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Correction:

In our last issue, a footnote in the article titled "A Classical Approach to Writing Instruction: The Progymnasmata," indicated that the writing portion of the SAT exam is optional. It is not. The SAT writing portion is required. We regret the error.

ACCS

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Cornucopia

by Patch Blakey

God's creation is a cornucopia of ideas, words, and implementation. If we pause to contemplate *creation* as described in the first two chapters of Genesis, it can be a fairly daunting yet delightful undertaking for our finite minds. How do we conceive of "nothing?" From our first moments of recognition in this life, we have only known "something."

Then we might wonder at the work of God's Holy Spirit moving on the waters, the first inklings of this solid planet. We also might reflect that water comes from rocks (Ex. 17:6). Yet in Genesis 1:1–10, it appears that rocks came from water.

Further in this artistic description, we find darkness; but then at the mention of God's word, we have something entirely new: light. We see from these verses what appears to be the "birthing" of the earth. As humans, we were conceived in our mother's womb, and dwelt for a period of time in the waters, in darkness. But at the right time, we came forth from the waters into light—a new and incredible experience.

Then what follows is even more fantastic. We see the formation of land and seas, and the first sign of life in the growth of grass, herbs, fruit-bearing plants and trees. This is indeed the beginning of a vast and wonderful cornucopia. It is further compounded with lights in the heavens to light the earth by day and by night: sun, moon, and stars. They were also signs for seasons, days and years. They were to mark our time, to be our calendar.


Incredibly, as though all

that had transpired were not enough, God caused the seas to abound with an abundance of living creatures, and the skies to be filled with every winged bird. These He commanded to be fruitful and multiply, not unlike a "horn of plenty." God further filled the earth with every kind of living beast, and all that God had done He declared to be good.

Last of all, God created man in His own image. I should note that this is a "plural" image reflecting the triune nature of God, not a singular monad. As a consequence, He created man both male and female, plural. At this point, God noted that all He had

done was "very good." At the end of His busy work week, God rested.

My attempt at reflection above is admittedly stilted and truncated, but it hopefully gives you a remote sense of the majesty of God's work in the cornucopia of His creation. In a vastly smaller sense, this issue of *Classis* is a bit of a cornucopia in itself. It covers a wide range of topics and is not focused on a single theme as it often is. I hope you find the variety of topics that follow both stimulating and helpful. Also, after reading it, I hope you find a moment to rest and can at least say that it was good!



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Patch Blakey is the ACCS executive director.

Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God

by Voddie Baucham Jr, Grace Family Baptist Church

Why is it that Christian families think nothing of a lifestyle that demands hours per week traipsing across town, blood, sweat, and tears from our children, and thousands of dollars each year from our bank accounts, but the idea of a twenty-minute daily commitment to family worship immediately strikes them as too much to ask? I fear that we have lost our way. Christianity has become so marginal in our culture that even those who claim allegiance to Christ have very little to show for it in terms of time and commitment.

I must admit that arriving at a consistent commitment to daily family worship was not easy for our family. We, like every other family, have so many things to do that the time often gets away from us. However, once we decided that our time in the Word was more important and would have a more lasting impact than anything else we could possibly do, we decided to make our family devotions the immovable object in our family life. If school or meals or free time or anything else has to move, it can. However, when we rise (or at least right after breakfast) and before we lie down in the evening, we will spend time together around the Word of God.

This is not to say that family worship twice a day is a definitive mandate. It is not. Some families may worship together three times a day, others three times a month. However, the crucial issue is that we make time to gather

together before the throne of God. The benefits are myriad.

“Nothing will spur a father toward godly, spiritual discipline in his own walk with Christ more than leading his family in worship. In order to teach his wife and children, he will have to

Selection from:

Voddie Baucham, Jr., *Family Driven Faith*
(Wheaton, IL: Crossway Books, 2007), 137–42.

study the Scriptures on his own. A godly woman will be encouraged and inspired as she sees her husband take responsibility and lead in family worship. This practice sets a tone of harmony and love in the household and is a source of strength when they go through affliction together. As they pray for each other their mutual love is strengthened.”¹

It all comes down to a simple question: Why are we here? Does our family exist to prepare children for the Major Leagues? If so, then baseball will be the center of our family’s universe, and everything will bow to the whims and wishes of the baseball god. Does our family exist to produce socialites? If so, then our family must revolve around the social calendars of our overloaded teenagers and their hectic schedules. However, if our family exists to glorify and honor God and to lay a biblical foundation in the lives of our children, then we must not allow anything to interfere with our commitment to family worship, prayer, and Bible study.

To quote Pink once more: “An old writer well said, ‘A family without prayer is like a house without a roof, open and exposed to all the storms of Heaven.’ All our domestic comforts and temporal mercies issue from the lovingkindness of the Lord, and the best we can do in return is to gratefully acknowledge, together, His goodness to us as a family. Excuses against the discharge of this sacred

duty are idle and worthless. Of what avail will it be when we render an account to God for the stewardship of our families to say that we had not time available, working hard from morn till eve? The more pressing be our temporal duties, the greater our need of seeking spiritual succor. Nor may any Christian plead that he is not qualified for such a work: gifts and talents are developed by use and not by neglect.”²

I must admit that these words cut me to the quick. Too many times I have allowed the cares of this world to crowd out the things of God in my family. Too many times I have allowed the business of the family schedule to dictate the amount of time we would devote to God. All I can do is fall on the mercy of God and be grateful for another day to seek His face.

I know these words sound foreign to most of us. At least they would have to me a few years ago. I was a seminary graduate, an ordained minister, on staff at a local church, preaching to thousands of people across the country, and I did not understand this principle! My family and I ran ourselves ragged trying to

Voddie Baucham serves as pastor of preaching at Grace Family Baptist Church in Spring, TX, where he resides with his wife and six children.

Family Driven Faith . . .

do all of the things that modern families think they must do in order to have healthy, happy, well-balanced (read: spoiled) children. We had more soccer practices, piano practices, play dates, church activities, birthday parties, cook-outs, and meetings than you could shake a stick at. We were fortunate to have family devotions once a month, let alone once a day.

The sad thing about our condition is that we were still among the top-tier Christian parents. At least we were homeschooling our children and had Bible in their curriculum. At least we were in church regularly. At least our daughter wasn't dressing like a streetwalker, and our son wasn't a thug or a partying drunkard. But the bottom line was that we were not building a lasting foundation in our children's lives. We weren't teaching them to live Christianity—we were just teaching them to play at it. We were teaching them that church was a good excursion, but nothing more. We were showing them that Jesus owned our Sundays and our Wednesdays, but not our home. It wasn't until we began to have regular family worship that things began to change.

I cannot tell you exactly when we began to worship on a daily basis, but I can tell you that it changed us forever. I distinctly remember watching my son run around gathering up Bibles one day as he anxiously anticipated our family worship, and I said to myself, *How could we have missed this?* Now we feel like something is missing (and it is) when we don't gather together to worship the Lord.

Where Do We Begin? (Seven Steps)

Family Worship Must Be Born of Conviction

You must be convinced that this is something you need, and you must be convicted that this is something required of you as a parent who is responsible for bringing your children up in "the discipline and instruction of the Lord" (Ephesians 6:4). If you are not convicted of this truth, you will not follow through. If you read the words of this chapter and dismiss them as overzealous or fanatical, you will not implement family worship. However, if the things you have read to this point ring true to you and line up with what you read in the Scriptures, then you are well on your way.

