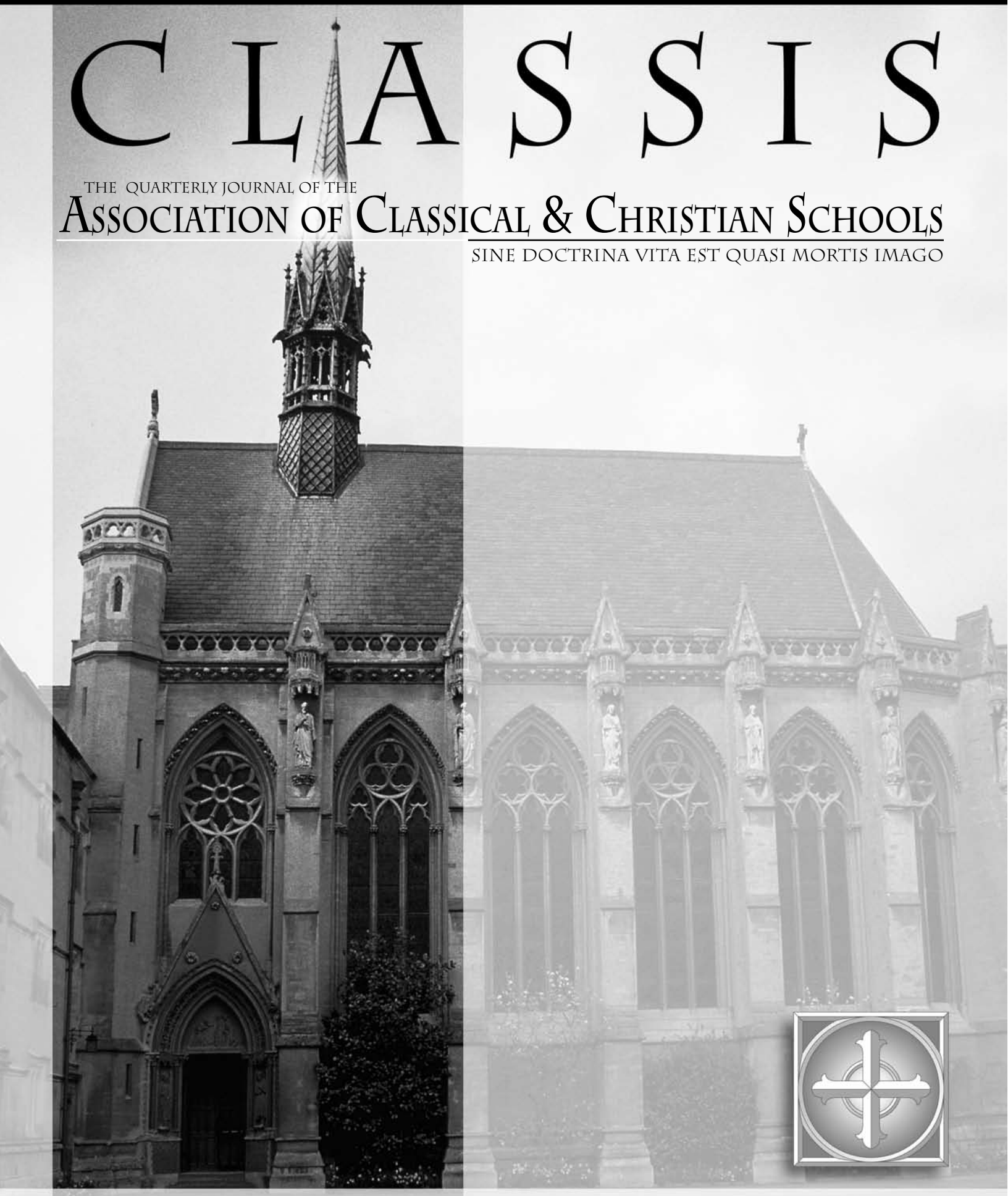
CLASSIS

THE QUARTERLY JOURNAL OF THE
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

SINE DOCTRINA VITA EST QUASI MORTIS IMAGO



AUTUMN • 2009 VOLUME XVI • NUMBER 3

Sayers on Latin

Excerpt from:
The Lost Tools of Learning

Paper read by Dorothy Sayers at Oxford University in 1947.

Let us begin, then, with Grammar. This, in practice, means the grammar of some language in particular; and it must be an inflected language. The grammatical structure of an uninflected language is far too analytical to be tackled by any one without previous practice in Dialectic. Moreover, the inflected languages interpret the uninflected, whereas the uninflected are of little use in interpreting the inflected. **I will say at once, quite firmly, that the best grounding for education is the Latin grammar**. I say this, not because Latin is traditional and mediaeval, but simply because even a rudimentary knowledge of Latin cuts down the labor and pains of learning almost any other subject by at least fifty percent. It is the key to the vocabulary and structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.

Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages might substitute Russian, whose grammar is still more primitive. Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

Latin should be begun as early as possible—at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of "amo, amas, amat" is as ritually agreeable to the feelings as the chanting of "eeny, meeny, miney, moe."

During this age we must, of course, exercise the mind on other things besides Latin grammar. Observation and memory are the faculties most lively at this period; and if we are to learn a contemporary foreign language we should begin now, before the facial and mental muscles become rebellious to strange intonations. Spoken French or German can be practiced alongside the grammatical discipline of the Latin.

CLASSIS

THE JOURNAL of THE
ASSOCIATION of CLASSICAL & CHRISTIAN SCHOOLS

Sine doctrina vita est quasi mortis imago

AUTUMN 2009 VOLUME XVI NUMBER 3

TABLE OF CONTENTS

ARTICLES

Latin: Training Skillful Communicators
by Patch Blakey, ACCS 2

Latin: Beyond the SAT Score
by Peter H. Vande Brake, North Hills Classical Academy 3

The Best Way to Improve Any Latin Class
by Timothy L. Griffith, New St. Andrews College 6

Latin III at Westminster Academy
by Michael Johnson, Westminster Academy 8

Interdisciplinary Measures: The Integration of Latin
by Ginny Kent, Covenant Classical Christian School 10

How 'Bout Them Apples
by Eric Indgjerd, The Oaks: A Classical Christian Academy 13

ACCS

CLASSICAL CHRISTIAN EDUCATION FOR THE WORLD

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: PATCH BLAKEY
SENIOR EDITOR: TOM SPENCER
TECHNICAL EDITOR: DEB BLAKEY

MISSION STATEMENT

THE PRIMARY MISSION OF THIS ASSOCIATION IS TO PROMOTE, ESTABLISH, AND EQUIP SCHOOLS COMMITTED TO A CLASSICAL APPROACH TO EDUCATION IN LIGHT OF A CHRISTIAN WORLDVIEW GROUNDED IN THE OLD AND NEW TESTAMENT SCRIPTURES.

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

Latin: Training Skillful Communicators

by Patch Blakey

This article of *Classis* contains a number of excellent articles on Latin from instructors and administrators at ACCS schools. Each author presents some stimulating thoughts, some addressing the "why" of Latin and others the "how." Tom Spencer has even included a portion on Latin from Dorothy Sayers' 1947 essay, "The Lost Tools of Learning," to remind those involved in this resurgence of classical Christian education to return *ad fontes*.

I would like to briefly emphasize an aspect of teaching Latin from a perspective that is addressed in these articles to some degree, but which I think worthy of some well-deserved redundancy. Bear in mind that the Apostle Paul was supportive of some level of redundancy when he wrote to the church in Philippi, "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. 3:1).

