

Difference™

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A TALE of TWO COMMUNITIES

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THE CLASSICAL DIFFERENCE:

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Cornerstone Christian Academy, Abingdon, VA

evil and evil is good. If we join together, we can count it all joy (James 1:2). In fact, we may be able to create an even deeper Christian culture in our communities than when we were tethered to popular culture. In America today, individual Christians have become like the shards of a shattered glass, tiny and often aggravating to wider America. But Christ redeems. If we reassemble into communities,

A Shattered Glass Holds No Water

Restoring the Vessel of Christian Community

2020 brought into stark relief two dominant cultures in America. During the last century, American culture “progressed” from a general Christian ethos, to a secular “live and let live” culture. Now, it has divided.

The “live and let live” culture was short-lived in America. The reason is simple. The cultural revolutionaries needed space to establish themselves. Now the dominant culture in America, especially among the young, is pressing its point: *“Why should I care about your delusions about God? You shouldn’t tell anyone, even your own children, how to live. If you do, you’re forcing your ‘God’ on others. This must stop. And, we will force it to stop.”* The Bible is clear: We will not be loved by this world (Matt 10:22, 24:9, Luke 21:17, John 15:18). If we seek approval, we are heading in the wrong direction.

I joined the classical Christian movement in the 1990s, not because I feared the problems in our culture, but because I saw the joy and hope of classical Christian education. If Christianity is real, it should change everything. I soon realized that a deep and distinct local community is the fortress of this joyful project. Too many churches, back then and now, were part of the wider cultural fabric. To infuse deep culture, you need to stand apart.

Christian families need a community to counter those who claim good is

we will once again carry life-giving water. Our school communities can become the center of a new Christian cultural renewal. But this “thick” community won’t form around Sunday potlucks and Wednesday Bible studies. It takes more than that.

Student friendships, daily togetherness, and extracurricular events bring proximity in ACCS schools, which creates relationships. Add to this “togetherness” a common purpose and a common vision of Christian truth, and the potential for community is unparalleled. Long ago, churches were this engine because they provided education, elder care, orphan and widow care, and support for those in the flock who were hurting or needy. Church buildings were often in the center of town. And, the teaching was direct and unambiguous. Now, most churches simply aren’t in the same position. A few churches are emerging that will stand boldly. I hope more churches will soon return to this work within their community, including the support of Christian education, and I hope our schools join with the local church whenever possible.

This issue of *The Classical Difference* touches on many ideas for forming Christian community within our school. I'll tackle some tough ones with a few suggestions:

1 Economic pressure on families is increasing. COVID concerns have disrupted employment. With socialism on the rise, the Christian community will feel this even more. We've seen this with taxes for public schools for years. How many more families could afford Christian school if they didn't pay twice? As taxes increase, the freedom to use the family's resources for Christian purposes is curtailed. How can Christians respond? If you've been blessed financially, help build a community in your school where any like-minded Christian can attend. Ask your school how you can **give to its scholarship fund**. If you aren't in a position to give money, maybe you can **help with a struggling family's younger children after school**. When necessary, close Christian communities are a better solution than commercial after-school care.

2 If possible, **help like-minded pastors** put their children at your classical Christian school. In my experience, those who see and appreciate classical Christian education often pastor the deepest churches. These can form into strong partnerships between the church and the school.

3 To be strong, Christian communities need to unify around Christian standards. A major threat to school unity today, often from activists in the sexual revolution, is the pressure to allow sinful relationships and attitudes in the name of "freedom of conscience" or "loving your neighbor." Godly unity is not possible when sin is openly modeled or practiced in the community (1 Cor. 5). We must **remember what true biblical love is**: "This is how we know that we love the children of God: by loving God and carrying out his commands"

(1 John 5:2). Communities that allow a worldly definition of love to become a pretense for unbiblical standards will establish de facto models for our children to see. This corrupts and divides. "A little leaven leavens the whole lump" says Paul of situations like this.

4 Read Scripture in community. This seems not-so-hard, but to build it into culture consistently is difficult. Rather than sermonizing, we should simply read passages and ask a few questions that seek understanding from the younger members. Regular reading of longer passages brings out the narrative in Scripture, which tends to have a centering effect. Saturation in God's word is our best hope to counter the zeitgeist of the age.

5 Shift your time away from media distractions. COVID concerns have sequestered us into our homes and onto our screens. This plays well into those who would shape us through media. There is something worse than a disease: the loss of the souls of our Christian communities. Throughout history, Christians remained in tight communities during times of pestilence. Get together in smaller groups if necessary, but find ways.

6 Pray differently. Our communities can be transformed as we learn to pray differently than we might have been taught. Pray boldly that God would plant and bless a community in our church and school that glorifies Him above all. Pray that He would destroy wickedness in high places and that he would deliver us from rulers who take counsel against the Lord's anointed (Ephesians 6:12, Psalm 2). Pray that He would give wisdom to our rulers so that we may lead a peaceful and quiet life (1 Timothy 2). Pray that we would recognize and refuse to practice cunning, or tamper with God's word, where the god of this world has blinded the minds of unbelievers. And



Paideia Academy, Knoxville, TN

pray that our communities would not be perplexed or driven to despair, but know that our God reigns (2 Cor. 4).

Our Good Soil research shows that alumni from classical Christian schools are deeply involved in their faith, and are committed to living in a distinctively Christian way. I hope that our movement, that has been blessed in its educational outcomes, can become an instrument of Christian community. While teachers and the classical method can take some credit, the research shows that communities are a major factor. Most current alumni (who took the survey) are from the early generation of classical Christian schools that had some of the most close-knit communities. This is important. As Emerson once said, "I pay the schoolmaster, but it is the schoolboys who educate my son." In truth, the school community plays a big part in shaping our kids. We must guard our communities to make them rich places of Christian culture that stand in stark relief against the divided cultures now present in America. ■■

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



CLASSICAL NEWS

ADDED IN 2020:

25 NEW ACCS MEMBER SCHOOLS

36 NEW STARTUPS



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For more information, talk to your ACCS school or visit: ClassicalDifference.com/chrysostom

DIY Parenting

FAMILY WORSHIP EXPANDED

In the last issue, we featured music as part of family worship. The Schmitz family takes it to the next level.

WRITING A PSALM WITH MY SON, SEPTEMBER 2020

This week my four-year-old son, Ezra, was looking for ways to earn some extra money. I thought, “He could do some extra jobs around the house, or I could help him be a producer and create something of value that families would love and that meets a real need.” We have been memorizing Psalm 119:16 this month in our pre-schooling—why not encourage him to create a melody to go with it?

I told him I would help him, but this was his project! ... We started by reciting the verse and tapping the steady beat on our knees. Next, I started humming and he and his sister joined in. I let him take the lead and try a few lines with the words. ... Then, I brought him over to the piano and tried some basic chords. I guided the melody and sang with him but made sure he was singing and helping me to create it. By the end, he and his younger sister were singing it confidently and we had a beautiful melody to our verse.

The best part is hearing him hum the tune when he wakes up in the morning. He is praising God with his own melody and singing God’s Word back to Him! ❖



Ezra Schmitz:
musicacademyforkids.com

“Psalm singing is a lost art in many of our churches today. It is the songbook of God’s people, and should be heard at our tables during the week. If worship is indeed warfare, let’s start by singing the Psalms!”

—Emily Schmitz

Century Watch

THIS YEAR IN HISTORY: 1620

THE MINORITY ON THE MAYFLOW



A small group of dissenters from the Church of England, known as the Separatists, embarked on two ships, the Mayflower and Speedwell, bound for the New World. The Speedwell sprang a leak, causing both ships to turn back to port. After repairs, they set out again, but the Speedwell sprang another leak and both ships turned back once more. When the Speedwell was declared unseaworthy, the Mayflower then set out alone for the New World with 102 passengers.

The Separatists, not to be confused with the Puritans, were a small group of farmers from Northern England. Their theological beliefs were almost identical to the Puritans except that the Separatists did not believe the Church of England could be reformed from within. The Separatists established their own congregations, where they could follow the patterns of the early church found in Acts, electing their church leaders from among themselves. For this they were severely persecuted by the Church of England, as it was considered a criminal act. Some Separatists lost their homes and others their livelihoods, causing them to leave first for Holland, and then for America on the Mayflower.

THE PERFECT FAMILY STORY to read by the [real or digital] fireplace this winter:

The Courtship of Miles Standish

By Henry Wadsworth Longfellow

About the early days of the Plymouth Colony



To find free online sources, visit:
ClassicalDifference.com/longfellow



THE ACT OF UNIFORMITY passed by the Parliament of England in 1662 effectively ousted anyone who would not conform to the practices outlined in the new Book of Common Prayer from all government and church offices, as well as many civil positions. Amongst the clergy, approximately 2000 refused and lost their livings as a result, and a significant segment of the English population was removed from public affairs.



To read more, visit: ClassicalDifference.com/mayflower

EVENTS:

- The Mayflower never intended to land in Massachusetts, but rough winds and seas drove the ship off course causing them to drop anchor off what became known as Cape Cod on the Massachusetts coast.
- The Separatists made up 41 of the 102 passengers on board the Mayflower.
- Landing outside of Virginia's jurisdiction meant they were beyond any governing body. They drew up the Mayflower Compact to provide structure and order.
- William Brewster, a well-educated Separatist pastor, and John Carver, who was elected the first governor of the Plymouth Colony, are credited for writing the Mayflower Compact.
- On November 11, 1620, 41 adult male colonists, including two indentured servants and Captain Miles Standish, signed the Mayflower Compact.
- The Compact established that the colonists would remain loyal subjects to King James, despite their need for self-governance, and that they would live in accordance with the Christian faith.

The Separatists never called themselves pilgrims. That term was first used in 1800 when the Pilgrim Society was established to celebrate the founding of the Plymouth Colony in 1620. They were known to themselves and their descendants as the "first-comers" or "forefathers."

The Mayflower Compact remained in effect until 1691 (71 years) when the Plymouth Colony became a part of the Massachusetts Bay Colony. ❖



PLAYGROUNDS & TEMPLES

An interview
with
N.T. WRIGHT

A new perspective on being together

Classical Christian schools tend to be distinct in their culture, and schools naturally have many points of social intersection, like athletics, friends, etc. As a result, our schools often become natural Christian communities within themselves. N.T. Wright sat down with *The Classical Difference* to help us see Christian community as both a gift from God and an instrument to be used by God.

CD (Classical Difference): Some of your most profound work has been on God's kingdom view of Christianity and community. For many Christians, Dietrich Bonhoeffer's *Our Lives Together* or Francis Schaeffer's *L'Abri* offer inspiration for models of Christian community. What sources inspire you as models of Christian community?

The community that first comes to mind is the early church. I naturally think in terms of the first two centuries, and I have seen different movements trying to get back to something like it was at the beginning. Now in a sense you can't do that. You can't step into the same river twice. In another sense, there are things going on in the early centuries from which we really can learn, and learn a great deal.

CD: You have described Christians living corporately through the Spirit as "the place where heaven and Earth meet." What did that historically look like in Christian community?

People talk about early Christianity as a religion and I often say, “Well, you know, it wasn’t a religion in the first century sense, and it wasn’t a religion in our sense either.” In those early centuries, the communities were just forming.

Allegiance to Jesus as the crucified and risen Lord was the badge of membership in this community, which meant that people who would never have said a word to each other on the street or in the city suddenly found they were part of a community that lived as a geographically extended family.

The point about living as a family in the ancient world is that you look out for one another, and that was an extraordinary phenomenon. Paul says in Galatians, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28). It was an experiment in a new way of being human, a new way of living together.

Practically speaking, the early church did education, medicine, care for the poor. They were an educating community—and as we know in education, it is as much about what’s implied as about the nuts and bolts of the subject you’re learning. Many people were not able to read, and not able to write other than a quick scribble of something approximating a signature. Right from the beginning the church was a multifaceted community with education as one of its goals at a time when nobody else was doing education for anyone other than the elite. It seems to me that the secular world has taken that over and said, “OK, education is a good idea but we’re going to do it now,” and has rather tried to push the church out. I know that in America, Christian communities have taken on education, and that’s terrific. That’s what the church was doing right from the beginning and we ought to do it still.

CD: You said earlier we can learn by looking at communities in the past. Paul saw the communities of the early church in terms of temple building. Given where we are today in the 21st century, along with your knowledge of early church communities and their temple building purpose, how should Christian communities look to outside observers?

