



The Standard

A publication of St. Andrew's Academy

From The Headmaster

Easter Term is upon us as is Easter and Holy Week. The St. Andrew's Academy choir gave a fine performance at the winter concert this year and the choir did some singing on the Cultural/Service Trip over Spring Break. The back page has an article on the Concert and there are a few pictures from the Spring Break Trip on page three.

I am excited about our Spring Drama Production this year. Please plan on attending if at all possible. The dates are May 30th and 31st. This year the students of St. Andrew's will be presenting William Shakespeare's "Much Ado About Nothing." This is one of Shakespeare's funniest comedies. Two of the characters never meet but "there is a skirmish of wit."

Also, please plan on attending our first graduation on June 14th. Nicole de Martimprey will be our first graduate and we are quite proud of her. She has done a wonderful job here at St. Andrew's Academy. Nicole has been accepted into the Biola Conservatory of Music at Biola University and also the New St. Andrew's College where she would study in a classics program and be involved in the college choir. She is still undecided where she will go at this time.

On page two of this issue of the Standard, you will find another of Mr. Doug Wilson's articles on traditional or classical Christian Education. He starts by asking the question:

isn't what we're doing a Roman Catholic thing? Of course, he argues that it is not, and he is quite correct. Prep schools in the Anglican tradition are the oldest schools in America. Many predate the founding of the country.

Mr. Wilson is attempting to be charitable and precise so that there are not any unnecessary battles. I can appreciate this and am thankful for his contribution to the discussion of education and denominational issues.

We accept students of many different denominational and church affiliations and this is what enlivens much of the discussion in the classroom. Students in my classroom never have to believe as I do to pass or to get a good grade. They do, however, have to be able to thoughtfully defend and articulate their position—whether it is a position on the medieval romance Sir Gawain and the Green Knight, or the place and authority of the



St. Andrew's Academy at the San Francisco Ballet for the performance of Don Quixote, during their annual cultural & service trip.

Holy Scriptures.

I hope that your Holy Week and Easter will be a blessed one.

Yours,

Fr. Brian Foos+

Does Classic Mean Roman Catholic?

By Douglas Wilson

Recent questions have been raised about the historical propriety of a staunchly Protestant organization like ACCS (Association of Classical Christian Schools) utilizing the medieval Trivium as a method of educating. In other words, as an association of Protestant schools, where do we get off employing the Trivium while having a statement of faith that would not permit a Roman Catholic school to join? Isn't the Trivium basically "theirs?" Isn't this a bit like a selfish kid not letting another child play with his own toy?

Obviously there are many aspects to this question, and we only have space here for the beginning of a sketch in answering two of them. But as they are important issues, even a partial beginning in this instance is better than nothing.

First, good fences make good neighbors. Clearly defined positions are not hostile to charity, but rather a precondition to genuine Christian charity. We believe that Christians should wake up in the morning knowing what they believe, and we also hold that this does not mean that we have to wake up cranky. But because we live in a relativistic era, many people have trouble tolerating definite convictions, and as a consequence they assume hostility on the part of any who hold to such definite convictions. One of these definite convictions is that definite biblical convictions are fully consistent with love for God and neighbor. Dorothy Sayers was right about this as well—it is creed or chaos. And when the chaos brought about by credal mushiness has full sway, one of the first casualties is the duty of love for one another. We are convinced that the Protestant Reformation was not an unfortunate mistake, however tragic the sins were which necessitated this response. As classical Christian educators, we hold as a matter of conviction that the truths articulated in the Reformation are the truths taught in Scripture. In no way do such convictions involve a sin against charity.

ACCS has maintained from the beginning of our movement that we do not hold any copyright on the word classical. Our use of the word is what we should call a stipulated definition. There are other definitions that work well for others in other settings. We would not dispute the right of a Paideia school to use the word classical for their great books

program, and we would not dispute the right of a Roman Catholic school to use the word to describe a Thomistic approach to education. These are stipulated definitions as well. We want to stipulate what we mean clearly, as an act of charity, so that others will know what we are about. Unlike so many in these times, we believe that our worldview convictions should not look like a water color that was left out in the rain.

Now the second part of the response to this concern requires a little historical backdrop and incidentally illustrates further the great need for classical Christian education for our children. Part of the reason we want them to receive an education we did not receive is so that they will not have to "relearn" as many things as we have had to do. One of the things we do not want them to have to relearn is a basic outline of church history.

In North America, we have come to believe that there



William Shakespeare (1564-1616), most famous playwright of the Elizabethan age, has been on every student's reading list since the seventeenth century. Though we don't know a great deal about his life we do have records of his baptism in his hometown church at Stratford-upon-Avon. A visit to the same church would show you his grave where you could read his epitaph:

Good friend, for Jesu's sake forbear
to dig the dust enclosed here.
Blessed be the man that spares these stones,
And cursed be he who moves my bones.

is no significant difference between the magisterial Reformation and the radical Reformation. The magisterial Reformation was led by men such as Luther, Calvin, and Bucer—men who had a high view of the Church, tradition, the early creeds, and the historical continuity of the Holy Spirit's work in the Church throughout history. But the radical Reformation was far more individualistic, subjective, and a-historical in orientation. Not surprisingly, the basic tenets of the radical Reformation have been widely accepted throughout contemporary Protestant denominations in our country today—whether they are churches with a historic connection with the radical Reformation or not. In other words, the assumptions of the radical Reformation have come to dominate the contemporary Protestant landscape. If someone today articulates the views of the magisterial Reformers on Scripture, tradition, or the Lord's Supper, an immediate

response is to identify it as heading toward Roman Catholicism. But such positions were actually the road our fathers took out of Rome.

