

# THE CLASSICAL EDUCATION QUARTERLY

+ A JOURNAL OF THE CCLE +

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THE CLASSICAL EDUCATION QUARTERLY - A NEW KIND OF EDUCATIONAL JOURNAL

**W**elcome to our belated June 2009 issue of the CEQ. Our publication comes off the heels of a wonderful *CCLE IX* conference at St. Paul Lutheran High School, Concordia MO, June 30-July 2. Many old timers thought it was our best CCLE conference ever. With over 14 knowledgeable presenters on a wide range of theory and practice topics, the CEQ will be offering some of the best presentations here and in future issues. This issue brings a very thought-provoking article by Cheryl Swope based on a fine presentation she made at our *CCLE IX* conference. She argues persuasively for the importance of a classical, Lutheran education for special needs children. One of the bedrock assumptions of the classical approach is that it is not elitist. Everyone, regardless of intellectual gifted-ness has the right to become an educated person - even those who may have special needs. Headmaster and CCLE presenter, Rev. Alexander Ring, presents a very concrete, hands-on roadmap on how to teach mathematics according a classical pedagogical approach. And lastly, Kathrine Bischof makes a brief, but articulate case for the importance of literature in grade-school education. A reprint of CCLE's *Marks of a Classical, Lutheran School* rounds out this issue. Enjoy!  
S. A. HEIN, EDITOR-IN-CHIEF

## CLASSICAL LUTHERAN EDUCATION: A GIFT TO SPECIAL-NEEDS CHILDREN?

BY CHERYL SWOPE

*F*or thousands of years, the classical arts of learning were the standard for education.... *The Good, the True, and the Beautiful were the objects of this sort of education...* (Consortium for Classical Lutheran Education website, 7/09). However, some believe that *Greek and Latin, this unique and rarified base of education, revered so long by the best and brightest, is not for everyone. The tireless study of classics has always been—to put it bluntly—an elite pursuit.* 1. Is Classical Education only beneficial for the most scholarly child? Some seem to invite a broader group of students, but even Adler explained in *Aristotle for Everybody* that he meant *everybody of ordinary experience and intelligence...* 2. What about children who struggle with learning? Might a Classical Education benefit them as well? Marva Collins, 1980's inner-city schoolteacher made valiant efforts to bring Classical Education to those with significant challenges. 3. Does--or should--anyone argue today for the inevitably painstaking adaptation of Classical Education for special-needs children?

*Special-needs children can be defined as those for whom learning would not occur without significant modifications.*

Special-needs children can be defined as those for whom learning would not occur without significant modifications. These special needs can be mild or severe, and they include autism, ADHD, specific learning disabilities, mental retardation, severe mental illness, cerebral palsy, language impairments, deafness, and many other conditions. In the 1800's, several compassionate physicians and educators reformed both the treatment and education of individuals with disabilities. Those credited with special education's beginning include Philippe Pinel (1745-1826), Pinel's student, Itard (1775-1838), and Itard's student, Seguin (1812-1880). Dr. Samuel

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Howe, an acquaintance of Seguin, was the first to educate a deaf-blind girl, Laura Bridgman. Charles Dickens wrote of Howe's efforts in his *American Notes*. When a distraught mother of a multiply-handicapped child read Dickens' notes one day, she asked her husband to contact Howe's school. The school's valedictorian and a student well-versed in Howe's writings, Miss Annie Sullivan arrived at the Keller home in 1887. The Kellers hoped young Helen could receive "an education," and in the late 1800's this meant a Classical Education. Deaf, blind, and severely "behaviorally disordered," Helen began her Adapted Classical Education at the age of six. No one could determine the eventual outcome, yet they embarked on this ambitious, beautiful journey nonetheless.

Initially, Helen's mother asked Annie Sullivan, *What will you try to teach her first?* Annie answered, *First, last, and—in between—language.* Mrs. Keller repeated in disbelief, *Language.* Annie quoted, *"Language is to the mind more than light is to the eye."* *Dr. Howe said that.* Mrs. Keller shook her head. *We can't get through to her to sit still...4.* The memorable scene at a humble water pump revealed the power with which Language unlocked Helen's otherwise dark, confusing world.

