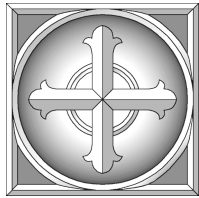


Classis

The Bulletin of the
**Association
of
Classical & Christian
Schools**



*Sine doctrina vita est
quasi mortis imago.*

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Why We Need to Revive the Ancient Discipline of Rhetoric

by The Reverend Allen M. Baker, III

Rhetoric has fallen on hard times in the West. In fact most people use the word pejoratively today. They may say of politicians, for example, "The two sides on the Hill are going back and forth with their rhetoric." Rhetoric, the third part of the Trivium of classical education, is the science of public speaking. It has been, along with grammar and logic, the very foundation of learning in Western civilization for at least 2500 years. It all began around 467 B.C. when Thrasybulus, a corrupt dictator of the Sicilian city-state of Syracuse, had taken real estate from the people and given it to his friends. After Thrasybulus was ousted, the citizens began suing one another over title deed issues. Since there were no lawyers there at the time, they had to argue their own cases before a jury of their peers, which could number several hundred. Most were inexperienced communicators who lost their property simply because of stage fright. The Athenians, knowing a good business opportunity when they saw one, since they had a much longer litigious tradition, came to the rescue of the citizens of Syracuse by opening schools of rhetoric and teaching people how to communicate publicly.

Rhetoric follows very naturally in the wake of grammar and logic. Grammar is the rote learning stage of classical education. It is here that young students (up to grade six) learn the grammar of all subjects. Children at this age learn best by memorizing facts. They love to sing chants in order to learn the grammar of English, Latin, history time lines, math tables, and theology through the Children's Catechism and the Shorter Catechism. Granted, they don't know yet what these things mean. This comes later. However this is the foundation upon which the rest of the Trivium is built.

Next comes the logic stage, grades seven and eight. It is at this age that children begin to ask the *why* question. They challenge everything. God made them that way, and classical education has long understood this and used it to the benefit of children's learning. We teach informal logic in seventh grade where our students learn to spot fallacious arguments—things like *ad hominem*, *ad populum*, *ignoratio elenche*, *post hoc ergo propter hoc*, *ad baculum*, and *ab annis* arguments. And in eighth grade we teach formal logic, instructing our students in the art of syllogism and propositional logic. The students do extremely well with this because God made them to think and children at this age are ready to think. I have often said that if I were into conspiracy theories, which I am not, I would be forced to believe that our public educators over the last sixty years have purposely moved from grammar, logic and rhetoric in order to produce a society of unthinking, illiterate citizens who cannot communicate, in order to rule them with an intellectual elite.

When students reach the tenth grade, they are able to build upon their grasp of grammar and logic and move on to the rhetoric stage. Since they now have the ability to think, and since they command a wealth of facts, they are able to put it all together with force, beauty and appeal. I liken this to a budding piano virtuoso who as a young child must work through the rigor of learning piano scales. Improvisation at this stage just won't do. Finally however, after mastering the basics, theory, and music of great composers, he or she is ready to play that great music in his or her own style.

Rhetoric has been abused at times throughout history. Some have manipulated it terribly. Adolf Hitler comes immediately to mind. However, it has also been used very powerfully for good. Daniel Webster, one of the last great rhetoricians in America, was a powerful and popular speaker who did much good in American government. Winston Churchill, literally by the force of his personality and courage, bolstered by his amazing rhetorical ability, saved England from oblivion at the hands of the Nazis in World War II. And as recently as the 1980s, both friend and foe of President Ronald Reagan referred to him as the "great communicator."

While teaching the science of communication, both in speaking and writing, is very important, it must also be said that godly character must undergird it. Aristotle, who wrote the first book on rhetoric some 2500 years ago, which is still in print today, understood this. He said that any guest speaker must have three things *logos*, *pathos*, and *ethos*. That is, his argument must be factual, truth-filled, and logical. That's *logos*. He must speak with passion.

He must really believe and feel what he is saying. That's *pathos*. And he must have *ethos*. That is, he must have character to back up what he is saying. A grossly overweight person, for example, no matter how impassioned and factual his argument may be, is going to have trouble selling dietary supplements to people who wish to lose weight. This is where the Christian aspect of a classical and Christian school education comes into play. We know that godly character is necessary to the development of our students. We hope to produce godly, Christian scholars who will transform our next generation. While knowledge, and expertise in communicating it, is essential, so also is Christian character.

