

CLASSIS

THE QUARTERLY JOURNAL OF THE
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

SINE DOCTRINA VITA EST QUASI MORTIS IMAGO





ACCS Confession of Faith

continued on inside back cover

I. A form of the Apostles' Creed

We believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord. Jesus Christ was conceived by the Holy Spirit, and was born of a virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades, and on the third day He rose again from the dead. He ascended into Heaven, where He sits at the right hand of God the Father Almighty. From Heaven He shall come to earth again to judge the living and the dead. We believe in the Holy Spirit, one holy Christian church, the communion of all true saints, the forgiveness of sins, the resurrection of the body, and the gift of everlasting life.

II. General Evangelical Statement of Faith

We believe the Bible to be the only inerrant Word of God. It is our only authoritative rule for faith and practice.

We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit. He is omnipotent, omnipresent, and omniscient. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, loving, and full of mercy. He is the

Creator, Sustainer, and Governor of everything that has been made.

We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation. We believe in the spiritual unity of all believers in our Lord Jesus Christ.

III. First two chapters of Westminster Confession of Faith (abridged)

C. Of the Holy Scripture

The light of nature, and the works of creation and providence, clearly manifest the goodness, wisdom, and power of God, so as to leave men inexcusable. Yet such manifestations are not sufficient to give that knowledge of God, and of His will, which is necessary

for salvation. Therefore it pleased the Lord, at assorted times, and in various ways, to reveal Himself, and to declare His will to His Church. And afterwards, for the better preserving and propagating of the truth, and for the more certain establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, it pleased Him to commit this revealed will to writing. This makes the Holy Scripture to be most necessary, because the former ways of God's revealing His will to His people are now ceased.

Under the name of Holy Scripture, or the Word of God in written form, are all the books of the Old and New Testaments, which are Genesis through Malachi, and Matthew through Revelation, respectively. All these books are given by inspiration of God, to be the rule of faith and life.

The books commonly called the Apocrypha, not being of divine inspiration, are no part of the canon of Scripture. Therefore they are of no authority in the Church of God, nor are they to be more approved, or made use of, than other human writings.

The authority of the Holy Scripture, on account of which it ought to be believed and obeyed, does not depend on the testimony of any man or church, but entirely upon God, who is Truth itself, and the author of truth. It is therefore to be received, because it is the Word of God.

We may be moved and induced by the testimony of the Church to a high and reverential esteem of the Holy Scripture. We may also be moved by the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all its parts, the

The ACCS confession of faith is in three parts. It is mandatory that all ACCS board members, and all member schools and affiliate members, subscribe to the confession of faith in a manner and method prescribed by the board of directors, either by written statement or by oral testimony before the board.

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WINTER 2008

VOLUME XV NUMBER 4

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TABLE OF CONTENTS

ARTICLES

All Nations
by Patch Blakey 1

Classical Christian Education in Indonesia
by Wanti S. Wowor, Morning Star Academy 2

The Master's Vessel Classical Academy: An ACCS School in Nigeria
by Dr. Felix Obiorah, The Master's Vessel Academy 5

Classical School of the Medes: Classical Christian Education in Iraq
by Pastor Yousif Mati with Dave Dillard & Wally Quillen 7

The Adullam Strategy
by George Grant 9

Next Issue: Math & Science

CLASSIS

CLASSIS is a quarterly journal of articles and book reviews designed to support and encourage schools around the world which are recovering classical Christian education. Hard copies are available to ACCS members and by subscription.

Publisher: Blake V. Blakey, Jr.
Editors: Deb Blakey, Tom Spencer

CONTACT

Association of Classical Christian Schools
PO Box 9741
Moscow, ID 83843

Phone: (208) 882-6101
Fax: (208) 882-8097
Email: execdirector@accsedu.org
Web: www.accsedu.org

All Nations

by Patch Blakey

As you can see from the articles in this issue of *Classis*, the Association of Classical & Christian Schools (ACCS) has become an international organization. We are thankful that the triune God has moved us in this direction without this having been an explicitly stated objective of the Association.

As the executive director of ACCS, I have received phone calls, letters, emails, and visits from various people around the world asking if the classical Christian model will work where they live. The list includes such countries as Nigeria, South Africa, Liberia, Iraq, Spain, England, Russia, Japan, New Zealand, Australia, Guatemala, Mexico, and Peru. In every instance, the answer has been a resounding, "yes!"

