered, vain young woman often with her high body count. They are choosing, effectively the life of a eunuch (without the castration) due to women’s rebellion against their creational nature. They call it “going monk.”

How much of an impact this is having in the Reformed community is unknown to me, but I had breakfast in Sheldon recently with a ‘successful’ young CRCNA businessman who has four children - all in a Christian school.

Discussing these same topics, he looked at me with glassy eyes and said, “If you had any idea how much adultery is going on among young Christian married couples in Sioux Center, you’d be shocked.” To which I responded, “No, I wouldn’t be. I’ve been fighting the sexual revolution since the late 1980s and have been forecasting this day for forty years. As a whole, the pulpits, elders, and fathers have not listened. **Worse, they ran in fear of the women.**” (Isaiah 3:12) Meanwhile, many, if not most, Christian Reformed married women have been limiting their family size to the non-replacement number of two children when 2.1 children is statistically the minimum average number required to sustain a civilization. This includes CRC-raised Bill Hybels (founder of the mega-seeker church movement at Willow Creek Church) and his wife, Lynne, who only had two children, not unlike you and your husband, Rev. Lee Khang. Further, if I tallied them correctly, the five elders of OCRC have an average of 2.4 children. Near barrenness abounds! Further below, I summarize how Hybels replaced God’s Law with psychotherapy, (your chosen profession) in the CRCNA years ago adding to its destruction.

Don’t misunderstand me, ma’am. My boomer generation and those before us hold the greatest responsibility for opening the door to career women and feminism ‘gutting’ the once great CRCNA, starting back before you and your husband were even born.

Welcome Hybels PsychoHeresy (Therapy).

One of the academic battering rams that raw feminism used in the churches was the advent of the movement to merge Biblical theology with psychology, to become what Dr. Martin and Deidre Bogan, decades ago, coined PsychoHeresy. It focused on self, feelings, emotional “intellige-

nce”, individualization, digging into one’s past, hysteria, trauma, parent’s shortcomings, ‘identities’ apart from Christ, and lots of sinful tale-bearing between a counselor and counselee. Seventy-six percent of all marriage counselors, today, are women, and their average age is 40. See [here](#). These women have not been given the ‘office’ from God to minister to a couple with a troubled marriage. Many of them need Titus 2 older women to guide them personally, let alone arrogate to themselves the authority to give marriage advice to women and men. Far too many carry the water for feminism.

As to one element of psychotherapy, Abigail Shrier’s popular new book **Bad Therapy: Why The Kids Aren’t Growing Up**, has a hilarious, if not indignant, section called “Trauma Tourists.” Shrier is a Yale law school graduate, a former editor of the *Wall Street Journal*, and now a stay-at-home mom and writer. After reading her book, it is obvious many counselors got into this fraudulent enterprise for money and power over people’s lives, including trauma therapy. Therapists successfully took the eyes of so many Christians off Christ and onto themselves.

This fueled women’s emotional nature and then empowered it. It produced the therapeutic counseling world in Christianity and has replaced Biblical ministering with psychotherapeutic counseling. But as Dr. Lawrence LeShan, past President of the Association for Humanistic Psychology, said, “*Psychotherapy may be known in the future as the greatest hoax of the twentieth century.*”² This raises the question. When emotions replaced Biblical morality, what did this yield? See what Frank Furedi found in his book, **Therapy Culture**.

The weakening of tradition does not simply influence the prevailing moral order, it also ceases to provide a focus for communal unity. This decline of communal solidarity helps accelerate the process of individualization. As individuals become displaced from their communities the ties that bound them together diminish in significance leading to the rise of social isolation. For the isolated self, both private life and personal relationship is problematic. Ernst Gellner speculated that the material struggle for survival of former times has been replaced by a personal struggle for ‘attention and acceptance.’ People embrace therapy because ‘analysis is one of the few times you get complete attention’. He also believes that these trends gain momentum as society becomes more prosperous. ‘Modern life in affluent societies, though accompanied by a sense of secure material well-being, is notoriously riddled with other anxieties - anxieties which were not wholly absent in the past, but which those who lived in physically less comfortable ages could not afford to place at the very center of their attention’, writes Gellner.³

Now consider the history of psychotherapy, how it constitutes false confessions of sin, bypassing sin to concentrate on the feelings of guilt by Reformed theologian R. J. Rushdoony. (This lengthy citation is so important it needs to be read carefully.)

In the 20th century, confession has receded in the churches and proliferated in society. This new and popular form of confession is, however, radically alien to the Biblical doctrine and even dangerous to social order.

