

THE CATHOLIC EDUCATOR

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A Word From Our Editor

Homily preached by the Reverend Peter M. J. Stravinskias at the Church of the Holy Innocents in Manhattan on 4 January 2018, the liturgical memorial of St. Elizabeth Ann Seton.

The first week of January is a sanctoral hit-parade for the Church in the United States. Today we honor St. Elizabeth Ann Seton and tomorrow, St. John Neumann. Both of them have connections to New York City.

Mother Seton, of course, was a New Yorker of the upper class, a communicant of Trinity Episcopal Church on Wall Street. By a somewhat circuitous path, she came into full communion with the Catholic Church at St. Peter's Church on Barclay Street. I am sure most of us have been to St. Peter's and have visited her former residence now part of the shrine at the Our Lady of the Rosary at the Bowery.

John Neumann was a Bohemian (ethnically, not socially!), who came to the United States as a missionary and was ordained in St. Patrick's Old Cathedral. His pastoral responsibilities took in most of Upstate New York and portions of Pennsylvania – all done on horseback and, due to his short stature, his feet couldn't reach the stirrups! Sixteen years after his priestly ordination, he was consecrated the fourth bishop of Philadelphia in 1852. Here in New York, we call him "Noyman" (the correct German pronunciation), while Philadelphians call him "Newman."

As you undoubtedly know, Elizabeth Seton was a wife, mother and widow. After her conversion, the first bishop in the United States, John Carroll, urged her to open a Catholic school in Maryland and then to found the first community of women religious in the young nation. Little did he or she know that they were sowing the seeds of the first parochial school system in the history of the Church. Less than a century later, Bishop Neumann embarked on the first diocesan school system in the country. When he became the Ordinary, there was one Catholic school in his diocese; when he died (eight years later), there were 200 schools!

Interestingly, Mother Seton only lived to the age of 46; Bishop Neumann, to the age of 48. As a birthday card advised me some years ago: "Better to burn out early than rust out late." I am proud to note that I was taught by Mother Seton's Sisters of Charity from kindergarten through fifth grade at St. Rose of Lima School in Newark and then attended and taught for years at Seton Hall University, named for her by her nephew, James Roosevelt Bayley, the Bishop of Newark. My elementary education was completed by the Franciscan Sisters of Philadelphia, founded by John Neumann. What wonderful heavenly patrons to have had securing my growth in the knowledge of God and His world.

Mother Seton was canonized by Pope Paul VI in 1975; Bishop Neumann by the same Pontiff in 1977. In the canonization homilies, the Holy Father highlighted the work of both saints in the establishment of Catholic schools in our country. They were the second and third American citizens to be canonized. Mother Frances Xavier Cabrini was the first – likewise with New York

connections. She, too, was instrumental in the growth and development of Catholic schools. Coincidentally or providentially, Mother Cabrini founded sixty-seven institutions in her lifetime – of sixty-seven years. It should come as no surprise that the next three American saints were all promoters of Catholic education: Mother Rose Philippine Duchesne, Mother Katharine Drexel, Mother Théodore Guérin. This nexus between the growth of the Church in America and Catholic education was underscored by Blessed Paul VI in his message to the Church in the United States on the occasion of our national bicentenary: “The strength of the Church in America is in her Catholic schools.”

You might be tempted to say at this point, “Well, that’s nice history, Father, but what does all this have to do with us today?” Let me draw out some implications.

Firstly, and most importantly, Mother Seton and Bishop Neumann were persons of a deep and abiding faith in Divine Providence. They didn’t conduct massive and expensive feasibility studies to determine the potential success of their projects. Indeed, had they done so, there would not have been a single school opened.

Secondly, they were people of vision. They realized, with Archbishop John Hughes of New York, that without schools, there would be no future for the Church in this country. In their time, the threat to the faith came from vicious Protestant anti-Catholicism, which burned Catholic churches, schools and convents. Today, the threat comes from a virulent secularism which controls the so-called “public” schools, destroying the souls of our children, responsible for the loss of faith in Catholic children by sixth grade – according to the latest and most reliable surveys.

Are Catholic schools perfect? Of course not. They are not and never were, but they are still the finest means available to the Church for the work of evangelization – of not one, but two and even three generations at the same time. Sociological surveys consistently show that graduates of post-Vatican II Catholic schools continue to be markedly different from their public school counterparts, especially in regard to Sunday Mass attendance, thoughts on abortion, willingness to consider a priestly or religious vocation, and generosity to the local parish (both in service and donations).

If all of this true, then why are our schools not bursting at the seams? Well, first of all, it is important to say that in many parts of the country and over half the Catholic schools nationwide actually have waiting lists. But why is that not universally so?

