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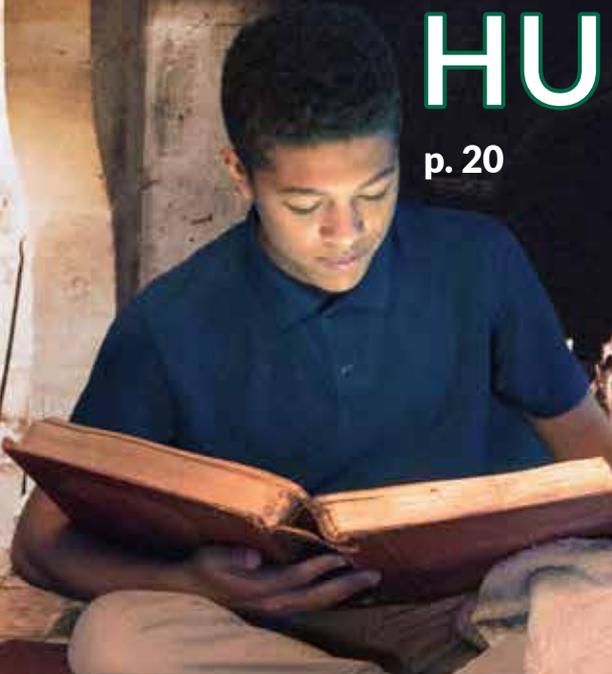
❖ 10 Differences between Christian schools and *classical* Christian schools p. 12

❖ C.S. Lewis and the strange rite of Crissmas p. 32

UNQUENCHABLE

CURIOSITY & HUMILITY

p. 20

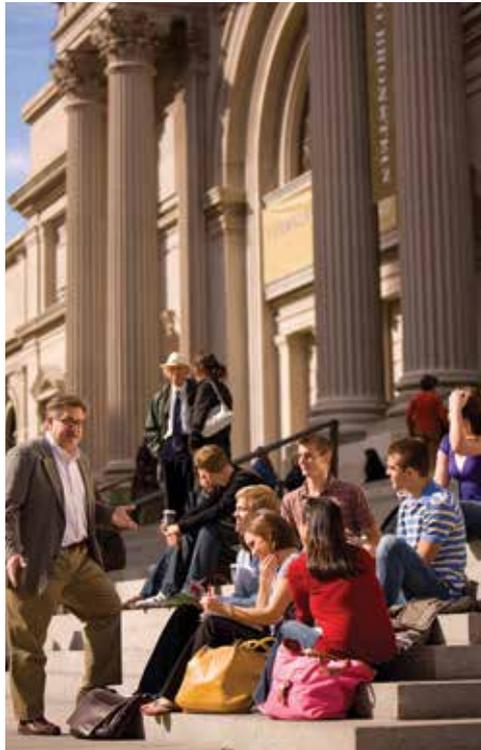


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Table of Contents

COVER: Logos School, Moscow, ID

ON THE COVER:

Unquenchable..... 20
 10 Differences between Christian Schools
 and *Classical Christian Schools*..... 12
 C.S. Lewis and the Strange Rite of Crissmas..... 32

INSIDE:

Welcome: Glorious Imagination..... 4
 Set Apart..... 6
 Letters & Notes..... 9
 Alumni Profile..... 18
 Parents Speak..... 25
 Four Corners..... 26
 Down the Hallway..... 28
 Around the World..... 30
 ACCS Member Schools..... 36
 Around the Country..... 38
 Parting Shot..... 39

disco. scio. vivo.

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St. Stephen's Academy,
Beaverton, OR

“Glorious” Imagination

Some years ago, Regents School of Charlottesville set a promotional video to the song by David Archuleta called “Glorious.” I was inspired by the words. The song metaphorically refers to believers as “a symphony” made of many

players who, together, make beautiful the work of our Savior, the conductor.

As great as the song is, I will say that “worldview” reveals itself in one small way if you’re a quibbler. So, I will quibble. Archuleta’s faith is Mormonism, and the song was written for a Mormon film. In the song, each of us is a musician in God’s orchestra. For any religious belief that tends to hold a more works-based worldview, the song makes the most sense—we’re doing the “creating” (so the lyrics say). For trinitarian Christians, each believer would be better described as an instrument, with the Holy Spirit as the musician playing the song, and with

the orchestra conducted by Christ to glorify God the Father—a quibble, I know. I don’t want to diminish the beauty or value of the song. Rather, I want to point out how subtly worldview can influence our thoughts. In this particular song, if we are instruments, then from this quibble comes a helpful word-picture.

When my daughter bought her first concert violin, I learned something. She bought an instrument handmade by a master over a century ago. But that wasn’t enough. She then had it “tuned” by a master in a city 400 miles away. “Can’t you find someone here to tune it?” I asked. I learned that even the greatest instrument with the most natural quality needs to be tuned by a master. The bridge was modified, specific strings were

chosen, tuning pegs were tweaked, and work was done on the inner instrument. The result was stunning.

I'm often asked how classical Christian education works with the grain of the child, and why it is necessary. After all, there are many good Christian kids who didn't get a classical Christian education! The question to ask: Was my daughter's concert violin such a beautiful instrument because of the master who made it in Indianapolis in 1912? Or, because it was tuned by a tuning master in Salt Lake City in 2014? Yes, to both. God creates our children, and gives them to parents to tune them. That's where classical

God creates our children
and gives them to
parents to tune them.

Christian education comes alongside.

To express Truth, Goodness, and Beauty, children need to direct their imagination. As we shape and hone your child's imagination, we do so with great care. We do this with good stories—stories that reshape the metaphorical sounding-board to reverberate with beauty. We do this with recitation and structure as a master repeatedly plucks the strings until they vibrate in tune. We use the greatest tools the Christian West can provide to hone each instrument to the glo-



Veritas School, Richmond, VA



Hear the song "Glorious" at: ClassicalDifference.com/glorious-imagination.

ry of God. And, we use methods that were learned by generations of educators from an earlier, more refined age.

The school's role is to fine tune your children so they are ready to be played in the providential symphony of Jesus Christ. Given the gravity of this call-

ing, we ask for your prayers in raising up a generation to conduct itself as worshipers, tuned to love the True, the Good, and the Beautiful. ■■

DAVID GOODWIN is the president of the Association of Classical Christian Schools.



Highland Rim Academy,
Cookeville, TN



Submit stories and quotes at ClassicalDifference.com/submissions. Published submissions are worth \$25 in lunch money.

Great & Small



EIGHTH GRADER GOES TO NATIONAL SPELLING BEE

In the Summer 2018 issue, we featured Rosy Kannankeril, an 8th grader at Franklin Classical School, Franklin, TN, who was headed to the Scripps National Spelling Bee in Washington, D.C. She faced off against over 500 other contestants from across the nation May 27th–June 1st. Out of millions of spellers in the nation, Rosy tied for 42nd place! Rosy had a great attitude about it, commenting, “It was a great experience and doing your best for God is what’s most important.” ❧

SPEAKING OUT

Earlier this year, Noelle McDowell, a 9th grade student at Rockbridge Academy,

Millersville, MD, won first place in the National Right to Life Pro-Life Essay Contest for the state of Maryland. She then went on to win first place at the national level.



The essay was entitled “A Voice for the Voiceless.” Students were asked to answer the question, “Why are you pro-life?” Noelle shared that God has placed a desire on her heart to advocate for those who cannot advocate for themselves, especially in regards to justice.



For a link to her winning essay, visit: ClassicalDifference.com/2018-winter

This year, she hopes to start a Students for Life of America group at Rockbridge Academy. Noelle states, “I hope that others will be encouraged by my essay and take a stand for life. Soli Deo gloria! ❧



Through the Looking Glass

MYTHOLOGY IN A NUTSHELL

The final project for my 6th grade Latin class was to write and illustrate a Latin storybook for an assigned myth. The students then summarized each other’s stories (no reading the myths in English first!)

DIY Parenting

Our ultimate love/desire is shaped by practices, not ideas that are merely communicated to us.

—JAMES K.A. SMITH, *DESIRING THE KINGDOM*



ACQUIRING GOOD TASTE

One day, I was sitting in the home of an elderly English gentleman named Malcolm, and he set a cup of hot tea in front of me.

A long-time anglophile, the spring of my nineteenth year found me studying in England, taking in the castles, the rain, the history ... but not the tea. In fact, I couldn't stomach the tea. It was bitter, with an equally bitter aftertaste. This time I drank it, trying so hard to be a good guest that I drained the cup. So he poured me more. In fact, whenever he saw me again (he and his wife were my

[Continues on page 8 ...]

Nothing is stronger than habit.

