

WISDOM *and*
ELOQUENCE

A Christian Paradigm for Classical Learning

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CROSSWAY BOOKS

A PUBLISHING MINISTRY OF
GOOD NEWS PUBLISHERS
WHEATON, ILLINOIS

Wisdom and Eloquence

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Published by Crossway Books

A publishing ministry of Good News Publishers

1300 Crescent Street

Wheaton, Illinois 60187

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Cover design: Jon McGrath

Cover photo: Getty Images

First printing, 2006

Printed in the United States of America

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Library of Congress Cataloging-in-Publication Data

Littlejohn, Robert, 1955–

Wisdom and eloquence : a Christian paradigm for classical learning /

Robert Littlejohn and Charles Evans.

p. cm.

ISBN 13: 978-1-58134-552-0

ISBN 10: 1-58134-552-6 (tpb)

1. Church and education. 2. Religious education—Philosophy.

3. Education, Humanistic. 4. Education—Aims and objectives. I. Evans,

Charles, 1967– . II. Title.

LC368.L58 2006

370.112—dc22

2006001820

CH	16	15	14	13	12	11	10	09	08	07	06			
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

introduction

EDUCATIONAL ECONOMICS— DEMAND AND SUPPLY

WHY ANOTHER BOOK ON education and, in particular, another book on Christian education? Because things keep changing, and we believe that, of all people, Christian educators must be responsive to society's changing needs so that our graduates are prepared to make a difference in the world in which they live. We need to be habitual about improving the quality of the education we provide, not only with respect to *how* we teach, but also with respect to *what* we teach. In the pages that follow, we advocate a timeless system of education, the core of which hasn't changed for centuries and does need not to change in order to meet the changing needs of society. But the ways we go about implementing this system and the emphases we place upon the various dimensions of the system must be flexible to achieve the essential ends of the education we provide.

But what has changed? On a practical level, the economic environment in which our graduates must function is vastly different from that encountered just a short generation ago. With 75 percent of today's workforce being characterized by management guru Peter Drucker as "knowledge workers," the value of raw human intellectual capital is at an all-time high. The demand for mere training in a particular trade or craft has faded with the industrial age, rendering the educational paradigms that catered to such demand obsolete. Instead, the need for men and women who can "think outside the box" pervades the American business culture.

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Further, between the mass outsourcing of production and services to other countries and the gradual consumption of American companies by foreign private and government investors, there is increasing demand for those who can function and succeed in a global economy. Meanwhile, the majority of new jobs at home are being generated by small start-up businesses, putting the creative entrepreneur in the driver's seat, not only for the creation of wealth, but for local and regional economic development across much of our nation. And with the bulk of these ventures involving technology, biotechnology, or some other form of applied science or engineering, there has never been a greater demand for a deepening understanding of mathematics and science among American adults.

At the same time, big company scandals involving “cooked” books and insider trading have punctuated the desperate need for a generation of business and political leaders who consider ethics to be as important to the corporate and political landscape as the related economic and political agendas. In short, our nation is crying for leaders who possess the knowledge, skills, and virtues necessary to function, communicate, and succeed in the face of never more rapidly expanding information and communication technologies and never more rapidly changing circumstances.

On a deeper level, truth has changed. That is to say, the way most people in our contemporary culture perceive and process truth is profoundly different from how it was before. Until the dawn of the Enlightenment, faith constituted the major means of knowing truth, but with that dawning, *modernism* reigned supreme as the primary epistemology in American and European culture for two centuries. Perceived truth was apprehended on the basis of rational, empirical, scientific authority. What could be supported rationally must be truth. However, over the last several decades modernism has been supplanted in our global culture by its “nameless” successor, *postmodernism*. For the postmodernist, rational arguments no longer convince, and authority is essentially located in oneself. If I can be persuaded that something is true, then it is truth. The truth I embrace may be different from (even contradictory to) someone else's truth, and that is okay. So believe the postmodernists. As Christians, we may bristle at such thinking, but the sad reality is that our children are terribly vulnerable to the pervasive influences of postmodernism in their world.