The first and saddest reason is a lack of faith, which leads to a lack of commitment – on the part of all in the Church, clergy and laity alike. When was the last time you heard a homily or read a pastoral letter by a bishop declaring the necessity of support for Catholic schools and the necessity for parents to enroll their children in our schools? St. Paul asks, “And if the bugle gives an indistinct sound, who will get ready for battle?” (1 Cor 14:8). It is not enough for clergy to say nice things about Catholic schools once or twice a year. Where is the challenge to parents’

priorities, who prefer 300 cable channels to a very modest tuition to a Catholic school. The next time Catholic New York has its supplement on Catholic high schools, check out the tuition rates. Most parochial and diocesan high schools cost less than \$7000; you couldn't get a baby-sitting service for that money. How is it that the most affluent Catholic population in the history of the Church cannot maintain an educational system begun by penniless immigrants? Faith – or the lack thereof – is the answer, pure and simple.

Can you also explain to me how the little Diocese of Wichita is able to offer tuition-free schools from kindergarten through high school? Should we be surprised that the Diocese is ordaining ten priests a year – more than the three largest dioceses in the country?

My guess is that 90% of you at Mass this evening are the products of Catholic education. At the end of this month, we shall celebrate Catholic Schools Week. Make it your business to visit your local Catholic school. Resolve to be a vocal supporter and promoter of Catholic education. In gratitude for the gift of faith nurtured in your Catholic schooling, make a generous contribution to a Catholic scholarship fund.

Let me conclude with some very insightful observations of the convert-monk and poet of the twentieth century, Thomas Merton. Reflecting on some years of his boyhood spent in France between the two world wars, he contrasted the state school in the village with the Catholic one: When I think of the Catholic parents who sent their children to a school like that, I begin to wonder what was wrong with their heads. Down by the river, in a big clean white building, was a college run by the Marist Fathers. I had never been inside it: indeed, it was so clean that it frightened me. But I knew a couple of boys who went to it. They were sons of the little lady who ran the pastry shop opposite the church at St. Antonin and I remember them as exceptionally nice fellows, very pleasant and good. It never occurred to anyone to despise them for being pious.

And how unlike the products of the Lycée they were!

When I reflect on all this, I am overwhelmed at the thought of the tremendous weight of moral responsibility that Catholic parents accumulate upon their shoulders by not sending their children to Catholic schools. Those who are not of the Church have no understanding of this. They cannot be expected to. As far as they can see, all this insistence on Catholic schools is only a money-making device by which the Church is trying to increase its domination over the minds of men, and its own temporal prosperity. And of course most non-Catholics imagine that the Church is immensely rich, and that all Catholic institutions make money hand over fist, and that all that money is stored away somewhere to buy gold and silver dishes for the Pope and cigars for the College of Cardinals.

Is it any wonder that there can be no peace in a world where everything possible is being done to guarantee that the youth of every nation will grow up absolutely without moral and religious discipline, and without the shadow of an interior life, or of that spirituality and charity and faith which alone can safeguard the treaties and agreements made by governments?

And Catholics, thousands of Catholics everywhere, have the consummate audacity to weep and complain because God does not hear their prayers for peace, when they have neglected not only His will, but the ordinary dictates of natural reason and prudence, and let their children grow up according to the standards of a civilization of hyenas.

My dear friends, we need to revive what I like to call “The Spirit of 1884,” in which the bishops of our nation issued their clarion call to have every Catholic child in a Catholic school. In that way and only in that way, shall we stave off the emergence of another generation growing up “according to the standards of a civilization of hyenas.”

St. Elizabeth Ann Seton, St. John Neumann, pray for us and our Catholic schools.

P.S. The cover photo features the marquis of Saint Joseph High School in Lakewood, California, welcoming me for a visit in the context of our Newman Catholic School Identity Assessment.

You can read more about this invaluable tool at the main Catholic Education Foundation website:

<http://www.catholiceducationfoundation.com/projects/csia>

The Foundation is also pleased to announce its fourth annual seminar on the role of the priest in today’s Catholic school, to be held at Seton Hall University, South Orange, New Jersey, from July 16-21. Please share this information generously with members of the clergy within your circles. Look for more details in the spring issue of this publication.

Meet the Nun Behind a Hurricane-Wrecked School That's Keeping Hope Alive

At the heart of Puerto Rico's suffering is Centro San Francisco, an inspiring Catholic mission school.

Once upon a time, a tenacious Josephite nun from Brooklyn, New York, dreamed of missionary work in Puerto Rico. She was born on October 28, 1917, just two weeks after the miracle at Fatima, and family legend held she was meant to be called Mary de Lourdes, but the pastor instead baptized her Anita de Lourdes, insisting with a biblical cadence that was the child's true name.

The beautiful Puerto Rican name she bore made Anita long to make a difference there. And so, when she arrived in Ponce as a nun and witnessed the despondency of the poorest of the poor who lived on the mountain, she decided to found a school there. And just as scripture tells of great transfigurations occurring on mountain tops, Centro San Francisco has always been a place of deep and abiding change. High on a mountain in Barrio Tamarindo, Ponce, this Catholic mission school is still living up to the legacy of Sr. Anita.