—OVID

What habits do you want most? Would you like to make reading great books (or reading at all) and taking time for tea (or a walk) a regular part of your day? Here is a resource that might help you, and your kids, make good habits stick.

Better Than Before: What I Learned About Making and Breaking Habits by Gretchen Rubin



For more information, visit:
[ClassicalDifference.com/
acquiring-good-taste](http://ClassicalDifference.com/acquiring-good-taste)



- Phaethon went to Apollo, drove the sun chariot, and was killed by Zeus because of his bad driving.
- Arachne was a girl who liked to spin and Athena, the goddess, was highly jealous of her, so she challenged Arachne and Arachne won, and Athena turned her into a spider.
- Echo was a nymph and Jupiter was with her, so Juno cursed Echo and she couldn't talk. She loved Narcissus, but

he pushed her away. So Nemesis zapped him and he loved his own reflection. He died.

- Cupid hit himself with an arrow and fell in love with Psyche.

—ELIZABETH WICKLAND,
Petra Academy, Bozeman, MT

Trinity Christian School, Kailua, HI



[... Continued from page 7]



“adopted parents,” so I saw them often), he would offer tea. And I had to accept.

For three months I studied in England, drinking tea, eating crumpets, looking out the window at buildings that were older than my country. By the time I came home, I was hooked. I saw in a cup of hot tea not just a drink that could settle a meal. I saw a respite from a hectic day, the chance to sit and gaze out of a window. I had acquired a taste, and the process of acquiring that taste made my enjoyment of it much richer than if I had been born liking it.

Many “good tastes” are acquired this way. In classical Christian education, we encourage our kids to develop a palate for the true, the good, and the beautiful. But acquiring taste is not just for students. Sometimes we forget that the true, the good,

and the beautiful are acquired tastes for us as parents, too. God has given us a rich world to live in, and when we close ourselves or our children off from it, we become

Drinking tea went from a chore to a respite. The same process can apply to learning.

impoverished, begging for handouts in the forms of sermons and sound bites but never gaining knowledge for ourselves.



Drinking tea went from a chore to a respite. The same process can apply to learning. Learn a little Latin, pick up the protractor, or read the great books, instead of just telling the kids to do so. We have all grown into many of our tastes. One of these days, you’ll find that reading a Charles Dickens novel or gazing at the stars and knowing their patterns is a desirable—even refreshing—activity. You’ll thirst

for these experiences, because you’ve made it a priority to acquire a taste for them. Without even realizing it your children might begin to thirst more for them, too. ■■

It’s not uncommon for parents to say, “I wish I could go back to school.” Socratic discussion groups and curriculum-related book clubs for parents are cropping up around the country. Read more on page 25.

LINDSEY SCHOLL, Latin and humanities teacher, Trinity Classical School, Houston, TX. Dr. Scholl has a PhD in Roman history and is the author of the fantasy series, *The Advocate Trilogy*.



LETTERS & NOTES

Baysshore Christian School, Fairhope, AL



The Most Important Question in Sports

After reading last issue's article, "Sports Gone Mad," we received a link to an article from the Fuller Youth Institute that answers parents' most important sports question.

... It gets even better. Researchers asked collegiate athletes what their parents said that made them feel great and brought them joy when they played sports. Want to know the six words they most want to hear their parents say?

"I love to watch you play."

That's it. Nothing aggrandizing like "you're an all-star," and nothing instructive like "here are a couple of things I noticed that you can work on." Just "I love to watch you play."

THANK YOU to Leslie Collins, headmaster at Covenant Academy, Cypress, TX, for forwarding this article.



To read the full article, visit:
ClassicalDifference.com/2018-winter

School of the Ozarks, Point Lookout, MO



THE MOST BEAUTIFUL BIBLE PROJECT



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—The New York Times

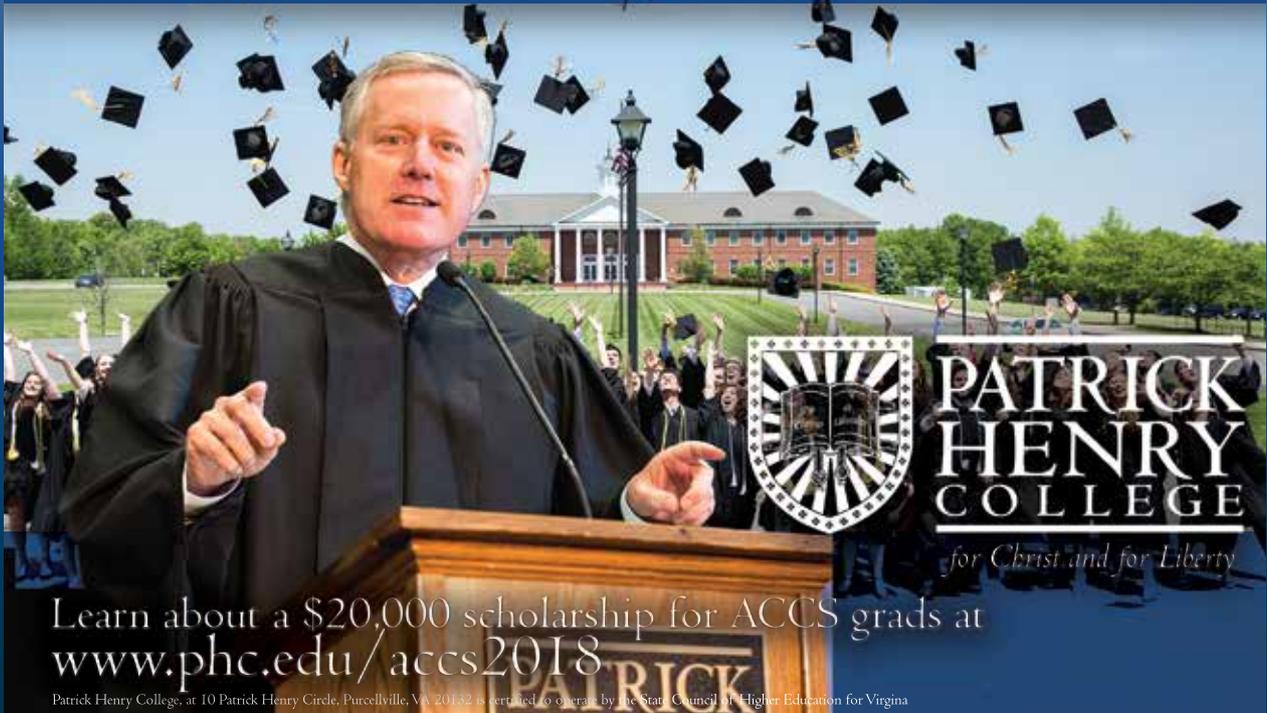
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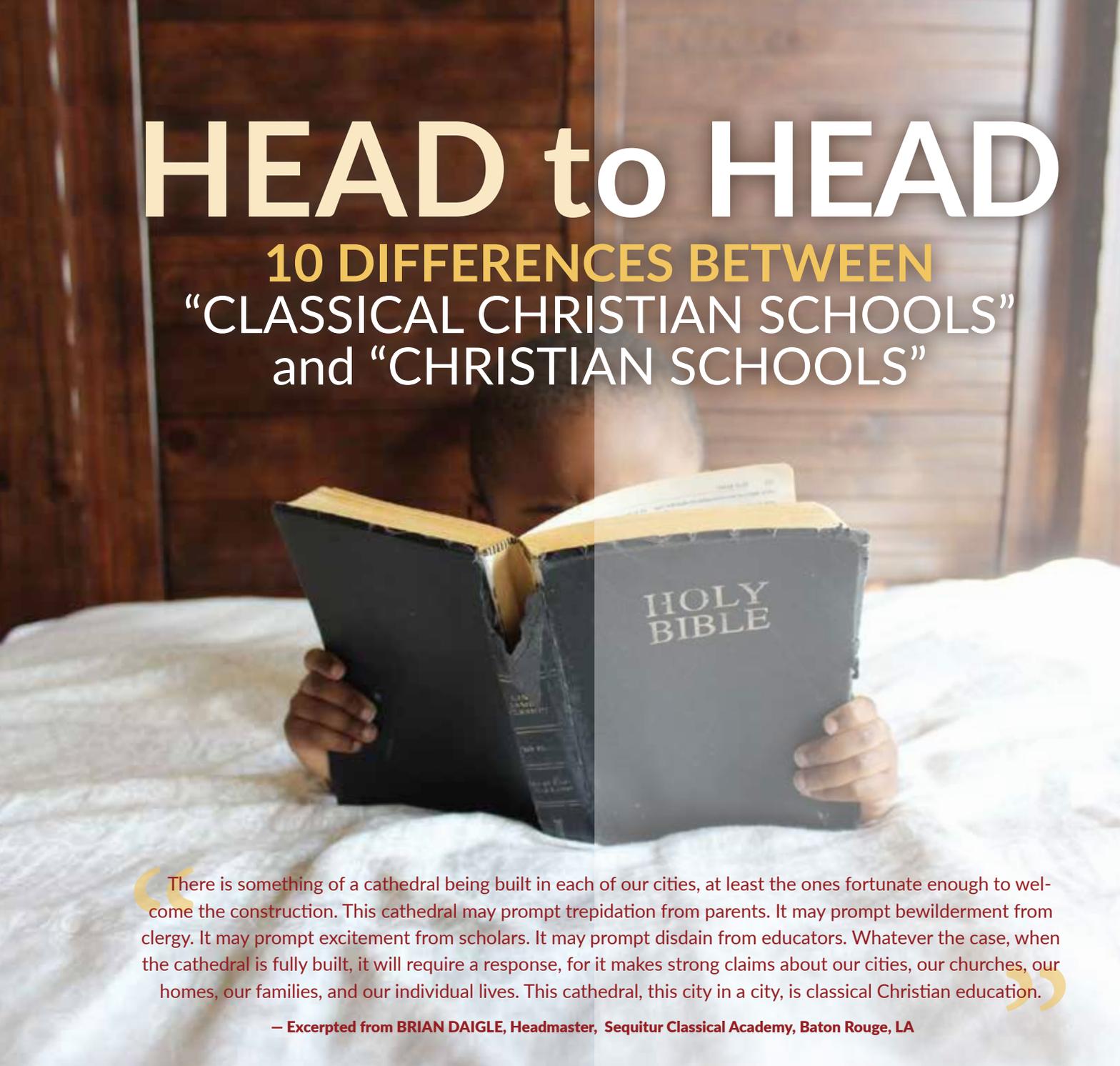