God is our Creator, and because all men have descended from Adam, we all share common human characteristics regardless of our color, ethnic origins or nationality. The principles identified by Dorothy Sayers in her article, "The Lost Tools of Learning" regarding the correlation between the stages of the Trivium and the developmental stages of children are universal in their application.

Education will not save us; Jesus Christ came to do that. The Great Commission, however, requires the Church to make disciples of all nations and to teach them all that Christ has commanded. But education isn't limited to just our ecclesiological leaders; it is a key element in the way parents are commanded to raise their children—in the nurture and admonition of the Lord. The goal of ACCS is to help parents fulfill their God-mandated responsibilities to teach their children and to do so in a way that is consistent with

the way that God has created us.

ACCS does this in accordance with the ACCS mission statement which says that our primary mission is "to promote, establish and equip schools committed to a classical approach to education in the light of a Christian worldview grounded in the Old and New Testament Scriptures." More specifically, our mission is to equip schools in teaching subjects through the methodology known as the Trivium (grammar, logic, and rhetoric). God has blessed this approach in the past and we believe that He will continue to do so as long as it follows the principles set forth in His Word. He will do so regardless of the color, ethnic origins or nationality of the people involved.

In Genesis 22:18 the Lord told Abraham, "In your seed all the nations of the earth shall be blessed," and in the Book of Revelation (7:9) we find "a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb." We see from the first book and the last book of the Bible both God's promise and its ultimate fulfillment to redeem all nations in Jesus Christ. ACCS is thankful to be a small part of this effort by helping Christian parents in ever greater numbers around the world provide their children with a classical Christian education. The long term objective would be that each succeeding generation, Lord willing, would be better prepared to raise their children in a manner that glorifies God.

"Many nations shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.'" (Micah 4:2a)

Patch Blakey is the executive director of ACCS.

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Spokane, Washington
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Leola, Pennsylvania
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October 2007

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April 2002

Classical Education in Indonesia

By Wanti S. Wowor



Early Beginnings

I started being involved in education when I had to personally care for the educational needs of my four children. I could not find a school in Indonesia that suited the needs and values of my family. It was then that my husband and I decided to venture out into homeschooling our children, which was unheard of at the time for Indonesians. Due to the quality of the Indonesian schools, we felt that we had no other choice as it was the only feasible way we could give the best education to our children. It was hard for my family and my friends to accept the notion of home education since no other Indonesians homeschooled their children. They thought that we were not serious regarding our children's education and we were taking a risk with our children's future.

After we made the decision to take the responsibility for our children's education, more and more Indonesian families followed our footsteps in homeschooling their children. Within two years there were about thirty families who had asked for my assistance to get them started in educating their own children. In 1994, I founded the first Indonesian Homeschool Club in Jakarta, to help and support the home school families in Indonesia.

My family then moved to Nashville, Tennessee, in 2000 and we came to know Franklin

Classical School and Dr. George Grant during our stay. Two of my daughters graduated from Franklin Classical School and I know now that it was a divine connection for what was to come. At the time, the concept of classical education seemed overwhelming to me. However, through our three year stay, we were convinced that it was what

believe that the education of a child is primarily the privilege and responsibility of the parents. Therefore, as the school, we are called to assist parents and students to fulfill this godly mandate for a proper education. Parents are not to abdicate their responsibility as no institution, governmental or private, can influence the potential of the



Morning Star Academy graduation

we should bring back to our nation.

In 2002, we moved back to Jakarta, Indonesia, and I launched a classical school based on homeschooling called Morning Star Academy. Parents who wanted to be involved with their children's education enrolled their children in our school especially since Indonesian schools do not encourage parental involvement in their children's education. We started this classical school with thirty students from grades one to six. Slowly, I introduced the new concept of classical education to the Indonesian families living in Jakarta.

A Tangible Difference

In Christian education, we

children as parents can. This notion is very new and different to the Indonesian culture. In Indonesia, most parents expect the schools to solve their children's problems. Once the parents have paid the tuition (the higher the tuition, the greater the expectation), it is then the school's responsibility to overcome any obstacles or weaknesses of the child. Thus, through regular meetings with parents, we continue to instill the biblical worldview about how God sees education and how God sees families. This process of transforming mindsets has changed the values of families in our school.

When parents are being interviewed for admission to our school, one of the basic requirements is whether they are able to commit to the time necessary to help their children. As we applied these biblical

Wanti S. Wowor is the founder of Morning Star Academy in Jakarta, Indonesia. Morning Star Academy has been an ACCS member since 2006.