We tried to establish family devotions in the past, but it never lasted long. We would gather together for singing, prayer, Bible reading, etc., but it was never consistent. We would do fine for a few days and then miss a day, then another, and another. Eventually we would be right back where we started. It was not until we began to read about the importance of family worship and hang around families who were committed to regular devotions that we finally turned the corner.

Family Worship Begins with the Head of the Household

Mom, if your husband hasn't read this book, do not—I repeat, do not—hit him over the head with it. The last thing you want to do is rush in and demand that he start leading the family in worship on a daily basis. First of all, that would clearly violate the principles in 1 Peter 3:1–2:

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may

be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

If you want God's blessing, you must do things God's way. Moreover, forcing your husband to take the lead would contradict the first principle (it must be born of conviction, not coercion or guilt). Try to get your husband to read this chapter, and allow the Lord to use it in his life as you prayerfully and respectfully wait on the Lord. However, if you are a single mom, then you are the head of the household, so go for it!

This is not to say that Mom should never lead family worship. On the contrary, there are times when she must. In fact, during my eight to ten days a month when I'm traveling, my wife leads family worship. However, as the head of the household, family worship will usually rise and fall with me. And if I am committed to family worship, my wife and children will likely follow suit.

Family Worship Must Be Scheduled

If we do not plan family worship, we will skip it. In our home, family worship happens right after breakfast and right before bed each day. That way if we have to start the day earlier or later, family worship doesn't get scrapped because of time. This will also turn family worship into a habit. Of course, that doesn't mean you want it to be a rote exercise, but you do want it to be a regular practice.

This is especially important when you begin to implement family worship. It has been said that it takes thirty days to form a habit. Try getting on a rigid schedule for the next thirty days

Family Driven Faith . . .

in order to form a habit of family worship. It is very important that you get started and see it through. Scheduling your time will go a long way toward establishing a pattern.

Family Worship Must Be Simple

Family worship does not have to be a big production. You do not have to produce PowerPoint slides or an order of service. All you need is a commitment to gather together and the Word of God. In the mornings we sing a few songs around the piano, and then we read through a devotional book (usually a catechism). In the evenings we read through the Bible. We simply start where we left off and read on a pace that will get us through the Bible in a year. Keep it simple. Don Whitney notes that “there are three elements to family worship: read the Bible, pray, and sing.”³

One of the benefits of keeping things simple is that it doesn’t take much to add a little zing from time to time to keep things interesting. Every once in a while I will add a new element in order to spice things up. And sometimes I will remove an element in order to simplify things even further. Don’t outthink yourself on this.

Family Worship Must Be Natural

Family worship is not the time for you to do your best George Beverly Shea or Darlene Zschech impression. Just be you. Remember, God sent your children home with you, so He must want you to be the one to lead them. If God wanted George Beverly Shea to lead your children

in family worship, they would have been born into the Shea family instead of yours. Choose songs that you and your family love to sing. Study materials that fit your situation in life.

This is also important because children can detect a lack of authenticity. They know when we’re faking it. They live with us all day every day; so when we do something that is out of character, it sticks out like a sore thumb. Moreover, if we are not careful we will teach our children not to be themselves before God. Just be natural.

Family Worship Must Be Mandatory

No rogue members of the family get to skip out on family worship. If that sullen teenager thinks this is something that doesn’t register on his cool meter, just inform him that it doesn’t have to. I do recognize that this will be difficult for some families at first, but I assure you it will be to your benefit and to the benefit of your children if you make this mandatory for everyone in the house. If your teenager does not want to participate, then you have rebellion on your hands, and that must be handled separately, but family worship is not an option.

I do not mean to make light of this situation. I know that teenagers can be difficult. Nor am I suggesting that all you have to do is make a rule and the child’s rebellion will melt away. You know better than that. The fact is that rebellion must be handled biblically and emphatically. My

point here is that the rebellion is a separate issue. Take, for example, a child with a bad attitude about algebra. We wouldn’t think for a moment that the answer was to simply avoid algebra. We would continue to teach the child algebra while we worked on the rebellion. The same must be true of family worship. Family worship is no less important than algebra; in fact it’s more important. Make it mandatory, and stand your ground.

Family Worship Must Be Participatory

Make sure family worship is not a performance by one gifted member of the family that is merely observed by everyone else. Invite your children to join in singing, choosing songs, reading Scripture, discussing issues, and praying. You will be amazed at how willing your children are to participate in family worship and at how much (and how fast) they will grow in the process. Participatory family worship can even touch the heart of that resistant teen. Get them all involved and engaged in the process.

NOTES

1. David Wegener, “The Father’s Role in Family Worship,” *Journal of Biblical Manhood and Womanhood*, Vol. 3, Issue 4, 1998.
2. A.W. Pink, “Family Workshop,” available from www.apuritansmind.com/thechristianfamily/PinkAWFamilyWorship.htm
3. Donald S. Whitney, *Family Worship: In the Bible, in History, and in Your Home* (Shepherdsville: KY Center for Biblical Spirituality, 2006), 37.

Taken from Family Driven Faith by Voddie Baucham, ©2007, pp. 137–142. Used by permission of Crossway, a publishing ministry of Good News Publishers, Wheaton, IL 60187, www.crossway.org.

Getting What You Pay For and Charging For What You Get

by Bruce Williams, The Oaks: A Classical Christian Academy

Most school boards face the same tensions. Our board calls it “the three-legged stool”—small class sizes, higher teacher salaries, lower tuition for families. If these three are not balanced proportionately, the stool will tip over. We have the best chance of keeping the stool upright when we make principled decisions. The best boards make decisions based upon principles that will stand the test of time and not succumb to the pressure of pragmatism and its immediate gratification. As an example, one of the most common questions I hear from prospective families who are thinking of coming to our school is, “How will my child be treated if he/she is put back a grade and, as a result, is older than the others in the new class?” My response is based upon the principle of God’s sovereignty: God has ordained this time for your child to enter this school. The fact that your child is at a different knowledge level than other students is not because the others are smarter on their own, but as a result of God’s grace. It is only by God’s grace that any of us know anything at all; therefore, other students should not be prideful about their knowledge. They should be thankful for the knowledge and thankful for another student in the class. This is the principle of God’s common grace. When understood rightly, students love one another and our Heavenly Father’s sovereignty is glorified.

Like parents, school boards are called upon to constantly apply the wisdom of God’s Word to their decision-making process in light of

God’s sovereignty. If there is poor thinking taking place, then we can anticipate poor results. It is important that boards understand biblical principles of economics when establishing tuition because those decisions, either positive or negative, will have ripple effects.

Christian education; our students were not going to raise money for the school; and we wanted to hire as many male teachers as possible. We needed to be able to pay our teachers well in order to support these heads of households.

In our infancy, to help get

Many of the schools within ACCS haven’t yet grown very far from their infancy stage. Boards are making financial decisions based upon their constituency of young parents with little resources.

Many of the schools within ACCS haven’t yet grown very far from their infancy stage. Boards are making financial decisions based upon their constituency of young parents with little resources. Many of our schools’ financial problems are the result of giving away too much in order to get students into a desk at a reduced rate, but a rate less than what it costs to educate a student. This difference has to be made up somewhere and that typically comes at the expense of teacher salaries.

I would like to share a bit of our story and a providential meeting that God ordained to help get our school turned around. Before I jump in, I’ll share two principles that are applicable: first, change comes at a price; second, we must look further down the road than just the immediate future.