So, this significant cultural change poses the deeper educational demand, since education is more about cultural relevance than about attaining economic advantage. We want to prepare our graduates not only to make a living, but also to make a profound difference in the world into which they emerge and in the world that emerges over the course of their lives. We must guide them through the often difficult process of acquiring the skills, knowledge, and virtues necessary for the task.

So what are the essential qualities that our graduates must possess to make the kinds of culturally relevant contributions that we describe? We propose that these essential qualities are the very same as those indicated by St. Augustine of Hippo nearly 1,600 years ago—namely *wisdom* and *eloquence*. Our graduates need wisdom to navigate the murky waters of the current cultural, political, and economic milieu as well as those of an uncertain future. They require more than training for the here and now. They require an education that imbues them with the ability to recognize and understand current trends, the creative flexibility to respond effectively to ever-changing circumstances, and the sound judgment to perceive and champion the highest good for society.

But an education for wisdom is only half the formula. Without the ability to communicate effectively and persuasively, wisdom's benefit is singular to its possessor. Our graduates also require eloquence, especially in a post-Christian, postmodern age when, for many, authority comes not from the Scriptures or from reason but from within. Our wise servant must also be imbued with understanding of and compassion for his fellow humans and must be ready to put his wisdom into action by helping "the many" to embrace the greater good that wisdom offers.

Augustine expressed this most eloquently when he spoke of two cities or kingdoms—the earthly and the heavenly. We must be about the work of both cities at once, looking forward to the heavenly while living in the earthly and bringing to it as many of the characteristics of the heavenly as we possibly can. Such work requires both wisdom and eloquence.

But how will we accomplish such noble educational goals in our students? In his letter to the Romans, Paul urged that his readers not be conformed to this world (the earthly), but that they should be transformed by the renewing of their minds. We allege that from the whole of Paul's writing it is clear that he was not advocating abandonment of the

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earthly city, but a reversal of roles as to who influences whom. Through renewing their minds, Paul's readers could be transformed and simultaneously become transforming influencers in their world . . . very effective education indeed. Augustine suggested that this is best accomplished through a serious study of the Scriptures and the study of essentially "everything else"—that is through study of God's special revelation of himself to his creatures (i.e., the Scriptures) and through study of his general revelation of himself in creation and providence as well.

What we propose is precisely this: a syllabus that prepares our students for the lifelong journey of independent learning in the Holy Scriptures and *everything* else. We believe that this is best accomplished by beginning with the end of our educational endeavor in view and planning a top-down scope and sequence for the thorough mastery of the classical liberal arts and sciences in Christian context. We must acknowledge that there are other effective ways to educate, but we believe this to be the best of a handful of ways to accomplish our educational objectives. We draw our confidence from the centuries-old tradition itself. We maintain that the classical liberal arts and sciences do not work because they represent a long-standing tradition. Rather, the tradition is long-standing because, as a system of education, it works.

It is worth mentioning that while the tradition upon which we are drawing has its roots in Western civilization, it has its counterparts in Eastern cultures also. Further, this form of education has spread, with Christianity itself, to many nations and cultures throughout the world and has found success in educating peoples of all languages and ethnic backgrounds. The paradigm that we espouse is neither intellectually elitist nor culturally exclusive. We maintain that it is an education for every person and that those schools who extend its promise to a racially, ethnically, and socioeconomically diverse student body will see the greatest benefits of its power.

This book has been subtitled *A Christian Paradigm for Classical Learning*. In our understanding, the expression "classical learning" owes its derivation to the development of the "liberal arts and sciences," beginning with classical antiquity and culminating with modern applications. Those already familiar with the history and application of the liberal arts will detect in this a certain "spin" that calls for an explanation. The liberal arts, as we interpret them for the modern school,

include a thorough treatment of the natural sciences; so to say “arts and sciences” is in fact redundant. However, there is such wide misapprehension these days that the liberal arts sufficiently emphasize the natural sciences that we cannot apologize for the double meaning in our nomenclature. Too many have dismissed the liberal arts as an inappropriate paradigm for a technological age, believing it to be a humanities-only approach. So whether our readers understand us to mean the liberal arts (including math and science) plus the “true sciences” of theology and philosophy or whether they understand us to mean the humanities plus the natural sciences is of little consequence. Our message is the same. We will ask, however, the reader’s indulgence in our alternate use of “liberal arts” and “liberal arts and sciences” as we address the salient issues related to educating in this rich tradition.

