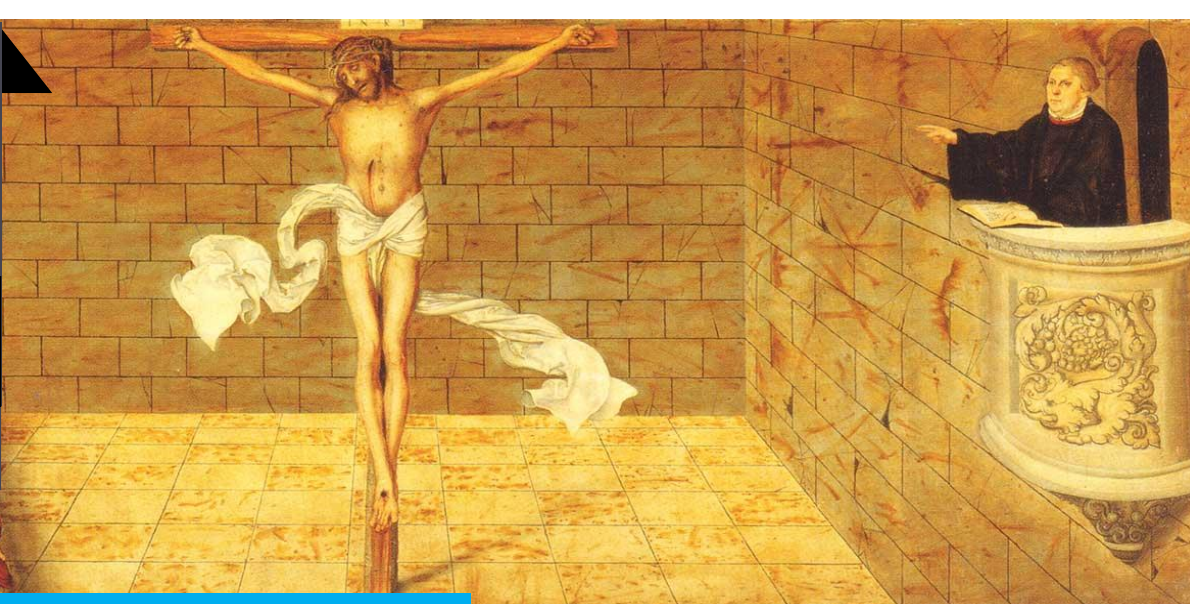




CONCORDIA ACADEMY
NEWSLETTER
November 2020



Progress UPDATE

With the leaves falling off the trees, the temperatures dropping, and Thanksgiving approaching, we're firmly in the midst of autumn, but Concordia's board is already thinking about spring! Yes, we're looking forward to kicking off our capital campaign with a banquet on April 16, 2021. Our planning has already begun, and we're working with an experienced campaign consultant to make the event the best it can be. Be sure to save the date now!

The board continues to work on the school's policy handbooks, holding a special meeting each month solely for this purpose. We also continue to inform the community about the school's work through local church bulletins, and we're currently contacting area churches and LWML groups with the goal of scheduling presentations all around the area in January, February, and March. In these presentations, we will be sharing information about our school and inviting all those interested in our work to attend the kickoff banquet (which will be cost-free to attendees). We also spoke and handed out brochures at the Reformation festival in October.

Finally, our board members have been thoughtfully preparing personal statements on the importance of Concordia Academy's work and why each of us feels it is so important to God's kingdom. We've been posting one of these on Facebook each week, so be sure to visit our page and read these statements, and give us a "like" if you haven't already!

Upcoming Events

- **April 16, 2021** – Kickoff Fundraising Banquet & Lutheran Lecture Series on Classical Lutheran Education!

Contact us!

Located at Grace Lutheran Church
3310 E. Pawnee, Wichita, KS 67218
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ConcordiaAcademyWichita@gmail.com
316-685-6781

What Others Are Saying...

I am encouraged to see the proposal for Concordia Academy. ...Such a school will be attractive not only to Lutheran families but also to families of other confessions who share our commitment to Scripture and appreciate Lutheran educational distinctiveness.

Rev. Dr. Thomas Korcok,
Assoc. Prof. Theology, Concordia
University-Chicago

At Concordia Academy our mission is

To form students in faith, hope, and love, by cultivating wisdom and nourishing their souls in the pursuit of truth, goodness, and beauty, according to the Word of God and the Lutheran Confessions.”

What do you want to pass on to your children? What wisdom and knowledge is worth handing on from one generation to the next? What sort of culture should carry on and which should be left aside? These are the questions that drive how we educate and what we teach.

