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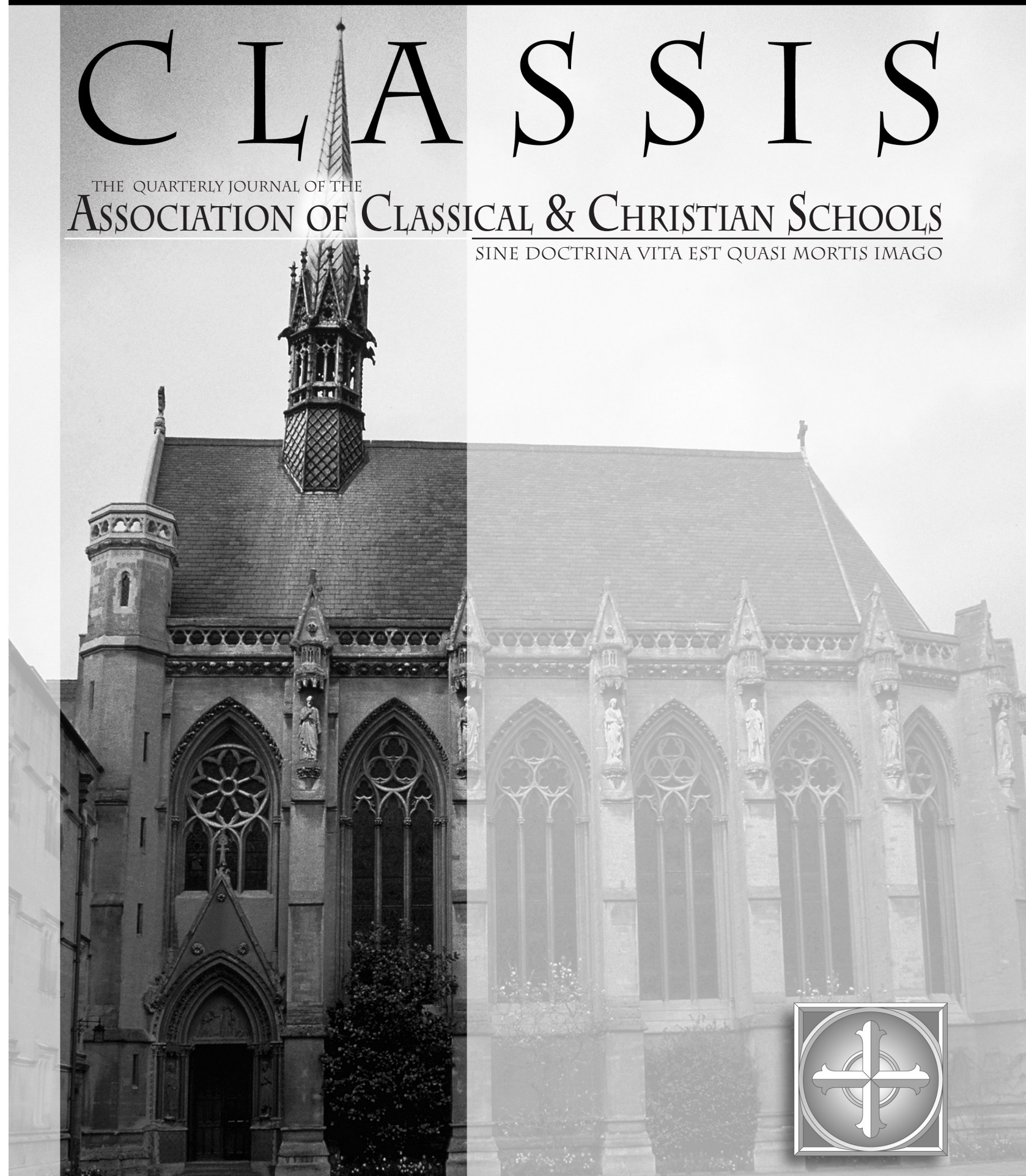
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SUMMER • 2007

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Sine doctrina vita est quasi mortis imago

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Classic Response

by J. Rufus Fears and Brandon Dutcher

Though the nation's educational darkness is great, there is a renaissance underway—and ACCS schools are a part of it. This revival bodes well for America's future.

By now we're all familiar with the bad news in American education. Students assaulting teachers. Teachers molesting students. High school graduates who can't read their diplomas or place the American Civil War in the correct century. If you've seen Jay Leno's "Jay Walking" segment, you get the idea.