Our school was structured upon another three-legged stool when we started: we were committed to classical and

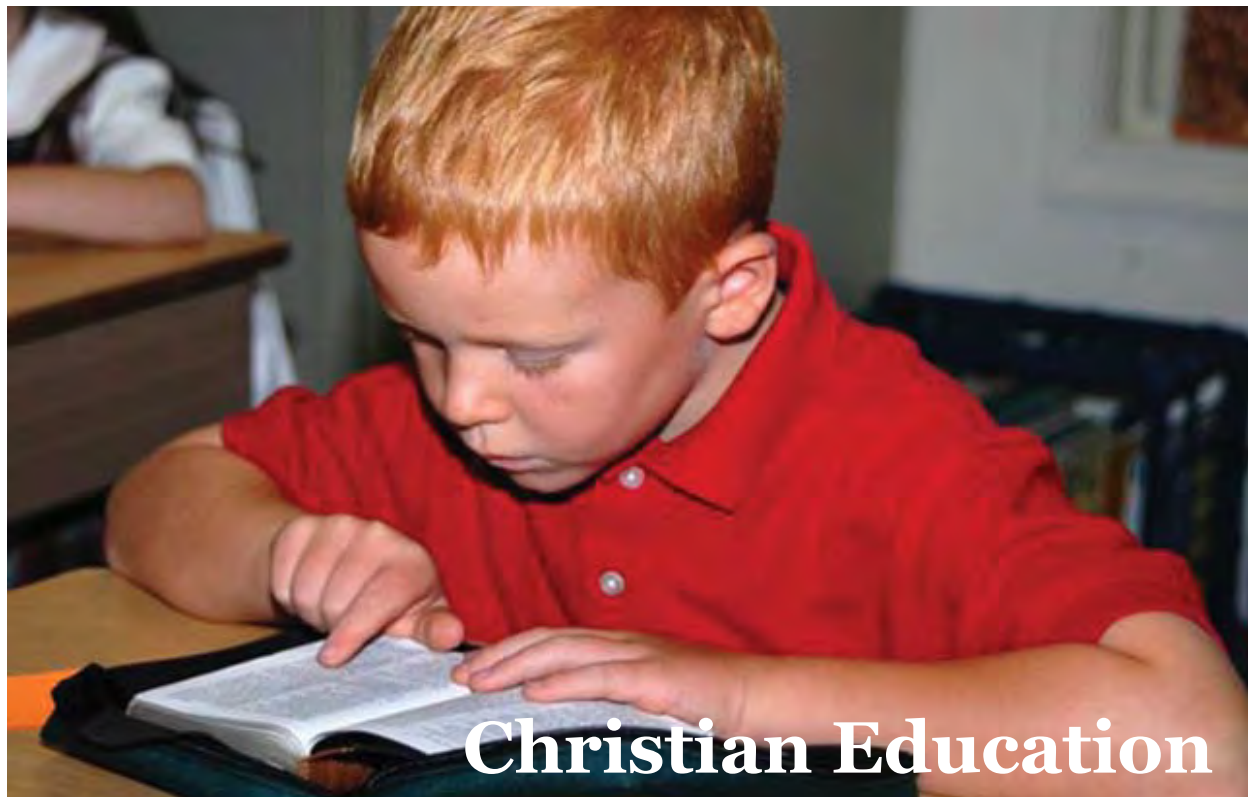
teachers and prospective families, we offered many of the traditional discounts. Teachers received a percentage discount based upon the amount of time they taught (full time received 100% tuition discount, half-time received 50% tuition discount, etc.); families received a 10% discount for the second child, 20% for the third, 50% for the fourth, and 100% for fifth on. Does this sound familiar?

Now for the providential meeting. While visiting with a headmaster of another school and asking about his annual tuition amount, I learned it was \$700 less per student than ours, and he was saving 10% of his tuition income each year for a “rainy day.” He was also paying \$35,000 each month for their new building. I was astonished and needed to come to grips with how he was doing this. We were very frugal each year with our budget while trying to keep our staff salaries above our competition, but we were not seeing this kind of surplus in our finances.

He explained that the school gave NO discounts. Did you say

Bruce Williams is the headmaster at The Oaks: A Classical Christian Academy in Spokane, WA. He is also the chairman of the ACCS Board of Directors.

The Association of Classical & Christian Schools



We address “Christian” first because we are first, and foremost, Christian schools. Our understanding of all things, including all things pertaining to education, is shaped by Christian truth. Thus, to acquire a sufficient understanding of classical education, one must first be able to view it from a Christian perspective.

The ACCS Confession of Faith defines the scope and elements of Christian truth individuals or organizations must affirm to be considered for membership in the ACCS. We see no need to add a second definition here as the Confession is sufficient. However, we do want to emphasize certain principles inherent in the Confession of Faith as they relate to education:

Sovereignty

God is sovereign. He possesses absolute authority over all things. He has created all things, sustains all things, and governs all things.

Antithesis

To provide a God-centered and truly Christian education, it is necessary to break completely free from the educational philosophies that surround us. We must build from the ground up, with the Scriptures as the foundation, both our educational philosophies and the framework in which we understand and present all subject matter.

Worldview

The Christian worldview is the “lens” through which we see, understand, and teach all things. It is antithetical to all other worldviews and thus requires that we present all ideas and concepts as part of a larger whole defined by Christian truth.

Neutrality

Because God is sovereign over all of His creation, there is no aspect of creation that does not reflect His glory and truth; hence, there is no place, subject, or issue that is neutral and that does not point to the Creator of all.

Getting What You Pay For . . .

NO discounts?! Yes. I knew this wouldn't fly with our board. They would not dare affect our most significant asset: our teachers.

Just a quick side note I think you will find interesting: even though I was keeping within our budget, tuition was not covering 100% of our needs. Each year we relied on generous gifts to make ends meet. Just two months before my conversation with the fellow headmaster, our board had determined to meet all expenses with our tuition income. In order for this to occur, the plan was to raise tuition \$500 a year over the next three years—a \$1,500 tuition increase by 2013. This was their go-ahead plan. I was happy with the concept, but not at all confident that our families would be able to swallow that large of an increase.

The idea of no discounts intrigued me enough to put pencil to paper. I invite you to try the same thing. I counted the number of families with one child (we had 55). Then I counted the number of families with two children (we had 53). Our total families with one or two students was 108. The number of families with three children was 16, and the number with four was five. We had five families with five children.

I then went to our business manager to ask how much our discounts totaled for both families and teachers. The total was \$198,000. This was an interesting number because our board had realized that over time the discrepancy between expenses and income was currently \$800 per student and would advance beyond \$1,300 per student by 2013. When multiplied by our number of students this discrepancy roughly equaled our \$198,000 discount total. As I looked at these figures, I realized

we didn't have a true "financial crisis." We were currently charging enough, but giving away too much. I also realized that the number of families that fell into the last two categories of having four or five students could also pay the full amount for their children; we simply were not asking them to do so.

I took these figures to the board and asked them to consider removing the tuition discounts or at least the multiple student discounts. As they looked at removing the multiple student discounts, they realized they could save more than \$100,000. Since they were unwilling to consider putting the teacher discounts up for discussion, I asked if I could do some research on increasing their pay if they had been at the school for eight or more years. I wanted to match salaries to our state's government teacher salaries with eight or more years of experience and I felt our benefits were already very good. Our board covers 100% of the staff and dependents' medical insurance, 50% of their medical deductible, and 3% matching funds for their retirement accounts.

The board determined that the teachers were getting a solid education for their children while being paid a reasonable salary. After all the discussions, the board eliminated all multiple student discounts and reduced the teacher discounts by 50%. They also significantly increased our teacher salaries and adjusted the tuition assistance for families from \$40,000 to \$75,000. With all these changes we were able to reduce the overall amount of assistance from \$198,000 to \$106,000. We did not need to raise tuition at all for the 2010–2011 school year.

