

THE CLASSICAL

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BRINGING LIFE TO THE CLASSROOM™

# Difference

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## *The* MEDIEVAL REDEMPTION *of* CHRISTMAS p. 8

### ALSO...

- ▣ Ready for MonCon 2016? p. 10
- ▣ A School for Everyone: Four Different Takes on "Classical Christian" p. 32
- ▣ Schools Without Chests: What Happens When Truth Is Silenced p. 18

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# CLASSICAL READER

A Comprehensive Reading Guide for  
K-12 Students

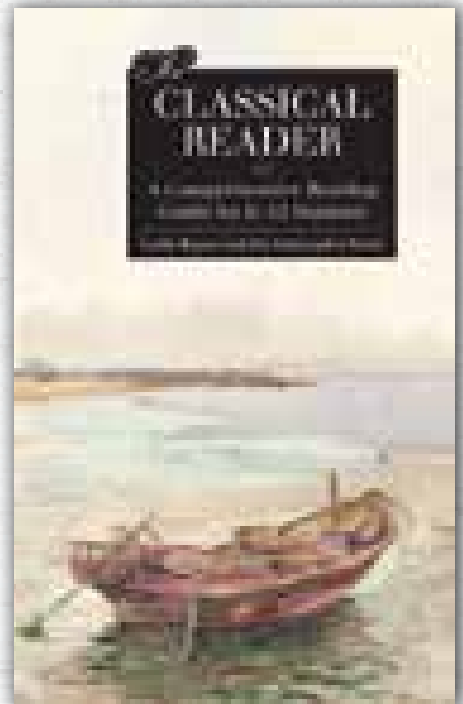
Leslie Rayner and Dr. Christopher Perrin

*The slightest knowledge  
of a great book is better  
than the greatest  
knowledge of a slight  
book. —Aquinas*

In this information age, it's sometimes hard to know how to choose from the sea of options and resources that present themselves at every turn. When you are choosing what books your children will read, the stakes are especially high. That is why we have put years of research into *The Classical Reader*, collecting and analyzing the K-12 reading recommendations of classical educators from around the country, seeking those readings that have been important and pleasurable to generations of students. This pithy book includes recommendations for reading at each grade level, noting each selection's level of difficulty and genre. *The Classical Reader* provides a way to keep a record of what your student has read and will also help you to plan future reading. This book is a valuable resource for every school and family for everything from book reports to reading for pleasure.

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*disco. scio. vivo.*

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THE CLASSICAL

# Difference

BRINGING LIFE TO THE CLASSROOM

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That *stitch in time that would save nine*, for education, was missed a century ago. Christian culture is grasping at threads as it tries to remain relevant. But, there is hope that we can reweave a once great tapestry.

A PBS feature “Sacred Journeys with Bruce Feiler” repeats the common but false claim: “Islam, like Judaism and Christianity, made its early gains through military conquest.” Feiler, like so many in the media and academia today, tells the story *he* wants to believe—lumping Christianity with Islam because “all religions are the same.” But history reveals Feiler’s error. Emperors, kings, and crusaders may have fought wars in the name

of Christianity. But this is not how Christianity spread. The leaders of these quests appealed to Christianity because it was *already* widely accepted and they wanted its support. So how did Christianity, with its ideas, become the world’s largest religion?

THINK BIG:  
Education can lead  
to a great job.  
THINK BIGGER:  
Education can lead  
to a life well-lived.

The true story about Christian expansion may surprise you. You are part of this legacy every time you sit in the pick-up line at your child’s school.

During times of Christianity’s spread, educators fueled the growth—first as classical educators turned Christian (Justin, Clement, Origen, Ambrose, Augustine, Jerome, and others) and then in monasteries across Europe practicing classical Christian education. Ironically, where Anglo-Saxon and continental kings

failed to push back Viking invaders, the Norsemen were undone by Christian educators they captured. Monks, captured and enslaved by the Vikings, were taken back to Scandinavia where, as slaves, they taught the pagans about Christ and His world. Alcuin, a monk from York, England, started schools across the pagan Saxon lands. Within a few hundred years, the Vikings quit pillaging not out of defeat, but because their culture had become Christian.

Christian ideas took hold as Christian parents and educators (often monks, see page 10) cultivated a Christian *paideia* in children. This thing called *paideia* (read more starting on page 18) is the building block of Christian civility and culture.

Christianity grew rapidly between AD 40 and AD 310 in the Mediterranean, and from AD 450 to AD 900 in Western Europe. It was the strong, distinct, and set-apart Christian culture that attracted converts and grew the church.

During Christianity’s early expansion, Christians were attacked by the Roman public as cannibalistic (eating the body of Christ during communion) and incestuous (they married their “sisters in Christ”), and because they worshipped the head of an ass (who knows where this came from). Marcus Aurelius (AD 161–180) called Christians “illiterate and bucolic yokels.” We now know that the writings of some of these yokels at the time (Tertullian, Irenaeus, and slightly later, Augustine) have more influence today than Aurelius does.

Since the early part of the twentieth century, true Christians have been increasingly marginalized. Now, we’re being labeled as homophobes, sexist, haters, silly, superstitious, and weak-minded. And, history is being rewritten to slander our heritage, as Feiler has done. As a whole, we need to hold fast to our tradition and regain our grasp on education so that one day the critics on PBS, NBC, ABC, FOX and the rest will look like the second-century Romans—judged as foolish artifacts of history. ■

— David Goodwin  
ACCS President



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# The Jungle Book Unearths Cultural Treasure

The rarest of cultural alignments occurred this past year

The same story, retold for and by three different generations, is the worldview equivalent of layers in an archeological dig. In three versions of *The Jungle Book*, we can see three distinct views of “the good life” that reflect the changing cultural scene in America.

Taken from the long tradition of fables, *The Jungle Book* shows us “the good life” through personified animals, a primitive human culture, and a petri dish of worldviews. Just as *Aesop’s Fables*, *1001 Arabian Nights*, and *Grimm’s Fairy Tales* shaped virtues in three distinct civilizations, *The Jungle Book* reveals our

civilization, and imprints in different ways on our kids.

Classical education makes us aware of an underappreciated power: the vision of “the good life.” Every culture is shaped by the vision of what life we should pursue—our founding fathers called this the pursuit of happiness. What makes us happy is largely a function of vision, cultivated at a young age (go to school and college, get married, have 2.5 children, etc.). This vision carves our children’s track through life. Parents should teach their children two simple questions to ask every time they watch a movie or engage in a story: “What is the vision of ‘the good life’ in this work?” and, “Is this really good?”

Rudyard Kipling released *The Jungle Book* as a series in the 1890s. The second

[Continues on page 16 ...]



Movie poster from Disney's 2016 release of *The Jungle Book*



Visit [ClassicalDifference.com](http://ClassicalDifference.com) to see some interesting videos by the Family Policy Institute of Washington. Before you shake your head at what college students believe these days, keep reading to take a look at the vision of “the good life” we pass to our children.

## Virtues in Motion

We can glimpse the shifting vision of “the good life” over the past 100+ years by looking at just a handful of examples from *The Jungle Book* retellings.

“The good life” for both Kipling and JB ‘16 involves jungle law, but the source is quite different. Kipling’s original concept of the law is more like C.S. Lewis’s “deep magic” inscribed on the stone table—it’s coded into creation by the creator and known by everyone (Romans 1). For example, Mowgli’s life is bought by Bagheera for the price of a kill—a bull—based in the law of the jungle. In JB ‘16, we see this law become a social contract. The animals all benefit mutually as they agree to follow the law—no killing at times of low water because then everyone can get a drink. We can see the contrast between



God’s law, built into nature, and today’s concept of law as a social contract, flexible and practical. How does this influence your child’s understanding of right and wrong?

In JB ‘67, we see a different view of children. In Kipling’s work, it is considered bad manners to compliment children in front of them. Yet in Disney’s view, we see the parent figure, Baloo, calling Mowgli “little buddy.” Kipling’s Baloo was a parent/disciplinarian (Hebrews 12:7). Disney played a keen role in moving the vision of parenting from one who loves and disciplines children to one who loves, befriends, and indulges children.

Throughout Kipling’s story, the vision of “the good life” is family. This can clearly be seen in Mowgli’s motivation to return to his village. In Kipling’s original, Mowgli is drawn by his mother and relatives there. In JB ‘67, Mowgli returns for an attractive girl. We can see a vision of “the good life” emerge—the pursuit of family versus a romantic/sexual motivation.

The consequences of ideas, and the consequences of stories, are more powerful than we think. Of course, *The Jungle Book* stories reflect these attitude shifts; they are not solely responsible for creating them. It takes hundreds of stories to do that.



# Through the Looking Glass

Bayshore Christian School,  
6th Grade Hobbit Play

## P.E.—TOLKIEN WEEK EDITION

### ■ "TROLL TAG" TRAUMA

1ST GRADE BOY 1: Hey, are you going to raise your hand to be a troll tagger?

1ST GRADE BOY 2: No, dude. I do NOT need that kind of stress in my life right now.

### ■ WOUNDED IN "THE BATTLE OF FIVE ARMIES"

1ST GRADE GIRL, HAVING LOST A TOOTH: I don't know why all these people want to SEE my tooth. That's just gross.

### ■ A BREAK FROM "CAPTURE THE RING"

2ND GRADE BOY, DECIDING IF HE SHOULD PLAY: What's a hobbit?

TEACHER: It's a character from *Lord of the Rings*. They're half as tall as humans, live in Middle Earth, and eat two breakfasts.

2ND GRADE BOY: OH! Two breakfasts?! I'm in!

—Amy Burgess, Covenant Classical School, Fort Worth, TX,  
on behalf of P.E. Teacher Karise Gilliland

### ■ WHAT DOES "MEDIEVAL" MEAN TO YOU?

Medieval is the time way back in history when people built castles and women weren't allowed to wear shorts.

—Janey Fletcher, 4th grade, Westminster Academy, Memphis, TN

Halfway evil?

—2nd Grade, The Ambrose School, Meridian, ID

### ■ IF YOU COULD CHANGE ONE THING ABOUT CHRISTMAS ...

• I would make it snow on Christmas every year!

—Sarah Smith

• I want 1000 pieces of candy, and for Christmas to be my birthday.

—Alli Carner

• I think we should give more presents than we get.

—Lana Heilig

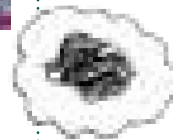
• I would go to my favorite restaurant for pancakes instead of regular Christmas dinner.

—Shepherd Carner

—Julie Nagem, Junior Kindergarten and Kindergarten,  
Westminster Academy, Memphis, TN

# Wisdom from the Front

TRUTH, BEAUTY,  
GOODNESS ...  
AND JOY



One morning I was walking down the hall at school and approached a couple of kindergartners waiting in line to use the restroom. One little girl was sniffling sadly. I asked her what was wrong.

"She hit me," was the reply. I turned to the accused. "Did you?" The other kindergartner nodded, a defiant look on her face. I asked her why. She pointed to her classmate. "Because she told me I had to face forward and have a happy heart!"

—Angie Brennan,  
Latin and music teacher,  
Rockbridge Academy,  
Millersville, MD



Angie Brennan



Want to read the moral of the story? Visit [ClassicalDifference.com/2016-winter](http://ClassicalDifference.com/2016-winter)

## Submissions

To submit a story or quote, go to [ClassicalDifference.com/submissions](http://ClassicalDifference.com/submissions). Published submissions in the "Set Apart" section are worth \$25 in lunch money.

# Century Watch

This year in history: 1816



Logos School, Moscow, ID

## AN ADVANCED CONCEPT IN PUBLIC EDUCATION

Upon achievement of statehood in 1816, Indiana's 43 constitutional delegates assembled at Corydon to write the state's constitution with an "advanced concept of state responsibility for public education," according to the Indiana Historical Bureau.

Looking back on this constitution, what you might notice first are the abundance of worthy ideas and gems of truth lacking in the prevailing concerns of our day. No government document created today would say "to countenance and encourage the principles of humanity, honesty, industry, and morality" or would allocate funds "for the support of seminaries and public schools" as if seminaries were equal.

And yet, as you read between the lines, you can see the harvest of our day beginning to sprout.

