

The CLASSICAL and LUTHERAN EDUCATION JOURNAL is dedicated to providing helpful resources for Lutheran educators and parents who labor in the noble endeavor of nurturing and educating God's children.

In this issue with her first contribution to CCLE, Tevia Grimenstein explores the historicity, nature, and necessity of music in classical and Lutheran education.

Jackquelyn Veith develops the importance of the entire Quadrivium with an article created from material she presented at CCLE XII in Houston this year.

Dr. Ross Betts offers insights into the consequences of replacing liberal education with overly pragmatic specialization, as he reflects on thoughts from *The Revolt of the Masses*.

The Reverend Daniel Praeuner shares an innovative “hybrid” school/ home school model for classical and Lutheran education.

Finally, we offer an article in response to the frequently asked question, “Just what is classical and Lutheran education?”

Enjoy!

Cheryl L. Swope, M.Ed.
Reverend Dr. Steven Hein
Co-editors

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Recovering Musical Literacy: The True Nature of Classical and Lutheran Music Education

by Tevia Grimenstien

“Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful...”

(Plato, The Republic, 73)

Arithmetic, Geometry, Astronomy, and . . . Music? The Quadrivium is a curious beast. The Greeks believed music to be more than important; music was heavenly. Indeed, the heavens themselves produce music – the “music of the spheres.” Music exerts great power over man. More than imitating the emotions of the soul, music also transforms the soul. (Grout, 8) So vital was this understanding to the Greeks that in the constitutions of their city-states they regulated musical composition and controlled the musical activities of their citizens. (Grout, 9)

Music is neither “elective” nor merely supplemental to other disciplines. Rather, music works with all of the liberal arts to cultivate wholeness in the educated student. (Martineau, 3) Consider a 12th century drawing by French theologian Alain de Lille. Entitled “Grammar,” the drawing depicts Grammar as unlocking the door to proper instruction. In the balconies rest the remaining liberal arts, all highly regarded: Logic, Rhetoric, Arithmetic, Music, Geometry, and Astronomy. At the very top sits Theology – the “Queen of Sciences” – overseeing all knowledge. The drawing illustrates the classical belief in the necessity of all seven liberal arts. (Martineau, 3)

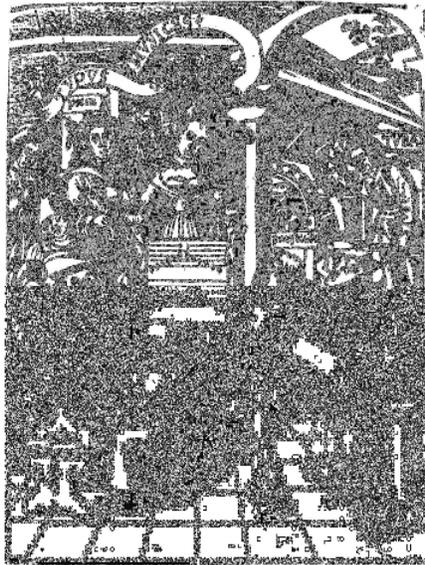


Fully implemented, classical education produces musical literacy. Just as a mathematician seeks to understand the true nature of numbers and an astronomer the true nature of the heavens, so a musician pursues the true nature of music. Medieval music theorist Guido d'Arezzo wrote of this pursuit when he said, "...he who does what he does not understand is termed a beast." (Pesce 25)

An Ancient Affinity for Music

Common classical references, with such figures as Apollo, Pan, and Orpheus, depict the Greeks' high regard of music. The god of light and music, young Apollo possessed a prized voice which "rose above all the others." (D'Aulaire, 42) As god of nature, Pan played "sweet and unearthly" melodies on his shepherd's pipe. (D'Aulaire, 90) Mortal son of the Muse Calliope, Orpheus left his home to bring the joy of music to earth. His voice "rang so pure and true that the fiercest warriors put down their swords and savage beasts lay spellbound at his feet. Trees pulled up their roots and moved closer to listen, and even hard rocks rolled up to him." (D'Aulaire, 101) Indeed, the music of Orpheus opened even the gates of Hades! (D'Aulaire, 102)

The story to explain music's inclusion in the Quadrivium is not a legend about gods or heroes; rather, the story involves a Greek mathematician and a blacksmith. According to legend, Pythagoras one day passed Tubalcain's blacksmith shop and heard harmonies resonating from the anvils. When Pythagoras observed that each blacksmith used a different-sized anvil, he hurried back to his study to experiment with bells, strings, and flutes. Pythagoras determined that ratio and number were responsible for pleasing, consonant musical sounds. (Grout, 6) In another 12th century drawing by Alain de Lille entitled "Music," blacksmith Tubalcain in the upper right pounds hammer to anvil, while below him mathematician Pythagoras balances hammers and bells.



Not until later in Greek history did the Greeks attribute to music great moral and philosophical power. In The Republic, Plato concluded that if music and astronomy were akin in their relation to time, then music must have heavenly properties.

Few people associate Pythagoras with music, although many consider his contributions to mathematics, as with the Pythagorean Theorem. Pythagoras, however, established Greek musical thought in 500 B.C. (Grout, 6). Furthermore, Pythagoras proposed a thorough education in disciplines related to one another by number. Arithmetic (number), Geometry (number in space), and Astronomy (number in space and time) require mathematical understanding. Likewise, music involves the study of number, but in relation to time. (Martineau, 3) In the early days of the Quadrivium, this study was called harmonics, and harmonics became the essence of Greek music education.

Not until later in Greek history did the Greeks attribute to music great moral and philosophical power. In The Republic, Plato concluded that if music and astronomy were akin in their relation to time, then music must have heavenly properties. Both he and Aristotle envisioned a two-fold education for the heroes of Greece: gymnastics for the body and music for the soul. (Plato, 48) Plato established laws – musical laws - for the proper use of harmony and rhythm to express sorrow, joy, penitence, or courage. These laws were not to be changed for fear of “lawlessness in art and education” (Grout, 8) He wrote, “When a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has an eye to see it.” (Plato, 74) Classical music education achieves a love of true beauty.