Going back to our previous

figures of families with one or two students, they were looking at an increase of \$500 to \$900 per family if the board held to the original plan (\$500/year increase for the next three years). Now, by not raising tuition, we had 108 happy families, and a much better looking financial picture. This also presented a positive outlook for new incoming families.

As mentioned earlier, change is difficult and these decisions did cost us some families, especially those with larger families. Out of the five families with five children we lost two, but our decision was a principled one and, therefore, easier to live with.

I sat down with each of the teachers and their spouses and shared ahead of time what the board was considering. Out of approximately 27 of these meetings, only two were negative. All the rest believed it was the best decision for moving the school ahead.

In light of the current economic situation our schools are facing across the country, I believe these financial moves have helped to put our school in a much better fiscal position. In fact, I have finished our preliminary budget for next year, and the board will be raising tuition a modest 2.3%. I am continuing to fund tuition assistance at 5% and we are projecting a shortfall of only \$34,000 (significantly down from this year's \$106,000). My numbers are based on a conservative decrease in enrollment; thus if our enrollment stays the same, we would finish in the black.

We are not at the 10% surplus for a "rainy day" account yet. But the three-legged stool remains upright. I am very thankful for strong biblical principles of finance and a board willing to make difficult but sound, principled decisions.

SUMMER 2011

Using Euclid to Teach Geometry

by Jason Sells, Whitefield Academy

Much has been written in the classical Christian school movement about the Great Books, the use of original sources, and the importance of Latin and Greek, but where does mathematics fit in? A study of Euclid's *Elements*, the original geometry textbook, would seem like a good place to begin. The *Elements* comprised the standard geometry text for centuries because it was recognized for the beauty and coherence of its

logical structure. In this article I will discuss how excerpts from Book I of the *Elements* can be used to teach students in a standard geometry class about parallel lines.

Book I contains 48 propositions, beginning with the construction of an equilateral triangle and ending with the Pythagorean Theorem and its converse. Including all of these while covering all of the standard content in high school geometry could be a daunting task. For this reason, I advocate starting small and selecting only a few propositions to introduce at a time. Propositions 27–34 can be taught as a self-contained unit on parallel lines, starting with alternate interior angles and ending with properties of parallelograms. This unit can be taught in conjunction with (or perhaps in place of) the material on parallel lines found in most current geometry texts.

An excellent resource for those who may be new to the *Elements* is an online translation

and commentary by D.E. Joyce of Clark University at <http://aleph0.clarku.edu/~djoyce/java/elements/elements.html>. Professor Joyce has provided interactive Java applets that allow the illustrations to be rotated, resized, and reflected. Professor Joyce's commentary is

The Great Books are those which have stood the test of time, and Euclid's Elements has helped to develop students' logical thinking and spatial reasoning over the span of many centuries.

valuable for insight into the logical structure of the *Elements* and is especially useful for selecting additional excerpts to choose for teaching, as he describes how each proposition is used to support subsequent proofs.

First, a word about prerequisites. Ideally, students in geometry will have taken a class in logic the year before or be enrolled concurrently. If this is not the case, most current geometry texts have a brief unit on logic. At a minimum, students should know how to form conditional (if-then) statements from universal statements, how to form the converse and contrapositive of a conditional statement, and the logical relationships between them. In addition, before beginning this unit students should have learned that vertical angles are congruent, the sum of the angles with a common vertex on the same side of a line is 180 degrees, and that an exterior angle of a

triangle is greater than either of its opposite interior angles. (The latter theorem is proposition 16 and can be included at the beginning of the unit if students have not studied it previously.) Students should also be able to copy angles with compass and straightedge.

Finally, some useful vocabulary terms not used by Euclid include transversal, alternate interior angles, and corresponding angles. These can be defined

in advance and then students can be challenged to identify where Euclid makes use of them.

An effective approach to the *Elements* is to have students read the proof of a proposition and restate it in if-then form. They should then reproduce the figures in question with compass and straightedge, and rewrite the proof using modern symbols and vocabulary. This takes quite a bit of modeling together with repetition and imitation at the beginning, but by the end of the unit students should be ready to begin tackling propositions on their own.

One principle of mathematics is that the fewer things taken as postulates the better. That is, it is best to have a limited number of *a priori* assumptions and argue from these. A modern high school geometry text may have upwards of thirty postulates, but Euclid states only five (although a number of additional facts are accepted without proof implicitly). Consequently, many of the facts that are often presented without justification in today's classes can be proved by students who are studying

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Using Euclid . . .

the *Elements*. Celebrating this with students can foster a well-deserved sense of accomplishment for tackling a difficult subject.

An example of such a postulate in modern texts is that if alternate interior angles of two lines cut by a transversal are congruent, then the lines are parallel. In proposition 27, Euclid gives an elegant indirect proof. This provides an opportunity to teach or review the fact that a statement and its contrapositive are logically equivalent. Starting from assuming that the lines are not parallel, students can use Euclid as a guide to prove that the alternate interior angles are not congruent.

Proposition 28 applies proposition 27 to show that if corresponding angles are congruent then lines are parallel, and that lines are parallel if the sum of interior angles on the same side is 180 degrees. Proposition 29 provides proofs of the converse of the previous theorems, and is the first to use the parallel postulate, the fifth of Euclid's postulates. This postulate states that if the sum of interior angles on the same side of a transversal is less than 180 degrees, then the lines will intersect on that side of the transversal. A discussion of the attempts to prove this postulate from the other four, and the subsequent discovery of non-Euclidean geometries, is beyond the scope of this article. However a discussion of the historical narrative of these discoveries can make for a worthwhile supplement to a first-year course. Suffice it to say that Euclid's fifth postulate may be presented at the beginning of this unit or it can be introduced before proposition 29.

Proposition 30 shows that lines that are parallel to the same line are also parallel to each other.

Proposition 31 demonstrates the construction of parallel lines and proposition 32 is the triangle sum theorem. Propositions 33 and 34 concern properties of parallelograms. The proofs in this sequence include both direct and indirect reasoning, giving students opportunities to practice both. If students have sufficiently well-developed skills in rhetoric they may be able to rewrite the proofs in paragraph form, but for most classes it is more appropriate to have them write two column proofs with statements in modern symbols in one column and the supporting definitions, postulates, or theorems in the other.

One challenge of using Euclid in a geometry class is the lack of extra problems to allow students to practice new skills and concepts. However, as noted above, any current text has a well-developed unit on parallel lines. Although the order of lessons may be different, it should be possible to pick and choose problems to provide practice on the concepts in each proposition.

The Great Books are those which have stood the test of time, and Euclid's *Elements* has helped to develop students' logical thinking and spatial reasoning over the span of many centuries. I hope that this article will encourage you to investigate the *Elements* further and perhaps incorporate them into your geometry classes.

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More Than a Hymnist

by Brian Daigle, Covenant Classical School

In the “great conversation” we call the Western tradition, the room always seems to be filled with chatter. And this chatter, for better or for worse, comes through different people and is spoken at different decibels. These conversations can also be steered by small whispers. Every now and again, the room will get silent and the whisper is again recovered and given the opportunity to be discovered. In a room full of bustling educators, Isaac Watts is such a guest.