Perhaps less commonly known, language also continued to guide Helen's education. In fact, Helen Keller's education more than a century ago mirrors the gift many classical educators provide their young students today, although Helen received her education through patient, untiring finger-spelling into her hand. At ages 8-10, Helen studied Geography and History. She read Greek Heroes, Bible Stories, Lamb's Tales from Shakespeare, Dickens' A Child's History of England, Little Women, The Pilgrim's Progress, Heidi, and The Swiss Family Robinson. Helen later wrote of her early books, *I never thought about style or authorship. They laid their treasures at my feet, and I accepted them as we accept the sunshine and the love of our friends.* 5.

With various modifications, the special-needs child received a Classical Education throughout her college years. At the ages of 11-13, Helen learned her Latin Grammar with the help of a Latin scholar, and she studied French Grammar in raised print. She studied the histories of Greece, Rome, and the United States as Annie continued to spell lessons into Helen's hand. By age 16, Helen read works in the original Latin and German, and by age 20 she enrolled at Radcliffe where she read literature in French, studied World History, read Poetry critically, and learned advanced English

composition. Her only real failure came at the ages of 17 and 18, when a male teacher made two common mistakes with this special-needs child. First, he determined that Helen must study only the areas in which she was weakest (e.g. astronomy, physics, algebra, and geometry). Moreover, the teacher taught these subjects in a large classroom without necessary modifications (e.g., he wrote visual geometry proofs on the board with no means for Helen to follow along). As a result, Helen required an additional year or two with a tutor before she could enter Radcliffe as previously planned.

Of the familiar tutorial method, Helen remarked, *I found it much easier and pleasanter to be taught by myself than to receive instruction in class. There was no hurry, no confusion. My tutor had plenty of time to explain what I did not understand, so I got on faster and did better work than I ever did in school.* 6.

Looking back over her education, Helen later wrote, *From the storybook Greek Heroes to the Iliad [read in Greek] was no day's journey, nor was it altogether pleasant. One could have traveled round the world many times while I trudged my weary way through the labyrinthine mazes of grammars and dictionaries... 7.* But Helen received a remarkable Adapted Classical Education because her parents and her teachers bonded together to help her, and she persevered. Her love of literature remained with her, and its transcendent beauty inspired her. *When I read the finest passages of the Iliad, I am conscious of a soul-sense that lifts me above the narrow, cramping circumstances of my life. My physical limitations are forgotten—my world lies upward, the length and the breadth and the sweep of the heavens are mine!* (Helen Keller, *The Story of My Life*, p. 135)

*Why do less severely handicapped special-needs children fail to receive such a bountiful classical education today? Largely, the answer is simply historical timing.*

Why do less severely handicapped special-needs children fail to receive such a bountiful classical education today? Largely, the answer is simply historical timing. At the turn of the century, as special education grew in acceptance, classical education began to wane. By the 1930's, approximately

1,000,000 students studied Latin; however, by the 1970's, young teachers no longer received a classical education, and public school students received a "progressive" education from "new" ideals. 8. For example, *Childhood has its own way of seeing, thinking, and feeling; nothing is more foolish than to try to substitute our ways....* 9. Further, *the true center of correlation on the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities.... I believe...in the so-called expressive or constructive activities as the center of correlation. I believe that this gives the standard for the place of cooking, sewing, manual training, etc. in the school.* 10. In the mid-1970's, as classical education had all but disappeared, landmark special education legislation, Public Law 94-142, passed in the United States. This law mandated *a free, appropriate public education* to all handicapped children. But to what education did special-needs children gain access?

*Instead, today the ideal in special education is individualized instruction, in which the child's characteristics, rather than prescribed academic content, provide the basis for teaching techniques.*

Today, *regular education* has strayed so far from the pursuit of Truth, Goodness, and Beauty, that many special-needs children, placed in remedial or even age-based classrooms, receive nothing remotely inspiring, excellent, or intrinsically transformational. In the past, basic education meant structured instruction in phonology and introductions to good literature. In fact, no argument for Adapted Classical Education would be needed if today's classrooms offered prescribed academic content such as efficacious reading instruction, poems to be memorized, ordered arithmetic, beautiful illustrations of heroes' lives, comforting Bible stories, and essential moral lessons. Instead, today the ideal in special education is *individualized instruction, in which the child's characteristics, rather than prescribed academic content, provide the basis for teaching techniques.* 11. Worse, in some special education teacher-training programs, not only pragmatism and progressivism, but also fatalistic, dehumanizing behaviorism dominates, and the child's inherent humanness is forgotten.

