

THE CLASSICAL EDUCATION QUARTERLY - A NEW KIND OF EDUCATIONAL JOURNAL

A blessed Advent Season and Christmas to all our readers of the CEQ. The most classical and salutary story comes to us this time each year from the ancient town of Bethlehem where, 2000 years ago, the gracious God strapped on diapers and crawled among us. This God-with-us taught the world the answers to the central questions of human existence: What is life? What is death? And, how we can secure the future? He taught us that when we die to sin and live by His grace alone, a happy forever is secured.

We present to you the final issue of the first year's publication of the CEQ. Pr. John Hill takes up a consideration of Neil Postman's concern about the challenges for education posed by the explosion of information brought about by the electronic age. If we simply teach children how to access, classify, and use information, we will short-change the next generation. Pr. Hill argues that the information age makes more important an education that provides the wisdom of the past to discern the significant from the trivial. Kathleen Hein makes a case for the inclusion of pity as an important virtue to be nurtured in addition to the classical virtues. She illustrates what pity is (and what it is not) and exemplifies its importance from an analysis of the character, Achilles, in Homer's *Iliad*.

And finally, from our *On the Front Lines* Department, Susan Tucker has submitted reports from diverse locations which reflect the continuing growth and vitality of classical, Lutheran education . . . even in Papua, New Guinea. We are poised to launch the second year of the CEQ with more excellent articles that advance the classical model for Lutheran education. S. A. HEIN, EDITOR-IN-CHIEF

THE TEACHER IN THE AGE OF INFORMATION

BY PR. JOHN HILL

I was amazed to hear from one of my adult catechumens, some years back, that the church he had come out of left the impression that church history began, for all intents and purpose, in the early 20th Century with the birth of the modern charismatic movement. There was no awareness of the Reformation and its struggles, or of the Medieval church, or of the Ancient church and its theological debates. They did not even know the revivals of the Second Great Awakening, from which their church body was born. It is instructive for us to see how easily eighteen centuries of church history can simply be dismissed, either out of ignorance or prejudice. Such churches are suffering from amnesia; they cannot know who they are, where they come from, or where they are going.

Our teachers have become something like the human version of a computer. They have become master information managers.

It is possible to detect a similar phenomenon in the field of education. Modern secular educators seem to operate with a blind faith that education started a hundred years ago, for all practical purposes, with John Dewey and Sigmund Freud. Lutheran educators are inclined to believe that education began with Martin Luther or Philip Melancthon. Neither, of course, are correct, but the inclinations of teachers today reveal the sort of education they have received, what they believe about education, and what they are likely to try to accomplish in their classrooms. Perhaps modern educators believe that the education of the past is remote and irrelevant to the needs of our technologically savvy age. If so, then educators must believe that their task differs significantly from that of the previous ages.

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Education today certainly reflects the world in which we live, a world in which there is more knowledge and information available at the fingertips and computer screen of the average American than has ever been available in the entire history of mankind. Neil Postman (in "Informing Ourselves To Death," a speech to the German Informatics Society on October 11, 1990 in Stuttgart, under the sponsorship of IBM-Germany!) points out that the "liberating stream" of information which followed the invention of the printing press has turned into a "deluge of chaos" in our day. It has become the task of teachers today to prepare students to receive, sort, filter, assimilate, and arrange this vast flood of information.

Teachers must overcome the Information Age temptation to see their vocation as the mere management of information, the three Rs, for when education fails to rise above this computer model, it is, in the end, dehumanizing.

We might, therefore, call teachers the masters of information management. While they need not know everything (after all, who could?), their task is to train the next generation how to read and write, how to use a calculator, how to access and use books and computers, how to use and create audio and visual media. They do not expect their students to know everything; but they do want them to know how to find it and how to use it for their assignments. Teachers today have succeeded, therefore, when their students have become proficient at reading and writing and math, when they are able to get high marks on achievement tests and college entrance exams, and when they are able to negotiate the job market with good information management skills.