But amid all this darkness, there are pockets of light. All across America, there's an educational renaissance underway—and ACCS schools are a part of it.

In Chicago, for example, inner-city minority children at the Marva Collins Preparatory School are studying poetry and classical literature. At Ridgeview Classical School, a public charter school in Fort Collins, Colorado, first-graders are learning the history of world religions. At Providence Hall, an ACCS school in Edmond, Oklahoma, the second-graders can tell you about the pharaoh Menes and about Egypt's fall to Roman rule. And in classical home schools nationwide, fourth-graders are finding missing variables and conjugating Latin verbs.

All across the country, schools are popping up that are devoted to the educational content and methodology that are the foundation of Western civilization: classical education. In a recent issue of *Remarkable Providences*, the Providence Hall newsletter, Gene Edward Veith,

co-author of *Classical Education: The Movement Sweeping America*, remarked that "classical education is breaking out all over. It's hard to keep up with it. Not only new schools but new associations of classical schools have been organized."

This, of course, is good news for the students fortunate enough to receive this kind of education. They are learning to appreciate truth, goodness, and beauty. But beyond that, this educational revival can make a great difference in America's future, as it made a profound difference in our past.

A classical education is truly an education for freedom. The classics educate for the awesome responsibility of self-government. It is an education intended to make us better—better as individuals, better as citizens of a free republic.

That is how the Founders of our country viewed the legacy of Greece and Rome, which is the essence of a

classical education. Whether Harvard-educated men like John Adams or self-educated like George Washington and Benjamin Franklin, the Founders of the United States drew upon the lessons of classical antiquity. This was a uniquely successful generation of statesmen. They declared our independence from the greatest empire of the day, won that independence on the field of battle, and then went on to estab-

lish a Constitution that still gives us liberty and prosperity more than two hundred years later. There is nothing comparable in history.

This is no accident. The Founders had been educated for freedom by the study of the classics. Greece and Rome gave them an inexhaustible storehouse of lessons, virtues to be emulated and vices to be avoided. In declaring our independence, we founded our country on the unalienable right of all men to life, liberty, and the pursuit of happiness, invoking principles that harken back to the *Antigone* of the Athenian playwright Sophocles and to the work *On Moral Duties* by the Roman lawyer and patriot Cicero. Our Constitution was crafted to reflect the wisdom of the Roman Republican constitution,

with its balance of powers.

Above all, a classical education taught the Founders to think historically. They used the lessons

of the past to make decisions in the present and to plan for the future. A classical education also taught them the moral dimension of history. History, for the Founders, was no matter of trivial pursuit. History was a stern judge, and all political decisions had moral consequences.

So take heart. Even though a recent Zogby poll found that more

...this educational revival can make a great difference in America's future, as it made a profound difference in our past.

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What's Really Wrong with Public Schools?

by David H. Chilton

"To know wisdom and instruction; to perceive the words of understanding" (Proverbs 1:2). The usual argument against public education is very convincing, yet very wrong. It runs something like this: Public schools have become breeding grounds for violence and sexual promiscuity; they often are outlets for socialist propaganda; they now constitute a formidable enemy of religion (e.g. by teaching evolution and prohibiting prayer and Bible reading) and of the family (by teaching sex education and deriding traditional authority structures), and so on. This is not an unmitigated tragedy, since it is being used, under the providence of God, to lead more and more people of faith to abandon the system of public education. No matter what the reason, that is certainly a good result.

Unfortunately, the argument above is not as principled as it looks. It *is not* an argument against state education, but only against certain

perceived ills of public schools, as they now exist. Thus, even among Christians with the argument, you will find the following attitudes:

(1) "The real problems exist in the inner-city schools, but there's nothing wrong with public schools in the better suburbs and the rural, God-centered communities with traditional values";

(2) "We should work to make public schools more moral, by pressuring our legislators to reinstitute prayer and abolish sex-education";

(3) "We should try to force the public schools to give Creation 'equal time' with evolution."

These and similar positions all attest to the fact that much of the opposition to public schools is merely pragmatic: we are very willing for the state to control education, as long as we can be reasonably sure our children won't be beaten, drugged or raped in the library. To put it bluntly, we want our socialism, but we want it *clean*. If only the public

schools would teach what we want them to teach, we would be happy to have our children's education funded by legalized theft. Quite an interesting position, philosophically: we'll give our children a "moral" upbringing by robbing our neighbors to pay for it.