We believe that much in the ensuing chapters will be of great interest and help to parents of school-aged children. But we have written this book primarily with professional educators in mind, not so much as a scholarly work, but as a sometimes apologetic for the tradition, a sometimes historical overview, and a sometimes how-to manual. We have endeavored to address the place of Christian worldview formation, character development, academic rigor, and cultural relevance—together with the concept of “schoolness” and the historical development, explication, and implementation of the liberal arts and sciences for the modern student. Should parents wish, they may be best advised to begin the book by reading “A Message to Parents” in Appendix A. Professional educators will do best to jump right in with chapter 1.

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THE PURPOSE OF EDUCATION: WISDOM AND ELOQUENCE

IT SEEMS ASTONISHING—archaic, anachronistic—any more to combine one’s religious convictions with one’s vocational ambitions. But in the history of the human race it has been much more common to do this than not. Modern Western society, the so-called liberal, secular West, is really a historical aberration, not the norm. There are definite benefits to be derived from our current way of life, but they are largely temporal, and they can tend to undermine transcendent commitments. Just because we are the envy of the modern world does not mean we deserve the compliment.

But this book is not a polemic against a decadent West. Rather, it is the expression of a hope-filled goal: that the result of all of the effort we pour into teaching and learning would not only benefit the individuals we educate, but would help our society toward more grace and civility, and toward a universally high quality of life. While acknowledging the truth in the adage that fanaticism can lead one to be “so heavenly minded that he is of no earthly good,” we more readily embrace the sentiment expressed by C. S. Lewis that the more heavenly minded we are, the greater earthly good we might do. Though we are not Platonists, we agree with Plato’s assertion (which we also believe to be biblical) that the pursuit of transcendent ideals is a sure path toward a satisfying life,¹ and we hope our convictions on both why and how we educate our children will reflect this.

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THE WHY

The purpose of all education can be summarized in terms of both metaphysical and practical benefits. The Christian educational life, characterized as “discipleship,” is a life of faith-filled learning to be Christlike. The Christian’s lifelong spiritual task is to increasingly express one’s God-given personality according to biblical norms of truth, goodness, and beauty. The individual metaphysical benefit of this is eternal. The practical benefit of learning to think and live “Christianly” is that every person, regardless of theological conviction, profits by living in a society characterized by these same biblical norms—i.e., a truly civilized society. Though believer and nonbeliever may bicker over definitions, both possess an instinctive judicial sense that signals when they have been treated justly or mercifully.

So, the purpose of Christian education is always twofold. We want our students to grow spiritually, intellectually, and socially, and we want them to foster similar growth in society. Or as St. Augustine of Hippo would have put it, we seek to lead the citizens of earth toward citizenship in heaven, while instilling in them the desire to introduce the values of the heavenly kingdom into the kingdom they presently inhabit. In short, we aim to shape individuals who are both heavenly minded and capable of doing great earthly good.

To be of any earthly good, a person must understand the world around him and recognize what it needs. He must be capable of discerning between what is true and good and beautiful in society and what is not, and he must be empowered to make a difference through perpetuating the former. In short, he requires wisdom and eloquence and not just a façade of wisdom or eloquence. Our activist must understand himself to be the inheritor of a dependable tradition of wisdom (rooted in a transcendent, authoritative source) that he has the responsibility to steward and to articulate to his contemporary world.

We live in a time in which there is no lack of energy for cultural improvement. Despite the broad insurgency of complacency and consumerism, there is a vibrant strain of activism still at work in Western society. From the environment to the sanctity of life, the motivation for reform is alive and well. Such optimistic inclinations are inherited from our cultural ancestors and have been fed by both Christian and non-Christian sources. But the problem facing those who would shape cul-

ture today is that the source of true wisdom is constantly in question, even among professing Christians. The education we received ill-equipped us to discern truth, goodness, and beauty because uncertainty and skepticism have become the more common results of education, replacing the optimism and confidence of earlier generations. Yet, the drive to reform and to be open to reform, together with the inner honing device that should guide such reform, is most easily acquired when we are children.