It's not often the church has within its fold a saint with such a magnanimous gift as Isaac Watts. Known as the father of modern hymnody, most of our interaction with him comes through his more familiar songs like “Joy to the World” and “When I Survey the Wondrous Cross.” Along with these, he is credited with over 750 hymns. As James Montgomery once said, “We come to the greatest name among hymn-writers, for we hesitate not to give that praise to Dr. Isaac Watts . . .”¹ But what was behind the melodic poetry of this man? Was he solely a one-dimensional composer? Anyone who reads through his hymns will see that something was driving this insuperable saint. As one biographer states it, “It is probable, nay it is certain, that the time bestowed by Watts upon poetry was very slight and insignificant compared with that which he devoted to the graver pursuits of life, and the various studies connected with philosophy, theology, preaching, and education.”²

Isaac Watts was born July 17, 1674, in Southampton, England, the same year John Milton died. His younger years, as well as his older, were littered with difficulty. Even before his birth, the events of the St. Bartholomew's Day Massacre drove his mother's family from France to England. When Watts was just an infant,

genius, though naturally inclined, was fostered early on. His mother was known for trading a farthing for one of his couplets, and “. . . it is said that before he could speak plainly, when any money was given to him, he would cry, ‘A book! A book! Buy a book!’ ”³ He was introduced to the classical authors at a young age while

So, what does Watts have to tell us of educating youth?

his mom would often cradle him, singing French Huguenot hymns as they sat outside a local gaol awaiting admittance to visit with Watts's Nonconformist father. And throughout his later years, the younger Isaac Watts had to retreat from his vocation as a pastor and writer to nurse his own debilitating illnesses. As for his career, at the age of twenty-eight Watts accepted his first preaching position at the church that met on Mark Lane in London. In so doing, he followed in the footsteps of some of the most famous Nonconformist pastors, one of those being the well-known Puritan preacher John Owen. In Watts's lifetime, he wrote noteworthy texts on logic, ontology, poetry, and in-depth children's catechisms. With names like “The Skeleton,” “God in Vegetation,” “Food,” “Christ as a Sun,” and “A Plea for Christianizing Horace” his short essays are certainly worth perusing just as well. He proves just as copious a writer as he was a reader. And this level of

attending grammar school in Southampton under the guidance of a Rev. John Pinhorne. He also became quite proficient in Latin, Greek, and Hebrew at an age when most kids are just learning fluency in their mother tongue. All of this and more is described in detail in Paxton Hood's biography *Isaac Watts: His Life and Hymns*. We are also told that Isaac Watts the elder ran a flourishing boarding school, which could answer some of our questions as to why Watts the younger would have been so intrigued with a philosophy of education, and why Hood would say, “. . . without descending to adulation it may be fairly questioned whether any one individual in English literature has affected so much and such various work for the cause of education as Isaac Watts.”⁴ So, what does Watts have to tell us of educating youth? What can we as classical Christian educators learn from him? My focus here is to highlight how we can benefit from some of Watt's ideas, some which our classical Christian schools are implementing well and some which we should consider anew.

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More Than a Hymnist . . .

Educating Our Youth

“What shall we do to secure wisdom, goodness, and religion, amongst the next generation of men?”⁵ This quote is among the opening lines in Watts’s *A Discourse on the Education of Children and Youth*, his second work on education. After a brief overview of children from zero to three years of age, Watts begins with those who know the mother tongue. First, he reminds Christian parents of this great responsibility they have to properly raise the next generation. His wisdom to parents, not only here but throughout the text, is careful, gracious, and needed. What follows from the brief introduction is eleven sections of particular ways in which Christian educators and parents should seek to develop their children.

Upon reading these eleven sections, it was his fifth, ninth, and the tenth and eleventh (the last two combined as one) which most need face time amidst our education chatter.

Section five is entitled “Of Trade or Employment.” Here, Watts reminds us that in so providing our children with a rigorous liberal arts education, we must not forget that we are training our youth to serve. And this service is going to be a particular service that is unique to each graduating senior. So, while we want our students to grow in the great disciplines of reasoning wisely, speaking well, and loving to learn, we must not be hesitant to observe in our older students gifts and desires that will be a part of their person forever. Using these observations, along with wisdom from their parents, we should encourage each student in a particular direction. A constant interaction between teachers and parents will allow all

those in positions of authority over the child to be considering how God has so crafted them. Watts states, “In a good education it is required also that children, in the common ranks of life, be brought up to the knowledge of some proper business or employment for their lives; some trade or traffic, artifice or manufacture, by which they may support their expenses, and procure for themselves the necessaries of life...”⁶ Another way to say this would be that though a lawyer may paint and a painter may read, primary gifts can be seen and established much sooner than the freshman year of college. Both history and experience seem to confirm this. In this area, modern trade schools have a tendency to be too precise while liberal arts programs have a tendency to be too broad. This can be alleviated in our present age by a number of creative ways, one being to offer a few distinct electives for upper students to gain credit in a more general field, having current teachers at the school offer a class within a field they are most talented (i.e. creative writing, printmaking, industrial design, farming, etc.). Another way would be to create apprenticeship programs, partnering with church or community leaders in a specific vocation to allow students a brief experience in a field of their choice. We should be seeking to have great creativity and wisdom in not only training up children in the way they should go, but training up *this* child in the way he should go. Watts offers three criteria for how these concentrations should be selected for each student. First is the circumstance and estate of the parent. Second is the capacity and talents of the child. Third is the temper and inclination of the child. Another area where

Watts qualifies this element of education is in section six, entitled “Rules of Prudence,” where he discusses the vast importance of students knowing themselves, knowing mankind, and knowing the things of the world—the first being something John Calvin thought to be most imminent.

Section nine is entitled “A Guard Set on the Sports and Diversions of Children,” where Watts presents the necessity of children being disciplined in a right use of both work and leisure. In the opening lines he states, “Human nature, especially in younger years, cannot be constantly kept intent on work, learning, or labour. There must be some intervals of pleasure to give a loose to the mind, and to refresh the natural spirits. Too long and intense a confinement to one thing, is ready to over-tire the spirits of youth, and to weaken the springs of activity by excessive fatigue.”⁷ There is a great balance to be found here, and if anyone has written well about the topic it is Watts. Not only does he continually affirm the great need for structure and discipline, but he compliments it well by adding that building mature Christians who love learning, their neighbor, and the Lord is wholly founded upon their ability to use leisure time appropriately. Leisure, by definition, does not fall under the realm of work. It is what occurs when work has temporarily ceased. Leisure is the time of our day and week when work stops. It is restorative. It is stress free. It is pleasurable, in its own right. In the end, it does not require a product. In fact, in the most glorious ways, it is often ignorant of time constraints and consequences. Leisure is what

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God did on the seventh day, after creating the world. It is to שבת (shâbath) from your labors. Thus, leisure, like work, is one of the most creaturely and obedient things we do, even if done disobediently. But just like we teach our students how to “work as unto the Lord” so we should be teaching our students how to take leisure as unto the Lord. It seems that leisure could consist of sleeping or slumbering, playing, mealtimes, conversations, prayer, singing, or just getting lost in a good story. But as we would expect, leisure takes time. And in order to allot time for such practices, we must reconsider how we are currently scheduling our school day and the classes therein. Are we scheduling them in such a way that truly matures our students in a love for learning and their neighbor? Or are we scheduling them in such a way that only frustrates, and ultimately eradicates, all that we are attempting to do with rigorous curricula? Along these lines Watts reminds us that “. . . a bow kept always bent, will grow feeble and lose its force.”⁸ Therefore, “Those children who are kept pretty close to learning in a school, should be directed to pursue their recreations, as much as may be, in the open air, and to exercise their limbs with vigour and activity, that their growth and health may not be impaired by study, and too much confinement to a book.”⁹