Indonesia...

principles to education, we saw many families grow stronger in their relationships with one another. Also, children have more respect for their parents because parents are more interested and involved in their children's education and lives.

From 2002 until today, we have grown to become a homeschooling community of 600 students from preschool, kindergarten, elementary, all the way up to secondary school students. Many parents took the time to sit in their children's classes, especially during their children's preschool, kindergarten and elementary years. We were blessed to have our own school building

and we have certainly witnessed God's provision and favor. Through classical education, we have seen many families being restored and children's hearts returning to their parents. We have seen lives being transformed, one family at a time.

Even though our school is young, by word of mouth it has become well known in government sectors as well as the educational field of the nation. I have been invited to speak on several television talk shows and our school has received free publicity through media write ups in the newspaper year after year. I have also been invited to be a permanent guest lecturer at a postgraduate education course at Indonesia's premiere university, University of Indonesia, to train student-teachers. The concept of classical education that we brought to this

nation has made a difference.

Network of Schools

Two years after establishing Morning Star Academy in Jakarta, God led us to plant more schools in the villages and remote areas of Indonesia. It is our dream to see this nation being transformed and we know that education would be the perfect tool to build the

needs in establishing His work. Through an intensive training program for teachers based out of Morning Star Academy in Jakarta, we have become the regional headquarters to train all the teachers before releasing them to start new schools in the villages and remote areas.

It is astonishing for me to see our students in the underdeveloped

villages excel in training their minds beyond our greatest expectations. I just recently visited our schools on the island of Borneo, gathering more than forty teachers for further training and equipping. The area where we held the training was so remote that it took a four-hour drive on a bare ditch-filled gravel path to get



Schools in remote locations started and supported by MSA

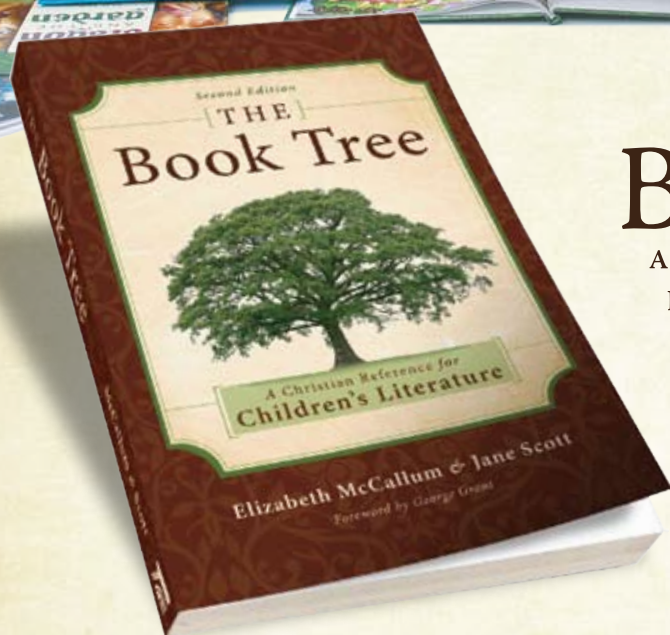
ancient ruins of our nation. In 2004, we started a school in one of the poorest areas in Jakarta where trash scavengers lived and worked. Another school was initiated further away in a disaster-stricken area that left the people in a completely destitute condition.

Within four years and through God's providence and faithfulness, we have now established a network of over twenty schools in the undeveloped remote areas throughout Indonesia, with a vision of raising up a new generation of local leaders in each geographical area. One of the things that I have learned throughout this journey of educating the nation is to continue to move in faith and obedience. Sometimes we do not have sufficient teachers or resources to continue, but God always proves Himself faithful to provide for our

there. After a fifteen minute boat ride into the interior forest what did I find? I saw boldness, confidence, and healthy self-esteem in the children. They are excited about their future. Parents, teachers, and students alike are readily catching a vision for the future. What I saw has made me come to believe that education is the best way to rebuild this nation. It is a long-term commitment and it's a slow process; however, it will save the next generations to come.

After only six years of applying the principles of classical education in the East, I have personally witnessed tremendous changes in every level of society. This is just the beginning of God's immense work and it is a tremendous privilege for us to be part of God's great movement through education.

Who will they be when they grow up?