Known by locals as “the Mayor of the Mountain,” Sr. Anita would teach by day at the school, and at night hail the locals from her balcony, checking on everyone's well-being. Leaning on her cane, she trekked through the steep slums, visiting and caring for the sick. Beyond ensuring that each of her students would have a solid meal each day and a clean uniform to wear, Sr. Anita even helped their parents to find employment.

I was blessed to know Sr. Anita Moseley as my warm-hearted aunt, and loved her sparkling eyes and resonant laugh. I took her name for Confirmation and won a children's essay contest writing of her courage. One year, as she entered a polling place to vote, a group of thugs approached her with raised fists and tried to block her way. The indomitable nun stood tall and clenched her cane with a steady hand. In a strong, unwavering voice, she said, “I am an American woman. I am here to vote. Let me pass.” They got out of her way. If Sr. Anita found out a woman had been beaten by her husband, she ensured the man would never strike his wife again.

“Everyone respected her because she was a nun, but it was more than that – it was because of her personality, too. She was formidable,” says Susie Travis Vincent, a lay missionary who worked with Sr. Anita in the 1980s. In an interview, Ms. Vincent said Sr. Anita “gave people courage. She could make anyone believe in themselves.”

Whenever the school needed repairs or funds, or when someone she loved was in crisis, Sr. Anita would open her little closet “chapel,” and close the door behind her. On a rickety kneeler, she would face the crucifix and pray for help. Miraculously, it always came from somewhere.

“She was walking in Jesus’ shoes,” recalls Ms. Vincent. “She had a direct relationship with her Father, with God. That’s what happened in that little chapel. It was where she spent her lifetime’s worth of forty days and forty nights. She would tell us the next morning at breakfast about the big discussions she’d had with Him the night before. Whenever she would ask for God’s help, it always came.”

Sr. Anita Moseley died on November 25, 2000. But the lives of hundreds of students and families who were educated and evangelized by her attest to the power of her legacy. Many have gone on to college, and many have returned to improve their community as teachers, lawyers, police, and business leaders.

The teachers and administration at Centro San Francisco see their work as a true vocation, and prepare their students to overcome obstacles and achieve greatness. Though approximately 89 percent of the

Annabelle Moseley

<https://aleteia.org/2018/01/09/meet-the-nun-behind-a-hurricane-wrecked-school-thats-keeping-hope-alive/> - .WITZ-gDhmps.email

over 200 students who attend live below the poverty level, these kids get a free Catholic education and learn to joyfully discern their own callings and gifts through strong academics, religious instruction, music classes, fine arts, physical education, training for trades, social support, psychological services and workshops on child rearing.

Now, Centro San Francisco is in desperate need of funds to repair infrastructure badly damaged by the hurricane. Four classrooms and the tutoring hall were completely lost. Children must attend classes on the school’s balcony, with no roof overhead. Sometimes, shots ring out close by from warring drug lords. As she once did in her closet chapel, I imagine Sr. Anita praying from heaven for the little ones of Ponce. For those readers who feel moved to restore protective walls around the hope of these dear faith-filled children, this link offers a tax-deductible opportunity to donate online to the charity.

Parents Must Be Involved in Child's Education, Pope Francis Says

On Friday Pope Francis said education is a family matter, and rather than contradicting one another, parents and teachers must collaborate openly and constructively to form children in core values which enable them to face modern challenges.

Speaking of the relationship between education and the family, the Pope said “everyone knows that this relationship has been in crisis for some time, and in certain cases is completely broken.”

At one point there was a mutual reinforcement between the instructions given by teachers and those given by the parents, however, “today the situation has changed.”

“But we cannot be nostalgic for the past,” Pope Francis said. Rather, we must make careful note of the changes that have affected both the family and schools, and renew our commitment “for a constructive collaboration for the good of children and young people.”

If this synergy no longer occurs in a “natural way,” he said it must be promoted with a planning approach, and if necessary with the contribution of experts in the educational field.

To do this, he stressed the need for “a new ‘complicity’ between teachers and parents. Above all to renounce thinking like opposing fronts, blaming each other.”

On the contrary, parents and teachers must put themselves in the shoes of the other, “understanding the objective difficulties that

one and the other encounter today in education, thus creating greater solidarity.”

Pope Francis spoke to members of the Italian Association of Catholic Teachers at the conclusion of their national congress, which took place Jan. 3-5 in Rome.

He has stressed the importance of the relationship between parents and their children's teachers before, using examples from his own past experience to drive the point home.

In his speech Friday, Francis also touched on the importance of building a culture of encounter from a young age and spoke of the need for a more solid education in ecology.

He encouraged those present to strive to build a culture of encounter in “an even more extensive and incisive way” than has been done in the past.

This “cultural challenge” is the basis for primary education, when children are still young, he said, explaining that Christian teachers, whether they are in Catholic or state-run schools, “are called to stimulate in the students an openness to the other as a face, as a person, as a brother and sister to know and respect with their story, with their merits and defects, their richness and limits.”

Francis said this also means forming youth who are open to an interested in the reality around them, who are capable of tenderness and free from the “widespread prejudice”

which insists that to be worth something, “you must be competitive, aggressive, harsh toward others, especially toward those who are different, a stranger or whoever in any way is seen as an obstacle to their own affirmation.”