The special-needs child's humanity must determine the education he receives. Some suggest that as many as 1 in 5 children have special needs. Yet each

of these children is a human being. Shall we assign all of these students to a servile education and deny them the riches of a beautiful, humane education? And shall we base these deterministic placements on early psychometric testing, with no regard to what the child might be able to overcome with the aid of an excellent teacher?

Quintilian wrote, *There is no foundation for the complaint that only a small minority of human beings have been given the power to understand what is taught them, the majority being so slow-witted that they waste time and labour. On the contrary, you will find the greater number quick to reason and prompt to learn. This is natural to man....Dull and unteachable persons...have been very few. The proof of this is that the promise of many accomplishments appears in children, and when it fades with age, this is plainly due to the failure not of nature but of care. 'But some have more talent than others.' I agree: then some will achieve more and some less, but we never find one who has not achieved something by his efforts.* 12.

Lutherans understand that the special-needs child is human; Lutherans also know that Christ has redeemed the special-needs child. God cares for the child through parents, and God instructs, uplifts, and educates the child through loving teachers. Baptized into Christ, the special-needs child also receives from God many vocations, even if he is never able to enjoy a full-time paying job. He can be assured that God works through him to love and serve other people. The special-needs child is a son or daughter who brings comfort, purpose, or joy to his parents. He is a young man who holds the door for aging members of his congregation. He is a student with lessons to learn, teachers to respect, and parents to honor. She is the thoughtful person who replenishes a dog's fresh water bowl while her neighbor is away at work. She is a sister, a granddaughter, and a niece, with the high calling of service to those in her life. *In God's design, each person is to love his or her neighbors and to serve them with the gifts appropriate to each vocation....In our life in the world, in the interplay of vocations, we are always receiving and we are always giving. This is the dynamic of love.* 13.

*If taught slowly, patiently and systematically, many children identified as (or suspected of having) special needs can receive a substantial, elevating, and beautiful education.*

God has provided uniquely converging opportunities at this particular time in history. Information on special needs abounds. Beautiful Lutheran materials proclaim Christ to toddlers as well as to advanced scholars. And as Classical Education enjoys a promising re-emergence, abundant resources offer instruction at every level, with any amount of repetition and practice the child needs. Teachers, homeschoolers, tutors, and anyone who seeks to help a special-needs child can find curricula for adapting Latin, Greek, English grammar, mathematics, literature, logic, dialectics, and rhetoric. If taught slowly, patiently and systematically, many children identified as (or suspected of having) *special needs* can receive a substantial, elevating, and beautiful education. With God's ample provision as He works through hardworking, caring people throughout the child's life, Classical Lutheran Education can cultivate in the special-needs child a lifelong love of Truth, Beauty, and Godness, for His glory.

#### Notes

1. Tracy Lee Simmons, *Climbing Parnassus*, p.25
2. Mortimer Adler, *Aristotle for Everybody: Difficult Thought Made Easy*, p. vii
3. Film: *The Marva Collins Story*
4. William Gibson, *The Miracle Worker: A Play in Three Acts*, 1960, p. 25
5. Helen Keller, *The Story of My Life*, 1905, p. 108
6. *Ibid.*, p. 93
7. *Ibid.*, p. 111
8. Hansen and Heath, *Who Killed Homer?*
9. Rousseau, "On Reasoning with Children," from *Emile*
10. John Dewey, *My Pedagogic Creed*, Article III
11. *Exceptional Learners: Introduction to Special Education*, ninth edition, p. 24)
12. *Institutio Oratoria*, Book 1:1
13. Gene Edward Veith, Jr. *God at Work: Your Christian Vocation in All of Life*, pp. 40-42

(CHERYL SWOPE IS A HOME SCHOOL EDUCATOR OF SPECIAL-NEEDS CHILDREN AND SHE PRESENTED THIS PAPER AT THE CCLE IX CONFERENCE AT ST. PAUL LUTHERAN HIGH SCHOOL, CONCORDIA, MO)

#### ... ABOUT CCLE

THE PURPOSE OF THE **CONSORTIUM FOR CLASSICAL & LUTHERAN EDUCATION** IS TO PROMOTE, ESTABLISH, AND EQUIP INDIVIDUALS AND SCHOOLS COMMITTED TO CONFSSIONAL LUTHERAN DOCTRINE AND A CLASSICAL APPROACH TO EDUCATION.