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The Master's Vessel Classical Academy

An ACCS School in Abia State, Nigeria

By Dr. Felix Obiorah

In April, 2008, Okorie Johnson Kalu, a student attending **The Master's Vessel Classical Academy**, placed second in a national reading competition in Nigeria. The competition, sponsored by Nigeria Breweries, started in January with more than 6,000 participating students. At the finals, Okorie defeated thirty-

received a N5,000 cash prize. Finally, Chidike Oba Eni was honored in recognition of the meritorious standard he attained in the National Mathematics Competition organized by National Mathematical Centre–Petroleum Technology Development Fund.

The Master's Vessel Academy began in 1981 with a pre-K and

(the capital city of Abia State) for the past twenty-six years. Presently there are 800 students in the elementary grades with an additional 400 students in grades seven through twelve. Dr. Obiorah and other founders envisioned a school that would develop Christian character in the students while providing an education that meets and exceeds all state academic standards. (All Nigerian students, whether in private or public schools, take the same standardized tests.)

Dr. Felix Obiorah studied Latin as a young student in a missionary school in Nigeria. In the 1950s and 60s, Latin was taught at missionary schools throughout Nigeria. As happened in the U.S., Nigerian schools eventually stopped teaching Latin. Dr. Obiorah was teaching Latin and logic to The Master's Vessel students until this current school year, when a problem with his vision caused him to step aside from classroom teaching.

A desire to adopt classical learning (specifically teaching the tools of grammar, logic, and rhetoric), as well as an aspiration to teach every subject from a Christian worldview, led The Master's Vessel Academy to join ACCS in 2001. The school also hopes to one day have the privilege of participating in the ACCS national conference. Thus far they have been unable to do so due to high travel costs and U.S. visa restrictions.

The school's success in achieving their mission is evidenced by the school's enrollment growth, by the students' success in national competitions, but also by the fact

Teachers are the key to everything—teachers, teachers, teachers!

one other finalists to earn a cash prize (N150,000), along with books (N500,000), a computer and a printer for his school. Mr. Jerry Agada, the Minister of State for Education, congratulated the winners in person and donated some of his own books to the Master's Vessel Classical Academy.

This wasn't the first time a Master's Vessel student had performed well in an academic competition. In 2005, Miss Oluchi Emelogu, earned first position in a nationwide essay competition among secondary school members of NAFDAC (National Food and Drug Administration and Control) consumer safety clubs, junior category. She received a prize of N75,000 cash and the school was awarded a full computer set. The same year, Daniel Uhiara, placed third in the Cowbell National Schools Mathematics competition in Abia State. He

kindergarten program. For the next ten years the school worked to prepare children for academic success in other elementary schools. Eventually, parents from the local community, desiring a Christian school with higher academic and moral standards, asked Dr. Felix Obiorah and other school leaders to start a primary school. For the next ten years, the school offered instruction in grades one through six. However, parents and school leaders observed that upon leaving the Master's Vessel to attend state schools, students were often forced to step back in their educational standard.

Ultimately, in 2001, the school started a junior high and high school program for grades seven through twelve. The Master's Vessel Academy, started as a Christian school for the local community, has served families located throughout Umuahia

Dr. Felix Obiorah is the headmaster at The Master's Vessel Classical Academy in Umuahia, Nigeria. The school has been a member of ACCS since 2001.

The Master's Vessel Classical Academy

that the principal and teachers of the local government school, desiring higher academic and moral standards for their own children, send their sons and daughters to The Master's Vessel.

The Master's Vessel churches in Abia State provided the initial funding needed to establish the school. The school is now financed by tuition payments with the resulting income used to pay teachers' salaries. The school is also raising funds to build its own facilities.

School enrollment was actually a bit higher last year, with 450 high school students rather than the 400 students enrolled this year. The biggest challenge facing the school is

retaining trained teachers who are frequently offered higher pay by the government schools. As Dr. Obiorah says, "Teachers are the key to everything—teachers, teachers, teachers!" Given the difficulties filling all teaching positions, school leaders decided to limit the enrollment of this year's student body.

Teachers are recruited from the capital city, from Abia State, and from other adjacent states to the north. Some of these teachers have attended college to study education. All of the teachers, those with college training and those without, receive additional training from Dr. Obiorah and his staff.

Foreign teachers could come to


Nigeria and assist The Master's Vessel with teacher training, but the board realizes that the best long-term strategy is to depend mostly on trained, local people to meet its teaching needs. Financial support that would allow The Master's Vessel to pay higher salaries to its teachers would also help the school meet its most pressing need. The school board plans to limit student enrollment to two classes per grade until the school can fully meet its teaching needs.

There currently is no land-line phone service in Nigeria and the school does not have internet access. If you'd like to know more about the school, you may contact Dr. Felix Obiorah at 803-574-2413. (The country code for Nigeria is 234.) Or you may email him at benfic70@yahoo.com.