Unfortunately, this is “the air” that children often breathe, he said, adding that the remedy is to make it so that they can breathe “a different air which is healthier, more human.”

To accomplish this, the relationship between teachers and parents “is very important,” he said.

Pope Francis also pointed to what he sees as the need for a greater ecological education, which he said doesn’t consist of just a few notions that are taught in the classroom, but instead means educating students in a lifestyle based on care for creation and the common home.

He stressed the need for “a lifestyle that is not schizophrenic,” such as that lived by those who care about animals going extinct but ignore the problems faced by the elderly, or those who defend the Amazon forest but neglect workers’ right to a just salary.

“The ecology in which to educate must be integral,” he said, adding that all education

“must point to the sense of responsibility: not to transmit slogans that others should implement, but to rouse the taste of experiencing an ecological ethic starting from everyday choices and actions.”

Francis also touched on the importance of making and being part of associations, saying they are a value that shouldn’t be underestimated, but must rather be continually cultivated.

“I urge you to renew your will to be and make associations in the memory of the inspiring principles, in reading the signs of the times and with a gaze open to the social and cultural horizon,” he said, and told participants not to be afraid of the challenges and even conflicts that can often arise in lay associations.

Rather than being hidden, these differences must be confronted “with an evangelic style in search of the true good of the association,” he said, explaining that to be an association “is a value and a responsibility, which right now is entrusted to you.”

Pope Francis closed his speech thanking the participants for their presence and their work, and asked for their prayers.

CNA/EWTN News

<http://www.catholicworldreport.com/2018/01/05/parents-must-be-involved-in-childs-education-pope-francis-says/>

Viva Cristo Rey!

In the 1920s, when the United States had a quasi-Stalinist regime on its southern border, “Viva Cristo Rey!” was the defiant battle cry of the Cristeros who fought the radically secular Mexican government’s persecution of the Church. “Viva Cristo Rey!” were likely the last words spoken by Blessed Miguel Pro, SJ, whose martyrdom in 1927 may have been the first in history in which the martyr was photographed at the moment of death. Today, in the United States, “Cristo Rey” has a different, although not wholly unrelated, meaning—for it’s the name of an important experiment in Catholic education for poor children.

The Cristo Rey network of Catholic high schools, which began in Chicago in 1996, is something different in U.S. Catholic education today. Many Catholic schools are closing because of decreasing enrollments and financial pressures; the Cristo Rey network is opening new schools. Instead of losing students, Cristo Rey is attracting new students. And the Cristo Rey schools are doing this by serving low-income families in inner-city areas, through a distinctive combination of Catholic educational commitment, partnerships with local businesses, and creative financing. As a recent report by the Massachusetts-based Pioneer Institute put it, Cristo Rey schools “are returning Catholic education to urban areas. In its unique model, students receive a college-preparatory education and participate in a work-study program in which they learn employable skills and earn money to help pay their tuition.” And though other approaches to funding Catholic high schools in inner-urban areas—parishioner

tithing, soliciting alumni, raising tuitions, and so forth—have had what the report delicately calls “uneven” and “disappointing” results, schools in the Cristo Rey Network are experiencing real success: Since the first Cristo Rey high school opened in Chicago twenty-one years ago, thirty-one other Cristo Rey schools have opened across the country, and the network hopes to open eight more by 2020. More than 11,000 students are being empowered in Cristo Rey schools today, and some 13,000 have graduated from the schools in the past two decades.

The local business connection is one key to Cristo Rey’s success. As the founder of this remarkable experiment, Fr. John Foley, SJ, put it, getting high school kids entry-level jobs as part of their education was, at the beginning, simply a way “to pay the bills.” But then other factors came into play. To cite the Pioneer Institute study again, over time, “the corporate work study program took on a more meaningful, transformative role. It became a self-esteem builder as teenagers saw they were earning money to help pay for their own education. They learned office skills in environments in which many had never envisioned themselves working. And they developed interpersonal skills with people outside their peer networks including supervisors, company presidents, and coworkers.”

All of this was made possible by local businesses that saw the point of giving impoverished local kids whose parents agreed to pay some tuition a chance at higher education; family financial buy-in is

as important to the Cristo Rey model as corporate partnerships. Cristo Rey also works because of a more demanding, and lengthy, high school schedule in which the Cristo Rey students work five eight-hour days per month in their jobs while attending classes during a longer school day (and year), fifteen days a month.

It's real work in the businesses and hard work in class, yet the demands appeal to students. As Fr. Foley put it, "When you go to any of our schools and say to the kids, 'What do you like about our school?' inevitably it's the job. The kids feel like an adult. They're treated like an adult. They feel like they're part of something and they're taken into account." And the corporate partners seem to agree: The

Blessed Miguel Pro would approve.

George Weigel

<https://www.firstthings.com/web-exclusives/2018/01/viva-cristo-rey>

partnerships have an 88 percent retention rate.