“When a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has an eye to see it.” Plato

Repetite, Repetite, Repetite

Despite the consensus through ancient times and the Middle Ages that music elevated the character and provided a vital component in the education of the young, disputes arose as to the proper method of music instruction. Musical theorists proposed that since music was a science of numbers, the numbers should be taught to children. Pictures such as the Bonaventura Hand helped children memorize complex mathematical relationships in music. Music teachers, however, argued that complex theory instruction was difficult and passive. They proposed a more active music instruction involving musical dialogue – repetition and imitation. (Murray, 304)



Grammar instruction during this time consisted of music education along with phonics in both the student's native language and in Latin. Very young children learned to sing by repeating what the teacher sang to them. Beginning with the physical property of sound, music education taught children to “play” their vocal instruments. The children sang simple songs, propers, ordinaries, and psalm tones. As they progressed in the ability to read texts, students learned from their teachers the physical reading of music with a song and a slate. Children both repeated what the teacher sang and copied the written music, as music theory entered the realm of the classroom. (Haar, 7) Eventually, students achieved musical literacy as they mastered each element: scales, the interval of unison, advanced intervals, intervals of octave, major key signatures, relationships between the keys, relative minor keys, and finally melodic and harmonic minor scales. (Haar, 6)

Repetition and imitation became hallmarks of classical music education, and these formed the foundation of music instruction throughout the Middle Ages and beyond. J.S. Bach received his formal music instruction from a teacher who encouraged him to sing, copy, and perform. (Bukofzer, 407) His early compositions were adaptations of great musical works. Even in his later life as a composer, Bach continued to copy the masters. A most beautiful example of this practice is his 12 Organ Concertos for Vivaldi. In these pieces, Bach transcribed twelve of Antonio Vivaldi's violin concertos for organ, imitating so delicately as to merely hint at the original pieces.

Bach's own students adhered to a strict curriculum of copying and writing. (Bukofzer, 407) After his students learned early elements of music theory, they imitated and repeated. In this manner, Bach taught his students counterpoint, the relationship between musical lines which move independently but when played together sound harmonious. Pietro Pontio, a medieval music theorist, said, “Counterpoint is the beginning and the road that leads to compositions, since from there come later many beautiful and varied compositions.” (Murray, 307)

Through the study of counterpoint, students examine the validity of a musical argument, so to speak – the logic of the sound. Again, this study is executed by repeating and imitating increasingly complex interval patterns and compositions. (Bukofzer, 310)

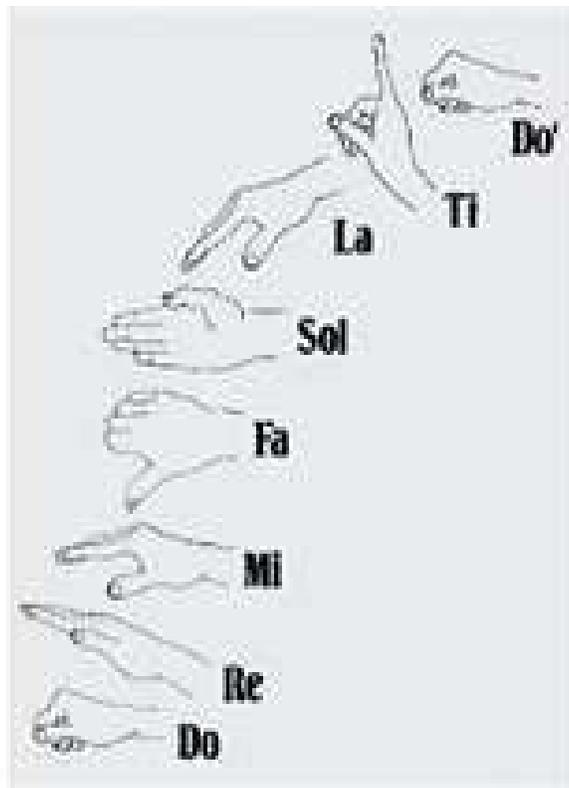
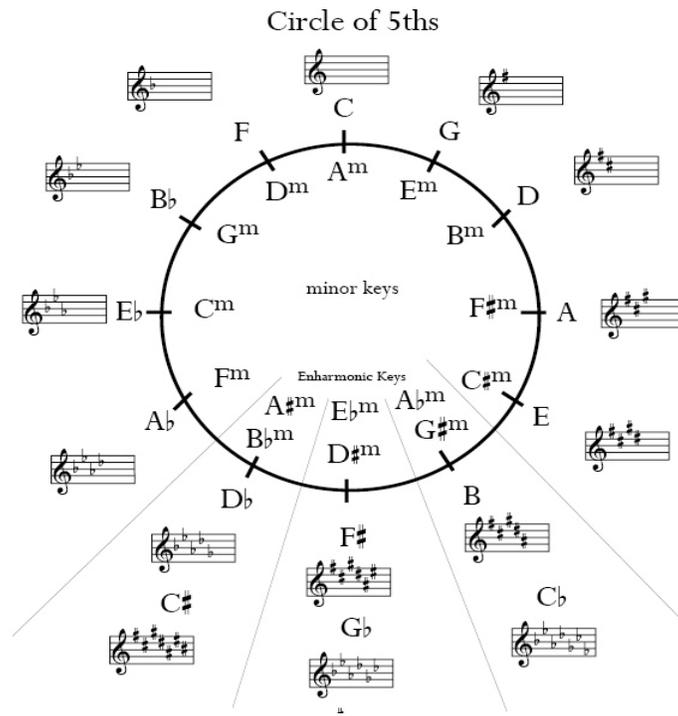
Classical music education produces not only musical literacy and a love of true beauty, but it also produces music. After students grasp both the basic elements of music theory and engage in analysis of music, they begin to compose. Composition, the true end of classical music education, is to music as rhetoric is to language. The common thought of the Middle Ages was that a performer was a “mere practitioner” (Pesce, 25). In contrast, the true musician understood music sufficiently to judge both composition and performance; moreover, he composed beautiful music.

For the Love of Music

As Lutherans, we enjoy a rich musical heritage of liturgical worship. From infancy the sounds of organs and hymns, canticles and psalmodies surround us. Whether in the classical and Lutheran school or home school, music is both necessary and feasible to teach.

In the Middle Ages, children began their musical instruction by singing. Likewise, a homeschooler who brings her children weekly to the Divine Service and sings with them offers initial instruction in the discipline of music. A Lutheran school with daily worship gives children beginning opportunities to produce beautiful sounds with their voices. In either setting, within our own Lutheran liturgy and hymnody, the foundation for future music studies is laid.

As learning continues, parents or school teachers can introduce complex aspects of music theory. Children learn from a curriculum or, if the instructor is especially knowledgeable in music, through dialogue and imitation. Good examples of this include the hand signals of Solfege (do, re, mi, etc.) and the circle of fifths. Hand signals are akin to manipulatives and physically involve the children in memorable ways. Likewise, the introduction and memorization of the circle of fifths is no different than the introduction and memorization of multiplication tables. As the child grasps the concepts of music, he will begin to analyze the hymns, for example, that he sings. He also prepares to grapple with logical questions he may have about the music he encounters: How does a beautiful melody move? How do lines of harmony relate to melody? Why does melody seem to come to a rest or conclusion.



