

Classical Lutheran Education Journal

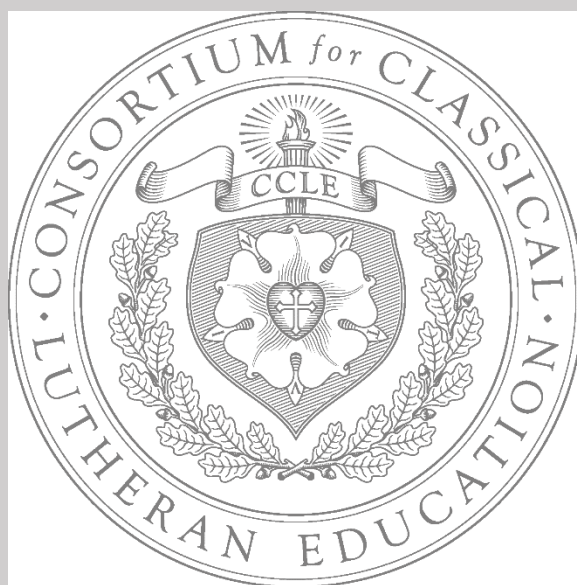
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The CLASSICAL LUTHERAN EDUCATION JOURNAL is dedicated to providing helpful resources for Lutheran educators and parents who labor in the noble endeavor of nurturing and educating God's children.

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In This Issue

In this issue, we provide three presentations from the CCLE XIX Conference. Mrs. Swope begins by exploring a definition of classical Lutheran education. Rev. Cain discusses the implementation of classical Lutheran education. We conclude with an article from Mrs. Susan Knowles who invites newcomers to partake of the riches found within a classical Lutheran education. We invite all to access recordings from this conference and previous conferences at www.ccle.org.

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What is Classical Lutheran Education *by Cheryl Swope*

In the *Te Deum* we sang together this morning:

O Lord, (prayer) save Your people and bless Your heritage. Govern them and lift them up forever. O Lord, let Your mercy be upon us, as our trust is in You.

With these words in mind we gather together here today. We give thanks for our hosts at Grace Lutheran Church & School. We give thanks for the dedicated organizers and leaders who brought us here together to join in – and learn more about – our common mission, vision, and purpose in classical Lutheran education. And above all we give thanks to God for redeeming us in Christ Jesus that we might share all we have been given with the children in our care.

In the *Large Catechism*, Martin Luther tells us that:

for this two-fold purpose God has given us children and issued us this command: that we should train and govern them according to His will: to bring up ... children above all things in the fear and knowledge of God and that they may be employ for whatever

need there is, to have them instructed and trained in a liberal education – good literature, disciplines/letters/sciences.

Fear and knowledge of God and an education in the liberal arts and sciences, in other words: a classical Lutheran education.

Does it really say that? Yes it does! Large Catechism, Fourth Commandment, look in the Triglotta. Hear the Latin: *ut ante omnia ad Dei timorem et agnitionem suos liberos educet*— "that above all things they bring up their children in the fear and knowledge of God."¹ See here again: *eosdem quoque bonis literis ac disciplinis imbuendos et formandos tradant*—forming and imbuing children in "good literature and disciplines/letters" and sciences that above all things they bring up their children in the fear and knowledge of God and forming and imbuing children in "the liberal arts and sciences": a classical Lutheran education

Some of us here have been studying classical Lutheran education for years. Others of us are brand new. Still others are somewhere in between. Lest *any* of us think we already know all there is to know about raising and teaching children in God's Word and in the liberal arts and

¹ *Liberi* in this context simply means "children." It is etymologically related to "free," as is in "free-born children," but it can simply mean "children.")

sciences, Luther has an exhortation for this too. That we not:

... imagine that [we] know everything, ... but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until [we] have made a test and are sure that [we] have taught the devil to death, and have become *more learned than God Himself and all His saints*.

This is what brings us here today. That we keep learning together, pondering, and not ceasing to engage each other in conversations that spur us on to do what we have been called to do – to bring up children in the fear and knowledge of God, and to give them the timeless heritage of an education in the liberal arts and sciences: namely, a classical Lutheran education.

In this article, together, we will “get on the same page,” regarding classical Lutheran education answering “*what is it?*” In our *second* session we will focus with more depth on the “classical” elements of Classical Lutheran Education. And in our *third* session we will highlight the “Lutheran” distinctives of Classical Lutheran Education, because I believe that of ALL those who are recovering classical education today – and there are many – we as Lutherans are uniquely equipped to teach both for this life and for the life to come.

As you may have heard I have a master’s degree in education, I also have a bachelor’s degree in education, and I’m also state certified lifetime K-12 to teach children with behavior disorders and learning disabilities. But my teacher training was *not* where I learned about classical education. In fact, we never read Plato on education or Milton on education or Luther on education or C.S Lewis on education. Like most of us in this room, I am learning about classical education as an adult for the sake of the children we teach and nurture and for the sake of generations to come.

Here is some personal background that helps illustrate how far we have come from classical education in many of our schools:

After graduating with my master’s in the 1980s, I began serving in a reasonably affluent public-school district as a special-needs coordinator among twelve elementary schools. However, I quickly realized that there must be more to education than what I was seeing. In the 80’s the whole-language movement was in full swing. I witnessed wholesale changes of curriculum several times in the few years I was there as new experimental teaching methods replaced other methods the teachers knew. Mainstreaming – now called *inclusion* – of children with behavior disorders and learning disabilities was just becoming popular. Therefore I was hired: so that

teachers had not only new methods but also new children to teach. We did not witness stellar academic achievement.

In fact, with the exception of a handful of truly master teachers, no matter where I observed, whether in the self-contained special classrooms or in full classrooms, I saw only marginal academic success. I also longed for children to be taught that their education was to lead them to service to others. Not only was it lacking in success, but in the height of the self-esteem movement it also seemed very self-centered.

