

OCTOBER  
2009



# The Paideia

## PROVIDENCE CLASSICAL CHRISTIAN ACADEMY

### History and Christianity

By Todd Wagenmaker,  
Headmaster

#### Upcoming Events ...

**Nov 12-Open House**, for Prospective Students/Families, 10am

**Nov 24-Thanksgiving Festival**

**Dec 8-Christmas Program**, 7pm

**Jan 23-Kindergarten**

**Open House**, 10am

**Jan 29&30-Shakespeare Play** performed by Upper School Students: *The Comedy of Errors*

**Feb 27-Open House** for Prospective Students/Families, 10am

**Feb 16-I Love the**

*Nations* celebration for Upper School

**Feb 19-12th Annual Auction**

**Gala**, All are welcome to attend this event for an evening of fun and to help raise much needed funds for Providence Classical Christian Academy.

*For times and more information, please see our website:  
[www.ProvidenceSTL.org](http://www.ProvidenceSTL.org)*

Henry Ford's quote, "History is bunk!" sums up many people's attitudes toward history. And who can blame them? In our postmodern world, we now have many, many (conflicting) stories, thrown on the academic buffet table for public consumption. How should classical, Christian schools view teaching history?

First, as a Christian school, we view history as fundamental. The Bible does not primarily give us morals and fables, but a real, historical record of God's work in our world. The Christian faith has history as its foundation. Paul said that if Christ did not actually rise from the dead, our faith is in vain. Christ's birth is recorded in a real, historical backdrop: when Caesar Augustus issued a big tax increase for the Roman world, and when Quirinius was governor of Syria. Christ's death was at the hands of Pontius Pilate of the Roman government. In the Old Testament, the text records events using the v'yictol tense-- the tense that is used in telling accounts and recording history. Luke emphasizes the importance of history in the introduction of his Gospel: "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, so that you may know the certainty of the things you have been taught." The bottom line is: Christians care deeply about history.

Second, as a classical school, we believe history gives a context for all the other subjects. All of our subjects, then, are integrated around the history of the Western world. Beginning with Ancient Egypt, and followed by Greek/Roman his-

tory, Medieval/Reformation European history, and American history, the unfolding of Western Civilization gives a context for Bible, Geography, Art, Literature and even science. Classical education does not present isolated subjects in a smorgasbord fashion, but rather, integrates them, putting them in their historical contexts.

Some might ask if we're a bit exclusive to only focus on Western Civilization and not African or Chinese history. We do not denigrate studying Chinese history, but with limited time, we choose to focus on Western Civilization. Why?

- A) During the last two thousand years, Christianity has had the biggest impact in the West.
- B) It is our history, and in order to understand our culture, we need to understand its development, values, etc.

I think that as Africa trends more and more Christian and Europe and the U.S. forget the Gospel, African history (which has an impressive Christian history before the scourge of Islam butchered millions of African Christians) will again receive more attention. I can easily see the history sequence in the year 2050 being Egypt-Greece-Rome-North Africa-Europe/Reformation-Africa. But for the near future, the West and Christianity will be the focus of most classical, Christian schools.

Thankfully, Christian schools also value truth. Therefore, Henry Ford's sentiment about history being bunk, or today's politically correct mantra that history only reflects the record of the powerful, will not be served up on our school's menu. Like Luke, we seek to study "an accurate account" of historical facts--so that we will know the truth of the Gospel, as well as the truth of our world.

## **Name Change: Providence Classical Christian Academy**

Providence Christian Academy will officially become **Providence Classical Christian Academy** on January 1, 2010. This change allows us to not only communicate our commitment to Christ, but also our commitment to using the classical teaching method. The classical method sets us apart from other educational institutions — most use modern teaching methods.

### **Modern Education**

- Students are expected to meet a standard level of achievement
- Secular schools teach that all moral positions are equal and acceptable.
- Emphasis is placed on teaching students how to pass standardized tests. Subjects are individual entities.
- Teachers attempt to engage students through entertainment and experimentation with methods.

### **PCCA Classical Education**

- We teach students to perform at their best, individual level of achievement.
- We teach students to appreciate what is true, good, and beautiful per Scripture.
- Although we do not “teach to the test”, we graduate students who consistently achieve high scores on college placement exams. All subjects are interrelated and Holy Scripture is at the core of every class.
- We teach students to think analytically and to reason and discern truth. Our teaching methods are consistent and have been proven successful for centuries.

## **Annual Mark Twain Festival**

The entire school celebrated our 2nd annual Mark Twain Festival the week of September 28th.

Wednesday—We watched the 5th grade Frog Race. Josh C.’s frog, Fred, won the contest. Surprisingly, no frogs died of fright by the screaming children surrounding the race boundaries. The 5th grade asked friends and family to sponsor their frogs, and raised over \$700 toward their Williamsburg, VA trip!