This article is reprinted by permission of the author, the Rev. Allen M. Baker III, chairman of the Board for the Whitefield School, St. Simons Island, Georgia, a Charter Member of ACCS. This article first appeared in the October 2001 issue of The Whitefield News, a newsletter of The Whitefield School.

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Registration deadline is January 14, 2002. Discounted rates will apply if registration is received prior to January 1, 2002. To request a brochure and to register, contact Chris LaMoreaux at the Christ Church office (208) 882-2034 or email christkirk@moscow.com.

What's New?

DIRECTORY OF SCHOOLS. The Second Edition (October 2001) of the ACCS Directory of Schools (DOS) is now available. This directory contains extra information about each of our member schools, such as grades offered and number of students enrolled. Nearly 65% of the schools have provided extra information including SAT graphs, special features, and extracurricular activities for their individual school. Please send a check or money order for \$20 to order the DOS. Sorry, we do not accept credit cards. Mail to: ACCS, PO Box 9741, Moscow, ID 83843.

INKLINGS BOOKSHOP ONLINE. For those of you who have attended an ACCS annual conference and had the pleasure of visiting the Inklings Bookshop vendor table, you know the high quality and wide variety of books that they carry. You will be pleased to learn that they now have a web page that you can access to find all of those fascinating reading selections that you weren't able to quite afford at the last ACCS conference. If you haven't been to an ACCS annual conference, you will still want to acquaint yourself with Inklings Bookshop by visiting their web page at www.InklingsBooks.com. You may also contact Inklings by phone at 434-845-2665.

NEW FACES AT ACCS. ACCS has hired Mary Gressard to fill the position of Treasurer that was so capably filled for the past three years by Brian Gibbs. We are indebted to Mr. Gibbs for bringing ACCS finances into the computer age, and we will miss him, but we look forward to Mary Gressard moving us further along the path which her predecessor initiated. In addition, ACCS has hired a new Secretary, Cindy Nightingale. Cindy is new to Moscow, Idaho, but she is not new to classical and Christian education, having been instrumental in starting an ACCS school, serving as its administrator and also as a teacher. We are delighted with the experience she brings to our staff.

Book Review

Future Men

Douglas Wilson, Canon Press, Moscow, ID, 2001, pp. 199.

The boy is indeed the father of the man, and Scripture says, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Since both of these phrases are true, it is imperative for parents to be diligent in their responsibilities as parents, and particularly in how they raise up their sons. And this is exactly what the author, Doug Wilson, exhorts, encourages, admonishes, and instructs parents to do in his latest book, *Future Men*.

We are an effeminate society. Many men today have a hard time finding their own backbone, and if any of them do, many of them don't know what it's for. The effeminization of our men didn't just happen overnight. It came about through generations of parental neglect in knowing and obeying the Scriptures on how to raise boys to become godly, masculine men.

Future Men is written in the same tone as Wilson's other books on the family. It is a quick and easy read, yet Wilson still hammers the reader with his gracious, dinner-table conversation style, yet he is direct and unflinching on the tough issues. He supports his arguments with an abundance of Scripture, and to make the book practical, he provides a wealth of applications. The book is an excellent tool for fathers and mothers, but it is not for them only. It is also of great benefit to teachers who don't want to ignorantly contribute to the effeminacy of their male students while *in loco parentis*.

Wilson addresses such topics as effeminacy and biblical masculinity; secret sin and tolerated sin; laziness and hard labor; Christian liberty; school work, friends, fighting, sports, and competition; girls and sex; and contempt for the "cool," to list only a few. In one of the appendices, he even provides a well-argued and scripturally supported discussion on Christian liberty and the use (or better stated, opposition to the use) of marijuana.

In preparing young boys for manhood, Wilson says, "Boys must learn to say, regularly—to God, to others, and to themselves—that they were wrong when they were wrong, and that they were responsible when they were responsible. When they do this, they will discover that authority naturally flows to those who take responsibility."

If you are a parent, if you are going to become a parent, if you work with boys, have boys as relatives, or even live near boys, you will want to read Wilson's book. It will challenge many of your comfortable presuppositions, and may even provoke you to help the boys in our nation become its future men.