Teacher education programs in the university are tailored to meet this goal. They focus on teaching methods, how to teach the various subjects most effectively. Such an emphasis on method requires only minimal knowledge of the core subjects themselves: literature, languages, history, philosophy, science, mathematics, theology. The teacher comes to be like a librarian who does not like to read, but knows where all the books belong on the shelf. A more contemporary analogy might be made between the teacher and the computer server. The computer does not need whole libraries on its hard drive to work fast

and efficiently. Our teachers have become something like the human version of a computer. They have become master information managers. Their task is to teach others to compute, that is to access, collect, rearrange and use information – the task of a computer. The information itself may be quite random in many cases—whales, the solar system, a spelling list, fractions, and the like. In others cases, the information skills likely serve to perform some pragmatic agenda, usually having to do with going to college, writing a resume, getting a job, shopping, balancing the checkbook, and the like.

Some would undoubtedly find the comparison between people and computers to be flattering: "His mind works like a computer." But the computer is only a tool, an instrument, and the comparison is flattering only when it is severely limited in scope. Ultimately, the analogy is insulting: "He translates like a computer," "His personal skills are like a computer," or "His marriage is like a computer." In reality, the human creature is so much greater and more noble and more dignified than a mere tool. I suggest the comparison should be avoided. Teachers are not computer servers; students are far more than computers being programmed to store, retrieve, and organize information. Teachers must overcome the Information Age's temptation to see their vocation as the mere management of information – the three R's – for when education fails to rise above this computer model, it is, in the end, dehumanizing.

It is an observation that ought to go without saying. But can the student today, or the teacher, for that matter, understand and explain what it is that makes man human? It is certainly not the ability to compute that makes us human. It is not the ability to store, retrieve, and organize information. It is not economic viability or productivity, nor even the ability to procreate or to survive. Our humanity is not defined in terms of self-gratification or entertainment or the ability to "get ahead." If education rests with these goals, then education is fundamentally dehumanizing. The goal of education should be to reveal the world and man's place in it to the student, to raise the student above his animal instincts and information-overloaded culture to his true place in God's creation. Education today, more than ever, must return to the arena of thought and art and all the humanities, to the world of languages and history and tradition, to recover a healthy and unified and true understanding

of our humanity.

We who are striving to return education to the liberal arts and the humanities have called ourselves "Classical," that is, related to the classic ideals and wisdom of the ancient world. We actually have in mind the whole of man's history and culture, especially of Western Civilization. But there is an pedagogical edge to our goals. Classical education does not propose to be simply the "education computer" with the fastest processor and the biggest memory (not to speak of bells and whistles), even if we do pride ourselves in being better and faster. Producing fast and efficient information managers does not yet result in educated human beings – humanity. As Postman reminds us, it is not the lack of information that causes divorce, sin and shame, mental breakdowns, wars, indecency, and the like. And the abundance and speed of information will not solve these problems either. Education – even Classical Education – should never be a program of solving the problems of the world or of our own lives by having "more and more information, more conveniently packaged, more swiftly delivered."

The goal of education should be to reveal the world and man's place in it to the student, to raise the student above his animal instincts and information-overloaded culture to his true place in God's creation.

If education is merely a program of information management, then such a program of education must necessarily fail the human need because it can make no sense of the volumes of information it is learning to process. Postman identifies two problems with our information-overloaded world (and thus with education today): First, "we no longer have a coherent conception of ourselves, and our universe, and our relation to one another and our world. We no longer know, as the Middle Ages did, where we come from, and where we are going, or why." The result for our information age is that "we don't know what information is relevant, and what information is irrelevant to our lives." And we have, second, compounded the problem by directing "all of our energies and intelligence to inventing machinery that does nothing but increase the supply of information." The result? "We don't know how to filter it out; we don't know how to reduce it; we don't know how to use it."

It is like the old child's game of Memory, in which numerous paired cards are shuffled and placed face down on the table, and the goal of the game is to pick up, in turn, two cards that you hope will make a pair. The placement of the cards is random, and the winner is the one with the best combination of luck and a good memory. So also the information in our world is now random to us, and our task is to make sense of it, to order it, if you will. But our educational system is not only permitting table after table of Memory cards to be entered continually into the game, but it also allows for the constant reshuffling of those cards. Who can make sense of it all?