Thursday—The entire school traveled to Creve Coeur Lake for a picnic and the Upper School Raft Race. The Jerome homeroom won the raft race, with Evan T. as the raft captain. However, there was an upset when it was announced that the Homer homeroom won the overall raft competition due to coming in 2nd in the race and their raft’s 19th century aesthetics. Thanks to the many parents who helped with the raft building and transportation.

Friday—David W. won the Silver Tongue competition. Students had to decide which contestant was the best liar. David’s parents are proud of

their son; he has won this competition 2 years in a row! Is there a politician being groomed?



## Madame Angelique Jeanne Dupre Aubry, wife of Capt.

Although Mrs. Doyle immerses herself in Egyptian and African history while teaching 2nd grade, outside of the classroom she is passionate about life in New France in the mid 1700's. She is a member of the Massac Marines — a reenactment group garrisoned in Metropolis, Illinois. Although Kimberlee's character, Madame Aubry is fictional, she is married to a very real figure central to New France's development: Captain Charles Phillippe Aubry.

Several times a year, Kimberlee dons her 18th century apparel and camps in a tent at Fort de Chartres (Prairie du Roche, IL) along with fellow re-enactors. Mme Aubry is of royal French blood—the daughter of a marquis. She lives in New France where her husband is garrisoned. Her husband is gone months at a time fighting in the French and Indian War and overseeing the building of other garrisons. She leads a very busy life overseeing her household and property along with the help of several servants. She has a vineyard and also



Mme Aubry and Aunt

grows wheat which she sells to her brother. He grinds it into flour and exports it to France. (Wheat from New France was so prized that the French preferred it to locally grown wheat and used it to make all of their bread. France exported locally grown wheat.) Mme Aubry is a land owner in New France and France — as were many women of noble birth. It was common for French nobility, unlike their English counterparts, to leave land to female heirs.

Mme Aubry also spends time in prayer and attends Catholic mass on a daily basis. She keeps up with her correspondence — writing to relatives located in France and elsewhere in New France, and with her husband while he is away.

What eventually happens to Mme Aubry and her husband? Capt. Aubry is captured by savages — Native Americans— who torture him. He is then ransomed by the English, and held prisoner on a barge. At this time, Mme Aubry returns to France to help raise funds for her husband's freedom. His family is able to ransom him and he returns to France where he is welcomed as a hero. He eventually returns to New France.

When asked of the benefits of reenacting, Kimberlee speaks of having learned so much about the history of that time. "I learn not just facts, but I learn the culture, economics, politics, social order of the day, and much more. These are things you cannot learn in a book alone. I love living a slower life—one without television, cell phones, electricity. For entertainment, we play 18th century games, dance, sing, and listen to music. We drink hot tea and cook over an open fire which keeps us warm in the winter! The friendships formed are priceless."

Kimberlee has performed in Williamsburg, VA, Fort Ticonderoga, Fort Niagara, Fort Necessity, Fort Loudoun and others. If you would like to see the Massac Marines, visit Fort de Chartres in Prairie du Roche, IL the first weekend in November.

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### Missouri State Senate Considering Law Proposed by 8th Grade

Eighth grade students are required to research, write and debate a proposal of law every year. While this is an excellent academic achievement in itself, last year's class proposed a law that the Missouri State Senate is seriously considering for approval. The proposed law, an equal access law, would give the children of all Missouri taxpayers equal access to public high schools' after-school athletic programs. Currently, Missouri public schools only allow access to high school students enrolled in the public schools. Children taught at home and in private schools are denied access to the very programs that are funded by the taxes their parents pay. This inequity is unconstitutional and in direct violation of both state and federal Equal Access Acts already in existence. The student's research also revealed that other states have successfully challenged this denial of access by passing equal access acts that specifically address the issue. Senator Jim Lembke, a proponent for taxpayers, debated the proposal with the students in Jefferson City last March. He agrees that an injustice does exist, and has championed the proposed law in the Senate. It has been assigned to a Senate research committee and Senator Lembke expects it to be voted on within a year or two.



### STUDENTS RAISE OVER \$11,000!

This year the students raised over \$11,000 in the annual walk-a-thon. Grammar students asked friends and family to sponsor them in the walk-a-thon. Upper school students participated in a number of projects helping the community and earning cash. Students competed with enthusiasm for prizes. Winners:

Headmaster for a Day—Grace S., Kind.

Day of Honor—Jaden P., 1st

Homeroom Lunch Off Campus—Jerome

Movies Off Campus —Alena B., 7th

THANK YOU STUDENTS AND DONORS!

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### Scotland and the Reformation's Heritage of Education

By Jonathan Mattull,  
Teacher—6th Grade and Theology

Each of us, though differing as to specifics, remains indebted to the 16<sup>th</sup> Century Reformation. The very existence of our churches, whether Lutheran, Presbyterian, Baptist or Non-Denominational can be traced to the Lord's mighty work through the means of Luther, Melancthon, Calvin, Knox, and later individuals influenced by the teachings and practices of these men. Chiefly we rejoice in the rediscovery of the Gospel: salvation, and specifically justification by grace alone, through faith alone in Christ alone, to the glory of God alone. These *Solas* of the Reformation, along

with the Reformation's formative cause, *Sola Scriptura*, are the very things which give Providence Classical Christian Academy our cherished Christian identity. Each of us may treasure other specific doctrines and practices, but we find a common heritage and identity in these *Solas*.