Honors College

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HEAD to HEAD

10 DIFFERENCES BETWEEN “CLASSICAL CHRISTIAN SCHOOLS” and “CHRISTIAN SCHOOLS”

A photograph of a young child sitting up in bed, reading a large, dark blue Bible. The child is holding the Bible open with both hands. The Bible has "HOLY BIBLE" printed on the cover. The child is wearing a white shirt. The background shows a wooden headboard and a white blanket.

There is something of a cathedral being built in each of our cities, at least the ones fortunate enough to welcome the construction. This cathedral may prompt trepidation from parents. It may prompt bewilderment from clergy. It may prompt excitement from scholars. It may prompt disdain from educators. Whatever the case, when the cathedral is fully built, it will require a response, for it makes strong claims about our cities, our churches, our homes, our families, and our individual lives. This cathedral, this city in a city, is classical Christian education.

— Excerpted from **BRIAN DAIGLE**, Headmaster, **Sequitur Classical Academy, Baton Rouge, LA**

WHAT’S THE DIFFERENCE between your school and the Christian school down the street? Classical Christian education (CCE) follows the classical model—the one used exclusively for more than 1000 years in the West

prior to the progressive model’s appearance in the early 1900s. Conventional Christian schools typically follow the progressive model of education—borrowed, sometimes inadvertently, from the template of modern public schools.

THESE 10 DIFFERENCES are a generalization, with variation across thousands of classical Christian and Christian schools. If you spend a few hours in each type of school, here are some of the differences you will most likely encounter.

1 “English Class” vs. “The Trivium”

WHY DO CCE GRADUATES EXCEL AS PERSUASIVE SPEAKERS AND GIFTED WRITERS?



CLASSICAL: The Trivium as practiced in classical Christian education (CCE) emphasizes writing, reading, logic, and speaking across all subjects. Our goal is not simply learning grammar and writing mechanics, but rather approaching every subject with clear thinking and eloquence. Writing and speaking are taught in conjunction with research and

CONVENTIONAL: With composition, literature, and sometimes public speaking blended into “language arts” or English class, time is divided between literature and writing for one period each. Writing often focuses on simplified styles, public speaking is limited, and literature leans toward modern works, abridgments, and excerpts. Students receive limited, if any, experience in research, thesis development, or thesis defense. This blend results in the poor writing ability observed by colleges across the country.

facts, logical thinking, and ultimately, thesis development. Original sources and full texts are read, from throughout history. Students educated this way are often sought after by colleges. The Trivium sees every subject in three parts and aligns with students’ stages of development.

- **GRAMMAR:** K–6th grades—content and facts
- **LOGIC:** 7–9th grades—reason and understanding
- **RHETORIC:** 10–12th grades—discourse on ideas to build wisdom

2 Social Studies vs. History and Philosophy

CCE STUDENTS ENJOY THE STRONGEST READING SCORES, ARE DEEPER AND MORE SYSTEMATIC THINKERS, AND HAVE A BETTER HISTORICAL PERSPECTIVE.



CONVENTIONAL: “Social studies” and history textbooks offer an oversimplified and modern interpretation of history. These courses are information-oriented with “teach and test” methods. Historical literature is not covered, except occasionally as part of a literature class. Literature is not aligned with the history curriculum. Students are supplied a limited view, and are guided by the textbook into how to think about historic events. Christian principles, if present, are superficial.

CLASSICAL: CCE views the study of history as a way to witness the universal Truth of the gospel as it plays out in the circumstances of humanity. History, literature, philosophy, and theology are pursued together to create a rich experience with history throughout time. Ideas and their consequences are in clear view. Students understand the broader influence of culture and thought, along with facts, to build knowledge and wisdom. **Original sources are generally used instead of textbooks.** We emphasize the cultural and religious influences present throughout history and understood in philosophy and literature.

More than just 10

WANT TO SEE MORE DETAIL about these differences, including classroom coursework, practical applications in schools, and sources used by students?



Visit ClassicalDifference.com
/10-Differences



3 STEM vs. Classical Science

CCE STUDENTS ARE BETTER PREPARED FOR COMPLEX SCIENCE IN COLLEGE AS THEY LEARN MORE OF THE “WHY” BEHIND SCIENCE IN HIGH SCHOOL.



Bayshore Christian School, Fairhope, AL

CONVENTIONAL: The pursuit of applied science and math (STEM) as practiced by secular educators often drives conventional schools to de-emphasize both quantitative and verbal reasoning necessary for future studies in science in favor of AP courses or specialized technology courses.

CLASSICAL: CCE balances rigorous core science and math instruction within a broad array of reasoning-based classical subjects. While students may not graduate with STEM college credit, **students are taught to study the “why” of science and math. This fosters a learning disposition when the techniques and information of a field change**—creating true scientists. This readiness to “ask the why” is part of the reason classically trained students score higher than any other type of school, including independent preparatory schools, in math and science. And, they are better trained to excel in college.*

*ACCS School SAT Survey, 2018

4 Common Core “Baseline” vs. Classical Core Excellence

CCE STUDENTS ACHIEVE MORE DURING THEIR K-12 EXPERIENCE AND HAVE MORE BREADTH OF UNDERSTANDING.

CONVENTIONAL: State Common Core standards can be inherited in conventional Christian schools through textbooks, teacher certification, and policies such as accreditation. Some Christian schools subscribe to the Common Core formally. A key value of progressive education is to create a minimum achievement level for all students. This means, given limited resources, the standards will always be baseline.

Schools also inherit this value system through the teacher colleges that certify their teachers. Even Christian publishers tend to accommodate the Core by removing text or rewriting it to a predefined angle. The result is that schools often underestimate the capability of individual students, and impose unintentional standards that work against a Christian worldview.



Providence Academy, Green Bay, WI

CLASSICAL: CCE standards are based on a classical core of texts and goals (not “standards”) to take each student as far as they can go toward excellence. The classical core has historically been the anchor of academic institutions, both at the high-school and college level.

Unlike Common Core, the classical core is not a standard-set, nor is it an official list of textbooks. Rather, it is a known canon of works and practiced abilities. From the curricular materials to the reading expectations to the skills in math, music, and art, **classical education uses**

higher, more challenging sources, allowing students to develop an uncommon depth of thought. Adjustments are made based upon individual abilities and expectations.

5 Bible Class vs. Biblical Integration

CCE STUDENTS DEVELOP A STRONG CHRISTIAN WORLDVIEW AS THEY ENGAGE IDEAS AND KNOWLEDGE THROUGH A CHRISTIAN THEOLOGICAL AND PHILOSOPHICAL LENS.

CONVENTIONAL: Bible classes and chapel at conventional Christian schools provide a spiritual aspect to an otherwise progressive approach to education. Much of “Christianity” is set apart because the progressive model implicitly believes education has two parts: religious and secular. Academic accreditation, books, teacher training, and other systems shared with public schools ensure that they bypass other opportunities for Christian integration. This inadvertent practice results in a divided view, not a Christian worldview.