This is Catholic social doctrine—which teaches the empowerment of the poor and the unleashing of their potential—in action. Catholic schools in inner-city America have always been the Church's most effective anti-poverty program. Keeping those schools alive under very different circumstances than those portrayed in *The Bells of St. Mary's* means meeting serious challenges through creative educational programs and imaginative funding. The Cristo Rey schools, which are some of the best news in U.S. Catholicism in 2018, are shining examples of both.

National School-Choice Victory!

The U.S. Congress finally has approved the Tax Cuts and Jobs Act and importantly it includes a major education reform we were seeking – the expansion of 529 college savings accounts to include K-12 public, private and religious tuition.

Because of this change, parents and others will be able to save tax-free for their children’s elementary and secondary education. This is the first national school-choice reform adopted in 20 years.

We led the effort for this victory after we realized no action would be taken on our preferred approach of a K-12 scholarship tax credit. We regrouped and built a coalition of more than 70 organizations around the nation, extensively lobbied in both Houses, and built a social-media campaign that has reached more than 5 million people.

The 529 reform will be able to expand quickly because there already are 13 million 529 college accounts today, with about \$300 billion in total savings. More than 75 percent of these savings are held by families with \$150,000 or less in family income. Now, withdrawals from these accounts and any new 529 accounts can be used to pay K-12 tuition.

While the 529 expansion is a great outcome in and of itself, it also helps our core effort. This reform has several important features that can serve as a precedent for the K-12 scholarship tax credit we have long favored. The 529 reform:

Applies to parents and students in all 50 states;

Does not require any further state approvals or “opt in”;

Includes working-class and middle-class families, not solely the economically disadvantaged (in fact, no income threshold is applied at all); and

Imposes no new regulations on private schools or any infringements on religious liberty.

Each of these is a significant feature that “naysayers” claimed could not be attained in the current political environment.

Interestingly, many in the school-choice movement were among the naysayers.

We hope to build on this latest victory by trying again for a K-12 scholarship tax credit in 2018. Our position has been strengthened by the precedent set by the 529 victory we and others in our coalition just attained.

This is a game that requires stamina and the willingness to keep getting up when you are knocked down. When it became clear we could not secure approval of a K-12 scholarship tax credit in 2017, we quickly regrouped and organized the 529 coalition effort.

When that effort almost got derailed multiple times in the past two weeks, we persisted. This persistence resulted in a victory we can build upon.

The #EdTaxCredit50 Coalition favoring a K-12 scholarship tax credit is even larger than the one for the 529 expansion. Presently, more than 240 organizations,

including more than 40 labor unions, support a K-12 scholarship tax credit. We need to tap that support for an even broader school-choice victory in 2018.

Best regards,

Tom Carroll
President
#EdTaxCredit50 Coalition

(from an email to the Editor)

The End of Education

The aim of education is to form the whole person according to timeless, intrinsic values, rather than train a whole people to conform to a contemporary set of uniform, economic standards

“The school should always have as its aim that the young man leave it as a harmonious personality, not as a specialist. This in my opinion is true in a certain sense even for technical schools... The development of general ability for independent thinking and judgment should always be placed foremost, not the acquisition of special knowledge.”

—Albert Einstein

There are ends, and then there are ends. The one being a fulfillment, the other, a failure. A large part of the crisis in education today is that the end of education, its fulfillment, is so mistaken in schools that they effectively make an end, or a failure, of education.

One major source of error is the misunderstanding that the end of education is utilitarian. The end of education, however, is not servile; it is liberal. That is, education is not for the sake of a career; it is for the sake of a character. The end of education is to bring men to a more perfect knowledge of themselves in the context of the highest realities; and when it deviates from that end, education ends.

Modern schooling strategies tend to apply broad-based benchmarks to arm students with 21st century skills before marching them off like money-making militants to collaborate, innovate, and compete in a 21st century global economy. The prevalent Common Core initiative is especially retrograde and degrading, developing and implementing comprehensive statistics

together with assessment systems to measure student performance, to ensure that all students are equally provided with a program of clear expectations designed to meet the requirements of colleges and careers.

But the end of education, of true education, is not to get a degree or a job or a financial portfolio. It is a Marxist principle that man is determined by his technologies, his means of production, and an “education” modeled after commercial culture is not leading out (*educere*) but digging in. The world sorely needs to go back to school, as in, go back to schooling.

The aim and end of education is to form the whole person according to timeless, intrinsic values, rather than train a whole people to conform to a contemporary set of uniform, economic standards. Thus, education responds to the universal truths of man rather than to the specific particulars of the multitude. When first things are put first, the rest tends to fall into place. The Common Core standards are far too common to address the human core. It shrinks learning into a one-size-fits-all centralized set of informational sessions designed to achieve success by narrowing the focus to basic facts for measurable recall. This requires a reduction of the human person to an empirical calculus in a lowest-common-denominator paradigm—which is so far from the end of education, it only serves to bring an end to education.

