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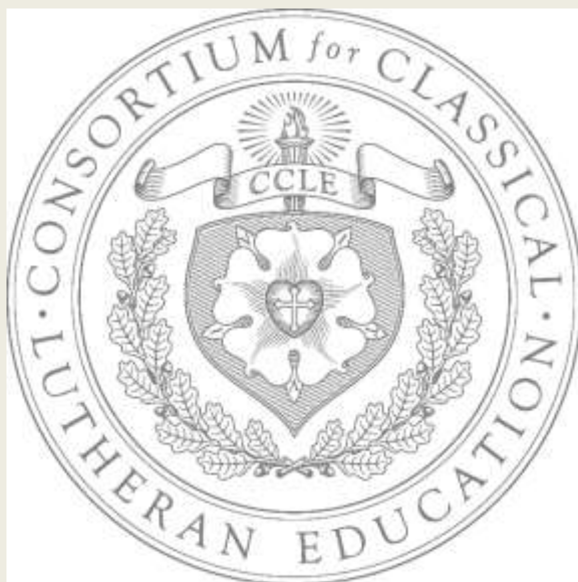
The CLASSICAL LUTHERAN EDUCATION JOURNAL is dedicated to providing helpful resources for Lutheran educators and parents who labor in the noble endeavor of nurturing and educating God's children.



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In This Issue

In this edition we present five articles prepared for the Consortium for Classical Lutheran Education's eighteenth national summer conference.

- **And With All Your Strength: Knowing and Moving the Human Body** is a compelling paper written by Kristin Malcolm, a *summa cum laude* graduate from Hillsdale College who interned with – and now serves on the faculty of -- Immanuel Lutheran School in Alexandria, Virginia.
- **How Do We Teach Self-Governance?** fills us with thought-provoking questions from Katherine Kramer, a graduate of Patrick Henry's Classical Liberal Arts program who now serves as the assistant headmaster of the newly CCLE-accredited Immanuel Lutheran school in Alexandria, Virginia.
- **Stoic Ethics and the New Testament** from Dr. Jason Soenksen, a colleague with the new classical Lutheran studies program at Concordia University Wisconsin in Mequon, offers us a scholarly quest into the distinctions and influences of stoicism, ethics, and Pauline writings.
- **Ordering Our Days: The Church Year for Children** by Jocelyn Benson, head teacher at Wittenberg Academy, offers reflections on the many ways the Church Year assists us in teaching our children in home and church through senses, saints, and seasons. This session was among the highest rated at our CCLE conference and we are pleased to share her thoughts here.
- **Martin Luther and the Art of Disputation** from Dr. E. Christian Kopff anchors this issue with an intriguing look at disputation on this the 500th anniversary of Luther's Heidelberg Disputation. Dr. Kopff serves as Associate Professor of Classics and Associate Director of the Honors program at University of Colorado in Boulder, Director of the Center for Western Civilization, and frequent banquet speaker for CCLE. We remain in prayer for Dr. Kopff, who is undergoing treatment for cancer. We give thanks for Dr. Kopff and are thrilled to announce that in 2018 both Dr. Gene Edward Veith and Dr. E. Christian Kopff received CCLE's highest commendation, the Magister Magnus Award.

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And With All Your Strength: Knowing and Moving the Human Body
by Kristin Malcolm

Embodied Souls

The human being occupies a unique place in all of creation. Find the nearest human being and look at him: you are looking at the only creature in the cosmos to possess both a body and a mind. Find the nearest rock—a body, but no mind. Find the nearest plant—a body, but no mind. Find the nearest animal—a body, but no rational mind. Find the nearest angel (!)—a mind, but no body. Find your neighbor again; he alone has both. He can learn, reason, understand; he is intellectual. He can see, walk, digest; he is incarnate. The immaterial world and the material world meet in the creature that is man.

As teachers and as parents, we are charged with the task, at once maddeningly mundane and maddeningly lofty, of teaching human creatures what it means to be human, and then of helping to make them so. We do this in a thousand ways, small and large. For example, we say to our students, "You are a baptized child of God; come, I will show you how to live as one." "You are, whether you'd like to be or not, a mathematician; come, I will show you how to live as one." "You are a lover of story; come, I will show you how to live as one." In short, in each lesson and lecture and exam, teachers say to their students: "You are a knower of truth; come, I will show you how to live as one."