CLASSICAL: CCE holds that **the truth of Christ’s lordship is manifest in every area of study**, with application to all subjects and, as a result, to everyday life. Medieval Christians who practiced classical education had a phrase that meant God is the beginning and the end of everything we can know (“Theology is the Queen of the Sciences”). Everything has unity in exactly one point—it was and is created and sustained by Jesus Christ. With this beginning,

CCE schools are integrated. We teach various points of view, and help students see with clarity the differences.

6 Spanish/Chinese vs. Latin/Greek

CCE STUDENTS HAVE STRONG VOCABULARIES, A SOUND COMMAND OF GRAMMAR, AND A DEEPER UNDERSTANDING OF IDEAS AND THEIR CONSEQUENCES. THIS IS WHY THEY OFTEN LEARN WESTERN LANGUAGES FASTER.



CONVENTIONAL: Classes such as Spanish and Chinese introduce students to a modern language. Conventional schools view language as a skill used to communicate, usually for commercial reasons, with people down the street or in our business world today. They rarely offer the seminal languages by which we understand Western Christian thought—Hebrew, Greek, and Latin.

CLASSICAL: Through Latin and Greek, students better understand Christianity, the West, and the basis of our own language. Because CCE schools find value in original texts and understanding historic cultures, **we study classical languages to engage unfamiliar ideas and build the student’s language skills in English.** The study of Latin is one of the best ways to learn modern languages and to develop language learning systems in one’s mind. Academic languages also have a hidden pay-off. Students

who study Latin outperform students of all other languages, on average, on the SAT—and by a wide margin.



LEARN MORE: ClassicalDifference.com/10-Differences

7 Student-driven vs. Aspirational School Culture

THE ASPIRATIONAL CULTURE AT CCE SCHOOLS CONTRASTS WITH A STUDENT-DRIVEN CULTURE AT MOST CHRISTIAN SCHOOLS TO CREATE A UNIQUE AND LIFE-CHANGING EXPERIENCE.



School of the Ozarks,
Point Lookout, MO

CONVENTIONAL: Academics are isolated in most schools, with clubs, sports, and other extracurricular activities in separate camps. Education and student culture are separate things. School “ethos” is often incidental, or at least secondary. Student government and leadership, as well as hallway culture, are more student-driven when schools view learning as information retention rather than virtue formation. This leads to the undervaluing of intentional school culture.

CLASSICAL: School ethos (culture) is central to learning and is therefore intentional in CCE. Our schools are purposeful in building community that “pulls” kids in the right direction—in manners, virtue, and relationships. Systems and programs are interwoven throughout the day to ensure a holistic picture of learning, and community is sought among faculty, staff, and students.

8 Child-centered vs. Beautiful School Decor

CCE SCHOOLS STRIVE FOR A TRADITION OF BEAUTY IN THEIR DECOR THAT SPEAKS TO THE AFFECTIONS AT WORK IN KIDS, IN CONTRAST TO CHILD-CENTERED DECOR.



Veritas School, Richmond, VA

CONVENTIONAL: Christian schools often practice a “child-centered” approach, from the student’s clothing to what goes on the walls. School decor and practices are based on progressive ideas of aesthetics. These are embedded in the paradigm of public school, like bold primary colors and excessive visual stimuli, with some religious posters and content added.

CLASSICAL: CCE’s “less about me” approach means individualism is second to community. Students wear uniforms, and **school decor lifts aspirations and affections to a higher, outside standard** rather than being driven by individual expression or what child psychologists say children respond to. Walls are decorated with great art, and classrooms are decorated with less “bling” and more intentional beauty.

9 Lecture vs. Socratic Method

THE SOCRATIC AND RHETORICAL METHOD VS. LECTURES AND TESTS ENGAGES STUDENTS AND TEACHERS.



Covenant Academy, Cypress, TX
Photo by Amanda Faucett, amandafaucett.com

CONVENTIONAL: The currency of progressive schools is information-based testing. Standardized tests, whiteboard lectures, teach-and-test methods, and front facing desks are the defining environment for most Christian schools.

CLASSICAL: A CCE cornerstone is Socratic discussion—respectful deliberation and analysis between teachers and students, usually based on a question designed to provoke thought on a topic. Students express ideas, engage with others, and search for answers on their own. **This practice teaches students to identify good**

and logical arguments from bad and illogical ones, and to express ideas well. It impacts writing habits, encourages self-motivated reading, and creates students who pursue Truth.

10 State-based Teacher Training vs. Classical Scholarship

CLASSICAL SCHOLARSHIP IS THE HALLMARK OF A CLASSICAL TEACHER.



Seattle Classical Christian School,
Seattle, WA

CONVENTIONAL: Conventional schools have teachers who spend much of their time during college, or even while earning their masters in education, learning classroom and teaching practices outside the subject they teach. Teachers often view themselves as professional teachers, not professional learners. Most Christian schools are accredited by private organizations that also accredit state schools, or have agreements with those that do, that require they enforce the state standards. Nearly every Christian accrediting body enforces state standards for teachers. Why? Today, nearly all schools, public and Christian, borrow their core system from the progressive tradition of education. This typically requires that the school conform to a slate of state standards.

CLASSICAL: CCE faculty are often hired without teaching degrees, but rather with academic or professional background in the area they teach. Likely, this means they love what they teach and can be creative in the way they teach. **And they often know their subject well because many were trained to practice in it and pursue it, not just to teach it.** Students pick up on this and develop a more natural love of every subject. ACCS member schools access teacher training resources specific to classical education.

The CCE difference

These differences account for much of the divergence between classical Christian education and Christian education. When parents believe that a Christian education is a sufficient substitute for CCE, they rarely understand the compromises conventional Christian education has made with modern secular education's model. CCE rectifies much of that by providing a new, and deeply needed, rebirth of Christian ways of living and thinking. ❏



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One classically educated engineer's story



Click. I joined the Order of the Engineer in college. We wear a simple silver ring on the pinky finger of the writing hand. Every time it lands on something, the click reminds us of a bridge that

collapsed and the promise those engineers took to never again mute their ethics for the sake of a deadline.

The ring also reminds me of the early church saints, and those few, those happy few, that band of brothers who piqued my daydreams in the humanities courses of my classical Christian school.

Just months out of college, my first job had me drinking from a fire hydrant of information, acronyms, and specs when I suddenly realized the line between right and wrong rested uncomfortably close to one of my projects.

And my project was on the wrong side of it.

I asked my boss if our company was the owner of the design I was currently using to copy, rename, and sell to another customer. The answer, to my dismay, was “no”.

Management called this unethical work a form of reverse engineering. We had the benefit of knowing the exact design because we manufactured the part for the original owner. It's amazing how relative moral choices are until you define them, a lesson I learned from stasis theory in rhetoric class. Step one in problem solving: define terms. For a solution to be found, the term here needed to be theft.

The tired look in my boss's eyes told me he tried voicing the same concerns, but had been rebuffed by his superiors ... at least I hoped that was what I read.

Click. My ring hit the steering wheel on the way home that night. Had my Athanasius Contra Mundum moment already come in my soon-to-be brief career? The first two words that loomed before me were: Student. Loans.

I'm no Athanasius in the Council of Nicaea—he stood against the world to defend the nature of Christ. I'm no Luther in the Diet of Worms—he stood before cardinals and emperors for the purity of the gospel. I'm weak in the knees over a design project! I reached out to my favorite professor and another ring-wearer at church. Both told me, very directly, that I had a decision to make.

Yet, I knew it was not a decision at all. Given the Word of God, there was only one choice I could make. I walked into the team meeting the next day and respectfully informed my boss that although I would not speak of this to anyone else, I could not continue working on this project. I could not put my name on theft—not while the eighth commandment existed.

My boss nodded quietly and my direct supervisor watched the boss's reaction. A few hours after that, I was called to another meeting that included our new general manager, the certification engineer, the customer representative, and the quality manager.

I was afraid, ready to lose my job and be branded in my industry as a snitch or a naive idealist who was just a few years shy of being brought down into the mire with everyone else. Instead, I discovered I was not alone in my concerns. Every one of the 30- to 40-year-old men in that meeting wholeheartedly agreed that the program was a mistake—morally and financially. Yet, none of them had expressed their concerns.

The consensus was it would cost too much to turn back now. I asked how much it costs to do irreparable harm to

our corporate reputation with a customer who thought well of us, as well as starting off on a bad foot with a new customer who might misconstrue us as a company willing to make shifty moves to spin a profit. Someone had to stand up to the home office.

I heard the click against my chair. It was a reassuring sound. I was not alone. God gave me a sharper understanding of my position as an engineer. Weeks later, the project was dropped. My company did the right thing.