As Christians, we do not argue against abortion simply by citing the dangers of malpractice, nor should we consider it sufficient to oppose state education simply because of its evil consequences. We do not work for safer methods of abortion, nor should we work to improve public schools. The basic argument, you see, is that **the very existence of state schools is immoral**—regardless of the level of "morality" contained in them.

According to the Bible (see Romans 13:4), the state has an extremely limited function, which may be summed up in two points: punishing criminals (as defined by God's law) and protecting the law-abiding. That's it. God has appointed civil rulers as His ministers, and their responsibility is to administer His laws.

The Bible severely limits the powers of the state and just in case rulers might misunderstand the extent of their commission, God built a "strict constructionist" interpretation into the law: the ruler "may not turn aside from the commandment, to the right or to the left" (Deuteronomy 17:20).

The Bible does not give rulers the power to educate children; that responsibility belongs to the family. State schools are therefore immoral in principle. They exist only because

Classic Response.....continued from page 1

than 60 percent of Americans can name Homer's son on "The Simpsons" while only 21 percent can name one of Homer's epic poems, all is not lost.

"There are few causes more important, or having longer-lasting and ever-widening cultural influence, than rebuilding America's educational infrastructure and recovering the educational heritage that built Western—and American—civilization," Veith says. "This is a cause that, literally, equips the next generation, training them in the disciplines of liberty, so that they can put right so much that has gone wrong."

Reprinted from *Remarkable Providences* Volume 2, Number 1, Winter 2007

Dr. Fears (Ph.D., Harvard University) is David Ross Boyd Professor of Classics at the University of Oklahoma, where he holds the G.T. and Libby Blankenship Chair in the History of Liberty.

Mr. Dutcher (M.A., Regent University) is a Providence Hall school board member in Edmond, Oklahoma.

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What's Really Wrong with Public Schools?

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God's laws have been violated—by greedy rulers, who covet the powers of deity, and by blindly greedy citizens who covet “free” education at their neighbors’ expense. Viewed in this light, it is no wonder that the public school system has spawned a generation of illiterate criminals who assume the world owes them a living. Why not? According to their baby-boomer parents, the world owed them an education; they’re just extending the logic.

The rise in public-school crime and violence is nothing but the humanistic superstructure built on a rotten foundation. It is quite predictable; in fact, *it was predicted* in Deuteronomy 28, the list of the curses which necessarily fall upon a culture that departs from God's law. If our educational principles are not founded on God's word, we have shut God out of our system of knowledge and committed cultural suicide. Romans 1:28-32 tells us what happens to people who will not have God in their knowledge: it reads like a modern report card on “citizenship.”

“But,” it may be objected, “if the state doesn't provide education and force citizens to submit to it, some parents won't bother to do it themselves.” This is true. It is also true that some people don't brush their teeth. It follows that we should, therefore provide free dental care and send bureaucrats to each home every morning and evening, armed with dental floss, to enforce oral hygiene on the population. Right? Where do you draw the line? You draw the line where God draws it:

in His law. God has defined the responsibilities and limits of the state, and whenever it falls short of those responsibilities, or transgresses those limits, it is playing God. The inevi-

No matter what objection you have to all this, it fails the ultimate test: conformity to God's law. When you say the “moral,” community-oriented, public schools are still OK, all you're saying is that the full harvest of apostasy hasn't caught up with them yet.

table result is national damnation.

No matter what objection you have to all this, it fails the ultimate test: conformity to God's law. When you say the “moral,” community-oriented, public schools are still OK, all you're saying is that the full harvest of apostasy hasn't caught up with them yet. But the fact that none of your bad checks have returned is no justification of forgery. Those wonderful schools are possible only by the illegitimate beneficence of a deified state which plunders your neighbors to give your kids a free lunch. There's just no way around it. Public schools are immoral, and always have been—even in the bygone, halcyon days of old, when students got regular doses of birch rods and McGuffey readers.

Look at yourself for a prime

example. You went to a “nice” public school, and you didn't turn out so badly. You didn't take LSD in 5th grade, you didn't carry a switch blade in junior high, and you were a virgin on graduation day. State education didn't pervert you. Or did it? Consider your reaction to this essay. (Never mind that I'm begging the question for a minute.)