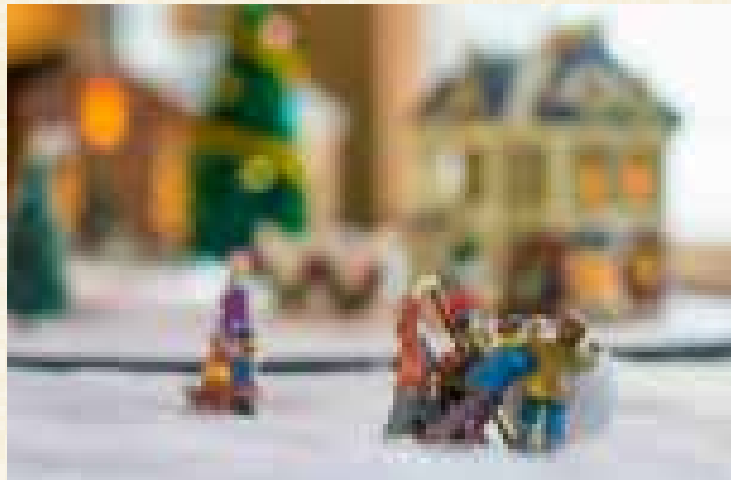
"It shall be the duty of the General Assembly, as soon as circumstances will permit, to provide, by law, for a general system of education, ascending in a regular gradation, from township schools to a state university, wherein tuition shall be gratis, and equally open to all."

And yet, as you  
read between  
the lines, you  
can see the  
harvest of our  
day beginning  
to sprout.

[Continues on page 13 ...]

# DIY Parenting

New traditions for a new family



Traditions can be a complicated thing. As a young family starting out, trying to build a few of your own can feel a little shocking.

All those fun things you remember about Christmas don't just happen! Someone has to plan it and do the work and clean up the mess afterwards. Someone has to pick out that Christmas dress and find the shoes and buy the tights—all in time for the big event. You probably already have traditions from your own childhood that are as much a part of your idea of Christmas as your name is part of you.

As each year rolls around, we find ourselves adding and removing things from our "traditions" list. We learn from friends, troubleshoot things we didn't like as much as we thought we would, and pioneer new ways to express that what we are celebrating is still very Good News. This party, this very best party, began 2000 years ago and hasn't stopped since.

The main concern, and one that many Christians share, is that we never want to fall into the trap of honoring our traditions rather than using our traditions to honor Christ. Traditions are just wonderful tools that we have been given, but they are certainly not an end in themselves.

Here are a few things that have stuck with us through the years.

## CREATURE COMFORTS

Christmastime means twinkle lights and shiny decor, stacks of wool blankets, eggnog in the fridge, and most importantly, Christmas books on the hearth. I have a crate of books I add to each year, of all levels of difficulty and seriousness (or lack thereof). The kids see the books come out

[Continues on page 13 ...]

# THE MEDIEVAL REDEMPTION OF Christmas

Sitting in our living rooms this Christmas, surrounded by tinsel and wrapping paper and listening to “White Christmas” on Pandora, we might not feel any connection to the mystical and forgotten world of 1000 years ago. **But the medieval mindset was one of redemption.**

**From education (see a history of education in the next issue) to holidays, they took the world around them and made it Christ’s.** The Dark Ages, shrouded by paganism on one side and humanism on the other, brought us much of the lore and tradition that fills this holiday with **light**.

*I'm dreaming  
of a white Christmas,  
Just like the ones I used to know,  
Where the tree tops glisten  
And children listen  
To hear sleigh bells in the snow ...  
—Irving Berlin*



# Creating Christmas

## THE RECIPE THAT MADE ONE OF OUR GREATEST HOLIDAYS



Who has not seen at least one movie version of Charles Dickens' beloved yuletide tale, *A Christmas Carol*? Yet few today realize that *A Christmas Carol* played a key role in revitalizing nineteenth-century Christmas and returning it to a holiday infused with social charity and family cheer. Due to

the influences of a staid Puritanism and the utilitarian Industrial Revolution, Christmas in the mid-1800s had been stripped of much of its medieval magic.

Dickens helped change all that. But he was not the first defender of Christmas, nor was he the first to realize that the true wonder and joy of Christmas could draw in Christians and non-Christians alike. Emmanuel—"God with us"—is the seemingly impossible paradox, the almost unbelievable news that the all-powerful, all-present, unseen God could, and *would*, take on human flesh and become a man. Worthy of celebration, of frivolity, of pulling out all the stops? I would think so!

The church fathers of the fourth century thought so as well. When Constantine ended the Roman persecution of the church, he, along with the leaders of the church, knew that bridges would have to be built between Christianity and paganism.

You see, at the time of Constantine, the Roman pagans were already celebrating a religious festival of Mardis Gras-like joy and mirth. The Romans believed, as Virgil records in Book VIII of the *Aeneid*, that Italy had, in the distant past, experienced a Golden Age of pastoral innocence. During that time, Saturn, the father of Jupiter, and his fellow Titans had lived on the earth alongside mortals. Long ago, Italy had fallen from her age of gold; however, each year, around the winter solstice, the Romans celebrated the Saturnalia as a way of hearkening back to that lost time of divine closeness, when the dwelling places of gods and men had come, all too briefly, into direct proximity.

But that was not all. The time of the winter solstice, which the Romans celebrated on December 25 rather than December 21, also included a birthday celebration—that of the invincible Sun, who rose up anew out of the shortest day of the year and marched forward into the promised spring. It seemed to Constantine and to many of the church leaders that the conjunction of the Saturnalia and the birthday of the sun made for an appropriate season to celebrate the birth of Christ, He who had drawn heaven and earth together by His Incarnation and brought Light into a world imprisoned in darkness.

Yes, there are many who would argue that the dating of Christmas marks a negative example of the church watering down Christian theology to accommodate pagan culture. Like

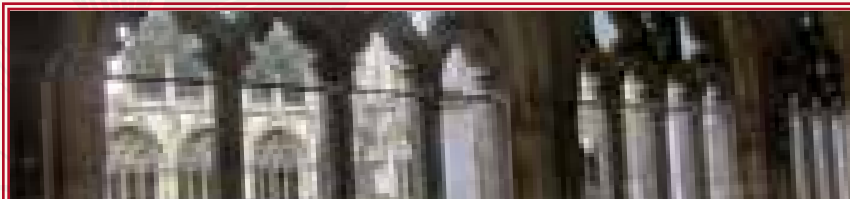
the religious Puritans and the secular utilitarians of the Victorian Age, they would strip Christmas of all its "medieval" trappings and transform it into a day of sober reflection, either on our sins or our bank accounts.

The medieval church did not see it that way. Far from destroyers of doctrine, they were cultural evangelists, reaching out to the pagan world with a message of hope and joy: "Let us lead you to the full truth, which up until now you have only seen in part." Or, in the words of that timeless promise that Paul extended to his pagan Greek audience: "What therefore you worship as unknown, this I proclaim to you" (Acts 17:23; ESV).

The best classical Christian schools lead their students upward from the wonderful, yet limited general revelation of Homer, Plato, and Virgil to the glorious fullness of Christ and the Bible. After all, Christ's kingdom is forever, and is over everything—including pagan festivals. ■

**LOUIS MARKOS** ([www.Loumarkos.com](http://www.Loumarkos.com)), professor in English & Scholar in Residence at Houston Baptist University, holds the Robert H. Ray Chair in Humanities. His books include *From Achilles to Christ: Why Christians Should Read the Pagan Classics*, *On the Shoulders of Hobbits: The Road to Virtue with Tolkien and Lewis*, and *The Dreaming Stone* (a children's novel in which his children become part of Greek mythology).

*Due to the influences of a staid Puritanism and the utilitarian Industrial Revolution, Christmas in the mid-1800s had been stripped of much of its medieval magic.*



## Christmas is Upon Us!

For a few short weeks, hope and peace seem a little more real, the redemption of our culture a little more possible. We chose to highlight the medieval period because despite the lurid reputation and sometimes equally lurid realities, the medieval mindset was one of reclamation.

To many modern Christians, paganism is something to be despised and rejected. But what if we used a recycle model instead? Reclaim, renew, redeem. In the medieval mind, all people are made in the *Imago Dei* and all their varying cultures have good in them that can be reclaimed. But it must be renewed and redeemed to become fully Christian. Methods aside, seeking to enhance the shadow of God's glory, wherever it may be found, is a mindset worthy of imitation.

As you head into this season of light and a new year, make this your resolution: **RECLAIM, RENEW, REDEEM!**

# MonCon

## TWO DAYS A MONK

The medieval mindset, largely lost and almost entirely dismissed by our worldview today, forms much of the foundation of classical education.

Each year, students at The Ambrose School experience medieval monasticism in a real way at the Monastic Conventiculum (MonCon). After studying monasticism, they spend from Friday afternoon to Saturday morning at school. But not ordinary school.

Arriving on a Friday evening, they don their robes (pre-prepared by volunteers out of bedsheets) take a vow, and enter the transformed monastery. They are not allowed to speak (much). A cell phone is punishable by excommunication, if only from the event. They eat simple food and follow a monastic schedule of services (liturgies), sleep, scribing, and personal devotions.

This is just one example of the ways classical education **teaches the heart, trains the affections, and educates the soul**. Classical schools around the country do this in various ways every day, not all as solemn or lengthy as an entire night and day. But effective, nonetheless. These goals are contained in those little habits ingrained throughout the days and months—those extra projects, the house systems, the overnight retreats.

*But the Promise  
showed their wildest dreams  
had simply not been  
wild enough.  
—Michael Card*



In the words of the teacher who created MonCon, here is why it matters.

*I have seen things like this hundreds of times—it's the joy of teaching really—but it never ceases to astonish me and bring me to my knees with gratitude and awe that when we "do school" or "do academics" in this way—through an **experience that is embodied, beautiful and real**, and not merely a "reenactment" (let alone a lecture, reading, or other type of traditional lesson)—**13- and 14-year-old boys and girls** (who initially whined that we were not allowing them to bring technology to this event) not only actually learn the "facts" and "ideas" of history, literature, and philosophy better, their **loves** are truly shaped: these students came away from the week not only understanding monasticism*



Heather Kozup,  
Kozup Photography



better, but loving prayer, poetry, meditation, liturgy, silence, *loving Jesus more*. This is one tangible instance of how academics and discipleship must be inextricably intertwined—the *beauty* of academic *truth* not only filling minds but pulling hearts toward *goodness*.

Here is what I saw. An unusually active student spending every free moment of MonCon in the chapel with his Bible, or on his knees, or head bowed in prayer. Other students volitionally choosing to do the same—and I had the opportunity to pray for them as golden sunset-light filled the “chapel.” Their silence, tears, soft hearts, open Bibles. The light of 300+ (see cover photo) candles making our school a place of hallowed beauty—and the students’ visceral responses to this beauty.

Beauty, peace, stillness, silence, prayer, liturgy, community, discipline, the presence of the Holy Spirit—over and over again—these are the words the students are using to describe their academic experience of learning about medieval monasticism.

And this is why you might want to think even more deeply about how you can help and support your school and teachers as they seek to educate deeply. ■■

**JENNY RALLENS**, teacher of Medieval Humanities and Rhetoric at The Ambrose School, developed MonCon, believing discipleship to be the umbrella over academic teaching. She is currently pursuing her M.A. at Oxford, England. She is also living in C.S. Lewis’ home, The Kilns, and has seen “the lamp-post” which makes her the envy of most of us here at *The Classical Difference*.



Heather Kozup, Kozup Photography



Heather Kozup,  
Kozup Photography

At *The Classical Difference*, we publish traditions like MonCon to help other classical Christian communities find new ways of practicing classical Christian education.



Please share your events and ideas with us at [ClassicalDifference.com/submissions](https://ClassicalDifference.com/submissions).

## Medieval Roots

**ADVENT** (see page 37) — Setting aside time for reflection before Christmas might have begun as early as the fourth century, but Advent as the four preceding Sundays was made official somewhere around 1100, depending on the source.

**THE 12 DAYS OF CHRISTMAS** — Formalized in the Middle Ages, this period of celebration starts on Christmas Day and lasts until the evening of January 5, also called Twelfth Night.

**EPIPHANY** — During medieval times, January 6 marked the end of Christmas and, according to some sources, made Epiphany as big a celebration as Christmas. Epiphany commemorates the arrival of the Magi.

**CAROLS** — For better or worse, carol singers going from house to house now is the result of a medieval ban. The word “carol” means to sing and dance in a circle. Legend has it that so many services were disrupted by this practice, the Church told them to desist or take it outside. Which they did. Hot chocolate was invented later.