Click. Some people see the Order as the thing that holds them to ethics, but I already learned right from wrong in the Bible, from my family, and in my Christ-centered classrooms. The Holy Spirit brought Romans 8:28 to mind: All things work together for good for those who love the Lord and are called according to His will. Experiences may not feel good, but for Christians, good fruit is promised.

The sound of the ring reminds me that my covenantal relationship with Jesus Christ is my North Star. Even if I did lose my job, it would not be the end of my story. ❖



This alumni profile features a conversation between a graduate of an ACCS school and our staff. Only weeks into the first engineering job, this recent college grad landed in the middle of an illegal project. Names are withheld to protect all involved. According to the alum, the outcome was a direct result of their faith in Christ and their classical Christian training.



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FIRING CURIOSITY

Classical Christian education aims to fire
the imagination and renew the mind.

Contrary to the mindset of most schools
today, CCE embraces two characteristics:

UNQUENCHABLE CURIOSITY & HUMILITY.

FIRING CURIOSITY

“WISDOM BEGINS
IN WONDER.”

—Socrates

My real obsession with literature didn't begin until I made a second go at college. After a subpar performance in high school, followed by a disastrous first year of college (I was

academically dismissed with a 0.00 GPA from a bottom-barrel state college), I was a bit more mature and much more motivated. I would show up for night classes covered with dirt and sweat from work, eating sandwiches my wife had made the day before, and soaking up everything I could.

I distinctly remember the first time I read *Hamlet*: it was fall of 1989 and after working all day, I came home to our big, drafty Victorian Gothic house, went up to my little study room, and read the play start to finish. The closing lines left me flabbergasted. I sat still, asking, “How could one human being come up with something so powerful, so astonishingly brilliant?” Everything I read, everything I learned, made me want to know more.

I was fortunate to have some wonderful teachers both in college and—after getting talked into becoming a literature professor—graduate school. These teachers didn't dump information; they asked questions. I was enraptured by this kind of learning—not yet recognizing that I was in fact experiencing the ancient classical dialectical method. I could not get enough. But I was not quite sure what to do with all this learning as a Christian.



Classical Christian Academy, Post Falls, ID

TRANSFORMED BY A POEM

Eventually I encountered the greatest of them all: John Milton. I first read *Paradise Lost* start to finish in one long day at the UNC Chapel Hill research library, sitting among musty books and brass lamps, surrounded by tall, green marble columns rising to a gold encrusted rotunda far above the red tiled floor. It was sublime in the truest sense of that word. I had been transported. I rode the bus home, my skull burning with strange heat. I could not sleep that night.

I had been transformed by a poem.

Which is not surprising, considering what Milton said about the true end of all learning in *Of Education* (1644). He said, “I will point ye out the right path of a vertuous and noble Education.”

This path of education, managed rightly, would invigorate bored students—it would “lead and draw them in willing obedience, enflam’d with the study of Learning, and the admiration of Vertue; stirr’d up with high hopes of living to be brave men, and worthy Patriots, dear to God, and famous to all ages.”

Here was Milton, describing back in 1644 exactly what was happening to me now!

SETTING THE CLASSROOM ALIGHT

In grad school I read deeply in Erasmus, Ascham, Mulcaster, and others with very strong ideas about learning. At the same time, I began to read about Logos School and the renewal of classical education, and this only enflamed me more. I became driven to become the kind of teacher teachers should be, setting the classroom alight, bringing in the most beautiful works of human culture and holding them up not only for scrutiny but appreciation, respect, and even awe.



St. Stephen's Academy, Beaverton, OR

This was the opposite of what generally happened in politicized hyper critical college classrooms. The great works of human history, taught in the right way, made school just as exciting as exploring new worlds was to the sailors of the sixteenth century. I wasn't just learning literature—I was learning to think, to critique, to question, to understand, to discern, to *really enjoy learning*.

AVOIDING SNOBBERY

But the purpose of education for Milton is not just to learn appreciation for fine things. He does not wish to create affected snobs. The real goal is to build virtue—not just to love the Good, the True, and the Beautiful, but to imitate these qualities in our lives.

Milton—who ran a small academy in his house—describes his curriculum in terms of results, not just content and methods:

By this time, years and good general precepts will have furnisht them more distinctly with that act of reason which in [Aristotle's] Ethics is call'd Proairesis: that they may with some judgement contemplate ... the knowledge of Vertue and the hatred of Vice ... but still to be reduc't in their nightward studies wherewith they close the dayes work, under the determinate sentence of David or Salomon, or the Evangels and Apostolic Scriptures.

Milton knows that a time comes right around the entry to adolescence—Aristotle calls it “proaeresis”—where the moral sense develops the ability to make sound judgments. This can only be learned by wide experience, and experience can be achieved efficiently by wide reading. But since much of what humans produce is morally questionable, and all of it is tainted by sin, the teacher must judiciously expose students to these texts, guiding them and teaching them the process of discerning wisdom.

The constant rubric will always be the Scriptures. So each day's learning was to be “reduc't”—boiled down to its most basic elements—in comparative analysis with what God says. This is how one learns to hate vice, and love virtue. This is the ultimate purpose of reading: to set the soul aflame for God and for Good. ■■

GRANT HORNER, PhD, is a senior professor of Renaissance and Reformation studies at the Master's University in Los Angeles. He is the founder and director of the Master's University in Italy, and also the BA program in classical liberal arts, the first undergraduate program designed specifically to train teachers for careers in classical Christian education. He is the author of books and essays on John Milton and John Calvin, film and theology, *Dracula*, and Emily Dickinson.

LEARNING HUMILITY



Westminster Academy, Memphis, TN

“THE UNEXAMINED LIFE
IS NOT WORTH LIVING.”

—Socrates

“Iron sharpens iron, and one man
sharpens another.”

C.S. Lewis and J.R.R. Tolkien, two of the 20th century’s brightest intellects, built a lifelong friendship on the idea that collaboration is key to success.

According to Lewis and Tolkien scholar Diana Glycer, the authors held biweekly meetings at a pub in Oxford—to which all local writers were invited for seventeen years—and presented their roughest drafts. The group gained local notoriety, and was hence named “The Inklings.” They met for hours at a time with discussions roaring late into the night, carefully honing one another’s work.



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This article was excerpted from an interview of Diana Pavloc Glycer by BaseCamp Live. To hear more, visit: ClassicalDifference.com/BaseCampLive.



Schaeffer Academy, Rochester, MN

Their criticisms were known to be brutal but well meaning, always emphasising the sentiment, “You can do better than this because you are better than this,” Glycer notes. Advice between them came with copious pushback. The group prized criticism and defense, eager to find truth at any expense to themselves or academic pride, according to Glycer.

WHY CLASSICAL EDUCATION USES SOCRATIC SEMINAR

Educators refer to this style of learning as “Socratic seminar.” In a culture that demonstrates increasing inability to both accept and provide sound criticism, the classical model employs the Socratic method to train students to give and receive critique as one of the primary means of intellectual growth. Classical Socratic classrooms are structured similarly to Lewis and Tolkien’s “Inkling” meetings, offering an arena in which students can practice the art of

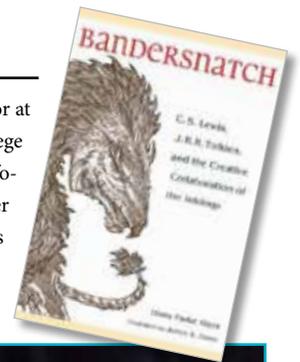
respectful defense and critique, and learn to not only accept review but eagerly seek it out. Contrary to the Western embrace of individual living and individual truth, the Socratic method teaches students to pursue the Proverbs 11 exhortation to keep “an abundance of counselors,” fully inviting the community into the academic process.

The Socratic seminar looks something like this: the class reads a text, the teacher poses a question regarding the text, and the students defend their answers by referring to sources within the text. Years of classes in which every literary theme and philosophical idea is hotly contested helps students establish well-grounded philosophical leanings, develop sound objections, and discern between good and bad counsel. These debates also promote thorough comprehension of the material and analysis of peripheral data, drawing connections between the new material and the student’s existing knowledge.

That said, the Socratic method, while practiced in the classical classroom, is intended to extend far beyond. It can happen anywhere: in a pub, as did the Inklings, around the dinner table, in a conference room, or anywhere two people can talk openly about ideas. This method can also be practiced by anyone: students, friends, co-workers, and parents. In fact, many ACCS schools host events for parents to further involve them in their children’s education. (Read more on page 25.) ■■

—by Staff Writer

DIANA PAVLAC GLYER is a professor at the Azusa Pacific University Honors College and award-winning author whose books focus on C.S. Lewis and J.R.R. Tolkien. Her scholarship, her teaching, and her work as an artist all circle back to one common theme: creativity thrives in community.