Regardless of the biblical evidence, you still find it hard to swallow that the state shouldn't do something beyond God's requirements. You think the argument that public education involves theft is somewhat “abstract.” Face it: you're a socialist. Many of your ideas about the proper role of government were fed to you from K through 12, and it's like pulling teeth to get rid of them. I'm constantly running into sincere Christians who are absolutely aghast at the thought of abolishing unbiblical government regulation (posing questions like: “How will the mail get delivered?”). I even heard one theologian boldly assert that the *value of gold and silver comes from the paper money behind it!*

The real problem with public schools is that they exist in the first place. They are an ungodly, unlawful, collectivism institution. The many evils now spewing out of them derive from the curse of God inflicted on *all* institutions that defy Him.

He has commanded parents to educate their children in terms of His law—that cannot be done in a public school. If we want our children to

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Why Classical “Christian” Education?

by David John Seel, MDiv, PhD

Ever since the church father Tertullian pondered in the second century, “What does Jerusalem have to do with Athens?” Christians have wrestled with the relationship between Jewish and Greek thought. Some have sought to strip Christian theology from

*But modernity is a cut flower.
As the roots of faith were
abandoned, the flower of
Western civilization withered.*

any vestige of Greek thought by advocating a return to the “pure moral categories” of the Old Testament or to an alleged “primitive Christianity.”

Others accept that over the centuries the gospel has been preached and theology developed in Greek categories of thought. It was the Greeks, even more than the Jews, who were open to Christ’s saving message. Some have gone so far as to say that the biblical reference in Hebrews to Christ’s coming in the “fullness of times” refers inevitably to that unique period of history where Greek culture was protected by Roman law and armies—*pax Romana*. One’s approach bears directly on the question of how one should educate a child in the “*paideia* of the Lord” (Ephesians 6:4).

We are committed to a Christ-centered and classical curriculum. Why the “classical”? Doesn’t “classical” conflict with the “Christ-centered”? These are important questions to ask. We believe that the Jewish and Greek cultures serve as foundational categories for both Christian and Western thought. Obviously, classical study requires discernment. It took the early church two hundred

years to overcome the pagan heresy of gnosticism. Nor were early Christians accepting of homosexuality and infanticide, which were commonly practiced in classical society. Yet the church and theology owes a debt to Greek thought. C.S. Lewis observed, “To lose

what I owe to Plato and Aristotle would be like the amputation of a limb. Hardly any lawful price would seem to me too high for what I have gained by being made to learn Latin and Greek.”

Boston College philosopher Peter Kreeft provides some helpful insights into this question. He writes, “The Jews gave us conscience; the

Greeks, reason. The Jews gave us the laws of morality, of what ought to be; the Greeks gave us the laws of thought and of being, of what is.” The Greeks discovered the nature of truth and goodness, the Jews were discovered by the God who was Truth and Goodness. “Hebraism and Hellenism meet—Hebraism in its Christianized form, Hellenism in its Romanized form.... The meeting and blending of these two great rivers, the biblical (Judaean-Christian) and the classical (Greco-Roman) produced the Middle Ages.”

Our modern world has its beginnings in this medieval synthesis—what historians rightly refer to as “The Age of Faith.” But modernity is a cut flower. As the roots of faith were abandoned, the flower of Western civilization withered.

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What’s Really Wrong.....continued from page 3

fear Him, to grow into diligent workers for His kingdom, we cannot afford to train them in an institution which has as its fundamental presupposition that I am entitled to as much money as I can vote out of my neighbor’s pocket.

Prayer doesn’t belong in a public school (Proverbs 28:9). Your money doesn’t belong in a public school. Most of all, your children don’t belong in a public school. Institutions premised on sin must not be redeemed, but abandoned. We cannot send young maidens into brothels in the interests of “equal time for chastity.” As the light of the world, we must set the standard. Our Lord never called His people to help build the tower of Babel in the hope of getting a Bible study in the basement. He commanded us to build our own city on a hill.

(c) 1981 Institute for Christian Economics, Box 8000, Tyler, TX 75711, USA

David Chilton M.Div., Ph.D., (1951-1997) was a pastor, Christian Reconstructionist, and author of several books on eschatology and preterism. He contributed three books on eschatology which have proved quite significant: *Paradise Restored*, *Days of Vengeance*, and *The Great Tribulation*. He died unexpectedly in 1997 at the age of 45.

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Why Classical “Christian” Education?

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Today, we have “modern” Christians and “postmodern” Christians. But we have too few Christians who think in pre-modern categories. Recovering these categories is the educational burden of Christ-centered classical schools. Our goal is to equip apprentices of Jesus with a pre-modern mind capable of engaging our postmodern world.