Any fear of teaching music can be overcome when we compare it to a more accessible discipline like mathematics, in which the early use of teddy bear counters helps the child to visualize structure and patterns. When a child names a pattern of blue-red-blue-red bears in mathematics as A-B-A-B, he becomes familiar with the concept of letter substitution. As the child grows, he experiments with basic algebraic formulas: $3 + X = 6$. The child knows that $X = 3$, so the child becomes comfortable solving equations with variables. Later when he encounters a more complex equation, such as $2X + 3 = Y$, he remembers his earlier experiences, and his knowledge enables him to learn how to solve something new.

Similarly, consider the young music student and a series of two musical notes. A high note, "A," is assigned to a red teddy bear. A low note, "B," is the blue teddy bear. As the child listens to the two notes, he places the bears in the order in which the notes are played. Today our melody is A-B-A – just three notes: high, low, high.

Later, the child sings "Twinkle, Twinkle, Little Star". The teacher designates the entire first line "Twinkle, Twinkle, Little Star..." as the letter A. "Up above the world so high..." becomes the letter B. When prompted, the child sings each section. After he sings the song in its entirety, he recognizes the repeated line A at the end. He names the melody A-B-A. The child has now learned the "rondo" form!

As he continues to practice the A-B-A pattern with other songs or improvised melodies, he becomes so familiar with the form that he recognizes the pattern even in the Kyrie or Te Deum. When the child listens to his first symphony and is introduced to the basic structure of exposition (melody), development, and recapitulation (reprise of the exposition), he discovers that it is rondo form. The teacher replies, "Yes, a very sophisticated rondo form, but still ABA." The child now comprehends the patterns, structure, and beauty of music.

It is important to note that not all students will be inclined toward music – just as not all students are inclined toward mathematics, history, or Latin. The composer Josquin des Pres, whom Luther described as a "master of the notes," believed in limiting the teaching of composition (advanced musical studies) to students who were "drawn to this delightful art by natural impulse." (Murray, 306). This may mean that the classical Lutheran school or home school teaches music in more fundamental and analytical ways to all, but then reserves advanced musical studies for the student who displays the desire or aptitude to be a musician. The older student inclined toward the study of music is assisted by his classical Lutheran school or home school in more elevated studies. Nonetheless, the younger child who learns only to sing and achieves but a basic understanding of music will find that his study of music benefits himself and the church.

A Final Word: “Vocatio”

Dr. Gene Edward Veith encourages Lutheran educators to assist students as they prepare for their future vocations. He writes, “Preparing for a calling involves self-knowledge, the discovery of talents, and the cultivation of interests.” (Veith, 102) Without a strong music curriculum, the young classical Lutheran student may be deprived of understanding his own musical inclinations, discovering his musical talents, or cultivating his musical interest.

Today in North Carolina, the author's dear friend, an experienced organist, prepares for retirement. With carpal tunnel syndrome and failing eyesight, she is ready to retire, but there is no one to replace her. Our current drought of church musicians has resulted from our failure to encourage and engage students in the true study of music.

The classical Lutheran school and home school bear responsibility for the future of our church's music. Given the opportunity to master music, our students may become organists, Kantors, liturgists, or hymn writers. Classical and Lutheran music is an essential liberal art with the precise structure and inherent ability to produce musically literate students able to serve their neighbors and the church.

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Teaching the *Quadrivium*

by Jacquelyn Veith

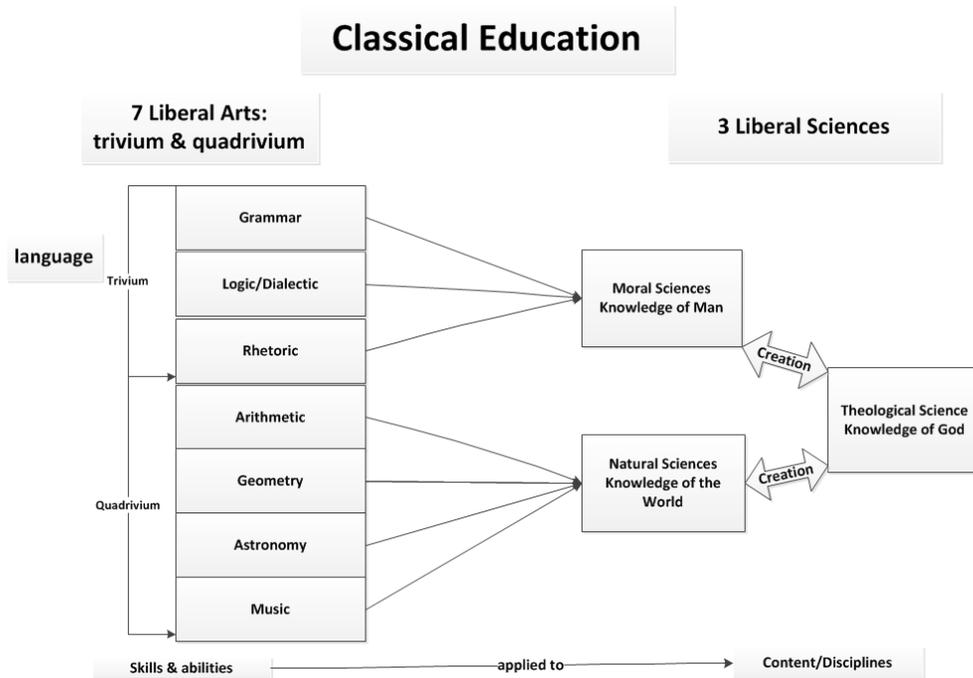
Many classical Lutheran educators, whether in a school or home environment, have become excited to rediscover the classical liberal arts and sciences. We especially appreciate the use of the trivium as a framework to teach our students and children. However, the purpose of classical education is to teach our students to reason, to recognize and be able to defend the truth. The trivium's framework is just a beginning. In fact, the classical liberal arts and sciences are far more than just the trivium!

Figure 1 presents a model of classical education demonstrating that the seven liberal arts are divided into two groups, the *trivium* and the *quadrivium*. The arts of the trivium deal with language; the arts of the quadrivium deal with mathematics. All of the arts develop intellectual skills and abilities to apply to the three branches of knowledge: moral, natural, and theological sciences. Without all of these arts and sciences, a classical education is incomplete.

Since the Enlightenment, knowledge has been taught as increasingly isolated and fragmented. Classical education, however, always presents knowledge as integrated. Seemingly “new” areas such as computer science or sociology still “fit” into the classical education taxonomy. Many of these “new” areas, especially in the STEM realms of science, technology, engineering, and mathematics, apply within the quadrivium. Classical and Lutheran educators have focused solidly on developing curricula and schools in order to implement the classical arts of the trivium: grammar, logic, and rhetoric. Incorporation of the classical quadrivium arts is not so strongly evident.