So, the goals of wisdom and eloquence must be clarified and set before each student, parent, and teacher if we hope to succeed in crafting an education that will benefit our society. Augustine noted that true wisdom comprises at least two significant components. First, he said, a thorough reading of the Scriptures and a general knowledge of its contents form the necessary base from which to gain wisdom with any practical value to society. To a Christian, this might seem obvious, but how many churches and schools ignore or seem to have forgotten this basic discipline? How many curriculum guides can verify that when a student graduates he has read the entire Bible or has had its most important stories and theological truths taught to him?

Augustine's second wisdom component was, essentially, to learn everything else—not entirely or comprehensively, but in a thorough yet moderate manner. He especially recommended broad study of the areas of knowledge that he considered to be “true and unchangeable”² like logic and mathematics. These things he ascertained to be “investigated and discovered” rather than invented. The transcendent aim of such pursuits is to discover and to acknowledge the glory of God's creative genius, while the practical, immediate benefits of these studies include an increasing ability to understand, function in, and positively affect the world around us.

After wisdom, eloquence was the second of Augustine's indicators of a properly educated Christian. Before Homer first composed the lyrical speeches of *The Iliad* in the eighth century B.C., Westerners valued oratorical skill as a sign of great leadership. Augustine had been a renowned professor of rhetoric at the time of his conversion. Though he was raised by a Christian mother in a rural part of North Africa, his recognition of the superior eloquence of the great Roman orator Cicero (106-43 B.C.) had actually prevented him from being able to appreciate

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the comparatively rustic, Hebraic style of the Scriptures. Augustine's first personal encounter with a highly trained Christian orator, therefore, had profound effect. He found himself compelled to listen to and, finally, to believe the gospel as articulated by Ambrose, the towering bishop of Milan.

We will consider the concept of eloquence as a comprehensive academic objective in greater detail later, but because some might consider it too limited a theme to characterize a school's entire program, it is worth addressing briefly at this point. Ordinarily, eloquence has been taught through the discipline of rhetoric. In the conversation contained in this book, we will limit our definition of rhetoric to its classical articulation—persuasive public discourse. Though we live in an age of fragmented communication, characterized by media-focused sound bites, the necessity of genuine eloquence for cultural influence has not diminished. Even the most unsophisticated audience can sense the difference between a rant and a carefully considered opinion. Though the timeframes allotted for public discourse might have shrunk dramatically since the eighteenth century, what Jonathan Swift called “proper words in proper places” still can have the effect of moving audiences from muddle-headed thinking to sound reasoning or from complacency to action.

Christian education, properly considered, always includes the goal that students will use their schooling to impact the world around them. Not only do we expect our graduates to exercise discernment over their own lives and lifestyles, but we also expect them to be able to persuasively articulate a better way of life to those around them.

We have to be careful, as we educate our students to live “Christianly” in this world, to do more than just teach them how to be a good example to others, should anyone care to look over their suburban privacy fences. Teaching them to think, to discern, and to behave wisely should be coupled with instilling in them a sense of obligation to contend for those same values throughout society. If we believe that Christian living is the fulfillment in this life of what God intends for human beings—if being a Christian is, in fact, “good for us”—then we can legitimately conclude that living in a Christ-influenced society can be good for anyone, even those who do not profess the faith personally. A gracious, articulate citizen who has learned to consider and to com-

municate within the whole range of human concerns will find it much easier to influence those living in the modern world than will those who have missed this set of skills in their education.

In addition to Augustine's intellectual and spiritual power, there is another reason to look to him and his close contemporaries for advice regarding how to educate today. Augustine lived in a time not unlike our own. In the late fourth century A.D., when Augustine did much of his writing on education and culture, the Roman Empire was at the peak of its power and influence in the world, but its foundations were crumbling. Threatened externally by Germanic barbarians and fractured internally by the meandering politics of affluence, Roman society was precariously poised on the verge of collapse.

In the midst of all this, Christianity was gaining political and demographic strength, but all was not well with this four-hundred-year-old faith. Heresies cropped up like weeds. Political power led to syncretism and moral acquiescence. Generations of energetic believers had come and gone, and many sitting in the churches on Sunday were only nominally committed to the faith of their ancestors. The church tended toward the poles of cultural conformity or cultural separation, with little skill at crafting a uniquely Christian vision of society or making that vision a reality.