After World War 1, a very popular form of the new confessional was in public print; it was not merely in periodicals such as *True Confessions* but also in the daily newspapers. Repentance took the form, before World Wars I and II of “*bearing ones soul*” to the press, and it was not surprising that women reporters adept at gaining and reporting such confessions were called “sob sisters.” The “soap opera” began its radio career, and, after World War 2, its television coverage, and millions indulged in the very public confessions of fictional sinners, and also their strong self-justification for their sins. In this new form of the confessional, there was neither the privacy from the privileged character of the Roman Catholic confessional, nor was there the sanctity of a confession before Christ’s congregation. In addition, there was no form of penance nor of restitution. Whereas in **Christian teachings confession was and is the first step toward**

² **Christian Response to Mental Illness: Mutual Care In The Body Of Christ** by Dr. Martin & Deidre Bobgan, pub. by EasteGate Publishers, Santa Barbara, CA, p 142

³ **Therapy Culture** by Frank Furedi, pub. by Routledge, London, © 2004, p. 87

penance, restitution, and restoration, in this new unpopular form, the act of confession was **seen as itself** constituting absolution. **The verbal form replaced the act.** The moral confusion has infiltrated the churches, clergy and laity, and is emphatically heretical. **Words have become more important than acts** and can cancel acts. The confusion of words with acts is dealt with by Jesus here,

*“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he regretted it and went. Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go. Which of the two did the will of his father?” They said to Him, “The first.” Jesus said to them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward [a]relent and believe him.” **Matthew 21:28-32***

The coming of John, and then Jesus, had been a challenge to the faith of all. **The chief priests and elders, who regarded themselves as God’s elect, refused to heed the call to repentance and obedience.** Many harlots and publicans, who had been wayward and disobedient, believed and became obedient to the Lord. **The chief priests and elders regarded position and public profession as equivalent to true faith**, whereas the repentance of the harlots and publicans resulted in new lives.

Confession without repentance is no confession at all. Repentance means literally a reversal of direction, of life; it is a modern heresy to equate repentance with a verbal statement. This heresy is so prevalent that many demand a verbal confession long after a change of conduct is apparent. This is not to say that the verbal statement is unimportant, but rather that the contemporary emphasis is wrong.

The **most important form of false confession in the 20th century has been psychotherapy.** Especially as a result of the work of **Sigmund Freud** (1856-1939), **the confessional has been transferred from the church to the psychiatrist, the psychoanalyst, and the psychologist.** Freud recognized guilt as man’s basic problem, although he **did not believe that the cause of the guilt is sin.** For him guilt was an inheritance in our unconscious from our primordial ancestors. As long as men face the burden of guilt, men would turn to religion, Freud held. No amount of “proof” of the nonexistence of God would be effective as long as guilty men saw their cure in religion. If, however, guilt were converted from a religious to a scientific problem, then men would look to science for what religion had previously supplied, **absolution from guilt.** This absolution would mean an understanding other primitiveness of the sense of guilt, and its unreality in terms of the present.

The **psychotherapeutic** confessional thus led to an “understanding” in terms of this new philosophy. The process **bypassed entirely the fact of sin to concentrate on the feeling of guilt.** The purpose of understanding is to replace the *feeling* of guilt with a scientific perspective on the unreality of such a feeling except as an *inherited* aspect of the unconscious mind.

In this psychotherapeutic confessional, thus, the entire process is essentially the confession of guilt, and then absolution by understanding its tenuous character. Sin is separated from guilt; it is not mentioned as the reason for guilt unless it means recognizing the parricide, cannibalism, and incest (in Freudian theory) of one’s primitive forebears. **Not only is the necessity of confessing sin avoided, but also the requirement of penance and restitution.** As a result, there is no restoration or true healing.

...There is still another important aspect to all this. The *primary* meaning of confession for Christianity is *a confession of faith*.... Confession is thus primarily the exuberant commitment to the faith in all our being, by word, thought, and deed. It is when we depart from this confession of faith that we make a confession of sins. There is a necessary relation between the two confessions. The confession of faith marks us as a member of the covenant of God in Christ. Because we damage our standing in that covenant by our sins, we confess them and make restitution in order to effect *restoration*....

The goal of confession is thus more than personal. It has reference to an order linking heaven and earth, and man to man. Its purpose is community in terms of the law of the communion of the saints.

False confession, however, is purely personal. Its goal is “to feel better.” More than a few who are unbelievers resort to confession to a pastor or priest in order to get something “off their chest.” Such people exploit the confessional for psychological relief, and they need to be told but there is no valid confession of sins without penance, or restitution, and acts of restorative character. Twentieth century pseudo-confessionals have given too many people, in the church and out of it, a false view of the doctrine. The result has been an exploitation of the confessional for personal relief, not a God centered awareness of the meaning of sin and restoration.⁴

Christianity, particularly Reformed Christians, effectively abandoned the Law of God in the early 20th century which was needed to define sin. Then as you read above confession of sin, repentance, restoration and restitution followed right behind. The prevailing moral order collapsed. This was accompanied by the rise of heretical evangelical dispensationalism (Darby, Scofield, Ryrie, Pentecost, Bob Jones, Fallwell, et al) which the late Rev. Dr. Greg Bahnsen and Rev. Dr. Ken Gentry [proved here](#) inherently yields antinomianism – a rejection of God’s Law. When these two movements combined, our sense of communal, better yet, **covenantal unity** was malformed, and individual feelings overcame covenant life. The result? Immorality spread throughout the church and isolation became common. When one mixes the isolation with the pursuit of wealth and affluence the churches exploded with fears and anxieties. So do the men in the pulpits declare, “Let’s stop this madness, restore our moral foundations by repenting, and return to God’s Law as the foundation to our sanctification and rebuild covenant life in Christ.”? Nope! By and large, they say, ‘**Go see a therapist.**’

Now Propaganda Pours Fuel On the Fire

The propaganda system greatly compounds this individualization and the isolation that follows.