Perhaps one reason the quadrivium has been neglected can be traced to Dorothy L. Sayer’s reference in “The Lost Tools of Learning,” that the quadrivium refers merely to subjects or content areas. Classical Christian school leaders who trace their roots to her influential essay subsequently classify the quadrivium accordingly. Based also on the essay, they apply the trivium as pedagogical stages in a developmental framework. Douglas Wilson and the Association of Christian Classical Schools serve as examples based upon this understanding. Robert Littlejohn and Charles Evans present all of the liberal arts as content areas, rejecting the trivium as methodology.

“We champion, as did Sayers and the ancients, the integration of all the disciplines and the need to purposefully teach our students skills that are readily transferable to other disciplines. We herald, with her, the importance of emphasizing rudimentary knowledge and skills with our youngest students, but we flatly deny that there is any historical precedent or practical necessity for a construct such as 'the grammar of history' or 'the grammar of mathematics.' Because the liberal arts constitute seven foundational disciplines, each with its own rudiments and complexities, we could as readily recommend that students be taught 'the astronomy of rhetoric'....While it may be clever or whimsical to use such expressions figuratively, the serious use of such constructs undermines the integrity of the liberal arts disciplines. Overall, we believe that the concept has proven far more confusing than useful.”ⁱ



Lutheran educators have focused on developing curricula and schools in order to implement the classical arts of the trivium: grammar, logic, and rhetoric. Incorporation of the classical quadrivial arts is not so strongly evident. For Luther and Melanchthon, the trivium alone was not enough. Martin Luther wrote, “I would have them study not only languages and history, but also singing and music together with the whole of mathematics.” Melanchthon recognized that the lower arts – grammar, logic, rhetoric – paved “the way for knowing the higher arts.” Luther and Melanchthon understood the need for both the trivium and quadrivium, and they drew from their own educations the classical curricula in schools they founded.ⁱⁱ

The foci and purposes of both the trivium and quadrivium are necessary. The trivium focuses on language and prepares the student to understand and think in words; the quadrivium focuses on numbers and prepares the student to understand and think in numbers. Students need to be able to think logically, reason mathematically, and to communicate clearly.

One classical source regarding the quadrivium is Boethius (480-524 A.D.) who described the quadrivium as the study of number and its relationship to physical space or time. According to his description, mathematics is “pure number,” geometry is “number in space,” music is “number in time,” and astronomy is “number in space and time.”ⁱⁱⁱ

Sister Miriam Joseph contrasted the quadrivium to the trivium in this way: the trivium focuses on language and pertains to the mind while the quadrivium focuses on numbers and pertains to matter. The “four arts of quantity” can be either discrete (mathematics and music) or continuous (geometry and astronomy). Two theoretical arts (mathematics and geometry) relate to arts of application (music and astronomy). Each of the liberal arts has come to be understood not in the narrow sense of a single subject but rather in the sense of a group of related subjects. The quadrivium comprises not only mathematics but many branches of science, so that the theory of space includes analytic geometry and analytic trigonometry. Applications of the theory of space include principles of architecture, geography, surveying, and engineering.^{iv}

More contemporary explanations are provided by Morris Kline, Gene Veith, and Andrew Kern. Kline, an American mathematician described the quadrivium in a modernist way: arithmetic is “pure,” geometry is “stationary,” astronomy is “moving,” and music is “applied.” Veith and Kern explain mathematics as “abstract and absolute thought,” music as “aesthetic perception,” astronomy as “observation and study,” and geometry as “relationships of objects in space.”^v This chart summarizes these explanations:

	Boethius	Sister Miriam Joseph	Kline	Veith & Kern
Mathematics	Pure number	Theory of number, discrete	Pure	Abstract & absolute thought
Geometry	Number in space	Theory of space, continuous	Stationary	Relationships of objects in space
Music	Number in time	Application of theory of number, discrete	Applied	Aesthetic perception
Astronomy	Number in space and time	Application of theory of space, continuous	Moving	Observation & Study

It is our responsibility as teachers to convey and model the connection between language and number as the means to verify objective truth.

What are the consequences of neglecting the quadrivium? Based on high standardized test scores, surely educating by the trivium can be deemed “good enough”? If we want our students to understand and think intelligently, we must give them all of the mental tools. The quadrivium prepares our students to reason

in a different way than does the trivium; they are more distinct than merely two different means of expression—language and numbers. It is our responsibility as teachers to convey and model the connection between language and number as the means to verify objective truth.

Several students at Patrick Henry College, a Christian college of classical education, recently stated the consequences of neglecting the quadrivium in these words:

"People educated only in the trivium cannot talk in a STEM (science, technology, engineering and math)-oriented world. The current emphasis on STEM needs a classical answer besides just 'we do words.'"

"Students with a talent for math and science may reject a trivium-heavy approach because their interests have no place in it or what they are assigned. "

"Would a non-believer get a different answer for $1 + 1$? Objective truth is true no matter what worldview is taught!"

With these concerns before us, what are the obstacles to teaching the quadrivium as it should be taught? Continued misunderstanding and a lack of knowledge definitely contribute to the barrier. To consider math only a content area makes sense to language-minded teachers; math as a thinking process may be very difficult for those of us without classical education. Math curricula lack the classical approach. We concentrate strongly on the "grammar" of math, but what are we doing to prepare students for the next levels of math? How are students prepared to connect their mathematical knowledge to other disciplines and arts? And in this day of the internet and quantum knowledge, the sheer volume of material to teach in a limited amount of time is daunting.

Nonetheless, efforts must be made beginning at the youngest age. These suggestions for teaching the quadrivium are offered for consideration:

Teach the theory as well as the practical knowledge at age-appropriate levels and vocabulary. Explain what they will need to know and how they will use the knowledge in the future. Connect their learning to what they already know and point to what they will learn. Give them the "big picture" as well as age-appropriate details.

Highlight the connections and the philosophy behind subjects and their connections; don't teach facts without context. For instance, poetry is the mathematical relationship of words. Music is the mathematical relationships of sounds.

Apply the trivium as methodology to the quadrivium: prepare students for future learning through scaffolding (grammar); as students practice applying absolutes (logic), decrease the scaffolding until the student can independently recognize and apply absolutes (rhetoric).

Borrow from Vygotsky's Zone of Proximal Development and Bloom's taxonomy to spiral up the rigor of instruction, assignments, and assessments

As more classical educators study, prepare, and share quadrivial curricula, our students will benefit. Our schools and churches will benefit from students who are taught to apply reason to problems and situations from a Lutheran perspective. Our society needs citizens who can recognize and defend absolute truths.

Presented at CCLE XII,

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Footnotes

1 Founder of the Logos School in Moscow, Idaho, Douglas Wilson is author of The Case for Classical Christian Education and Recovering the Lost Tools of Learning. The Association of Classical Christian Schools represents more than 200 schools with over 35,000 students. www.accsedu.org

Founders of New Covenant School in Lynchburg, Virginia, Robert Littlejohn and Charles Evans are authors of Wisdom and Eloquence. Quotation from p. 39.