Real education lifts the intellects of all students to the highest aspirations of man, encompassing a student's capacity for imaginative and emotional appreciation of reality, as well as for analytic and scientific habits of mind. It is that cultivation of mind which, as Cardinal John Henry Newman says, "implies an action upon our mental nature, and the formation of a character." For the ancients, the end of action and education was the conformance of the soul to reality for the sake of wisdom. For the moderns, the end of action and education is the conformance of reality by means of technique. Excesses of technique and over-specialization, however, dull the desire to experience through the distance they create from reality and life and thereby dull the ability to learn.

Education pursues its end when it focuses on what all people should know as knowers—the truth. At its best, it assumes a Christian anthropology that includes a treatment of the human person as an image of God in possession of appetites, intellect, imagination, and will and thus cultivates wonder as the root of inquiry and the beginning of wisdom. At its worst, it cuts people off from divine and moral agency and is reduced to a set of objectives and operations geared towards gainful employment; thus, subordinating the higher inclinations of man to the acquisition of functional and workaday techniques. Such an "education" leaves students prepared for

a limited life, and not prepared at all to live in the contemplation of truth for its own sake—which is the end of education. This goes beyond mere knowledge, rising above the accumulation of facts to a framework whereby all things might be understood in their proper relation to one another—which vision is not only the end of education, but the end of human life as well.

"The whole point of education," says G. K. Chesterton, "is that it should give a man abstract and eternal standards, by which he can judge material and fugitive conditions." Education ascends to excellence in cultivating the virtues, leading towards that interior knowledge and exterior knowledge which comprehends the order of reality, both visible and invisible. To know the whole truth of things and to think well for the sake of living well is the excellence education strives for: to gain self-rule and the habit of virtue.

Modern education has, however, descended to considering man's excellence as consisting in mere means rather than ends. The modern mantra is to work rigorously and vigorously for the sake of living well; which is to say, to gain self-sufficiency and the marks and accoutrements of worldly success. There is far more to living, however, than making a living. The current concept of worldly success is for the sake of economic wealth, while education's end is for the sake of human excellence. Anything less than the latter educational end is a participation in the end of education.

Sean Fitzpatrick

<https://journal.newmansociety.org/2017/12/the-end-of-education/>

How to Get Kids Interested in Classical Music

Being a professional singer means my five small children are no strangers to classical music. Four of my children could even be considered “professionals” since they’ve been on stage with me in many operatic performances (although they were hidden away in my belly at the time).

At home, my practice is often interrupted with “Mommy, that’s too loud! I’m trying to watch TV!” or “Why are you singing in Spanish?” (I’m not, it’s Italian) and my all time favorite, “Are you done yet?”

My husband is also a professional musician and my children go to a classical curriculum Catholic school where they have music almost every day of the week.

Yet, even still, fostering a love for classical music in our children has not been easy. For parents without our many resources, it can seem almost impossible. But it’s not. In fact, there are some good resources out there. The following three suggestions will help you to build a foundation for a lifelong love of music for your child (and maybe even strengthen your own too)...

1. Try this funny musical CD for car rides
It seems like half of life is spent in the car these days. Make travel time fun and educational and pop in a CD called Beethoven’s Wig while you race around town.

Richard Perlmutter and the classically trained musicians who are featured on each Beethoven’s Wig CD have created quite possibly some of the funniest and most memorable lyrics to classical music’s

greatest and most famous masterpieces including, “Please Don’t Play Your Violin at Night” (Eine Kleine Nachtmusik, Mozart), “Franz Liszt the Famous Pianist” (Hungarian Rhapsody #2, Liszt), and the title song, “Beethoven’s Wig” (5th Symphony, Beethoven).

In addition to being entertaining, many of the songs highlight educational facts about the composers, songs, instruments and/or musical genre. There are also bonus trivia questions and activities located in the liner booklet for children, parents and teachers. To date there are five CDs and each one is comprised of vocal renditions as well as the original interpretation of each piece. Perlmutter’s group even has a couple of videos on Youtube. A few of the videos are professionally animated while others are of live performances. Both are awesome.

2. Try these book/CD combos to help them get to know the instruments
Each and every composer and performer has their own distinctive way of interpreting a piece of music to help all listeners conjure up our own thoughts and feelings. But sometimes we all need a little help (not just children). Books such as Kindermusik’s Henry’s Parade, Lemony Snicket’s The Composer Is Dead, and Sergei Prokofiev’s Peter and the Wolf boast a companion CD to be played simultaneously while reading. Each of these books helps children accurately identify instruments and the sounds they make. The books and CDs are beautiful and interesting all by themselves. (A definite plus for those who find themselves a little less than completely organized.)

3. Try giving them the real thing!

Get involved! Church choir, children's choir, group lessons and private lessons are the best way to get your child interested in music because it allows them to make a physical bond with the art.