**CHRISTMAS** — Literally. The first recorded use of the word “Christmas” (“Cristes Maesse”) was in a book dated 1038 from Saxon England.



Petra Academy, Bozeman, MT

From this ..... to this in 1000 short years.

## Christmas Kitsch on Display

### A SERMON IN A SWEATER

Earlier this week, our secondary students gathered in a congregation of Christmas sweater ugliness. The kind of ugliness displayed is what philosophers call “kitsch,” which the dictionary defines as “art, objects, or design considered to be in poor taste because of excessive garishness or sentimentality, but sometimes appreciated in an ironic or knowing way.”

We found humor in our sweaters because we knew how hideous they were. This is good, because at Petra, we are concerned about students’ tastes. We want them to know the difference between kitsch and truth, beauty, and goodness.

It is now, during this holiday time of the year—a time of strong emotion and feeling—that we need to be careful not to succumb to a kind of kitsch that blinds us from the incomprehensible truth, beauty, and goodness of Christmas. For

there are versions of Christmas and of Jesus that are as dire in their kitsch as the sweaters we wore that Tuesday morning.

The British philosopher, Roger Scruton, in an essay on kitsch, defines it as “the attempt to have your emotions on the cheap. ... The world of kitsch is a world of make-believe, of permanent childhood, in which every day is Christmas. In such a world, death does not really happen.”

Like it or not, the actual birth of Jesus is ensconced and wrapped up in death. This infant is our Savior—a Savior born to die, that death might be defeated. Now do not get me wrong. I am not saying that Christmas is a time of doom and gloom. It is indeed a time of great celebration. But our celebrations will—yea, they must be—tinged with a portion of sadness and longing, because the work of the infant is not fully accomplished.

“Come, Lord Jesus,” is the cry of Advent. We celebrate what happened 2,000 years ago. But we look toward the full realization of that birth in a future we long to be in now.

Excerpted from the Petra Academy Blog, by Gregg Valeriano, humanities and logic teacher.

## Students on MonCon ...

- the liturgies changed me ...
- shifted the focus off myself ...
- surprised at the peace I felt in times of silence ...
- praying, I got this feeling that at the time I couldn’t put a name to, but looking back it was peace ... it’s still here in a way ...
- time we spent with God made me want to live that way every day ...
- writing and meditating on the word of God—it was beautiful—in the dark with only candlelight ...
- feeling the presence of God in silent prayer and contemplation ...



Logos School, Moscow, ID

Want a beautiful and lasting taste of a medieval Christmas?  
 Lionheart Tydings Trew CD available at Amazon.  
 Get the link at [ClassicalDifference.com/Medieval](http://ClassicalDifference.com/Medieval).



[... "Century Watch," continued from page 7]



They are purportedly opening a door to a panorama of "opportunity" and "advantages," but the real picture is one of government control over what "equality" and "morality" and "education" actually mean. Ultimate responsibility for the education of the population is shifted from church, community, and family (where God placed it) to the state (where man placed it). Breaking God's principles, even for the most altruistic of reasons, eventually yields bitter fruit.

This is why we educate in the classical tradition. So the citizens guarding "the preservation of a free Government," as important to the state of Indiana in 1816 as it is to us today, can see the writing between the lines, the beginning and end of words, the cause and effect of both good and bad ideas.

We look to a future where the population is truly educated. ■■



See the 1816 Indiana constitution at [ClassicalDifference.com/2016-winter](http://ClassicalDifference.com/2016-winter). Go to Article IX for the section on education.

[... "DIY Parenting," continued from page 7]

and run like they are meeting old friends at the airport—*A Peanuts Christmas*, *Tumtum and Nutmeg: A Christmas Adventure*, *Mr. Willowby's Christmas Tree*, *The Conscience Pudding*, *Christmas in Noisy Village*, *The Stable Rat and Other Christmas Poems*, *The Story of the Other Wise Man*, and the list goes on. Some of these titles I remember from my own childhood and it is sweet to see my kids poring over them the way I did.

### CRAFTING COMFORT

My children love to make all manner of decorative crafting items. To manage but still embrace their desire to celebrate, I make one garland area in the dining room that they can embellish at their leisure. Having a designated place to hang the 10K snowflakes and the inevitable loop chain and all the other ornamentation of the season makes it fun for them and low-key for me. It's a wonderful thing to not find random things duct taped to the walls.



### TREATS!

We are a family that loves food, so we also love food traditions. But there are too many things we like, and we just can't make and eat treats all day every day for a month. I had a real breakthrough when I realized that just because it is a tradition for us does not mean we have to do it every year. Gingerbread houses are fun, but in my opinion, once a year is too often for them. Now, at the beginning of December, I make a list of all the things we sometimes make and the kids vote on what they really want. Then I make one treat a week (I know the runner-ups if I feel like splurging). This more mellow approach spares me from spending all day every day in December thinking I ought to be decorating sugar cookies.

Gingerbread houses are fun, but in my opinion, once a year is too often for them.

### ADVENT

We celebrate Advent in anticipation of Christmas (though not as a penitential season). Practically speaking, I have a set of little mittens with the numbers of the days on them. The kids take turns opening the mittens to discover the Advent surprise. Sometimes it might actually be a gift—a message that says "Go look under your pillows!" where they will find a new pair of silly socks, or a card game, or other simple item. Typically though, our Advent surprises simply add a level of joy to something already planned. I write a clue that leads them to a hidden tray of cookies and milk with straws. Or they find out we are getting the Christmas tree today. Or maybe we are going to decorate those sugar cookies, or watch a movie, or eat popcorn. I only put the surprise in the mitten right before they open it, so I am in very little danger of over promising and under delivering.

So we head into this Christmas season armed with all of the feeble efforts we can muster to celebrate the Incarnation. And by God's grace we trust to see our children blessed in that. We hope to forever anchor in them the correlation between loving God and loving each other. We want this knowledge—that Jesus came—to be tied up in their hearts with all of their sweetest memories.

Joy to the world, the Lord has come! ■■

RACHEL JANKOVIC is a wife, homemaker, and mother of seven. She graduated from New Saint Andrews College, but mostly reads cookbooks now to avoid story grip (being highly susceptible). Rachel's books *Loving the Little Years* and *Fit to Burst* continue to be parenting favorites. She is also a contributor to the *Desiring God* blog and is featured in their book *Mom Enough*.

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# Letters & Notes

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<http://www.metaxastalk.com/podcast/thursday-september-15-2016/>



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## Mock Trial Continued

Last issue's "Mock Trial" story highlighted the mock trial teams in many of our schools, and we don't want to leave anyone out.

### ■ BAYSHORE CHRISTIAN SCHOOL



In the annual Alabama Youth in Government Judicial Competition, Bayshore's mock trial team came out on top, placing first in all four categories. This is the first time Bayshore has fielded a mock trial team in any competition. There were 23 teams in the competition.

### ■ AUGUSTINE CLASSICAL ACADEMY

Augustine's mock trial team came in 5th in the state of New York. Traditionally one of the biggest competitions, the state finals in Albany draw from a field of 350 teams. The Augustine team is in its fourth year.



**We are proud of our mock trial teams. Congratulations!**

## MHA Worldview Summit 2017

### A MARS HILL ACADEMY CAPSTONE EVENT IN WASHINGTON, DC

"In which students and outstanding speakers from Congress, public policy institutes, academia and advocacy organizations address pressing topics, such as religious freedom, marriage and the sanctity of life ..."



Even small schools can make a big difference! To find out more, visit: [ClassicalDifference.com/2016-winter](http://ClassicalDifference.com/2016-winter) and click on MHA Worldview Summit.

[... continued from page 5]



<http://disneyscreencaps.com/the-jungle-book-1967/>

major retelling was in the 1967 Disney animation release. With Disney's live-action release of the 2016 *Jungle Book*, we see the third major retelling of this story. (We'll call them "Kipling's," "JB '67," and "JB '16.")

All three versions are well done and excellent in their own right. Kipling's rich storytelling will leave your child with a sense of awe from deep in the Asian jungles that will be burned into their imagination for life, especially if read to them at bedtime! JB '67's soundtrack has some of the best

jazz music written for children. And the stunning visual imagery and compelling depiction of Mowgli by Neel Sethi in JB '16 is well worth a rental, if you didn't

see it in the theater. None of these depictions are avant-garde. They reflect the culture that "is" more than they try to influence it. They are just playful stories. This is what makes them such good artifacts to help understand "us."

Kipling's work is very different from the 1967 or 2016 retellings. The original Mowgli is a boy of two natures. His prideful, playful,

and sometimes rebellious nature requires his animal custodians to discipline him. But, he's also regal. The animals cannot look him in the eye. His authority over them is based simply in the fact that he's a man-cub. Clearly, we see Kipling's Christian understanding of Mowgli—a divine image bearer, yet fallen. And, we see an understanding of hierarchy, rather than equality. We see this most clearly in the banderlog—a lawless civilization of monkeys. Mowgli is attracted to the banderlog, not by fire as with Disney's renditions, but because they want him to be their king. Of course, they're lousy subjects, so this doesn't work out.

When Walt Disney himself commissioned a team to put Kipling's tale on the silver screen, he wanted something happier and more playful than Kipling's original. We see a Mowgli who is fun loving, curious, and likable. JB '67 was Walt Disney's last anachronistic work to depict his view of "the good life" as redefined for Americans by Disney himself from 1945–1970—fun music, indulgent friends, a Mowgli-gets-the-girl scene, and a villain who gets burned (but not killed) in the end. Walt's formula, from *Snow White* to *The Jungle Book*, did more to imprint values of "if it

Parents should teach their children two simple questions: "What is the vision of 'the good life' in this work?" and "Is this really good?"



"The Jungle Book," 2016 Disney Enterprises, Inc. All rights reserved.



feels good, do it” and “free love” on the idealistic hippies than any college professor could.

In the 2016 version, the boy is not regal, he’s more “authentic.” In JB ‘16, Mowgli is a reflection of our dependence on technology—he builds simple machines to win races, get honey, and thwart Sheer Khan. This gains the friendship of the animals. And, in the end, technology (tools) wins the day. Mowgli’s ultimate victory comes through cooperating with nature’s king—the elephant. A reverence, almost worship, of nature and the belief that overcoming adversity just requires a bit of technology has been borrowed from

a generation attached to i-devices while they victoriously climb El Capitan.

By “excavating” three generations, we can see what cannot be seen year-to-year. Kipling’s Christian, yet romanticized, view of “the good life” leaves children with a sense of wonder and a healthy fear of the evil in our world, and a virtuous response to that evil. Walt’s innocent and indulgent view helped to create a generation that needed every problem to be fixed, the outcome to be just, and above all, the pursuit to be fun. Where prior

generations saw family, children, and the resources to support them as “the good life,” Disney reflected and helped reshape “the good life” as no obligations, no rules, just right. And, in the most recent telling, we see a good life marked by harmony and dependence on nature, and the boundless potential of the individual.

We can see the Christian worldview is not something that is spelled out in sermons or even read directly by citing verses of Scripture. Rather, it’s a subtle view of what constitutes a life well lived, informed by the whole of Scripture. What do your children believe about “the good life?” ■

## Clarity in Contrast

### TWO VIEWS OF “THE GOOD LIFE”

In 1964, Walt Disney was disappointed with Bill Peet after he created an initial, faithful interpretation of Rudyard Kipling’s classic *The Jungle Book*. Disney wanted something less lush and moody, and less serious. He hired a new director, Larry Clemmons, to direct *The Jungle Book* with one condition: “The first thing I want you to do,” instructed Disney, “is not to read it. I want you to have fun with it.”

The product, released in 1967, bears the result of Disney’s request. In Disney’s released version, the monkeys steal an innocent Mowgli, prompting his “friends” Bagheera and Baloo to save him. At the end of the battle with the monkeys, Bagheera and Baloo discuss what happened.

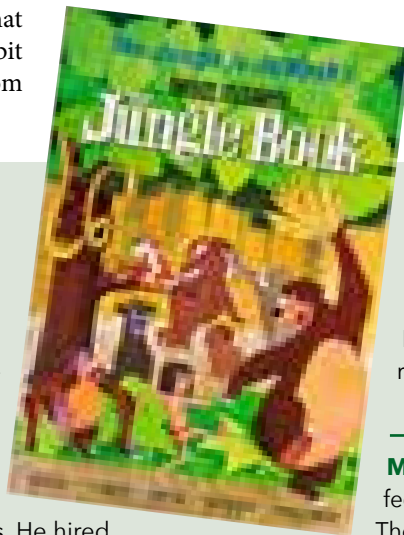
#### 1967 DISNEY RELEASE

**BAGHEERA:** “Mowgli seems to have man’s ability to get into trouble.”

**BALOO:** “Keep it down, you’re going to wake up ‘little buddy.’ He’s had a big day. It was a real sockeroo. It ain’t easy to learn to be like me ... you know.”