2 Discussion from Dr. Thomas Korcok, Lutheran Education: From Wittenberg to the Future, CPH. Quotations from pp. 72, 76.

3 <http://en.wikipedia.org/wiki/Quadrivium>

4 Discussion from Sister Miriam Joseph, The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric. Paul Dry Books, Inc.

5 Discussion from Kline Mathematics in Western Culture, Oxford University Press. Discussion from Veith and Kern, Classical Education: The Movement Sweeping America.

Jackquelyn Veith lives with her husband, Gene Edward Veith Jr., in Purcellville, VA. where she is Director of Assessment for Patrick Henry College, an institution promoting classical education. She also supervises PHC students in pedagogy and student teaching. They have three adult children [Paul Veith, Joanna Hensley, and Mary Moerbe] and seven precious grandchildren.

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The “Mass Man” vs. The Educated Person

by Dr. Ross Betts

In 1932, in The Revolt of the Masses, Jose Ortega y Gasset describes how nineteenth-century experimental science in Europe produced a new twentieth-century European man. This new man, the “mass man,” rejected received knowledge and tradition. Raised with reliance on predictable results, he sought to impose his will on all aspects of culture through his own direct action. A product of cultural “hyper-democracy,” his own opinions on art, religion, philosophy, and politics became normative, even though, unlike his more educated predecessors, he had no broad understanding of these fields.

Ortega y Gasset attributes the emergence of this type of man to the preeminence of technical science aligned with capitalism for industrial and other practical purposes. As the nineteenth century progressed, this kind of science informed educational practice and became pursued as a cultural good. Earlier in that century, education had cultivated a different man, according to Ortega y Gasset, the "encyclopedic man." The encyclopedic man of broader educational background and enculturation joined with other intellectuals dedicated to maintaining tradition. These men gave direction to the broader culture. With the rise of technical science, by the end of the century the "specialist" governed. This narrowly-educated and narrowly-competent person possessed a limited scientific background and though lacking a broad, encompassing understanding, he directed culture.

The emphasis on experimental science inevitably brought intellectual specialization. In the nineteenth century, Ortega y Gasset noted, in "generation after generation, the scientist has been gradually restricted and confined into narrower fields of occupation." (1) The inevitably destructive result was that "the scientist, through having to reduce the sphere of his labour, was progressively losing contact with other branches of science, [and] with that, the integral interpretation of the universe which is the only thing deserving of the names of science, culture, and European civilization." (2)

The mass men of today are not incompetent. Indeed they are very capable, accomplished men of action within their fields. Mostly "hermetically sealed" from a full intellectual life, they are much less sophisticated outside of their specialized fields, even to the point of being primitive. The problem arises when they apply their credibility and sophistication in one area to matters of public life in which they possess no such sophistication. Founder of Facebook, Mark Zuckerberg, although he pursued a broader range of studies in high school, is an example of a mass man with intensely narrow focus of skills. Though possessing impressive abilities as website developer, code writer, and technological communications expert, his understanding of politics, art, religion, and culture could be deemed primitive in scope. Yet Zuckerberg exerts influence over international events, such as the Arab Spring, as if with deep understanding of the culture in that part of the world. This narrowly skilled "mass man" has become accepted in the role of a leading figure in today's cultural imagination with participation in politics and economics at our highest national levels.

As Ortega y Gasset explains "...previously, men could be divided simply into the learned and the ignorant, those more or less the one, and those more or less the other. But the specialist cannot be brought in under any of these two categories. He is not learned, for he is formally ignorant of all that does not enter into his specialty, but neither is he ignorant, because as a 'scientist,' he 'knows' very well his own tiny portion of the universe." (3) The consequences for individual persons and for our public life have been marked, and not always for

the good.

Ortega y Gasset commanded a wide range of admirers in the early to mid-20th century. Albert Camus, a man of the left, called him the greatest European writer since Friedrich Nietzsche. Conservative icon Russell Kirk had deep admiration as well. Ortega y Gasset felt that Christianity had lost its power to guide Europe, but he still recognized the nineteenth-century program of Positivism as ultimately ineffectual. Positivism – the emphasis on experimental, measurable, experiential science in all realms, even social, philosophical, educational, and political – resulted in the prominence of the specialist.

For us, as Classical and Lutheran educators, Ortega y Gasset serves more as diagnostician rather than a guide out of our difficulties. We, too, want to understand how educational programs went wrong in the last two centuries. As intellectual historian, Ortega y Gasset offers insight. Regarding the question, “What do we do now?”, he might merely call us to an educational program that produces “encyclopedic men and women.” For us, this must mean more than the rejection of Positivism. There must be a set of ends which are credible and worthy of ascent that guide the formation of our students.

For us, this must mean more than the rejection of Positivism. There must be a set of ends which are credible and worthy of ascent that guide the formation of our students.

Following the appalling record of violence and destruction in the last century, events that occurred largely after Ortega y Gasset’s writings, the ends that modern liberal enterprise promotes have been discredited. Modern liberalism fails to provide a believable narrative to form our own students or any others. As Lutheran theologian Robert Jensen has pointed out in a memorable phrase, “the world has lost its story.”

At its best, education promotes the forms and practices that define a culture. Education, in a word, “enculturates” the next generation. T.S. Eliot asserted that every culture is the incarnation of a religion. One might hope that Western culture would embrace the more robust theological and philosophical commitments necessary to inform educational practice. Given the unlikelihood of this, to a certain degree our efforts for the near term will be sub-cultural. Classical education as practiced by a variety of Christian groups will be more effective when it attends to the whole of Christianity using all the resources amassed over the centuries.

Classical educators must avoid romanticism toward any particular period of our Christian past which they assume more pristine or even more Christian. The Catholic’s pining for medieval Christendom, the Lutheran educator’s longing for Johannes Sturm’s era, or the LC-MS pastor’s wistful gazing at 19th-century

Perry County, Missouri, all fall short for today. While the achievements and insights of these great periods guide and inform us, to return to them wholesale as a complete program and ignore our present realities will not fulfill our vocation now. For that, we must preserve our Christian past while we engage wisely and in a broadly educated manner with the present.

Footnotes

- 1 Ortega y Gasset, Jose. Revolt of the Masses. City: Publisher, 1960. p. 110.
- 2 Ibid.
- 3 Ortega y Gasset, Jose. Revolt of the Masses. City: Publisher, 1960, p. 112.

Dr. Betts, physician and father of five, developed an interest in classical and Lutheran education through homeschooling. He currently serves as President of the American Friends of Augustine College, a charity for the benefit of the small Christian liberal arts college in Ottawa, Canada. Ross and his wife of 28 years Lynn live in Gibsonia, Pennsylvania.