About this time on the news (or possibly in a documentary) I learned of a woman named Marva Collins. She taught with authority.² Marva Collins had a commanding presence. In her classroom Marva Collins never sat. She stood, she walked from desk to desk, and she engaged every child. I would learn later that she embodied John Milton Gregory's *Seven Laws of Teaching*. She taught students to be leaders, visionary, and servants in the best sense of the word.

Did Marva Collins have the "cream of the crop" in her classroom? Did she have the wealthiest,

brightest, and most carefully hand-picked students? No. Marva Collins taught children in the inner city of Chicago.

Fed up as a teacher in the public schools with all of the field trips and assemblies and showing of movies and failing to teach, she had started her own school. Marva Collins taught financially impoverished children, many of whom came to her with "labels" such as mental retardation and learning disabilities. She taught these children to learn and apply phonics, to recite poetry and Scripture, and to speak confidently. She taught them to write papers, to defend arguments, and to persevere through trials. She read Shakespeare and Dickens to improve their capacity for language. The results were stunning. This education was humanizing and freeing, broad and rich. I remember thinking, "If she can do this in the inner city of Chicago with these children, why aren't we doing this with ALL of our children?"

In *Simply Classical* I tell the rest of my story of "shedding the skin" of my expensive progressive education training, but for now we'll simply move to the 90s. I had married, my husband and I had learned we could not have children, and we were winding our way through a theological

² I had been taught in my teacher training that one should only *facilitate*, and not teach.

odyssey. Neither of us had been raised Lutheran, yet we had been baptized, raised in Christian homes, and were being drawn back to the Scriptures. We began listening to KFJL Lutheran radio and it seemed as if we were hearing the Gospel for the first time. We believe now we were being brought back graciously and mercifully through the Word of Christ to our baptismal faith.

As if “hand in glove,” our awakening as Lutheran Christians with new understanding of and appreciation for Word and Sacrament sparked my own renewed reflections about education. Educational viewpoints have profoundly theological underpinnings.

I began reading articles and books about classical education. When Dr. Gene Edward Veith talked about classical education on *Issues, Etc.*, I listened closely. Much of what I heard reminded me of someone I had admired a decade earlier: Marva Collins. I knew that if I ever had children through adoption, I would want these children to have a classical Lutheran education.

As many of you know, children did come to us through adoption. Two children. Twins, a boy

and a girl, both with special needs, came to us when they were fourteen months old. Both were on the autism spectrum, both had speech and language disorders, both had developmental coordination delays, and both had medical needs. And both were as cute as could be. They melted our hearts.

But now I was faced with a dilemma: Can you give such children a classical education? I searched books, the internet, and found very little on classical education and special needs, but I thought, “If this is the best education available for any human being, how could I not try to give this to them?”

Our local Lutheran school was not equipped to accommodate their special needs. Our local classical school – the only one in St. Louis at the time – said “No. We cannot accommodate their special needs.”³

Rejection by both Lutheran and classical schools left me with one choice: homeschooling. From the time they came to us as infants all the way through high school graduation, we homeschooled both children with a classical Lutheran education.

³ With Memoria Press I have since created an entire line of classical Christian teaching materials

for children with special needs for use in home or school. www.ClassicalSpecialNeeds.com

Along the way they both developed schizophrenia, as their biological mother had, but we kept going. Sometimes we had to go backwards and repeat what we had already covered, but both children studied Latin and logic, mathematics and science, art and literature, music and astronomy, and both children have read with us the entire *Book of Concord*.

My son always wanted to become a pastor but cannot due to his many disabilities. Today he is 6'2" and continues to struggle daily with his mental illness but serves as our pastor's right-hand man as head usher, permanent acolyte, and the person who spreads salt on the walkway before members arrive. My son loves history and theology. He works in a local history museum in our small town in Missouri. My daughter is just under 5'2" and despite a host of challenges sings in the church choir and serves twice a week as an activities-aide in our nursing home. She loves the residents and has several favorites. She and I still study voice and Latin together, just because she enjoys it so much, as do I.

I believe that because of their classical Lutheran education their minds are stronger than they would have otherwise been, and they live lives of service, rather than merely receiving services. The children's full story is told in *Simply Classical*.

When I wanted to give them this education, I had to determine what it is. Sometimes I say I came to classical Lutheran education through the back door.

So what is it? What is classical Lutheran education?

Here are 5 key words:

1. **Formative** – a classical Lutheran education is formative – intended to form the individual. This is contrasted with a utilitarian education that is focused merely on skills. A formative education is selective about everything the child sees and hears and reads, because we know that he is being formed by all of it. By contrast, the utilitarian or pragmatic educator says things like, "It doesn't matter what he reads, just so long as he is reading." This is why we have books for children now focused on the grotesque, the dark, the base appetites. But classical teachers know that it does matter. We pay attention to what he watches, what he hears, what he learns, and what he reads. This is nothing new and, really, is just common sense. It is also quite classical. Socrates, recorded by Plato born in 427 B.C., recorded in Book II of the Republic said this:

And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and

to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up? We cannot. You know also that the beginning is the most important part of any work, especially in the case of a young and tender thing; for that is the time at which the character is being formed and the desired impression is more easily taken.

A classical education is a *formative* education. We are careful about those impressions.

2. **Beautiful** – in keeping with formative above, a classical Lutheran education is a beautiful education. Beauty is part of our classical triad: truth, goodness, and beauty. We seek to rid our classrooms of clutter, disorder, and those pop plastic motivational posters and replace all of this with natural sunlight, growing plants, beautiful art on display, white space to allow thinking, and words of truth. We play beautiful pieces of classical music when children are drawing or practicing penmanship. Truth, goodness, and beauty characterize a classical education. When classical education first made a re-emergence in the 90's we heard the word "rigor" quite a bit, and certainly academic rigor distinguishes classical education from progressive education. We love restoring an emphasis on true academics and disciplined study. However, when I chose a subtitle for the

book *Simply Classical*, I wanted to allow for even those children who cannot achieve such rigor on a daily or yearly basis. This is why the full title is *Simply Classical: A Beautiful Education for Any Child*.