One of the primary objectives of ACCS is to help teach students to communicate well, both in speaking and writing. Augustine wisely advocated the godly use of rhetoric in his work, *On Christian Doctrine*. He wrote, "Now, the art of rhetoric being available for the enforcing either of truth or falsehood, who will dare to say that truth in the person of its defenders is to take its stand unarmed against falsehood? For example, that those who are trying to persuade men of what is false are to know how to introduce their subject, so as to put the hearer into a friendly, or attentive, or teachable frame of mind, while the defenders of the truth shall be ignorant of that art? That the former are to tell their falsehoods briefly, clearly, and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and . . . not easy to believe it? . . . That the former, while imbuing the minds of their hearers with erroneous opinions, are by their power of speech to awe, to melt, to enliven, and to rouse them, while the latter shall in defense of the truth be sluggish, and frigid . . . ? Who is such a fool as to think this wisdom?"

Augustine doesn't mention instruction in Latin in this passage, even though the original text came to us in that language. However, the language of the original text is not my point. The point that I want to stress, and which Augustine makes so forcefully above, is that learning to communicate well is an advantage to Christians in that it only enhances the speaker's ability to effectively convey or present the truth. Paul, I believe, encouraged this when he wrote, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Now here's the nub. Instruction in Latin contributes to a student's ability in rhetoric, just as do grammar and logic. Clarity of thought, accuracy in speech, attention to detail, and a broader, more effective vocabulary are all benefits of studying Latin. The study of Latin, an essential part of the study of the Trivium, helps develop students who are skillful in the use of speech and writing. This not only glorifies God, but enhances their ability to engage the world on behalf of Jesus Christ in a more eloquent and persuasive manner. They may not become as proficient in Latin as the famous Roman orator and statesman, Cicero; but then again, that is not the objective. But, they will certainly be better equipped in the use of English to act as an ambassador for Jesus Christ.

***Patch Blakey** is the executive director of ACCS.*

Latin: Beyond the SAT Score

by Peter H. Vande Brake

Latin is enjoying resurgence in high schools across the nation. Latin was once a requirement in many public and private schools, but fell out of favor and eventually out of the curriculum in the 1960s. It gained some ground in the 1970s and 1980s, but the growth has been much more significant in the last decade. The number of students taking the National Latin Exam has increased by over 33,000 students from approximately 101,000 in 1998 to more than 134,000 in 2008. The number of students taking the Latin AP test has doubled in the same amount of time. If the present trends continue, Latin will soon overtake German as the third most popular language taught in secondary schools behind Spanish and French.[1]

Popular explanations for this increase range from pointing to the fact that Latin increases one's proficiency with English to the perception that it helps students "stand out" from their friends. Some even suggest that fascination with the Latin-based incantations in the Harry Potter series has prompted young people to delve into Latin.[2] Regardless of why students are gravitating toward the venerated language, the fact is that Latin is not only flourishing in high performing suburbs nationwide, but there have also been large increases in student numbers in more remote parts of the country like New Mexico, Vermont, and Alaska.[3]

Most parents who are urging a child on toward a college degree believe that Latin will help boost SAT and ACT scores. Every student who aspires to be a doctor or a lawyer knows that Latin will help with MCAT and LSAT scores. Better scores get you into better or more prestigious schools; more prestigious degrees mean that you can acquire better jobs and ultimately make more money. Thus, there are pragmatic, utilitarian, whimsical, and even financial reasons for taking Latin.

Through a study of Latin, students are able to cement a more fundamental understanding of grammar and how language functions.

At Christian and classical schools, Latin is a foundational piece of the curriculum. At many classical schools it is a required course for several years of a student's schooling. But why do we require it? What is it that we are trying to accomplish by compelling our students to take Latin? In part, our answers will be the same as what has been mentioned above: it helps a student to master English which in turn can help a student do better on standardized tests or college entrance exams. However, the more important function of teaching Latin is that it provides a paradigm for how students should go about learning with the important advantage that it opens the door to a deeper level of education by making classical culture and ideas more accessible.

For a long time, advocates of Latin argued that one learned Latin to help one's English—end of case. However, as Tracy Simmons points out in his book, *Climbing Parnassus*, "the case eventually broke down, mainly because smart people recognized that learning modern languages could yield some of the same benefits, with the added advantage that they could be used to communicate in the modern day."[4] The argument of mental training has also been touted as a reason to take Latin, but this too could be supplanted by mathematics which has the same advantage of being more useful in modern society that is becoming ever more calculating and technical. Simmons states that "these two observations—along with Latin's inherent, unavoidable, and cussed difficulty—shut down its supremacy in school curricula."[5] In a society and an educational system where utility and pragmatism are the definitive criteria, Latin is found wanting. Being able to translate inscriptions on cathedrals and federal buildings as well as the mottoes of most colleges and universities does not constitute a marketable advantage in the eyes of most employers.

Despite the fact that it is possible to achieve dexterity with the English language and mental agility by other means, Latin (and I would suggest that Greek be included in this category, too) retains some distinct advantages that cannot be garnered from other sources. Latin opens centuries of philosophy, literature, history, science, and theology to students.

Peter H. Vande Brake, *MDiv, PhD, is the headmaster at North Hills Classical Academy in Grand Rapids, Michigan. For more information, visit www.classicaled.org/.*

Latin: Beyond the SAT Score

Works can be read in the original language without the mediation or meddling of a translator. There are many wonderful translations of Latin and Greek works, but inevitably nuances, emphases, cadence, rhyme, and concepts are lost or remediated in translation. Frankly, there are some aspects of an idea, especially ones that are closely bound up with a culture, which cannot be translated into another language.

In our Latin classes, the immediate objectives of instruction will be for students to learn conjugations, declensions, vocabulary, grammatical constructions, and the like. We will be striving for fluency and proficiency in the Latin language. We want students to be able to translate Ovid, Virgil, Quintillian, Caesar, and a whole host of others, not only to hear the ideas of great thinkers and leaders as they expressed them, but also to master language. The Latin language is efficient and pointed with few exceptions. It forces students to pay attention to linguistic detail and nuance. It imposes careful word selection for the best meaning or understanding of the given text.

We should also strive to have our students translate English into Latin. Karl Barth would often say that if he wanted to express an idea well, he would express it in Latin and then translate it. The fifteenth century humanists required their Italian-speaking students to speak in Latin because "its vocabulary could make many fine shades of distinction, while its syntax could render them briefly and gracefully. If students could fly a phrase in Latin, they could fly it in any other language. Latin was the bridge to eloquence, a bridge students had to show they could cross."[6] Our students can prosper in the same way if they are translating their English thoughts into proper Latin prose. As they begin to gain command of Latin, more of the classical world is open to them.

Realistically, many students of Latin will not climb to the top of Parnassus; they will not become fluent readers and writers of Latin prose, but that does not mean that their efforts in memorization and translation have been in vain. Latin provides one of the best foundations for comprehending language generally; from this base, other languages may be learned more easily, especially the Romance languages—French, Italian, Spanish, Portuguese, or Romanian. Through a study of Latin, students are able to cement a more fundamental understanding of grammar and how language functions. English grammar and syntax constructions makes a lot more sense when they can be compared to parallel constructions in Latin. Conceivably, this could be said of any inflected language, but Latin does this with more precision and fewer exceptions than other languages.