Above all the Western “mass man” is a victim of emptiness - he is a man devoid of meaning. He is very busy, but he is emotionally empty, open to all entreaties and in search of only one thing - something to fill his inner void. To fill this void he goes to the movies -- only a very temporary remedy. He seeks some deeper and more fulfilling attraction. He is available and ready to listen to propaganda. **He is the lonely man**, and the larger the crowd in which he lives, the more isolated he is.”...“Despite the pleasure he might derive from his solitude, he suffers deeply from it. He feels the most violent need to be re-integrated into a community, to have a setting, to experience any logical and affective communication. That loneliness inside the crowd is perhaps the most terrible ordeal of modern man; that loneliness in which he can share nothing, talk to nobody, and expect nothing from anybody, leads to severe personality disturbances. For it, propaganda, encompassing Human Relations, is an incomparable remedy. It corresponds to the need to share, to be a member of a community, to lose one’s self in a group, to embrace a collective ideology that will end loneliness. Propaganda is that true remedy for loneliness. It also corresponds to deep and constant needs, more developed today, perhaps, than ever before: the need to believe and obey, to create and hear fables, to communicate in the language of myths. It also responds to man’s intellectual sloth and desire for security - intrinsic characteristics of the real man as distinguished from the theoretical man of the Existentialists. All this turns man against information, which cannot satisfy any of these needs, and leads him to crave propaganda, which can satisfy them. “This situation has another aspect. In our society, man is being pushed more and more into passivity. He is thrust into vast organizations which function collectively and in which each man has his own small part to play. But he cannot act on his own; he can act only as a result of somebody else’s decision. Man is more and more trained to participate in group movements and to act only on signal and in the way he has been taught.... The individual

⁴ **The Cure Of Souls: Recovering The Biblical Doctrine of Confession** by R. J. Rushdoony, pub. by Ross House Books, Vallecito, CA, © 2007, p 19-22

becomes less and less capable of acting by himself; he needs the collective signals that integrate his actions into the complete mechanism.⁵

The larger the crowd he/she is in, the lonelier they get. The “mass man”, the anonymous man endorsed by the large seeker churches (*more on this below*) fuels the demand of intellectually slothful Christians for trite messages and then, in this anonymous state, propaganda teaches them to “believe and obey” the cultural manipulators. Seeker church leaders were trained not to take a public stand on civil, cultural, or educational sins outside of their walls, encouraging passivity, and teaching their masses to refuse to act on anything on their own – all amid a cultural collapse. So, the rising moral tensions and the awareness of sin in their hearts and in their midst were met with the routine response, **Go see a therapist!**

However, the significance of the therapeutic imperative has only become a subject of serious discussion since the 1960s, and its transformation into one of the defining influences on culture is an even more recent development.⁶

The cursed therapists have taken over and have done untold damage to Christianity.

According to Phillip Rieff, the triumph of the therapeutic is inextricably linked to the crisis of authority. Back in the 1960s, Rieff diagnosed that the ruling elites were suffering from a failure of nerve... Many spokesmen for our established normative institutions are aware of their failure and yet remain powerless to generate in themselves the necessary unwitting part of their culture that merits the name of faith, decried Rieff. Rieff claimed that not only did the elites cease being supportive, **but they also became critical of traditional culture as a ‘moral demand system’**... On the contrary, institutions like the church are far more likely to rid themselves of its traditional image and embrace the more individualistic orientation of therapeutics.

The therapeutic ethos was often represented as filling a social need **created by the decline of organized religion and traditional morality**. It was argued that the fragmentation of a moral consensus has **forced individuals to look for their own system of meaning**.⁷

But what’s our chief end? Where does our meaning in life come from? As the answer to question (#1) in the Westminster Shorter Catechism says, “Man’s chief end is to glorify God, and to enjoy Him forever.” Therapy proposes something radically different.

Rushdoony Was Not The Only Christian Intellectual Who Opposed Psychotherapy!

Dr. Martin Bobgan warned decades ago that Calvinists, Arminians, four-year colleges, Bible schools, and major seminaries were all rushing to recycle secular psychology and replace the Gospel, God’s Law, covenant-keeping, ministering to the local bodies, etc. with problem-centered counseling. See his more recent faithful lectures opposing psychotherapy and in support of Biblical ministering, given in 2008 at the Metropolitan Tabernacle in London [here](#), [here](#), [here](#), and [here](#). Better, see their courageous website [here](#).

For the economic prosperity of their graduates, I see Calvin Seminary has joined the fray. See [here](#). And I note their emphasis on future employment opportunities per the Seminary’s citation of the U.S. Bureau of Labor Statistics economic report. I trust your husband wasn’t called to the ministry from that same seminary because of any of their promotion of above-average income opportunities.

⁵ **Propaganda: The Formation Of Men’s Attitudes** by Jacques Ellul, © 1965, (Translated from the French by Konrad Kellen and Jean Lerner), Vintage Books February 1973 edition

⁶ Furedi *Ibid*, p 87

⁷ *Ibid*. p 89

Therapy and Antinomianism Delivers Mass Depression!