3. **Broad** – a classical education spans the humanities, as most people assume, but also mathematics and science. If you receive a classical education then you receive a broad (or "well-rounded") education. This is not a narrow STEM focus, however, but an education in good literature, letters, and the disciplines. As Luther says in the Large Catechism, this education equips a person for any vocation to which he is called.

4. **Freeing** – this is the education for the free man, or as Luther implied, for the free-born child. We want our children to be free to think well and to live well, that he might serve well. This is derived from *libera* – freedom, liberty – the liberal arts and sciences. This education is freeing! In the Industrial Revolution we began developing more of a cogs-in-the-wheel approach to education, with conformity as the norm, and a compliant, unthinking labor force as the goal. In classical times a liberal education was contrasted with a *servile* education – the *servile* arts were for slaves. As Dr. Veith asks, "Do you want your children to receive an education for slaves?" No, we want our children to learn to think, to read, to ponder, to be comfortable in the realm of ideas.

He may one day be a carpenter or a plumber and he will have time to specialize in any area – perhaps as an electrician or a chef, a police officer or a soldier, an attorney or a writer, a teacher or a pastor, or any noble vocation – but his classical education first equips him to consider matters such as honor and duty, integrity and reputation, justice and mercy, love and compassion. As a free-thinking and well-read individual he will be a better citizen and better equipped to combat the errors of his day whether in politics or in his own field. A classical education is a freeing education.

5. **Cultural** – this is a cultural heritage. We are passing on the very culture of Western civilization. We call this *enculturation*. We teach the songs every child should know. Read the books every child should know. Learn the mathematical formulas every student should know. Teach the grammar rules every student should know. Study the art every student should know. In a classical education we read classic literature about the human condition. We read the Iliad and the Odyssey, we read Shakespeare all the while the small children read classic children’s literature. We read the good books leading to the great books and we talk about them. We listen to the great music, study the great composers, and consider the thoughts of astronomers.

Defining Classical Education

Looking just at classical education from these five key words, here is a preliminary definition for you:

A classical education is a formative education designed to incline the child toward truth, goodness, and beauty through the liberal arts and sciences guided by the great literature, art, music, and ideas of Western civilization.

Plenty of classical schools that stop there. Classical charter schools, for example, due to regulations, *must* stop there. In classical education some may speak of wisdom and virtue as if these can come apart from God, but we do not believe this. God’s Word does not teach this. We want our children to be well-formed by what they read. We want our children to be well-equipped to write and speak, think and discuss. But we began with the exhortation from the Large Catechism that above all else, *we must bring up children in the fear and knowledge of God*. As Martin Luther said, “I would advise no one to send his child where the Scriptures do not reign supreme.”

This is not to create a false dichotomy between classical education and teaching the faith, as some might try to do. Be careful here. Just as

some in classical education rely only on the classical portion, some in Lutheran education drive their donkey into the other ditch by assuming that “as long as you have Jesus, nothing else matters in education.” Luther did not teach this. Common sense does not teach this. Our children need to learn how to spell and write, speak and think, read and calculate, solve problems, debate and discern, live and serve.

We seek to join classical education with teaching the faith, just as Luther urged us to do. One supports the other. We want to give our children strong minds through a strong education, and we want to give our children transformed minds through a Christian education filled with the Word of God. In classical Lutheran education first, last, and in between we teach the faith. We teach our children that apart from Christ we are enemies of God and certainly neither wise nor virtuous, no matter our education. God came to us in the person of Jesus Christ – for us men and for our salvation.

God in His mercy sent us a Savior, an Advocate, an Intercessor, the only mediator between God and man, Jesus Christ the Righteous. He lived a perfect life in our place. He died a perfectly sufficient death for our sins, and He lives and reigns with God the Father, forever interceding on our behalf. Thanks be to God. All of this

comes from His everlasting mercy and His great love toward us. He alone is good. In Colossians we hear that Jesus Christ “is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

This brings us to our working definition of a classical Lutheran education:

A classical Lutheran education is a formative education designed to incline the child toward that which is true, good, and beautiful through the liberal arts and sciences guided by the great literature, art, music, and ideas of Western civilization and all enfolded by Holy Scripture with the merciful assurance of Jesus Christ as the eternal fulfillment of truth, goodness, and beauty for us.

Luther exhorts us:

*But we ought not live as if God gave us children for our pleasure or amusement ...or as though we were only to gratify our wantonness with our subjects, ignoring them, as though it were no concern of ours **what they learn or how they live** ... nor that there is so great need to be seriously concerned about the young. If we wish to have excellent and apt persons both or civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, and we must not think only how we may amass money and possessions for children. For God can indeed without us *support and make them rich, as He daily does.**

Conclusion

A classical Lutheran education brings us together in a common vision of an education for body and soul, temporal and eternal, now and forevermore. It is fitting then that we close with these words of truth that we sang this morning in *Matins* when we began our time together:

The holy Church throughout all the world does acknowledge You: You are

the king of glory, O Christ; You are the everlasting Son of the Father. When You took upon Yourself to deliver man, You humbled Yourself to be born of a virgin. When You had overcome the sharpness of death, You opened the kingdom of heaven to all believers, You sit at the right hand of God In the glory of the Father. We believe that You will come to be our judge. We therefore pray You to help Your servants, whom You have redeemed with Your precious blood. Make them to be numbered with Your saints in glory everlasting. O Lord, save Your people and bless Your heritage. Govern them and lift them up forever. Day by day we magnify You. And we worship Your name forever and ever.

May God bless all of us in our work. May He give us faithful strength and persevering courage in our schools, our congregations, and our homes. May He draw to Himself all those we love. And may He bless and keep in Christ Jesus *all* of the children in our care.

Cheryl Swope, M.Ed., is author of Simply Classical: A Beautiful Education for Any Child (2nd edition, Memoria Press, 2019), Eternal Treasures: Teaching Your Child at Home (LCMS), and books on classical Lutheran education available through CCLE (CCLE Press). Cheryl is the creator of the Simply Classical Curriculum for Special Needs (Memoria Press) and Senior Editor of the Simply Classical Journal. She lives in Missouri with her husband of nearly thirty years and their adopted twins, Michael and Michelle.