Logos School, Moscow, ID

Joining In

Socratic discussions? The Great Books? The Trivium? These words did not characterize the education of most of us

parents. To provide a brief glimpse into their kids' education, parent events are cropping up around the country in the form of classes, reading groups, Q & A lunches, and even Theater Night.

If you are a teacher, or a parent who talks to teachers, we'd love to know the **TOP THREE BOOKS** parents should read from your school's upper school curriculum. We will share them in the next issue.



 SEND YOUR SUGGESTED READING LIST TO:
ClassicalDifference.com/parent-school



“Six years ago when we started our school, we told parents ... about our great books curriculum—Omnibus from Veritas Press—and ... decided to offer an opportunity for adults to audit the class one day per week. A handful stayed the course for the full six years, and they would all say they're not the same as a result. This fall ... we offered an evening course using the Omnibus book list as our starting point. We had 40 people at our first class.”

—JONATHAN SARR, *Headmaster,*
Evangel Classical School, Marysville, WA



For more detail on parent education events at various schools, visit: ClassicalDifference.com/parent-school



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From Elite Preparatory School to the Church Basement



Trinitas Christian School, Pensacola, FL

In the early 1990s, “the good life” found Peter Baur working as an admissions officer at his alma mater, the 150-year-old, top-rated preparatory school in the state of Pennsylvania. His institution was among the elite power-schools that broker entrance into the top-tier, ivy-league-class

There are so many different roles played in any great story. We can see, or should be able to see, how our students fill those roles.

colleges. Baur’s job took him to schools where students arrived by limousine or helicopter. Because he worked at the school, his kids attended free. By most measures, Baur’s kids were getting the best education America had to offer.

That’s when Baur happened to attend a lecture by Douglas Wilson on classical Christian education (CCE). Baur scoured Philadelphia for a classical Christian option. When he found one, his boys were moved to a school in a church basement. Soon, Baur was relocating to Memphis, Tennessee, where he put his children in Westminster Academy. He took a job at Westminster soon thereafter. In 2009, his oldest son graduated from the Academy and went on to become an engineer.

“Every single aspect of his education convinced me that [my son] had gotten a far better education than he would have at the top-rated school in Pennsylvania. And further, he was an entirely different man—because of the aspirations, the things required of him at that school. I’m forever grateful for [classical Christian education].”

Baur now works as the headmaster of Faith Christian School in Roanoke, VA. His commitment to CCE is deeply rooted in the effects he has seen in his own family.

Having been through it and seen the results, I’m passionate ... and part of what makes me passionate is that I realize that in all of time and eternity, by God’s grace and mercy, he allowed my son to have a far better education than I did. ... He went from an environment where [the best he could aspire to] was to get a good job. Instead, he went to a type of school that asked, “How do we move this child’s heart to what is good, true, beautiful, and virtuous and how do we equip him to be ... a redemptive agent in culture? Rather than give him information he can regurgitate ... we’re going to engage him in such a way that there’s a profound respect for his capability.”



Logos School, Moscow, ID

In Baur's estimation, CCE is the best way to foster image-bearing, or the image of Christ in every student. "There are so many different roles played in any great story. We can see, or should be able to see, how our students fill those roles," Bauer said.

Some ask Baur how his son became an engineer after attending a classical school. After all, classical schools spend a lot of time in the humanities. "He had a very sound science background, and his strength in the humanities helped him to become a far better engineer. For one example, he can think across disciplines. Second, he can communicate. ... He distinguishes himself from his peers because of his [classical Christian education]."

CCE thrives because educators like Baur have searched for and identified the faded image of Christ in students. And, these educators have seen the potency of classical Christian education in sharpening and polishing that image to better reflect the affections of our Savior. It is how God designed teachers and learners. It was that sense that prompted Baur to withdraw from the well-established halls of his school days to become the classical Christian leader he is today. ■■

—by Staff Writer

PETER BAUR is head of school at Faith Christian Academy in Roanoke, VA. He has led schools and churches in strategic planning, has presented at various classical Christian education conferences, and been a featured speaker at schools around the nation.



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Bauer describes his journey on *Basecamp Live*, a podcast that aims to help parents equip the next generation of learners. Listen to the complete podcast at: ClassicalDifference.com/BaseCampLive.



St. Stephen's Academy, Beaverton, OR

DOWN THE HALLWAY

Re-creations of Iconic Images



"THE POSTMAN JOSEPH ROULIN" BY VINCENT VAN GOGH

Natalie Sytsma

Providence Classical School, Spring, TX

The students selected a painting by a master of the Impressionist and Post-Impressionist period to copy. The purpose was for each student to develop an appreciation for that artist's selective use of color to create movement, emphasis, and unity through the artist's composition and brushwork.

Natalie went further with the assignment by using a combination of paintings by Van Gogh to produce her final work. At the time, she was very inspired by an animated film produced recently in which every frame of film was a painting by artists who worked in the style of Van Gogh.



"MONUMENT TO THE BATTLE OF IWO JIMA"

Jake Hickman, Westminster class of 2018

Westminster Academy, Memphis, TN

This piece is Jake's senior watercolor painting reflecting his senior portfolio theme. Jake's theme was leadership, specifically the weight and responsibility of leadership. He used watercolors to paint this image of the sculpture of the monument to the Battle of Iwo Jima.

Submitted by Julie Nagem



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. Published student works earn a **\$10 Amazon gift card** for purchasing classic books. Or paint.



THE SCHOOL OF ATHENS, RAPHAEL
2004 Senior Class
Coventry Christian School, Coventry, PA

The class completed the replica of the famous “The School of Athens” painting by Raphael, but added a slight twist in that they painted themselves and several of our school faculty onto the faces of those in the original painting.