Augustine stepped into this malaise armed with a comprehensive perspective on what it means to inhabit two worlds simultaneously. He instructed his flocks and the church at large in the skills necessary to understand and accept the limitations of fallen society while simultaneously energizing the here-and-now with heavenly values. His prescription for wisdom and eloquence resonates into the twenty-first century.

THE HOW

We are proposing what is most appropriately and accurately called a Christian liberal arts and sciences approach to education. We must acknowledge that some have labeled elements of this tradition "classical," but we intend to explicate the tradition on the basis of its historical development as well as its practical efficacy and offer a fresh look at what we believe to be the intended outcomes of the tradition. We maintain that the classical liberal arts and sciences have, for centuries,

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provided and continue to provide the best way to impart genuine wisdom and eloquence to all who are willing to take up the challenge.

Our approach in this book is to focus on the desired ends or outcomes of Christian education, but a book on education is not much help, nor would it be very interesting without suggestions on how to get the job done. Curricular structures, especially those depending on “old-fashioned,” even ancient, ideas about teaching and learning, need some context. If we are proposing an unconventional approach to schooling, we must be able to demonstrate that the ideas we have gleaned from our study and experience have both a historical and experiential basis from which to predict success.

If society needs wise and eloquent leaders, Christian schools should be at the forefront of educating people for these roles. The liberal arts tradition has dependably produced creative and active men and women whose impact on Western culture has been felt for millennia. Christian schools that embrace this tradition and its demands and opportunities will equip their students with practical culture-shaping skills for succeeding generations.

Colleges that still embrace the liberal arts and sciences have long understood the broad scope of their curriculum to be the best preparation for life, the true hallmark of the educated person. This is in contrast to education in the professional or industrial arts, which prepares one for a specific vocation and results in a person’s being well trained in a single discipline or craft. Liberally educated people, whose intellectual skills are transferable to the learning of any subject or craft, are increasingly important in an economy in which the average adult changes careers multiple times over the course of his life. This reality starkly contrasts with our parents’ or grandparents’ experience, when serving forty-plus years in one occupation, even in one company, was commonplace.

But the benefits of a liberal arts education were historically not limited to college students. The truest application of the liberal arts and sciences in their historic context must begin with young children. It is this application that we strongly advocate.

Whenever it begins, the heart of the liberal arts tradition is the core curriculum. The cultural impact of the tradition was made possible by philosophical commitments that supported the view of society proposed

by Augustine and his intellectual and spiritual descendants. If we are serious about finding a relevant application of this tradition in the twenty-first century, we have to ask ourselves about our own philosophical commitments. Once we accept the responsibility of this tradition, what should our schools look like? What really distinguishes our schools from others? And what convictions must we as Christian educators adopt to fully engage our students with the liberal arts tradition?

WHAT WE ARE NOT

The dominant theories on education these days are the descendants of modernist educators of the late nineteenth and early twentieth centuries. Cultural icons like Columbia's John Dewey, heavily influenced by the philosophical pragmatism of William James and Charles Peirce, constructed a "progressive" educational mentality that is generally characterized by at least three priorities:

1. It places the student at the center of the educational process, displacing or ignoring the cultural tradition in which he or she stands.
2. It educates students according to deterministic assessments of aptitude prescribing college-preparatory tracks for some and vocational education for others.
3. It generally "vocalizes" the education process, training students primarily to function in the economy.

John Dewey was a brilliant and complex theorist who remained open throughout his life to his ideas being tested and contradicted. We understand that Dewey himself should not be blamed for the full extent of the drift from traditional principles in American education, but his impact on subsequent theories has been profound. So, while current expressions of "progressive" education cannot always be directly attributed to Dewey, we are convinced that Dewey's work created a seismic shift from traditional American educational theory that has resulted in enormous negative consequences for students and our society.