What is needed, and what Classical education aims to give, is an education that first of all reveals a comprehensible world to the student, a unified world (a universe). Here is the education of "university" in the old sense, having to do with the universe, an education that "turned" the student to the "one", that is, "a systematic whole held to arise by and persist through the direct intervention of divine power" (*Webster's Ninth New Collegiate Dictionary*, 1983). The task of the teacher ought not to be, first of all, to purvey all the best and latest methods for reading and writing to the brain, or to paper, or to the computer. Such educational tasks are indispensable and certainly have their place; they must be taught well and learned well. But if education goes no further, then the student is little more than an efficient computer, at best, and he will be at the mercy of whatever garbage is "inputted," and he will be sure to "output" the same kind of garbage. It is unlikely that he will ever make sense of it all. Sound education should describe a world that has meaning and purpose, a universe that is coherent and comprehensible, and it should reveal a place and purpose for man in this universe.

Where do we go for such a Classical education? How do we recover a view of the world that is so antithetical to the chaotic deluge of information today? The answer to the question must in part be found, I propose, in a philosophy and rationale of education that is found in the time before the information age. We need to learn, like children returning to their elders, what the world was like before. We need to know what education and the thought of man was like before computers and printing presses, before the world and its philosophy and theology and education and science and arts and literature shattered into a million pieces like the

great mirror in Hans Christian Andersen's "The Snow Queen." What does education look like when teachers and pupils are allowed to focus first on the First Cause of the universe? What does education look like when man is set in an ordered relationship to the world around him, and that ordered relationship is placed before the Creator and Lord of that universe? What does education look like when man is a student of the great line of fathers before him who wrestled long with the hard questions of God and man and the world – the universe, and recorded their thoughts in the great writings of Western Civilization?

I am convinced, however, that a confessional Lutheran teacher will also pursue the classical forms and content of education if given the option.

Education has fallen far from such high ideals. We find ourselves shattered by the increasing barrage of random information "more conveniently packaged, more swiftly delivered," the incessantly multiplying and constantly reshuffled Memory cards. Never mind that prayer is no longer allowed in public schools, or that sex education is taught coed in our junior high schools, or that graduating seniors cannot read a job application or balance a checkbook. Even if such problems could be remedied, the incoherence of education today would remain. Our students and their parents do not know who they are, where they have come from, or where they are going. They no longer live in a coherent universe. And the entire problem is entirely dehumanizing.

Of course, not all is despair in our day and age. Teachers bring their own world view to their task, oftentimes without recognizing what that world view really is. Christian teachers, by virtue of their own public theological confession, ought to have a basic knowledge of the world that can guide them in their approach to the educational task. They can at least offer special creation as an alternative to evolution. They can look at their pupils as creatures who were made in the image of God. They can have a morality grounded in divine absolutes rather than shifting expediencies. They can even understand themselves and their pupils in light of the proclamation of sin and grace. Christian teachers can at least ask a few of the right questions, vastly improving the possibility of getting the right answers. Such a grounding brings a beginning of sanity to the chaotic whirlpool of the information deluge.

And if this is so for Christian teachers generally, the genuinely confessional Lutheran teacher ought to have an even greater advantage. The Confessions of the Lutheran Church are rooted in Scripture, rich with historical context, universal in their scope, and fully open to the universal struggles of man. Confessional Lutheran theology and practice is a solid and reliable foundation for the full education of man. It presents a single, unified and coherent view of the world and of man's place in it. The Lutheran teacher who immerses himself in the Confessional writings of the Evangelical Lutheran Church will find a foundation and framework for a unified, coherent, and Christian education.

I am convinced, however, that a confessional Lutheran teacher will also pursue the classical forms and content of education if given the option. The Classical Lutheran school will recognize the imperative of pursuing and teaching excellence not only in doctrine and worship, but also in life and service to the neighbor. Because the education is Classical, rooted in the long and ancient history and traditions of Western Civilization, and particularly in Scriptures and the Lutheran Confessions, the teacher and pupil can be free from the flood of random information and from the blinders that are imposed on those who do not know their own history and culture. And they will know who they are, where they come from, and where they are going.

(PR. JOHN HILL SERVES AS PASTOR AND HEADMASTER OF MOUNT HOPE LUTHERAN CHURCH AND SCHOOL CASPER, WYOMING)

... 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.

THE IMPORTANCE OF PITY

BY KATHLEEN HEIN

A Western civilization course covering the classical period rightly includes much discussion on the four cardinal virtues of wisdom, fortitude, temperance and justice. Including the poet of an earlier period expands the list of four to include the human capacity for pity. Homer's story of the tragic hero Achilles imagines what would happen if lords of men were pitiless, and asks: how important is pity to human civilization? In this sense, Homer's *Iliad* is not unlike Shakespeare's *The Merchant of Venice* or even Dicken's *A Christmas Carol*.