**BAGHEERA:** “Associating with those undesirable, scatter-brained apes? I hope Mowgli learns something from that experience.”

The scene ends as Baloo tucks him in. Throughout the rest of the show, Mowgli’s crisis is in finding a friend he can trust. It turns out to be a girl.



In Rudyard Kipling’s 1894 original, the story is a bit more sordid, with a deep moral. After Mowgli has been found befriending the monkeys, he’s scolded by his guardians, Baloo and Bagheera. Mowgli’s pride and rebellion bring him to temporarily disrespect his teacher, Baloo.

#### THE ORIGINAL

**MOWGLI:** “They were kind ... They stand on their feet as I do. They do not hit me with their hard paws. They play all day ... I will play with them again!”

**BALOO:** “Listen, Man-cub,” his voice rumbled like thunder on a hot night, “I have taught thee all the Law of the Jungle for all the people of the jungle, except the Monkey-folk who live in the trees. They have no law. They are outcast ... They have no remembrance. They boast and chatter and pretend that they are a great people about to do great affairs in the jungle, but the falling of a nut turns their minds to laughter and all is forgotten ...”

**BAGHEERA:** “His nose is sore on thy account. As are my ears and sides and paws, and Baloo’s neck and shoulders ... all this from your playing with the [monkey people].”

**MOWGLI:** “True, it is true. I am an evil man-cub and my stomach is sad in me.”

**BALOO:** “Sorrow never stays punishment.”

These examples are but the tip of the iceberg in the recurring moral simplification and dumbing down of great stories, which yield shallow, simplified morals in our kids. We encourage you to read the original *Jungle Book* to your children this holiday season.



HE WHO HAS  
EARS TO HEAR,  
LET HIM HEAR.

Welcome to  
Veritas  
Charter School

W Xx Yy Zz

# CLASSICAL CHRISTIAN SCHOOLS

What happens  
when Christianity  
is silenced?

That airliner you flew on last month had 5000 gallons of explosive jet fuel in the wings. Before you got on it, you must have trusted that the aircraft was working as designed. In the same way, with the exceptional power of classical education comes exceptional danger. The DNA of classical education—what makes it tick, what makes it work—is the cultivation of a *paideia* in pursuit of the *Logos*. This is a much bigger and more dangerous goal than preparing students for college. Why?

*“What will justify your life?”* is engraved over the entrance of Ridgeview Classical School, one of the most successful charter schools in Colorado. The mission of Great Hearts Classical Charter School in Arizona is to graduate “young men and women who possess a sense of destiny and purpose that is directed to the service of the greater good.” These, and countless other secular and public schools across the country, have discovered the strength of classical education to cultivate virtue. But how far can classical education be removed from God before it becomes something else?

In his new book *Making Sense of God*, Timothy Keller, *New York Times* best-selling author and pastor, recounts the story of a public school teacher who was frustrated with the various “character education” curricula that strictly forbade her to bring religious justifications for any of the values being taught.

For classical educators, this teacher expresses only the beginning of a much bigger problem. The assumption is that “character education” is a subject of its own that you teach, like math or literature. In fact, the root of ALL education is virtue.

## TALE OF TWO SCHOOLS

In February of 2013, in a high school class at one of the nation’s largest secular classical school chains, a discussion was held. It was very impressive, but an unusual turn of events shed light on a problem.

Earlier that week, in a class at a classical *Christian* school, juniors were discussing a passage midway through Dostoyevsky’s *Brothers Karamazov*. The Christian discussion was rich with the teacher guiding

students through some deep stuff: the burden free will creates, the purpose of suffering in God’s creation, and a beautiful depiction of love as the ultimate conqueror. She framed the work in the theological system of the author, a deep and reflective Christianity.

The students engaged in a spirited discussion, seeking the truth—free to express their thoughts and opinions, but not limited by them. In this classroom, the *Logos* was the living person of Jesus Christ.

Back at the secular classical school, students gathered around a table to discuss, by some turn of fate, the same book, near the same passage! What fol-

Students gathered around a table to discuss, by some turn of fate, the same book, near the same passage! What followed said volumes.

lowed said volumes. The teacher began the discussion and then stepped back. Mormon and Roman Catholic views, along with a variety of indiscernible positions, were suggested by students.

There the discussion remained—an exploration rather than a destination. The teacher could not step in and guide spiritually because he was forbidden to advocate for “religious” ideas. The discussion could only

Education is not a subject, and it does not deal in subjects. It is instead a transfer of a way of life.

—G.K. Chesterton

change topics, not delve deeper. Christian theology was out. And, without theology, philosophy is neutered. All that was left for the students in the class was to pool their youthful “wisdom” and wander through questions about ultimate meaning with their 17- and 18-year-old peers.

## THE DESTINATION & THE PATH

It seems that non-Christian classical schools know they’re about something big—something eternal. Many teachers and administrators at these schools would prefer to openly discuss God as the source of morality and truth, but the length of their chain keeps them from the true power of classical education. The danger of these schools, cut off from the truth system of Christ, is that they will create a destination (called *paideia*) with no path to it. They cannot view the world rightly because the path (the *Logos*) is unknowable. This can cause a devastating wobble in the lives of kids. To understand why, we must first understand the centerpiece of classical education: the *Logos*.

## Perspective

Join an 18th century American family in their education decision for their child. First, they would ask “what can we do ourselves” (homeschool). This typically meant that their children would be educated by dad or mom, or at a local equivalent of a co-op until about the age of 8. Then, at about 9 years old, “Who can we afford to hire to educate beyond our ability at home?” Sometimes, this was a tutor. Sometimes a nearby classical Christian school. Sometimes, it meant a classical Christian boarding school. Notably absent was any discussion of a non-Christian school. Why? Because all education was for living the good (virtuous) life, not for earning a living. Earning a living was just as important in 1750 in America as now. Maybe more so. But parents realized that a good education led to many other opportunities. It didn’t need to expressly pursue a job.



Veritas School, Newberg, OR



## The Importance of Two Words

*Paideia* is like a worldview, but more than a worldview. *Paideia* is an ordered set of desires, a base of knowledge and beliefs, a collection of virtues, and a way of seeing the world that is cultivated into children. We absorb it more than we learn it. Ultimately, *paideia* translates into the way you live as an adult and is the destination of all classical education.

The original Greek purpose of intentionally shaping the *paideia* through formal classical education required the pursuit of something called the *Logos*. The *Logos* is the transcendent, divine ideal—like the ideas of justice, love, or reason—all of which are imperfectly reflected in our world. Our path to *paideia* is through a divine, perfect version of the *Logos*.

Since we can't fully experience divine justice or infinity or reason directly, we use words to describe them. This is why *Logos* is often translated “word” in English (as in John 1). The closer we can get to understanding the *Logos*, the better we can understand classical education.

## The Classical World

The Apostle John lived and ministered in Greek education centers. In John 1, this shows as he writes, “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God ... And the *Logos* became flesh and dwelt among us, and we have seen His glory ... grace and

## Charter Schools in the News

Recently, a Minnesota classical charter school made headlines with the transgender issue.

Classical charter schools have been viewed as a conservative alternative to public schools that are more affordable than classical Christian schools....

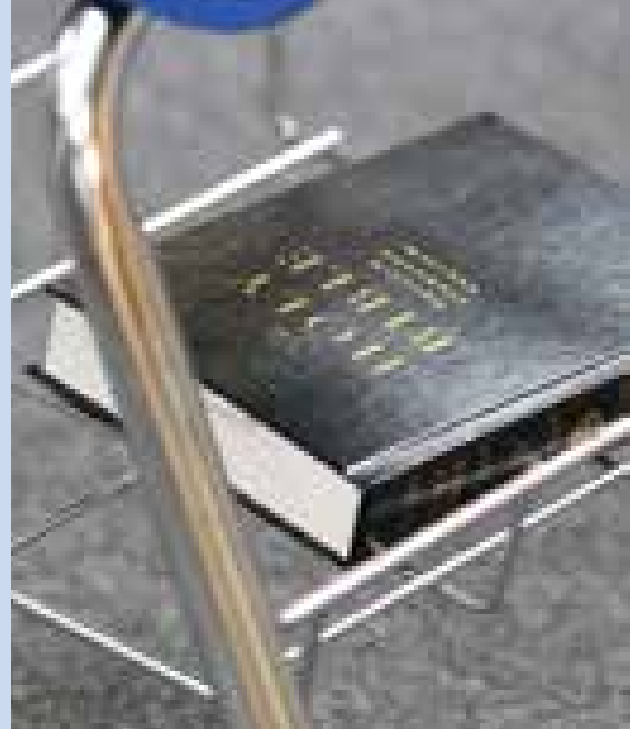
A kindergartener who claimed to be transgender has now forced, through a complaint with a regulatory agency, a classical charter school to add curriculum on gender identity. We think few public schools would be under that much regulatory pressure...<sup>1</sup>

In another headliner, an Idaho classical charter school lost their battle with the state over the use of the Bible as a historical text.

A defunct Idaho charter school exhausted its appeals Monday in a legal battle with state officials who barred the use of the Bible and other religious texts as a historical teaching tool in the classroom.

The founders of Nampa Classical Academy tangled with state officials over the use of the Bible and other religious texts shortly after opening in August 2009 with more than 500 students...<sup>2</sup>

The U.S. Supreme Court banned ceremonial school Bible readings in 1963 but said “the Bible is worthy of study for its literary and historic qualities” so long as material is “presented objectively as part of a secular program of education.” However, at least 37 states have state constitutional prohibitions (called Blaine Amendments) that go even further in forbidding religious teaching of any kind in both public and charter schools. One of these amendments was used to close the charter school in Idaho.





truth came through Jesus Christ.” John is speaking into a classical world that had a strong idea of the importance of the *Logos*, but was lost in the futility of truth without Christ.

You may not be aware that in Ephesians 6, Paul tells fathers to raise their children in “the *paideia* of the Lord.” Our instructions for education are pretty clear—cultivate in children the *paideia* of the Lord by pursuing the truth that is Jesus Christ (the *Logos*).

Christian parents who fail to realize this foundational issue often see non-Christian classical schools as “the next best thing.” So, they choose a classical private prep school, a magnet school, or a charter classical school. They reason that any classical school is better than the alternative. True, classical schools have proven to be more effective at many things than their conventional counterparts—but there’s a reason for this, and a danger in it.

### BREACHING THE CORE

Without Christ, classical education’s core questions—“what is truth?” and “why am I here?” and “how shall I live?”—

What way of life  
do you want to  
transfer to your  
children? What  
Truth do you want  
them to know?

“For the Greeks, the greatest work of art was a man or woman, and education was the means of moulding human nature in accordance with an ideal.”

—Dr. David Naugle,  
Dallas Baptist University,  
*The Greek Concept of Paideia*

cannot be answered truthfully. Jesus Christ is not a part that can be safely extracted from classical education and taught at home. He’s integral to the nature of the thing. If He is removed, we run the risk of creating the ugliness of a person without a face, a soul without love, a truth without the author of truth.

In this context, non-Christian classical schools, like old-line private schools or newer charter schools, have an even bigger problem. They buy wholesale into education as the “cultivation of virtue.” But, now they’ve created a taller ladder and they have no wall to place it against—a destination without a path.

They might argue this is the goal, and that parents can fill this hole at home

## Charter Schools at a Glance

On June 4, 1991, the first charter school law in the country was signed into law in Minnesota. The first charter school, City Academy in St. Paul serving many homeless and low-income students, opened in 1992.

Over the following 25 years, the charter movement has expanded to include 43 states plus the District of Columbia, 6,700 schools, and over 2.5 million students—about 5 percent of the total K-12 public student population.

### BECAUSE THEY ARE PUBLIC SCHOOLS, CHARTER SCHOOLS:

- Are open to all children.
- Are funded by local, state, and federal tax dollars based on student enrollment.
- Are typically required to meet all state and federal education standards.
- Cannot teach religious content.

According to the National Alliance for Public Charter Schools, “Charter schools are unique public schools that are allowed the freedom to be more innovative while being held accountable for advancing student achievement.”