It’s a great question. We’ve learned an enormous amount about temples in the ancient world, and the ancient Jewish Israelite temples, and what they meant. When Paul, as well as John, picks up the temple image, it’s not just a metaphor. It’s actually something very concrete.

When we think of the tabernacle in the wilderness and the Jerusalem temple, the point of these buildings

is to be an advance statement of what God wants to do for the whole cosmos. When this then comes through to the New Testament, it comes via the teaching that Jesus himself is the true image and is the true temple. He is the one who joins heaven and earth together.

When it comes to the church, as the people in whom God’s spirit comes to dwell, the point is that, like the temple in Jerusalem or the tabernacle in the wilderness, the church is to be a small working model of what God has said

He intends to do for the whole creation—of the time when the earth will be full of the glory of the Lord as the waters cover the sea. That’s the extraordinary thing.

I see our human vocation, and the task of the church in the present, as being both rooted in the past and anticipating God’s promised future. When we are doing what we do as a community, such as learning wisdom—which is what all learning should be about—and caring for the sick and the poor and the needy,

and so on, we are anticipating the time when God will wipe away all tears from all eyes, when heaven and earth will be one, and human beings will reflect His glory into the wider world of creation and sum up the praises of the whole of creation before God.

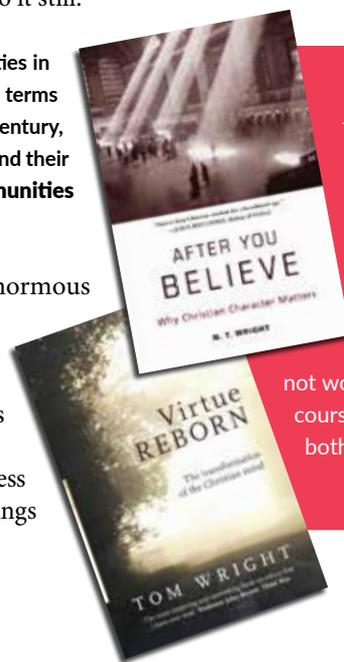
That vision I find extremely powerful.

CD: Do you have an opinion about whether or not we live in a post-Christian culture?

We do and we don’t. The historian Tom Holland has been writing about the enlightenment world in which we

[Continues on p. 14 ...]

What is the task of education? It is to learn to be image bearers—people who reflect the creator God into the world and reflect the praises of the created world back to their Maker. And that’s a wonderful vocation.



The original title of my book *After You Believe*, and the title used in the British edition, is *Virtue Reborn*. My American publisher explained that NOBODY IN AMERICA BUYS BOOKS WITH THE WORD “VIRTUE” IN THE TITLE—it’s not part of our national DNA.” His perception as a publisher was that virtue speaks of a long slow process of acquired habits, whereas he saw American culture as believing, “If we can’t do it this weekend, it’s probably not worth doing.” There is a challenge there. We in Britain, of course, are very often much slower to do things, and there is both a virtue and a vice in that.

—N.T. Wright



NEWS & NOTES

Around the World



“Everything to which the Rafiki Foundation has laid its hand demonstrates how God can use those who love Him to undertake great works that glorify



His name. His work should always be accomplished with unparalleled quality, producing multiple generations of believers who change the culture around them by becoming faithful Christian leaders.

The challenge now before Rafiki is to transform 1,000 church schools in Africa with its Classical Christian Curriculum. May the Lord bless them in their pursuit of His will.” ❖

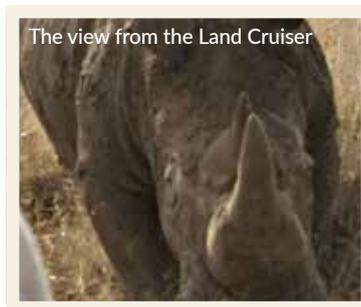
—Missions Box



See the Rafiki history timeline, learn more about their vision and support, and read the original article at: ClassicalDifference.com/rafiki

Part Three

RIOT AND THE DANCE: AFRICA



White rhino, Laikipia Wildlife Conservancy, Kenya

For those of you who enjoy *Riot and the Dance's* wonder-filled view of God's creation,

it seems there might be more to come. There is no confirmed production or release date, but Gordon Wilson, narrator and adventurer, shared a few stories from recent filming in east Africa.

One story involved a crash (the name for a group of rhinos). Wilson recalls:

Although I haven't taken geometry in awhile, it was obvious that a (suddenly agitated) charging rhino was going to hit our Land Cruiser at right angles ... and I was at the point of intersection. Immediately seeing the gravity of the situation I lurched to relocate myself but was hemmed in by a zealous cameraman intently filming right over me.

Immediately our driver hit the gas as the rhino charged. The rhino came within two feet of slamming into us but thankfully we accelerated to safety in the nick of time. I was mostly thankful to God for our driver who may have just saved our lives. The three cameramen were thankful for that too. But when they exclaimed, “That was awesome!” I knew they were referring to getting “the shot”; not referring to the fact that we were all in one piece.

I learned three things during our trip: 1 The name of a group of rhinos is appropriate. 2 A full-grown rhino can flip a Land Cruiser (our guide told us that right after the charge). 3 The rhino is in “The Big Five” (that means they are among the top five most deadly game animals of Africa). ❖

The Riot and the Dance documentary series is written and directed by N.D. WILSON, alumnus of the Logos School, Moscow, ID. Wilson is the bestselling author of the 100 Cupboards series, the Ashtown Burials series, *Death By Living*, and the *Hello Ninja* book and television series, among others. All cast and crew are ACCS alumni or are involved in classical Christian education at New Saint Andrews College in Moscow, ID.



The Masai Giraffe, Masai Mara National Park, Kenya

AFRICA TRIVIA CHALLENGE

Gordon Wilson asked these five questions during his live talk, and no one correctly answered them all. With Google's help, you just might! Answer all five questions correctly, and be entered into a drawing to **WIN A \$25 CANON PRESS GIFT CARD!**

- 1 What is the highest mountain in Africa?
- 2 In what country is the highest mountain in Africa?
- 3 What is the longest living African land animal?
- 4 How many species of hummingbird live in east Africa?
- 5 What is a boomslang?



 **TO ENTER** the drawing, and see more beautiful photos, visit: ClassicalDifference.com/Africa

WATCH parts 1 and 2 of *Riot and the Dance*, and learn more about part 3: Africa, at

RIOTANDTHEDANCE.COM



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IN THE NEWS

Private schools and Christian institutions struggle to remain in operation

Freedom is a sliding scale. Please join us as we pray for the Alliance Defending Freedom (ADF). And, for our schools as they face onerous restrictions.



For more stories, updates, and links to original articles, visit: ClassicalDifference.com/in-the-news

NEW MEXICO: U.S. Justice Department Sides with Father of Private School Student

SEPTEMBER: According to *U.S. News & World Report*, “Albuquerque-based U.S. Attorney John Anderson filed a statement of interest that argues the state is violating the equal protection clause of the U.S. Constitution by limiting attendance at private schools to 25% of building capacity under a public health order. ... The limit is set at 50% for public schools ...”

OREGON: Alliance Defending Freedom Takes Case on Behalf of Small Christian Schools

OCTOBER: “While the government has allowed small public schools under 75 students to open, it has told private schools of the same size that they must remain closed.”

“How is it that small public schools are allowed to open, but small Christian private schools must remain closed? We don’t have to wonder—when asked why private schools were closed, a policy advisor for Governor Kate Brown [D] discussed the potential for a “mass exodus” from public schools and a reduction of public school funding that might occur if parents disenrolled from public schools and sought in-person education elsewhere.”

—Alliance Defending Freedom

MICHIGAN: Amistad Project Represents ACCS Member Libertas Christian School Ordered to Close

OCTOBER: On October 5, the state Health Department issued orders that replicated the governor’s [D-Gretchen Whitmer] executive directives, which had been struck down by the Michigan Supreme Court, on masks and

gatherings. On October 6, they sent Libertas Classical School a cease and desist order. According to Amistad Project, who is representing Libertas Christian School:

Citing an anonymous complaint over chapel singing, and without visiting the school or exploring options for the operation of the school with the Headmaster, the County and State are demanding that Libertas cease and desist all operations ...

NEVADA: Judges Write Dissent on Behalf of Churches Saying, “In Nevada, it seems, it is better to be in entertainment than religion.”

JULY: The state of Nevada and Governor Stephen Sisolak [D] allowed casinos to open at 50% capacity but limited church attendance to 50 people. A rural church in Nevada challenged the state’s policies in court, appealing all the way to the Supreme Court. In July, in a 5–4 decision, the Supreme Court ruled against the church. The five judges who ruled against the church left their ruling unexplained. ...

CALIFORNIA: Awaiting a Fair Trial

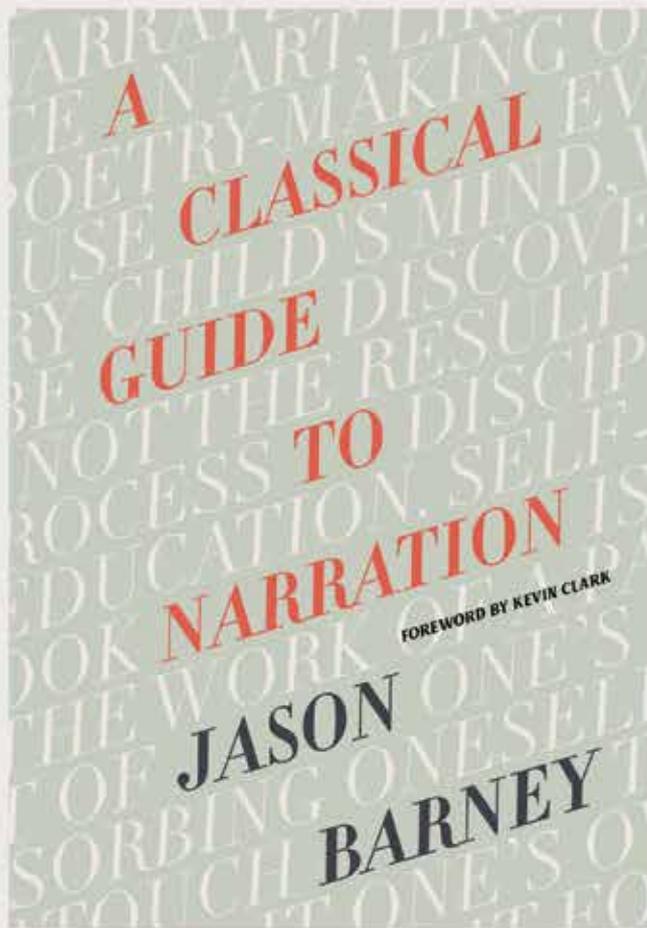
JULY: In California, Pastor John MacArthur has been threatened with six months of imprisonment for opening his church for worship. L.A. County requested that the court hold the pastor and church in contempt of court, but the judge on the case has refused to do so without giving them a fair trial.

The state of California has allowed non-essential businesses, such as shopping malls and restaurants, to resume in-person operations but have banned churches from meeting.

VIRGINIA: Private Schools Forced to Hire According to State Standards of Inclusion, or Pay Fines of \$50,000–\$100,000

SEPTEMBER: “Alliance Defending Freedom attorneys representing two churches, three schools, and a pregnancy center network filed suit in state court Monday to challenge a new Virginia law that forces the nonprofit ministries to abandon their core convictions in hiring and other policies or face fines up to \$100,000 for each violation. ... The Virginia Values Act, enacted July 1, compels churches, religious schools, and Christian ministries to hire employees who do not share their stated beliefs on marriage, sexuality, and gender identity. A companion law requires the ministries and others like them to include in employee health care plans coverage for sex reassignment and ‘gender affirming’ surgeries ...”

—Alliance Defending Freedom



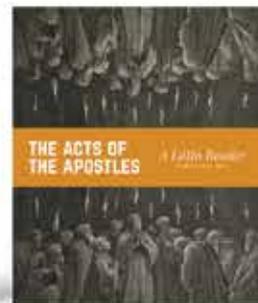
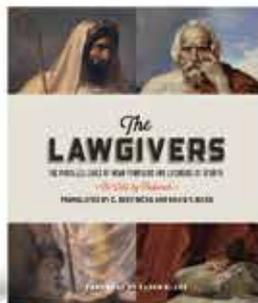
New!