One of the objectives of reading good stories is to invite young minds to think beyond their ego-centric selves--a skill upon which pity depends. Stories and plays are a painless way for both teacher and student to imagine what it would be like to walk in another's shoes. The *Iliad* is a story that does this by calling attention to one particular character who did not.

One of the objectives of reading good stories is to invite young minds to think beyond their ego-centric selves--a skill upon which pity depends.

The story begins with anger: "Sing, goddess, the anger of Peleus' son Achilleus and its devastation, which puts pains thousandfold upon the Achaians . . ." This diatribe is aimed at Achilles, but the chief sacker of cities, Agamemnon, seems to be a more likely target. Agamemnon refuses to give his girl prize back

to her father, a priest of Apollo. The pride in his angry refusal provokes Apollo's arrows. The Achaeans pay with their lives until Achilles challenges the wisdom of his overlord, Agamemnon. Under Achilles' protection, the timid seer, Kalchas, interprets the pestilence that Apollo's arrows have wrought upon the Achaeans, and Agamemnon is finally persuaded to return the girl to her father. To preserve his status among the other kings, however, the chief sacker of cities demands to be compensated with another girl prize of his choosing. Achilles' girl prize would suffice. In the Heroic Age, the warrior who dies with the most spoils wins. The two kings launch into a bitter debate. Achilles angrily points out that Agamemnon is not worthy of his following. He is shameless, greedy, and small-hearted. Achilles wants to kill him on the spot, but Athena's timely advice quiets his rage and he relents: "So it will be better. If any man obeys the gods, they listen to him also."

Nevertheless, Achilles' anger against Agamemnon ferments. We pity Achilles in his humiliation, understanding the honor and significance that is tied to plunder in the Heroic Age. Agamemnon we are convinced is unworthy of honor, but it is Achilles--the better man and warrior--who is made to pay. It is easy to see that life has been quite unfair to Achilles. But Achilles goes too far. Ignoring duty, he vows to punish Agamemnon, the legitimate leader among the Achaean kings, by withdrawing his much-needed support. His wounded pride and the tantrum that follows, prolong the war, betraying and taking far more lives than the hubris of Agamemnon. Anger consumes him, robbing him of the capacity for pity that Homer refers to repeatedly in his epic.

Did Homer understand transference, where guilt and anger at self is directed toward another? He clearly understood that revenge does not satisfy.

A number of concerned companions confront Achilles. Wise Odysseus reminds Achilles of his father's advice, ". . . but be it yours to hold fast in your bosom the anger of the proud heart, for consideration is better." Odysseus further exhorts, "Yet even now stop, and give way from the anger that hurts the heart." Achilles has become so embittered, he can no longer feel any one else's pain

or suffering. It threatens to destroy him. His old tutor, Phoinix, joins Odysseus, "Then, Achilleus beat down your great anger. It is not yours to have a pitiless heart." Phoinix launches into the "Parable of Prayers." The parable is about the spirit of Ruin who is swift of feet, outrunning the spirits of Prayer. The spirits of Prayer are daughters of Zeus who are lame and labor far behind Ruin. They seek to heal in Ruin's wake. But, when ungrateful men refuse them, the daughters petition their father, asking that Ruin return to punish the victims who won't forgive.

Quite aware of Achilles' error, the best friend of Achilles, Patrokles, admits to his wounded comrades, ". . . brave as he [Achilles] is cares nothing for the Danaans [Achaean] nor pities them." It is Patrokles that has pity on his comrades in arms and promises them, "But even so I will not leave you in your affliction." It is Patrokles whose frustration mounts against Achilles:

But you, Achilleus; who can do anything with you? May no such anger take me as this that you cherish! . . . Pitiless: the rider Peleus was never your father rather nor Thetis was your mother, but it was the grey sea that bore you and the towering rocks, so sheer the heart in you is turned from us.

When Patrokles dons Achilles' armor, the Trojans fear that Achilles has ". . . thrown away his anger and chosen the way of friendship."