“A worldview can be replaced only by another worldview.”

—Nancy Pearcey

and at church. But can they? Again, this assumes faith is separate from the real world—faith is a personal thing to be done at home while math, science, literature, history, philosophy, theology, logic, rhetoric (and even daily life) are subjects we can “do” without reference to the author of Truth.

As the humanist Charles Potter said, “What can theistic Sunday-schools, meeting for an hour once a week and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?”

For that matter, if classical Christian schools forget the true purpose of education and become college preparatory schools or simply “safe-havens,” we will join other schools in their dilemma.

Jonathan Edwards observed, “Truth is the agreement of our ideas with the ideas of God.” G.K. Chesterton said that “Education is not a subject, and does not deal in subjects. It is instead a transfer of a way of life.” What way of life do you want to transfer to your children? What Truth do you want them to know? ■

## Perspective

For Christian families, we encourage every effort toward true classical Christian education. We at the ACCS realize that private education is out of reach for many. And we work daily to help make it available to more Christians.

We encourage and welcome our Christian public and private school counterparts who are called to minister in these environments and to serve where they are planted. We desire that classical Christian schools will create the best workers and the brightest lights to join in



### Socrates

“VIRTUE DOES NOT COME FROM WEALTH, BUT ... WEALTH, AND EVERY OTHER GOOD THING WHICH MEN HAVE ... COMES FROM VIRTUE.”

### Aristotle

“HENCE WE OUGHT TO HAVE BEEN BROUGHT UP IN A PARTICULAR WAY FROM OUR VERY YOUTH, AS PLATO SAYS, SO AS BOTH TO DELIGHT IN AND TO BE PAINED BY THE THINGS THAT WE OUGHT; FOR THIS IS THE RIGHT EDUCATION.”

“EDUCATING THE MIND WITHOUT EDUCATING THE HEART IS NO EDUCATION AT ALL.”

### Plato

“THE OBJECT OF EDUCATION IS TO TEACH US TO LOVE WHAT IS BEAUTIFUL.”

“NO MAN SHOULD BRING CHILDREN INTO THE WORLD WHO IS UNWILLING TO PERSEVERE TO THE END IN THEIR NATURE AND EDUCATION.”

the work of telling the story of redemption to our fallen world.

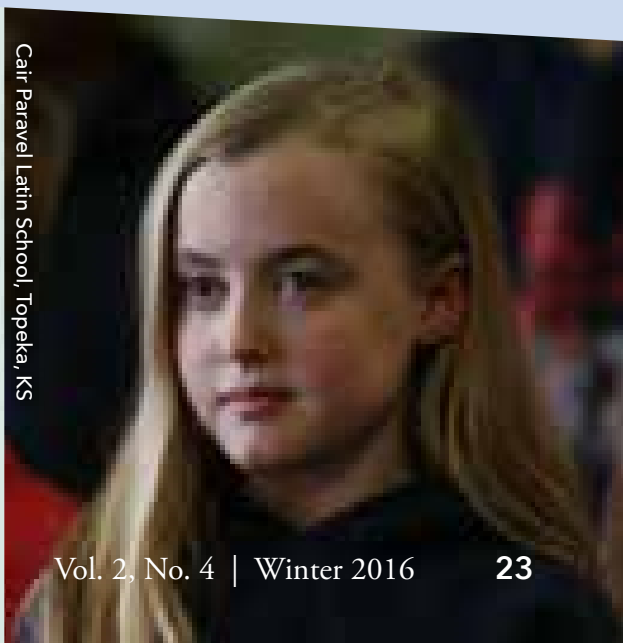
“Truth is the agreement of our ideas with the ideas of God.”

—Jonathan Edwards

On the cover: “Schools Without Chests” references *The Abolition of Man* by C.S. Lewis, Chapter 1, “Men Without Chests.”

*In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise.*

Cair Paravel Latin School, Topeka, KS



# EDUCATION *AND THE* ART *OF* PASTRIES

A study in  
American  
innovation

One key evidence that our educational system may indeed be broken is the meteoric rise of innovation-based charter schools.

In 1996 there were approximately 500 of these schools spread over 16 states. Today, all but eight states have joined the movement, as nearly 7000 charters currently serve 2.2 million students, and even this falls far short of the demand.

Families are attracted to these schools for an array of reasons. Statistically speaking, the leading one is *innovation*.

Well over half use “non-traditional” pedagogies in the attempt to reverse the depressing trends that have defined American education for the last 30 years.<sup>1</sup>

There is much to celebrate here; not least of which is that American entrepreneurial spirit that always seems to find a way to “get ‘er done”—with or without the government’s help.<sup>2</sup>

There is also much to cause concern. As any entrepreneur will tell you, many new ventures do not succeed. Investing in a mousetrap manufacturing company may indeed be a chance worth taking, if one truly believes they have discovered a better way to make a mousetrap. However, schools are dealing with a much more

precious commodity—namely, our children. Here, innovation is a bit scary.

Another thing that almost any entrepreneur will tell you is that there are essentially two ways to ensure a venture’s success. The first is to go forward with breathtaking innovation. The second is to go backwards with painstaking patience. Only wisdom can determine which course is better.

For example, if *technology* is your industry, then go forward with all the innovation you can muster. You’ll need it.

But if your goal is to open a Pâtisserie on Main St., then wisdom says you must go back, with painstaking patience, to discover how the best pastries in Europe have always been made.







Both paths depend on discovery and innovation—but they move in very different directions.

With regard to our children's education, it is sometimes difficult to decide which direction to take, and since you are reading this article, you are undoubtedly sympathetic to the reports that traditional, government education has fallen on hard times. Perhaps you have even taken this option off the table completely. So what now? Clearly a decision this big calls for wisdom.

We want to suggest something that may sound blasphemous to the modern ear, and it is this: When it comes to the education of our children, *it may be wise to steer clear of innovation*. Why?

The answer is embedded in our earlier analogy. Schools are much more akin to *Pâtisseries* than they are to *Tech Companies*, and our children (to really stretch

the analogy) are more like *croissants* than *computers*.

What we mean is this: What makes a computer great today, is no real indicator of what will be successful tomorrow, and in five years, the game could totally change. "Innovation or Cremation" is Silicon Valley's unspoken mantra.

A croissant, however, is not so unpredictable. The same flaky goodness that helped Charles Martel defeat the Moors at the Battle of Tours is still avail-

remain the same, we have, at our fingertips, the blueprint for deliciousness.

In the same way, schools are working with a very stable medium—one not nearly as fussy as software. In other words, the constituent nature of adolescents is exactly the same today as it was 1000 years ago. Therefore, what worked in the past must work today. And it does.

At the heart of a *Classical Christian Education* is the historical understanding that at one point our civilization really did know how to educate students, and that, as far as the education of our children goes, the best way forward is undoubtedly backwards.

***Soli Deo Gloria.* ■**

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**CHRISTOPHER JOHN MAIOCCA** teaches secondary English, history, and Bible at Horizon Prep, Rancho Santa Fe, CA.

There are two educations.  
One teaches how to make a  
living and the other how to live.

—John Adams

able down the street at our local French bistro. As long as butter, flour, and eggs

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<sup>1</sup> Ted Rebarber. edreform.com. Center for Education Reform. 7 Sept. 2014. Web. 4 Dec. 2015. < <https://www.edreform.com/wp-content/uploads/2014/02/2014CharterSchoolSurveyFINAL.pdf> >.

<sup>2</sup> Of course I realize that charter schools are publicly funded. I am referring rather to the entrepreneurial spirit that compelled those public funds to be disbursed to charters in the first place.

# Down the Hallway



*Winter*

Alyssa Gilmore  
St. Stephen's Academy  
Beaverton, OR

---

8th grade contribution to the school's annual Christmas card sale fundraiser. Materials used were acrylic paint on bristol board. This painting was awarded the Scholastic Art Awards Honorable Mention.



*Bird in Snow*

Benjamin Barry  
Jonathan Edwards Classical Academy  
Whites Creek, TN

---

5th grade mixed media assignment. The student used a combination of colored pencil, chalk pastels, and acrylic paint.

## Deck our Halls

We like to fill our hallway with student art, poetry, essays, short stories and other good works.

Send your submissions to [ClassicalDifference.com/submissions](http://ClassicalDifference.com/submissions). Published student works earn a \$10 Amazon gift card for purchasing classic books. Or crayons.



*Sunset in Winter*  
Manami Fukuda  
Mars Hill Academy  
Mason, OH

6th grade watercolor assignment. According to Manami, it is a “reproduction of a watercolor painting by an American artist.”



*Barn*  
Micah Dowdy  
Mars Hill Academy  
Mason, OH

6th grade watercolor assignment. The student created a barn scene using only two watercolors, orange and blue.


**BLAKEY  
PRIZE**  
| in Fine Art |

The annual Blakey Prize in Fine Art offers cash prizes to young artists in ACCS-accredited schools. First prize is \$500. Second prize is \$250. The deadline is April 14, 2017.

Talk to your headmaster for more details, or get the Contest Guidelines

at [www.accsedu.org/school-resources/blakey-art-prize](http://www.accsedu.org/school-resources/blakey-art-prize). Please note that this contest is **open only to students in ACCS-accredited schools**.

SEE THE 2016 WINNERS:

 [www.accsedu.org/school-resources/blakey-art-prize](http://www.accsedu.org/school-resources/blakey-art-prize)



GET TO KNOW THE DOMINICAN

## THE WORLD IS *our classroom*

*Fathom invites you to connect to it.*

Learning is a lifelong pursuit. At Fathom, we believe that the best trips are the ones where you come home with stories to tell and knowledge to share. Make yourself a part of the place you visit by connecting with people and their communities. Connect, discover, inspire.

“As a person of faith, I was encouraged sharing the experience alongside others with different perspectives. We were all able to share the same end goal and build a sense of community.

— TONY LANGFORD, PASTOR



# *we are fathom. come closer.*

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You must experience it.*

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Togetherness is a hallmark of every Fathom trip, and the MV Adonia, our intimate 704-passenger ship creates the ideal space to serve as your home base throughout this journey. Here, you'll have the chance to take part in specially designed workshops that will introduce you to your destination and ignite your senses of curiosity and self-discovery. When you're not ashore, the Adonia is the perfect place to connect, relax, and reflect on the day that was.

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- Student English conversation & learning
- Community English conversation & learning
- Cacao & women's chocolate cooperative
- Recycled paper & crafts entrepreneurship
- Concrete floors in community homes

**UP TO 3 IMPACT ACTIVITIES  
ARE INCLUDED IN THE COST OF  
YOUR TRIP**



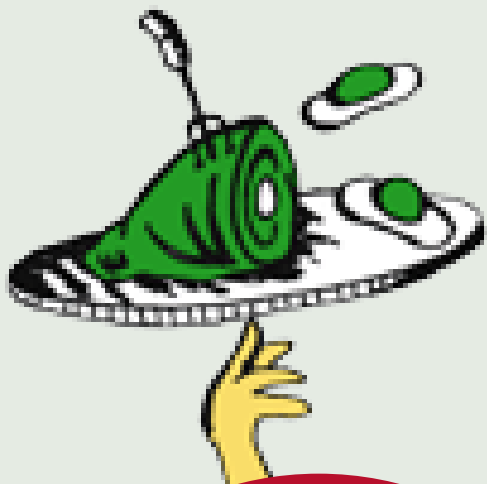
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Ship's registry: Bermuda.

# We Would Like to Share Your Ideas!

Because we can all use a little help in the morning.

“On our way to school, we listen to K-LOVE, eat breakfast, recite memory verses, and pray before entering the carpool lane!”

—Tamara Downey, Parent



What are your favorite “on-the-go” breakfast ideas?

Do you have a recipe your kids love?

A tip to make breakfast easier?

Share your idea or recipe at [ClassicalDifference.com/share](http://ClassicalDifference.com/share).

RESULTS PUBLISHED IN THE NEXT ISSUE.

## Poll Results

From parents, for teachers

■ **LITOGRAPHS.COM:** for amazing and unique gifts! Choose t-shirts, posters, tote bags, or infinity scarves. Then select the text from a specific book and the entire text is printed on that item—arranged to look like a picture. I’ve purchased a shirt with *King Lear*, a poster with Dante’s *Inferno*, and a tote with *The Secret Garden*. Most of the featured works are taught by our teachers. *Request a discount code if you are purchasing something for educational purposes.*

■ **CLASSIC CLASSICS:** can be found at garage sales, used bookstores, and even Amazon. Look for fancy, unique, or vintage copies. Don’t leave out the science and math teachers. There are interesting books on astronomy, botany, physics, and even time travel. And, theology books work for everyone.