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Best of Both Worlds: A Hybrid School/Home School Model of Classical and Lutheran Education

by Rev. Daniel Praeuner

Beginnings

Years ago when I served as senior pastor at Trinity Lutheran Church and School in Riverton, Wyoming, our school implemented classical and Lutheran education. When called by an older congregation in Roswell, New Mexico, I noted in the call documents a desire to start a school. It presented an opportunity to bring classical and Lutheran education to this community of 50,000 people.

Installed at Immanuel Lutheran Church, I quickly learned that the desire to start a school derived as much from a large financial gift designated for a school as from pedagogical enthusiasm. According to the terms of the gift, if the congregation did not start a school within ten years, the congregation would receive only one third of the \$100,000, with the remaining two thirds divided between our District and Synod.

My first full year passed with no mention of a school. Finally the church board discussed the gift. We appointed a feasibility committee with several members firmly opposed to a school. We had some interesting discussions.

Challenges faced us. Our older congregation had few young people. Of these, how many would be willing to transfer their children to a new Immanuel school and pay tuition. In our community five private Christian schools already

operated, and with average annual tuition of \$3850 per student, some of these schools struggled. How could we do this? Should we even start, if we begin with only a few children? How could we draw students from outside of the congregation? And what about staffing? Doubts multiplied.

To add to our concern, our community's Christian churches leaned heavily Baptist, American Evangelical, or Roman Catholic. For those families, Lutherans might appear strange, even alien, and something to be avoided. How would we overcome this perception? Similar questions plague many Lutheran schools.

An Idea

I knew of a Christian school in Montana that operated successfully as a two-day private school and three-day home school. I also knew that classical Christian home schooling had proven effective for many families. If we combined private school and home school, could we have the best of both worlds?

Our feasibility committee began to discuss this model, and even the initially opposing members became enthusiastic. We designed a schedule, a curriculum, a budget, and a plan for physical classrooms. In November 2005, we presented our model and specific proposals to the voter's assembly along with my own admission that I did not know whether this would work, but did that mean we should not try? We would leave the results in God's hands. We received a unanimous vote to start the school the next fall, in no small part because we had only two years remaining before we would lose two thirds of more than \$100,000.

We appointed a Board of Education with its Chairman, our congregation's Education Chairman, as a Church Council position. Five church members, male and female, all interested in Lutheran schools and some from the now-experienced feasibility committee, comprised our Board. In January of 2006, the Board made plans for fall enrollment.

We decided we would begin a school with as few as four students. Any less and we would wait another year. We began with our congregation's own young families. They voiced three concerns: expense, transitioning from current private and public schools to a new school, and a lack of parents' time to home school three days a week. When only one family agreed to enroll, the family's son would be our only student. We continued our search.

We advertised in the city newspaper and, with over two hundred homeschooling families in our community, contacted the local homeschooling association. We invited the families to an informational meeting. When attendance exceeded our expectations, we prepared for an avalanche of enrollment; instead, many homeschoolers balked at surrendering their children two days a week. Only five children enrolled, all from two families. We now had six students.

A Teacher

With plans for beginning in the fall of 2006, it was time to call a teacher – a full-time teacher for six students! The teacher’s schedule:

Monday/Wednesday 3 children (1 each in 1st, 2nd, 3rd grades)

Tuesday/Thursday 3 children (1 each in 4th, 5th, 6th grades)

Friday: teacher planning day

Finding a qualified teacher could prove to be the greatest obstacle so far. When I called Concordia Universities' placement offices to find a teacher for our classical school, I received no names. I phoned pastors and administrators who might know someone. What if we could not find a teacher?

Finally, someone provided us a name. A graduate of Concordia, Mequon, and a former student of Dr. Gene Edward Veith, she was familiar with classical education and had two years of teaching experience. I called her on the telephone. She listened for a while. She said she understood. When asked if she had any questions, she had one. “Are you going to be Lutheran?” We invited her for a visit and an interview. The voters extended a call, and she moved to New Mexico in the summer. We discussed curriculum options and sent her to the Logos School in Idaho for training in classical education. Her first year, 2006-2007, she began with six students. With the \$100,000, we paid her above District scale and gave her \$300 each month as an endowment.

Finances

The fall of 2006, we operated with approximately \$40,000 in costs after fees and tuition for our six students. As more enrolled, we reduced our operating costs. Today we have 50 pre-K through 8th grade students enrolled for the 2012-2013 school year with costs of approximately \$15,000.

Over time our congregation has increased its own investment in the school. Through an endowment the initial gift will provide future income for the school. The Board of Education began an annual school fundraiser and offers a tuition assistance program for congregation members who could not afford the school. Only one family has needed this assistance in the three years of its availability.

Our current fee schedule, with \$100 discount for full payment at the beginning of the school year:

Registration: \$100

(\$75 if before May 14)

Books and supplies: \$110

Monthly tuition: \$155 (\$235 for two from the same family, \$315 for more)

Logistics

Scheduling

Pre-K children attend three mornings: Monday through Wednesday, 8 to noon.

K-2 students attend two full days: Monday and Wednesday, 8:00 a.m. to 3:00 p.m.

(These students attend on Friday whenever Monday is a holiday.)

3-5 and 6-8 students attend two full days: Tuesday and Thursday, 8:00 a.m. to 3:00 p.m.

Most Fridays are teacher work days for planning, tutoring, or parent conferences.

Work at Home/Homeschooling

Teachers and parents work together. During the two days of school attendance, teachers instruct students in the curriculum, introduce concepts, engage in discussion, and evaluate for mastery of content. During the three days at home, parents teach and review with their children. Asked to arrange a separate school/study area in the home, parents are encouraged to spend at least four to five hours each of the three days at home with their student(s).

Promotion

Most new students result from enthused families' referrals. We advertise in the newspaper late February our annual two-day March open house with school in session. As classes continue, teachers place sample curricula on tables in hallways. Volunteer parents register new students and answer questions. After this year's open house, eight new students enrolled.

Testing

Every two years, we give Iowa standardized tests to help individual students and the school learn areas to improve.

Family Interview

To ensure a family's success, we conduct a basic interview in which we ask the reason for enrolling the student and explain the dedication needed to home school three days each week. We impress upon them that we teach the Christian faith according to the Lutheran confessions. To date this has not deterred anyone. Where differences arise, families address these at home.

Dress Code

Our students wear uniforms. We offer long- and short-sleeved polo shirts with our school logo. Both boys and girls wear khaki pants, or girls may wear khaki jumpers over their school shirts. No student may wear shorts or “flip-flop” shoes.