Due to my status as a Student for the Ministry in the Free Church of Scotland (Continuing), my family and I were given the opportunity this past June to tour Scotland, a nation immediately influenced by the Reformation. In 1560, Scotland

formally established the Reformed faith and practice after the manifest blessing of God upon the preaching of the Gospel. Unlike England, where the government took the lead in settling the Reformation, Scotland saw the people converted from Roman Catholicism, followed by the government ratifying the change.

We began our trip in Glasgow, spent a night in Edinburgh, journeyed north to Inverness, westward across the waters to the Outer Hebrides and back again to Glasgow. Space will not allow the relation of each site's historical significance: Stirling and Wallace, Stornoway and the Iolaire, Edinburgh and Hume, Inverness and the Battle of Culloden. Moreover, each city has a tale to tell about the Reformation: Edinburgh and Knox, Glasgow and the Assembly of 1638, Ayrshire and the Covenanters' field meetings, Wigtown and the two Margarets, etc. Instead, let me focus on a particular aspect of the Scottish Reformation: education.



The Reformation produced a high view of sound education. This ideal is easily recognized by reading through the Fifth Head of the *First Book of Discipline* (1560). The primary author of the entire book is none other than the one whose prayers Mary Queen of Scots “feared more than all the assembled armies of Europe.” We expect to read of doctrine, preaching and worship, however, note the care that John Knox placed upon education in a section dealing with the “Necessity of Schools.”

*“A certain time must be appointed to Reading, and to learning of the Catechism; a certain time to the Grammar, and to the Latin tongue; a certain time to the Arts, Philosophy, and to the [other] Tongues; and a certain [time] to that study in which they intend chiefly to travel for the profit of the Common-wealth. Which time being expired, we mean in every course, the children must either proceed to further knowledge, or else they must be sent to some handy-craft, or to some other profitable exercise; provided always, that first they have the form of knowledge of Christian religion, to wit, the knowledge of God’s law and commandments; the use and office of the same; the chief articles of our belief; the right form to pray unto God; the number, use, and effect of the sacraments; the true knowledge of Christ Jesus, of his office and natures, and such otherwise, as without the knowledge whereof, neither deserveth [any] man to be named a Christian, neither ought any to be admitted to the participation of the Lord’s Table: And therefore, these principles ought and must be learned in the youth-hood.”<sup>i</sup>*

What is most pertinent to our own context is the earnest interest in training children well; that is, classically. Within the *First Book*, you will find that such schools were desired to be in every parish. This ideal was never fully reached, though the vision was largely fulfilled through the mid 19<sup>th</sup> Century. It is well-established fact that Scotland was raised from gross immorality, superstition and the like, through the grace of God by the preaching of the gospel and the regular instruction of children by what we know as the classical method. For Knox and other Reformers, there was no true education separated from God’s revealed word. Moreover, such glorious truth demanded the best education possible.

Thus, not only do we share the glorious heritage of the Reformation’s *Solas*, we also share in the Reformation’s heritage of education. As a Christian school we seek to teach the knowledge of Christ Jesus, but we do not simply tack on a Bible class to our curriculum. We seek to teach “Grammar, Latin, the Arts, Philosophy,” etc. under the Lordship of Christ. Let us then, as all leaders of the Reformation taught, look earnestly to the Lord and Giver of grace to bless our efforts as we seek to train children “to know, reason, discern and apply truth using the scripture and the classical liberal arts.” Lest we become puffed up in pride, let us ever remember that, “Except the LORD build the house, they labour in vain that build it.”

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*First Book of Discipline*. In *Works of John Knox*, volume 2, Wipf & Stock Publishers. The spelling has been modernized.

**Please support our ministry to provide classical, Christian education.**

**General Gifts**

A general gift is used to meet the most pressing needs and priorities of Providence. General gifts are useful because of their flexibility.

**Monthly Gifts**

Monthly gifts allow us to more precisely budget our expenses and income. Most financial institutions allow you to set up an automated payment plan.

**Every gift is a blessing.**

**Or mail gifts to:  
Providence  
5293 S. Lindbergh Blvd.  
St. Louis, MO 63126**

**Providence is a 501(c)3  
charitable organization.  
All donations are  
tax deductible.**

**Designated Gifts**

If you have a desire to support a specific program, such as our athletic program or tuition assistance for needy families, please specify this when you make your donation.

**Memorial Gifts**

If you would like to commemorate the loss of a loved one with a gift to Providence, we will notify the family of your generosity.

**Thank you for  
partnering with us.**

**Providence Classical Christian Academy**

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