—Patch Blakey

New Members

Geneva School of Long Island, Syosset, NY, Member

Excelsior Academy, Peru, ME, Affiliate (Homeschool)

St. Stephen's Classical Christian Academy, Eldersburg, MD, Member

WriteOnStudents.Com, Palmdale, CA, Affiliate (Business)

NEW REFERRALS

DR. PATRICIA NULTEMEIER is seeking a stringed instrument position on any or all grade levels and has 35 years of successful teaching experience with ages 2 through adult, including college level. Her DMA is from Eastman School of Music, MM from Rice University. Nurtured in a Christian home and schools, she strongly believes in the Classical education approach and is presently teaching in a Community Music school. Contact her via email at: nultemei@msu.edu.

SCHAEFFER ACADEMY seeks applicants for the position of second grade teacher for school year 2002–2003. Schaeffer Academy, named after the late Francis Schaeffer and located on a 32 acre campus in Rochester, Minnesota, is a founding member of the ACCS. Founded in 1993, the academy's K–12 enrollment will exceed 300 students in 2002–2003. Contact Headmaster, Keith Phillips by phone at (507) 286-1050 or e-mail at sa.phillipsk@juno.com.

R.B. ROBERTS, a 25 year veteran teacher in secular inde-

pendent schools and ruling elder in the Presbyterian Church in America, seeks a position as a master teacher of upper school history, economics, great books, and related subjects. I want to be a part of a school where my teaching methods in Socratic dialogue can be used to the fullest to prepare Christian high school students for college and for life. Contact at (256) 845-9199 or by mail at 700 Forest Avenue, N.W., Ft. Payne, AL 35967.

HEADMASTER, PRINCIPAL AND/OR ADMINISTRATOR. The Geneva Classical Academy, Inc., in Lakeland, Florida is prayerfully seeking candidates for leadership and/or administrative positions. We are a K–6 ACCS member school in our sixth year with a current enrollment of 75. Our plans are to add a grade each year. Contact: GenevaClassical@aol.com or 863-644-1408. Send resume to: 4410 E. St. Rd. 540A, Lakeland, FL 33813

CALVARY COVENANT SCHOOL, an ACCS-member classical Christian school in Hampton, VA, solicits applications for (a) jr/sr high school math/science; and (b) elementary school teachers for academic year 2002–2003. Bachelors' degree required. Contact the school at (757) 262-0062 or ccs@clearlight.com with questions or for an application. Web site: www.calvarycovenant.org.

CHRIST COVENANT SCHOOL, in beautiful eastern NC, seeks male & female teachers for 2002-2003. Expanding next year, we need teachers for Kindergarten, 1st or 2nd grade, and combined 4th/5th grade. We desire teachers committed to the classical method, reformed in their doctrine, and with a love of learning. Mail your resume to Rene' Welti, Head Administrator, Christ Covenant School, 4889 Old Tar Rd, Winterville, NC 28590, or welti@coastalnet.com. Our fax number is (252)756-4072.

PAST REFERRALS

AUGUSTINE SCHOOL, a classical and Christian school in West Tennessee is accepting applications for teachers for Spring and Fall 2002. If you have a love for children, are passionate about academic excellence within a Christian worldview, and are in agreement with our vision (www.members.aol.com/augustineschool), contact Brad Green at (901) 935-7080, e-mail us at Augustineschool@aol.com, or send resume to 16 Stanfill Lane, Jackson, TN 38301.

DEVELOPMENT OFFICER. Providence Academy seeks a promoter of Christian education with strong sales and organizational experience. Our development officer will communicate Providence Academy's benefits and needs to prospective parents and donors. This is a half-time, ten-month-per-year position. Visit our website at www.providencecgb.org. Please send your resume to Providence Academy, 1707 S. Oneida St., Green Bay, WI 54304.

KATHLYN KULP is seeking a secondary choral/general music position for the 2001–02 school year. She has twelve years of experience directing music activities in Christian schools and churches. Curriculum and program development are of special interest. She can be contacted at kkulp@cafereality.com.

LOOKING FOR SOMEONE who is sold on classical Christian education in the Omaha, Nebraska area. Why not a school in/near Omaha? Please contact Bruce or Tammy Kobza at (402) 721-6939.