It is important to note that "progressivism" is not limited to the public educational arena. Most private schools have adopted progressive goals and methods in designing curriculum, even as they justify their existence on the basis of social or spiritual benefits, over against

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their public school counterparts. We would be hard pressed to state unequivocally that children cannot learn in a progressive environment. Yet it is important to be able to discern the differences that ordinarily exist between schools that have embraced the liberal arts educational tradition and those that have accepted progressive and modernistic assumptions about teaching and learning.

Progressivism, because of its close association with modernism, has grown to be identified with secularism in education. The early progressives were strict secularists—modernists convinced that religious devotion, especially among educators, impedes scientific discovery and social progress. The political necessity of secularization in public schools has only enhanced the standing of progressive theories, because they largely relegate religion to the margins of a student's personhood. Private and even Christian educators, often in order to commend their schools to parents who are content with the banality of conventional education, have increasingly adopted progressive curriculum materials and have incorporated progressive teaching methods into their classrooms.

The inevitable effect for Christian schools that adopt progressive ideas uncritically is a *de facto* dualistic compartmentalization in the curriculum, separating the sacred from the secular. Though it would be unfair to characterize progressively oriented Christian schools as “secularized,” still it is a characteristic of un-Christian thinking to separate the sacred and the secular. To the extent that the curriculum structures in our schools do not uphold a consistent, pervasive integration of the sacred into the students' academic and social experiences, we have allowed ourselves to become secularized.

Since liberal arts thinking is currently the minority position in our society, it is easy to think of ourselves as cultural insurrectionists. It is important to remember, however, that modernism overthrew a 2,500-year-old tradition. It, and not the culture we are recovering for our classrooms, is the insurgent. So, against what ideas about teaching and learning have progressive theories rebelled?

PRESUPPOSITIONS

The liberal arts tradition positioned faith squarely in the center of human identity. From the Greek pagans to Augustine, to be a person meant that one is inherently religious. Reflecting Solomon's proposition

that “the fear of the LORD is the beginning of wisdom” (Proverbs 1:7; 9:10), Augustine understood religious faith to be inextricable from one’s understanding of the world. Differences in opinion over the nature of reality were fundamentally understood to be differences in worldview. The purpose of education in such an intellectual economy was to deepen spiritual understanding through belief in an open, divinely ordered universe as a necessary means of understanding oneself and one’s place in the world.

Modern education has replaced faith as a foundational element of certainty with skepticism. It seems ironic, but the result of rationalism or anti-supernaturalism in education is a great deal of uncertainty about what is real. Students in most schools these days are taught a confusing epistemology in which certainty, especially regarding anything outside of the sciences, is looked upon as a sign of intellectual arrogance. Knowing and depending upon a cultural tradition equates with intellectual laziness.

The traditional understanding of human nature has also undergone a radical reconstruction. In the liberal arts tradition, human nature is understood to be immutable. To the Greeks, this meant that the tragedy of the human condition was also irremediable. As Christians, we understand the Bible to teach that fallen human nature, though correctable via redemption, is constant. People are who they are, in every time and in every place, from the moment of the fall of man to the present. So, wisdom gained in 2000 B.C. is wholly relevant to those of us living four thousand years later.

Modernistic views of human nature describe human identity as being in a constant state of flux. Evolutionary psychologists posit that improvements in our awareness of ourselves, symbolized in political changes such as women’s suffrage or the abolition of slavery, constitute a change in “consciousness”—a synonym for our nature.

The more radical one’s view of the mutability of human nature, the less relevant the experiences and traditions that have preceded us become. For instance, in an age in which there is justifiable moral consensus against one person owning another, there is little or nothing to learn from a writer from an age in which slavery was an accepted norm. So the scholarship and thinking of Thomas Jefferson, for example, becomes irrelevant for the current generation. This was clearly behind

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John Dewey's thinking when he wrote, "As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as make for a better future society. The school is its chief agency for the accomplishment of this end."³ Dewey isn't simply relieving us of the responsibility to conserve our cultural heritage; he holds us responsible not to conserve most of it. This thinking produces the highest forms of cultural arrogance and inoculates students against the most useful kinds of historical understanding. Who will choose which parts of our heritage are and are not to be conserved?