Ignoring Achilles' orders to turn back once the Trojans are driven from the ships, Patrokles is caught up in the fury of battle success and does not return. Hektor eventually slays him, with help from Apollo. Upon hearing of Patrokles' death, Achilles admits to his mother, Thetis, that he has been "no light of safety to Patrokles" and a "useless weight," contributing to the countless deaths of his comrades-in-arms. He laments:

. . . I wish that strife would vanish away from among gods and mortals and gall, which makes a man grow angry for all his great mind, that gall of anger that swarms like smoke inside of a man's heart and becomes a thing sweeter to him by far than the dripping of honey.

But Achilles still has a long way to go. He does not put away his anger. He redirects it toward Patrokles' killer. Agamemnon's insult loses its sting for the moment. His pity remains quite selective.

Achilles slays Hektor, but his grief for Patrokles and his anger toward Hektor continue to mount even after he has had his revenge. Dragging Hektor's dead body around Troy's walls for all the family to see is just one disturbing display. We wonder: why the rampage? Didn't we just hear Achilles lament that he failed Patrokles? Did Homer understand transference, where guilt and anger at self is directed toward another? He clearly understood that revenge does not satisfy. Achilles' unending fury moves Apollo to shame the other gods into action:

No, you gods; your desire is to help this cursed Achilleus within whose breast there are no feelings of justice, nor can his mind be bent, but his purposes are fierce, like a lion who when he has given way to his own great strength and his haughty spirit, goes among the flocks of men, to devour them. So Achilleus has destroyed pity, and there is not in him any shame, which does much harm to men but profits them also.

Anger and self-pity make justice and concern for others impossible. Pride and shamelessness complete the picture that Homer paints of Achilles. Life cannot go on like this. The gods intervene.

In the end, Priam, Hektor's father approaches Achilles to beg for his son's body, "Honour then the gods, Achilleus and take pity upon me remembering your father, yet I am still more pitiful; I have gone through what no other mortal on earth has gone through; I put my lips to the hands of the man who has killed my children." Here the story finally turns. Achilles begins to soften as he remembers his father who is not unlike the silver-haired Priam. They both begin to weep. Achilles is the next to speak, "Ah, unlucky, surely you have had much evil to endure in your spirit." Achilles' sense and sensibility slowly return as he reflects more about his father, ". . . I give him no care as he grows old, since far from the land of my fathers I sit here in Troy, and bring nothing but sorrow to you

and your children." It is only when Achilles lets go of his inhuman rage and begins to pity another that the poet is free to end the story. It is important to note, however, that there is no permanent reconciliation. There is just time enough to return to civility. Life and death can go on without the madness. Achilles is still very angry about his fate and how he has been treated. There is no reconciliation or "happy forever" for a Greek hero--only the honor that comes with spoils and what people say after you're dead.

So what is so important about being able to pity? C.S. Lewis writes in *The Problem of Pain*, "Everyone has experienced the effect of pity in making it easier for us to love the unlovely—that is to love men not because they are in any way naturally agreeable to us but because they are our brethren." When we are not particularly inclined toward one another, pity can move us to be civil at the very least. An all-consuming anger like the anger of Achilles destroys our capacity to consider others. In the extreme, it blinds us to the justice that is necessary for peaceful co-existence.

Achilles was not incapable of pity. He just pitied himself to the exclusion of others. Anger was an accelerate.

Pity, however, like any human virtue, can be put to ill use. Lewis also writes, "Even a good emotion, pity, if not controlled by charity and justice, leads through anger to cruelty." Achilles was not incapable of pity. He just pitied himself to the exclusion of others. Anger was an accelerate. Agamemnon robbed him of his spoils—the closest an ancient Achaean warrior gets to a "happy forever." Many atrocities have been committed out of pity for the oppressed Lewis warns. Achilles saw himself as the oppressed one. Hurt people hurt people.

Lest we think that our civilization has progressed such that we are immune to the inhumanities of a culture that condones the sacking of cities, consider the technology that we have now that permits us to watch an unborn baby scream as he is aborted. Where is our pity? Lewis argues against chronological snobbery:

If then you are ever tempted to think that we modern Western Europeans cannot really be so very bad because we are, comparatively

speaking humane—if, in other words, you think God might be content with us on that ground—ask yourself whether you think God ought to have been content with the cruelty of cruel ages because they excelled in courage or chastity. You will see at once that this is an impossibility. From considering how the cruelty of our ancestors looks to us, you may get some inkling how our softness, worldliness, and timidity would have looked to them, and hence how both must look to God.