As a private music teacher, I've found that the most common reason more children do not participate in creating music in a structured environment is because parents think "my child isn't that talented or interested in music." But often they really are. They just don't know how to tell you. Cost and time commitment are also common hurdles for families. But most church choirs are free (some require a small fee to join that usually can be waived if necessary) and

Lauren Turner

<https://aleteia.org/2017/12/05/how-to-get-kids-interested-in-classical-music/>
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musicians of almost every level can join. Find your local (arch)diocesan music director and ask for names of private music instructors if you are looking for more individualized instruction to fit your child's level and schedule. If you have multiple children or are looking for a less expensive option, search for group lessons and ask about scholarships.

Although most professional musicians agree on very little, the general rule of thumb is that piano and choir are the best options for beginners, but any instrument that appeals to your little one will work!

Happy music-making, maestros!

Question We Never Ask About Education

Education has lost sight of its purpose and is more focused on theories rather than on what is taught.

The first question to ask about education is the question we never ask: What is it? G.K. Chesterton says it isn't anything. Strange that I would bring up Chesterton this early. Usually I wait till the end and let him finish things off. I suppose I could just end here now that I've invoked him, but there are readers who might argue that I haven't really concluded anything yet. To say that education isn't anything might strike some as requiring a bit more explanation. Okay, let's explain. Education is not theology or geology. Theology exists. Geology exists. Even though it might be hard to believe, malacology exists. (The study of mollusks, of course.) But education is not a word like theology or geology or even malacology. Education, says Chesterton, is a word like transmission or inheritance.

“It is not an object, but a method. It must mean the conveying of certain facts, views or qualities, to the last baby born. They might be the most trivial facts or the most preposterous views or the most offensive qualities; but if they are handed on from one generation to another they are education.”

Chesterton goes on to state the case simply: Education is only truth in the state of transmission; it is the act of passing the truth from one generation to the next.

But we have taken education, which is the means of conveying theology or geology, and made it into an end in itself. We have

made education into a thing, or at least we think we have, because we cannot or will not say what it is.

The unexamined word is not worth saying. Except in the case of the word education, which, it turns out, is a very profitable word to say. When a politician or an official says it, people start throwing money. After all, who can be against education? They say the word education because it is uncontroversial. It is uncontroversial because it doesn't mean anything. What they do not want to say is what is actually being taught, or what is not being taught, or what is supposed to be taught, which is the whole issue. But that is the question no one bothers asking. And more pointedly, no one asks: Are we teaching the truth? If we are not passing the truth from one generation to the next, we are not teaching anything.

One of the problems plaguing the education industry is that it is an industry. It is focused so much on theories of education, rather than on what is taught, that it has lost sight of its purpose. Thus, we have top-heavy school administrations, layers of government bureaucracy, political posturing, and millions of children who don't know how to read or write or speak or think. There is no continuity because there is no consensus on truth. The emphasis on technique over substance, or even the ignoring of substance altogether in favor of technique, is largely responsible for the chaos in the classroom. As Chesterton says,

children today are subjected to educational theories that are younger than they are. He said this over 100 years ago. If it was bad then, it's worse now.

The good news is that there is a solution. And even better, it is not a new solution to a new problem; it is the same solution to the same problem. If education is truth in the state of transmission, then we just have to tell the truth. Even though this is always good advice, it is especially important when we teach.

“The object of telling the truth,” says Chesterton, “is that you may be believed afterwards. The object of telling a lie is that you may be believed now.” If we teach just fads and fashions and not the time-tested traditions, we may be “believed now,” but we are leading students astray in doing so, because we have given them nothing permanent to carry with them their whole lives. They will realize we gave them dust as soon as it blows away. But by teaching the truth, we give them something from which they will always benefit, something that they will return to, something that will indeed “be

believed afterwards,” because they will continually learn that it is true.

This is not to say that every fad is a falsehood. Chesterton says a fad is like a heresy. It is “the exaltation of something which, even if true, is secondary or temporary in its nature against those things which are essential and eternal, those things which always prove themselves true in the long run. In short, it is the setting up of the mood against the mind.”

Modern education, along with the whole modern world, is much more concerned with the mood than the mind. It is one of the reasons we have been driven to distraction by movements based on anger, envy, lust, and other moods inspired by sin. We never know when or how the next trend will veer.

Chesterton avoids the term the “modern mind” because it keeps changing its mind. The point is that none of these things have been thought out very well. We substitute catchwords for actual thinking. You’ve heard them, so I’m not going to repeat them. Except for one. It’s time to recognize that one of the most formless and frustrating catchwords is “education.”

Dale Ahlquist

<https://journal.newmansociety.org/2017/11/question-never-ask-education/>

Science and Poetry: The Place of Physics and Metaphysics in Catholic Education

Poetry is the creative utterance of the mystical sense of creation, expressive of our sensitivity towards it.

It should concern Catholic educators that conventional education has largely replaced the otherworldly with the worldly. This is partially yet particularly manifested in the exaggerated importance given nowadays in many schools to the physical arts over the metaphysical arts. (It is hardly going too far to say that science poses as a new religion in purporting to explain what religion used to express.)