What Is Classical Lutheran Education?—Theory in Practice

by Rev. Paul J Cain

The following is adapted from the Rev. Cain's PowerPoint presentation. The article is one portion of a three-part breakaway session at CCLE XIX held at Concordia University Chicago (2019). Rev. Cain shares his gratitude for those who had presented on the topic before him both at the CCLE XIX and from years past.¹—Rev. R. G. Castillero

The first practical question easily bridges the gap between asking questions between theory and practice. One could answer the question, “where do we go from here?” by considering the following list:

Teach what you know. Learn more. Then, teach that. Become (or remain) a life-long learner as a classical Lutheran educator. Visit a classical Lutheran school. Regularly correspond with administrators and teachers of an accredited classical Lutheran school, CCLE Board members, fellow home school families. Consider our Yahoo² and Facebook groups.³ Seek CCLE School

¹ Rev. Cain expresses gratitude to those in the list that follows: Rev. Robert Paul and Mrs. Cheryl Swope for Parts 1 and 2 (CCLE XIX) of this *Introduction to Classical Lutheran Education*; Dr. James Tallmon for teaching this session in recent years (CCLE XVI, XVII); Dr. Steven Hein (CCLE I, III, V, VII, X); Dr. Gene Edward Veith: (CCLE IV, XI, XII); Mrs. Cheryl Swope (CCLE XVI); Rev. John Hill (CCLE XIV); Rev. Robert Paul (CCLE XVII); Rev. Todd Wilken (CCLE Plenary XII).

Accreditation. Pursue CCLE Educator Certification or CCLE Administrator Certification.

In the Classroom

One can then ask the follow up question: “How Do I Teach?” First, make your learning goals measurable, achievable, and practical. Tell yourself and your students what your outcomes and objectives are. Second, have a 12-K focus instead of a K-12 focus. Thirdly, tell your students what they are supposed to be learning, and why. True liberal arts education teaches not only the how and the what, but also, the why and wherefore. The liberal arts are the arts of a free person, the arts of freedom.

To teach the liberal arts, the teacher must also emphasize good mental habits. Mastering content is certainly “fine outward training,” but one is truly well-prepared if they have good study skills and mental habits. Education is not always about test-taking. Dorothy Sayers, in

² Visit <http://www.ccle.org/home-base-discussion-group/> to subscribe to the ClassicalLutheranHomeschoolers Yahoo! Group. (RGC)

³ A few Facebook links include: <https://www.facebook.com/ConsortiumClassicalLutheranEducation/>. Homeschool families may also be interested in: <https://www.facebook.com/groups/1793763787331271/>. (RGC)

“The Lost Tools of Learning,” stresses the difference between subject matter and “tools” of learning. Aristotle makes the same distinction. The Grammar Stage of liberal arts education emphasizes knowledge acquisition; mastery of content; memorization. The Dialectical stage, when students begin to develop cognitively such that they are capable of abstraction (in particular, of seeing two sides of a coin,) the focus shifts to cultivation of mental habits. This requires a much different “skill set” in teachers.⁴

Finally, one begins to see the complimentary images of theory *and* practice in the classical classroom. Dialectic and Rhetoric (as well as grammar subjects) may be taught in parallel in this way: First, lay down a little theory, give some nuts and bolts, and have them practice what they’ve learned (normally with either a debate or a paper in the upper levels). Repeat this process, adding new theoretical insights, dispensing new skills, raising the bar, then another graded assignment for the sake of praxis. While acquiring the habits of wisdom and eloquence, revisit the concepts (in the case of

rhetoric: The Five Classical Canons; Three modes of Artistic Proof [ethos, pathos, logos]; Figures of Speech, Common Material Fallacies, etc.) more than once, as the students are ready for the “next big thing.”

Consider how Aristotle’s Virtues⁵ cultivate mental dexterity. Given the nature of the question at hand, the well-trained mind will exercise that mode of reasoning best suited to address the question. What does this mean? The student will have the ability to: (1) follow an argument to its logical conclusion; (2) spot contradictions and faulty logic; (3) evaluate assumptions; (4) make fine distinctions; (5) think with precision; (6) exercise forethought; and (7) avoid extremes.

This well-trained mind will also be intrigued to joy, wonder, and imagination. Rhythm, play, jingles, fun games, memorization, and creativity are all in the teacher’s toolbox. Even Luther, when writing on education, uses the term “Child’s play” often (he was not a fan of the tyranny of Scholasticism). Students in our

⁴ Please note that Sayers’ view of grammar, logic, and rhetoric as “developmental stages” is helpful, but the educator always has grammar, logic, and rhetoric as pedagogical tools even when students are only in the grammar “level.”

⁵ Aristotle’s five intellectual virtues: (1) Sophia = wisdom of first principles; (2) Episteme = wisdom

of causation and logical necessity; (3) Phronesis = practical wisdom (bringing to bear on particular cases general principles); (4) Techne = craft knowledge (technique, technical, etc.); (5) Nous = intuition.

Classical Lutheran Schools should be among the happiest children on the planet!⁶

Classically trained children are not only happy, but they also take pride in their workmanship. Intrinsic motivation is superior to extrinsic—the carrot, the brass ring. Learning for the joy of learning, knowledge as an end in itself, doing one’s best out of pride of workmanship. These are consistent with the aims of classical education, more so than getting rewards (candy, stars, smiley faces and the like). There is a time for rewards, in the early years of the grammar stage, but prolonging them beyond their utility will denigrate in the eyes of older students the pursuit of knowledge, just like, in the working world, mature adults are not motivated to excellence by bonuses and extrinsic rewards. Quality persons do quality work because it pleases them to do so. Healthy persons derive joy from a job well done!