Intellectually and spiritually, Western society has crossed a Great Divide. C.S. Lewis places this divide sometime immediately following the age of Jane Austen and Walter Scott. When we watch Emma Thompson in the film adaptation of Jane Austen’s novel, *Sense and Sensibility*, we realize that we have

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a very

*Intellectually and spiritually,
Western society has crossed a
Great Divide.*

different ethos. He writes, “Whereas all history was for our ancestors divided into two periods, the pre-Christian and the Christian, and two only, for us it falls into three—the pre-Christian, the Christian, and what may reasonably be called the post-Christian.”

Lewis then makes the most astonishing claim. Pay close attention—for it establishes the rationale for our educational approach.

“Christians and Pagans had much more in common with each other than either has with a post-Christian. The gap between those who worship different gods is not so wide as that between those who worship and those who do not.... A post-Christian man is not a Pagan; you might as well think that a married woman recovers her virginity by divorce. The post-Christian is cut off from the Christian past and therefore doubly from the Pagan past.”

In short, an exposure to the classical mind serves as an antidote to the modern mind and thereby makes possible the growth of a bib-

lical mind. Moderns ask no questions. The Greeks

raised the right questions that are answered by the gospel. “The One whom you worship without knowing, Him I proclaim to you,” Paul told the Athenians. What does Athens have to do with Jerusalem? Everything. One brings the questions. The other brings the answers. The post-Christian has neither questions nor answers. *Quod erat demonstrandum*: the importance of classical Christian education for our time.

John Seel is a writer, educational reformer, and cultural analyst. A former headmaster, he now serves as a consultant to Walden Media, the company behind The Chronicles of Narnia and Amazing Grace. John has authored five books, is a contributing editor of Critique, and speaks widely on the topics of parenting, culture, and education. He and his wife, Kathryn, live in Cohasset, Massachusetts, and are the parents of three grown children.

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The Over-Mothered, Under-Fathered Generation

by Tim Moon

I had an interesting experience recently that demonstrated to me the nurturing drive possessed by mothers. I was at the high school campus when a young male student informed me that he was not feeling well. His mom was at the grammar campus so he asked me if I could inform her of this fact when I got to the grammar school. He looked fine to me; no bleeding, no visible weakness or pain, and no broken bones. So I asked him the following question: If you were a soldier preparing to go into battle would you be sick enough for the general to excuse you? Years of listening to excuses designed to get one out of school have taken their toll on my compassion. As I suspected, he answered "no." After returning to the grammar school I asked someone to tell his mom that her son was complaining a little about being sick but that I thought he was fine. Moments later, the mother, visibly concerned, hurried into my office with her cell phone in one hand and a thermometer in the other. She informed me she had to go to the high school and check on her son. This surprised me because I thought I had effectively communicated the nature of her son's condition. I did not have the heart to tell her that we already had thermometers at the high school.

This incident illustrated for me, in an innocent and comical way, the tendency of moms to overreact to their children's difficulties. The world would be a dark and dangerous place without nurturing mothers

like this. In many ways, human survival is dependent on mothers who possess this natural drive to nurture and care for children when they are vulnerable. Had this responsibility been left to men alone, humanity would have perished long ago. That said, it is equally important to remember that this drive to nurture that contributes to the proper care of vulnerable children, can stifle initiative and prevent important character development in teenagers. The desire to protect them from danger that they are not capable of defending themselves from is misused when it is applied to protecting them from challenges that they are capable of working through themselves. It is critical that we not protect them from these challenges, especially when they are difficult and painful.

I think that one of the greatest obstacles in Christian education today is getting the moms to start letting go and motivating the dads to take hold firmly as the children transition from grammar school to jun-

ior or read more into tears than they should. Finally, they are often better suited to see immediate challenges in light of the bigger long-term picture which allows for important perspective.

I am growing increasingly concerned that we may be raising the next generation of Christians in a way that assures weakness and fragility in the face of challenges. I fear that they are being over-mothered and under-fathered, or, perhaps more accurately, overly nurtured, pampered, and protected and under disciplined and under prepared for the real challenges that accompany adulthood. I believe that the tendency among parents, predominantly mothers, to overprotect their teenage children from the pain, discipline, failure, risks and challenges inherent in reality is actually protecting them from experiences that are vital to their development of character and perspective. This scares me! In our haste to protect our children from the ravishing difficulties of this

I am growing increasingly concerned that we may be raising the next generation of Christians in a way that assures weakness and fragility in the face of challenges.

world are we actually preparing them to be ravished by these difficulties when they leave us? The goal should be to expose them to great difficulties and challenges when they are still with

us, so we can offer valuable insight and perspective through the pain. We should not be protecting them from the pain. We need to cry with them rather than remove the circumstances that are causing the tears.