In a broader sense, Latin provides a working example of how students should go about the task of learning any subject. Students must learn the unique vocabulary of a subject whether it is chemistry, British literature, geometry, or New Testament. They then learn how the meanings of those vocabulary words fit together to form ideas and concepts. They are able to push on to learn new ideas from the foundation of what they already know. They are then able to explore the subject with greater freedom to discover and articulate concepts and ideas with eloquence and understanding. In short, Latin does the extremely important work of helping our students learn how to learn. In Christian and classical education, this is one of our loftiest objectives—to teach students how to learn independently. It offers a sturdy framework for learning.

In short, Latin does the extremely important work of helping our students learn how to learn.

Again, it could be argued that labor with any language will yield these same results, but there are other benefits Latin offers that cannot be matched by comparable languages (with the exception of Greek perhaps).

One of these benefits is a classical education. There has been much debate over whether one can have a truly classical education without Latin and Greek. Simmons states that "the judgment of history is 'No.' "[7] He then goes on to soften this assertion by saying that "it is safe to say that we can procure, with enterprise, certain intellectual and cultural benefits of classics by means other than a formal classical schooling," but he makes his case for the "full package, the deluxe deal—declensions, conjugations, syntax, lexicons, verse exercises, and all."[8] The point he makes is one of the importance of nuance and meaning. What will be lost in translation? If we don't know Latin and Greek, we will never know what we

Latin: Beyond the SAT Score

have lost. This also gets at the importance of studying the culture in which the language resides.

Language is the circulatory system of a culture. The foundations of government and European culture were laid in Italy and Greece. Learning Latin gives us an understanding of the roots of Western culture that cannot be gained in any other way. Latin continued to be the dominant language in academic and ecclesiastical parlance for at least 1500 years. The mastery of Latin opens the world linguistically and culturally to many of the greatest works that have been articulated in writing in human history.

Exposure to the classics does not in and of itself create virtue, but it helps.[9] A Christian and classical education provides the surest footing for the educated mind because it exposes one thoroughly and systematically to the best—the best thinkers and the best theologians throughout the early centuries both before and after the birth of Christ. As Simmons points out in the introduction to his book: "We drift without the classics, floating on our own deracinated, exiguous islands. And we become fodder for demagogues. We need not a revolution, but a restoration."[10]

The classics (Bible included) give us a foundation for judgment. We are not blown to and fro in ideological debate because we have universal truths to anchor our thinking. Learning Latin can contribute to this foundation in a seminal way. Latin not only helps us with our native language, but it gives us a framework for learning, and it opens our eyes to the world of classical literature in significant ways.

NOTES

1. Winnie Hu, "A Dead Language That's Very Much Alive," *New York Times* (October 6, 2008) http://www.nytimes.com/2008/10/07/nyregion/07latin.html?pagewanted=1.

Jessica Calefati, "Latin Surges in Popularity," *U.S. News and World Report* (October 17, 2008) http://www.usnews.com/blogs/on-education/2008/10/17/latin-surges-in-popularity.html.

2. Winnie Hu, "A Dead Language That's Very Much Alive," *New York Times* (October 6, 2008) http://www.nytimes.com/2008/10/07/nyregion/07latin.html?pagewanted=1.

3. *Ibid.*

4. Tracy Lee Simmons, *Climbing Parnassus* (Wilmington, Delaware: ISI Books, 2002), 166.

5. *Ibid.*

6. Simmons, *Climbing Parnassus*, 102.

7. Simmons, *Climbing Parnassus*, 26.

8. *Ibid.*

9. Simmons, *Climbing Parnassus*, 17.

10. Simmons, *Climbing Parnassus*, 20.

Help ACCS Get *CLASSIS* to Teachers

We would like to make sure that teachers at ACCS member schools are notified when a new issue of *CLASSIS* is available.

Please send email addresses for any staff members who would like to be added to our Nuntiata mailing list to admin@accsedu.org.

All editions of *CLASSIS* are available at the ACCS website. See www.accsedu.org > *Classis* & *Forum*.

The Best Way to Improve Any Latin Class

by Timothy L. Griffith

There are dozens of topics to explore when considering how to improve a Latin class: textbooks, methodology, inductive vs. deductive, paradigm memorization, morphology presentation, etc. But, as important as these all are, they are really only secondary issues. The essence of good teaching is a teacher who knows and loves his subject spreading that knowledge and love to his students. A Latin teacher who has the perfect textbook, the most medieval methodology, the most delicate balance of inductive and deductive approach, but knows little or no Latin will ultimately spread little or no Latin to his students. In his book *The Seven Laws of Teaching*, John Milton Gregory states that the first law of teaching is the most "fundamental and essential": *The teacher must know that which he would teach.*[1] This is, of course, familiar to *Classis* readers, as it has rightly become an axiom of the ACCS teaching philosophy. Nevertheless, there is no more difficult a place to follow it than in teaching Latin. After all, the modern world has been trying hard to forget Latin for several decades now and has come close to succeeding. But just because it is difficult does not mean it can be ignored. The first and most important task of a Latin teacher is to learn Latin himself.

So what does it mean for a teacher to know Latin? This would have seemed a preposterous question for anyone who lived before the twentieth century. The answer was obvious: knowing Latin meant to be able to read, write, and speak Latin correctly. Since that time, however, there has been a major shift in motivation for studying Latin that has confused the issue. In the old days, people studied Latin in order to learn Latin, the language of the educated. Today, people usually study Latin in order to learn English. With the change in motivation for studying Latin there has come a change in definition of what it is to know Latin. Today, people frequently believe that knowing Latin is to understand the parts of speech, the five declensions, the four and a half conjugations, and 1,500 basic Latin words. That is, after all, enough to enhance English, which is the point, right? Well, yes, it is enough to enhance someone's English somewhat. But would anyone claim that we have come close to the level of English enhancement that centuries past have enjoyed from studying Latin? We certainly have made some progress, but there is a good long road ahead of us.

There is no particular problem with studying Latin in order to learn English, but lowering the standard of what it is to know Latin can only undermine the effort. Only students that have successfully learned to read, write, and speak Latin will fully enjoy the other benefits of Latin study.

A Latin teacher who will be truly effective in the classroom must learn to read, write, and (ideally) speak Latin himself.

This is plainly the standard that Dorothy Sayers had in mind when she proposed a return to Latin in the first place. In an essay on teaching Latin she gives the following advice: "Let the readings go as fast as possible, getting on to long, sustained extracts as soon as may be, . . . If possible, *let them speak Latin in class.* Let them write simple proses . . ."[2] A little earlier in the same essay, she laments the shortcoming of her own Latin education: "It ended, I say, there, leaving me, after close on twenty years' teaching, unable to read a single Latin author with ease or fluency, unable to write a line of Latin without gross error, . . . And this was a thing that never ought to have happened to me, because I was born with the gift of tongues."[3] When Sayers talked of teaching Latin, she clearly meant by it the same thing that everyone before her meant: teaching students to read, write, and speak Latin grammatically. Even though reading, writing, and speaking Latin may no longer be the ultimate purpose for studying Latin, it must remain the standard of what knowing Latin is. The closer teachers and students come to meeting this standard, the better they will fulfill the purpose of enhancing their knowledge of English. A Latin teacher who will be truly effective in the classroom must learn to read, write, and (ideally) speak Latin himself.