"Wow! I have often commended Jason Barney's teaching on narration, but this book reaches new heights. Were teachers to implement it as Jason describes, this practice of narration could transform education throughout the world. Do you want your students to love reading? To love literature? To love thinking deeply? Then this is a must-read book."

Ravi Jain

co-author of *The Liberal Arts Tradition*

More Resources for the Classical School



LEARN MORE: CIRCEINSTITUTE.ORG/BOOKS

Bulk discounts available. E-mail brandon@circeinstitute.org

[... Continued from p. 9]



Classical School of Dallas, TX

live in his book *Dominion* and elsewhere. It's a world that wants the results of the Christian gospel but doesn't want to pay the price of worshipping the Christian God.

In medieval times, it was only the Christians who did education and medicine and care of the poor, and now secular society is saying, "We'll do education and medicine and care for the poor and you Christians can teach people how to say their prayers and how to get to heaven when they die. Just don't tell us how to do our job." And likewise, the church has historically had the vocation to speak the truth to power, to hold a mirror up to it and note where government is getting it wrong and where it's getting it right. But since the rise of modern media, the media has said, "It is our job to hold the government to account." They're stealing the Christian vocation and the church needs to calmly and quietly and wisely take it back.

Interestingly, Pope Benedict said something like this in his address to the United Nations in April 2008 in New York. I remember it vividly because my wife and I happened

in church. In your book *After You Believe* you talk about virtues. **Are there virtues that you think are best cultivated in the context of community liturgies?**

I'm fascinated you mention music. I don't mention music in the book but it is important. I want to use music as a metaphor but also as metonymy. It's fascinating to me that the early church was a singing community, with a musical life going back in Hebrew scripture to David and the Psalms. Out of music there comes a sense of solidarity, a sense of a community, of different voices harmonizing with one another.

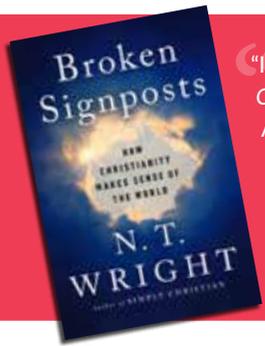
Humility

Not only does music help form the mind and the soul, it also cultivates one of the splendid Christian virtues of humility. If you're going to sing with a large choir you cannot force your voice over against everybody else. You have to listen carefully to what everyone else is doing in order to make your appropriate contribution. Humility is not a belittling of oneself but an ennobling of

to be in NY at the time. We sat in our hotel room watching on television as Benedict was speaking just a few blocks down the road. He was basically saying that the idea of human rights grows right out of the Judeo-Christian tradition. What's happening now is that people worldwide are trying to articulate and define and implement human rights, but without roots. As he said, it can't be done. You will end up with a shouting match of different special interest groups all yelling and trying to gain some sort of spurious moral high ground. I think that's exactly where we are.

CD: British Christianity is probably a little more in tune with the role of liturgy than Americans—its habit and training aspects that go deeper than the surface meaning and speak into the way we practice our faith. Community often carries with it the practices of habit formation, such as music or singing together

The church has historically had the vocation to speak the truth to power, to hold a mirror up to it and note where government is getting it wrong and where it's getting it right. But since the rise of modern media, the media has said, "It is our job to hold the government to account."



“In this thoughtful follow-up to *Simply Christian*, today’s leading Bible scholar, Anglican bishop, and acclaimed author uses the Gospel of John to reveal how Christianity presents a compelling and relevant explanation for our world.”

— Christianbook.com

oneself—as you discover the joy of listening to others’ voices, you are able to make your own contribution and know that it matters within that confluence.

Hope and Lament

Music also teaches hope—particularly important right now when we’re faced with a pandemic. Together, we can learn both to lament and to praise, and lament I would categorize as a virtue to learn.

We need to recover the biblical tradition of lament because out of that grows hope. So many people in today’s world simply look for somebody to blame when things go wrong. They say, “It’s all your fault” or “You didn’t implement the right policies” or “God is blaming you.” Biblically, sometimes these may be true, but more often it is a call simply to hold our pain in the presence of God and say,

“This is all going wrong as far as we can see. We don’t have the solutions. Please be with us at this time.”

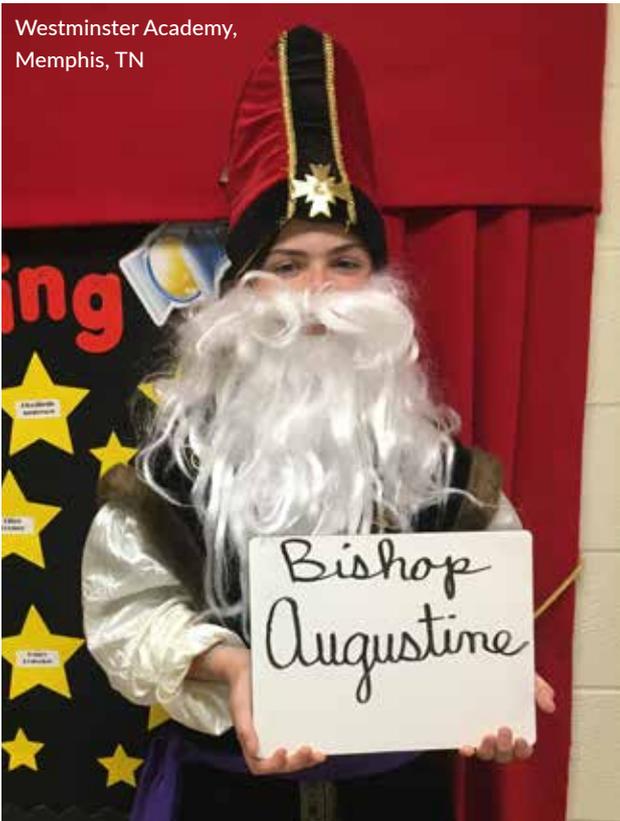
In T. S. Eliot’s *Four Quartets* he says, *But the faith and the love and the hope are all in the waiting*. We can’t just jump in straight away when something goes wrong and tell God what to do about it. Sometimes we wait in the dark and then God, in God’s good time, will give us the new light that we need. It may not be instant and it may not be exactly the kind of new light that we were grasping after. That is part of humility. That is part of hope.

I see all this in the metaphor of music, enabling us to lament, to voice something which is more than the mean-

Sometimes we wait in the dark and then God, in God’s good time, will give us the new light that we need. It may not be instant and it may not be exactly the kind of new light that we were grasping after. That is part of humility. That is part of hope.

ing of the words. Augustine said, “To sing is to pray twice,” and I think I see a bit of what he meant. Out of that grows a sense of living as a community, humble but expectant. And that is where we need to be right now. ■■

Westminster Academy,
Memphis, TN



N. T. WRIGHT is the former Bishop of Durham in the Church of England (2003–2010) and one of the world’s leading Bible scholars. He served as the chair of New Testament and Early Christianity at the School of Divinity at the University of St. Andrews, and is currently Professor Emeritus at St. Andrews and Senior Research Fellow at Wycliffe Hall, Oxford. He has been featured on *ABC News*, *Dateline NBC*, *The Colbert Report*, and *Fresh Air*, and he has taught New Testament studies at Cambridge, McGill, and Oxford universities. Wright is the award-winning author of *Surprised by Hope*, *Simply Christian*, *The Last Word*, *The Challenge of Jesus*, *The Meaning of Jesus* (coauthored with Marcus Borg), as well as the much heralded series *Christian Origins and the Question of God*, as well as many other online and print publications.

[Continues on p. 18 ...]

THERE IS MORE TO THE INTERVIEW! Explore topics such as the Christian community and the temples of old, the virtue of love, the role of the church, Aristotle and “golden mean” of community, and others. Also find a list of books, online classes, and free online resources and blogs from N.T. Wright.



ClassicalDifference.com/wright

A Tale of Two Communities: NO NUANCE

by ROSARIA BUTTERFIELD

In the 1990s, I lived in New York, and I worked as a tenure-track and then tenured Associate Professor of English and

Women's Studies at Syracuse University. I identified as a lesbian and lived with my lesbian partner, who was an adjunct professor of psychology at neighboring Cornell University. We enjoyed a vibrant and meaningful community within the burgeoning LGBT movement. Those were hard times. The HIV pandemic was ravaging our community. We were deep in existential crisis and pervasive fear. Our mortality was ever before us. And we responded with nightly dinners.

In my gay community in New York, someone's house was open every night of the week for dinner and conversation, for political activism and tears. Our night was Thursday. The gay men who lived next door took Wednesday night. They turned their home into an AIDs hospice on proceeds from Wednesday night spaghetti dinners. Being part of the gay community made me feel important. Being a lesbian gave me both a team and a cause.¹ But death surrounded me

everywhere I turned. And nothing could make death go away. Even after an exciting evening of political activism and deep friendship, the promise of death wrapped its cold fingers around my neck as soon as the house rested in quiet.

In God's providence, I would have the opportunity to see another community in action, a different one. This was a Christian community that I found in the house of my neighbor, Ken Smith. I was welcomed into this community with a love that I didn't understand or deserve. I had written an article in the *Syracuse Post-Standard* entitled, "Promise Keepers Message is a Danger to Democracy." The article was a blistering diatribe against Christianity and especially against Christian men. Ken Smith, pastor of the Syracuse Reformed Presbyterian Church, responded to my editorial. He responded by inviting me over to dinner. I accepted because I thought it would be good for my research.

The first dinner at Ken and Floy Smith's home turned into weekly ones. I started to read the Bible (in order to discount it) and Ken and Floy guided me in my reading and answered my questions. Sometimes it was just us at the table and other times it was others from their church. At first I thought that it was kind of cool that these conservative Christians



¹ Abigail Shrier helped me understand my own lesbian confusion in her book, *Irreversible Damage: The Transgender Craze Seducing Our Daughters* (Washington, DC: Regency Publishing), 2020.

had so much in common with my LGBTQ community. Opposed to binarisms of any kind, I was trained to find nuance in anything that rubbed against another thing. But try as I did, I couldn't make the puzzle piece fit perfectly into the space given. Some things were similar: good food, people talking openly about important things, a sense of good will

One thing was radically and uncompromisingly different. At the end of the meal, people pulled out their Bibles and opened them in front of their plates.

even in the context of difficulty. But one thing was radically and uncompromisingly different. At the end of the meal, people pulled out their Bibles and opened them in front of their plates. And Ken and Floy distributed Psalters. Someone picked a Psalm, and the group started singing it—often

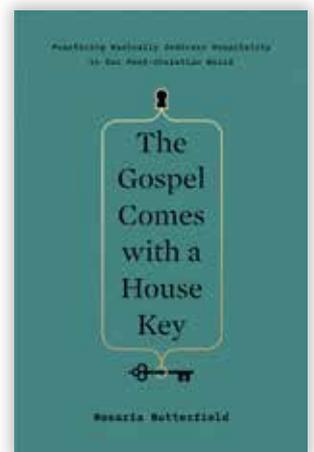
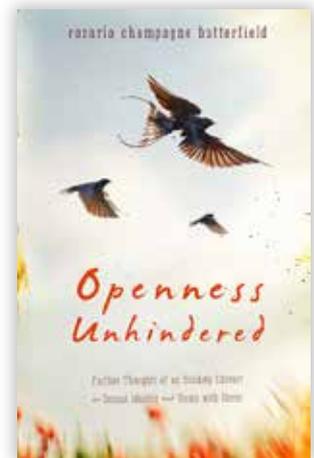
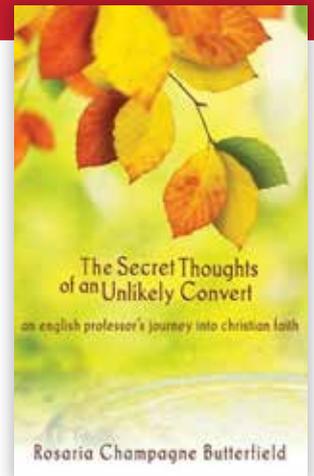


in four-part harmony. Then Ken would tell us to open our Bibles to a specific book and chapter, and he would read.

During these strange readings of alien biblical words, I sometimes got lost in the sound of Ken's voice. Ken's voice was deep and commanding and authoritative. I was part of a predominantly female profession with a predominantly female community. The only men in my life were gay men or trans men, and they made no pretense of being authoritative. It struck me that I had never heard a male voice read from a threatening book (as I defined the Bible then). As I rummaged inside my heart to find opposition, all I could find was comfort. I found comfort in the sound of Ken's voice reading the Bible. The idea that here at this table a good man was in charge left me with a befuddling sense of peace. It was the kind of peace that I could not tolerate, and I would go to war against it as soon as I found my bearing again.