**THE CONSORTIUM** AND EVERY MEMBER ACCEPTS WITHOUT RESERVATION THE CANONICAL BOOKS OF THE OLD AND NEW TESTAMENTS AS THE INSPIRED AND INERRANT WORD OF GOD AND ALL THE SYMBOLICAL BOOKS OF THE EVANGELICAL LUTHERAN CHURCH AS A TRUE EXPOSITION OF GOD'S WORD.

## So You WANT TO TEACH MATH CLASSICALLY? BY REV. ALEXANDER RING

### A Clever Story

In the fall of 1989 I was a confessional Lutheran undergraduate at a secular university, and yet I'd managed to stay on good terms with all my professors. A Texan, I was even on good terms with my Mexican minority studies professor, and this after a discussion over the moralities of the Texas Revolution. And so it was with great confidence in my diplomatic and inter-personal skills that I walked into my *Teaching Mathematics* course and right onto a landmine, tripped by a naïve question about learning multiplication tables; as in, When do we start those? The professor gave a little chuckle and with gentle condescension informed me that we don't do that anymore. They're boring and repetitive, thus modern methodology has shown it is better to just hand out calculators early on. After all, if you press "7 x 5" enough times eventually you'll remember its 35. Right? The discussion that ensued got me an "appointment" in her office, where we had a nice discussion but she also made it clear that she won't have any more talk about flash cards in her

classroom, because we have important things to discuss and can't afford to be bogged down by inferior methodologies.

### **Tension**

There is a great tension when it comes to mathematics, and not just in methodologies and philosophy. The greater tension for many is one between knowing its value but not quite knowing *why* it is valuable. On the one hand parents know that math is an important subject. They want their children to do well in it, so when they visit your school it is often one of the first subjects they ask about. On the other hand many aren't clear on why it is so important. Adding to this tension is that it is a subject almost none of them liked. So when a child comes home complaining that math is hard and they don't get it and when are they going to use this stuff anyway parents tend to be very sympathetic. That whole "push-'7x5'-enough-times" thing begins to sound pretty good. And let's be honest, teachers fall into this trap, too. I meet precious few teachers for whom math was their favorite subject, but many who tell me how they barely survived algebra and were glad once they fulfilled their mathematics requirements for high school and college.

*There is a great tension when it comes to mathematics . . . . The greater tension for many is one between knowing its value but not quite knowing why it is valuable.*

Most of this I've found is due to poor instruction, and to make matters worse it is a compounded problem: a teacher who doesn't like math combined with a poor curriculum. But I am here to tell you that like many problems, this one is also an opportunity, especially for teachers who use classical methodology. Because not only is mathematics a great primer for what classical education is about, a classical approach to mathematics instruction can go a long ways to solving the problems of poor math instruction. It is this boring and repetitive method that ends up making math fun for kids, because it makes them successful. With that in mind, here are some key components of teaching mathematics classically:

**1) You have to know why we are doing this.** The trend in math textbooks is lots of "real world" problems, lots of practical application. In other words, we are learning math so that we can solve these practical, real-world problems. But that is a

short-sighted vision. Our primary reason for learning math is not to count change or know how much tile your new bathroom is going to need. We are learning to think: to solve problems and to start learning the language of creation. The fact that you'll know how to count change is just a fortunate by-product.

### **2) The basic facts must be learned.**

Mathematics is an excellent place to demonstrate what classical education is about because it is easy to see. The math facts are the grammar of mathematics, and if you don't know them you are never going to progress very far. At what grade do most children start to get frustrated with math? Why? And for the basic facts, through 12 is nice, but really through 10 is enough.

**3) Daily Practice.** Up through 6<sup>th</sup> grade students should be having daily quizzes. The grammar of math must become second-nature to them so that the logic and rhetoric stages aren't as difficult a step. Again, think about when math frustration usually sets in. Why there, again?

Ditto when it comes to daily work.

Teachers can forget they are adults, and so when looking at the problems assigned and seeing there is quite a bit of duplication think to themselves, "Oh, this is easy, they know how to do this. We'll skip a few of those (or all of them) so they have time to practice new problems" or "Let's just do the evens today". **You** may have mastered it, but you're an adult who has been doing this for a while. The student is a child who probably needs the practice. Not to mention that it is always nice to have correct problems on your paper. It fosters the idea *Math is easy; I am successful at it*. This is a good thing.