■ **GIFT CARDS:** because they can decide if they want to get something for the classroom or something personal for themselves. They love them!!!

■ **MAPS:** old.

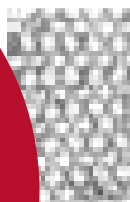
■ **WIZARD SUPPLIES:** For guys (and maybe gals too—just not my wife) get a pipe like Gandalf’s. Look on Amazon.

■ **OUR GIFT IDEA:** Magazine (*Biblical Archaeology Review*, *First Things*, *World*) or Audible subscription, and a coffee gift card to stay awake and use it.

### AND FOR THE CLASSICAL STUDENT WHO HAS EVERYTHING:

■ Ancient Egyptian Cuckoo Clock: “Queen Nefertiti’s bust emerges on the hour as regal procession rotates. Limited to 4,999.”

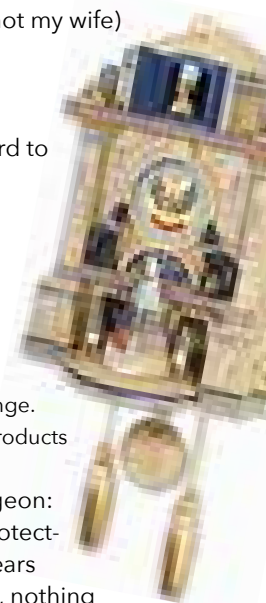
<http://www.bradfordexchange.com/products>



■ Chainmail Haubergeon: “When it comes to protecting yourself in the years of the medieval era, nothing compares to a good suit of mail armor.”

Haubergeons available in stainless steel, aluminum, brass, copper, and blackened steel.

<http://www.medievalcollectibles.com>



# I Wish I Had More Time to Read ...



## ... CHARLES DICKENS

“For it is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child Himself”

—*A Christmas Carol*

## ... LAURA INGALLS WILDER

Our hearts grow tender with childhood memories and love of kindred, and we are better throughout the year for having, in spirit, become a child again at Christmas-time.

## ... SALLY LLOYD-JONES

They caught their breath. Then quietly, they tiptoed inside.

They knelt on the dirt floor. They had heard about this Promised Child and now he was here. Heaven’s son. The Maker of the Stars. A baby sleeping in his mother’s arms.

This baby would be like that bright star shining in the sky that night. A Light to light up the whole world. Chasing away darkness. Helping people to see.

And the darker the night got, the brighter the star would shine.

—*The Jesus Storybook Bible: Every Story Whispers His Name*

## ... T.S. ELIOT

The child wonders at the Christmas Tree:

Let him continue in the spirit of wonder  
At the Feast as an event not accepted as a pretext;  
So that the glittering rapture, the amazement  
Of the first-remembered Christmas Tree  
So that the surprises, delight in new possessions  
(Each one with its peculiar and exciting smell),  
The expectation of the goose or turkey  
And the expected awe on its appearance ...

So that before the end, the eightieth Christmas

(By “eightieth” meaning whichever is last)

The accumulated memories of annual emotion

May be concentrated into a great joy

Which shall be also a great fear, as on the occasion

When fear came upon every soul:

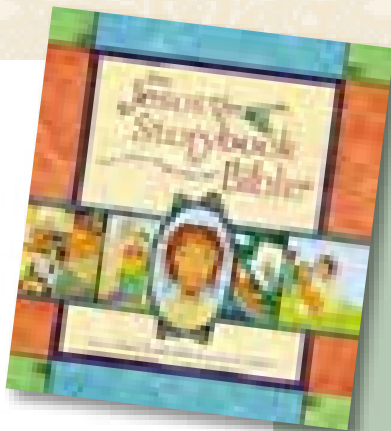
Because the beginning shall remind us of the end

And the first coming of the second coming.

—*The Cultivation of Christmas Trees*

## OTHER GREAT GIFT IDEAS

■ *The Jesus Storybook Bible*: The greatest story ever told—for kids and their adults. It just might make everyone in your family, from the oldest to the youngest, see the Truth in a whole new way.



■ *Getty Kids Hymnal: In Christ Alone*: Arranged with children’s voices and easy-to-digest harmonies. A great listen in the car or classroom! Get one for your teacher, your kids, or yourself.

[gettymusic.com/  
gettykidshymnal/](http://gettymusic.com/gettykidshymnal/)



# I Heard It in the Pickup Line

## What teachers might say to you at the end of a long day

■ So the mother asked, “What can he do to bring up his grade?” And I said, “Well, contact Michael J. Fox and ask to borrow that Delorean. Set it for September.”

■ If you promise not to believe everything your child says happens at school, I promise not to believe everything he says happens at home.

■ “I was absent from your class yesterday. Did I miss anything important?”

“No, we just sat around and waited for you to come back.”

—[pinterify.net](http://pinterify.net), [someecards.com](http://someecards.com)



# A School for Everyone!

Four stories from the Philadelphia area

Last year, the ACCS president saw log-cabin schools in Virginia, schools with hog traps in Texas, and schools that look more like college campuses. (In fact, one of them had taken over an ex-college campus.) He's seen schools surrounded by high-rises and schools in church basements. He even saw one school with no building at all—operating in a church lobby

until another facility became available. But, they all share their distinctly classical Christian form while they serve families as diverse as America.

Recently, he visited four schools, all within a two-hour drive of Philadelphia, that represent four very different stories with four very different school bodies. Is classical Christian education a fit for anyone? It seems there's a pretty good chance the answer is yes. If not, start one! The ACCS is here to help.



## ■ URBAN RENEWAL MEETS CLASSICAL RENEWAL Philadelphia Classical School

Just a decade or two ago, “inner city school” meant serving underprivileged

kids in a tough setting. That still can be true, and some classical Christian schools serve this mission. But Philadelphia Classical School is one of several ACCS schools thriving on urban renewal. They have a roughly even mix of under-served students from the inner city, and working families who live in the city. This mix of students and families provides an environment where parents are united around the philosophy of education and a love of Christ. While their facility may result in a few compromises (they have no playground or outdoor space), the beautiful historic cathedral in the downtown area combined with amazing historic field trips just a few steps out their front door, provides an experience you'll find at few other classical Christian schools.

During one recent field trip, a man dressed as George Washington walked into a historic Quaker meetinghouse where PCS students were waiting. He launched into his act which included running the children through military drills. At the climax of his performance, General Washington began to recite the Declaration of Independence. The students barely missed a beat and joined him in the recitation. Their voices echoed throughout the building. Other tour guides and people stopped to listen. The best part was when George Washington came to the end of his recitation but the students knew more and kept going. The docents are always happy to see PCS students return.



## ■ COLLEGE-TOWN CHRISTIANS The Wilberforce School

When you think about it, academic excellence makes sense in a college town. Classical Christian education returns to the idea that the author of all truth (Jesus Christ) might have something to say about finding truth (the ostensible purpose of higher education). College towns tend to be full of “academics.” And, regardless of the area of expertise, many college professors appreciate the strength of classical Christian education. “We chose Wilberforce because we were attracted to the school's commitment to both academic excellence and an intellectually robust Christian worldview which is lacking in most schools. We also liked the focus on seeing the world as a result of a Creator who has given our children the facility to learn about it through nature studies, art, history, and literature ... and to ultimately be a committed follower of Jesus Christ.” Jonathan Chun, Ph.D. (Princeton, Physics)





### ■ HOMETOWN: TRANSFORMED BY THE RENEWING OF "SCHOOL" Coventry Christian School

Bus routes come and go from the 50's era public school building repurposed as a classical Christian school, centrally located in the suburban-belt town of Pottsville, PA, outside of Philadelphia. Coventry Christian School serves over 300 students in a building that also tells the evolving story of education for the past half century. After its days as a public school building, the facility was sold to Coventry Christian, founded over 30 years ago as a standard Christian school.

The school's hometown feel is reinforced when you meet John Mark Niehls, the school's headmaster. Niehls' father started the school, and John Mark attended from an early age. He even met a girl in the third grade there who is now his wife! But, in 2009, the school's leadership decided it wanted better integration of its history and literature programs. This pursuit opened up the world of classical Christian education for John Mark. After a trip to the annual "Repairing the Ruins" conference on classical Christian education, Niehls decided it was time to overhaul the school into a classical Christian school. No small task.

The vast chasm between conventional education and classical education is hard to bridge. More than simply retraining teachers and buying new textbooks, a classical conversion requires the overhaul of just about everything. Teachers need to be immersed in a whole new philosophy of education. The methods, classrooms, and practices are very different, which requires vigilance. Many schools that convert mistakenly believe that adding Latin, great books, and Socratic discussion to the curriculum will move a school to the "classical Christian" column. Mr. Niehls realized that Coventry had its work cut out for it. Any change this radical would require a lot of effort.

Now, in about the sixth year of the classical transformation, Coventry is looking very much like, well, other classical schools in the ACCS. It serves a suburban family mix. Many of the parents first came to Coventry for Christian education. But what they've found is a new form of ancient education that makes sense, wherever you plant it.

### ■ OLD SCHOOL IN AMISH COUNTRY Veritas Academy

In the early morning darkness, the path to school for Ty Fischer's family leads through covered bridges and around horse-drawn carriages in the rolling hills of Pennsylvania's Amish country. It's understandable in this small-town setting that classical Christian education would thrive. But few classical Christian schools in America are as established as Veritas Academy in Lancaster, PA.

Veritas' founding family was one of three original board members of the association that publishes this magazine. Also from that seed has grown the largest curriculum provider dedicated to classical Christian education. The 280 students

at Veritas come from wide-ranging backgrounds. The surrounding area supports farmers and bankers, academics and entrepreneurial start-ups. They serve just about every type of student in the famed Lancaster county.

Veritas celebrated its 20th anniversary as a classical Christian school on September 9th. They've always been a classical school, so the celebration expressed the depth and diverse lives of their alumni. We'd like to say that's a big group, but classical Christian education has always been a grassroots movement. So, the alumni are an intimate group. But it was abundantly clear, at least to us, that they are making a big impact on our world in just about every type of role. Sure, if you visit their campus, you may note



that it shares a building with the police department and several other municipal departments. But, God's work, and his schools, grow where they're planted.

Our growth means the stories keep coming—these four Pennsylvania schools are examples of what's happening around the nation. While we see the trivium, Latin, great books, and enthused teachers throughout, the most surprising thing is the constant level of excellence. These places are noticeably distinct and very different from other types of schools. Serving many different parent and student needs, they all have similar approaches where it counts—in the classroom. ■■