At the end of the Bible chapter, Ken would ask people questions and a dynamic discussion would begin. After a while, Ken would pray for the needs of everyone at the table. No one in my life had ever done this for me, and I didn't know what to make of it. What, I wondered, would become of me now that this Christian man is praying for me?

For two years, I lived a tale of two communities. My LGBTQ liberal-egalitarian community was based on perceived good works and the never-ending anxiety of going through this world alone in a crowd with the cold finger of death tapping the remaining breaths like a metronome. The Christian hospitality-based community was based on the "given, born, living, suffering, dying, risen, ascended, glorified and reigning Savior"²—with doors wide open and a place at the table set for the stranger. The former was threatened by every potential defector; the latter was welcoming to this alien. The former saw self-worth in political and material effectiveness; the latter saw self-worth in the mirror of the



2 Isabella Graham, "Christ's Love for His Church," collected in *Seasons of the Heart: A Year of Devotions from One Generation of Women to Another*, edited by Donna Kelderman. Grand Rapids, MI: Reformation Heritage Books, 2013. September 25th entry.

God whose reflection makes us human. There was no way to nuance this. One would have to cancel out the other.

My Lord and Savior Jesus Christ used the humble home of a Christian pastor to draw me to himself, during the outbreak of a global pandemic (HIV) that threatened my gay community in confusing ways. We didn't understand HIV

For two years, I lived a tale of two communities. ... The former was threatened by every potential defector; the latter was welcoming to this alien.

as we do today. HIV didn't come with a user-manual. Today we are living in the midst of another global pandemic. And like HIV, COVID-19 does not come with a user-manual. Then and now, science is pitted against faith (as though

the Lord himself did not create all of this). Then and now, Christians are witnessing what a terrified world that believes in nothing beyond its own materialism will do when it faces its mortality. The grief of materialist finality always results in riots. It always has and it always will. The existential crisis of living during a global epidemic (or two) gives us pause, but not panic. It makes us look up and out. What do we see when we behold angry and lost young people, rioting in destruction and anger? I see the person that I used to be and the person that I would be without Christ. Never doubt that living in faithful obedience to the Lord Jesus Christ will bless others and be used of God to draw people out of darkness and into light. I'm living proof of this. ■■

ROSARIA CHAMPAGNE BUTTERFIELD, a former professor of English and women's studies at Syracuse University, converted to Christ in 1999 in what she describes as a train wreck. Her memoir *The Secret Thoughts of an Unlikely Convert* chronicles that difficult journey. Rosaria is married to Kent Butterfield, a Reformed Presbyterian pastor in North Carolina, and is a homeschool mother, author, and speaker.

[... Continued from p. 15]

The Essenes

A COMMUNITY GREATER THAN THE SUM OF ITS PARTS

The Essenes are not mentioned in the New Testament or in rabbinic literature. But Josephus mentions three influential Judean "philosophical schools"—the Pharisees, the Sadducees, and the Essenes.

The Essenes & Early Christianity

The early church may have been influenced more than we realize by the tight-knit community of the Essenes. While their possible hideaway at Qumran is famous for the Dead Sea Scrolls, few realize there were Essene communities spread across the Roman world. Could it be that these were an inspiration for the Christian church? Did many of the Essenes convert to Christianity? While we may not know some of these answers, we see strong indications of ties between the two groups.

1 John the Baptist practiced water baptism, believed to be part of Essene life. Many believe John the Baptist was an Essene.

- 2 They often lived in communal situations, sharing assets, similar to the church in Acts.
- 3 They frowned on oaths, which may be why James says not to swear an oath. (James 5:12)
- 4 They traveled without provisions or money, trusting the Essene community to take them in, seemingly similar to Jesus' instruction to the apostles or the 72 disciples when they are sent out. (Matthew 10:5 and Luke 10:4)
- 5 The New Testament contains many references that were known to be part of the Essene library. For example, "Jannes and Jambres" in 2 Timothy 3:8, or the quote in Jude 1:14 referring to the Book of Enoch (part of the Essene library).
- 6 Essenes denied the resurrection of the body, which is probably why Paul chastises some members in the Corinthian church who believe there is no resurrection. (1 Cor. 15) This passage indicates the possibility that Essenes and Christians may have blended.

The Dead Sea Scrolls

Many believe the Dead Sea Scrolls were part of the library of the Essenes. Evidence at Qumran points to a community that lived much like some of their more sectarian groups.

And if you read more about the Essenes, it seems they would have had the discipline, dedication, and infrastructure to pull it off. Regardless of their identity, as part of a community dedicated to the preservation of words, each member laboring over a future Dead Sea Scroll had no idea that their small contribution would help bring evidence for the gospel message to the modern world. Such is the power of a strong community. It has a way of lasting, and of making contributions to the world that are greater than the sum of its parts.

This information was gathered in part from a research article by Joel Hamme. To see the full article visit:



ClassicalDifference.com/essenes

JOEL HAMME is Associate Professor of Bible and Ancient Near Eastern Studies, and Reference Librarian, at Latourette Library, William Carey International University, Pasadena, CA. He is Adjunct Professor at Global University, Springfield, MO, and SUM Bible College and Seminary, Oakland, CA. He believes the Biblical narrative of both the Old and New Testaments is best understood by viewing them in their larger cultural context.

MY WORTH is not
in what I own,
Not in the strength of flesh and bone,
But in the costly wounds of love
At the cross.

My worth is not in skill or name,
In win or lose, in pride or shame,
But in the blood of Christ that flowed
At the cross.

As summer flowers
we fade and die.
Fame, youth and beauty hurry by.
But life eternal calls to us
At the cross.

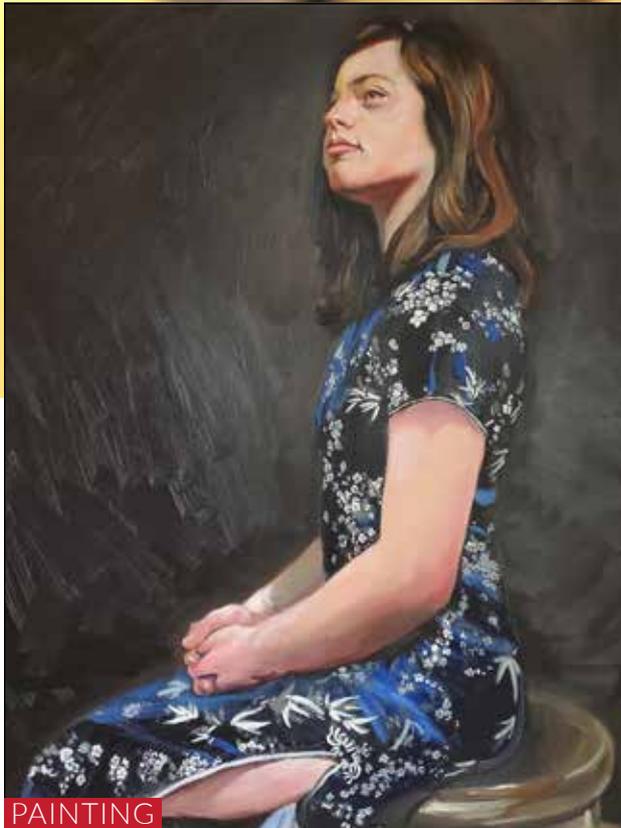
Two wonders here that I confess,
My worth and my unworthiness,
My value fixed, my ransom paid
At the cross.

Source: Musixmatch

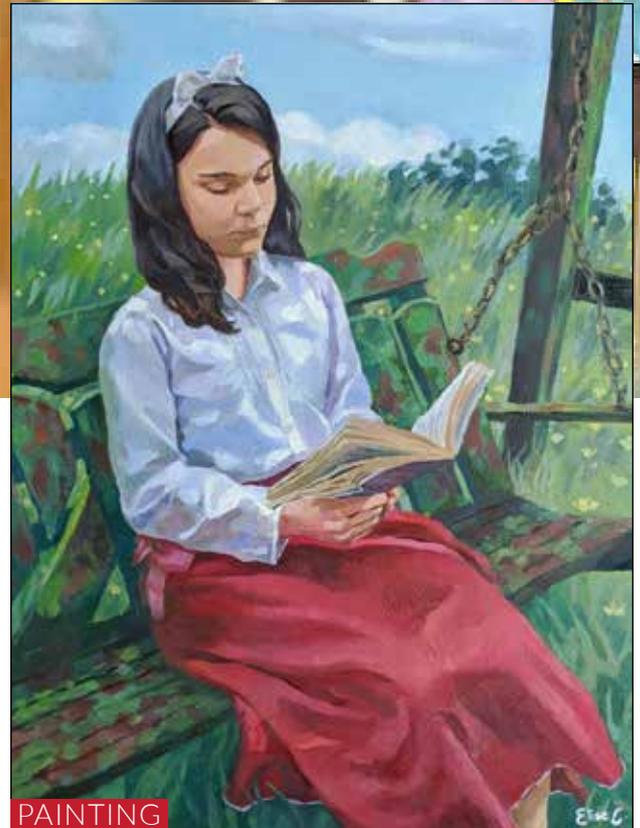
Songwriters: Keith Getty / Kristyn Getty / Graham A. Kendrick

"My Worth Is Not In What I Own (At The Cross)" lyrics © Make Way Music, Getty Music Publishing

DOWN THE HALLWAY



"REFLECTION"
Petra March
Coram Deo Academy (Collin County, TX)



"WELL RED"
Elise Cochran
Veritas Academy (Leola, PA)

"Johannes Vermeer's painting, *The Girl with the Pearl Earring* inspired this self-portrait. The light reflected on the subject and the contrast of the dark background made the subject almost come to life. The slight expression on the girl's face gives her depth and makes the viewer want to know more about her. I used this same technique of light and dark contrast with a slightly curious expression to tell my story in this painting."

"My favorite painters are John Singer Sargent and Monet. And although they had significantly different styles, I wanted to show both styles in this painting. I used Monet's impressionistic style in the background and Sargent's simplistic looking realism in the girl."

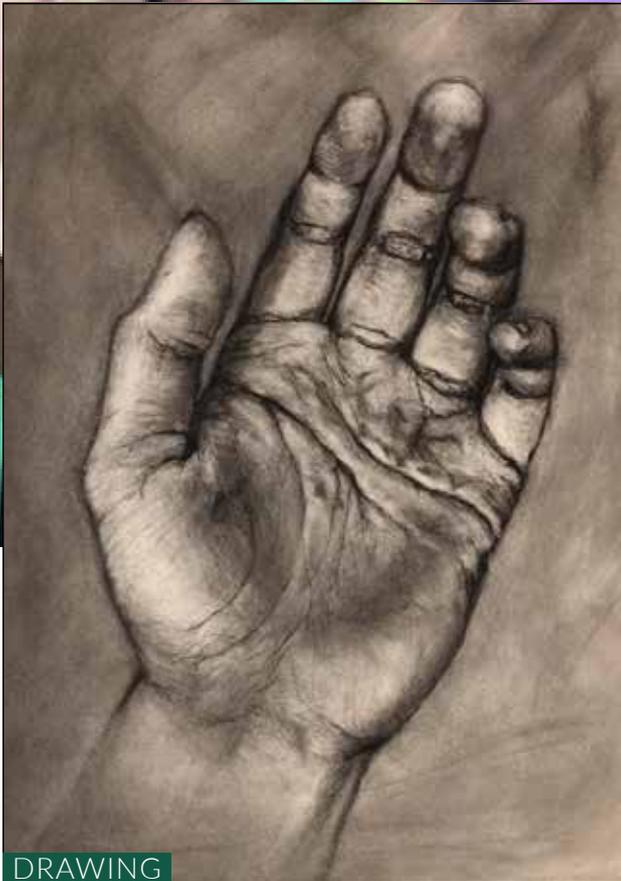
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DRAWING

"LOVE OUTSTRETCHED"

Ellia He
Coram Deo Academy (Flower Mound, TX)

"Three things influenced this drawing: the story *Beautiful Hands* by Lawton B. Evans, the song *Even Here* by Mark A. Miller, and our call to be the hands and feet of Christ. Hands carry so much emotion. The most beautiful hands are those worn down, calloused, and wrinkled from labors of love and care. I endeavored to show this in the drawing. My influences were Albrecht Durer's famous praying hands and the textured style of his exquisite engravings, the ingenious virtuosity of the old masters like Michelangelo and Raphael; and as for more recent artists in figure drawing, Steve Houston's expressive and dynamic gestures."