HICKORY CHRISTIAN ACADEMY is seeking a headmaster

who is called by God to lead a classical, Christian school. Desirable experience includes five years in education administration plus prior teaching experience. A Bachelor's degree in education is preferred with graduate training a plus. HCA is a classical, Christian school of 195 students, preschool through eighth grade. Send resume to Tim Summers, Hickory Christian Academy, PO Box 5203, Hickory, NC 28603, or by email, tim.summers@corning.com

NICHOLAS P. MARGUS' educational background is a Bachelor of Science degree in History with a minor in the Koine Greek Language from Liberty University in Lynchburg, VA and an intensive Hebrew course. Mr. Margus has taught Early Biblical History during the 1992-93 school year at a private school, and recently was honorably discharged as a Captain from the U.S. Marine Corps. Mr. Margus is interested in teaching any and all of these subjects. Please contact him at (910) 655-6053.



Information/Address Changes

ACCS members, please notify ACCS if you have a change in membership information such as a new headmaster or administrator, new address, phone or fax number, e-mail address or website. Keeping us up-to-date will help us better help you. Information on your school or affiliate membership can be seen on the ACCS website, www.accsedu.org. Is your information current or outdated? What you see on the website is the same information we give out on a daily basis via e-mail, phone, fax, and mail. The ACCS office does not make changes to the information on file from our members unless we are specifically notified by you to do so. Those who are not members of ACCS, but receive our newsletter *Classis*, can also phone, write, or e-mail us with change of address information. This saves us time and money, since the Post Office charges a substantial amount for each address correction. Thank you!

BACK ARTICLES FROM *Classis*

ACCS will make articles from back issues of *Classis* available to those who request them, at no cost. No more than one copy each will be mailed to those requesting them, but the articles may be copied locally for further distribution. These articles are excellent resources for stimulating discussions for those who are interested in arousing interest in their community to develop a classical Christian school. Below is a list of past articles that may be obtained by calling the ACCS Secretaries, Deb Blakey or Trish Miller, at (208) 882-6101. (If you get the answering machine, leave the issue numbers you want sent.) These articles can also be downloaded from our website www.accsedu.org

1. What is a Classical School?
2. Practical Helps with Latin
3. The Vision for Classical & Christian Education
4. The Basics of Logic
5. Why Education Reform is Necessary . . . Now
6. Growing Pains, and Never Shop Hungry (two articles)
7. The Return to Classical Standards
8. a. Who's Got the Right Diagnosis?
b. The Scriptural Worldview
9. Can't Tell the Players Without a Scorecard
10. Teaching Disabilities
11. The Gospel and Classical Christian Education
12. Disclaimer
13. The Place of the Arts in Classical Education
14. Borrowing the Truth
15. The Redundancy of Christian Education
16. Why Van Til is Important
17. The Trivium: Does it Really Work?
18. Who Sets the Standards?
19. You Can't Get There From Here!
20. History: Trivium vs. Trivial Pursuit - Part 1
21. History: Trivium vs. Trivial Pursuit - Part 2
22. a. History: Trivium vs. Trivial Pursuit - Part 3
b. Losing the Vision
23. Neutral Knowledge?
24. Do You Feel Cheated?
25. Voucher Envy
26. Charlotte Mason: For Whose Sake?
27. "Self-paced" Education
28. Marketing Ideas
29. Charlotte Mason: A Different Perspective
30. The "Engine" of Atheism
31. Plundering the Egyptians
32. Classical Education: Why Does it Work?
33. The Seminal Works of Medieval Education
34. Consider the End
35. Just Visiting: Classical Education and Travel
36. Getting the Word Out
37. Why?
38. What's in a Conference?
39. Classical Education and the Importance of Fathers
40. History, the Arts, and Culture
41. Athletics in the Classical Christian School

ACCS POSITION PAPER

At the ACCS Board meeting held September 20, 2001, the Board of Directors approved a revised statement on vouchers that better communicates the position that ACCS holds. Following the statement is the revised ACCS policy on vouchers, and their connection to ACCS accreditation.

ACCS STATEMENT ON VOUCHERS

OCCASION

As a matter of policy, ACCS requires schools seeking accreditation with ACCS to refrain from accepting vouchers. This has caused some confusion over the reasons for this stand, and so the board offers this clarification.

DEFINITION

For purposes of this statement, vouchers should be defined as a monetary payment made to or on behalf of parents of school age children by any agency of the civil government in the United States, whether federal, state or local, with that money to be used for tuition or tuition assistance in a private Christian academy.