At this point, a note of caution must be made. Remember this easy Latin dictum: *Multum non multa*. That is, “Much, not merely More,” a motto fitting for classical education and

⁶Christopher Perrin, Classical Academic Press: “Eight Essential Principles of Classical Pedagogy” (YouTube). “Wonder” appears at the 46-minute mark.

everyday life. Deep learning takes time and must be circumscribed (paced). Quality of learning opportunities that foster both intellectual curiosity and integrity are prioritized over quantity of information and rigor. *Love of Learning* will not result from a too rigorous curriculum. Unless your aim is to turn out little workaholics, do not confuse classical education with whip cracking. Rather, connect concepts to one another. Classical learning delights the student with a highly integrated unity of knowledge as opposed to the more common “progressive learning” which is fragmented.

Lastly, remember your goals in Classical Education, which may involve completing your own education,⁷ continue your own life-long learning, but always to teach your own children.

In the Chapel

Frequent chapel services teach the *grammar* of the Christian faith. Attendees are taught from the riches of a historic lectionary and participate in singing faithful hymns fitting for every time and place in the Christian life. Do not

⁷ The *Great Books of the Western World* are not all are truly great from a Christian standpoint. Also, they are expensive set when new; consider the digital version on Logos Bible software.

underestimate, no matter how simple or obvious, the invested wealth found in utilizing the Lectionaries⁸, *Lutheran Service Book*, and *Luther's Small Catechism* as primary texts. Take advantage of any opportunity to connect the teaching of vestments, paraments, and liturgical furniture in the church with each turn of the church year.

Chapel is led by your pastor. The Headmaster, all teachers, all staff, all students, all guests from the congregation, and all guest homeschool families should be highly encouraged (or required) to attend daily chapel. Together, the congregation listed are invited to sit in *your church*, in *your pews*, and served by *your pastor* as you would on any Sunday.

One may be challenged by inquiries as to a rationale for frequent chapel services. Consider Paul's words in your answer: "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother (this is the first commandment with a promise), that it may go well with you and that you may live long in the land.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Ephesians 6:1-4)." In other words, we are partners with parents in

⁸ PJC is referring the Historic One-Year Lectionary, Three-Year Lectionary, and CCA.

Catechesis—not their replacement. Therefore, we encourage frequent chapel services, especially daily, is possible for anywhere between 20-30 minutes.

A follow up challenge may arise, such as how might a school move towards more frequent chapel schedule. Contemplate some examples and case-studies:

1. A Model from the Wyoming District: Matins every day except for a Wednesday Divine Service (*DS 3*).⁹ Hymns change every day.
2. A five-day Chapel Schedule based on Martin Luther Grammar School Chapel:

Morning Prayer is prayed on Monday, another musical setting of "Matins." The pastor should preach a sermon based on an Old Testament Lesson (or reading from Acts). Teach the Venite first followed by the Benedictus. Utilize hymn options for canticles. Introduce the MLGS Hymn of the Week which would be sung throughout the week stanza by stanza.

Pray Responsive Prayer (1 or 2) on Tuesdays. This creates an opportunity for use of the Apostles' Creed and Lord's Prayer. Include the appointed Psalm of the Week. The pastor should preach a sermon on the Epistle Lesson (or

⁹ This also encourages the school to work towards an all-LCMS faculty.

reading from Revelation). Take time to teach the Versicles and Responses.

Wednesday is devoted to the liturgy of Matins. The pastor should preach a sermon on the Holy Gospel. Like Morning Prayer, teach the Venite first, then the Te Deum, and the seasonal singing of the Benedictus (page by page). Appropriate hymns may substitute for canticles. Teachers should be encouraged to review these canticles in their classrooms.

Thursday is given to the Service of Prayer and Preaching. Teach both canticles, beginning with the refrains. This service is certainly catechetical in nature having the Ten Commandments, Creed, and Lord's Prayer recitations incorporated. The pastor would be wise to consider preaching a catechetical sermon based on the memory work assigned to the students for the week. Lastly, the prayers themselves are excellent teaching in piety using Luther's Morning and Evening Prayer and the short litany with petitions ending in "Lord, have mercy."

Finally, move the prayer office for Friday to the afternoon for at the end of the school day and week. Evening Prayer (or Compline or Vespers) with a topical sermon on the Psalm or extra reading is most appropriate.

Articulating a Lutheran theology of worship is important. Consider these insights from the sainted Rev. Norman Nagel:

Our Lord speaks and we listen. His Word bestows what it says. Faith that is born from what is heard acknowledges the gifts received with eager thankfulness and praise. Music is drawn into this thankfulness and praise, enlarging and elevating the adoration of our gracious giver God.

Saying back to him what he has said to us, we repeat what is most true and sure. Most true and sure is his name, which he put upon us with the water of our Baptism. We are his. This we acknowledge at the beginning of the Divine Service. Where his name is, there is he. Before him we acknowledge that we are sinners, and we plead for forgiveness. His forgiveness is given us, and we, freed and forgiven, acclaim him as our great and gracious God as we apply to ourselves the words he has used to make himself known to us.

The rhythm of our worship is from him to us, and then from us back to him. He gives his gifts, and together we receive and extol them. We build on another up as we speak to one another in psalms, hymns, and spiritual songs. Our Lord gives us his body to eat and his blood to drink. Finally, his blessing moves us out into our calling, where his gifts have their fruition.

How best to do this we may learn from his Word and from the way his Word has prompted his worship throughout the centuries. We are heirs of an astonishingly rich tradition. Each tradition receives from those who went before and, in making that tradition of the Divine Service its own, adds what best may serve in its own day--the living heritage and something new.¹⁰

Latin in Lutheranism

The *Apology of the Augsburg Confession* says “we retain the Latin language on account of those who are learning and understand Latin, and we mingle with it German hymns, in order that the people also may have something to learn, and by which faith and fear may be called forth. This custom has always existed in the churches.”¹¹

Some of the ways this may be accomplished is by implementing Latin directions into the classroom and chapel. Sing Latin prayers such as the *Pater Noster*, mealtime prayers or sing familiar hymns in Latin such as *Adeste Fideles*, *Arx Firma Deus*

¹⁰ Norman Edgar Nagel, *Lutheran Worship* (1982), p. 6

¹¹ *Apology of the Augsburg Confession*, XXIV, 3.