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World Computer Exchange

The Master's Vessel Academy recently received forty computers through the World Computer Exchange program. The "World Computer Exchange is a grassroots organization providing donated computers for reuse in schools and libraries throughout the developing world." See http://worldcomputerexchange.org/donate_equipment for more information about donating used computers.

Classical School of the Medes

Classical Christian Education in northern Iraq

by Pastor Yousif Mati with Dave Dillard & Wally Quillen

In 1998, the idea of starting schools in northern Iraq was first discussed. My own children were receiving an American home school education with the help of Servant Group International (SGI) and Franklin Classical School (FCS). My friends and those I knew in the cities of Iraqi Kurdistan were complaining because their children were suffering in the public schools.

I decided to check into the public education system. It was very broken, so broken, with little or no curriculum or textbooks, poorly qualified teachers, and low standards. It was really difficult for students to get a very good education. So that's how the idea

started. We thought our church could help our nation if we could start good schools. The school idea was developed by SGI and the first Classical School of the Medes (CSM) was opened in January 2001.

Our homeschooling curriculum was a Christian system, so I figured that it should not be used just to educate a few families. We could help the minds and souls of so many little kids in Iraq. The kids might either be from the few Christian families or from Muslim families that wished for their children to spend time on Christian materials.

In the beginning, I had no

idea what classical education was really. For me, I just knew that we had to choose a good educational system and add Christian materials to that. Then I got to know the classical system after the brothers—David Dillard and Dr. George Grant—explained it to me. First, it allowed us to get good educational materials in the hands of the students so parents could see that their children were getting a good education. Secondly, it included God's truth

The principal at Classical School of the Medes told him that “not only do we not have Islamic religion, we have Christian teaching from the Bible.” He said, “That is better!”

to orient the lives of the kids, help them to understand the Christian life, and lead them to Christ.

Now, in 2008, we have three schools. In the Erbil school we have K1, K2, and the first four grades of elementary. Dohuk goes to grade five, while Sulaymania goes to grade eleven. Remember that the mother tongue here is not English. That's why we decided to start the children when they are four and five years old in what we call K1 and K2. In reality it's a preparation more than a little child coming to kindergarten. We are preparing them for what they will need in grade one—especially

the English basics and math.

Our teaching staff includes a total of around sixty Iraqi teachers and nine international teachers. The international teachers do direct teaching in their fields of expertise such as humanities, English, mathematics, or science. In addition, they may have responsibilities to train Iraqi teachers and strengthen the abilities of the national teachers. We have added a training center which will be ready in December.

Tuition is the main source of income for the schools. It is about \$100 per month, a slightly different amount for each school. Money also comes from SGI for some scholarships.

Tuition pays for teacher salaries, maintenance, books—all operating expenses. Indirectly through SGI, we get curriculum development, teacher training, and international teachers. SGI and other ministry partners also help us with construction of buildings, which is very expensive. If we had to pay for construction and international teachers' salaries like the “international schools,” our tuition would be so high that few families could afford it.

The total number of students has now passed 1,500 in the three schools. This includes the K1 and K2 classes at each school. On average, over 95% of the kids are from Muslim families. If we could open the doors for more parents to register their children

Pastor Yousif Mati is the founder of the Classical School of the Medes in northern Iraq. For more information about opportunities to serve at the Classical School of the Medes in Iraq, visit www.csmedes.org.

Classical School of the Medes...

in the schools, I can assure you that we could have three or four thousand students. Just this year we denied more than two hundred applications in each school. We're having an impact, but we cannot do all we want to do.

Every year I can see that the people are more open to accept the Christian life and principles. We have Christmas and Easter celebrations, summer camp, graduation parties, birthday parties for little kids in the classrooms—each time we focus on Jesus Christ. Every time we pray, “May the Lord protect you, may the Lord use you, and may you discover God.” We try to model Christian behavior. We are transferring an understanding of the Christian life to these little kids and their families. Each year I have a package of gifts which I send home with the students—books, tapes, etc. The children's Bible is also a textbook, so they take it home. This year, in the music and physical education programs, we are including a focus on Christian behavior. Because of the relationship and interaction in these classes we want more of a focus on biblical teaching.

We have many parents telling our teachers how pleased they are with the moral life at the school. With us, morals are just as important as the academic subjects. The minds and hearts of the little kids are being transformed. There are other private schools here. At some of them the parents are facing problems with their children. I know parents who are sending their children to CSM just for the moral life, even though they could afford tuition at more expensive schools. But they said, “No, we want our children at CSM.”