**4) Show Work.** Showing work has a multitude of benefits: it allows a diagnostic path, it slows students down, teaches organization, teaches neatness, and you can name several more I'm sure. But one benefit often missed is that it is the marker that we are moving on to the logic stage in mathematics. We are taking our primitive little tools (the basic facts) and starting to peer into the inner workings of mathematics, showing we know the 'logic' behind it. And as well as showing their work, it often helps to have students speak their work. It helps them sort out the logic of what they are doing, and makes their responses come easier when they get stuck and you ask, "What do you do next?"

A corollary to #'s 1-4 (and segue to the next point) is don't get caught up in explaining too much about methodology to students ("Why are we doing this? Why do we have to do it this way?"). Don't be rude, but at the same time remember they are children. If they want to know why we are doing this you can give a brief explanation, but realize they are probably asking not to be informed, but are attempting a diversion tactic, looking for a reason not to do it. Insist they do it your way, and promise to be available when they come to thank you later.

### 5) Don't Worry About Immediate

**Comprehension.** Especially as we go from 4<sup>th</sup> grade and up, some pretty new concepts get introduced, and the cry goes up, "I don't get it!" That's okay, this is new stuff. We're going to go slowly and keep practicing. For right now, just follow what I do and copy it down. If you still don't get it after a week, then you can worry. Usually a week later they are fine; the concept has sunk in. Of course, you want to be careful that you don't introduce too many new concepts at a time. It takes longer for ideas to sink in if they're competing with three or four others at the same time.

A corollary to this is (again) to remember that you are dealing with children, and that "getting" mathematical concepts can often depend on maturity (read: "puberty"). A boy who struggles with math in 7<sup>th</sup> grade can come back after summer or Christmas break and suddenly realize the girls aren't so icky *and* those x's and y's make sense.

**6) Curriculum.** This is not the point where I lecture you on which math curriculum is the best. Rather it is the point where I tell you that it is important to see math instruction not as eight or nine isolated parts, but as a whole that works toward a goal. This means if you are a 3<sup>rd</sup> grade teacher, you should know not only what happened in 2<sup>nd</sup> and what will happen in 4<sup>th</sup> grade but also in 8<sup>th</sup>. It happened to me more than once where students would come to me not knowing how to do a certain kind of problem, only to find that their previous teacher(s) had shown them a "better" or "easier" way to solve it. This got them through 4<sup>th</sup> grade math, but left them unprepared for my class; they missed part of the *logic* they needed to succeed.

A corollary to #6 is to make sure parents are in the know as well. As I said on the first page, parents often have their own share of math anxiety. I would *strongly* suggest meeting with parents

before the school year (or near its beginning) to give them the crash course in classical math. Acquaint them with all the points, especially point #1. Let them know they can help simply by doing flash cards at home (in the primary and middle grades) and making sure homework is getting done (in all grades). When they say their kids' math has gotten too hard for them, remind them they can still be a great help simply by seeing how many problems are in the homework set. Is that how many problems are done on your child's paper? Why not? It's okay if you can't help them; I can. Give me a phone call, let me know how early you plan to be at school tomorrow to get help. I will be there.

### Had Enough?

My first year teaching was 1992, the same year Mattel released *Teen Talk Barbie* who said, among other things "Math class is tough!" As many of you may remember, this created quite a stir as concerns were expressed of how this would affect the psyche of young girls and their attitudes toward education.

But you know, Barbie was right. Math class is tough. Every year I tell my students that unlike any other subject, math will get harder as the year goes on, that we will do some things they have never done before. There may even at times be weeping and gnashing of teeth.

*Math class is tough, but when taught properly they are tougher, and able to take this wonderful, divine language and make it their own.*

And then I tell them that as hard as it may get, they will get through it, because we are going to take things one step at a time. I will be with them to help them, and by the end of the year they will be amazed at how much they learned. Math class is tough, but when taught properly they are tougher, and able to take this wonderful, divine language and make it their own.

(REV. ALEXANDER RING IS PASTOR AND HEADMASTER AT LAKEWOOD EVANGELICAL LUTHERAN CHURCH AND SCHOOL, LAKEWOOD, WA. HE PRESENTED THIS PAPER AT THE RECENT CCLE IX CONFERENCE.)