Noster Est. Be on the lookout for other helpful resources.¹²

Starting, Expanding, Converting to Classical, and Lutheran Identity

The next section is devoted to engaging topics such as starting a school from scratch, expanding your school, and/or the prospect of transitioning your school from one model of education to classical.

Being “just as good” as the other educational options in town is not enough. “Mere Christianity” is not adequate in your classrooms. Trying to please everyone actually pleases no one. Be authentic and faithful to the Scriptures always focusing on a Lutheran, and therefore, Christian identity.

When starting a school from scratch, take advantage of your District connections and perhaps pursue partnerships within the circuit. Take time to visit another classical Lutheran

¹² *Liber Hymnorum*: The Latin Hymns of the Lutheran Church.; *LSB Matins and Evening Prayer in Latin*

School.¹³ Speak to Genesis consultants, CCLE Representatives. Begin forming a congregational consensus.

Expanding your existing school may appear to be a daunting task. Strategize adding a kindergarten to your preschool and then adding a grade per year. Always build from the lower grades on up beginning on student retention and recruitment, then staff, and lastly structure. Keep your financial infrastructure in clear view. Attending conferences, presentations, and other continuing education opportunities are an excellent way to help the school mature.

When it comes to building a school's identity, anticipate the question: "what *is* your school?" For conversation sake, study the following case study based on Martin Luther Grammar school:

Martin Luther Grammar School Is...

(1) Classical—which means that we will follow the Trivium method of teaching. The Trivium begins with grammar (that is learning the language of various subjects) then proceeds to logic (that is learning to understand and organize the subject matter) and concludes with

rhetoric (that is learning to articulate and defend an opinion).

(2) Christian—which means that we will teach the classic doctrines of Christianity as defined by the great Reformers of the 16th Century: Sola Gratia (Grace Alone), Sola Fide (Faith Alone), Sola Scriptura (Scripture Alone), Solus Christus (Christ Alone), Soli Deo Gloria (To the Glory of God Alone).

(3) Rigorous—which means that students will learn to work hard at their studies and learn to take pleasure in their accomplishments. We will not engage in social promotion.

In other words, **Classical Lutheran Education teaches the next generation what most people thought/think we're already teaching them at a Lutheran Christian school!**

Dr. Tallmon reminds us, "Classical Education supplies the furniture of the mind needed to embrace a faith worldview grounded in "This is most certainly true!" This is a sacramental Christian viewpoint and faith grounded in the Lutheran Confessions."

Classical Education is not a passing fad, but a return to our roots. Classical Education in a

¹³ Visit the following link for a current list of Classical Lutheran Schools:

<http://www.ccle.org/classical-lutheran-schools/> (RGC)

Lutheran school is more than just an appeal to a niche market to survive. Classical Lutheran Education is an opportunity to believe, teach, and confess who we are as Lutheran Christians.

When it comes to the school in transition, first make sure to get the pastor, headmaster/principal, Board, faculty, parents, and congregation(s) to support the endeavor. The transition begins with embracing our Lutheran identity and Lutheran confession of the Christian faith, having chapel more often. When it comes to the school's curriculum, begin with converting math and language arts (including Latin K and up). Begin making connections with sister schools through the LCMS and CCLE. Inspire a culture of improvement through continuing education for faculty, boards, headmaster, and parents. Add classical content to Lutheran materials and Lutheran content to classical materials.

Want to Continue this Conversation? Email me at webmaster@ccl.org.

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Churches, Schools, and Homeschools: Looking Outside the Box in Support of Classical Learning

by Susan Knowles

“I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now...Come further up, come further in!” - C.S. Lewis, The Last Battle

The invitation to “Come further up, come further in!” to the good, true, and beautiful through a classical Lutheran liberal arts education goes out to a wide range of invitees, some of whom are hearing the invitation for the first time and some who have been taking steps on this journey for a long time. While one might view the ultimate goal of classical Lutheran education as a call to a particular program structure which may reach its goal in the re-establishment of a system like that of the Lutheran Reformers in the 1500s or of Lutheran immigrants to America in the 1800s, the best of either of these educational systems was not uniformly available to all due to the unique realities of life and location. This historical perspective can bring comfort to those hearing the invitation to “Come further up, come further in!” but who, due to unique

circumstances of the realities of life or location, are still taking smaller steps on the journey, and this might be an encouragement to those in a position to help them.

Begin the Invitation with Appetizers

There can be freedom in a flexible approach, where one does not need to cover all the bases at once the way a school does. When not obligated to provide everything, one can use the resources God provides to examine where overlapping interests may be met in a way that is mutually beneficial, concentrate on what can be done well, and adapt with changing needs or resources. Defining elements will make the approach both classical and Lutheran.

Approaches can range from any of these:

- speakers or workshops geared to children or to the adults serving them
- tutoring, Latin, or music lessons
- individual classes or sets of classes that compliment one another
- once weekly classes with remaining days taught at home

These become invitations to classical Lutheran education, opportunities for our baptized children and for families in the surrounding community. Unique needs and interests of families can change over time. Intentionally seeking ongoing feedback will assist in genuinely meeting needs well. Know any applicable laws

regarding the provision of instruction, facilities, labor, safety, homeschooling, etc.¹⁴

Churches across the country have taken a variety of approaches using somewhat simple individual opportunities such as these:

- offering a lending library
- providing weekly chapel
- being a host site for onsite or offsite art, science, or history field trips with the potential for larger group discounts
- initiating service projects
- becoming a standardized testing site
- starting Great Books clubs or seminars for parents
- hosting classical Lutheran clubs for students
- offering after-school classical enrichment opportunities
- creating co-op or cottage schools through Classical Conversations, Veritas Press, or Memoria Press