So much for the intellectual truths we teach to our intellectual students. Let us also, then, remember to teach a thousand truths to and about the bodies of these embodied intellects. For example, "You are a running thing; let me show you how to live as one." "You are an eating thing; let me show you how to live as one." "You are a seeing thing; let me show you how to live as one." "You are a singing thing; let me show you how to live as one." In short, let us in all our lessons and for all our days teach our students that they have flesh and blood and bones, hands and quadriceps and faces, and then show them how to live with them.

"You are a bodily thing"

I am privileged to formally teach my students that they are embodied. At Immanuel Lutheran, the 5th Grade science curriculum consists solely of Anatomy and Physiology, and I could not recommend more highly this formal, extended study of the human body. Do our children know where their kidneys are? Can they name the components of their blood? Do they know the purpose of breathing? They should! The bodies of our students are complex, beautiful, ordered systems: cells join to make tissues, which join to make organs, which join to make organ systems, which work together to keep our students alive by transporting, discharging, and balancing molecules and chemicals. We are made of trillions of moving parts. We are, indeed, heaps of atoms! (We are not

merely atoms, of course—we are more than this. But we are not less.) 5th Graders at Immanuel Lutheran are forced to turn their knowing minds to their own atoms, cells, tissues, organs. But why? Why study Anatomy & Physiology?

Children are known for asking the question, "Why do we have to learn this?" Now, ironically, Anatomy & Physiology is perhaps the only class in which I am not asked this question by my students; but I answer it for them nonetheless, because I delight in answering that fundamental philosophical question, "Why?," and I will answer it here. The most proximate reason to study Anatomy & Physiology, and the reason most readily grasped by students, is the practical reason: studying Anatomy & Physiology will help us in life in clear ways, such as teaching us to cure sickness when sick or maintain health when healthy. Indeed, to serve others by keeping them alive and healthy is the reason physicians study the human body—many students, instinctively drawn to the beauty of this vocation, voice their own desire to be physicians when they grow up!—and we are grateful for this noble vocation and for those who fulfill it. But all humans are called to be stewards of God's gifts, and we do this when we know our own bodies and know how to keep them sound and healthy ourselves, to the extent that we are able.

A second reason to study Anatomy & Physiology is a pedagogical one: the students truly love it. No one of my classes is filled with more questions, excitement, and sincere interest from the students than is Anatomy & Physiology. From Day One I forbid my students from using the word "Science" to name this class—they may say "Anatomy & Physiology" or "A&P"—and they, picking up on the fundamental human love for names, soon feel that 5th Grade is some sort of cult of the anatomically-informed. They know they are the only grade in the school to study the human body for a whole year, and they delight in this privilege. They also love the proximity of the knowledge. By contrast to other classes, the truths learned in Anatomy & Physiology are immediately present to the students. In history class, for example, students are asked to turn their thoughts to a situation that happened hundreds or thousands of years ago, hundreds or thousands of miles away; in literature class, students are asked to turn their thoughts to a fictional world, created in the imagination of an author; in math class they are asked to turn their thoughts to an abstract science. In Anatomy & Physiology class, students are asked to turn their thoughts to—their favorite thing—themselves! The student is asked to look at his wrist and find a pulse, to look at his abdomen and wonder how twenty feet of intestines are cramped into that space, to look at his Achilles tendon and watch it stretch, and so on. Anatomy & Physiology, as an essentially embodied subject, is immediately delightful to our children.

The third reason to study Anatomy & Physiology, which I've said already but in a different context, is an essential reason, a reason based upon the essence of our

students. This is, I think, the highest reason to study Anatomy & Physiology—or to study anything. We study Anatomy & Physiology because it is true. We are knowing beings living in a knowable world created and governed by a Creator who knows all. Humans, Creation, Creator—there is a wonderful harmony of these three things in the act of knowing. So, again: Why do study? Why do we seek to know? Because God knows, and because He, secondarily and as a gift, created us to know.

In addition to these three reasons to teach Anatomy and Physiology to our children, I have a personal favorite reason, but I will save it for the conclusion.

"Let me show you how to live as one"

While we teach our children the truth of their embodiment we must also teach them how to move their bodies. Again: as intellectual, man is made to know truth; as embodied, man is made to move through space. The human body is meant to move; there are many different ways for a child to move spatially. There is movement that is enjoyable and artistic, such as beautiful dance. There is movement that is fittingly competitive, such as sports. There is movement that is productive, such as gardening. There is movement that is freeing, such as running. There is movement that is strengthening, such as lifting weights. Whichever way our children choose to move, the theme is the same: they should be moving!