Ten Challenges of a School/Home School Hybrid:

1. When both parents work outside the home, they often cannot spend the necessary school hours with their children. If parents lack commitment in working with their children, or if they rely on only two days of schooling a week, the students will fail.
2. The teachers must be committed to the approach of team-teaching with parents. This can be an adjustment for a teacher accustomed to being the sole teacher.
3. If teachers are unwilling to engage in additional preparation for different students each day, the program will not work.
4. If the congregation fails to understand that this is a *real school*, promotion will be difficult.
5. Calling a classical teacher can be difficult, as most within the Concordia system are not trained with classical pedagogy.
6. Teaching classical content, such as Latin, to the parents can require a slower pace for the students.
7. If a teacher leaves for any reason, the impact seems greater in the hybrid school. The teacher and parent have become co-teachers. Because teaching depends on two team members, everyone must understand the time required to build a new working relationship.
8. Parents who have never homeschooled sometimes find it difficult to understand the premise of two days at school, three at home. They may assume if a child is not in a school building, he cannot be learning.
9. Homeschooling parents sometimes find it difficult to send their children to school on a regimented schedule. Some overachieving homeschoolers attempt to duplicate 8:00 – 3:00 p.m. at home, without realizing that in an actual school day only 4-5 hours involve real classroom time. These parents need to be encouraged to take breaks and allow their children to relax during the day. Other homeschooling parents attempt to work four consecutive hours with no breaks, so the rest of the day is “free” for their own pursuits, but this can result in too much pressure on the children. Such matters require assistance.

10. In the initial stages of the school, the position of sole teacher can be a lonely calling. Congregational support will be needed, and members who include the teacher in the life of the congregation can help.

Ten Benefits Of a School/Home School Hybrid:

1. Low Cost

A congregation can operate a school for about half the costs of full-time school. As enrollment increases, costs can be paid in full by tuition and fees. At the same time, costs to parents are less than half of full-time school tuition.

2. Fewer teachers needed

Only one full-time teacher may be needed for fifty students. Immanuel Lutheran School currently has an enrollment of about fifty students. We have one full-time teacher, two part-time teachers, with carefully chosen volunteers who help in the classroom. We pay benefits where there is a need. Both of our part-time teachers are on their spouse's health care plan. Teacher salaries are well above our community's private school salaries and greater than compensation within the Lutheran school system.

Even if we one day achieve our desired weekly enrollment of 120 students, with our established maximum of sixteen students per class we need only three elementary teachers. Five full-sized classrooms would hold two sets of classes each (M/W and T/Th) for K-2, 3-5, and 6-8 teachers. Some K-8 teachers could have the option of teaching only two days a week.

With full enrollment, we would need only the following staff:

Two Pre-K, two teachers– M, T, W ½ day

One K, 1st, 2nd teacher – M, T, W, Th

One 3rd, 4th, 5th teacher – M, T, W, Th

One 6, 7th, 8th teacher – M, T, W, Th

3. Faith

The most important advantage: we provide an orthodox Lutheran classical education. We teach the faith. We equip students to live their lives in Christ. Homeschooled students have an opportunity to develop a Christian view of their neighbor in a Lutheran setting.

The most important advantage: we provide an orthodox Lutheran classical education. We teach the faith. We equip students to live their lives in Christ.

4. Flexibility

Our teachers find they can select curricula for the specific students enrolled. With a valid reason for changing curriculum, I am able to give them that freedom to do so. This allows our staff to look for ways to improve and gives them joyful interest in their teaching.

5. Multi-grade Classrooms

Though we label our students conventionally by grade levels for convenience and do not intend to be ungraded school, many work above grade level. With multi-grade classrooms, lines between grades blur, as students eagerly help one another. Students who have difficulty, such as our students with physical challenges or learning disabilities, receive a great deal of help. We have seen positive results both for these students and their classmates. We can modify instruction to meet the needs of every student with parents' input. Often such modifications occur with little notice of other students.

6. A Younger Congregation

Our school has changed our congregation's demographics. We now have many young families with small children, and though our worship services are no longer quiet, as a Pastor this is great to hear.

7. Fridays

Full-time teachers appreciate the Friday work day. They have also been able to meet with parents and tutor students on Fridays when necessary.

8. Parents' Authority Retained

Though this model is not for all parents, the majority of our parents appreciate being directly responsible for their children's education. When students are at school, they have the knowledge that their children are in a classical and Lutheran educational environment, yet they continue to teach at home three days a week.

9. Newly Baptized

We have had families baptized, catechized, and join our congregation as a result of their children's attendance at our school. Though clearly a positive, this cannot be a certain selling point to start your school, as it is the Lord's doing whenever people come to faith.

10. Freedom from State Regulations

Based on New Mexico law, all of our students are "home schooled" and registered with the state accordingly. We provide the state's home school registration form with our registration materials. Perhaps our success will result in attempts at further restrictions, but currently we operate freely apart from additional state requirements. The State Department of Education does not monitor us. We simply meet the safety codes required by our church's insurance provider.

Summary of Benefits

This model can fit perfectly with classical and Lutheran education. For congregations who would like to start a classical and Lutheran day school but are concerned about the cost, or for existing schools facing closing, this can be a viable alternative to the full-time school.

I stated to our voters when Immanuel Lutheran School was proposed, “*It may not succeed, but does that mean that we shouldn’t try?*” I also said that we will go where the Lord takes us. Only He knows what the future of our school will be, but that future could not be brighter in our Lord and Savior, Jesus Christ.

For congregations who would like to start a classical and Lutheran day school but are concerned about the cost, or for existing schools facing closing, this can be a viable alternative to the full-time school.

Seven Tips for Starting A Classical, Lutheran School/Home School

1. Understand that the main reason to start a school is to teach the faith. We instruct children how one’s life in Christ permeates and drives everything you learn and do.
2. Be sure that at least 75% of your congregation wants to start a school.
3. Know that it is key to have substantial seed money to begin your school. When schools start without adequate financial resources, by the end of the year a school can in such significant debt to require years to recover. This will greatly reduce congregational support. As you make plans for a school, build up a fund several years before you open.
4. Create a board wisely. Have parents whose children attend the school. Have a grandparent or two. Have your board chairman report directly to the church council and continuously apprise the congregation about the school. The board and teachers must be vigilant with congregational public relations, because most members do not have children in the school and attend only on Sundays.
5. Be sure the staff supports the school! As under-shepherd of the congregation, the pastor's involvement and enthusiasm will help others to be supportive. Try to find teachers trained in classical and Lutheran education, and educate them so they can appreciate the benefits of a non-traditional school week. Consider training up teachers from within the congregation,

perhaps with college scholarships to include teaching in the church's classical and Lutheran school.

6. Begin with families who already home school. They will be interested. After a few enroll their students, more will follow.

...we trust in Him and continue to ask for His care and blessings.