In any formal program, a congregation would want to be aware of any program requirements such as requirements to serve homeschoolers only, agreements which might include non-

compete clauses, and any requirements regarding religious instruction. A “Community Education” or “Learning Center” approach organized under the church could be another option which may leave more choices available for identifying overlapping needs or interests with day school, church, homeschoolers, and community. Combined approaches can allow for widespread influence from a congregation whether large or small.¹⁵

Looking to the Interests of Others

Where a partnership is possible with a Lutheran day school, homeschoolers, and community members, 4th Commandment roles are to be respected by all while they are being served by any church or school resources. All parents have the responsibility for their children’s education regardless of whether they use the help of a school or other supplemental instruction, and parents also have the Christian freedom to choose among different educational opportunities for their children based on the individual children and the opportunities available by God’s provision at any given time. Depending on the local views of church, school,

14 One resource for information about homeschooling laws in your state is HSLDA: <https://hsllda.org/content/laws/>

15 One example of a program that has tried a number of these approaches through an Educational Resource Center format open to the

community in its journey toward classical Lutheran education, currently offering a two-morning per week classical Lutheran core of classes for homeschoolers (Petros Academy) which can be found at St. Peter Lutheran Church and School in Lockport, NY - www.stpeternorthridge.org/erc

homeschooling, and community outreach, efforts may need to be made to ensure that choices made available by God's provision are seen as a blessing from God rather than viewing these blessings as being in competition with one another. Homeschoolers can seek ways to be a blessing to day schools, and day schools can seek a way to be a blessing to homeschoolers or students of other schools. Members of the community can seek to bless schools, and schools can seek to bless members of the community. As Paul reminds us in *Philippians 2:3-8 (ESV)*: "Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others." With this attitude all can be encouraged to grow in faith toward God and love for one another. Combined approaches will do well to keep this attitude in mind in the visionary stages and in implementation.¹⁶

Depending on state laws and factors which influence the interests of the school and homeschoolers, a day school can provide classes for homeschoolers, or homeschoolers can

provide classes which benefit day schools. Benefits may include providing breaks for teachers in a day school or providing additional income with additional seats being filled for specific classes. Volunteer instructors may be an option for your program, or paid instruction may be an option based on those willing to pay for instruction. Some day schools have been able to fund part of an instructor's salary by serving homeschoolers with individual classes, and some homeschooling programs have been able to share instruction paid for by homeschoolers in order to benefit a smaller day school. Programs that benefit from volunteer instruction could price classes in a way that would allow a paid instructor to replace the volunteer if the volunteer's circumstances change, providing a way to build financial stability into a program that is branching out without overtaxing volunteers.

The use of online classes by day schools and homeschoolers is becoming more common at junior and senior high levels, and a local on-site tutoring or support resource could be provided

16 Ideas and examples of potential approaches with contributions relating to Lutheran schools and homeschools can be found in [Eternal Treasures: Teaching Your Child at Home](#) by Cheryl Swope and Rachel Whiting, especially *Chapter 6: Our Unity: Working Together in Home, Church, and School*; see also an April 14, 2017 blog entry at

www.intoyourhandsllc.com/
by Marie MacPherson titled "*Building Bridges: Fostering Cooperation Between Christian Day Schools and Homeschool Families*"

in support of such classes.¹⁷ Such coordination around an online resource could also be provided for parents or teachers¹⁸, and speakers could be provided by churches, schools, or homeschoolers for each others benefit. Whatever you do, do it well. Keep in mind that every opportunity offered provides word of mouth for the next event. Remember hospitality, humility, excellence, and an openness to feedback so that word of mouth advertising will be an asset.

Curriculum, Instructors, Logistics

Programs that serve homeschooling families may offer classes once a week or twice a week, or a combination of both. Meeting frequency impacts the types of instruction most likely to be effective, and curricular goals as well as the age of the children enrolled should be considered. For those who may wish to develop a program for homeschoolers but have no experience in homeschooling, learn some of the reasons people homeschool¹⁹ as well as keeping in mind reasons having a group of students learning together can be an asset. Many homeschoolers value the freedom to teach children different

subject areas at a pace that is faster or slower and with curriculum that best suits the child and parent, but also wish for their children to have large group experiences as well.

Some classes might be most effective as stand alone classes which do not have the expectation of work being done outside the classroom without the primary teacher. This approach allows the instructor to manage all the instructional time, but may limit the amount of material which can be covered overall. Some classes either require completion of work outside the home in a more strict academic approach or offer opportunity for parents to supervise work outside the class as optional enrichment. In order for a strict academic approach to be successful, the expectations for work done outside of class must be very clear and manageable. A plan must be in place for checking completed work and for proceeding with the day's class even if the work is not completed. Plan active follow-up with parents and students outside of class. Programs for homeschoolers opting for an enrichment approach may choose not to require outside

17 Some examples of this kind of online resource can be found at wittenbergacademy.org or fhsplano.org

18 CCLE's Discamus Project: information about Latin and Greek classes for Adults can be found at cclle.org

19 Good resources are [Eternal Treasures: Teaching Your Child at Home](#) by Cheryl Swope and Rachel Whiting, or this interview from Issues, Etc. - <https://issuesetc.org/2016/01/07/1-homeschooling-101-cheryl-swope-1716/>

work, as failure by some students to complete work outside of class could negatively impact the planned progress for the class and the learning for other students. Academic programs do set expectations for work outside of class that require parent instruction to compliment class instruction.

For classes where instruction is shared between teacher and parents, curriculum which has clearly laid out daily assignments or even daily teaching scripts can make all the difference.²⁰ For example, the Shurley English curriculum can be completed with 2 days of instruction in class and the other 3 days instruction is completed at home by the parents using their own teacher manual. Similarly, Memoria Press materials have such consistent patterns to their assignments that work can be assigned to be done in class some days and other days at home.

20 To identify appropriate curricular resources for class format, see resources such as CCLE's book Curriculum Resource Guide for Classical Lutheran Education by Swope and Heine; Simply Classical: A Beautiful Education for Any Child by Swope - especially the Appendices; <https://lutheranhomeschool.com> is a new source of resources by Lutheran Homeschoolers; www.cathyduffyreviews.com can help identify characteristics of curriculum like worldview, level of teacher dependence, etc.