Ponder the inhumanity that results from combining cowardice with anger in the absence of pity.

Pity can do much to tame and temper a people whose chief end is the pursuit of personal temporal happiness, whether it be in the form of diversionary entertainment or the accumulation of earthy possessions - modern spoils, if you will.

The blind poet sang about pity's civilizing influence on men whose chief end was to collect spoils and glorify oneself in battle. Our culture, while it does not support the vocational pursuit of city-sacking can nevertheless benefit from the civilizing influence of pity as well. Pity can do much to tame and temper a people whose chief end is the pursuit of personal temporal happiness, whether it be in the form of diversionary entertainment or the accumulation of earthy possessions—modern spoils, if you will. It may no longer be customary to sing 14-hour ballads to illiterate audiences, but the Western Canon is replete with civilizing stories to read to one another like that of pitiless Achilles.

(Iliad quotations taken from Richard Lattimore's translation of *The Iliad of Homer*.)

(KATHLEEN HEIN HAS TAUGHT LOGIC AND WESTERN CIVILIZATION AT SHEPHERD OF THE SPRINGS LUTHERAN HIGH SCHOOL, COLORADO SPRINGS, COLORADO)

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... ON-THE-FRONT-LINES**BY SUSAN TUCKER**

A NEW CLASSICAL LUTHERAN HIGH SCHOOL IN WYOMING

They are officially called the Western Heritage Lutheran Academy Badgers. But other mascots such as the Trail Blazers or the Pioneers would have been just as fitting for this new school in Riverton. For this 2007-08 school term, there are only three of them---1 teacher and two 9th graders.

A VISION BECOMES A REALITY—Enter Mr. Jan Otto and his desire for his daughter to

continue with her classical and Lutheran training as well as to remain close to home. He envisioned an education where students could pursue their interests with intensity using a classical curriculum as the framework. Mr. Otto wanted to find a school that created students who could fix and solve problems on their own. After touring other boarding schools in the nation, he determined his money would be well spent pursuing such a high school in Fremont County.

The existing Preschool-8th grade Classical Lutheran School (Trinity Lutheran School) in Riverton was in the middle of a facility expansion project. An extra classroom is available in the new building and is provides initial housing for WHLA.

Mr. Joel Harms (former math teacher, dorm parent, coach and advisor at a private 6th-9th grade boys boarding school in New Hampshire) desired Lutheran training for his own young children. Connections to Trinity's pastoral staff provided the perfect fit, and Mr. Harms was hired as the first instructor.

Rachael and Spencer are the first two enrollees in the 9th grade. Both are graduates from Trinity's school, and both were ready for a positive academic challenge above what the public systems provided in their county. As Spencer remarked, "It seemed like a good opportunity so I jumped at it. I'm hoping to be offered a better education than I can get anywhere else in the area." (Rachael was unavailable for comment on the interview day.)

BIRTH PAINS THIS FIRST YEAR—Mr. Harms described the early struggles of starting from 'ground zero.' There was no curriculum in place; no guidelines for determining a proper curriculum; limited teacher guides and the need to 'invent it yourself.' Acquiring and acting on these resources with a limited budget increased the challenge. An even greater challenge has been to create an identity, and "getting vendors to believe that we were a school" when there was no website, but only a physical address. One very positive challenge has been finding ways to provide so much individual attention to two students when larger classes have been the norm.

WHAT DOES WHLA LOOK LIKE AT THIS POINT? This first year, studies will include European History & Literature from the Decline of the Roman Empire through WW II, Latin, Logic, Physical Science, Algebra I and/or Geometry, Religion: Church History, Italian I, Guitar lessons, Art and Physical Education. The high school is in the process of becoming a Registered Service Organization with LCMS since they are not directly affiliated with a congregation. Community service projects are part of the weekly activities.

LONG TERM VISION—WHLA hopes to expand a grade per year, with enrollment figures driving the expansion to a full-fledged campus. Consideration is being given to offer a semi-boarding school in order to draw clientele from not only Wyoming, but other states as well. The inclusion of a website will aid the recruiting process. The addition of a Head Master and other staff members will be necessary to grow the curriculum. Personally, Spencer hopes to see cross-country and track offered through the school. Rachael would most likely want more opportunities available in the drama department.