7. Pray for God's direction and let Him take you where He leads. Your school may not look like ours at Immanuel, or it may change over time. We started without a Pre-K, but in our second year, when school families and congregational families asked for this program, the Lord saw fit to bring to Roswell an LC-MS early childhood teacher eager to begin such a class. We have also had parents ask about high school, and while we cannot offer high school at this time, who knows? Maybe the Lord will open that avenue. Meanwhile, we trust in Him and continue to ask for His care and blessings.

Longtime advocate of classical and Lutheran education, the Reverend Daniel Praeuner has served nearly nine years with Immanuel Lutheran Church. He enters his seventh year with Immanuel Lutheran School in Roswell, New Mexico where he lives with his wife Roxanne.

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What Is Classical and Lutheran Education?

by Cheryl L. Swope, M.Ed.

Classical and Lutheran education can be defined simply as the liberal arts with Lutheran catechesis. The liberal arts cultivate the student's mind and character with academic rigor, formative content, and tools for learning. Lutheran catechesis addresses matters of the child's soul through the Holy Scriptures, Lutheran confessions, Lutheran liturgy, and Lutheran hymnody. With the Seven Liberal Arts and the Small Catechism's Six Chief Parts, classical and Lutheran education teaches for two kingdoms: an earthly kingdom and a heavenly kingdom.

Teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, always presenting the same words of the text, so that those who learn can repeat them after you and retain them in the memory....When those whom you are instructing have become familiar with the words of the text, it is time to teach them to understand the meaning of those words." "Above all things, let the Scriptures be the chief and the most frequently used reading-book, both in primary and high schools, and the very young should be kept in the gospels." Martin Luther

What Are the Seven Liberal Arts?

The Seven Liberal Arts include the three arts of Language (Trivium) and the four arts of Mathematics (Quadrivium). “Liberal” derives from the Latin word for “free,” as these arts were designed so free men could think about great ideas for the noble service of others. In contrast, the “servile” arts prepare a child solely for menial labor. The liberal arts enable an individual to live, to study, to think, and to serve others in any vocation.

The Arts of Language: The Trivium (3)

Grammar – all that is foundational in language

Grammar includes learning letters, reading, spelling, identifying parts of speech, writing with beautiful penmanship, crafting sentences and paragraphs, and developing a rich vocabulary. Grammar is taught by imitation – copying excellent writing of others, reading and hearing good literature, and by studying Latin. Latin teaches English grammar and English vocabulary. The disciplined study of the inherently ordered Latin language strengthens the child's mind while giving the child an understanding of his great literary heritage. For thousands of years, Greek has also assisted in teaching the arts of language.

Logic – analysis of language

Analytical thinking, discernment, and argumentation comprise Logic. The student of Logic learns to identify false statements and illogical premises, whether in his own thinking or in the assertions of others. Logic helps to order a student's mind and prepare him for public discourse. Taught in the child's early years with the simple cause and effect of consequences, such as those found in Aesop's fables and in family life, formal Logic is taught as the child's mind matures.

Rhetoric – eloquence, beauty, and persuasion with language

Taught from the earliest years with modeling of clear speech and complete sentences, Rhetoric enables the child to write and speak with eloquence. Ancient Roman orator Quintilian urges the use of excellent speech even with very young children (*Institutio Oratoria*, Book One). When parents and teachers read great literature aloud, they bring beautiful examples of language to their children. As the child masters the foundational and analytical elements of language, instruction in formal Rhetoric becomes part of his classical curriculum.

The three Arts of Language enable the child to master language for the very Lutheran purpose of service to his neighbor in love.

The Arts of Mathematics – The Quadrivium (4)

Sometimes neglected in today's applications of classical education, the Quadrivium seeks to strengthen the child's mind and cultivate in him an appreciation for the patterns and order of the world in which he lives. In the Quadrivium, as with the Trivium, the teacher's purpose is to incline the child toward that which is significantly Good, True, and Beautiful.

This approach to the Mathematical Arts contrasts with the commonly heard, starkly utilitarian question, "If I will never use this in my daily life and if I will not need this to 'get a job,' why must I learn it at all?" Instead, the Quadrivium teaches foundational content with a formative impact on the student himself. The Mathematical Arts – far more than isolated bits of knowledge – command an historically strong presence in the classical curriculum as follows:

Arithmetic – number
Music Theory – number in time
Geometry – number in space
Astronomy – number in space and time

What Are the Six Chief Parts?

Martin Luther in his Small Catechism divides the teaching of the historic Christian faith into Six Chief Parts:

The Ten Commandments
The Apostles' Creed
The Lord's Prayer
The Sacrament of Holy Baptism
Confession
The Sacrament of the Altar

As the child learns each part with explanation, he learns statements of the Lutheran faith. Consider an example from Luther's explanations of the second Chief Part, The Apostles' Creed:

The First Article: Creation

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them....He richly and daily provides me with all that I need to support this body and life....All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him.

This is most certainly true.

The Second Article: Redemption

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity.

This is most certainly true.

The Third Article: Sanctification

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all of my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.

This is most certainly true.

Luther's Small Catechism with Explanation. CPH, St. Louis, 1986, pp. 15-17.

Summary

Classical and Lutheran education develops wisdom, eloquence, and virtue through the formative elements of the liberal arts while nurturing a child in the historic Christian faith. Classical and Lutheran virtue includes humility, as the child who studies Latin or Greek is not to think of himself more highly than the child who does not. Instead, the child can give thanks to His heavenly Father for the education he receives from God's own divine fatherly goodness and mercy. Classical education cultivates virtue for earthly citizenship. Lutheran educators confess and teach that only the Holy Spirit grants faith in Christ Jesus, and in Him alone is righteousness for heavenly citizenship. For a historical view of classical and Lutheran education, see Dr. Thomas Korcok's Lutheran Education: From Wittenberg to the Future, CPH.

Sometimes the task of teaching becomes overwhelming. "How can I do all of this?" With classical education's emphasis on academic rigor and high levels of structure, we may be tempted to grow weary. When we remember the "why" of classical and Lutheran education, the "how" becomes much less daunting. We simply find good resources to help us accomplish our task. CCLE has produced a Resource Guide to help.

Take heart. Remember that God Himself works through us, in spite of our weaknesses, to accomplish His good purposes in our students. For a comforting, thoroughly Lutheran treatment of the doctrine of vocation as teachers and parents, consider Dr. Gene Edward Veith's God At Work: Your Christian Vocation in All of Life.

Classical and Lutheran education cultivates in a child self-knowledge, tools for learning, the contemplation of great ideas, and an understanding of the world in which he lives, all for the love and service of others. Above all, classical and Lutheran education inclines a child toward Goodness, Truth, and Beauty found fully and eternally in the person and work of Jesus Christ. This is most certainly true.

For more information or to order the Resource Guide, visit www.ccle.org, the official website of the Consortium for Classical and Lutheran Education.