Such a standard may seem idealistic and impossible to achieve. Well, no one ever said recovering Latin would be easy. It can, however, be done with patience and hard work. Thankfully, there

***Timothy L. Griffith**, MA, is a fellow of classical languages at New St. Andrews (NSA) College in Moscow, Idaho. NSA's web address is dev.nsa.edu/index.php*

The Best Way to Improve Any Latin Class

are more resources for learning Latin available now than ever before; and a teacher that studies daily with the goal of actually learning to read, write, and speak Latin can meet that standard within a few years. If, however, a teacher has been teaching Latin for 10 years and still has no ability in using Latin himself, something is wrong. The first law of teaching has been neglected. The teacher may have neglected it and failed to educate himself. Or, if the teacher truly has had no opportunity to learn Latin, the administration has neglected its duty to create an environment in which the teacher can teach effectively. Since there are virtually no teachers who already know Latin these days, regular study of Latin should be included in a new Latin teacher's duties. An hour per day would be sufficient. If there isn't another hour available in the day, some other duties should be lightened or removed. If we are serious about recovering classical education, it should be a priority that the Latin teacher knows Latin.

Here are some suggestions for a program of study for teachers to learn Latin:

1. A teacher should make up his mind that he is going to learn Latin completely, all the grammar and as much vocabulary as possible. Every word is important even if he'll never see it or use it again. The word for "butterfly"? *Papilio*—important! The word for "flea"? *Pulex*—important!

2. If a teacher doesn't have a good handle on basic Latin grammar, he should first take a Latin class from a local university or an on-line class to get down the basics. University of Florida, Schola Tutorials, and Veritas offer on-line classes. Once a teacher knows the basics of grammar, he should continue to reinforce his knowledge by regularly browsing a Latin grammar such as *Gildersleeve's Latin Grammar*, Allen and Greenough's *New Latin Grammar*, or *Bradley's Arnold Latin Prose Composition*.

3. A Latin teacher should do a few minutes of vocabulary study daily. John Comenius' *Orbis Pictus* is a well-organized storehouse of Latin vocabulary that is a must for every Latin teacher. He should also have a copy of *Smith's English-Latin Dictionary* in the classroom at all times and use it whenever possible. Smith's *Dictionary of Greek and Latin Antiquities* goes way beyond simple lexical definitions and explains ancient culture.

4. A Latin teacher should read Latin on a daily basis. It is important to read something that goes fairly quickly. He should begin with something easy like story-driven textbooks (e.g., *Ecce Romani, Oxford Latin Course, Cambridge Latin Course, Lingua Latina Per Se Illustrata*, etc.). He should try to read with comprehension but without translation. If he has to dissect a sentence in order to understand it, he should. He should then reread the passage trying to have it make sense in his head as Latin. He should then move on to easy Latin texts like *Romulus* (a medieval prose version of Aesop's Fables available online) and the Vulgate. Then he can proceed to more difficult classical Latin authors, using the Loeb Classical Library editions with facing-page English.

5. Ideally, a Latin teacher should be able to say a lot in Latin. Thankfully, there are a lot of resources and opportunities available to Latin teachers who are interested in learning how to speak Latin. *Rosetta Stone* has just published a three-year software-based program in conversational Latin that makes it easy for teachers to get started. *Conversational Latin for Oral Proficiency* by John Traupman is a great reference book for speaking Latin and has some useful dialogues. A teacher should practice using Latin in class whenever possible. Defining words in terms of other Latin words is a good place to start.

6. Once a teacher has reached the point where he is reading basic Latin texts and has been employing Latin conversation wherever possible, he should think about starting to attend Conventicula. These are week-long conventions for Latin teachers and professors in which nobody may speak except in Latin. There are several of these every year in the U.S., but the biggest are the Conventiculum Vasingtoniense in Wenatchee, WA, and the Conventiculum Latinum in Lexington, KY. There is no better way to hone one's Latin skill than total immersion.

NOTES

1. John Milton Gregory, *The Seven Laws of Teaching*, revised ed. (Grand Rapids, MI: Baker Book House Company, 1998), 28.

2 Dorothy Sayers, "The Greatest Single Defect of My Own Latin Education," http://www.memoriapress.com/articles/sayers-intropage.html

3 Ibid., Part I.

Latin III at Westminster Academy

by Michael Johnson

It is my opinion that Latin, more than any other subject, fits what we do at classical Christian schools. When studying Latin, a student is exposed to basic language skills: grammatical principles requiring understanding and complex ideas that necessitate thought and interaction. With the right teacher involved, having a sense of history, rhetoric, and theology, Latin could possibly be the humanities side of the curriculum. All right, maybe that last sentence is a bit much. My task in this article is to write about my class, Latin III, at Westminster Academy, not give a polemic for Latin.

Each fall two sections of ninth graders begin their Latin III journey with me. My task in Latin III is to finish the *Wheelock's Latin*[1] text and move on to my favorite classical author, Marcus Tullius Cicero. (My task as well is making sure students are not turned off to Latin. Some students at Westminster Academy have had Latin since 2nd grade.) Cicero's *Catilinarian Orations* are available from various publishers. Westminster Academy has used Shapiro's *O Tempora, O Mores*[2] and Frerichs' *Cicero's First Catilinarian Oration.*[3] Both are commendable sources for students. The Shapiro text tends to be used in colleges and universities, while Frerichs' is used in high schools. Both texts have excellent notes and give students the rhetorical devices being used along with a thorough definition of each device. This is especially helpful if your Latin students are also taking rhetoric. If they are not, it provides a great introduction to rhetoric.

An overview of my class is that it includes translating, papers, projects, and a recitation. The translation component in my class is a sight reading approach to Latin. (I offer my thanks to my three Latin colleagues at Westminster for giving me students capable of doing this.) After reviewing with them and giving context for my class, we begin a fast and furious pace. I call on students a number of times in each class period. This keeps each student engaged and, at times, a bit nervous but they are typically prepared since they know where I am heading. When I reach chapter 35 in *Wheelock*, I introduce the *Orations*. This also coincides with a three to five page paper I require them to write on the Roman Republic during the first nine weeks. After we begin translating the *Orations*, typically in the late second term, they write a paper on Cicero's life. During the third term, the students write a paper on Julius Caesar's life or assassination. The turn in date this past year was very close to the Ides of March, so of course we had to kill Caesar and parade his body around the entire facility with students yelling, "Caesar est mortuus" and "Long live the republic!" It was quite a day. Another thing I do to help break some of the monotony is to have Thursdays be a day where I teach through Titus in the Vulgate. I go very slowly, detailing the character of elders and principles of leadership in chapter 1, the character of the church in chapter 2, and the character of the gospel in chapter 3. This diversion gives students a break in the rigid schedule of translation and also puts them in the culture of the first century Roman Empire. Further, it gives a glimpse of godly character contrasting the questionable character of some historical figures we see in Roman history. We return to translating the *Catilinarian Orations* on Fridays.