A third presupposition overthrown by modernism and its educational progeny has to do with objective values. In the liberal arts and sciences tradition, truth, goodness, and beauty have each been understood to be objective categories of knowledge that can be both investigated and known. The Greeks and Romans were, by and large, absolutists. Disagreements among pagans over the nature of truth or goodness or beauty had to do with definitions of their absolute values. Rarely does one find a credible liberal arts thinker who does not assume a basic absolutism. Christianity requires an even higher degree of certainty in that truth, goodness, and beauty are characteristics of God himself. Perfection in each of these arenas is genuinely conceivable because we have seen them revealed and modeled in the person of Christ. So the pursuit of truth, goodness, and beauty is a worthwhile and achievable goal, even with the qualification that we cannot know or practice them perfectly in this life.

Both modernism and postmodernism reject all absolutes. Inherent contradictions between competing visions of truth, goodness, and beauty are ultimately irrelevant. In the abstract, we might enjoy haggling over the notion that "beauty is in the eye of the beholder," but as relativism finds its way into our understanding of truth and goodness, the effects can be horrific. Ethical and moral relativism result directly from the skepticism that accompanies the displacement of faith from our cultural epistemology.

Ultimately, relativism permits each person to define his own version of each of these values, resulting in a world in which six billion people are each encouraged to live according to unrelated and even opposing definitions of notions that are fundamentally important to civic har-

mony. Carrying such thinking to its logical extreme, Hitler can no longer be morally relegated to the category of “evil,” because the category no longer exists. Instead, modern teachers must create for their students a gymnasium of ethical exercises to determine whether the Nazi death camps were, on the whole, helpful or harmful, depending on one’s point of view. The end of this persuasion is an educational disaster. In stark contrast, a Christian liberal arts and sciences education rejects such relativism while cultivating in its inheritors genuine wisdom and eloquence, preparing them for culturally relevant living in two kingdoms simultaneously.

NOTES

CHAPTER 1

1. Plato, *The Republic*.
2. Augustine, *On Christian Doctrine* (New York: The Liberal Arts Press, 1958).
3. John Dewey, *Freedom and Culture* (Buffalo, NY: Prometheus Books, 1989).

CHAPTER 2

1. *De Architectura*, I, 1, 12, as cited in *The Catholic Encyclopedia* online (www.newadvent.org/cathen).
2. *Didascalicum*, III, 3, as cited in *The Catholic Encyclopedia* online (www.newadvent.org/cathen).
3. *The Catholic Encyclopedia* online (www.newadvent.org/cathen).
4. Plato, *The Republic*.
5. *Doctrinale*, XVII, 31, as cited in *The Catholic Encyclopedia* online (www.newadvent.org/cathen).
6. Dorothy L. Sayers, *The Lost Tools of Learning* (New York: National Review, 1947).
7. *Didascalicum*, VI, 3, as cited in *The Catholic Encyclopedia* online (www.newadvent.org/cathen).

CHAPTER 3

1. Peter S. Heslam, *Creating a Christian Worldview: Abraham Kuyper's Lectures on Calvinism* (Grand Rapids, MI: William B. Eerdmans, 1998).
2. Francis A. Schaeffer, *How Should We Then Live?* (Old Tappan, NJ: Fleming H. Revell, 1976).
3. Wilhelm Dilthey, *Introduction to the Human Sciences: An Attempt to Lay a Foundation for the Study of Society and History* (Detroit: Wayne State University Press, 1989).
4. *Nouthesia* involves interrupting the formal instruction to spontaneously model godly wisdom through individual or whole class guidance, correction, or discipline when opportunities arise.
5. Heslam, *Creating a Christian Worldview*.
6. John Calvin, *Institutes of the Christian Religion*, 2 vols. Trans. Ford Lewis Battles. Ed. John T. McNeill (Philadelphia: The Westminster Press, 1960).

CHAPTER 5

1. Appreciative Inquiry is an organizational development/management tool that capitalizes on maximum stakeholder participation in driving positive change. See www.appreciativeinquiry.org.
2. In this regard, Sayers indicates that the Kings and Queens of England could do nicely, but for American students other benchmarks will prove more appropriate. New Covenant Schools in Lynchburg, Virginia, instituted one of the first K-12 “historical literacy” programs, helping young students master a chronological list of key events and dates