Lastly, in sections ten and eleven, we come to the end of Watts’s discourse, entitled “Of the Proper Degrees of Liberty and Restraint in the Education of a Son, Illustrated by Example” and “Of Proper Degrees of Liberty and Restraint in the Education of Daughters, Illustrated by Examples.” The broad stroke

seen in these two sections is on the topic of gender dynamics. Upon reading, it would be difficult for the reader not to conclude that lest we hope to create a generation of gender neutral rhetoricians, we must consider these issues. In both sections Watts presents some basic principles on biblical masculinity and femininity, through the story of someone who embodied these principles, possibly hypothetical . . . probably not. From these two stories, Eugenio the boy and Antigone the girl, we can conclude that gender dynamics matter—and not just in choosing whether girls should wear skirts or not, but in discipline, class management, and the overall social structure of the school. The daily tasks with which we award our students should be considerate of not only their intellectual frame, but their biological, spiritual, and future frame, knowing that there are some parts of the school where young ladies would do well to dabble in and other parts where the young men should be found. There should be tasks from which young men should steer away, and certain places where young women should be encouraged to avoid, and not just the other’s respective restrooms. If we are raising men for potential husbandry and fatherhood in a Christian manner, and even for a particular post within the church, and if we are raising women for their respective roles, we should be doing so intentionally. We are to be developing boys to be faithful sons and future men. We are to be maturing girls to be gentle “helpmeets” who understand the right ways in which things and persons, especially themselves, should be beautified. Our schools should reflect this reality clearly and unapologetically.

Therefore, as classical Christian educators, our greatest takeaway from Isaac Watts is threefold. First, our students’ God-given, individual talents are to be fostered and challenged in our forms of education. Second, the duties of the teacher, even in instructing and maturing the mind, is wholly bound in instructing the whole person. Thus, reason without wisdom is folly and work without leisure is unproductive, and certainly unfaithful. Third, the instruction of a son and the instruction of a daughter should be considered as two distinct parts of a whole.

All three of these could be more specific contributions to the broader topic of “school culture.” And it would seem that creating a healthy academic and Christian culture for the next generation has everything to do with these three dimensions working together.

Not everything done in ancient or medieval classical education are things we need to be doing today, or even things we can do today. In fact, much of it would be counterproductive at least, detrimental at most. On this topic, Watts goes so far as to ask and answer the dilemma of “whether the teaching of a school full of boys to learn Latin by the heathen poets, such as Ovid in his *Epistles*, and the silly fables of his *Metamorphoses*, Horace, Juvenal, and Martial, in their impure odes, satires, and epigrams, &c. is so proper and agreeable a practice in a Christian country.” The alternative would be “...that for almost all boys who learn this tongue, it would be much safer to be taught Latin poesy (as soon and as far as they can need it) from those excellent translations of David’s Psalms...”¹⁰

Whether one agrees with

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this extent or not, it is clear that modern classical Christian education must be classical by degrees. The rub comes from deciding which degree that is and which direction the degree goes. It seems many schools and parents are still trying to figure this out. And that kind of wrestling is good. Thus, though we are classical by degrees, we are Christian in full. Isaac Watts knew this.

In modern hymnology, Watts was a main speaker. As a logician, the fact that both Oxford and Cambridge used his "System of Logic" for many years as their primary text speaks for itself. But in education, he has been the low whisper in the corner. Continuing to pass the microphone to men like Watts will only lead us to greater faithfulness in educating our youth.

NOTES

1. Paxton Hood, *Isaac Watts: His Life and Hymns*, (Greenville, SC: Ambassador Int'l., 2001), 88.
2. Hood, 57.
3. Hood, 7.
4. Hood, 273.
5. Isaac Watts, *The Improvement of the Mind* (New York: Elibron Classics, 2005), 285.
6. Watts, 309–310.
7. Watts, 329.
8. Watts, 329.
9. Watts, 331.
10. Watts, 68–69.



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The World of Narnia: Fantasy or Reality?

by James Waldy, Mars Hill Academy

Can fantasy have any appropriate bearing upon our reality? Can it inspire us to “real world” living by better informing our thinking, inspiring us to

Lewis favored one particular child named Jill Flewett. After the war, Jill worked for the Lewises and Mrs. Moore by keeping house and tending to their chickens. He

Lion (Witch and Wardrobe) all began with a picture of a Faun carrying an umbrella and parcels in a snowy wood. This picture had been in my mind since I was about sixteen. Then one day, when I was about forty, I said to myself: “Let’s try to make a story about it.”

Lewis readers are not going to become Kings or Queens or talk to lordly Lions, but they can behave in the real world with the same manner of wisdom, courage and fortitude that was demanded of Lewis’s literary characters.

right action, and enabling us to more fully glorify and enjoy God? The better question, for our context, is to ask whether or not C.S. Lewis thought it could be so. Before exploring that theme, perhaps it would be best to better acquaint ourselves with the man.

C.S. Lewis was an Irishman who is recognized as one of the greatest literary minds and Christian apologists of the twentieth century. Lewis was a tutor in English literature at Oxford University, where he served for 29 years. While at Oxford, Lewis was a core member of a literary group that called themselves the “Inklings.” J.R.R. Tolkien, author of *The Hobbit* and *Lord of the Rings* trilogy, was a member of this group and was influential in Lewis’s conversion to Christianity. Living with his brother, Warren, and the mother of a fellow soldier who had died in World War I, Lewis and company took in child evacuees during the years of World War II. He said that he knew nothing of children before the war, but came to love them dearly through this experience.

then paid for her enrollment at the Royal Academy of Dramatic Arts which gave birth to her career as a renowned actress in the West End theatres of London. Still alive today, it is this person who was the inspiration for the character of Lucy Pevensie. She does not recall whether or not she was the particular child that once asked Lewis if there was anything behind his wardrobe, but Lewis’s stepson, Douglas Gresham, confirms that his stepfather claimed that one of the children asked him this question. And it was certainly seminal in the development of his first story, *The Lion, the Witch and the Wardrobe*.

It would be a misinterpretation of the facts to assert that Lewis originally set out to write his children’s fantasies from a motivation to teach lessons to his readers. Rather, he claimed,

One thing I am sure of. All my seven Narnian books, and my three science fiction books began with seeing pictures in my head. At first they were not a story, just pictures. The

At first I had very little idea how the story would go. But then suddenly Aslan came bounding into it. I think I had been having a good many dreams of lions about that time. Apart from that, I don’t know where the Lion came from or why He came. But once He was there, He pulled the whole story together, and soon He pulled the six other Narnian stories in after Him.

So you see that, in a sense, I know very little about how this story was born. That is, I don’t know where the pictures came from. And I don’t believe anyone knows exactly how he “makes things up.” Make up is a very mysterious thing. When YOU “have an idea” could you tell anyone exactly how you thought of it?¹

Such a revelation from C.S. Lewis should not be taken to imply that he simply sat down with pen and paper and started writing purely imaginative thoughts that would take any possible turn. Later in his life, he would come to state:

I wrote fairy tales because the Fairy Tale seemed the ideal Form for the stuff I had to say . . . I thought I saw how stories of this kind could steal past a certain inhibition which had paralysed much of my own

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religion in childhood. Why did one find it so hard to feel as one was told one ought to feel about God or about the sufferings of Christ? I thought the chief reason was that one was told one ought to. As obligation to feel can freeze feelings . . . But supposing that by casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not steal past those watchful dragons? I thought one could.²

So, here we gain our first keen insight into how C.S. Lewis believed that fantasy could have a substantive and beneficial effect upon reality. His worldview and communicative gifts compelled him to write apologetically, whether in his children's stories, science fiction, essays or epistles.