The turn in date this past year was very close to the Ides of March, so of course we had to kill Caesar and parade his body around the entire facility with students yelling, "Caesar est mortuus"

After the Thanksgiving break, the other major component of my class begins: I require the Latin III students to do a major recitation of lines from the *Catilinarian Orations*. There are roughly 320 lines in the First Oration. I have the students divide the lines amongst themselves. Depending upon class size, students can have from 20-30 Latin lines to memorize. From this point onward, the students have deadlines (that they set) for class recitation. The first deadline involves only the first ten lines. On these days I allow them to wear togas. For the first few times reciting the lines, I am more interested in the memory

Michael Johnson, *PhD, is an ACCS board member and teaches classical languages at Westminster Academy in Memphis, TN. Find more at www.wamemphis.com/home.aspx?pid=1.*

Westminster Academy...

component rather than delivery. The rhetorical benefits tend to be more evident after the memory element is perfected. Students can then add gestures and steps when they are confident in their words. They reach a point where all 20-30 lines must be delivered with no more than five pauses or mistakes to pass. I also have "Top Ten Toga Days" where the students can practice their top ten lines to rhetorical "perfection." I allow them to wear togas on these days.

There is no teacher's manual that states learning Latin must be dull.

After real progress is made class wide, I then announce the date for the Marcus Tullius Cicero Prize. This competition involves all Latin III students and requires that they make As on the recitation and score at least a 90% on a comprehensive history exam on Cicero's life. This narrows the participants, typically, to a workable number. This last year there were ten contestants. We held the competition in the auditorium, lights lowered, spotlights on the speaker, togas, busts of Caesar and Cicero on columns, music from the *Gladiator* soundtrack. (Just to make it a bit interesting I had two students do a surfer dude and valley girl recitation. I could not help myself…it was hilarious.) The judges, two rhetoric and one history teacher, voted and named a winner. The winner received a bust of Cicero and his name on the Marcus Tullius Cicero Prize plaque. The entire student body was invited. Parents attended as well.

Why all the fuss? Why not just go through the text and get them ready for the next level? For one thing the model of education we offer encourages students to do these very things: memory, delivery, translating, writing, thinking, expressing their creativity. Latin helps equip students to think logically and precisely. In short, it orders the mind. However, Latin need not be filled with drills and forms only. There is no teacher's manual that states learning Latin must be dull. If we are going to create an environment where students enjoy learning, we better be doing this for the study of Latin. There are enough detractors already bemoaning students learning a "dead" language. Our classical Christian schools have made learning Latin a priority. If that's true then the teaching of it should be equally a priority as well. If indeed Latin is "dead" to those who do not know much about it, it better be taught by a "live" teacher. That's the surest way to keep our students and their parents engaged.

NOTES

1. Frederick Wheelock, *Wheelock's Latin*, 6th rev. ed. (New York: Harper Collins, 2005).

2. Susan Shapiro, *O Tempora, O Mores: Cicero's Catilinarian Orations* (Norman: University of Oklahoma Press, 2005).

3. Karl Frerichs, *Cicero's First Catilinarian Oration with Introduction, Running Vocabularies, and Notes* (Wauconda, IL: Bolchazy-Carducci Publishers, 2000).

ACCS Accredited Members

Ad Fontes Academy
Centreville, Virginia

Annapolis Christian Academy
Corpus Christi, Texas

Berean Academy
Tampa, Florida

Cary Christian School
Cary, North Carolina

The Ambrose School
(Formerly Foundations Academy)
Boise, ID

Logos School
Moscow, Idaho

Mars Hill Academy
Mason, Ohio

Providence Classical Christian School
Lynnwood, Washington

Providence Classical School
Spring, Texas

Regents School of Austin
Austin, Texas

Rockbridge Academy
Millersville, Maryland

Schaeffer Academy
Rochester, Minnesota

Tall Oaks Classical School
Newark, DE

The Oaks: A Classical Christian Academy
Spokane, Washington

Veritas Academy
Leola, Pennsylvania

Veritas School
Newberg, Oregon

Westminster Academy
Memphis, Tennessee

Interdisciplinary Measures: The Integration of Latin

by Ginny Kent

A print by Scott Mutter hangs in my classroom. Entitled "Gold Column,"[1] it depicts a Corinthian-headed column which supports a beautiful ancient frieze and roof. The column extends down the print and becomes a modern skyscraper, situated in a busy city. This print embodies the purpose of classical education. The influence of ancient history upon modern culture is hard to ignore, yet modern education seems to separate the disciplines, relegating them to isolated classrooms. Ancient history however, led by the Latin language, spawned the modern world, and therefore should be thoroughly integrated with the lessons of government, art, literature, math, science, and cultural studies. Covenant Classical Christian School in Columbia, South Carolina, strives to do this. Ancient meets modern in the classrooms of CCCS.

Covenant Classical Christian School, under headmaster Chris Crain and begun by Covenant Presbyterian Church, states as its mission, "Our desire is that students would grow in serving the Lord Jesus Christ as they discover more about His creation and work in history, and their gifts and calling. We want our graduates to succeed in life because they think and act biblically, building upon the foundational education they have received at Covenant Classical Christian School."[2] The "Christian" part of CCCS's mission is demonstrated by the school's devotion to the Bible and Christian worldview; the "classical" aspect is demonstrated by distinctive subjects taught which hold to the classical Trivium of grammar, logic, and rhetoric. But, to take these beliefs further, students at Covenant Christian School are taught on a daily basis that their Christian beliefs, Latin studies, and geometric proofs *all relate*.

But, to take these beliefs further, students at Covenant Christian School are taught on a daily basis that their Christian beliefs, Latin studies, and geometric proofs all relate.

The Latin department of CCCS is composed of two teachers, Joeli Monteith and me, Ginny Kent. I teach Latin to grades five through seven; Joeli teaches high school Latin I, II, and III. We have developed our Latin department to reflect our love of the language, our belief that the language is a critical key to understanding English, and our conviction that the ancient language of the Church is still relevant to Christians today. It is vital to build these connections between Latin and other subjects. If at any time a student asks, "What is the point of studying Latin?", I should be able to answer, "Look at what you have learned of your other subjects by studying Latin." Those connections should prove the importance of studying Latin.

The market is laden with new up-and-coming Latin curricula, all of which promise the best approach to learning this "dead" language. For our fifth and sixth grade curriculum, we have chosen Memoria Press's *Latina Christiana*.[3] This curriculum builds an excellent foundation in grammar and vocabulary, but I often have to add teacher-created materials, games, worksheets and quizzes. Our seventh grade class begins Prentice Hall's *Ecce Romani*.[4] This curriculum is translation-based, whereas *Latina Christiana* is vocabulary-based. This curriculum includes excellent translation exercises, but the grammar instruction often has to be amplified by the teacher. In our high school, Latin I and II finish *Ecce Romani I* and *II*, and our Latin III class expands their study with *Wheelock's Latin*[5] supplemented with Memoria Press's *Third Year Henle Latin*.[6]

For me, the joy of teaching Latin has less to do with a correct curriculum purchase and more to do with how the curricula is taught. When I enter the fifth grade classroom at CCCS, I am greeted by a classroom of heads cheering, "Salve, magistra!" To this I respond, "Salvete amici Latinae."[7] (This greeting is regularly repeated over the whole campus from playground to cafeteria.) Mixed with their exuberant "yay-it-is-Latin-time" welcome, students run to retrieve their "drill sheet" with which they memorize and time their vocabulary. These drill sheets are continued through Latin III and give students the best opportunity to daily review

***Ginny Kent** teaches Latin, history, and literature at Covenant Classical Christian School in Columbia, South Carolina. Learn more about CCCS at http://www.covenantcs.org/.*

Artwork from Esopi Applogi

Introducing the Phaedrus Latin Composition Contest

In reviving classical Christian education, few areas of study are as essential as Latin.