Last year my daughter went

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The Over-Mothered, Under-Fathered Generation

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through a very difficult time in her life. She was in her junior year and taking a full load that involved classes that were much more difficult than she had ever had to face before.

S o m e -
times she
would
have three
to four
hours of
homework
a night. In

*We cannot prepare them for war by
protecting them from the privilege
of persevering through difficulty.*

addition, she played volleyball and swam competitively which required three to four hours of practice daily. We entertained the idea of her dropping a class or two, which she did not absolutely need, so she would have more time but we did not feel that was right and she did not want to stop swimming. To add to this, she had always been a motivated student and desired A's in everything. We had many tearful nights as she adjusted to the reality of these conflicting desires. These nights were very difficult on her mom. One day, she and I were sitting at the pool waiting for one of her practices to start and she said something that I will never forget. She said, "I realize now, Dad, that success is not about getting A's in everything but in making choices, setting priorities, and then doing the best you can." I knew then that she was ready for college in spite of a less than perfect GPA. But more importantly, I knew she was ready for life.

Had I protected her from this challenge she would never have learned this lesson and I would have been effectively protecting her from the development of needed strength

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turing humans, are actually protected from the development of needed strength and skill to survive in the wild. They are condemned to a life of permanent dependence. We cannot do this to our children. We must allow them to strengthen themselves on life's difficulties and challenges while they are with us so they can survive in the wild when they leave. Dads need to take charge of this process as children transition into adolescence, and moms need to start letting go. We cannot release them into a world that is desperately in need of biblical truth and toughness when they are weak, dependent, and unable to provide for this need. We cannot prepare them for war by protecting them from the privilege of persevering through difficulty. We must expose them to the pain of learning and release them as disciples who are prepared to fight and who having done everything to stand; stand therefore.

*Tim Moon has served
as headmaster of
Annapolis Christian
Academy in Corpus
Christi for the last 4
years. He is currently
transitioning to a new
school. He will assume
the responsibilities of
headmaster at Summit
Christian Academy in
Yorktown, Virginia, in
June of 2007.*

*He and Anita, his wife
of 19 years, have four
beautiful children ages
16, 15, 12, and 4.*

*Tim is a life-long
learner who loves to
read, especially about
subjects related to
philosophy, history,
apologetics, leadership,
and education. He is
also a basketball
enthusiast. Tim holds a
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State University and an
MA from Portland State
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Book Reviews

reviewed by Patch Blakey

Over the course of the past few decades of my life, I have mentally developed a select list of speakers who I particularly appreciate and enjoy. One of these favored men is George Grant. This past summer, my wife and I had the pleasure of listening to a series of talks that Grant made during the summer of 2003 in Nashville in support of Servant Group International, a Christian organization which has substantially helped to start three classical Christian schools among the Muslim Kurds in Northern Iraq.

Grant covers a series of topics in these talks. The first is directed at understanding Islam. Where did it come from? How does it work? What are its doctrines (which surprisingly are almost none existent)? He covers the history of this Semitic people from Ishmael to Mohammad, the founder of Islam. He goes into detail to explain historically why Islam is not a monolithic religion, but has various branches within it that each claim to be the true disciples of "The Prophet," and which are each at enmity with one another.

He also addresses militant Islam, such as we see today, and its roots in the post World War I cartography that resulted from the Treaty of Versailles. He talks about the explosive growth of Islam and notes that there has never been an instance in the history of the world where a country has openly and willingly

embraced Islam. Rather, it has always happened as a result of coercion, threat and intimidation, fear and force.

Grant discusses the Islamic "worldview" in one of his talks. He notes that Islam has a very strong commitment to world dominion, but that its adherents also have a long range view of history and are willing to wait to achieve their goal, even for millennia, if need be.

In all of his talks, one key aspect stands out—Muslims need Christ. Without the gospel, Muslims are without God and without hope in the world. They need to know true Christianity, and they need to see it in action. Christians need to know about Islam so they can capably present the hope that exists only in Jesus Christ. Christians need to be aware of world situations so that they might capitalize on circumstances which would enable them to best display the love of Christ for these people trapped in the web of fear and force that powers Islam.