BUT WHY THE BADGER MASCOT?—Many possibilities were considered, but it's Wyoming! No other high school in the state claims this mascot. Plus, the badger is ferocious and (as residents would attest) it is a common sight in the West.

For further information about WHLA, contact Mr. Harms at western.heritage@yahoo.com (307-840-5964 school phone number)

A CLASSICAL FORUM

***WHAT HATH ATHENS
TO DO WITH JERUSALEM?
CAN CLASSICAL BE CHRISTIAN?***

DATES: FEBRUARY 17-18, 2008

**PROGRAM: A CLASSICAL FORUM WITH
DAVID HICKS, ANDREW KERN, AND
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**PLACE: OUR SAVIOR LUTHERAN CHURCH
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MISSION EDUCATION ONGOING IN PAPUA, NEW GUINEA

Mr. Erich Abraham submitted information for this edition of the CEQ as he serves in the position of headmaster at Highlands Lutheran International School in Papua, New Guinea. (He considers himself a follower of Classical education, though currently is not an educator in this venue). Here are excerpts from his e-mail:

We need to get the word out that there are children half way around the world who are learning of Jesus Christ and becoming leaders in their own country. HLIS celebrates its 50th year in 2007. The school is a product of LCMS missionaries. The educational program has been revered in the country as the best. At the moment the school has been devastated by tribal warfare in its immediate surroundings. Teachers and students have fled. I come at a time when the need to rebuild is paramount. Our needs are ever before us. We ask that your schools and friends keep us in prayer. We are a part of the Gutnius Lutheran Church.

The educational programs are similar to those found in Australia. For example, Math A and Math B instead of Geometry and Algebra. The English language is a primary target for education. Teaching the classics is a priority. Moreover, the Christian commitment among students and staff is exemplary and certainly the work of the Holy Spirit.

Our library was burnt to the ground in 2003, and still in rebuilding. We are in need of solid literature for the children. Our western culture is very important to the people of PNG, yet they get too much American Pop Culture.

The campus here is by far so much more developed and ready to provide education than the local schools. The products of our system are the leaders in the government. We have

made an impact and we should continue to see that HLIS become more autonomous.

On the direct front lines, Mr. Abraham had this to report:

We have 2 buses that pick up children enroute to Wabag and Wapenamanda. They have a policeman on board. A police car also follows the buses. This I understand is for the rest of 2007, and then to be re-evaluated. There is a security detail from the provincial police who are on campus 24/7. This place is so peaceful, it's hard to understand that anyone would want to hurt children and teachers; yet, we know they do.

The school has suffered financially from the recent crisis. A year ago they started a new chapel which has only been partially completed. The new girls' dorm is completely enclosed and walls are partially up on the interior. A new bus is needed and a small pickup truck, too. The money is not here and may not be in the future. The IT teacher tells me that the school computers are over 10 years old.

I was told today that the school has a commitment to pay a real salary for the principal, but that I may have to be patient. When you go to the mission field you just know these things. Pray that the school overcome these disasters, pray that wife Paula and I are able to meet expectations of the school.

Erich and Paula Abraham are available through turbinepapa@earthlink.net.

PROJECT "LUTHERAN SCHOOLS OF AMERICA" WITHIN THE ELS

Here's another positive classical Lutheran education story ongoing in the Evangelical Lutheran Synod. President Michael Butterfield details LSA as "a plan" within the ELS to start two new schools per year. It was initiated in 2005 when I was called as its first president. It is especially bold because our ELS currently has only a total of eleven PK-8 schools and twelve others at lower grade levels.

Among those twelve at lower grade levels, five are new PK programs in the past two years and three have expanded from PK only to K or 1st. The remaining three are in planning stages to expand from PK. As an effort to emphasize the start of expansion of ELS schools, we have been remarkably successful (by the Spirit's blessings!)."

The current work is to create new schools within a classical Lutheran curriculum model. "While our mission is not to attempt to transform our current 'traditional' curriculum PK-8 ELS schools, they are now hearing our plans and are beginning to inquire about their own conversions to what we call an "LSA school." Networking is ongoing with the LC-MS through personnel involved heavily in the Classical Lutheran model.

Further information on this project is available through Michael Butterfield at mbutterfield@LSAELS.org.