21 The annual CCLE national summer conference and free archived recordings from a broad range of classical Lutheran educators provide

Instruction is impacted by the instructor's level of expertise in the subject matter as well as the instructor's level of theological training. In each of these areas an instructor can grow with the invitation to "Come further up, come further in!" It is important to consider what amount of theological training would be most appropriate for instructors who will be teaching independent of a particular curriculum or who will need to sift through materials which may contain viewpoints contrary to Lutheran doctrine. Those who wish to learn can be given opportunities to learn.²¹ This is another area where feedback from parents and students can be used to help instructors to improve their effectiveness.²²

outstanding opportunities to come "further up and further in!" www.ccle.org

22 For guidance regarding instructors and instruction, see <http://www.ccle.org/marks-of-a-classical-lutheran-educator/>; <http://www.ccle.org/luther-on-education/>; CCLE's book A Handbook for Classical Lutheran Education: The Best of The Consortium for Classical and Lutheran Education's Journals; resources like those found at www.classicalu.com such as Dr. Christopher Perrin's <https://www.classicalu.com/lesson/principles-of-classical-pedagogy-introduction/>; and for parents potentially Classical Conversations Parent Practicums.

A Winsome Invitation to the Good, True, and Beautiful

When classical education is introduced to any group of people, it can be helpful to promote activities or events demonstrating the best of classical learning to create a thirst for the good, true and beautiful. Winsome attractions for homeschoolers include fine arts, science, writing instruction, and physical education. Neighbors served by one's efforts include Christian families in classical and non-classical homeschools or public school settings. Extend your offerings to Lutheran day schools, whether classical or not, if you would be willing to bring your classes to their schools. You might extend the school's effective through classes in Latin instruction, a Shakespeare club, historical literature discussion, or tutoring in math or writing. Rather than tackling many subject areas at once, base your decisions on what can be accomplished well considering your instructors and setting.

An instructor can seek ways to challenge and engage students, inviting them to "Come further up, come further in!" as they acquire the previously unfamiliar classical skills and

knowledge. Early experiences should encourage a student to try hard things and still be confident that they will not be asked to do more than their current abilities or circumstances allow. It can be helpful to give feedback personally, as in a tutoring situation, or through the use of rubric or narrative progress reports rather than by grades. Instructors should confer with homeschooling parents ahead of time about what is most helpful and important to them and to their students.

Nurturing Faith and Love for Neighbor with the Classical Lutheran Liberal Arts

Cultivating the mind to think under the authority of Holy Scripture will shape what is learned. Classical Lutheran education focuses on heavenly citizenship (baptism) as well as earthly citizenship (vocation). For those just starting this journey, resources for laying a classical Lutheran foundation for learning can be gleaned from documents, interviews, and books linked through the CCLE.org website.²³ Nurturing the faith at all levels of education, parents and teachers seeking to offer classical Lutheran learning should be growing in the nurture of faith. Those leading should ensure ongoing

²³ See resources such as <http://www.ccle.org/classical-lutheran-education-defined/>; <http://www.ccle.org/marks-of-a-classical-lutheran-school/>; Chapter 4, "What is Classical Education and What is Classical Christian Education," from *Simply Classical: A*

Beautiful Education for Any Child by Cheryl Swope, especially pages 108-113; Chapter 4, "Our Christian Faith: The Word for Us," from *Eternal Treasures: Teaching Your Child at Home* by Cheryl Swope and Rachel Whiting; and <http://www.ccle.org/luther-on-education/>

opportunities for those teaching and learning to grow in the application of Law and Gospel in an environment in which the Gospel predominates, so that the environment provided does not undermine its own message with legalism or permissivism in its practices.²⁴

Increasing thirst for the good, true and beautiful comes from God and must inevitably be paired with growing humility in the reality of human inadequacy and the comfort of Christ's work on the cross. All that is good, including the ability and opportunity to learn, comes from God. Those who have such opportunities should not think more highly of themselves for having these privileges. Instead they should humbly thank God for these privileges and use them in loving service of the neighbor and his present interests and needs.

24 See resources such as the article "The Gospel and Goodness: Letting the Gospel Predominate in our Classrooms" by Rev. Alexander Ring from the Classical Lutheran Education Journal Volume X 2016 at CCLE.org; Pastor Kieser's interview Lutheran Education and Baptism on Issues, Etc. <https://issuesetc.org/2016/01/26/2-national-lutheran-schools-week-part-2-lutheran-education-and-baptism-pr-stephen-kieser-12616/>; *God at Work: Changing Lives by Teaching Law and Gospel* by Nummela & Wheeler (CPH) could be used by individuals or groups including

Good Fruit for the Sake of the Neighbor

Beginning with appetizing interactions with classical Lutheran learning and staying focused on serving the interests of others while minding one's own interests, opportunities abound in ways to encourage classical Lutheran education gently and respectfully to homeschoolers, church, school, and community. As summarized on the ccle.org website,

Classical Lutheran education seeks to cultivate in students self-knowledge, tools for learning, the ability to contemplate 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 truth, goodness, and beauty found fully and eternally in the person and work of Jesus Christ. This is most certainly true.²⁵

Classical Lutheran learning equips for earthly and heavenly citizenship, with foundations built

parents and teachers; and Ambassadors of Reconciliation (www.aorhope.org) free resources, self-paced online instruction that could be assigned to new instructors, training practicums, seminars that could be brought in for instructor and/or parent workshops and helpful articles such as those addressing issues of Law and Gospel regarding Supervision in Christian Ministry

25 <http://www.ccle.org/classical-lutheran-education-defined/>

from hearing the Law and Gospel from God's Word and applying this Word with the Gospel predominating in our daily lives with our neighbors. Cultivation of all students with a classical Lutheran education should incline our hearts to the good, true, and beautiful for the sake of our neighbors.

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