Now, as classical Protestants, we are not trying to perpetuate the elements of the radical Reformation, and we are seeking to return to the more historic forms of the traditional Protestant faith. And this is what defines our relationship to



Pictures from our recent cultural & service trip to San Francisco during spring break. From top left moving counter-clockwise, choir singing at the Bay Area Rescue Mission, students helping prepare food at the mission, staff and students in front of the new Alpha Pregnancy Center and a visit to Golden Gate Park prior to a brisk walk across the bridge.

the entire medieval period.

When a classical Protestant is asked where his church was before the Reformation, his answer is, “Where was your face before you washed it?” The Reformation was not a time where the magisterial Reformers decided to plant a new crop of denominations. They were self-consciously seeking to reform the existing church, and they understood themselves to be in living continuity with that church.

One of the great cries of the Reformation was *ad fontes*, which meant “back to the sources.” For the Reformers, this of course included sola Scriptura, which for them meant that Scripture was the only ultimate and infallible authority. It did not mean that Scripture was the only spiritual authority. Their desire to get back *ad fontes* also included the documents of the early church fathers. The Reformers were the foremost patristic scholars of their day, and saw themselves (rightly) as returning to the ancient forms of worship practiced by the early church, while abandoning recent and “modern” innovations. To illustrate, their situation was comparable to a church today abandoning an invitation at the close of the worship service—a recent innovation introduced at the beginning of the nineteenth century. This tradition is a couple hundred years old, but there was a long alternative tradition before that.

This means that the entire history of the entire Church—both for good and ill—is part of the heritage of all historically minded Christians. The basic forms of education we have adopted go back to Cassiodorus and Augustine, and which we

enthusiastically inherit as our own. We are engaged in our own work of walking upstream *ad fontes*, and, like our fathers, we do not accept everything we might find along the way in an indiscriminate fashion. This is because we have already learned enough to know that the medieval period was not monolithic. A Protestant who sheepishly concedes that the medieval period was exactly what modern Roman Catholics claim is simply showing his own (very modern) Protestant ignorance of church history. One who knew that period well was C.S. Lewis, and he made reply in his winsome way to a woman who had asked why he hadn’t become Roman Catholic. He said that he did not like answering such questions because it emphasized differences and ran the risk of sinning against charity. But he then went on to add that certain Roman Catholic doctrines separated that communion, not only from the Anglican church, but also “from the Apostolic and even the Medieval Church.” In other words, modern Rome was not medieval enough for him.

Of course there was more than enough sin in the medieval period for the entire Church to confess. That is why the Reformation was needed. And there are enough treasures to warrant an appreciative study on the part of the entire Church. We have undertaken that study gladly.

Douglas Wilson is pastor of Christ Church, in Moscow Idaho, a founding member and an ex officio board member of the Association of Classical & Christian Schools, and a founding board member of Logos School in Moscow, Idaho. He is also a prolific author, and a much sought after speaker.



St. Andrew's Academy Winter Choral Concert

After several weeks of sickness resulting in one postponement of the event, the St. Andrew's Academy Choir presented its Winter Concert March 12, 2003, Wednesday evening at 7:00 pm. The concert was held at Lake Almanor Community Church and was well attended.

The choir consists of the upper grammar school through high school students with the headmaster, Fr. Brian Foos, directing. This most recent concert is the school's third winter concert held here in the Almanor Basin. In addition to this March concert, the choir presented a Christmas concert this past December at St. Augustine's Episcopal Church in Chico and has been invited to perform around the north state in cities including Redding, Berkeley and Vacaville. The choir is scheduled to lead a formal Evensong service in Oroville later this Spring. Fr. Foos reflects: "It is a real honor for the choir to have been invited to sing in these different locations and at such a wide variety of occasions. Our choir is small, but we are one of the few young choirs in the state to have a rather full repertoire of liturgical/sacred music. Much of the music we sing brings people back to their childhood and the music

they remember from Church."

The Winter Concert program included a number of Latin and English pieces, most from the Renaissance time period. The *Gloria* from William Byrd's *Mass for Three Voices* was the obvious favorite of the audience, especially with the fine soprano solo by Nicole de

Martimprey. The more restrained *If Ye Love Me* by Thomas Tallis and a number of pieces from settings for morning and evening prayer rounded out the English selections. The Open House for St. Andrew's Academy, April 23rd, presents another opportunity for people to hear the choir sing.



St. Andrew's Academy can be reached at:

Snail Mail: 3814 Hwy A-13
Lake Almanor, CA 96137

Phone: 530/596-3343

email: admin@standrewsacademy.org

Web: www.standrewsacademy.org

Editor: Fr. Brian Foos

The Standard is a publication of St. Andrew's Academy. ©2003 All rights reserved. Permission is granted for electronic editions (found on web site) to be copied and forwarded complete. Please contact St. Andrew's Academy for permission to use material in any other way.