As you know, one of the many ailments today among women is depression. That is another rotten apple from the psychotherapy barrel. As Furedi writes,

However, in reality, the rhetoric of therapeutic self-determination never granted individuals the right to determine their lives. Self-discovery through a professional intermediary is justified by the assumption that individuals are helpless to confront problems on their own. According to the therapeutic version of personhood, people are not so much the authors but the victims of their circumstances. ... At least one leading psychologist - Martin Seligman of the University of Pennsylvania - takes the view that the influence of a narrative that instructs people 'that there is nothing they can do' actually has the effect of robbing people of their ability to deal with distress. According to Seligman, the epidemic of depression in the US is partly attributable to this '**learned helplessness**'. He contends that 'if you have someone who believes they are a victim and there's nothing they can do and they're helpless, you have someone who is set up for depression'. ... As the sense of being the author of one's destiny loses cultural support, it has become acceptable to account for failure, mistakes and anti-social behavior through a diagnosis that absolves individuals of responsibility for their predicament. **There are no longer sinners** only addictive personalities.⁸

The feminists just amplify the problem of "depression" by demeaning something most great-grandmothers saw as their joyful duty unto God's calling and her family.

A study conducted by Professor Nanette Mitrie of the University of Glasgow concluded that 'the more housework you do the more depression you report'.⁹

Learning Your Child's Struggles From The Therapist, Not From Your Child?

And one of the most damning aspects of psychotherapy is its frontal attack on the church and families. Furedi reports destroying independent spontaneous conversations between parents and children with the parents when they have to learn of their child's problems through a therapeutic 'expert'.

Parents who are discovering their children's problems through discussions with the expert become distracted from the developing forms of communication with their children that is the outcome of spontaneous interaction. Interdependence between people [sic. now] lies with dependence on the professional, thereby complicating the conduct of relationships. **Almost semiconsciously, therapeutics target the relation of dependence between people**. Such an approach is most strikingly manifested in the ethos of the codependence movement. This is a movement that seeks to stigmatize relationships on the grounds that dependence on others is akin to a disease.¹⁰

How can covenant love bear each other's burdens, restore relationships, toil together, and see Christ's Kingdom advance even at the local church level when many relationships are torn apart by an army of counselors? Consider Furedi's warnings below.

Probably the most significant legacy of professionalization is that it encourages the formalization of relationships. A seminal study carried out by Robert Bella and his colleagues draws attention to the ways in which therapeutic attitudes distance American people from their social roles, relations and practices. Instead of friends, neighbors, elders and the many informal roles that have no name, we have peers, mentors, appraisers, lifestyle gurus, personal trainers and a whole army of counselors. Even intimate relationships have become subject to the influence of contract-like procedures.

... through the professionalization of everyday life, formal procedures are introduced into the realm of personal relations. The formalization of relationships imports ideas of self-interest, calculation

⁸ *Ibid*, p 114-115

⁹ *Ibid*, p 109

¹⁰ *Ibid*, p 102

and mistrust into the realm of intimacy. Its effect is to render relationships impersonal - **thereby creating an even greater demand for** the promise of a personalized remedy offered by **therapeutics**.

... Whilst therapeutics seeks to encourage the dependence of the individual on the professional, it is uncompromisingly hostile to the relations of dependence that bind people together.

Therapeutics creates a demand for itself by continually compromising the informal networks of support that people rely on to negotiate the challenges of daily life.

Contemporary therapeutic culture is distinctly hostile to the informal networks that bind people together. The ideology of contemporary therapeutics especially targets everyday informal networks. ...a closer inspection of their doctrine indicates that what they really object to is not society as such but family and interpersonal relations....Radical therapists often see the problem as the 'communicative interaction of the family' rather than that of wider social processes."¹¹

Those informal networks Furedi points out are family, church, neighbors, friends, etc. Therapy counselors are trained to be at war with Christian families, churches, and other "informal" networks.

Why Problem-Centered Counseling Is Inherently Sinful

The one-on-one (counselor/counselee) setting is inherently sinful as they have a problem-centered approach. Ask yourself, Mrs. Khang, if you engage in any such sins listed below when counseling young people.

From its very beginning counseling has depended on people looking for answers to their problems in what others have either done to them or not done for them. The process of the search involves talking about others in their absence and much of this talk is simply sinful. Parents, spouses and others are often dishonored and even denigrated.¹²

In truly Bible-based ministry there would be no tale-bearing, inappropriate (often sinful) discussions (as in marriage counseling), blaming the past, playing the victim, or **dishonoring parents...**

Although there are many other violations of Scripture that often occur during problem-centered counseling, here we focus only on talebearing, inappropriate (often sinful) discussions (such as in marriage counseling), blaming the past, playing the victim, and dishonoring parents, all of which are examples of sinful behavior.... Problem-centered counseling engages talebearing. Quite often the act of individual or group counseling will involve participants saying personal things about other people who are not present. That often involves talebearing - spreading gossip, secrets, biased impressions, and so forth about others who are not present. In fact, counseling often encourages such talebearing as the counselor elicits details and continually searches for clues as to the whys and wherefores of what is troubling the individual.... How many counselors actually check out the details of the stories they have been told? Very few, if any. In fact, recovered memory counselors contend that it is their duty to believe and support the counslee, even though research has demonstrated that memory is faulty and that counsees lie to their counselors.¹³

The Bible warns us of the evil of talebearing: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (**Proverbs 18:8; 26:22**); "He that goeth about as a tail bearer revealeth secrets: therefore meddle not with him that flatterth with his lips" (**Proverbs 20:19**); "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." (**Proverbs 26:20**).