Muslim families want Christian



Noor, Alia, and Pastor Yousif Mati.

Photo courtesy of WORLD magazine.

teaching for their children. One father came to the school. He was a Kurdish man who had recently moved back from Europe and wanted to register his child in the school. We asked him why he chose CSM. First, he said, “I wanted to find a school in the country without the Islamic religion being taught and I couldn't find that. They told me there is no Islamic religion at CSM.” The principal at CSM told him that “not only do we not have Islamic religion, but we do have Christian teaching from the Bible at CSM.” He said, “That is better!”

Our goal is to meet with ten parents a day at each school—and not just to meet with the accountant! We have critical cases where we invite parents in for special meetings. We also call parents for talks when the students are doing well. Teachers also have special activities like picnics with the parents. In Erbil, my wife, Alia, is working as a counselor. If there is any problem with a student, or an issue reported by a teacher, she will call for a meeting with the parents. With a Christian attitude, she will try to find and address the root of that problem. We have discovered some extremely serious cases. One child didn't want to go home from school. She had the

smell of kerosene on her clothing. We discovered that her mother had tried to commit suicide that morning. Her parents had been yelling and screaming at each other before she left for school. We called the mom and dad, counseled with them, and prayed with them.

We like students to get a good education. But without developing their personal lives, their spiritual lives, we are not really hitting the target. We can see the lives of the parents being changed as a reflection of the changes in the lives of their children. The parents are confessing mistakes, asking forgiveness, and forgiving others.

Last year a reporter for a national magazine wrote an article about his daughter who is a student at the school. A boy pushed his daughter down on the playground. She went home and her father saw a bruise on her face. The father got very mad and started cursing. The daughter, five years old, looked at her father and asked, “Dad, why are you so angry?” He said, “I need to go to the school and I need to do this and that, etc.” The girl said, “No, dad, the boy helped me to stand up and asked me to forgive him. And, I told him, ‘I forgive you.’ So, why are you angry?” The title of the father's article was

Classical School of the Medes...

“The Magic of Forgiveness.” The father’s heart had been touched by the example of his five year old daughter. He came the next day to the school. Instead of shouting at us, he said, “Thank you, you are helping my daughter.”

I have been asked what challenges we are facing and how believers and Christian schools in America can help us. Well, our greatest challenge is pressure from the government and security offices wanting us to accept more students. In Erbil for example, our target was to accept sixty K1 students. But this year, because of the pressure on us, we accepted 120 in K1—double the numbers. The same thing happened in Dohuk and Sulaymania.

But what about in grades one through twelve? In the future, doubling K1 will create a huge number in the upper grades. In the future, I will need double the classrooms for each grade. The “snowball” is getting bigger. We will need to add more classrooms, more teachers, and more international training. That growth cannot be paid for through tuition.

Although the government doesn’t want to control the schools directly, they impose Ministry of Education exams on all students. These exams are very different than international exams like the SAT. We must prepare for both. It’s not just a big problem for the administration at the schools, but also for the students. We’re trying to find a solution—maybe by focusing on the government exam in the twelfth year.

To help the schools spiritually, keep us in prayer in your churches. Pray for our schools and what’s going on in all of Iraq during the critical times we are going through.

Next, help us meet the needs resulting from the growth of the schools. Send us more teachers—more Colleens, Jeremiahs, Bobs—to help us fill the gap. We really need teachers who have the vision, background in classical education, and qualifications to help us. Then they can immediately begin teaching in the schools.

Another way is to help financially. We need money for scholarships, construction, and help with the costs of sending more Jeremiahs and Colleens.

If God will let me live to be 95 years old, I think I will see CSM graduates in government offices, hospitals, courts, schools—there to help their nation with their new lives. It will be a totally different nation. The

government, like CSM, will not have Islamic fundamentalist ideas—but will be reforming and reshaping their lives and beliefs.

I’m thinking of a ninth grade student who passed his exams with the highest marks. I had never met the boy, but I called to say “good job” and ask him what he wants to do in life. “You are Mr. Yousif?” he asked. “Yes,” I said. “I want to be like you and help my nation! You taught me that.”

Special thanks to Wally Quillen and Dave Dillard of Servant Group International for their assistance interviewing Pastor Yousif and preparing this article.