George Grant is stimulating and engaging. He is an apt student of the Middle East and of Islam. You will find this series

Breakfast Lecture Series:

Selected Topics on Islam

by George Grant

*Servant Group International, Nashville,
Tennessee, 2003, 12 CD set*

of talks both informative and motivating in your Christian walk. As the contemporary Muslim world continues to press hard against Western Christian culture, such as it is, it is imperative that Christians rightly understand the issues and how to respond properly, to the glory of God.

Book Reviews

reviewed by Patch Blakey

I've been asked by ACCS school administrators for years if there is a good book that would help them better understand and accomplish their role as a school administrator. I am embarrassed to acknowledge this truth, but for years, I have regretfully said, "Gosh, I don't know. But there should be!" Well, there is, and it has been around for some time under my very

nose. *Putting Feet on the Trivium* by Tom Garfield is an extremely helpful compendium of administrative issues, problems, concerns, and thoughtful suggestions for each that are well worth the time to read.

Garfield has been at the business of administering a classical Christian school for over 26 years and has gained an abundance of valuable wisdom and experience during that time. He has also been a regular speaker at the national ACCS conferences and has hosted about a decade of annual teacher training conferences. He has visited numerous schools providing training, consulting, and conducting accreditation visits. *Putting Feet on the Trivium* contains many helpful anecdotes and personal success stories as well as some of the painful failures. The book is written with engaging frankness as well as with a welcome touch of Tom's wit and humor. The book communicates a love for Christ and the Scriptures, as well as a strong commitment to helping families raise up godly children,

all to the glory of God.

Some of the helpful topics in the book include: board diplomacy—how to get along with your school board; staff considerations—hiring, evaluating, the difference between men and women, and the role of vol-

unteers; families—admissions and gatekeeping, the role of parents, as well as kids, both boys and girls; school discipline, rules and standards;

curriculum planning—homework, the place of computers; daily management/scheduling—facility issues, financial issues, budget development, annual events calendar; development and community relations, and much more. The appendices include job descriptions and evaluation forms for both the elementary and secondary principals and an evaluation form for the school's development officer.

For all of those administrators to whom I have given a lame answer in the past, I am now seeking to make restitution. It's never too late to learn from other's successes and failures, indeed, we are told that the accounts in the Scriptures are there for us to learn from, "Now these things became our examples" (1 Corinthians 10:6a). *Putting Feet on the Trivium* provides the administrators of classical Christian schools with the practical insights of a seasoned administrator, acting as a handbook on what pitfalls to avoid and how to plan for success. I thankfully commend it to your reading and benefit.

Putting Feet on the Trivium:

A Handbook for Administrators of Classical, Christian Schools

by Tom Garfield

Logos School, Moscow, Idaho, 145 pages, \$25

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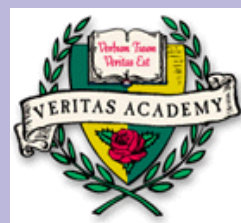
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Book Reviews

reviewed by Patch Blakey

Why read a book on Freud? There are three non-Christian men from the nineteenth century who have had a radical, negative impact on our lives today: Marx, Darwin, and Sigmund Freud. While many people are familiar with Marx's contribution to socialism and modern Communism, and Darwin's theory of evolution, not many can name specifically what Freud's contribution was. The irony is that Freud is probably remembered for some things which he didn't espouse because there has been much revisionism of Freud's work since his death.

The author, R. J. Rushdoony (1916-2001) was a deeply committed Christian, a respected scholar, a voracious reader, and a prolific writer and teacher. For Rushdoony, the Scriptures were the ultimate authority in this life, and were the basis upon which he analyzed and evaluated the life and work of Freud. Rushdoony fervently believed that every thought must be taken captive to the Lordship of Jesus Christ. The author relied heavily, but not solely, upon the three volume work by Ernest Jones, *The Life and Works of Sigmund Freud*.

Sigmund Freud was born a Jew, yet was secular in his beliefs. He despised religion in general, but reserved most of his antipathy for Christianity in specific. Freud contributed the three

world, but only to be cognitively aware of it and its causes. Sin was never an acceptable topic because to Freud, there was no Holy God to offend. There was likewise no need for a divine Savior because the problem of guilt, in his view, was inherently natural, not supernatural.