¹¹ *Ibid*, p 102-103

¹² *Christian Response To... by Bobgans*, p 145

¹³ *Ibid*, p 147-150

And Then There's The Cash

The psychotherapist Nick Totten has described counseling training as a 'pyramid selling scheme', which has created a 'huge increase in clients'. 'The only way to get therapy and counseling paid for.... and other institutions to pay for it', is to get the state and other institutions to pay for it, argues Totten. Evidently, the counseling professions have proved successful in creating a thriving market for its services.¹⁴

I could go on for pages about the harm done to the Christian faith by the therapeutic / counseling world. But the bigger question is - in addition to the fertile field sown by throwing out God's Law, how else did it work its way into the church?

Bill Hybels, His Seekers And Their Damned Effort To Destroy The Reformed Faith

The fifty-year-old explosion of therapeutics into the church was launched by a group of men including Bill Hybels of South Barrington, IL. **Hybels** was raised in the Christian Reformed Church in Michigan and **attended Dordt College, Sioux Center, Iowa in 1971**. His Willow Creek Association (WCA) launched the seeker-church movement in the mid-1970s and at its peak had 5,000 member churches. It



Dordt Signet 1971

is now known as the Global Leadership Network. Early this year his [net worth was estimated to be \\$40 million](#). The destructive amalgamation (which Dr. Martin and Deidre Bobgan have written exhaustively about) of psychology with Biblical doctrine led to their explosive growth and now hopefully their decline. Self-esteem, personal fulfillment, "authenticity" and a life full of choice apart from any moral content are all hallmarks of psychoheresy. Consider what Kimon Sargeant wrote about Hybels here,

Why are so many church attenders leaving their former places of worship (presumably more traditional churches) for seeker churches? There are many practical reasons why people choose to switch to seeker churches. Many seeker churches provide good nurseries and children's education programs, which are appealing to parents... people might attend seeker churches because they are more entertaining and less demanding than smaller, traditional churches... Put simply, seeker churches present a more plausible model of Christianity - a model that fits with pervasive cultural understandings about choice, **individualism, autonomy, the importance of the self, therapeutic sensibilities**, and an anti-institutional inclination common today... Their success is due to their creative synthesis of traditional and contemporary ideas and forms, to their mix of evangelical insistence on the divinity of Christ, grace, and atonement along with a stress on authenticity, fulfillment, choice, and relevance.... **Bill Hybels often declares that "we're making Kingdom history."** Similarly, Robert Schuller of the Crystal Cathedral confidently proclaims that his insights amount to a "**new reformation**" of the church.¹⁵

Sargeant's book was written 25 years ago. The seeker church movement is no longer as successful, but the damage has been done. More on that below. But consider how Hybels' ideas replaced God's Law with therapeutics.

Paradoxically, Americans embrace traditional notions of morality and divine justice along with highly relativist and individualist understandings of moral authority and truth.... This apparent moral consensus breaks down when one tries to specify the content and foundation of morality. Americans are remarkably relativist in their views on morality. The vast majority of the public (91%) agree that "What is true for me is not necessarily true for others."...Consider the following: What is the greatest moral virtue? Traditional moral systems offer answers such as faith, hope, and love - or perhaps duty and honor. For most Americans today, the answer seems to be what Willow Creek

¹⁴ *Furedi cont. Ibid, p 9*

¹⁵ **Seeker Churches** by Kimon H. Sargeant, pub Rutgers University Press, © 2000, p 30-31

calls *authenticity*. Four out of five Americans (82%) agree that “the greatest moral virtue is to be honest about your feelings and desires.” One reason for the success of seeker churches is that they have tapped into Americans resonances with both traditional religious language and therapeutic understandings.... For many Americans, this mix of traditional belief and contemporary tolerance fits the bill. Americans, in short, are “**tolerant traditionalists**.”¹⁶

There is no transcendent standard for morality, no authoritative Law of God for millions of people any longer. To each his own! Feelings? Seriously? What if my feelings “honestly” support my desire to steal, blaspheme God, or commit adultery? All good? Boomers, by the droves, were drawn to this. This may explain why the preaching of doctrine and application of God’s Law has been so dissipated in the last 50 years in the Christian Reformed churches of NW Iowa, even at the Ocheyedan Christian Reformed Church. But it gets worse. Therapeutics has led people to become the very terms that they coined - self-centered narcissists. After all, it was Karl Marx who advanced the principle of accusing your enemies of the very things you are doing, it confuses the adversaries. Sergeant chronicles the gospel of **self-fulfillment**, via therapeutics here,

For the purposes of this discussion, I want to focus on only one key trend that has particularly influenced the strategy and message of seeker churches, namely the emergence of a therapeutic ethos in American and other Western societies. The “triumph of the therapeutic,” Philip Rieff’s term for a broad and profound change in Western society, involves the rejection of cultural and religious codes based on social controls, personal restrictions, and moral demands and the embrace of personal autonomy and intensive exploration of one’s psyche.... “The greatest moral virtue is to be honest about your feelings and desires.” Rieff argues that this therapeutic ethos has become institutionalized to the point that “both East and West are now committed, culturally as well as economically, to the gospel of self-fulfillment... Another scholar sympathetic to these arguments writes, “All of the evidence indicates the existence of a fundamental culture shift away from an ethic of self-denial towards an ethic of self-actualization. The values and activities of the baby boom generation in particular reveal a reversal in moral principles, in which the self and its prerogatives outweigh the importance of society and its conventions and norms.”.... Clearly, seeker churches incorporate the experiential emphasis and **therapeutic language** that has grown in prominence in American culture. Incorporating these changes into a new model of church, however, did not happen without a push to convince pastors that old ways of doing things no longer were effective. That push is the sense of crisis that the changes in the American religious environment created for many religious leaders.¹⁷

There it is again – the **greatest moral virtue** is to be honest about my feelings! Where did the moral demands and social controls historically come from? The Pentateuch, of course.