So he had a gift for writing, the uniqueness of housing child evacuees during wartime, and what Lewis called a "baptized imagination." In his autobiography, Lewis described how reading George MacDonald "baptised his imagination" by showing him "the beauty of holiness."³ In the *Chronicles* and other writings, Lewis is said to have performed a similar service for his readers. He certainly may have done that for some of us. All of these factors had their confluence in the writing of the *Chronicles of Narnia* so that they could be used to express key truths of Christianity in a fresh, allegorical fashion. To children, yes, but he was actually writing to anyone

who would care to listen. He said,

I was therefore writing "for children" only in the sense that I excluded what I thought they would not like or understand; not in the sense of writing what

"... it certainly is my opinion that a book worth reading only in childhood is not worth reading even then."

I intended to be below adult attention. I never wrote down to anyone; and whether the opinion condemns or acquits my own work, it certainly is my opinion that a book worth reading only in childhood is not worth reading even then. The inhibitions which I hoped my stories would overcome in a child's mind may exist in a grown-up's mind too, and may perhaps be overcome by the same means.

The Fantastic or Mythical is a Mode available at all ages for some readers; for others, at none. At all ages, if it is well used by the author and meets the right reader, it has the power: to give us experiences we have never had and thus, instead of "commenting on life," can add to it.⁴

To those who argued that fantasy is a form of escapism, Lewis had an insightful argument. He said, "Children may be regaled by Peter Rabbit without wishing to become rabbits, but the 'reality-based' story of the awkward novice who becomes the star athlete panders to a young reader's actual fantasies and ambitions." It is important to grasp this point. Like most

every other thing in the known universe, overgeneralization cannot be made. All fantasy is not good fantasy, especially fantasy that leads the reader to pursue unrealistic dreams or leads them to dwell upon an improper worldview.

A small fraction of a percentage of a fraction of a percentage of readers get to grow up to be star athletes, space travelers or celebrities. Lewis knew this. He wrote about fanciful characters, yes, but his emphasis was upon their character qualities. Of course, Lewis readers are not going to become Kings or Queens or talk to lordly Lions, but they can behave in the real world with the same manner of wisdom, courage and fortitude that was demanded of Lewis's literary characters.

Anais Nin was a French author who was a contemporary of Lewis and Tolkien. She once said, "It is the function of art to renew our perception. What we are familiar with, we cease to see. The writer shakes up the familiar scene, and as if by magic, we see a new meaning in it."⁵ So the fantasy writer helps us to gain new perspective on life by breaking out of our familiarity. And this is not something that should be thought of as childish or merely for the youthful audience. Listen carefully to what Lewis said to his god-daughter Lucy Barfield, a daughter of a fellow member of the Inklings, in his dedication of *The Lion, the Witch and the Wardrobe*.

My dear Lucy, I wrote this story for you, but when I began I had not realized that girls grow quicker than books. As a result you are already too old



Classical Education

From its beginning, ACCS has advocated as its definition of “classical” the form of education that Dorothy Sayers described in her 1947 essay, *The Lost Tools of Learning*, and subsequently popularized in *Recovering the Lost Tools of Learning* by Douglas Wilson. Both of these authors advance the pedagogical methodology of the Trivium, which includes three aspects: grammar, dialectic, and rhetoric. Further, ACCS advocates, along with Miss Sayers and Mr. Wilson, that children tend to grow through developmental stages that generally coincide with the three areas of the Trivium. Children that are taught with these developmental stages in mind are receiving an education using classical methodology.



But there is another aspect to this, and that is to teach children their Western heritage through reading the great works of the West. These books provide the classical content. Such books are necessary to appreciate the arguments that have formed the way we think. This is so that our children can adequately provide the Christian antithesis to the humanistic arguments of our heritage that are still being advocated by our godless culture today. ACCS willingly acknowledges that it has a defined understanding of what constitutes a classical education and seeks to encourage that concept without apology.

Excerpt from the ACCS Position Paper: “What Constitutes ‘Classical & Christian’ for ACCS?” The entire paper is available at www.accsedu.org > About.

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for fairy tales, and by the time it is printed and bound you will be older still. But some day you will be old enough to start reading fairy tales again. You can then take it down from some upper shelf, dust it, and tell me what you think of it. I shall probably be too deaf to hear, and too old to understand a word you say, but I shall still be your affectionate Godfather, C. S. Lewis.

In his Narnia novels Lewis was playing the role of what Tolkien labeled “a subcreator.” And as we have said, he was creating stories that he hoped would prepare the hearts of his readers to embrace truths about Christian living and the Lord Jesus Christ. He clearly stated that his goal in writing the *LLW* became a quest to answer the question, “What might Christ be like if there really were a world like Narnia and he chose to be incarnated and die and rise again in that world as he has actually done in ours?” All Narnia books develop answers to that question. Narnia is simply a creation of another world and a commentary on what the Lord Jesus Christ did, does, and—maybe—will do in this one.

In a Radio Bible Class (RBC) article entitled “Narnia: The Story Behind the Stories,” there is a good overview of some of the themes of the various Chronicles of Narnia. RBC states that,

Lewis created for us mental images and ideas that parallel the story of Christ as the caring Creator (*Magician’s Nephew*), compassionate King and risen Savior (*The Lion, The Witch, and The Wardrobe*) and faithful Friend (*Voyage of the Dawn Treader*).⁶

Let me cite some examples that are identified by Dennis Fisher in “Narnia: The Story Behind the Stories.”

In *The Magician’s Nephew*—which is the first of the Narnia stories in chronological order—Aslan’s creation by singing Narnia into existence is reminiscent of Job’s exclamation about creation, “when the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7).

His first written book, which became the second book in his chronology, *The Lion, the Witch and the Wardrobe*, is a story of substitutionary atonement and redemption. Atonement and redemption are necessary because of a world full of Turkish delights, which are a powerful picture of the seductive power of evil to capture and control the human heart.

In *The Horse and His Boy* we see the problems of personal pride and prejudice. Like that of Shasta, Bree and Aravis, our pride must give way to a teachable spirit if it is ever to be conquered. Our pride is wrong because it ignores the truth that all natural abilities and spiritual gifts are given by God. Our prejudice is wrong because God is the creator of all races and stations in life, and He values each of His creations highly.

The Voyage of the Dawn Treader illustrates different attitudes toward truths of natural law and the revealed law of the Bible. How we respond to these truths determines our destiny. In one compelling scene, Lewis illustrates the spiritual principle that true transformation can come only from the work of Christ in our lives and not through our own self-effort. Eustace tries three times unsuccessfully to scratch off his dragon skin until the Lion tells him, “You will have to let me

undress you.” And that undressing is painful in process, but refreshing and fulfilling in completion. On Deathwater Island, the pool of gold illustrates how unrestrained greed can lead to death, just as the Scriptures say: “What profit is it to a man if he gains the whole world and loses his own soul?” (Mt. 16:26). The life of faith is a journey in which we learn that eternal values far outweigh temporal gain. Reepicheep continues to struggle with a degree of pride—much less after losing his tail in the great battle of Prince Caspian—but he also wonderfully illustrates the “otherworldly” orientation of the life of faith. Reepicheep’s whole life was now filled with meaning, adventure, and joy in seeking his eternal home.

In *The Silver Chair*, Jill Pole’s lack of attention to Aslan’s command to rehearse and remember the four signs almost cost them the successful completion of their quest. They fulfilled their ultimate purpose in the sovereignty of God, but the hardship they endured in the process could have been largely avoided by attending to the commands. And just as Prince Rillian and the children overcame the wicked queen by affirming the truth and reality of Aslan, so affirming the truth that God has revealed in Scripture is the best defense against the enemy of our souls.