While Freud found no problems with deviant sexual conduct of any kind, it appears that he was a faithful husband and father. Freud's "scientific" approach to his psychoanalysis was to analyze his own thoughts and feelings, draw conclusions, and then look for similar traits in others which substantiated his position.

Where has Freud's work taken mankind? The "prophets of mental health of this religion of humanity" hold that those who believe in a immanent yet transcendent God are "mentally sick" and in need of deliverance by psychoanalysis. In other words, Christians should be locked up in mental institutions because the fact that "they are more responsible, stable, and neurosis-free is itself proof of their sickness." This conviction among not just those in the mental health industry but also among legislators and judges could, and in some instances, has already resulted

in "encroachments on civil liberties of a most flagrant sort."

So, why read a book on Freud? The children of

Freud

by R.J. Rushdoony

Chalcedon/Ross House, Vallecito, California,
2006, 77 pages, \$13

terms, *id*, *ego* and *Super-ego* to the realm of psychoanalysis as a means to define what exactly makes man *man*. One of his primary goals was to explain human guilt in biological and anthropological terms, being himself a staunch believer in evolution. When he finally felt he had achieved some degree of success in this objective, he concluded that there was no resolution or deliverance from human guilt in an impersonal

Issachar were praised for being men that had understanding of the times, to know what Israel ought to do. (1 Chron. 12:32) In addition, King Hezekiah is honored for having brought the letter from the Assyrians and having laid it before the altar of the Lord, asked Him to deliver Israel from the false words of Sennacherib. (2 Kings 9:14-19) Finally, it is difficult to educate our children well unless we are educated ourselves.

MAY 2007

Book Reviews

reviewed by Patch Blakey

Why was the 1565 siege of Malta considered *The Great Siege*? Voltaire once remarked, "Nothing is better known than the siege of Malta." Yet I had never heard of it before this last summer listening to series of talks by George Grant. My interest was piqued.

Some may recall the Battle of Tours (also known as

the Battle of Poitiers) in 732 AD, where the Franks, led by Charles "The Hammer" Martel, stopped the advance of the Muslim conquest of Europe. Centuries later, the Siege of Malta was probably the major crushing blow to the last great attempt by the Ottoman Empire under Suleyman the Magnificent to conquer Christian Europe for Islam.

The author, Ernle Bradford, first went to Malta during WWII as a British naval officer during a subsequent siege of the island in which the Allies eventually used it as a launching point to seize Sicily and ultimately Italy. This was also Suleyman's objective in taking the island in 1565. He correctly saw it as the gateway to the rest of Europe. Following the Second Great War, Bradford returned to Malta to conduct research into the island's past and to write this book with the hopeful expectation that it might restore the recollection of this once great battle and its providential impact on western culture.

The book presents a picture of overwhelming odds with The Order of The Knights of St. John of Jerusalem, the last remaining Catholic Order surviving from the Crusades, the obvious underdogs in the confrontation. About 900 knights led by their Grand Master, La Vallette, a septuagenarian, along with about 9000 Maltese civilians, defeated

an opposing force of about 40,000 trained and heavily armed soldiers of the Ottoman Empire. The Knights were historically Hospitallers, a combination of Christian nurse and warrior, bound under an oath to serve the Order all their life, and to remain chaste and single.

The Ottoman forces were led by an elderly but highly successful general (or Pasha) Mustapha and a much younger, but ambitious admiral, Piali, the Sultan's son-in-law. They were aided significantly by an aged corsair, Dragut, who had the best grasp of the conflict, and the best strategy to pursue it up until his untimely death.

It had originally been predicted by the Ottoman advisors to Suleyman that Malta would fall within a couple of days, which was not an unreasonable estimation given the limited resources available on Malta. Yet, the Ottoman forces had not adequately accounted for the extreme courage, commitment, and endurance of the Knights under La Vallette. What should have lasted no more than a few days with an easy victory for the Muslims, actually lasted four months in sweltering heat with severely limited reinforcements for the Knights, but ending in the ultimate retreat of the Muslim forces from Malta.

The book is fast-paced, gripping, brutal in the nature of the warfare at the time, yet incredibly inspiring. It would be well for Christians today to know how their forebears in the faith practiced 1 Corinthians 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong," in the face of such overwhelming odds. This is easily one of my favorite books.

The Great Siege: Malta 1565

by Ernle Bradford

Wordsworth Editions Limited, Chatham, Kent, Great Britain, 1961, 256 pages, \$25

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