DRAWING

"UNTIL NEXT TIME"

Hannah Hamilton
St. Stephen's Academy (Beaverton, OR)

"This drawing was influenced by the work of contemporary artist George Bridgman. His work is beautifully done and captures movement and expression in amazing ways. My drawing was done in a similar way, in that it captures just one moment in time, but it still gives a glimpse into the bigger story behind the piece. I was also influenced by the story of our day in the physical separation from loved ones, and the anticipation of being together once again."



Cary Christian School, Cary, NC

5 Alumni Return to Teach at Their Alma Mater

Most students spend no more than thirteen years at their school, after which it's time to go on to college and a career.

This year, five of Cary Christian School's (CCS) alumni are teaching and serving the next generation of students at their alma mater. You can find them in every hall of the school, teaching a spectrum of students from first graders to seniors, as well as in the administrative offices. We recently had the opportunity to sit down and hear their unique perspective on how their education prepared them for college and for life, how it shaped them as teachers, and why they decided that thirteen years at their classical Christian school simply wasn't enough.

WHO ARE THEY?



Mrs. Kristen (Grubbs) Clarkson, Class of 2014

- Classical & American Literature Teacher (9th & 12th Grade)
- Graduate of NC State University (B.A., English Language, Writing Composition, and Rhetoric with a minor in Classical Greek Studies)
- Currently pursuing a M.A. in Classical Education at the University of Dallas
- Married to one of her classmates at Cary Christian School



Ms. Rachel Douglas, Class of 2012

- Literature & Composition Teacher (7th Grade)
- Soccer Coach (Middle School Gold Girls)
- Graduate of NC State University (B.S., Middle Grades Education with a focus in Language Arts and Social Studies)



Mr. Brian Mitchell, Class of 2013

- Literature & Composition Teacher (6th Grade)
- Baseball Coach (Middle School)
- Graduate of Liberty University (B.A., Psychology)



Mrs. Emily (Ficken) Nelsen, Class of 2011

- 1st Grade Teacher
- Track Coach (Varsity)
- Graduate of NC State University (B.S., Elementary Education with a minor in Business Administration)



Ms. Leah Thomsen, Class of 2012

- Assistant to the Headmaster & Director of Communications
- Tennis Coach (Varsity Girls)
- Graduate of Grove City College (B.A., Biblical & Religious Studies and Philosophy)

WHY DID YOU WANT TO COME BACK TO CCS?



Ms. Douglas: CCS feels like a family. Coming back was appealing because it offers a classical education founded upon a biblical worldview. After experiencing both a biblical worldview and secular worldview in college, the privilege to have biblical conversations and discussions in class was appealing. Furthermore, the quality of education CCS provides is unlike other educational systems in this area. To be a part of that again as a teacher is a blessing.



Mr. Mitchell: Growing up through a school where everyone is close-knit allows for deep friendships and relationships long after one graduates. Coming back was comfortable and exciting.



Mrs. Nelsen: I wanted to come back to CCS right away, even while in 12th grade. I always felt like God had given me the gift to teach and also to nurture and build upon good foundations. I was grateful that the foundation would begin at church and home and I would get to expand on the truths of how God works in our world and life. I wanted to come into the classroom with a mission of bringing joy.



Ms. Thomsen: I worked at CCS over the summers and built strong relationships with the faculty and staff even when I was away at college. I loved the culture of the school and felt at home all during my time here as a student and after graduation. I loved seeing the Lord's hand in directing the school, and I was excited to join that mission.

HOW DID YOU RECEIVE A UNIQUELY CLASSICAL EDUCATION AT CCS? HOW DOES THIS CLASSICAL APPROACH SHAPE HOW YOU TEACH TODAY?



Mrs. Clarkson: My literature courses at CCS focused on analysis, not just comprehension, at the rhetoric level. In this way, I was required to learn to think for myself. Then, I was required to present and defend those thoughts. I teach using the same Socratic and mimetic pedagogical methods. Considering our purpose as Christians, I desire that my students can discover truth for themselves, present truth to others, and defend truth when it's attacked. The skills we practice and virtues we unpack in my literature courses train students how to handle any text.



Ms. Douglas: The model for Socratic dialogue, the basic foundational pedagogy to a classical teaching strategy, is the best way to gain understanding. Using this method in the classroom allows students to become their own problem solvers. It encourages students to think critically and to analyze carefully. With these tools, students can achieve greater success than just learning the material and moving on; it allows them to learn the skills necessary to continue learning in life—whichever level of education they may attain.



Ms. Thomsen: I didn't know it was happening when I was going through it, however, the thing that sticks out to me the most is the literature that I was exposed to during my time at CCS. I see how the books we read (not just in literature, but also in history and Bible) formed the way that I think and process information. I see how my teachers called me to work hard and engage in thoughtful dialogue.

HOW DID YOU RECEIVE A UNIQUELY CHRISTIAN EDUCATION AT CCS? WHAT DOES IT MEAN TO YOU TO PROVIDE STUDENTS WITH A CLASSICAL CHRISTIAN EDUCATION?



Mrs. Clarkson: My greatest advantage in life is the theological education and love for truth imparted to me by teachers at CCS. In everything, I seek to reorient students' minds around the truth that they were created to glorify God and enjoy Him forever. As we study patterns in literature, we see the folly of living life with any other aim.

[Continues on p. 26 ...]

Fighting the Naked Emperor

Totalitarianism at Our Doorstep

By TY FISCHER and JOE GERBER

We inhabit a world of lies
They are lies that command

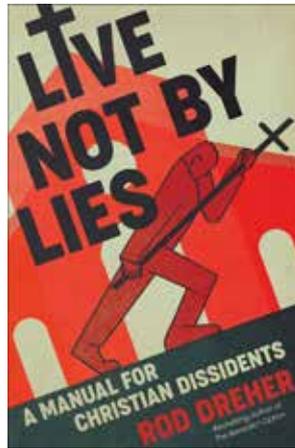
high places, and which Christians pay a severe price for transgressing. The most timely of fairy tales for our day is Hans Christian Andersen’s “The Emperor’s New Clothes.” It tells of a boy who had the audacity to see the truth and mention the nakedness of the Emperor while everyone else was praising his “new clothes” or scolding others for not praising them enough. Milton’s Satan provides the wicked “mission statement” of our age:

**“The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.”**

Thankfully, we still have a few courageous men who will help us see the dangers we face and the truth we so desperately need. Rod Dreher is one of those few. Every classical Christian educator, parent, and student needs to read *Live Not By Lies* and *The Benedict Option*.

Before diving into the books, a few caveats. First, the better things are culturally where you are, the more you need to read these books because you have more time to prepare for the fight. These books will serve as confirmation for people who see the smoke from Mordor when picking up the paper. For those immersed in nominal American Christian culture somewhere, these books are a healthy slap in the face.

Second, read Dreher’s books in reverse order. *Live Not By Lies*, his most recent book, digs into the problem that we are facing in the soft totalitarianism championed by the cultural elites. *The Benedict Option*, published a few years ago, dwells on the solution: intentional, thick, communities that are wedded to the historic Christian faith, mindful of Christian history, and addicted to truth. Both books are riveting.



A COMPELLING CASE

Both of Dreher’s works point readers toward the unvarnished truth. Both state that we have currently lost the culture war. While there are still pockets of Christian culture in communities, the levers of power in American politics, entertainment, art, and industry are, for the most part, no longer moved by Christians. In fact, these switches are being thrown to crush Christians who happen to mention that the Emperor is nude.

Dreher’s warnings are grounded on his study of Aleksandr Solzhenitsyn, whose 1974 essay also inspired the book’s title and its epi-

graph: “There always is this fallacious belief: ‘It would not be the same here; here such things are impossible.’ Alas, all the evil of the twentieth century is possible everywhere on earth.”

Dreher lays out a compelling case for what he refers to as a soft totalitarianism that is beginning to be more and more prevalent as our liberal democracies crumble under the weight of zero-sum ideologies and fraying social trust. Dreher makes his case by appealing to the striking similarities former Soviet dissidents are seeing in the rhetoric and practices of the progressive left today:

One of contemporary progressivism’s commonly used phrases—the personal is political—captures the totalitarian spirit, which seeks to infuse all aspects of life with political consciousness. Indeed, the Left pushes its ideology ever deeper into the personal realm, leaving fewer and fewer areas of daily life uncontested. This, warned Arendt, is a sign that society is ripening for totalitarianism, because that is what totalitarianism essentially is: the politicization of everything (39).

The better things are
culturally where you are,
the more you need to
read these books because
you have more time to
prepare for the fight.

Culture cannot be fixed politically, because politics is downstream of the-ology and philosophy. We are in a battle between competing religions, those with

Christian roots versus what many authors and historians see emerging as the new dominant religion of our youth—highly individualized and mostly pagan religious views based on the temporal rather than the transcendent. Their center of worship is government and their outreach focuses on social change, as we witness “social justice progressives advance

their malignant concept of justice in part by terrorizing dissenters as thoroughly as any inquisitor on the hunt for enemies of religious orthodoxy” (59).

DIRECTIONS

Dreher counsels that we sell all for the truth and that we prepare our children to be content with that same bargain. He bases his narrative on stories of people who bear on their body righteous scars. He spends time talking with people in eastern Europe who suffered under the yoke of hard totalitarian communism as he seeks to prepare us for the long battle with soft totalitarian socialism. He champions classical Christian education and the whole-hearted embrace of historical, thick, meat-eating Christianity. His affirmation of classical Christian schooling or home-schooling is full-throated. It is what you have been waiting for your minister to say from the pulpit for the last 15 years.

Dreher calls on parents to begin classical Christian education with the fervor of a doctor in the midst of a pandemic. He is not recommending it because it is one of many options. He’s commanding it because he is tired of seeing the children of Christian families alienated from Jesus, and knows that they must have armor thicker than the tin foil suits most churches hand out today. Dreher writes:

“Once you perceive how the system runs on lies, stand as firmly as you can on what you know to be true and real when confronted by those lies. ... Refuse to let the media and institutions propagandize your children. ... Teach them how to identify lies and refuse them” (108).

Is this possible? Dreher looks to models of how Soviet dissidents refused to participate in the lie and prevailed. One of the most inspiring examples is the Benda family, a large Catholic family who suffered in many ways due to their resistance to Soviet totalitarianism in their beloved Prague.

The surviving children of the family told stories of how their parents raised them through the dark days of



The Geneva School of Boerne, TX

He champions classical Christian education and the whole-hearted embrace of historical, thick, meat-eating Christianity. His affirmation of classical Christian schooling or home-schooling is full-throated. It is what you have been waiting for your minister to say from the pulpit for the last 15 years.

communist rule. Most notably, their parents sought to fill their moral imaginations with examples of the good, true, and beautiful. They often read fairy tales, myths, and adventure stories, but their absolute favorite was J.R.R. Tolkien’s *The Lord of the Rings*. When Dreher asked them, “Why Tolkien?” the Bendas responded, “Because we knew Mordor was real. We felt that their story—that of the hobbits and others resisting the evil Sauron—was our story too. Tolkien’s dragons are more realistic than a lot of things we have in this world” (138). Having formed their children’s moral imaginations on stories that conveyed truth and beauty, the Bendas were able to withstand the severe suffering they experienced as dissidents of an atheistic regime.

The late Roger Scruton furnishes another example, with his work building the intellectual resistance in Czechoslovakia through small groups of scholars committed to studying and propagating the intellectual heritage of the West.

[Continues on p. 27 ...]

Joe Gerber’s original review was published by Front Porch Republic and is available here:



frontporchrepublic.com/2020/10/warnings-heeded-and-unheeded-a-review-of-live-not-by-lies/

For a link to the article, visit: ClassicalDifference.com/live-not-by-lies

[... Continued from p. 23]



Ms. Douglas: Providing students with a Christian education means we can begin class with prayer, we can compare stories from the Bible (as a common platform) to the texts read in the classroom, we can encourage one another to a higher calling, and we can love despite the challenges and struggles we experience on a daily basis. With this as a common ground in the classroom, students are able to live better in community, think deeper, and love well.