Anonymity, Rock Music And No Lord’s Table

At Willow Creek, seekers were allowed to observe anonymously...The anonymity of the seeker service emulates other activities common in our mass society, such as going to a mall, attending a sporting event, or relaxing at a movie.¹⁸

A survey of hundreds of seeker church pastors found they “placed little value on historic creeds,”...[and the fact] that Willow Creek stressed that it is important for churches to “crack the musical ‘code’ to reach unchurched people with contemporary music, even rock music.”¹⁹

One of the most obvious manifestations of the informality at seeker churches is the casual dress of attendees...Almost half of all churches that offer separate services do not offer communion at their seeker service...In one message about communion, Hybels says, “I think you are going to sense

¹⁶ *Ibid*, p 44-45

¹⁷ *Ibid*, p 46

¹⁸ *Ibid*, p 18-19

¹⁹ *Ibid*, p 63-65

smiles from Heaven; I think God's going to say, "That means a lot to me; your covenant moves me. Thanks for caring about me to remember me once a month."²⁰

The Boomers found the anonymous, non-contemplative, easy messages and entertaining worship services to be so enjoyable! After all, who doesn't like to sing all those "I", "I", "I" and "me", "me", "me" songs while worshipping umm....who? God or themselves?

And now we have an elder from two years ago at Ocheyedan Christian Reformed Church serving the Lord's Table in Bermuda shorts, though thankfully, I've not heard of anyone wanting to cancel communion yet. What was Willow Creek thinking? The Table of our Lord provides us a warning and a promise that we do have peace and rest before our enemies. Instead of coming to the Table with prior self-examination and repentance of our sins (1 Cor. 11) and to show gratitude to God, Hybels wants seekers to believe they approach the Table to receive gratitude from God. Further, the Table prepared before David's enemies in Psalm 23:5 is a picture of communion. The Lord's Table is prepared before the devil and he knows we have victory in Christ and that he is defeated. And Hybels wants none of these seekers to have such communion with Christ?

Hybel's first marketing surveys in the Chicagoland area found the number one issue Boomers wanted was "better messages." They were the generation that ran with the sexual sin brought in by the sexual revolution and the old-guard CRCNA men in the pulpits preaching on the 7th commandment were no longer welcome. Such CRCNA churches require so little commitment to our covenant in Christ and to His body of believers that the boomers are now enjoying the same trite worship services from home, watching online.

To **paraphrase Jeremiah 5:31**, "*The [therapists] prophesy falsely, And the [pastors] rule by their own power; And My people love to have it so. But what will you do in the end?*"

The late Robert Schuller, an [apostate](#) raised in Newkirk, Iowa, was the first major influence on Hybels.

The...Crystal Cathedral was an inspiration to many of Willow Creek's early members. Schuller's first influence on the development of Willow Creek was through his book *Your Church Has Real Possibilities*. One early member recalls that all the Son City leaders [sic. Hybel's initial group] read it and "it just turned us on. This guy really [understood] the kinds of things that we're trying to do and he's doing it and doing it in this positive, incredibly exciting way." In 1975, Hybels attended Schuller's Institute for Church Leadership and, a year later, approximately 25 key staff and lay leaders of Willow Creek attended. At one point during the conference, the Willow Creek contingent found itself in Schuller's office in the Tower of Prayer. Hybels asked Schuller if he could give them any advice regarding their plans to buy land for a future building. Schuller replied, "If God chooses to do a miracle, you'd better be ready for it. Don't buy a thimble full of land. Buy a 50-gallon drum." In 1977, Schuller spoke at Willow Creek's fundraising banquet to help the new church raise the money to "buy a 50-gallon drum."²¹

Self-centered psychotherapy breaks apart the *pela*, the wonderment of God's Law which otherwise sanctifies the life of the Christian who keeps His Word. **Psalm 119:17-18** says, "Deal bountifully with Your servant, That I may live and keep Your word. *Open my eyes, that I may see Wondrous things from Your law.*"

Pioneers in this Maslowian hierarchy of humanist self-centered needs during this period were James Dobson and Robert Schuller, who taught millions (especially women) that their greatest need is high self-esteem, self-image, self-actualization, self-worth, self-fulfillment, etc. This turned so many away from an honest assessment of their Adamic sin nature, the completed work

²⁰ *Ibid*, p 71-72

²¹ *Ibid*, p 195-196

of Christ on the cross, real faith in Christ, true repentance of sin, sanctification, and service to His Kingdom - over to their selfish feelings. Schuller's booming voice substituted the real authority that comes from hearing God's convicting, yet strengthening, Word proclaimed from the pulpit for the theatrics of a man's 'booming' baritone voice.