In motion humans do one of the things humans love best to do: they turn potentiality into actuality. Or, in other words, they work to reach a goal. The walker has not yet arrived at his destination, but he will, if he moves. The lifter is not yet strong, but he will be, if he moves. The gardener does not yet have plants to admire and harvest, but she will, if she moves. In movement our students learn that not all things in this world are instant. It is required that we work, move, act, in order to get what we desire. When we allow our children to be stationary so often and for so long, we deprive them of both the patience required to move toward a goal and the joy felt in reaching it.

Movement is, additionally, delightful in itself. This is a truism. Even when they are not working toward a goal, humans simply like to move. The muscles we have, and the souls that govern them, delight in acting. It is as if our bodies say to the world: "Look what I can do!" The leg muscles want to show how high they can jump; the feet want to show that they move beautifully to the music; the hands want to show how strong they are against weeds and thorns. Indeed, even in daily life and speech, motion is associated with freedom and joy, and lack of motion is associated with bondage. People describe themselves as being "stuck"—in a waiting room, in traffic, in a meeting, for example. The image is one of motionlessness. They cannot leave, cannot move from the place: they are not free. When we imprison criminals, we bind their hands in cuffs and

confine their bodies to cells. They cannot move: they are not free. When we allow our children to be stationary so often and for so long, we deprive them of the joy and freedom inherent in movement of the body.

I fear that screens, now worshipped by our culture and even, often, by us, have consigned our children to a life of motionlessness. These screens are supremely useful and can certainly be used for great good. But they are also dangerous, and we do well to be wary of them. One danger in the television, laptop, iPad, iPhone, etc. is that it makes us, and our children, motionless. The screen, in its immediacy, deprives our children of both the patience and joy of moving toward and reaching a goal. The screen, in its captivating nature, deprives our children of the freedom and joy of movement for its own sake. They cannot—or will not—leave the screen, they cannot move away; they are unfree.

But I also fear, sometimes, that we as teachers have consigned our students to a life of motionlessness. Every day I ask a group of growing, determined, joyful, free-hearted ten-year-olds to stay seated—nay, more, to stay perfectly still, with feet and hands and heads in proper position—for more than five hours a day, often for forty-five minutes at a time. Now, no teacher loves more than I do a structured classroom, a bulletproof seating arrangement, a long lecture. But in this I am hypocritical, because, when I find myself a student or a listener rather than a teacher, I can barely tolerate the motionlessness required by education. That is: nobody loves more than I do to see her students sitting perfectly still in desks—What power I have, when they are so! What an orderly classroom! What discipline! These things I think to myself—but nobody is less willing to sit still herself. I recently started a Masters Program; after the first day of class, I asked my professor—who graciously, if hesitantly, consented—if I could stand in the back of the classroom for the rest of the semester, as I could not bear to stay seated for three hours straight. Indeed, becoming a student again has raised my sympathies for my students in many ways, not the least of which is this very theme of movement. How much may I deprive my students of motion? For how long is it fair to make them sit still? How much bondage can they, or should they, tolerate? What amount, and what kind, of motion contributes to learning? And what kind hinders it? In short: how do I ensure that my students are able to move well and sufficiently? I wish I had more answers to these questions than I do; but it is my job, and the job of every teacher, to consider them as we plan our days and lessons.

Conclusion

To conclude this reflection on the human creature as an embodied intellect, I would like to offer what I think is the most beautiful reason to teach our students to know and move their bodies. It is this: God Himself has a body. For two thousand and eighteen years—a very small amount of time, for this Person—the Second Person

of the Godhead has had a body. Our students are embodied creatures; our Lord is an embodied Creator. An incarnate God. A sack of blood and bones, and the Logos Himself. For all of eternity the Son of the Father was spiritual only, like the Father and the Spirit. But, "when the fullness of time had come" (Galatians 4), when the time was full and ripe and good, He entered time and space, and entered the womb of a maiden. God Incarnate was an embryo, as our students were. God Incarnate was born and he cried, as our students were and did. God Incarnate learned to walk, as our students have. God Incarnate ran and sang and laughed, as our students do. The lungs of God Incarnate breathed, the stomach of God Incarnate secreted acid, the bones of God Incarnate stored nutrients, as do the lungs, stomachs, and bones of our students. God Incarnate suffered, as our students do—suffered, even, in a way that they will never have to suffer, in order that they may never have to suffer in that way. The flesh of God Incarnate was bruised and torn, the veins of God Incarnate were broken open, the blood of God Incarnate was spilled; the body of God Incarnate was lifeless while he descended into hell in order that our students may never so descend. And when he emerged as Victor over death, he emerged again as God Incarnate, and when he ascended to the right hand of the Father, he ascended as God Incarnate: he did not cast aside his flesh, his bones, his heart and veins and blood, after he had accomplished his salvific work. Our en-fleshed Savior dwells eternally with the Father and the Spirit, as will our en-fleshed students when the Day dawns.