Mrs. Nelsen: I loved all my Bible classes. I felt challenged and exposed to really difficult topics while feeling like I was in a safe place. I still remember friends of mine having conversations about Calvinism and Arminianism and really trying to grapple with what it meant. Then going into college, with the foundation and knowledge of the Bible I had received through school and my family, I got to help new college friends with these things I had already been able to wrestle with. While I am teaching little children, I love their innocent questions. “How big is God?” “Why do we have to love our enemies if they are mean to us?” “Who made God?” God has been good to help me find the right words to bring these lofty concepts and big ideas down to simple language that will encourage and show them how God is working in all things at all times.

HOW DID CCS PREPARE YOU FOR COLLEGE?



Ms. Douglas: My teachers at CCS and the training I experienced along the way prepared me for college in ways I did not understand until I got to college. Writing papers was a breeze (thank you high school English!); speaking confidently in front of the class was manageable because I knew the proper rhetoric. Furthermore, my mindset has always been shaped by a biblical worldview. *How does Christ fit into this? What is the Lord trying to teach me through this?* The way in which my brain was trained to see the world is in part due to my parents, as well as the training I received from CCS.



Mr. Mitchell: CCS prepared me to use logic and rhetoric in college. Literature and English classes were very easy in college because of the challenging curriculum at CCS.



Ms. Thomsen: CCS taught me how to work hard and think critically. I was prepared for the workload and the ideas that I was being introduced to in my majors. I felt competent in my writing because I had great training.



Cary Christian School, Cary, NC

WHAT WAS YOUR FAVORITE BOOK THAT YOU READ AT CCS? HOW DID THAT BOOK IMPACT YOU?



Mrs. Clarkson: Ernest Hemingway’s *The Old Man and the Sea* brings me to tears every time I read it, sometimes even in front of my students! Hemingway pushes a humble man to his limits in order to show the triumph of human determination. Like Santiago, I hope to always pursue what is excellent. The prose style is terse yet packed densely with imagery. It’s a novella and is therefore a quick read. It would be worth your while to pick it up sometime!



Mr. Mitchell: I have two favorite books from CCS: *The Iliad* and *The Brothers Karamazov*. I loved the *Iliad* for the pure excitement and the classical form of literature that has been read for generations. The second book, by Fyodor Dostoevsky, showed profound themes through deep characters. Dostoevsky’s picture of existentialism and despair make the book so difficult to put down.



Ms. Thomsen: *The Abolition of Man*. I was so intrigued by how C. S. Lewis was able to envision the moral consequences of truth being subjected to relativism. It seemed almost prophetic to me as I was looking at the world around me and seeing just what he was describing 70 years ago.

WHAT WOULD YOU HAVE PEOPLE KNOW ABOUT CLASSICAL CHRISTIAN EDUCATION?



Mrs. Nelsen and Mr. Mitchell: Classical Christian education has high expectations and standards for its

students. But this is a good thing, and we produce a pretty impressive bunch of kids. I am excited about having more people sent out into the world who can talk about God in a real and thoughtful way. What you learn here in school will help you throughout your life in more ways than you know.

WHEN AND WHY DID YOU DECIDE TO BECOME TEACHERS?



Mrs. Clarkson: I decided to become a teacher after reading the *Iliad* in high school. God used it to open my eyes to the truth that I wasn't created for my own glory. I desire to point generations of students to the truths contained in the great works of Western tradition.



Ms. Douglas: All my life I have loved the idea of being a teacher: teaching the subjects I love, working with children (young students), and of course, having my summers off!



Mr. Mitchell: After working in schools throughout college, I discovered teaching to be a passion of mine. I love being able to pass on wisdom and knowledge to younger generations.



Mrs. Nelsen: I've always tied the start of my desire to teach to 10th grade. I remember being amazed at how great a teacher Mr. Ryan Baker was, and I started to think about teaching myself. When I was in 12th grade I got to observe in K-2 at CCS, and that solidified that 1st grade was exactly what I wanted to do.



Ms. Thomsen: Both of my grandmothers and my mother worked in the school setting. Ever since I was a child, I wanted to teach in some capacity, whether that is formal education or homeschooling my own children. I am so thrilled to be working in the school environment and developing relationships with the students. ■■



For a link to the full article on Cary Christian School's blog, visit: ClassicalDifference.com/cary-christian-alumni



[... Continued from p. 25]

According to Dreher, Scruton “emphasizes the importance today of dissidents creating and committing to small groups—not just church communities, but clubs, singing groups, sports societies, and so forth” (179). These little platoons, according to Dreher, are required of Christian dissidents because the lone, atomized individual stands no chance against the forces of totalitarian oppression. In contrast, a fellowship of like-minded truth tellers has the power to withstand much evil.

A QUESTION AND A TASK

There is a challenge in these books: We have to make the education in classical Christian schools thicker, not thinner. We have to do what Lewis recommends in *The Abolition of Man*. We have to pour God's Word, Christian history, and great stories into the lives of our young children, forming their tastes, welding the stories of David, of St. George, and of George Washington to their very identities. This happens best in families, churches, schools, and communities that are pulling together. Get yourself to these places or busy yourself building these places.

Finally, the question. It is a question of strategy. Against hard totalitarianism the cost of discipleship typically equalled martyrdom or torture. Still, the brave souls featured in *Live Not By Lies* counted the cost and set their eyes on another, better place. Against the current and expanding soft totalitarianism is there another strategy, a different strategy? What if enough of us had the courage to stand up

and speak now, risking livelihood, reputations, and wealth for the sake of our children, and for the sake of the truth?

At the end of the introduction to *Live Not by Lies*, Dreher describes a friend who had formerly lived under Soviet totalitarianism telling him that writing the book would be a waste of time. When Dreher asked why, his friend answered, “People have to live through it first to understand. Any time I try to explain current events and their meaning to my friends or acquaintances, I am met with blank stares or downright nonsense” (xvi).

Live not by Lies reminds us of Aragorn and Theoden riding out of Helm's Deep. My sense is that failing to stand for truth with a readiness to face suffering will cause us, a generation from now, to long for the day when we could come back to this day and look falsehood in the eye, and stand for Christ, truth, our children, and our neighbor. ■■

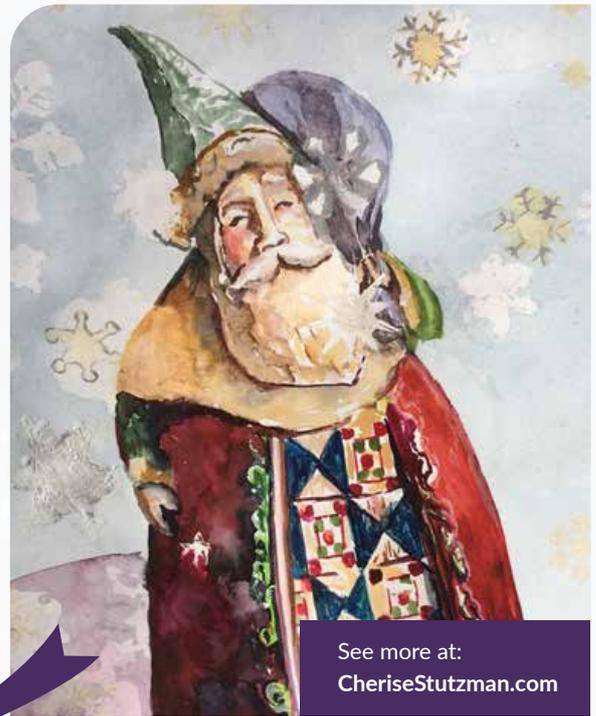
TY FISCHER is passionate about classical Christian education. Currently, he heads Veritas Academy in Lancaster, PA, and is a board member for the ACCS. You might hear from Ty as he works with a growing network of donors, curriculum providers, parents, and classical educators to further classical Christian education. When he's not busy fulfilling that vision, he is spending time with his wife and four daughters.

JOE B. GERBER was raised in Boise, ID, a city that he loves and the place he calls home to this day. He currently serves as the Dean of the Upper School at The Ambrose School. Joe also serves as an elder at All Saints Presbyterian Church (PCA). He and his wife, Janice, are raising four boys who are being classically educated at The Ambrose School, which happens to be within rock throwing distance from where they live.

NEED SOMETHING TO DO THIS **CHRISTMAS** **BREAK?**

Create a **work of art**

Our students are required to learn from the masters the old-fashioned way, but we're giving parents a break. In the spirit of recreation, Cherise Stutzman, art teacher at Classical Christian Academy in Rathdrum, ID, shared one of her creations with us as a "paint by number." ■■



See more at:
CheriseStutzman.com

CLASSICALDIFFERENCE.COM/PAINT



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- See the color key.
- Get suggestions for transfer to canvas for a lasting touch.
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HAND PICKED, JUST FOR YOU

Classic Cathedral Christmas

- 1 Open the Spotify app on your phone.
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- 3 Scan this code:



LINK AND DETAILS:
ClassicalDifference.com/playlist

Watch **White Christmas** yet again, paying special attention to the enunciation of Bing Crosby.

“Bing Crosby is the only major singer in American popular music to enjoy the virtues of a classical education. It grounded his values and expectations, reinforcing his confidence and buffering him from his own ambition. As faithful as he was to show business, his demeanor was marked by a serenity that suggested an appealing indifference. He had something going for him that could not be touched by Hollywood envy and mendacity ... the Jesuits trained him to weigh the rewards of this world versus those of the next and to keep his own counsel. ... [Rhetoric and elocution] taught him not only to enunciate a lyric but to analyze its meaning.”



—Bing Crosby: A Pocketful Of Dreams—
The Early Years 1903-1940, by Gary Giddins

By Creators of the movie: its director Michael Curtiz (d.1962) and Paramount Pictures company—White Christmas trailer, Public Domain, commons.wikimedia.org/w/index.php?curid=37589875

Read **Hancus Ille Vaccanis**



Get the latest from Hank the cowdog—*Hancus Ille Vaccanis: The Original Adventures of Hank the Cowdog ... in Latin!*

—Translated by KAREN MOORE, instructor of classical languages and ancient humanities at Grace Academy, Georgetown, TX.



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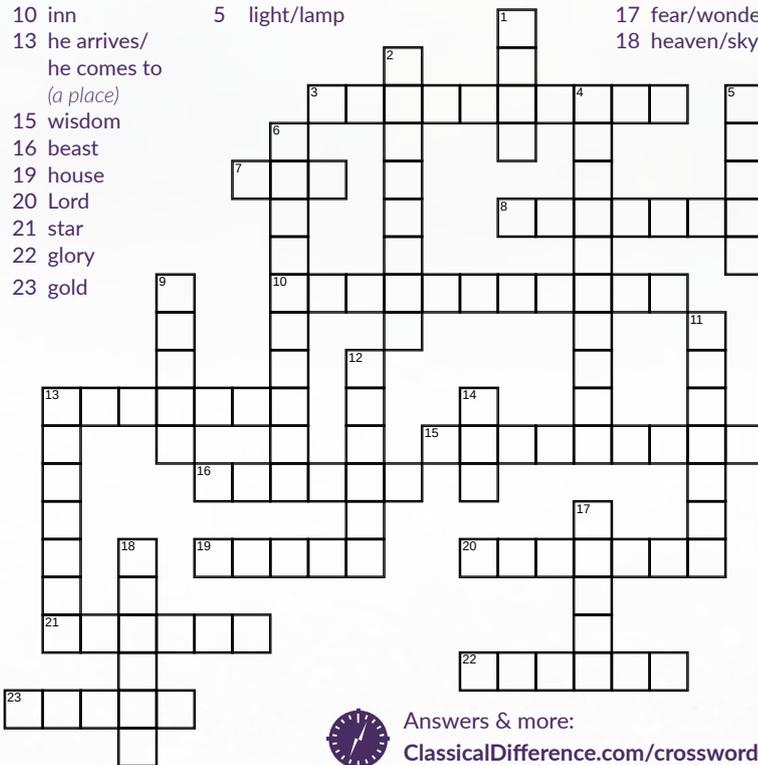
Visit: ClassicalDifference.com/hancus

Latin Christmas crossword

ACROSS

DOWN

- 3 manger/crib
- 7 king
- 8 rejoice (imperative pl.)
- 10 inn
- 13 he arrives/ he comes to (a place)
- 15 wisdom
- 16 beast
- 19 house
- 20 Lord
- 21 star
- 22 glory
- 23 gold
- 1 boy
- 2 shepherds pl
- 4 shine, give light
- 5 light/lamp
- 6 blessed (masculine)
- 9 mother
- 11 love
- 12 son
- 13 angel
- 14 peace
- 17 fear/wonder
- 18 heaven/sky

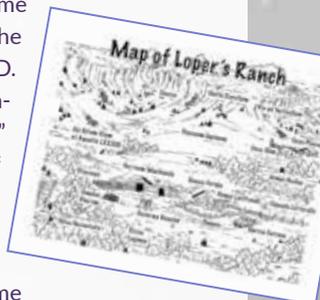


Answers & more: ClassicalDifference.com/crossword

TO YOU FROM TEXAS

“The Classics are deeply rooted in Texas history. The last stand at the Alamo has long been called the Thermopylae of the West. The daring slogan ‘Come and Take It!’ raised at the Battle of Gonzales (A.D. 1835), is a direct translation from “μολων λαβε” the defiant response of King Leonidas of Sparta to the Persian King Xerxes and his demand for surrender at the same Battle of Thermopylae (480 B.C.). The great general Sam Houston led his troops in the War for Texas Independence while carrying a copy of Julius Caesar’s Commentaries on the Gallic War in his saddle-bag. ... Among Texas youth today, Latin enjoys a prominent place in linguistic studies, second only to Spanish. Thus, it is only fitting that the epic adventures of Hank the Cowdog, the classic canine hero of Texas, should find their place in the canon of Latin literature.”