# ACCS Member Schools

<b>Acacia Academy</b> Kokomo, IN	<b>Charis Classical Academy</b> Madison, WI	<b>Covenant Classical Academy</b> Louisville, KY	<b>Grace Classical Academy</b> Laguna Niguel, CA
<b>Ad Fontes Academy</b> Centreville, VA	<b>Christ Church Academy</b> Lafayette, LA	<b>Covenant Classical Christian School</b> Columbia, SC	<b>Grace Classical Academy</b> Springfield, MO
<b>Agape Christi Academy</b> Eden Prairie, MN	<b>Christ Classical School</b> San Luis Obispo, CA	<b>Covenant Classical School</b> Concord, NC	<b>Grace Classical Christian Academy</b> Granbury, TX
<b>Agathos Classical School</b> Columbia, TN	<b>Christ Presbyterian School</b> Baton Rouge, LA	<b>Covenant Classical School</b> Fort Worth, TX	<b>Grace Classical School</b> Jacksonville, NC
<b>Aletheia Christian School of Peoria</b> Peoria, IL	<b>Christian Heritage School</b> Longview, TX	<b>Covenant Classical School</b> Naperville, IL	<b>Great Books Honors College</b> Montgomery, AL
<b>Alpha Omega Academy</b> Huntsville, TX	<b>Christ's Legacy Academy</b> Athens, TN	<b>Covenant School</b> Huntington, WV	<b>Greenville Classical Academy</b> Simpsonville, SC
<b>American Christian School</b> Succasunna, NJ	<b>Clapham School</b> Wheaton, IL	<b>Coventry Christian School</b> Pottstown, PA	<b>Grove City Christian Academy</b> Grove City, PA
<b>Annapolis Christian Academy</b> Corpus Christi, TX	<b>Classical Christian Academy</b> Post Falls, ID	<b>Dominion Christian School</b> Oakton, VA	<b>Harvest Christian School</b> Petaluma, CA
<b>Appomattox Christian Academy</b> Appomattox, VA	<b>Classical School of Wichita</b> Wichita, KS	<b>Dominion Classical Christian Academy</b> Dacula, GA	<b>Haw River Christian Academy</b> Pittsboro, NC
<b>Aquidneck Island Christian Academy</b> Middletown, RI	<b>Clear Lake Classical</b> Clear Lake, IA	<b>Eastwood Christian School</b> Montgomery, AL	<b>Heritage Oak School</b> Tehachapi, CA
<b>Arma Dei Academy</b> Highlands Ranch, CO	<b>Colquitt Christian Academy</b> Moultrie, GA	<b>Eukarya Christian Academy</b> Stephens City, VA	<b>Heritage Preparatory School</b> Atlanta, GA
<b>Augustine Christian Academy</b> Tulsa, OK	<b>Coram Deo Academy</b> Flower Mound, TX	<b>Evangel Classical Christian School</b> Alabaster, AL	<b>Heritage School</b> Fredericksburg, TX
<b>Augustine Classical Academy</b> Mechanicville, NY	<b>Coram Deo Academy</b> Carmel, IN	<b>Evangel Classical School</b> Marysville, WA	<b>Hickory Christian Academy</b> Hickory, NC
<b>Augustine Classical Academy</b> Lakewood, CO	<b>Coram Deo Academy</b> Richland, WA	<b>Evangelical Christian Academy</b> Colorado Springs, CO	<b>Highland Rim Academy</b> Cookeville, TN
<b>Augustine School</b> Jackson, TN	<b>Coram Deo Preparatory Academy</b> Houston, TX	<b>Faith Christian Academy</b> Kansas City, MO	<b>Horizon Prep School</b> Rancho Santa Fe, CA
<b>Baldwin Christian School</b> Baldwin, WI	<b>Cornerstone Academy</b> Morristown, TN	<b>Faith Christian School</b> Roanoke, VA	<b>Hunter Country Day School</b> Manakin-Sabot, VA
<b>Bayshore Christian School</b> Fairhope, AL	<b>Cornerstone Academy</b> Snohomish, WA	<b>First Classical Academy</b> Katy, TX	<b>Imago Dei Academy</b> Alamogordo, NM
<b>Beacon Hill Classical Academy</b> Camarillo, CA	<b>Cornerstone Christian Academy</b> Appomattox, VA	<b>First Presbyterian Church School</b> Tacoma, WA	<b>Immanuel Lutheran School</b> Alexandria, VA
<b>Bethel American International School</b> St. Paul, MN	<b>Cornerstone Christian Academy</b> Abingdon, VA	<b>Franklin Classical School</b> Franklin, TN	<b>Coram Deo Classical Academy</b> Brownsville, TX
<b>Bloomfield Christian School</b> Bloomfield Hills, MI	<b>Cornerstone Classical Christian Academy</b> Montgomery, AL	<b>Genesis Classical Academy</b> Winnebago, MN	<b>Island Christian Academy</b> Langley, WA
<b>Bradford Academy</b> Mebane, NC	<b>Cornerstone Classical Christian Academy</b> Hebron, KY	<b>Geneva Academy</b> Monroe, LA	<b>Jonathan Edwards Classical Academy</b> Whites Creek, TN
<b>Brown County Christian Academy</b> Sardina, OH	<b>Cornerstone Classical School</b> Basalt, CO	<b>Geneva Academy</b> Roseburg, OR	<b>Kings Way Classical Academy</b> Clackamas, OR
<b>Cahaya Bangsa Classical School</b> Bandung, Jawa Barat, Indonesia	<b>Cornerstone Classical School</b> Salina, KS	<b>Geneva Academy</b> Lincoln, DE	<b>Legacy Academy</b> De Queen, AR
<b>Cair Paravel Latin School, Inc.</b> Topeka, KS	<b>Covenant Academy</b> Macon, GA	<b>Geneva Classical Academy</b> Lakeland, FL	<b>Legacy Classical Christian Academy</b> Chesilhurst, NJ
<b>Calvary Christian Academy</b> Silver City, NM	<b>Covenant Academy</b> Cypress, TX	<b>Geneva School of Boerne</b> Boerne, TX	<b>Legacy Classical Christian Academy</b> Haslet, TX
<b>Calvary Christian Academy</b> San Jose, CA	<b>Covenant Christian Academy</b> Harrisburg, PA	<b>Gloria Deo Academy</b> Spring Branch, TX	<b>Libertas Academy</b> Tampa, FL
<b>Calvary Classical Academy</b> St. Cloud, MN	<b>Covenant Christian Academy</b> West Peabody, MA	<b>Good Shepherd School</b> Tyler, TX	<b>Liberty Classical Academy</b> White Bear Lake, MN
<b>Calvary Classical School</b> Hampton, VA	<b>Covenant Christian Academy</b> Colleyville, TX	<b>Grace Academy</b> Springfield, MA	<b>Lighthouse Christian Academy</b> Stevensville, MD
<b>Candies Creek Academy</b> Charleston, TN	<b>Covenant Christian School</b> Smyrna, GA	<b>Grace Academy of Georgetown</b> Georgetown, TX	<b>Logos Christian Academy</b> Fallon, NV
<b>Cary Christian School</b> Cary, NC	<b>Covenant Christian School</b> Panama City, FL	<b>Grace Academy of North Texas</b> Prosper, TX	<b>Logos Christian Academy</b> Casa Grande, AZ
<b>Cedar Tree Classical Christian School</b> Ridgefield, WA		<b>Grace Christian Academy</b> Merrick, NY	<b>Logos Online School</b> Moscow, ID