Our salvation story is the story of a God with a body. Like Jesus, our students will have bodies for all of eternity. Let us today start teaching them how to live with them. In doing so we will, as we confess each week in the Creed, "look for the Resurrection of the dead and the life of the world to come. Amen!"

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How Do We Teach Self-Governance?
by Katherine Kramer

Try this thought exercise: Take no more than 5 minutes and make a list of all the choices your children or students might make on a given day. Then, review that list and see if you can categorize those choices in any way. Truly – take a few moments to do this! Start with whether to rise from bed punctually. Proceed to dressing. Which clothes shall I wear today? How neatly? Which shoes? Shall I tie them hastily or securely? Shall I make my bed now or after breakfast, or not at all? Shall I greet the person(s) I see first thing in the morning? If so, how?

What do you learn? Are there any patterns or presenting themes? Perhaps you will see categories of preference, moral choices, organization, personal needs, and so on. Then, examine what percentage of choices a day your student makes regarding category. What do you learn? Which choices might a student be faced with spiritually or morally? How much responsibility does your student have? Ask yourself how his levels of responsibility relate to his development.

It fascinates me to note that when I search the question "How many daily decisions does a person make?" on Google, the first few pages of results cite something around 35,000 decisions a day. Now, this is not scientifically verified, but it is amazing to think of how volitional the human life is. Clearly every movement, every breath, every picking up of the knee and foot and moving forward through air and then down again into a new step involves a whole host of decisions: commands from the brain to the muscles, choices we simply perceive to be unconscious. Very often, from moment to moment, we are in the act of deciding.

When we talk about choice, we primarily refer to conscious choices, and more often than not, moral choices. The decisions we think the most about are the ones we are unsure of, and perhaps particularly the ones in which our passions disagree with our conscience. In terms of teaching and parenting, we are mostly intrigued by those questions that are related to wise and unwise, right and wrong.

We are then able to consider: what governs decision-making? How does one determine choices? Do *you* determine *your* choices? Consider to what extent external forces, such as laws and fear of other people, shape your decision-making? What about children you know? What sorts of things truly guide the decider: Love? Selfishness? Prudence? Efficiency? Idealism? One could argue, and I would if I had more time and space, that all of our choices indicate something about what we love and what we fear.

For the medieval mind, governance of self was ideally driven by the virtues. The four cardinal virtues are justice (or courage as some would call it!), prudence, temperance, fortitude. They were thought to be ruled by the three theological virtues: faith, hope, charity. Have you ever noted that the four cardinal virtues tend to benefit your neighbors, and also yourself? It may require some degree of sacrifice, but the sacrifice is made in the interest of a greater good to enjoy. Being prudent may require you to deny your desires, but by doing so, you avoid greater troubles. Being temperate typically leads to a more peaceful life for yourself. Having fortitude allows you to endure the troubles you face in a healthier way.

By contrast, the theological virtues bring rich blessings to your neighbor, yet not necessarily to yourself, while often requiring personal sacrifice or pain on your part. And yet this is upheld as a noble good! To love others in charity requires sacrifice of a variety of resources, the like of which you will not expect to see returned to you in an earthly way. Obeying the theological virtues often requires the cardinal virtues. Can you truly love another without fortitude? To truly hope and be faithful when the world around us suggests otherwise ("curse God and die") is a searing thing. There is a fresco in a medieval Italian courtroom in Siena by Lorenzetti in which the virtues are portrayed as women and show the benefits they bring to the country while their corresponding vices are on the opposite side in the room and show the sulfuric consequences of their life. What message do we hear in that courtroom? "Be virtuous, or else." Amazing!

In modern schools, we too have some key language. Self-Confidence, Tolerance, Kindness, Respect – all are terms that quickly come to mind. We also have a traditional system of merits and demerits to measure just how well a child is doing at staying out of trouble to help the child and his family decide for themselves how many more merits he needs, or how many more demerits before serious consequences arise. Do we hear a message from that too? What does it communicate?