Classical education—the sort we look forward to embodying at Concordia Academy—passes on a particular culture that’s been shaped by Hebrews, Greeks, and Romans, brought together in the Church, and set the context for the founding

of America. It includes their language and logic, their literature and prayers, their virtue and their laws. What has been passed down includes a certain faith and morality, undergirded by the 10 Commandments and fulfilled in the person of Jesus Christ. What was culturally received was thought necessary to hand on.

Of course, there are other cultural assumptions that have entered our history along the way—some more helpful than others, some more disastrous and destructive than others. Education is the process of sorting these out, sometimes intentionally, sometimes not. Here’s a brief sprint through the ebbs and flows of education, at least as it classically began.

Though classical education was the primary model of education since the time of the Greeks and Romans (roughly 600 B.C. to A.D. 476), over the last 100 years or so we’ve seen a massive shift in how we educate and what we’re passing on to our children. Admittedly, there have been changes along the way. As the Church became the dominant cultural institution with Constantine’s conversion (A.D. 312/313) and Theodosius’ rule (A.D. 380), there was a significant, *Christian* adjustment to education (notably with St. Augustine). More refinement came in the Middle Ages (c. A.D. 500-1460), such as defining the *Trivium* and *Quadrivium* (now known as the seven liberal arts). Then there was the Reformation, for which education played a crucial role (see the remarkable work of Thomas Korcok, *Lutheran Education: From Wittenberg to the Future*). Where the classical Christian assumptions of education start to unravel is with the work of Jean Jacques Rousseau (1712-1778). At this point, education began to be less about passing on culture and more about ‘learning by doing.’ This child-psychology focus led to the advent of German Kindertagesstätten by Friedrich Froebel (1782-1852) and an alternative, Italian approach by Maria Montessori (1870-1952), focusing on child-initiative and play. What may seem a positive step, was the entrance of relativism and individualism—cutting the children off from previous generations and teaching them that truth isn’t objective, but relative. In the late 1800s these ‘progressive’ models of education were introduced in American private schools, finding a home in the public education in the early 1900s. The key figure in American progressive education was John Dewey (1859-1952), who saw the school as a ‘social institution’ full of ‘social individuals’ and built off the child psychology development taking place in Europe. Grade levels were then introduced, large public school districts, and occupation-oriented curricula led to a mass education movement in America. By the 1950s we see wide-spread child-centered methods combined with utilitarian, technical training.

“FOR I DELIVERED TO YOU AS OF FIRST IMPORTANCE WHAT I ALSO RECEIVED: THAT CHRIST DIED FOR OUR SINS IN ACCORDANCE WITH THE SCRIPTURES, THAT HE WAS BURIED, THAT HE WAS RAISED ON THE THIRD DAY IN ACCORDANCE WITH THE SCRIPTURES.”

– 1 CORINTHIANS 15:3-4

What are we to gather from this all-too-brief overview? First, that classical Christian education isn’t new. Second, that what is being passed on today in our current, progressive education isn’t necessarily what we want. The shifts that have taken place, especially in the last 100 years, have had increasingly detrimental effects on our society and our children. Our language, our stories, our morals, and our faith—our *culture*--all suffer to some degree from a failure in education. We want something better to pass on. To do that, we need something better to receive.

St. Paul told the Corinthians that what he received he also passed on. Of central importance was that Christ died for our sins and on the third day was raised—all according to the Scriptures. What was passed down from one generation to the next—sometimes written, sometimes spoken—was the story of Christ crucified. It was told in the fall of Adam & Eve, in the Flood, with Isaac bound for sacrifice, in the Exodus, the Exile, and all that was lived in pilgrimage to and from the Temple. The Scriptures of the Old Testament passed down from one generation to the next the story of Jesus Christ. What St. Paul preached to the Corinthians wasn’t anything *different* or *new*, but the substance of the whole story, received by the grace of God. And it was this substance, this *reality*, that continues to be passed down (educated) even today.

At Concordia Academy, we believe that this Gospel is of first importance. In fact, it’s everything. It’s what the Greeks were trying to wrap their minds around with their philosophy—always seeking after the wisdom of Christ. It’s what grounded the Romans in their quest for deriving all law from reason and nature. It’s what the Church lives on and what we in America are free to believe and worship without fear. The death and resurrection of Jesus gives rise to our language, our arts, our logic, and our confession—in a word: our *culture*. This is the culture we’ve received and the one we’ll pass down at Concordia Academy.