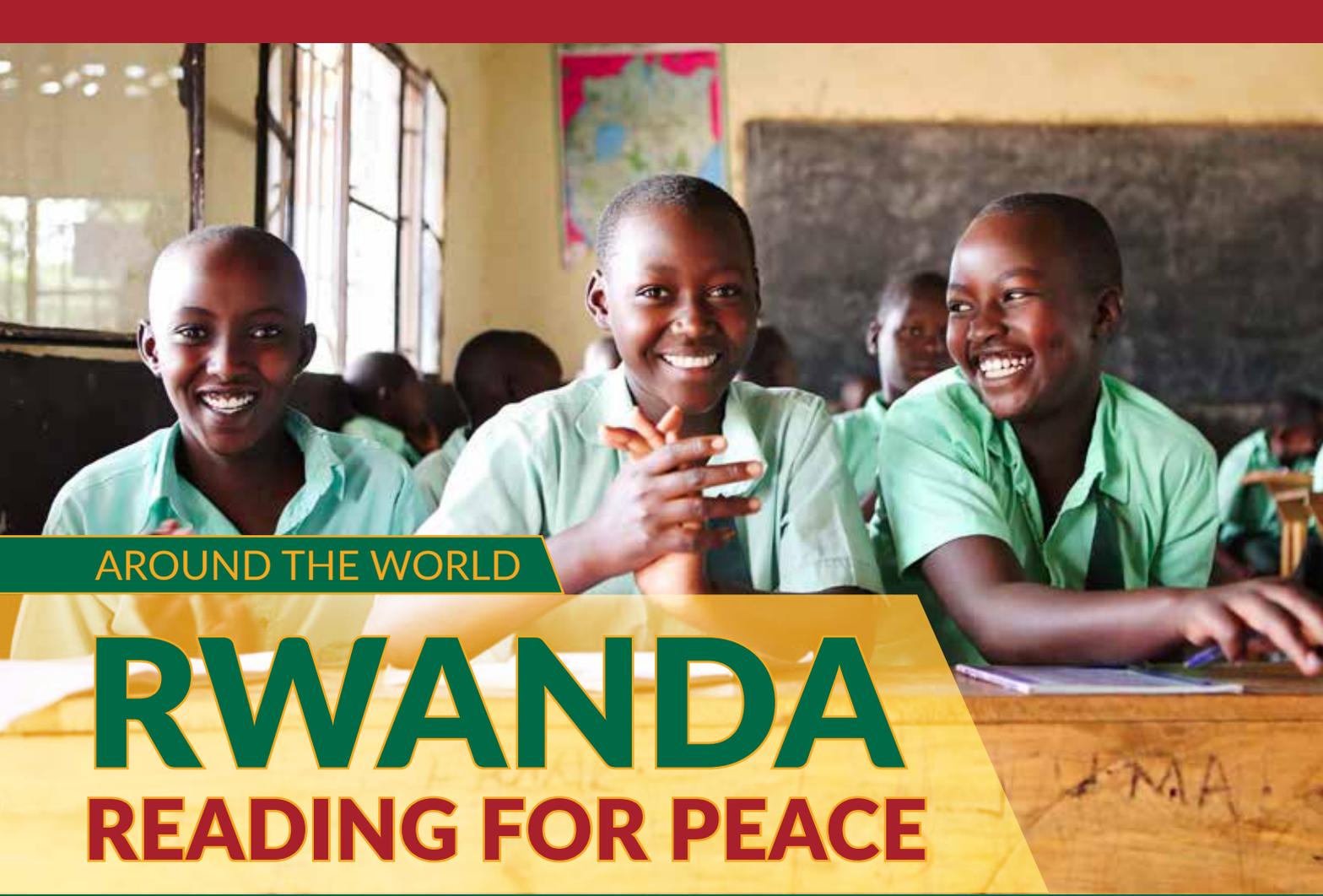
The Death of Death

Nathan Daly, 11th Grade
Rockbridge Academy, Millersville, MD

His heel, above me, held by iron nail,
I climb to reach, twined tightly round His tree.
One bite, one poison bite—His scheme shall fail.
By serpent’s fang shall death have victory.
Death’s cavern yawns, encompasses its foe.
Unending, vast, it gulps the rushing flood,
the rivers crimson from his wounds which flow...

I bite His pierced heel, I drink his blood.
But what is this? My tongue is set ablaze—
it stings of venom, death, a lake of fire.
'Tis not my fang—nay, who can know His ways?—
'Tis His own blood that makes His cross my pyre.
How can it be? He triumphs in His pain:
'Tis I who die though He by me was slain.





AROUND THE WORLD

RWANDA

READING FOR PEACE

800,000 PEOPLE KILLED IN 100 DAYS.

Piles of rotting corpses lined the streets of Kigali. An estimated 400,000 orphans left behind. The year was 1994, and tensions between the Hutu majority and the Tutsi minority had escalated to critical levels, bursting into the bloodbath that is now referred to as the Rwandan Genocide.

HOW DID WE GET HERE?

In a nation that reports as 97% Christian, this atrocity is baffling. However,

as one more closely examines the ingredients behind this deadly phenomenon, the horror becomes less surprising. For decades, well-educated Rwandan politicians cultivated seeds of racism among the people, exploding, many believe as intended, into violence during that April. The

longstanding tribal conflict between the Hutus and Tutsis created building tension within the Rwandan populace, tension exacerbated by the effective hate-rhetoric of the leaders and the blind, uneducated obedience of the people. These politicians, almost singularly driven by their racial agenda, subtly and brilliantly ensured that anti-Tutsi ideology permeated every Rwandan classroom, church, and market. Because the people were only vocationally trained,



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this anti-Tutsi rhetoric went unchecked, quietly becoming increasingly volatile. And when the leaders told the people that God wanted the Tutsis dead, the Hutus obediently killed without objection.

Twenty-three years later, the country is broken, its people rummaging for cultural pieces that can be salvaged. Pastor Patrick Tweiregesu, a genocide survivor and church leader working to rebuild Rwanda, identifies CCE as the only remedy for a convalescent generation.

CLEVER DEVILS

“You cannot explain virtue without education,” the pastor declares. “But, education without virtue is a destructive tool in the hands of a dangerous person,” he continues. “Knowledge without virtue is destructive, but virtue without knowledge is weakness.”

In response to these revelations, Pastor Patrick founded the Africa Bright Future School, a classical Christian school in rural Nyagatare, Rwanda. Africa Bright Future works to build character and impart knowledge to its students, so that they can become godly leaders, and break Rwanda’s centuries-long historical pattern of tribal killings. Before the genocide, education was used as a vehicle to instill hatred. Pastor Patrick seeks to redeem education as a vehicle to instill virtue, as a defense against political manipulation. “Christian education is the only way to overcome any idea of genocide in Rwanda,” he concludes.

SISTER SCHOOLS

Many classical schools in the U.S. are asked for partnership with various charities. After hearing Pastor Patrick’s vision for the future of Rwanda, The Ambrose School chose to partner with Africa Bright Future Ministries. Every year, a team of 10–15 students and teachers heads to the Nyagatare campus to teach classical elements such as



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To hear the podcast, “1 Million Dead in 100 Days” visit:
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dramatic presentations, interactive literature reading, and classroom games to spawn excitement about learning.

“These trips cause our students to reconsider what really matters,” administrator Davies Owens notes, “and they come back with a far greater maturity.” Alum and student traveller Leah March claims, “The trip to Rwanda changed my life. I never fully understood the universal power of classical Christian education until seeing it practiced so enthusiastically after the genocide. I haven’t seen life the same way since.”

“We are called to minister to the ends of the earth,” Owens says. We can all help fulfill this mission by supporting classical Christian initiatives in Rwanda and around the world. ■■

—by Staff Writer



WANT TO READ MORE?

Read the full case study by Holly Owens at:

ClassicalDifference.com/africa-bright-future-case-study

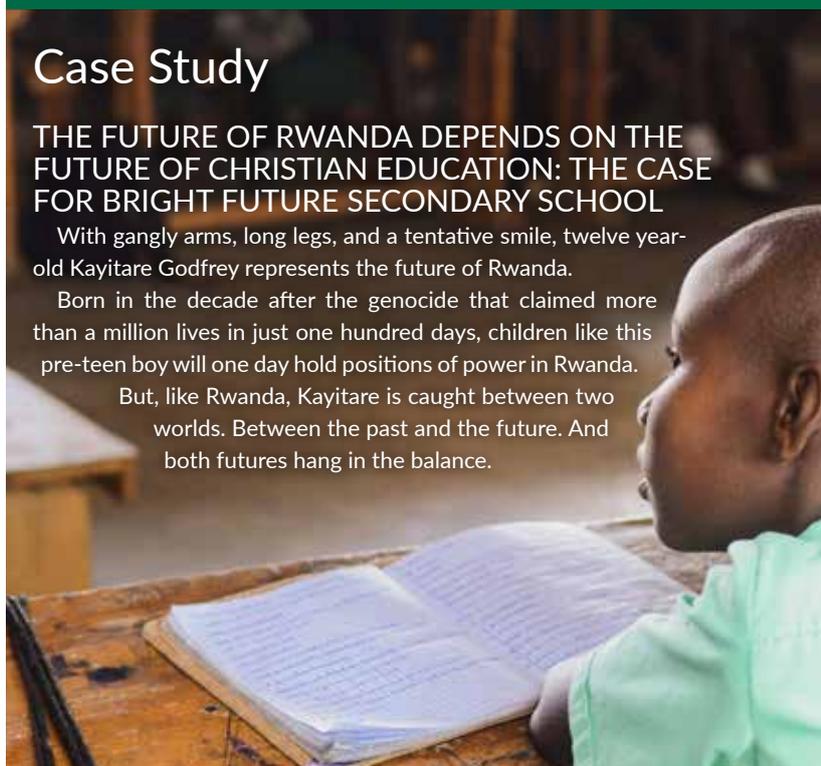
Case Study

THE FUTURE OF RWANDA DEPENDS ON THE FUTURE OF CHRISTIAN EDUCATION: THE CASE FOR BRIGHT FUTURE SECONDARY SCHOOL

With gangly arms, long legs, and a tentative smile, twelve year-old Kayitare Godfrey represents the future of Rwanda.

Born in the decade after the genocide that claimed more than a million lives in just one hundred days, children like this pre-teen boy will one day hold positions of power in Rwanda.

But, like Rwanda, Kayitare is caught between two worlds. Between the past and the future. And both futures hang in the balance.



A Strange People with A Strange Holiday

A Lost Chapter from Herodotus

as retold by C.S. Lewis



And beyond this there lies in the ocean, turned towards the west and north, the island of Niatirb which Hecataeus indeed declares to be the same size and shape as Sicily, but it is larger, though in calling it triangular a man would not miss the mark. It is densely inhabited by men who wear clothes not very different

from the other barbarians who occupy the north western parts of Europe though they do not agree with them in language. These islanders, surpassing all the men of whom we know in patience and endurance, use the following customs.

In the middle of winter when fogs and rains most abound they have a great festival which they call Exmas and for fifty days they prepare for it in the fashion I shall describe. First of all, every citizen is obliged to send to each of his friends and relations a square piece of hard paper stamped with a picture, which in their speech is called an Exmas-card. But the pictures represent birds sitting on branches, or trees with a dark green prickly leaf, or else men in such garments as the Niatirbians believe that their ancestors wore two hundred years ago riding in coaches such as their ancestors used, or houses with snow on their roofs. And the



Clear Lake Classical, Clear Lake, IA

Clearing the clouds of “progress”

C.S. Lewis penned his famous speech, “Learning in Wartime,” to remind us of the importance of studying history, especially in conflict. Twenty-first-century citizens often think scientific progress has left little profit in studying the cultures of prior ages. This contempt often makes the study of history, if it is practiced at all, an exercise in scolding our forebears for their sins. This is pride in practice, and C.S. Lewis spent his life warding it off in the academy and the Christian world.