David Wells cites Robert Schuller as the epitome of a minister "riding the stream of modernity." By banishing the word "sin" from the Crystal Cathedral, by insisting that we do not sufficiently esteem ourselves, by telling us, in effect, "don't worry, be happy," Schuller "is offering in easily digestible bites the therapeutic model of life through which the healing of the bruised self is found."... The principal problem with the **therapeutic model of the self**, according to Wells, is that, even when draped in religious terminology, it is based on an assumption about "the perfectibility of human nature... which is anathema to the Christian gospel."²²

Human perfection via a lifetime of therapy with a high-paid counselor? God have mercy on those who teach this and believe in salvation by man's work. So, what happens when one banishes God's Word on sin? Clearly. Sin grows exponentially.

A special edition of *Willow Creek* magazine noted that the word "sin" was "almost never heard in the early days of the church." In addition to imbalanced teaching, Lynne Hybels suggests that the insane pace of life, financial stress, and reliance upon immature leaders contributed to the implosion at Willow Creek in 1979....One of the remarkable aspects of **Lynne Hybel's** account of Willow Creek's history is the amount of pain, loneliness, and isolation church leaders have undergone - **"In December 1989 Bill crashed in an explosion of tears in his office on a Saturday afternoon, and in December the following year, I was overwhelmed by the depression that had tormented me for years.** For the past five years, our personal life has been in turmoil as we have tripped over one another's pain and stumbled over one difficult lesson after the next." Success has come at a high personal price to Willow Creek's leaders. One response to these personal crises has been the churches emphasis on "*emotional authenticity* and healing." For example, the church regularly offers teaching series on personal healing: "hunger for healing," for example, was based on the 12 steps of the recovery movement. In fact, insights from the recovery movement have clearly influenced Hybels, along with the entire Willow Creek staff. Hybels even argued that the concept of "codependency" was the fundamental idea of the 1980s. {Note from Paul Dorr: This, too, is a fraud. See [this book here](#).]One of the greatest challenges to the seeker church movement is its incorporation of psychological themes in its "relevant" messages. When does emphasizing the this-worldly fulfillment of the Christian life become enmeshed in a psychological worldview that tends to **undercut classical Christian understandings of sin, holiness, and the call to self-sacrifice?**²³

Dr. E. Michael Jones is a Catholic scholar who has done more to reveal the key agitators (most often Talmudists), the social impact, the change in politics and law, etc. of the sexual revolution than anyone else in America. I've been reading Jones [Fidelity Press/Culture Wars](#) monthly journal and books since first introduced to it in the early 1990s by a former Minnehaha County jail mate where we were being held after arrest for blocking doors to the Sioux Falls abortion chamber. Over the last ten years, Protestant scholars across the land have been made aware of him I.e. The PCA pastor in Hospers, Iowa did a series of lectures on Jones' work last year. Jones has done thorough background research on each academic, philosopher, "theologian", jurist, editor, etc. who were aggressively advancing sexual immorality in the public square in the 20th century. In almost each case, he found they were victims of, and/or later perpetrators of, sexual sins, if not crimes, at very young ages. He found they spent their lives not repenting where perpetrators, and not turning to Christ as victims, but spending their lives rationalizing their early sexual sins.

I am now wondering if any sexual sin happened to Bill Hybels in 1970-71 when he lived in Sioux Center, back when Dordt was confessionally a solid Christian College. I'd like to ask him if

²² *Ibid*, p 103

²³ *Ibid*, p 198, 200-201

he seduced a virgin Reformed Christian girl while at Dordt College. Why did he leave after his freshman year? Why did he later survey thousands of people in the mid-1970s in Chicago to see what they wanted in a church? Was there a generation of his Boomer peers not having “their needs met” by pastors who reminded them of the sins of whoredom? I have a brother who went to Northwestern University in Evanston, IL from 1966 through 1970 and I know what happened to him. Remember, this was the time **Playboy** magazine was first exploding into Chicago. I intend to ask Bill.

Sex In South Barrington

Then comes the sin...from Bill Hybels himself. Pat Baranowski stated publicly that she [started having sex with Bill Hybels](#) in 1985. And his wife Lynne said he “crashed in an explosion of tears” and “was overwhelmed by depression” in 1989. Hybels didn’t have some therapeutic depression; it was the first four years of his 20-year track record of adultery that he refused to confess and repent of. Hybels pioneered mega-churches, and it certainly appears he pioneered their all-too-common adulterous pastors.

Sidenote regarding Bill Hybels’ depression:

Even among adolescents, psychoheresy has done the opposite regarding depression. A group of academic researchers recently noticed the same they published a peer-reviewed paper titled “More Treatment But No Less Depression: The Treatment-Prevalence Paradox.” The authors note that treatment for major depression has become much more widely available (and, in their view, improved) since the 1980s worldwide. And yet in not a single Western country has this treatment made a dent in the incidence of major depression disorder. Many countries saw an increase.²⁴

Now I’m compelled to ask, was Bill Hybels [receiving oral sex](#) from Pat Baranowski when he was meeting monthly with then-President Bill Clinton regarding the public accusations of the same he received from Monica Lewinski? After months of denial, a new investigative panel said the accusations by many women were credible. See [here](#). Hybels resigned in 2018 and later his entire board of elders and his replacement pastor also resigned for covering up his sexual sins.