New Saint Andrews invites Latin teachers within the Association of Classical Christian Schools to team up with the College's Department of Classical Languages to promote the study of Latin.

The Phaedrus Latin Composition Contest, which will be administered entirely through the internet, is designed for Latin teachers to incorporate it into their lesson plans, and allows willing teachers to take part in the nationwide judging. Student entries will be due March 1, 2010. There is no charge to participate.

Students must be 15 to 18 years old and may only submit one entry per year. A top prize of $500 will be awarded for first place. Other cash prizes will be given to the second- and third-place winners, along with honorable mention recognition for other deserving entries.

Participating students will submit a 100- to 200-word original fable in Latin, along with an English translation of the submitted piece. Compositions will be graded based on the student's ability to accurately use Latin vocabulary and forms of speech, the student's creativity in subject matter and writing style.

For more information about the Phaedrus Latin Composition Contest, contact Lindsey Tollefson at New Saint Andrews College, (208) 882-1566 or info@nsa.edu.

www.phaedruslatincontest.org

NEW SAINT ANDREWS COLLEGE A.D. 1994

NEW SAINT ANDREWS COLLEGE

MOSCOW, IDAHO

WWW.NSA.EDU | (208) 882-1566

Interdisciplinary Measures...

their vocabulary and individually drill themselves. Following this, the whole class verbally chants all the noun and verb endings with me. For the younger grades I explain that they might never know what the more advanced endings mean! But the students are charmed by the wacky endings (*bor, beris, bitur, bimur, bimini, buntur*) and will someday thank me for impressing the endings on their young brains. There is a joy that pervades the fifth and sixth grades that stuns me. These students, on their own, bring in example after example of how Latin is reflected in their daily life. I have hardly to teach them of the interdisciplinary nature of Latin. A Playmobile® ship has SPQR (*Senatus Populasque Romanus*) inscribed on its sail, while a common Latin saying is found as the motto of our state, South Carolina.[9] One wonderful sixth grader actually took my advice and entered a General Nutrition Store (GNC) to inform the proprietor that her store's initials reminded him of gender, number, case (how adjectives and nouns agree) and asked for some distilled participles! At the end of each class, I might reward the students with a game of "Surgite, Sedete," a Latin-based musical chairs game.

In the advanced classes at CCCS, Joeli Monteith has integrated some incredible ways of bringing Latin to life. To quote her syllabus: "By working towards fluency in Latin, students gain a greater understanding of English grammar, uncover a wealth of rich classical literature, and attain a deeper insight into the historical and cultural context in which the early church emerged." Her classes have performed student-written skits of Roman funerals and weddings, complete with extensive dialogue, all historically accurate, of course. This past year each Latin class was challenged to a Latin derivatives and sayings scavenger hunt, which took the classes to downtown Charleston, S.C., among graveyards and classically-built government buildings. These high school students add to their drill sheets the memorization of Latin sayings and are quizzed regularly. All too often, in a separate literature or history class, one student will say, "That comes from the Latin saying 'ad hominem,' "[10] or "The Latin root for that is 'sinistro' as in 'sinister.' "[11] These connections made on a daily basis prove that the acclaimed "dead" language is really living, well hidden in other subjects!

Translating in class is a challenge. It is a challenge to call each student to honest, original work, while engaging the entire class in an oral session. I remember from my Latin classes at the University of South Carolina the terror I felt when called on to translate out loud. Joeli and I have adapted comparable techniques in our classes. (I wonder why?) When reading and correcting an assigned translation in class, each student is to be ready to present and quick to review their work. Personally, I like calling my students to stand when they speak. They read the Latin, give their translation, and answer my pointed questions. As the correct translation is given, students either correct their own work or trade their work to mark their neighbor's sentences.

Both Joeli and I also teach literature classes in Covenant Classical Christian School's high school. It is a great privilege to be able to integrate our literary teaching with the students' Latin. With the study of Augustine's *Confessions*, students are required to keep a vocabulary list and document any Latin root that might be represented on the list. Whether they know it or not, the students' vocabulary is dramatically strengthened. With our joined literature and history Omnibus classes, students reflect on the meaning of the word "omnibus" which means "all things." Frequently, when I am trying to restore the class discussion from a wayward rabbit trail, my students insist, "Teacher, this is O-m-n-i-b-u-s class! We can discuss ALL things!" Maybe Latin is teaching our students too much.

Latin is far from a lifeless language, dead to the modern world. Instead it is the basis for today's art, architecture, government, math, science, and language. Scott Mutter's "Gold Column" captures this image perfectly, intertwining Corinthian grandeur with modern strength. The influence of ancient history on modern has been lost in the education of the day. What a travesty! Latin is not lost, not obsolete, and not dead, at least not in the classrooms of Covenant Classical Christian School. The column and skyscraper are alive and well, creating an education of interdisciplinary studies, beginning with declensions and conjugations.

NOTES

See page 15.

How 'Bout Them Apples

by Eric Indgjerd

In an address titled, "The Greatest Single Defect of My Own Latin Education," Dorothy Sayers confessed the lamentable fact that, although she had started upon Latin at the ripe young age of seven—her headmaster father at the helm—and had gone on to Oxford to continue her study for many years under the eminently patient and snuff-pinching Mr. Herbert May, classical Latin "never seemed more than a kind of jig-saw" to her. Sayers, who considered her finest work to be the English translation from the medieval Italian of Dante's *Divina Comoedia*, further bemoaned the snail's pace with which she used to bumble her way from one end of a Latin verse to another by saying: "The shape of the thing as a story or a poem was lost in the slow grubbing over the ground. I could not then, much less since, ever read any passage of classical Latin swiftly, or by the eye; although in my early teens I could read and write French almost as quickly and correctly as English; and was not far behind in German."[1]

So how was it that the word-wielding and polyglot Sayers, "born with the gift of tongues," should find herself so tongue-tied in Latin after almost twenty years of instruction? Why, after two decades of hard study, such sparse, worm-eaten and blighted linguistic fruit? Reasons offered in her speech, originally delivered to The Association for the Reform of Latin Teaching founded by W. H. D. Rouse, were manifold: a pitiable lack of training to converse in Latin; a parsing method by which Latin verses were torn limb from limb and reassembled English-like for the modern reader; haste, on the part of instructors, to get to Golden Agers like Virgil and Cicero "to the almost total neglect" of fifteen Christian centuries' worth of less difficult, more accessible and equally noble Latin literature; and textbooks that introduced the vocative of first declension nouns with phrases like "O, table!"

So how was it that the word-wielding and polyglot Sayers, "born with the gift of tongues," should find herself so tongue-tied in Latin after almost twenty years of instruction?

Some fifty years later, like-minded classicist Luigi Miraglia, undoubtedly one of the finest Latin instructors in the world today currently teaching in Naples at the Accademia Vivarium Novum and whose dynamic lessons, conducted almost entirely in Latin, are available for all to see on YouTube,[2] echoes Sayers' woes as he sums up a hundred years of unfruitful Latin pedagogy in Italy in an article titled, "How Latin Is Not Taught."[3] Miraglia there asserts that "the method adopted in the Italian centers to teach the classical languages is the most difficult and the least productive; it is little useful in arriving at an understanding of the language and even less useful for an understanding of the literary spirit" of Latin. The teaching practice for Latin in the Italian system too, very unlike that employed presently in the instruction of modern languages like German or French the world over, was similar to that of the English grammar school of Sayers' day and our own institutions here in the States and amounted to little more than "exercises of dissection on the cadaver of a 'dead language'" producing the same bruised and juiceless pulp: students who could tell you all about accusatives with infinitives, deponents, and the imperfect subjunctive but who couldn't read "by the eye" for pleasure the Latin equivalent of *Hop on Pop*, let alone a lengthy portion of Livy's *Ab Urbe Condita* or the *Biblia Sacra Vulgata* to save their skins.