RATIONALE

The issue for ACCS is one of ultimate religious authority in our schools. It is not a concern about the proper relationship of the civil magistrate to a Christian school in an (ideal) Christian republic. Thus the question is not over the abstract question of "school and state" in an ideal setting. Rather, our concern is particular and relates to the current situation we find ourselves in. Every civil government in the United States is prohibited by law from acknowledging the Lordship of Jesus Christ in any way. Our schools, on the other hand, are seeking to acknowledge the authority of the Lord Jesus in every area of life.

Our concern over vouchers is that we do not want our schools funded by those who have shown themselves to be formally antagonistic to everything we are trying to do and teach. A response to this might be that Scripture allows for "plundering the Egyptians," and that the use of vouchers is just a modern-day example of this. The difficulty with this view is that the Egyptians are not being plundered, we are. We are not a victorious people being led away from the smoldering ruin that was Egypt; we continue to live in a culture and under a government characterized by unbelief.

In our view, the acceptance of vouchers would be a significant first step in bringing our schools under the direct control of an unbelieving civil magistrate. The proverb expresses the principle well: "He who takes the king's coin becomes the king's man." If we receive money from the government, we must know that the money comes with conditions. Today, the conditions might be tolerable. But if they are not tolerable tomorrow, e.g., the school may not discriminate on the basis of sexual orientation, we will discover that getting out of the trap is a lot more difficult than getting in. Our unbelieving government will argue (rightly) that our receipt of their money meant that we must conform to the public policy of the civil government. They have already successfully argued this way. In the Bob Jones case, argued before the Supreme Court, the benefit of tax exemption meant that Bob Jones could not have a dating policy that was contrary to the policy of the federal government. And the fact that the policy at Bob Jones was an un-biblical one is beside the point. In a free country, they would have had the right to be silly. Consequently, our current legal situation is such that institutions which receive money from the government had better be prepared to receive their overall marching orders from that same government.

One reply to this might be that if the government started requiring the hiring of homosexual teachers, then the school would begin to decline the vouchers at that point. But this ignores the nature of budgetary growth. It is possible that some schools will do this. But if the budget has expanded to accommodate the new voucher money, it will be very difficult for the school to return to its original size without firing staff, closing programs, dismissing a third of the student body, etc. In other words, there will be a great deal of immediate pressure, on the ground, to capitulate.

ACCS is not approaching this question in a perfectionistic fashion. We understand that children will be driven to our schools on roads paid for by this secular government. They will all have various entanglements with government money, whether it is parents on Medicare, surplus cheese in their lunch bags, or participation in parks and recreation athletic programs. Our concern is not to have every minor problem fixed instantly; rather, it is to avoid creating a new, significant entanglement, which would bring our schools under the authority of those who refuse to acknowledge our Lord.

It is quite true that although such things could happen it does not mean they necessarily would. But in the instances where it has happened, it has happened because the school set itself up for the problem and unwittingly invited the problem. In other words, the disaster need not be universal to be significant. We would be grateful for those instances where a school escaped losing their academic freedom. Occasionally, a school will not reap what it sows. But as a general pattern, it remains true that God is not mocked. If we sow government involvement, we must not be surprised at the (now unwanted) government involvement at harvest time.

We are seeking the freedom to teach our students that the Lordship of Christ is relevant in all that they do. One of the best things we can do in this regard is to set an example. The all-encompassing Lordship of Christ should affect how we decide to fund our schools.

ACCS GOVERNMENT VOUCHER POLICY

The following policy is derived from the preceeding position paper.

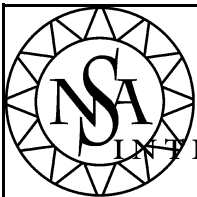
Dates: Approved 9/20/01

Objective: To provide ACCS schools with the position that ACCS takes with regard to government vouchers.

Scope: This policy applies to all ACCS schools seeking accreditation with ACCS, regardless of their membership category.

Definitions: Government vouchers are defined as a monetary payment made to or on behalf of parents of school age children by any agency of the civil government in the United States, whether federal, state or local, with that money to be used for tuition or tuition assistance in a private Christian academy.

Guidelines: ACCS will not accredit nor renew the accreditation of schools that accept government vouchers.



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