In *The Last Battle*, the evil Ape, Shift, claims to be the voice of Aslan. This parallels the work of Satan, who is described in the Scriptures as the enemy of God who is in the business of imitating God. His goal is, and always has been, to be like the Most High.

It is at the end of the last of the Chronicles of Narnia that

The World of Narnia . . .

we are encouraged to persevere in the knowledge that one day Christ will set things to rights. As the children pass through the shed to the afterlife, we hear the great Lion say, "The [school] term is over: the holidays have begun. The dream is ended: this is the morning."⁷ The text continues,

And as He spoke, He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of the real story. All their life in this world and all their adventures in Narnia had only been the cover and title page: now at last they were beginning Chapter One of the Great Story which no one on earth has read: which goes on forever: in which every chapter is better than the one before.⁸

Can you not just hear C.S. Lewis saying to you, "When we see Christ face to face things will be so great and wonderful that—like John of Revelation—we cannot even describe them. It will be the dawning of TRUE reality, and we

will truly live happily ever after—with no more tears and no more pain. That will be the beginning of such a story for each of us that our life in this world and our present sufferings will be nothing more than a mere title page to the Great Story of our eternal life with Christ . . . an eternal life that only gets better and better so that 'when we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we'd first begun.' " This is what fantasy—appropriate fantasy—can do for us, to us, to our children.

Does the fantasy of the Chronicles of Narnia have value? It has as much value for us in the real world as it had for Lucy and Edmund at the end of *The Voyage of the Dawn Treader* and their last trip to Narnia. You'll remember that before going back, Lucy was concerned that they would never see Aslan again. His reply: "But you shall meet me dear one," said Aslan. "Are—are you there too, Sir?" said Edmund. "I am," said Aslan. "But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there."⁹

NOTES

1. C.S. Lewis, *On Stories: And Other Essays on Literature* (New York: Harcourt, Brace, Jovanovich, 1982), xix and 53. *It all Began with a Picture* is reprinted there from the Radio Times, 15 July 1960.

2. C. S. Lewis, *Of Other Worlds: Essays and Stories*, ed. Walter Hooper (New York: Harcourt, Brace and Company, 1994), 37.

3. C.S. Lewis, *Surprised by Joy: Inspirational Writings* (New York: Inspirational Press, 1994), 100.

4. C.S. Lewis, "Sometimes Fairy Stories May Say Best What's to Be Said," in *Essays Presented to Charles Williams*, ed. C.S. Lewis (Grand Rapids: Wm. B Eerdmans, June 1966 [1947]).

5. Anais Nin and Valerie Harms, *Celebrations with Anais Nin* (Riverside, CT: Magic Circle Press, 1973).

6. Dennis Fisher, *Narnia: The Fantasy World of C.S. Lewis*, in *Narnia: Story Behind the Stories*, (Grand Rapids, MI: RBC Ministries, 2007).

7. C.S. Lewis, *The Last Battle* (London: Bodley Head, 1956), ch. 16.

8. Ibid.

9. C.S. Lewis, *The Voyage of the Dawn Treader* (London: Geoffrey Bles, 1952), ch. 16.

Bring Your Pastor to School Day

by T. Chris Crain, Covenant Classical Christian School

Christian schools serve the church at large. As such, it is imperative that churches know about our schools so they may pray for us and support us as God leads them. Although our school draws students from many different churches all over our city, we determined that many pastors did not know much about Covenant Classical Christian School (CCCS) and the distinctive classical, Christian education we offer. To rectify this problem, our admissions and marketing director, Lindsey Moore, proposed a new event for CCCS, “Bring Your Pastor to School Day.” I will explain how we coordinated this event and why it was a success.

At CCCS our student application requires parents to fill in where they attend church and who the pastor is. We track this data from year to year. To invite pastors, we used this data and sent them an invitation which specifically named the students from CCCS who attend their church and listed what grades they are in. When our students found out about the event, many also excitedly asked their pastor or youth pastor if he was coming.

It was important that the event have an attractive theme for students and the pastors. Columbia, SC, is NASCAR country so we asked Billy Mauldin, director of Motor Racing Outreach, an organization which ministers to NASCAR drivers and their families, to speak. We also have a former student, Jordan Anderson, who is on the junior league NASCAR circuit and who loves to share his faith and speak.

We were confident that these two men would draw a crowd. We met with Billy before the event and prayed together. He has a passion for Christian education and saw this as an opportunity to share with pastors how he ministers to NASCAR drivers and how our school’s mission relates to his ministry. He also wanted to challenge students in their faith.

As pastors arrived, we greeted them, signed them in, provided refreshments, and gave them the opportunity to meet and mingle. Pastors often know other pastors in their denomination, but at this event they met pastors outside their denomination, an advantage we hope to leverage next when inviting them. Utilizing our student council to showcase our students, we escorted each pastor to the classroom(s) of the students who attend their church.

Teachers used the classroom time differently. In the grammar school some teachers involved the pastor in the lesson by having him read a book or lead a part of the lesson they were doing. Others interviewed the pastor and learned more about him. In the upper school, the pastor observed a classical school in action as teachers and students dialogued.

After classroom visits, the school assembled for chapel. We worshiped together and then heard an inspiring message. I spoke very briefly about the importance of classical, Christian education and asked pastors to pray for us in the future.

When chapel was over the students escorted their pastors to a catered lunch and ate with

them. Pastors don’t always get a chance to spend one-on-one time with young people in their congregation. This event provided them an opportunity to develop deeper relationships with their young parishioners.

“Bring Your Pastor to School” was certainly a marketing event. We’ve often heard, “You are the best kept secret in Columbia, South Carolina!” We saw this day as a move towards changing that. When a parishioner says, “What about Christian schooling?” the answer the pastors can now say is, “Have you considered CCCS?” Our admissions and marketing director is following up with the pastors and arranging meetings for those interested in learning more about CCCS. Our goal is for churches to see our school as a partner in discipling students and parents to know and love the Lord more.

But the event was more than just marketing for our particular school, although that was an important aspect. As a kingdom-minded school we promote the idea of Christian education. In Columbia not all pastors support Christian education. We’ve no idea where these pastors stood on that issue, but this event allowed us to showcase a Christian school in action, a persuasive apologetic for sure. We distributed literature about Christian education and opened the door for further discussion.

Of the forty-nine pastors we invited, thirty-four came. All of them had a positive experience because they learned about our school, were edified by interesting speakers, and connected with at least one student from their church. We think “Bring Your Pastor to School Day” took the checkered flag.

Rev. T. Christ Crain, PhD, is the headmaster at Columbia Classical Christian School in Columbia, South Carolina. Learn more about CCCS at www.covenantcs.org/.

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GEORGE GRANT

The author of more than five dozen books, George Grant is pastor of Parish Presbyterian Church in Franklin, Tennessee; founder of Franklin Classical School; chancellor of New College Franklin; and president of King's Meadow Study Center. He is an ex-officio member of the ACCS Board.

MATT WHITLING

For the past seventeen years, Matt has taught elementary and secondary classes at Logos School in Moscow, Idaho, and currently works as both secondary and elementary principal there. He also coaches boys' basketball. He is the author of the *Imitation in Writing* series. A member of Christ Church, he serves as a parish elder.

DOUGLAS WILSON

Douglas Wilson is the pastor of Christ Church in Moscow, Idaho. He is a founding board member of both Logos School and New Saint Andrews College and continues to serve as an ex-officio member of the ACCS Board. He has authored numerous books on classical Christian education, the family, and the Reformed faith. He also plays in the Jenny Geddes band.



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