**Logos Reformed Evangelical Education**  
Surabaya, Indonesia

**Logos School**  
Moscow, ID

**Mars Hill Academy**  
Mason, OH

**Martin Luther Grammar School**  
Sheridan, WY

**Midland Christian School**  
Midland, MI

**Mineral Christian School**  
Mineral, VA

**Morning Star Academy**  
Bettendorf, IA

**Morning Star Academy**  
Jakarta Selatan, Dki Jakarta, Indonesia

**Naperville Christian Academy**  
Naperville, IL

**New College Franklin**  
Franklin, TN

**New Covenant Christian Academy**  
Hardin, KY

**New Covenant Christian School**  
Abingdon, MD

**New Covenant School**  
Anderson, SC

**New Covenant Schools**  
Lynchburg, VA

**New Providence Classical School**  
Nassau, Bahamas

**New Saint Andrews College**  
Moscow, ID

**Oak Hill Christian School**  
Herndon, VA

**Oak Ridge Christian Academy**  
Conroe, TX

**Oakdale Academy**  
Waterford, MI

**Olive Branch Christian Academy**  
Corona, CA

**Ozarks Christian Academy**  
West Plains, MO

**Paideia Academy**  
Knoxville, TN

**Paideia Classical Christian School**  
Oregon City, OR

**Paideia Classical School**  
Friday Harbor, WA

**Petra Academy**  
Bozeman, MT

**Petra Christian Academy**  
Boise, ID

**Philadelphia Classical School**  
Philadelphia, PA

**Pinnacle Classical Academy**  
Little Rock, AR

**Providence Academy**  
Johnson City, TN

**Providence Academy**  
Green Bay, WI

**Providence Christian Academy**  
Schererville, IN

**Providence Christian School**  
Dothan, AL

**Providence Classical Christian Academy**  
St. Louis, MO

**Providence Classical Christian Academy**  
Sioux Falls, SD

**Providence Classical Christian School**  
Kirkland, WA

**Providence Classical Christian School**  
Oxford, GA

**Providence Classical School**  
Spring, TX

**Providence Classical School**  
Williamsburg, VA

**Providence Classical School**  
Huntsville, AL

**Providence Preparatory School**  
Temple, TX

**Quantum Change Academy**  
Tangerang, Indonesia

**Redeemer Christian School**  
Mesa, AZ

**Redeemer Classical Academy**  
Murfreesboro, TN

**Redeemer Classical Christian School**  
Kingsville, MD

**Redeemer Classical School**  
Harrisonburg, VA

**Regent Preparatory School of OK**  
Tulsa, OK

**Regents Academy**  
Nacogdoches, TX

**Regents School of Austin**  
Austin, TX

**Regents School of Charlottesville**  
Charlottesville, VA

**Regents School of Oxford**  
Oxford, MS

**Renaissance Classical Christian Academy**  
Fayetteville, NC

**River Hills Christian Academy**  
Robstown, TX

**Riverbend Academy**  
Ormond Beach, FL

**Riverwood Classical School**  
Tuscaloosa, AL

**Rockbridge Academy**  
Millersville, MD

**Rocky Mountain Christian Academy**  
Niwot, CO

**Samuel Fuller School**  
Middleborough, MA

**Sandhills Classical Christian School**  
Southern Pines, NC

**Schaeffer Academy**  
Rochester, MN

**School of the Ozarks**  
Point Lookout, MO

**Seattle Classical Christian School**  
Seattle, WA

**Seoul International Christian Academy**  
Seoul, South Korea

**Spearfish Classical Christian School**  
Spearfish, SD

**Spokane Classical Christian School**  
Spokane, WA

**St. Abraham's Classical Christian Academy**  
Aptos, CA

**St. Mark's Classical Academy**  
Rydal, PA

**St. Stephen's Academy**  
Beaverton, OR

**St. Stephen's Classical Christian Academy**  
Eldersburg, MD

**Summit Christian Academy**  
Yorktown, VA

**Summit Christian Academy**  
Livingston, MT

**Summit Classical Christian School**  
Fall City, WA

**Tall Oaks Classical School**  
Bear, DE

**The Academy of Classical Christian Studies**  
Oklahoma City, OK

**The Ambrose School**  
Meridian, ID

**The Bear Creek School**  
Redmond, WA

**The Cambridge School**  
San Diego, CA

**The Cambridge School of Dallas**  
Dallas, TX

**The Classical Academy of Franklin**  
Franklin, TN

**The Covenant School**  
Dallas, TX

**The Geneva School**  
Winter Park, FL

**The IMAGO School**  
Maynard, MA

**The Oaks: A Classical Christian Academy**  
Spokane, WA

**The Paideia School of Tampa Bay**  
Tampa, FL

**The River Academy**  
Wenatchee, WA

**The Saint Timothy School**  
Dallas, TX

**The Stonehaven School**  
Marietta, GA

**The Wilberforce School**  
Princeton Junction, NJ

**Tidewater Classical Academy**  
Virginia Beach, VA

**Timber Ridge Academy**  
Jackson, WY

**Trinitas Christian School**  
Pensacola, FL

**Trinitas Classical School**  
Grand Rapids, MI

**Trinity Christian Academy**  
Lexington, KY

**Trinity Christian School**  
Montville, NJ

**Trinity Christian School**  
Opelika, AL

**Trinity Christian School**  
Kailua, HI

**Trinity Classical Academy**  
Valencia, CA

**Trinity Classical Academy**  
Omaha, NE

**Trinity Classical School**  
Clarkesville, GA

**Trinity Classical School**  
Bellingham, WA

**Trinity Classical School of Houston**  
Houston, TX

**Trinity Preparatory School**  
Voorhees, NJ

**Tri-Valley Classical Christian Academy**  
Livermore, CA

**United Christian School**  
Camp Verde, AZ

**Uvalde Classical Academy**  
Uvalde, TX

**Veritas Academy**  
Texarkana, AR

**Veritas Academy**  
West Barnstable, MA

**Veritas Academy**  
Leola, PA

**Veritas Academy**  
Savannah, GA

**Veritas Academy**  
North Branch, MN

**Veritas Academy**  
Cody, WY

**Veritas Christian Academy**  
Fletcher, NC

**Veritas Christian Academy**  
Chesapeake, VA

**Veritas Christian Academy of Houston**  
Bellaire, TX

**Veritas Christian Community School**  
Sierra Vista, AZ

**Veritas Christian School**  
Lawrence, KS

**Veritas Christian School, FBC**  
Dayton, TX

**Veritas Classical Academy**  
Beaumont, TX

**Veritas Classical Academy**  
Fullerton, CA

**Veritas School**  
Newberg, OR

**Veritas School**  
Richmond, VA

**Victory Academy Ocala**  
Ocala, FL

**Westminster Academy**  
Memphis, TN

**Westminster Classical Christian Academy**  
Toronto, Ontario, Canada

**Westminster School at Oak Mountain**  
Birmingham, AL

**Westside Christian Academy**  
Westlake, OH

**Whitefield Academy**  
Kansas City, MO

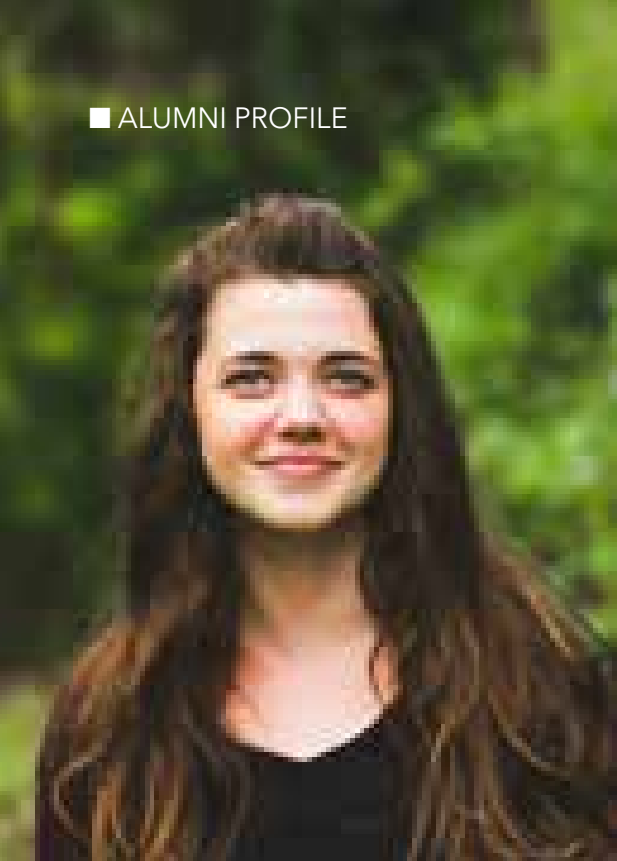
**Whitefish Christian Academy**  
Whitefish, MT

**Wickenburg Christian Academy**  
Wickenburg, AZ

**Wilson Hill Academy**  
Austin, TX

**Winter Park Christian School**  
Tabernash, CO

**Woodstream Christian Academy**  
Mitchellville, MD



# Treasure in the Attic

## Telling stories of the good life

Amongst old stacks of paper discovered in our rafters was a thin orange folder dubbed “geography”—the kind with the little prongs that push apart to secure the worksheets all together. I uncovered colored pictures of owls from a fifth grade lesson on birds. The source of my childhood anxiety, aka math speed drills, were there too, scribbled fractions frantically colliding all over the page. I even found those old fables, written in every way possible: condensed, expanded, told from end to beginning. And when I looked over these scraps of paper representing my ten years at Providence Classical Christian, I realized how much a classical education had shaped who I became and who I am still becoming.

Growing up in those tiny hallways, I sometimes doubted whether the effort I put into school was worth it. A question would pop in and out of my consciousness—why am I memorizing definitions, reading *Paradise Lost*, and dissecting Shurley Grammar and cow eyes side by side? I felt like Calvin and Hobbes’ dad

was just yelling, “It builds character!” at me from the front door. But building character was so ... vague. And vague wasn’t good enough for me. So what it came down to was: what’s the point?

Now that I’ve had time to reflect, I realize those everyday small-picture tasks became vital for understanding the big picture. While I may no longer remember specific mathematical equations or Latin stems, my classical education gave me some of the building blocks I needed for the next stage of life. It gave me the tools to write and to speak and to do both with grace and intelligence. It instilled within me a distinct work ethic that has helped me accomplish what I want in life without the fear that I am unqualified or undeserving.

This encouragement to pursue my goals came from the teachers at Providence. Their inspiration and tendency to demand excellence prepared me to enter the next stage of my life at Azusa Pacific University. At the beginning, I was surprised by how many of my peers were baffled that they could actually be friends with their professors. I had grown up taking for granted that my teachers were the people I saw milling around at church, bringing in McDonald’s for late night drama practices, and cheering on the sidelines at sopping wet soccer games (Providence is in Seattle). This opportunity alone—to sit under the teachings of some truly wonderful teachers and glean from them—made my time at Providence worth it.

Now to be fair, I’m a journalism major. I actually like to write, and I still have that list of rhetorical devices

tucked into the back of my binder—just in case. I have a passion for telling people’s stories, particularly for those who don’t have the voice or platform to tell it themselves. I’ve sat in the dirt of South Africa interviewing members of a Zulu community, scrutinized essays with a tutor in the halls of Oxford University, and heard firsthand the heartbreaking stories of those living on Los Angeles’ skid row.

We don’t go to school to graduate to get a degree to get a job. The point of education isn’t how big of a paycheck you earn. The point of education is to seek out truth and learn to lean into it. The classical education experience gave me a secure place to discuss culture and religion and the spaces where they rub one another raw. School was not just a place for memorizing and testing, but a place where teachers and students could meet

together to struggle and wrestle with the nuances of truth, ultimately recognizing the goodness of God in a fallen world.

I hope to continue telling others’ stories and to never grow weary of understanding different perspectives. My education helped me to see the world in a way I might not have otherwise, as

it gave me the basic grounding that God is entwined in every story. Providence didn’t give me a fixed lens for seeing the world through my “God glasses.” Rather, it gently took off the dirty, smudged pair I already had on, and let me see the world as it truly is—God’s beautiful story. ■■

MARISSA BLACK is currently pursuing a degree in journalism at Azusa Pacific University. She says that her ideal career would be “combining my love for writing with the desire to help those around me.”

Class of 2013, Providence Classical Christian School, Kirkland, WA

How beautiful the feet that carry this Gospel of peace to the field of injustice and the valleys of need. To be a voice of hope and healing, to answer the cries of the hungry and helpless with the mercy of Christ.

—Keith & Kristyn Getty, “Compassion Hymn”



# Advent

## Making Christmas real

**Advent Sundays 2016:** November 27,  
December 4, December 11, December 18

Advent historically begins four Sundays before Christmas and ends on Christmas Eve.

Honoring the season with an Advent wreath is one of the most meaningful traditions in our family. It's also one of the simplest.

**1** Place a small wreath on the table with four colored candles evenly spaced within it. We use all green, red, or blue, but more traditional wreaths have specified, symbolic colors. Just insert small candle holders into the wreath, but make sure you're not creating a fire hazard.

**2** Place a white candle in the center, turn off the lights, and you're ready to

go. If it's completely dark, you might consider supplementing with a non-advent candle or two to provide extra light without ruining the atmosphere.

**3** Simply read the script. It will tell you exactly what to do.

We celebrate each Sunday in Advent, plus Christmas Eve. Right before dinner is a good time for our family, so we can enjoy the candle-light while we eat afterward. It only takes about 10 minutes, but the solemn, beautiful words will remain with our children throughout their lives. ■

**CHRISTMAS** is an indictment before it becomes a delight. It will not have its intended effect until we feel desperately the need for a Savior.

—John Piper

## Want to Know More?

Each Sunday in Advent has a Latin name derived from the response (antiphon) to the entrance (introit) psalm for each Sunday in the historic lectionary (book of readings).

### AD TE LEVAVI - 1

**To you, O LORD, I lift** up my soul.  
(Psalm 25:1, 24:1 in the Vulgate)

### POPULUS ZION - 2

For a **people** shall dwell in **Zion** ...  
(Isaiah 30:19)

### GAUDETE - 3

**Rejoice** in the Lord always;  
again I will say rejoice.  
(Philippians 4:4)

### RORATE COELI - 4

**Shower, O heavens,**  
from above, and let the clouds  
rain down righteousness.  
(Isaiah 45:8)

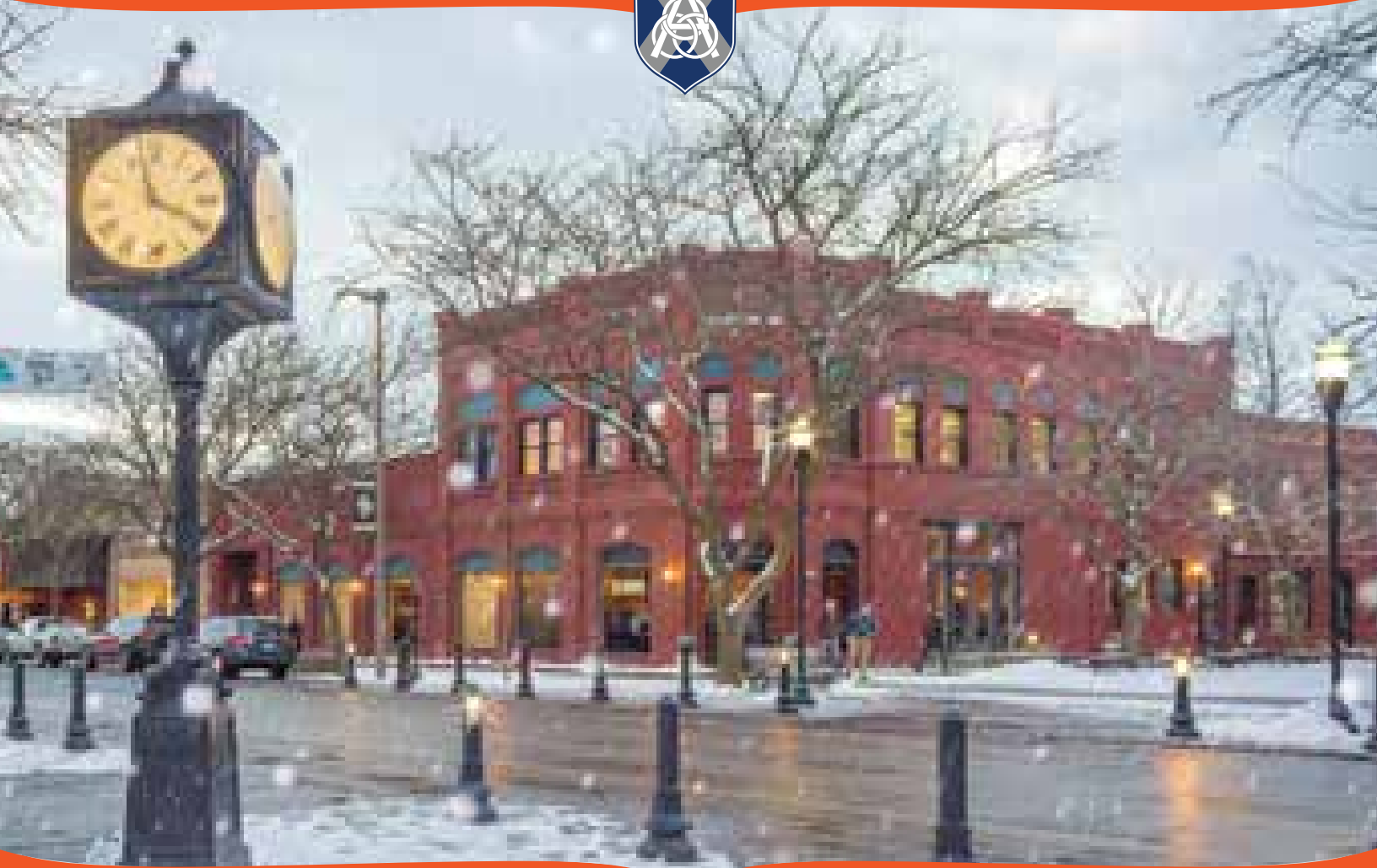
#### NOTE:

Don't light any wreath candles before you start. This is done during the Advent readings. Use a long lighter if you have younger children.

## For further reading

View and download our Advent script at  
[ClassicalDifference.com/FamilyAdvent.pdf](http://ClassicalDifference.com/FamilyAdvent.pdf).

# DRINK DEEP



“A little learning is a dangerous thing; / drink deep, or taste not the Pierian spring:  
there shallow draughts intoxicate the brain, / and drinking largely sobers us again.”

—Alexander Pope

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## I Heard the Bells on Christmas Day

I heard the bells on Christmas Day  
Their old familiar carols play,  
And mild and sweet the songs repeat  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
For hate is strong, and mocks the song  
Of peace on earth, good will to men.

Then rang the bells more loud and deep:  
God is not dead, nor doth He sleep;  
The wrong shall fail, the right prevail,  
With peace on earth, good will to men.

—Henry Wadsworth Longfellow

The Ambrose School, Meridian, ID  
Photo by Paul Cushing, Reki photography

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