— Introduction, *Hancus Ille Vaccanis* ■■



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7 WAYS



Classical Christian Academy, Rathdrum, ID

TO BUILD COMMUNITY IN YOUR SCHOOL

Classical Christian education is unique, and offers an unparalleled opportunity to build a strong community based on common shared experiences with like-minded families, often with kids similar in age.

1 NEW MOM'S COFFEE

About a month after school starts, open your home to moms new to the school. A warm cup of coffee or tea is usually enough to get the conversation started—no activities necessary. It can be helpful to offer a “Q & A” if a few veteran moms can also attend. Set the date early so you can begin announcements in your school newsletter near the start of school. New moms will look forward to this event, knowing they have someone willing to answer the questions that come up after those first few weeks. Right after school drop-off is usually the best time.

2 OPEN DOOR FRIDAY

Within a class, a group of grades, or the whole school, assign a rotating “open door” for refreshments and fellowship on a drop-in basis. Keep it simple and regular—such as every week. Try to choose people within a few miles of the school to host.

3 STAY & PLAY

Early in the year while the weather is still good, advertise an after school “stay & play” for one or more specific class(es) each Friday, at your school or a nearby park. This can be announced in your school newsletter.

 Upper school classes often use this event as a fundraiser for their senior trip, selling food and drinks.

4 SUNDAY SABBATH DINNER

Commit one Sunday a month to inviting a school family to your home for dinner.



Watch a short video from Rachel Jankovik, mother of seven, on the formative value of regular Sabbath dinners: ClassicalDifference.com/7ways

5 SUMMERTIME SCHOOL CAMPOUT

Some of the best friends you can find are probably at your ACCS school. Why not invite them along on a summertime school campout? When you arrive, the kids see their friends and are off! After the tent's up, grab portable seating and visit neighbors. They might already have a fire going!

Surprisingly, it takes very little effort to organize. You can do this on your own, or partner with another family or two.



1 PICK A LOCATION

2 FIND A TIME

3 SEND OUT WORD

Then your part is done. Don't worry about who shows up. If it's only you, you'll enjoy some family time. If the whole school shows up, you'll have more memories to share.



To see more details and ideas about how to organize a school campout, visit:
ClassicalDifference.com/campout

6 MEN'S AND WOMEN'S CLUBS

Regular meetings are hard to replace for building community. Churches often have “community groups” or other similar meetings. More ACCS schools are starting similar groups as a way to replace the world's words with dialogue driven by love, life, and community.

Although mixed groups are common, many groups form specifically for men or women. Taking time to discuss current events, read through a specific book, or do a Bible study with other moms or dads can provide a unique opportunity for fellowship.

What does it mean to be raising kids today? How do we bring up our kids to be young men and women who are lights? Ideas have consequences, and conversations make a difference.



If the gathering is hosted on a weekend or evening, find some student babysitters to be on hand for a small fee per child.

7 8-WEEK PARENT DISCUSSION GROUP

Host a parent discussion group about “8 Ideas You Can't Live Without.” Against the backdrop of transcendence, it's hard to have a boring conversation. ■■



We provide the readings and discussion questions! You provide the snacks.
Visit: ClassicalDifference.com/8ideas



The Geneva School of Boerne, TX



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 Abilene Classical Academy, TX
 Acacia Academy, IN
 Adam Orr School, MD
 Ad Fontes Academy, VA
 Agape Christi Academy, MN
 Agape Montessori Christian Academy, MS
 Agathos Classical School, TN
 Aletheia Christian School of Peoria, IL
 Alpha Omega Academy, TX
 Ambassador Christian Academy, NJ
 Ann Arbor Orthodox Classical Academy, MI
 Annapolis Christian Academy, TX
 Antioch Classical Christian Conservatory, OK
 Appomattox Christian Academy, VA
 Areopagus Classical Academy, AZ
 Arma Dei Academy, CO
 Ascension Classical School, LA
 Atkinson Classical Christian Academy, IL
 Augustine Christian Academy, OK
 Augustine Classical Academy, CO
 Augustine Classical Academy, NY
 Augustine School, TN
 Austin Classical School, TX
 Baldwin Christian School, WI
 Barry County Christian School, MI
 Bayshore Christian School, AL
 Bayside Grammar School, Australia
 Beacon Hill Classical Academy, CA
 Berean Baptist Academy, UT
 Berean Christian Academy, TX
 Bethlehem Christian Academy, Zambia
 Bloomfield Christian School, MI
 Bluegrass Christian Academy, KY
 Bradford Academy, NC
 Brookstone Schools, NC
 Brown County Christian Academy, OH
 Buffalo Creek Boys School, VA
 Byne Christian School, GA
 C.S. Lewis Academy, IN
 Cahaya Bangsa Classical School, West Java
 Cair Paravel Latin School, KS
 Calvary Christian Academy, CA
 Calvary Christian Academy, NM
 Calvary Classical Academy, MN
 Candies Creek Academy, TN
 Caritas Academy, AZ
 Cary Christian School, NC
 Cedar Classical Academy, MI
 Cedar Tree Classical Christian School, WA
 Charis Classical Academy, WI
 Charleston Classical School, SC
 Christ Church Academy, LA
 Christ Classical Academy, FL
 Christ Classical Academy, NC
 Christ Classical School, CA
 Christ Heritage Classical School, TX
 Christ's Legacy Academy, TN
 Christian Heritage Classical School, TX

Citadel Christian School, TX
 Clapham School, IL
 Classical Christian Academy, ID
 Classical Consortium Academy, IL
 Classical School of Dallas, TX
 Classical School of Wichita, KS
 Clear Lake Classical, IA
 Colégio William Carey, Brazil
 Colquitt Christian Academy, GA
 Coram Deo Academy, IN
 Coram Deo Academy, TX
 Coram Deo Academy, WA
 Coram Deo Classical Christian Education, Australia
 Coram Deo Classical School, IL
 Cornerstone Academy, FL
 Cornerstone Christian Academy, NM
 Cornerstone Christian Academy, VA
 Cornerstone Classical Christian Academy, AL
 Cornerstone Classical School, KS
 Covenant Academy, TX
 Covenant Academy, GA
 Covenant Christian Academy, MA
 Covenant Christian Academy, PA
 Covenant Christian Academy, TX
 Covenant Christian School, FL
 Covenant Christian School, GA
 Covenant Classical Academy, KY
 Covenant Classical Christian School, LA
 Covenant Classical Christian School, SC
 Covenant Classical School, NC
 Covenant Classical School, SD
 Covenant Classical School, TX
 Covenant School, WV
 Coventry Christian School, PA
 Crown Academy, ID
 Delaware Valley Classical School, DE
 Dominion Christian School, VA
 Doxa School, CA
 Eastwood Christian School, AL
 Eukarya Christian Academy, VA
 Evangel Academy, FL
 Evangel Classical Christian School, AL
 Evangel Classical School, WA
 Evangelical Christian Academy, CO
 Evergreen Classical School, TX
 Faith Academy of Wichita, KS
 Faith Christian Academy, MO
 Faith Christian School, VA
 Fargo Classical Academy, ND
 First Bible Baptist Church, NY
 Franklin Classical School, TN
 Frederick Douglass School, IL
 Free Presbyterian Academy, Liberia
 Genesis Classical Academy, MN
 Geneva Academy, LA
 Geneva Academy, OR
 Geneva Classical Academy, FL
 Geneva School of Boerne, TX

Gloria Deo Academy, TX
 Good Shepherd Reformed Episcopal School, TX
 Grace Academy, MA
 Grace Academy of Georgetown, TX
 Grace Christian Academy, NJ
 Grace Christian Academy, NY
 Grace Classical Academy, MO
 Grace Classical Christian Academy, TX
 Grace Classical School, NC
 Grace Community Classical School, TX
 Grand County Christian Academy, CO
 Grays Harbor Classical Christian School, WA
 Greenville Classical Academy, SC
 Greyfriars Classical Academy, NC
 Grove City Christian Academy, PA
 Harrisonville Classical Christian Academy, MO
 Harvest Christian School, CA
 Haw River Christian Academy, NC
 Heritage Christian Academy, SC
 Heritage Christian Academy of North Idaho, ID
 Heritage Classical Academy, OH
 Heritage Classical Christian Academy, MO
 Heritage Oak School, CA
 Heritage Preparatory School, GA
 Heritage School, TX
 Hickory Christian Academy, NC
 Hickory Grove Christian School—Mallard Creek, NC
 Highland Rim Academy, TN
 Hillcrest Lutheran Academy, MN
 Honolulu Classical Academy, HI
 Horizon Prep, CA
 Hunter Classical Christian School, VA
 Imago Dei Academy, NM
 Immanuel Lutheran School, VA
 In the Presence of God: Coram Deo Classical Academy, TX
 Innova Academy, Ontario
 Instituto Trinitas, SP
 Island Christian Academy, WA
 Jackson Hole Classical Academy, WY
 Jonathan Edwards Classical Academy, TN
 Kardia Classical School, WA
 Katy Classical Academy, TX
 Kawartha Classical Christian School, Ontario
 Kenai Classical, AK
 King Alfred Academy, Ontario
 King's Classical Academy, CA
 Kingdom Classical Academy, PA
 Kingsland Classical Christian Academy, TX
 Kinshasa Academy, DR Congo
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 Laramie Christian Academy, WY
 Legacy Academy, AR

Legacy Academy, MO
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 Paideia Classical Academy, FL
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 Providence Christian Academy, IN
 Providence Christian School, AL
 Providence Christian School, CA
 Providence Classical Christian Academy, MO
 Providence Classical Christian School, GA
 Providence Classical Christian School, WA
 Providence Classical School, AL
 Providence Classical School, TX
 Providence Classical School, VA
 Providence Preparatory School, TX
 Providence School of Tifton, GA
 QCA Quiver Center Academy, Banten
 Rafiki Foundation School, Rwanda
 Redeemer Christian School, AZ
 Redeemer Classical Academy, TN
 Redeemer Classical Christian School, MD
 Redeemer Classical School, VA
 Regent Preparatory School of OK, OK
 Regents Academy, TX
 Regents School of Austin, TX
 Regents School of Charlottesville, VA
 Regents School of Oxford, MS
 Renaissance Classical Christian Academy, NC
 Rhode Island Christian Academy, RI
 River Hills Christian Academy, TX
 Riverbend Academy, FL
 Riverwood Classical School, AL
 Rochester Classical Academy, NY
 Rockbridge Academy, MD
 Rooted Christian Academy, IL
 Runnels Academy, TX
 Saint Paul's Classical School, FL
 Samuel Fuller School, MA
 Sandhills Classical Christian School, NC
 Schaeffer Academy, MN
 Scholé Academy, PA
 School of the Ozarks, MO
 Seattle Classical Christian School, WA
 Seoul International Christian
 Academy, South Korea
 Sheridan Hills Christian School, FL
 Smith Preparatory Academy, FL
 Spokane Classical Christian School, WA
 Spring Vale Christian School, MI
 St. Augustine School, MS
 St. Abraham's Classical
 Christian Academy, CA
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 Christian Academy, MD
 Summit Christian Academy, MT
 Summit Christian Academy, VA
 Summit Classical Academy, CO
 Summit Classical Christian School, WA
 Tall Oaks Academy, WI
 The Academy of Classical
 Christian Studies, OK
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 The Mueller School, WI
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 The River Academy, WA
 The Saint Constantine School, TX
 The Saint Timothy School, TX
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 The Wilberforce School, NJ
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 Trinitas Classical School, MI
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 Trinity Christian School, NJ
 Trinity Christian School, PA
 Trinity Classical Academy, CA
 Trinity Classical Academy, IL
 Trinity Classical Academy, NE
 Trinity Classical School, GA
 Trinity Classical School, MS
 Trinity Classical School, WA
 Trinity Classical School of Houston, TX
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 Trinity Preparatory School, NJ
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 Veritas Academy of Tucson, AZ
 Veritas Christian Academy, KY
 Veritas Christian Academy Fletcher, NC
 Veritas Christian Community School, AZ
 Veritas Classical Academy, TX
 Veritas Classical Academy, CA
 Veritas Classical Christian School, WA
 Veritas Classical School, FL
 Veritas et Fidei Christian Academy, MO
 Veritas School, VA
 Veritas School Newberg, OR
 Vickery Christian Academy, Indonesia
 Victory Academy Ocala, FL
 Washington Classical Christian School, FL
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 Westminster Academy, TN
 Westminster Classical Christian
 Academy, Canada
 Westminster School at Oak Mountain, AL
 Westside Christian Academy, OH
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FOR SUCH A TIME

by TY FISCHER

There's no way around it. Our country is more divided than it has ever been.