Unsuspecting prey to the same questionable instructional philosophy and poor Latin textbooks, my own experience as a student of Latin was such that, up until very recently and in spite of the cappuccino-inspired zeal with which I used to hammer out my *exercitia Latīna* back in college, I had nothing left after a season but a dim recollection that nouns like *agricola* for some reason changed their endings. In the space of three to five years on the contrary, my much more conversational French studies under the watchful tutelage of a few French school marms who refused to speak English in the classroom on principle, were of a sort that still allow me to catch up on international current events via Radio France and to take great reading pleasure in

Eric Indgjerd *teaches Latin and Spanish at The Oaks: A Classical Christian Academy in Spokane, Washington. Go to http://www.theoakscca.org/Default.aspx for more information.*

How 'Bout Them Apples...

Hugo's *Hunchback*, the fables of La Fontaine, and the Thoughts of Blaise Pasca*l*. Not to put too fine a point on it, but due to differences of curriculum and pedagogy in the teaching of the two languages, one classical, the other modern, for every soft and mealy Latin Red Delicious, I had a bushel full of crisp and snappy Jonagolds in French.

Wouldn't you know it! My new post at The Oaks: A Classical Christian Academy in Spokane, WA, was not to teach the language of sweet France, but rather a language which "never seemed more than a kind of a jigsaw" to me either. Imagine, moreover, the trepidation and knocking knees, when just a summer away from the first day of school in 2007, the words" the teacher must know that which he would teach"[4] reverberating in my brain, I discovered that I was to use a new-fangled looking textbook of 328 pages composed entirely and exclusively in Latin right down to the "*uhuhū*" of crying children and the "*baubau*" of barking dogs, by some Danish fellow named Orberg.

Lingua Latīna Per Sē Illustrata,[5] a beautifully crafted narrative originally published in 1954 by The Nature Method Institute in Copenhagen and edited by some of the most skilled doctors of philology and linguistics of the time from Florence to Helsinki, is the brainchild and masterwork of a master teacher, Hans Henning Orberg. This brilliant teaching tool, more than any other volume, has taught me to teach and my students to learn Latin Latinly in the classroom. It is the perfect embodiment in schoolbook form of John Milton Gregory's principle, "the new and unknown can be explained only by the familiar and known"[6] and Isaiah's "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28. 10). Orberg's method of "contextual induction" is such that students, given nothing more than a Latin map of the Roman Empire and an illustration of an *īnsula, fluvius,* and *oppidum*, proceed from reading baby-talk sentences like "Rōma in Italiā est" to learning the rules of Latin scansion and applying them in turn to the pithy epigrams of Martial and the poetry of Catullus. In the words of the Latin preface of the 1965 edition, "the book is ordered in such a way that the force and meaning of each new word, by means of itself, is clearly revealed from the fabric of the text, and the words are so many times repeated as to be penetratingly learned."[7] I would add, penetratingly and conversationally learned, even by a classroom full of fifth graders in the grammar school.

In a day when some express concern that after six to eight years of formal study in Latin, graduating seniors from classical Christian academies have a difficult time reading the motto of the ACCS quarterly *Classis*, "*Sine doctrīna vīta est quasi mortis imāgō*," without Whitaker's Words or a Latin-English dictionary, the mindful and careful use of the Orberg text paired with the undeniably fruitful conversational methods used to teach the modern languages could go a long way in getting us back to the sources. Orberg's life work, in the form of *Lingua Latīna* and other books like it, is the solution to the Latin sorrows of Sayers; has long been used with such great success by Miraglia in Italy that high-school age students are outreading university grads with degrees in the classics at a glance; and is the learning tool the use of which, by the grace of God and saintly prayers, will continue to allow my own Latin to haul up hand over fist upon the French as well as to make Latin programs flourish at The Oaks and ACCS schools like it. Similar to Pippin Took remembering the regal feast of the High Elves in the greenwood, I look forward to Latin "fruits sweet as wildberries and richer than the tended fruits of gardens."[8] For now, in the presence of an Elf-king like Orberg, a Shire bumpkin like myself very nearly "*Latinless"* until his late 30s, can only conclude in the words of Sam reflecting on that same sumptuous fare: "Well, sir, if I could grow apples like that, I would call myself a gardener."[9]

NOTES

1. Dorothy Sayers, "The Greatest Single Defect In My Own Latin Education," http://www.memoriapress.com/articles/sayers-intropage.html, Part 1.

2. Luigi Miraglia, "La vía de los humanistas (LLPSI) capitulum I," http://www.youtube.com/watch?v=cCDaGsyExaU.

3. Luigi Miraglia, "Cómo (No) Se Enseña el Latín," trans. José Hernández Vizuete, http://www.xtec.es/~rtorne/miraglia.pdf.

4. John Milton Gregory, *The Seven Laws Of Teaching* (Veritas Press, 2004), 34.

5. Hans H. Orberg, *Lingua Latina Per Se Illustrata: Pars I Familia Romana* (Newburyport, MA: Focus Publishing, 2006).

6. Gregory, *Seven Laws*, 84

Interdisciplinary Measures...

How 'Bout Them Apples...

NOTES

1. Scott Mutter, "Gold Column," http://artwork.barewalls.com/artwork/GoldColumn.html?productid=275166&ns=normal.

2. Covenant Classical Christian School, http://www.covenantcs.org/.

3. Memoria Press, *Latina Christiana I*, http://www.memoriapress.com/descriptions/Latina1.html.

4. Prentice Hall, *Ecce Romani*, http://www.phschool.com/atschool/ecce_romani/program_page.html.

5. *Wheelock's Latin*, http://wheelockslatin.com/.

6. Memoria Press, *Third Year Henle Latin*, http://www.memoriapress.com/descriptions/index_latin.htm.

7. "Hello teacher!" "Hello, friends of Latin!"
8. "The Senate and People of Rome" was the official inscription of the Roman government.

9. "Dum Spiro Spero" means "While I breathe, I hope."

10. "Ad hominem," meaning "to the man" is a logical fallacy attacking the speaker.

11. "Sinistro" is the root that means "left." Left-handed men were thought to be sinister, or cruel evildoers.