The Adullam Strategy

By George Grant

In 1824 the Glasgow Missionary Society founded the Lovedale mission station along the banks of the Tyumie tributary of the Keiskama River, deep in the Cape Province of South Africa. The hardy Scots Presbyterians who staffed the station devoted themselves almost entirely to evangelistic work for nearly four decades. Alas, their sacrificial efforts bore little fruit all that time and the Society was considering cutting their losses and closing Lovedale. In 1867 however, a young and ambitious Scottish educator, James Stewart (1831-1905) and his wife Mina Stewart (1841-1912), proposed turning the mission station into a mission school. The directors of the Society believed that such an enterprise was more than a little quixotic but gave him permission to try.

The Stewarts had arrived at Cape Town in South Africa some six years earlier in the company of Mary Livingstone, who was on her way back to the African Transvaal to join her pioneer missionary husband, David Livingstone. James and Mina intended to spend the rest of their lives working with the Livingstones in an effort to establish new industrial enterprises along the Mabotsa frontier on the headwaters of the Limpopo River.

Like Livingstone, James believed he was called to help “open up” Africa’s interior to the broader influences of Western civilization. Once that occurred, he was certain that commerce and Christianity would work hand-in-hand to end the evils of slave trading, tribal warfare, and primitive barbarism. After several wrenching false starts however, he began to doubt that industry could succeed and he was plunged

Adullam...

into despair. Mina convinced him that all was not lost. Perhaps, she suggested, before their dreams of indigenous development could be realized, the impoverished tribal peoples would have to be much more substantively trained, disciplined, and educated. In order to run businesses, staff factories, and man industries, African men and women would have to be equipped and prepared. Mina urged James to consider mercy as a possible gateway to productivity.

Thus together, James and Mina conceived of the idea of transforming the old failed mission station into a fully integrated institution of learning. The Stewarts were both products of a venerable Scottish Reformed tradition—an unswerving belief in the merits of education, hard work, and devotion to God that had been drilled into the hearts and minds of Scottish schoolchildren, around the hearth and the blackboard, since the time of John Knox. They became convinced that such a tradition, carried to the African peoples with grace, mercy, and compassion, might well prove to be the key to liberating Africa from the pagan bonds of oppression, ignorance, and brutality.

Irrepressibly passionate but always gentle, stunningly brilliant but always accessible, racked by malaria but “compelled by the love of Christ,” James Stewart was one of the most productive,

effective, and tireless men in the history of missions. He served as principal of Lovedale for most of the next thirty-eight years and succeeded in making the school into the premiere educational establishment for the indigenous

Stewart's emphasis on combining a substantive classical Christian curriculum with practical vocational training made his students indispensable to the burgeoning development of Africa.

peoples in southern Africa. But he was always quick to point out that it was Mina who kept his vision clear. It was Mina who reminded him of the things that mattered most. It was Mina who enabled him to translate his soaring ideas into gentle and practical action.

Thus, in addition to a general education, Lovedale offered practical training in sundry industrial arts to those who had, heretofore, only been exploited for unskilled labor: printing, blacksmithing, carpentry, masonry, and wagon-making. They built roads, watercourses and dams. They not only built all the buildings on the Lovedale campus, they actually fabricated all the building materials themselves—they made the bricks, hewed the timbers, forged the hardware, and poured the glassworks.

From the beginning, Lovedale graduates were tapped for a host of responsible positions throughout the vast continent. Stewart's emphasis on combining

a substantive classical Christian curriculum with practical vocational training made his students indispensable to the burgeoning development of Africa. They were involved in church planting, school teaching, entrepreneurial start-ups, and commercial organization. They served in colonial administrations, helped to staff nascent businesses, and formed the basis of the first indigenous African middle class.

During their long and productive years of ministry, the Stewarts helped to establish two other mission stations, a satellite school, and a fully equipped hospital—and they left a blueprint for a college, which was built after their deaths. James was lauded as the “educator to a race” and the “father of native African enterprise.” More than a century afterward, Nelson Mandela hailed him as the “model Christian” and South Africa's “founder of freedom.” Likewise, South African president, Thabo Mbeki, recently asserted that the impact on South Africa of Lovedale graduates was “incalculable in terms of helping us to get to where we are today.”

Tellingly, Stewart called his philosophy of education “The Adullam Strategy.” He took the name from two odd descriptions from the life of David that Mina had pointed out to him in the dark days of his early despair—one when the ruddy shepherd boy had just begun his career, the other when the old king was ready to lay down his mantle.