Sadly, this cultural division has led to a lot of hard feelings and words that are splitting families, communities, and churches. How can we live, love our neighbor, and share our faith when our neighbor might be yelling nasty things at us? Is there any way out of this challenging time?

First, we cannot close our eyes or try to rub the edges off the real divisions in our land. The cultural debate happening now reveals a rift that reaches to the deepest levels of worldview. This division has been growing for a long time. I remember riding on a bus to the March for Life when I was in high school. There was a deep divide then and it has grown deeper since. Now, however, our culture is fraught with divisions around race and charges of oppression, sexual identity, and whether nature or self-identity controls reality. Throw a gallon of COVID frustration on this stack of dry wood and then strike the match of a presidential election and a shift on the Supreme Court. The issues are big and the chasm is deep, everyone keeps shouting, and the flame grows higher.

Classical Christian schools are ideally suited to speak into this moment, but only if we remember two things: the Word of God and the value of our opponents.

The Bible is the answer. Without it, we have nothing to say to our culture and nothing that can point a path forward toward human thriving. Too often in our day, pastors and Christian leaders fail to recognize that compromising

the Scriptures to be thought well of by the culture both destroys our witness and keeps us from having anything meaningful to say. People are hurting. People are wandering away from God. They don't realize it, but they are like children thoughtlessly playing on the train tracks because they have not seen a train in the last hour. The train is coming and if we love people, we will call them off the tracks.

But just having the Bible and having the right answers is not enough. We must use the Bible biblically. That means that we need to see our opponents for what they actually are, especially when they deny what the Bible says about them. Our opponents, even opponents that we would call enemies, are made in the image of God (*imago Dei*) and they are, as Lewis says, "eternal beings." As believers, then, we must treat our opponents with the dignity, civility, and grace

that they *deserve* especially when they refuse to believe that they are what God says they are.

By speaking truth in love, we can provide a clear testimony in these trying times and demonstrate to our culture, and maybe even to our enemies, the power of the gospel. As Mordecai said, perhaps the all-knowing, all-powerful God has put you and I here "for such a time as this." ❖

Classical Christian schools are ideally suited to speak into this moment, but only if we remember two things: the **Word of God** and the **value of our opponents**.

TY FISCHER is headmaster at Veritas Academy in Leola, PA.



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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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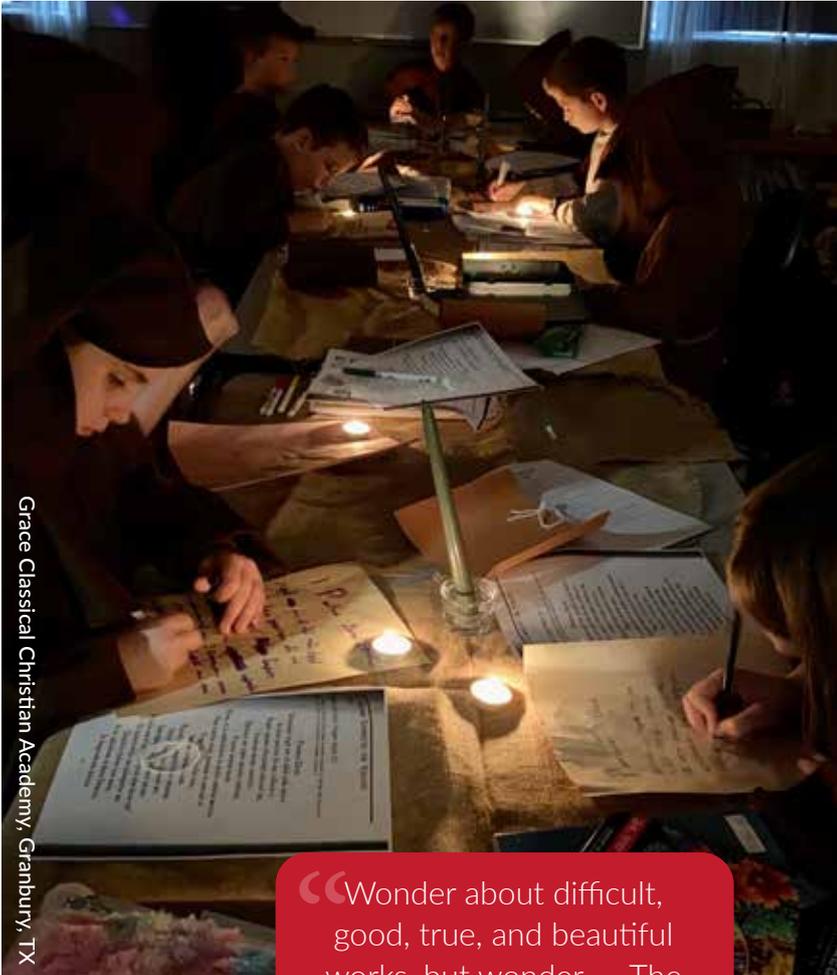
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Days to Remember



■ GRACE CLASSICAL CHRISTIAN ACADEMY, Granbury, TX

Our fourth graders got a small and solemn glimpse into monastic life during “Monk Day.” They took vows of silence (and mostly kept them ;), sang hymns in Latin, practiced copying the Bible by candlelight, ate lentil soup, sipped tea, and took a prayer walk around the school! We love how the classical Christian model of education makes history come to life for our students!

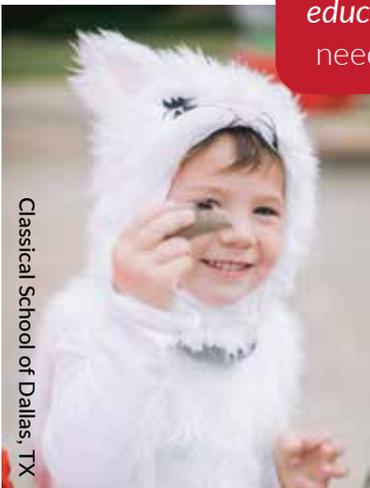
—ASHLEY KEITH, *Director of Admissions & Communications*



Grace Classical Christian Academy, Granbury, TX

Grace Classical Christian Academy, Granbury, TX

“Wonder about difficult, good, true, and beautiful works, but wonder. ... The human soul grows and **education** gives that soul the needed matter for health ...”



Classical School of Dallas, TX



Classical School of Dallas, TX

“... These assumptions have governed classical education for millennia. Great works, plays, films, books, music, are examined in a community. ... Each generation can add to the great works and so participate in a great, timeless conversation. ...”



■ MARS HILL ACADEMY,
Mason, OH

Mars Hill Academy fourth graders transformed themselves into uncivilized brutes for an afternoon of feasting, looting, and gaming. Barbarian Day came as the students concluded their studies of early medieval barbarians like Alaric the Visigoth, Attila the Hun, and Genseric the Vandal. Students learned that these men all attempted to conquer Rome and significantly influenced European history. They will spend the rest of the year exploring the Middle Ages. These barbarians will be christianized and converted into monks by May! Students weren't the only ones who showed their barbarian side. Grammar School Principal James Waldy (shown) joined in on the fun.

—LISA KNODEL, Marketing & Communications Director

“... Having gained the habit of mind and the humility to approach great books with care, we must keep reading! ... There really is no limit to the things we could learn to love! ... We must keep wondering. ...”



Classical Christian Academy,
Rathdrum, ID

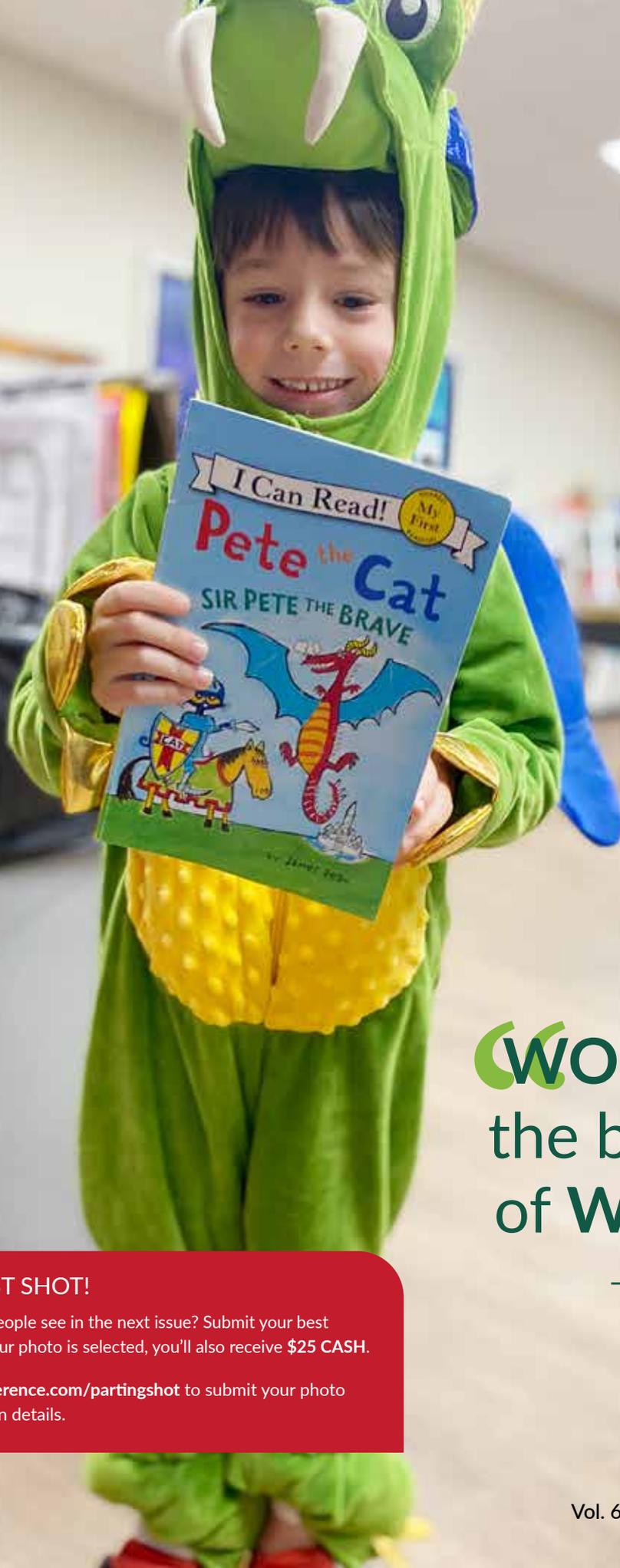
“... Wonder will last until the Wonderful comes. Until that great and awesome day, let us continue to grow, to challenge, to wonder in a way that will make us fit for that good End.*”



Providence School of Tifton, GA

*By John Mark Reynolds, “Continuous Wonder: Education for Life”
To see the full article, visit:
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the beginning
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— Socrates

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