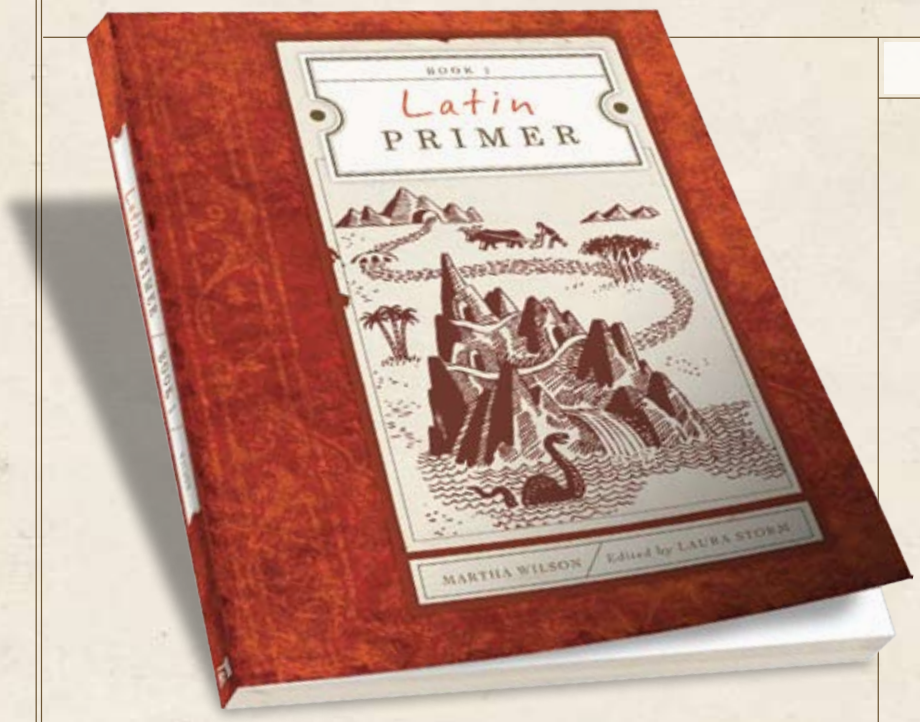
7. Hans H. Oerberg, *Lingua Latina Secundum Naturae Rationem Explicata* (Copenhagen: The Nature Method Institute, 1965).

8. J.R.R. Tolkien, *The Fellowship Of The Ring*, (New York: Ballantine Books, 1982), 121.

9. Ibid.

LATIN PRIMER | BOOK 1

Take a closer look!



REVISED & EXPANDED!

Yes, it has an adventurous new cover, but it's the same Latin Primer 1 program you've known and loved for years–

the **same** teaching philosophy,
the **same** lesson structure,
the **same** material.

But after seventeen years, even a classic needs a good tune-up. So we **completely redesigned** the text (inside and out) and rearranged the material to flow in a simple lesson-by-lesson format. Teachers and parents don't need to re-learn anything. In fact, the changes will only **make teaching easier**.

You'll find the biggest additions in our new Teacher's Edition. Not only does it mirror the Student text, but it includes **all-new teacher's notes** designed to guide instructors through each lesson. With new weekly quizzes and added exercises, these changes will better equip parents and teachers to give their students a solid grasp of Latin.

Visit www.latinprimer.com to see samples pages from the new Teacher's Edition.

Price Guide:

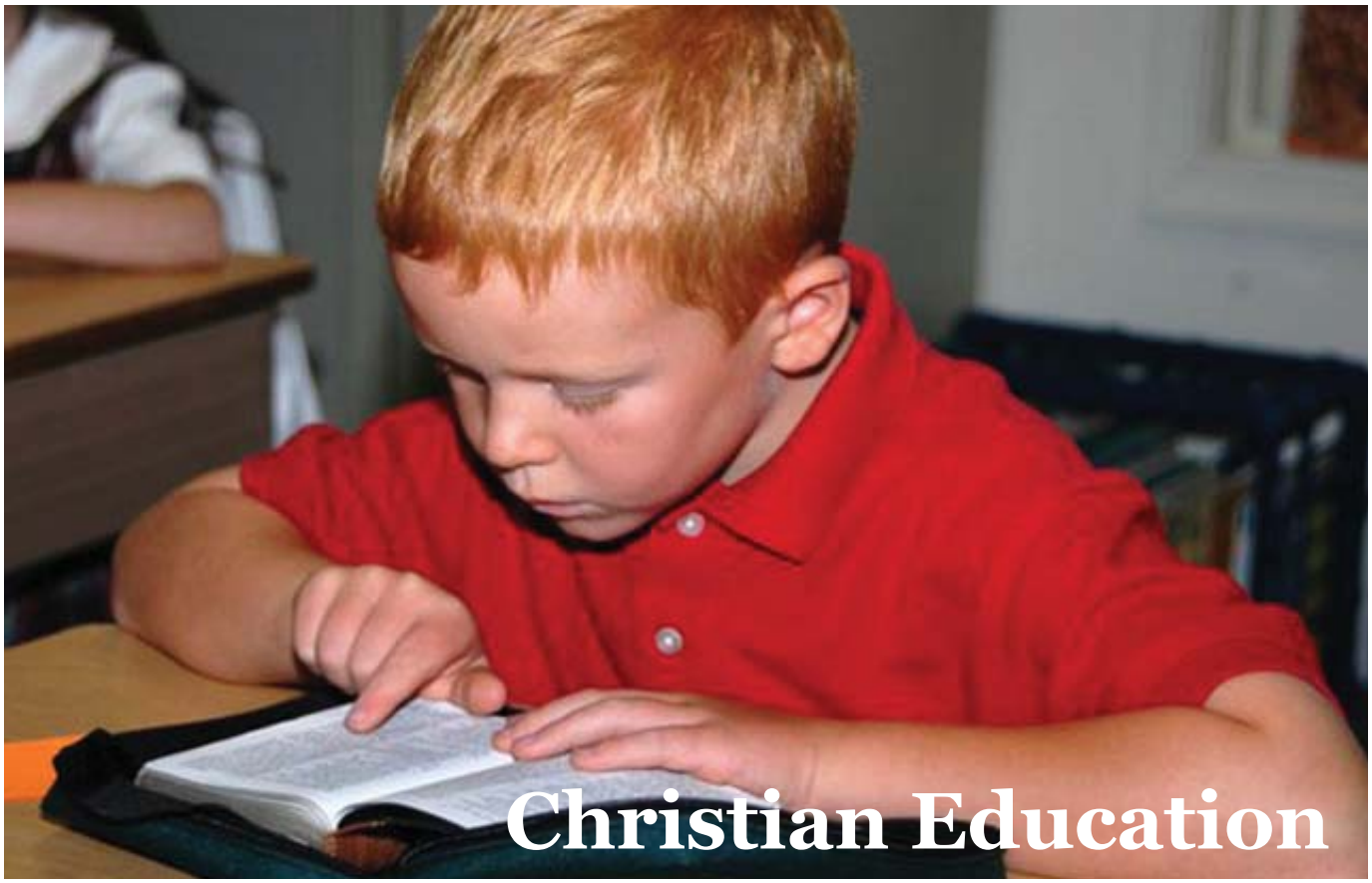
- Student Text (N-201): $22.00
- Teacher's Edition (N-202): $28.00
- Audio Guide (CD-N201): $10.00
- Flash Cards (N-211): $20.00*
- Complete Package (PKG-N201–doesn't include flash cards): $50.00

* The flash cards, student quizzes, and student unit tests are all available as free downloads on our website. Visit www.canonpress.com for more information.

canonpress

WWW.CANONPRESS.COM OR CALL 1.800.488.2034

The Association of Classical & Christian Schools



Christian Education

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.

ASSOCIATION OF CLASSICAL &
CHRISTIAN SCHOOLS

P.O. Box 9741
Moscow, ID 83843

ADDRESS SERVICE REQUESTED

18TH ANNUAL ACCS CONFERENCE WITH OS GUINNESS

JUNE 17–19, 2010 • DURHAM, NC

SHERATON IMPERIAL HOTEL & CONVENTION CENTER

WATCH WWW.ACCSEDU.ORG > CONFERENCES

FOR REGISTRATION AND INFORMATION