The first description is found

George Grant is the pastor of Parish Presbyterian Church (PCA) in Franklin, Tennessee, a lecturer in humanities at Franklin Classical School, and an ex-officio ACCS board member.

Adullam...

in 1 Samuel 22:1-2 where young David is hiding in the cave of Adullam. There he becomes “the captain” to all the distressed, indebted, and embittered men of the land. It was hardly a promising start. Such a motley crew did not exactly bode well for the foundation of an enduring kingdom. There seemed to be little nobility in the vagabonds, brigands, and renegades that had attached themselves to David’s cause.

The second description is found in 2 Samuel 23:8-39. It had been quite some time since they joined his seemingly hopeless cause, but many of those men were still with David. Somehow

though, in the intervening years, they had been transformed from the distressed, indebted, and embittered into the king’s “mighty men.” Their exploits through the years were now the stuff of legend. Few would have believed that the men who emerged from the cave so long ago could have ever accomplished so much with so little.

Their story was a kind of “David and Goliath experience” repeated again and again and again. Following their giant-killing mentor, they had all learned to transcend their physical limitations. By the grace of God, they had all become giant killers. Against all odds.

Like David, James and Mina Stewart willingly served as captains to a distressed, indebted, and embittered people only to see them transformed into “mighty men.” They did not despise the day of small beginnings. Rather, they invested themselves in the lives of a motley crew of the least and the last. And by God’s grace they too eventually became giant-killers.

The Adullam Strategy is hardly the way we would choose to undertake the great task of cultural transformation. But more often than not, it is the way God, in His mercy, grace, and good providence, chooses for us.

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scope of the whole (which is to give all glory to God), the full revelation it makes of the only way of man's salvation, its many other incomparable excellencies, and the entire perfection of it. All these are arguments whereby it abundantly evidences itself to be the Word of God. Yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority of the Word, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or it may by good and necessary consequence be deduced from Scripture. Nothing at any time is to be added to this, whether by "new revelations" of the Spirit, or by traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word. We also acknowledge that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

All things in Scripture are not equally plain in themselves, nor equally clear to all. Yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and set forth in some place of Scripture or other, that not only the learned, but also the unlearned, in a normal use of ordinary means, may come to a sufficient understanding of them.

The Old Testament in Hebrew and Aramaic (which were the native languages of the people of God of old), and the New Testament in Greek (which at the time of writing was most generally known to the nations), were immediately inspired by God, and by His singular care and providence were kept pure in all ages, and are therefore authentic. Therefore, in all controversies of religion, the Church is finally to appeal to them alone. But these original tongues are not known to all the people of God, who have right to, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them. Therefore they are to be translated into the common language of every nation to which they come. Thus the Word of God will dwell plentifully with all, and they will worship Him in an acceptable manner, and, through patience and comfort of the Scriptures, they will have hope.

The infallible rule of interpretation of Scripture is the Scripture itself. Therefore, when there is a question about the true and full sense of any passage of Scripture, it must be searched and known by other places that speak more clearly.

The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and under whose sentence we are to rest, can be none other than the Holy Spirit speaking in the Scripture.

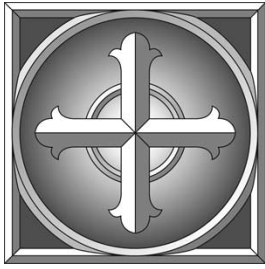
D. Of God, and the Holy Trinity

There is only one living and true God, infinite in being and perfection, a most pure Spirit, and invisible. He is without body, parts, or passions, immutable, immense,

eternal, incomprehensible, almighty, most wise, most holy, most free, and most absolute. He works all things according to the counsel of His own immutable and most righteous will, for His own glory. He is most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin. He is the rewarder of those who diligently seek Him. In all, He is most just and terrible in His judgments, hating all sin, and He will by no means clear the guilty.

God has all life, glory, goodness, blessedness, in and of Himself. He alone is in and unto Himself all-sufficient, not standing in need of any creatures which He has made. He does not derive any glory from them, but only manifests His own glory in, by, unto, and upon them. He is the only fountain of all being, of whom, through whom, and to whom, are all things. He has most sovereign dominion over them, to do by them, for them, or upon them, whatever He pleases. In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent of the creature. Nothing is to Him contingent or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatever worship, service, or obedience He is pleased to require of them.

In the unity of the Godhead there are three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Spirit. The Father is from none, neither begotten nor proceeding. The Son is eternally begotten by the Father; as the Word of God, He is eternally spoken by the Father. The Holy Spirit eternally proceeds from the Father and the Son.



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