“A man who has lived in many places is not likely to be deceived by the local errors of his native village; the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age.”

Herodotus has often been called “The Historian,” much like Aristotle was called “The Philosopher.” He sought to draw universal lessons about human life from the customs, habits, and religions he studied. Writing of the Athenians, for instance, he noted how landowning farmers in the military fought better than the “slaves” of Persian tyrants, even when outnumbered 10 to 1. This observation helped lay the grounds of political freedom in the West.

Lewis knew that Herodotus would scoff at us for thinking we have reached the end of history, or that we are no longer a part of it. Here is how Herodotus, according to Lewis, might have reported on our holiday season. Perhaps a so-called barbarian can remove the clouds of progress and remind us that we too are human, through and through.

Niatirbians are unwilling to say what these pictures have to do with the festival; guarding (as I suppose) some sacred mystery. And because all men must send these cards the marketplace is filled with the crowd of those buying them, so that there is great labour and weariness.

But having bought as many as they suppose to be sufficient, they return to their houses and find there the like cards which others have sent to them. And when they find cards from any to whom they also have sent cards, they throw them away and give thanks to the gods that this labour at least is over for another year. But when they find cards from any to whom they have not sent, then they beat their breasts and wail and utter curses against the sender; and, having sufficiently lamented their misfortune, they put on their boots again and go out into the fog and rain and buy a card for him also. And let this account suffice about Exmas-cards.

They also send gifts to one another, suffering the same things about the gifts as about the cards, or even worse. For every citizen has to guess the value of the gift which every

friend will send to him so that he may send one of equal value, whether he can afford it or not. And they buy as gifts for one another such things as no man ever bought for himself. For the sellers, understanding the custom, put forth all kinds of trumpery, and whatever, being useless and ridiculous, they have been unable to sell throughout the year they now sell as an Exmas gift. And though the Niatirbians profess themselves to lack sufficient necessary things, such as metal, leather, wood and paper, yet an incredible quantity of these things is wasted every year, being made into the gifts.

But during these fifty days the oldest, poorest, and most miserable of the citizens put on false beards and red robes and walk about the market-place; being disguised (in my opinion) as Cronus. And the sellers of gifts no less than the purchaser's become pale and weary, because of the crowds and the fog, so that any man who came into a Niatirbian city at this season would think some great public calamity had fallen on Niatirb. This fifty days of preparation is called in their barbarian speech the Exmas Rush.



By Monsieurdl at English Wikipedia [Public domain], via Wikimedia Commons

The rest is history

Herodotus. Who would have guessed a Greek historian from the fifth century (BC, that is) would strike fear into the hearts of twenty-first-century students on test day? Often “publishing” his writing by oral delivery during large events, he was criticized by contemporaries such as Hecataeus for storytelling. But he was interesting, and his writings have endured. During this season, remember our gifts, not the least of which is access to the writings of a man who lived 2,502 years ago. Or so.

But when the day of the festival comes, then most of the citizens, being exhausted with the Rush, lie in bed till noon. But in the evening they eat five times as much supper as on other days and, crowning themselves with crowns of paper, they become intoxicated. And on the day after Exmas they are very grave, being internally disordered by the supper and the drinking and reckoning how much they have spent on gifts and on the wine. For wine is so dear among the Niatirbians that a man must swallow the worth of a talent before he is well intoxicated.

Such, then, are their customs about the Exmas. But the few among the Niatirbians have also a festival, separate and to themselves, called Crissmas, which is on the same day as Exmas. And those who keep Crissmas, doing the opposite to the majority of the Niatirbians, rise early on that day with shining faces and go before sunrise to certain temples where they partake of a sacred feast. And in most of the temples they set out images of a fair woman with a newborn Child on her knees and certain animals and shepherds adoring the Child. (The reason of these images is given in a certain sacred story which I know but do not repeat.)

But I myself conversed with a priest in one of these temples and asked him why they kept Crissmas on the same day as Exmas; for it appeared to me inconvenient. But the priest replied, “It is not lawful, O stranger, for us to change the date of Chrissmas, but would that Zeus would put it into the minds of the Niatirbians to keep Exmas at some other time or not to keep it at all. For Exmas and the Rush distract the minds even of the few from sacred things. And we indeed are glad that men should make merry at Crissmas; but in Exmas there is no merriment left.” And when I asked him why they endured the Rush, he replied, “It is, O Stranger, a racket”; using (as I suppose) the words of some oracle and speaking unintelligibly to me (for a racket is an instrument which the barbarians use in a game called tennis).

But what Hecataeus says, that Exmas and Crissmas are the same, is not credible. For first, the pictures which are stamped on the Exmas-cards have nothing to do with the sacred story which the priests tell about Crissmas. And secondly, the most part of the Niatirbians, not believing the religion of the few, nevertheless send the gifts and cards and participate in the Rush and drink, wearing paper caps. But it is not likely that men, even being barbarians, should suffer so many and great things in honour of a god they do not believe in. And now, enough about Niatirb. ■■

Jack Lewis
Christmas 1954

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A photograph of a campus scene. In the foreground, three men are walking on a red brick path. The man on the left is wearing a blue and white plaid shirt and dark jeans. The man in the middle is wearing a dark suit jacket, a white shirt, a red tie, and khaki pants. The man on the right is wearing a dark jacket and khaki pants. In the background, other students are walking on the path, and there are green trees and a large building with arched windows. The scene is lit with warm, golden light, suggesting late afternoon or early morning.

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*Stand at the crossroads and look, ask for the ancient paths, ask where
the good way is, and walk in it. – Jeremiah 6:16*



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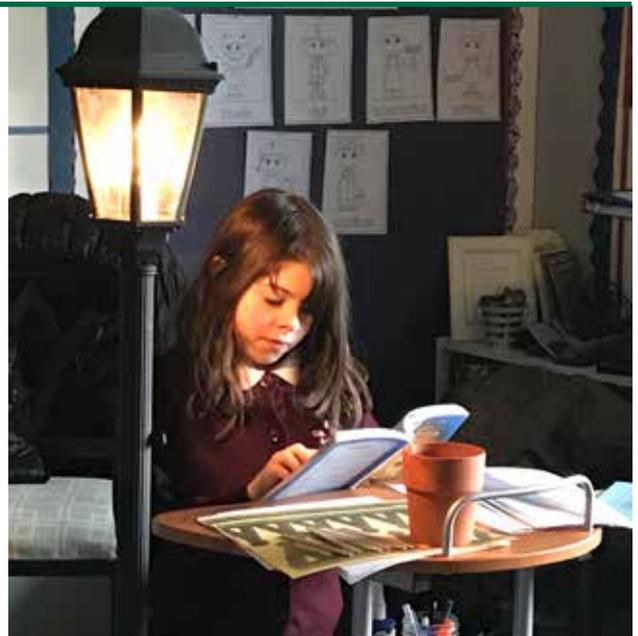
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Wonder at Work

■ CORNERSTONE ACADEMY, SNOHOMISH, WA

Reading the *Chronicles of Narnia* is always a third grade favorite, but it is something extra special to read it by lamp light. A local bookstore donated this Narnia-esque lamp to us after they finished using it in a store promotional. The students practice their oral reading skills at the podium in front of the class reading aloud by the lamppost. You could feel the magic of the story flowing through the words as they read.

—Michelle Jones



■ HIGHLAND RIM ACADEMY, COOKEVILLE, TN

Our upper school summer retreat (7th–12th grades) is a time for the houses to bond and compete in some small challenges that don't count towards points for our House Cup. The aluminum foil boat race is one of these challenges. The students were given cardboard, duct tape, and aluminum foil. They were NOT given guidance or adult help. The goal? Make it across the pond. Three of the four boats stayed afloat. Pictured is Aiden Werries from House of Zwingli, the race winner.

—Alexis Toussaint

■ CALVARY CLASSICAL ACADEMY, HAMPTON, VA

Kindergarten students at Calvary Classical School in Hampton, Virginia, learn about our history at the Jamestown settlement. The photographer, Lisa Sanowich, commented, “I love the wonder and delight in those five-year-old eyes! That armor was heavy!”

—Lisa Sanowich



The beauty of the season

Annual all-school Christmas program in the iconic Kawaiahao Church

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