In many ways the term "self-governance" seems synonymous with self-control. Self-control is the idea of being master over your passions, being able to restrain yourself, limit your actions in some way for good. Self-governance, however, is a bit different: *To know what is right and to choose what is right is to be self-governed.* So you might think of it as though self-control is a smaller part of the greater picture of self-governance. It is an internal steering toward what is right, and choosing how to act rightly or wisely. Overall, self-governance is active in the sense that the volition typically entails some sort of positive motion. If we know what is right and then do not choose it, we are poorly governing ourselves.

In most homes and schools, self-governance is part of our hidden curriculum, meaning if we teach it we are doing so largely covertly rather than overtly. In other words, children are certainly learning about governance, whether we formally teach it or not. You don' t have a syllabus for "self-governance." Think of the people you know who say: "I'm just not a math person." …. That presupposition was taught through the hidden curriculum. Are you an incredibly punctual teacher and watch the clock before and at the end of every class to start and end with precision? Then we would say children are learning about punctuality in the hidden curriculum. It's not formally documented but it is a part of our training, either intentionally or as it happens in the course of discipline and conversation. This covert curriculum is an incredibly powerful thing and presents many opportunities to teach. A valuable question to ponder might be: What is the hidden curriculum of my school? Of my classroom? Of my home? What particular values are modeled and upheld simply by how we operate?

If we are hoping to train students and prepare them to know what is right and choose what is right, then oughtn't we be moving to overt conversation about this, talking about self-governance in our schools, with parents, with each other, with the children themselves? How does a wise community, a wise Lutheran community in particular, best talk and serve in this regard? What sort of system of training and discipline is a wise Christian (and Lutheran) approach? Is it ever possible to truly systematize this?

Teaching our students to become wisely self-governed–requires consideration of at least 3 things:

First, self-governance is a gift of the Holy Spirit, one that requires our action. It is certainly something for which we can pray, and is a weapon in the hands of any Christian in this temporal world. Without the Spirit's influence upon us, we could not choose what is right (certainly not in the sense that I mean, with pure motives, although we know that

many can choose civil good.) Truly knowing and choosing what is good must be something that is a result of God's action in and upon us. And yet, it seems paradoxical, because we certainly must engage volitionally and actively decide.

Second, a person who is wisely self-governed will have strong habits, a repetitive orientation toward seeking what is good and doing it. It takes much practice to know and choose what is right, something deeply aided by practice, and requires reinforcement from authorities (both corrective and formative!). Perhaps this relates to the paradox above, that it is in some way volitional. Notice that forming habits does not require that every single decision or choice is guided by the individual's deep and flawless love of doing the right thing, but by habit. It is an acknowledgment that we are sinful and cannot solely rely upon our wills to choose rightly.

Finally, training in self-governance requires freedom, and failure. At some point, choosing what is right involves the opportunity to choose what is NOT right. Instinct tells that us that it would be unwise to allow children limits of choice that exceed their cognitive and moral developmental level, but it is also unwise to protect children from ever failing. Children are sinners, so shouldn't we control the environment a little more tightly to protect them from themselves? Keep their souls pure? We know that no matter how many rules and punishments we set children are sinners, and yet families and schools that exercise too little discipline and correction face a host of problems that arise from an undisciplined sinner's life. What is a healthy standard? This is a topic we would do well to talk a lot more about when it comes to growth, to grit. Given that the task or rule is a reasonable expectation for the child, then certainly children need to fail and try again. To do this is to engage in learning and growing, and something we would do well to discuss warmly and openly as teachers and parents. And yet, as parents and teachers, we are a called to discern well and make sure the challenges are appropriate. Asking a 10 year old to read 30 pages every night for one subject alone and then write an outline for homework the next morning is definitely going to lead to failure because it over-burdens the child past reasonable developmental and cognitive expectations. In this case, it seems a valuable exercise to question what is governing our own decision making in setting rules: fear of failure as teachers, or perhaps fear of being perceived as failures, love of efficiency, practicality, idealism, what?

Ultimately, then, we are still left with questions: How do we train children to govern themselves such that they can serve well in their vocations? How should we think about

this as classical Christian educators? Classical Lutheran educators? How do we hope that we ourselves can sort out a system of training in self-governance that is wise, humble, manageable, and dare we even say desirable? How do we, in every moment of discipline and encouragement and correction, take our students and point them to that which we all need to focus upon more and more chiefly: Christ crucified, for you, and for me.

CLEJ