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## THE ROLE OF LITERATURE IN A CLASSICAL ELEMENTARY SCHOOL EDUCATION

BY KATHRINE BISCHOF

What is Truth? What is Good? What is Evil? What is Beauty? These sound like heavy questions for a second or third grader, and yet these are the very questions a Classical education will teach young children to ask—and to answer. Most progressive literature books today will focus on things which the educational establishment may view as “Good.” For example, there are stories about saving money—we might call that “stewardship.” One might also find

stories about doing good to others—with no other motivation than that you should do unto others as you would have them do unto you, and with no real instruction on how to determine what “doing good” is. There are stories about saving the earth (by recycling, planting a tree, etc.), and tolerating those who are different from you. What is so bad about these things? Putting aside the fact that today’s literature books contain modern stories by modern authors who will be forgotten in 10 years time, these stories do not teach the deeper things of life. Yes, it is practical to learn how to save your money, but let’s put that in the math classroom, not literature. The new Oxford Junior Dictionary, a British publication, shows us just how shallow children’s literature has become. When publishing a new edition of a children’s dictionary, the publishers looked for words most used in children’s school literature to include, and least used words to cut out. What are some of the words that were cut out this year; sin, saint, altar, chapel, disciple, monk, nun, bishop, coronation, duchess, duke, emperor, empire, monarch, and a whole host of words pertaining to nature. What was added? Celebrity, tolerant, vandalism, negotiate, interdependent, drought, biodegradable, bilingual, blog, broadband, MP3 player, voice-mail, attachment, database, chat-room, analogue, incisor, food chain.

These additions and deletions are not the result of the publishers of a dictionary seeking to influence the language of the children in Great Britain. On the contrary, it is a direct reflection of what the children are reading in school.

*Classical teachers start out by teaching literature that has stood the test of time—not just because a story has an entertaining plot, but because it has taught a universal truth that is as true today as when it was written.*

A Classical education seeks to teach children what sin and righteousness are (and not just in the religion classroom), it seeks to teach children about life, death, and how to be happy forever. It seeks to teach children what it means to be human. Classical teachers start out by teaching literature that has stood the test of time—not just because a story has an entertaining plot, but because it has taught a universal truth that is as true today as when it was written. Great literature has been written for us from

ancient times through modern. Can modern children's stories stand up to the test of time? Or will there have to be a whole new set of stories when the latest cartoon character goes out of fashion? Ten years from now, no one will remember about how the cartoon character "Arthur" saved enough money to buy a new puppy, but everyone will still be talking about Pinocchio. Why?

The original story *The Adventures of Pinocchio*, written by Carlo Collodi in 1883, is about a wooden puppet who displays very human-like qualities long before he becomes human. Pinocchio is impudent even while he is still being carved—a reminder of our own original sin. And the moment Gepetto has finished making Pinocchio's legs, Pinocchio kicks him and runs away! How true this is for us when we are born, to kick our Creator and run away from him. Then the reader is introduced to the talking cricket (who is not named "Jiminy" in the novel)—our conscience, or the Law written in our hearts. Unlike the Disney version, Pinocchio promptly throws a hammer at the cricket and accidentally kills him in chapter 3. Rebelliousness. Sinners rebel when what we know is right contradicts that which we would like to do and that which we find pleasurable. Throughout the entire novel we are introduced to concepts of morality which are very black and white. When Pinocchio disobeys his Father he gets into trouble. When he is greedy and foolish he loses what little money he does have. When he is lazy and skips school to play all day, he turns into a jackass.

There are no "shades of gray" in *Pinocchio*, no tolerance for those who break the rules and do wrong. Sin always yields punishment. These are universal value judgments which were true at the time Collodi wrote, and are still true today. At the end of the story Pinocchio's heart has been changed—mostly through a number of hardships. He learns to care for his parents when they are sick, and to take care of them in need. This earns him the privilege of becoming "real." Collodi did not write that if you wish for something hard enough it will come true (a la "When you Wish Upon a Star.") Rather he writes a story teaching us that to be human is to discover the virtues in the daily, mundane labors in our lives, in diligence, and in caring for another. Pinocchio suffered many hardships on the road to discovery, and so will we and our children on our life journey. There are many good authors to choose from, if one has the presence of mind to sift through all the books on puppy dogs and rainbows to find the stories with real meaning. Whatever the

teacher discovers on the library shelves, he should keep in mind the goal to teach the difference between good and evil, truth and falsehood, and life and death. This is so that when our children are tested, they will live and not die forever.