How Bill Hybels Did Great Harm To The CRCNA

Now consider the damage that Bill Hybels and his love of antinomian psychotherapy did to the once-great Christian Reformed Church of North America.

Jim Mellado, president of the Willow Creek Association, notes that “What distinguishes the WCA from a denomination is found in the kind of church we serve. God has given us a ministry that appeals to the more outreach-oriented and innovative church.”... Mellado notes that **the Christian Reformed Church (CRCNA) has been sending more than 200 leaders annually to Willow Creek conferences for the last few years.** The CRC selects leaders of seeker-sensitive churches to attend these conferences. Well, I can only speculate on the future direction of these churches, it is highly unlikely that they will continue to resemble those in which previous generations of reformed Christians were raised (churches that included a prominent role for the Heidelberg catechism, traditional hymns, exegetical preaching, and a unity based on ethnic or national identity, e.g., a Dutch heritage). Seeker-sensitive Christian Reformed Churches most likely will have more in common, particularly as organizations and cultural transmitters, with other seeker churches than with more traditional Christian Reformed counterparts. In short, the **meta-denominational influence of the WCA will be greater than that of the Christian Reformed denomination upon many CRC churches.** This profound shift in denominational influence is reflected in Bill Hybel’s own religious journey. Raised in the conservative Dutch Reformed Church,

²⁴ *Ibid*, p 4-8

Hybels has moved away from the creedal and ethnic particularities of the Church of his childhood to the cultural and lifestyle commonalities of the seeker church.²⁵

Now To You, Mrs. Khang

Nystrom & Associates out of the Twin Cities still [lists you](#) as one of their staff therapists providing online Outpatient Counseling and Therapy services as a Mental Health Professional LMHC. It says your areas of experience are as follows:

ADHD	College & Student	Guilt & Shame	Self-Identity
Adolescent Issues	Issues	Life Transitions	Social Anxiety
Anger Issues	Conflict	Parenting	Spiritual Issues
Anxiety	Resolution Skills	Prayer	Spirituality
Caregiver Stress	Cultural Issues	Relationship	Stress
Christian	Depression	Issues	Management
Counseling	Divorce	Self-Esteem	Suicidal Thoughts
	Grief & Loss	Self-Harm	Work Issues

Most of these fields listed which you counsel in are the 'categories' that were born of terms and profiles made up by the psychoheresy world in the last 75 years. With your master's degree from Western Michigan University in this field, you are now a Licensed Mental Health Counselor in this humanistic philosophy that is destroying Western civilization. In case you think you can function as a 'Biblical Counselor' using the framework of the Psychotherapists and adding a few Bible verses, please read [this book](#) by Bobgans, to disabuse you of any such erroneous notion.

As I'm sure you know Nystrom & Associates is also a big promoter of the [Twin Cities Pride Festival](#) and recently declared on [MN NPR](#) that "*As an organization, we strongly support our LGBTQIA+ caregivers, staff, and patients.*" Are you free during counseling with any transgenders to help them see that the only true identity one can claim is their identity in Jesus Christ and as an image bearer of the triune God and that all other anti-Creational identities are of Satan?

Now let me end this communique by asking the following questions about your approach, Mrs. Khang, to guiding Reformed Christian students attending Western Christian High.

1. Will you focus on advising parents on how to advise and counsel their children regarding careers and college?
2. Will you encourage parents to advise their daughters to go to college or not?
3. Will you advise parents to encourage their daughters to seek covenant marriage and motherhood, instead of college?
4. Will you advise parents to warn young men and women of the risk student loan debt poses to future family formation?
5. Will you warn parents of the often unchecked sexual sin that exists in the Reformed Christian Colleges?
6. Will you advise parents to follow Abigail Shrier's passionate advice to throw away their child's cell phones?
7. Will you advise these parents to encourage their daughters, when married, to have more than the two children that you and Rev. Khang have restricted yourselves to, assuming they are not one of the few who have poor reproductive health?
8. Will you be advising parents to suggest their daughters follow your path to college into the field of humanist psychology and mental health counseling?

²⁵ *Ibid*, p 160-162

9. Would you ever consider that like most wives of CRCNA pastors of old, you don't belong outside of your home with a professional career? And that you are your husband's help meet and were covenanted to help advance his calling; while rearing your daughters and being a keeper of your home and serving where you can in the Church?
10. Just exactly how are you qualified to be giving counseling, apart from parents, on the future calling of young Reformed Christian students?

“Claims from [therapeutic] experts that they know - or more laughably, that they care - what's best for our kids with anything comfortable to the degree that we do, ought to be met with derision, contempt, and the creeps. The experts are out there, minting young patients faster than anyone could possibly cure them. They watch a rising tide of adolescent suffering and present themselves as its solution. **Most of them ought to be fired on the spot.** Reject...school counselors diagnosing ordinary behaviors as pathological; the psychiatric medications you aren't convinced your child need; the expert evaluations. [And] banish from their lives everyone with a tendency to treat your children as disordered. You don't need them. You never needed them. And your kids are almost certainly better off without them.”

Bad Therapy: Why The Kids Aren't Growing Up, by
Abigail Shrier, Penguin Random House © 2024, p 249-250

In Christ,



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*“If my people would only listen to me, if Israel would only follow my ways, how quickly I would subdue their enemies and turn my hand against their foes! **Psalm 81:13-14***