(KATHRINE BISCHOF IS A CLASSICAL, LUTHERAN HOMESCHOOLER FROM PARAGOULD, AR WHO ALSO GRACIOUSLY OFFERS EDITORIAL SERVICES TO THE CEQ)

## ADDENDUM

### MARKS OF A LUTHERAN AND CLASSICAL SCHOOL (CCLE POSITION STATEMENT)

I. The School confesses and incorporates a commitment to the Gospel of our Lord Jesus Christ in all aspects of its educational mission as it is taught and confessed in the inspired sacred Scriptures and the confessional writings of the Evangelical Lutheran Church.

A. This faith commitment is explicitly articulated in the school's charter as expressed in the constitution and bylaws of the sponsoring congregation or governing body.

B. This faith commitment shapes - and is reflected in - the school's faculty, staff, instructional program, educational philosophy, and worship life.

1. Faculty and Staff confess and reflect this commitment in their personal faith, worship life, and professional service to the school.

2. A Lutheran, Christian world-view shapes, integrates and unites, the instructional programs of the school - its courses of study, educational resources, and priorities.

3. Catechesis - teaching of the faith with confession and prayer - is central in the instructional life of the school on all grade levels in accord with the school's confessional commitment.

4. Worship life uses and teaches the historic forms of liturgy and hymnody as they express and convey the gifts of the pure Gospel in Word and Sacrament.

C. A regular evaluative strategy is in place to continually evaluate the school's performance in light of its confessional commitments with established ways and means to implement improvement.

II. The school demonstrates a commitment to a classical approach to curriculum and instruction within the framework of its confessional, Lutheran character.

A. The school's curriculum and instruction is shaped on all levels by a pedagogy that nurtures the basic language skills - grammar, logic, rhetoric - to progressively equip learners to carry out successfully their own inquiries into what is true, good, and beautiful.

1. These skills are taught and exemplified by instructional strategies that are informed and shaped by levels of student intellectual maturity and aptitude - grammar in the lower grades; logic, and rhetoric added at learning-appropriate higher grades levels.

2. All faculty and staff are committed to the classical approach in education and exhibit an enthusiastic willingness to grow in their understanding, skills, and appreciation of this approach to pedagogy.

3. Each member of the faculty demonstrates being an enthusiastic ongoing learner in their assigned teaching areas of responsibility in and out of the classroom.

4. The school's governance possesses and implements ways and means for the continuing education of its staff in the classical approach - appropriate to the levels of the school's educational program.

B. The scope and sequence of the schools curricular and co-curricular programs are normed by the goal to raise up a virtuous, educated person for responsible earthly and heavenly citizenship.

1. The courses of study to be

mastered by students are shaped by the significant fund of information to be passed on to the next generation for responsible citizenship in the Church and world.

2. The basic subject areas of English language skills (reading, spelling, vocabulary, and writing), Latin, mathematics, history, science, geography, literature, music, art, physical education, and theology form the primary courses of study on all elementary levels of instruction.

3. The higher language skills of dialectical thinking and analysis, and then later, rhetorical uses of language (written and oral) are exemplified by instructors on all levels but then, integrated into strategies for student mastery in the higher grades 7-12.

4. Instruction in Latin, even in the early grades, is integrated into the strategies of teaching linguistic grammar and syntax and serves as a foundation for increased mastery of English and other foreign languages.

5. The upper grades instructional program (grades 7-12) will reflect an increasingly sophisticated exposure and mastery of the primary resources of the literature of the Western Canon (The Great Books) that are age appropriate.

III. The school's institutional governance establishes and expresses clearly articulated rules, regulations, and responsibilities that are in harmony with God's revealed orders of creation - for students, parents, and school staff.

A. The school has written faculty, parent, and student policy manuals and has secured appropriate commitments.

B. Staff, parents, and students give ample evidence to their knowledge and compliance of the school's policies for conduct and responsibilities.

(ADOPTED UNANIMOUSLY BY THE BOARD OF DIRECTORS OF THE CCLE, APRIL 27, 2006)