The prevalent emphasis laid on empirical science and mechanical skills in many curricula is curious. Is a school's merit ever judged according to its poetry program instead of its physics program? No. But, why not? Of course, there are many societal trends that dictate the preoccupation with measurable and manipulative operations and objectives, given that many fortunes are earned through engineering and technical fields; nonetheless the efforts of physical science can only reveal half of the world—the other half belongs to a different form of knowledge. And for this reason, the poetic and the scientific are not mutually exclusive, but mutually confirming.

Poetry, from the Greek *poiesis* meaning “to make,” is a language art that connects physical and metaphysical reality. It helps us to see that the physical functioning of matter is not all that matters. There are deeper functions and higher forces that cannot be captured by equations. This is the side of

nature that serves as a portal to metaphysical contemplation. Poetry, in this broad understanding, is the creative utterance of the mystical sense of creation, expressive of our sensitivity towards it.

Even so, poetry consistently gets a back seat to science given the focus on technical crafts. But even the technician has a soul, and that soul cannot be saved by mechanics alone. It needs something more, something that stands behind the facts of life and makes them what they truly and ultimately are—something that comes before *technê* and *epistêmê*, the “how” and the “why,” the practical and the theoretical. That “more” begins with poetic knowledge and poetry. Poetic knowledge, gathered from the experience of things and garnered by the perceptions of the human spirit, should precede and accompany scientific knowledge. It points to truths such as love, fear, joy, goodness, truth, beauty, and the presence of Divine Providence. Practical knowledge without poetic knowledge, therefore, is only getting at a part of the whole truth. And it is the work of education to bring these two visions into a single, intellectual, and spiritual harmony.

Many syllabi, nonetheless, subordinate spiritual exercise to the acquisition of knowledge that is purely functional and utilitarian. But there are essential mysteries of contemplation that defy empirical

measurement and their expression begins with the poetic. Plato and Aristotle, for instance, upheld the study of poetic human expression, as it provides a philosophical and theological platform rooted in wonder that rises above the accumulation of facts to the interconnectedness of all subjects understood in their proper relation to one another. The ancients considered this both the beginning and the end of a liberal education, preparing people to live the good life. The harmonious union and cooperation of science and poetry in education serves to embody a complete worldview absent in the arena of modern education, where the measure of things is valued together with the mystery of things.

Consider the sonnet, “The World Is Too Much With Us,” by William Wordsworth:

*The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;—
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not. Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn.*

Sean Fitzpatrick

Is this mere romanticism? Or is there something truthful in poems like this that science cannot quantify or qualify? Some things must be experienced with eyes that see beyond the physical surface of things. Poetry is a neglected portal for this metaphysical view of the cosmos, and as such should be balanced with the systematic disciplines in a well-rounded or complete education. St. Thomas Aquinas, that ox of reason, produced this balance in his own life when, once given a glimpse of God, he called his Summa so much straw and gave himself to poems instead of theorems, singing the Song of Songs to the day he died.

Every creation reflects the Creator, and Catholic educators should realize that Wordsworth, together with the mythopoeic powers he invokes, urges a different, deeper worldview than the one championed by most schools today. One way or another, students must make sense of the world, but how best to understand it? A conglomeration of combined atoms? Or is that too superficial?

Poets like Wordsworth invite the contemplation of the symbolic nature of the world as it struggles against materialistic fixation, together with the balance of body and soul, which must be achieved first in the school if it is to be achieved in the world. Pilate looked in the face of Truth and asked, “What is truth?” The perception of truth hangs in the balance of poetic and scientific education, for as G. K. Chesterton wrote, without poetry there shall be no truthfulness.

<https://journal.newmansociety.org/2017/11/science-poetry-place-physics-metaphysics-catholic-education/>

Newman's Grammar of Assent and Classical Christian Education

As teachers, we must direct our students toward transcendent truths while also training them to use their illative sense to make those truths personal

I have had the privilege over the last decade to speak for classical Christian schools across the country. Though nearly all of these schools share my own evangelical Protestant faith, they have all shown themselves to be open to learning from the great mother who gave birth to the Christian university during the Middle Ages: the Roman Catholic Church.

It is no exaggeration to say that classical Christian education represents a rebirth of true Jesuit education, but with a more Protestant inflection. That is why classical Christian schools, despite their often strong, reformed Calvinist orientation, do not hesitate to learn from Augustine and Boethius, Aquinas and Dante, Erasmus and Josef Pieper—not to mention Anglo-Catholics like C.S. Lewis, Dorothy Sayers, T.S. Eliot, and Catholic converts like G.K. Chesterton, Father Richard John Neuhaus, Peter Kreeft, and, above all, Cardinal John Henry Newman.

Indeed, any shortlist of books that offers a full and integrated vision of what a true classical Christian curriculum would look like must include Newman's *Idea of a University*. In that seminal book's nine discourses, Newman laid down, for all time, principles for building a course of study that unites the twin legacies of Athens and Jerusalem. But another Newman book, rarely read or consulted today, offers equally deep insights, not into curriculum building,

but into how teachers can best minister to the hearts, souls, and minds of their students.

I suggest five principles that classical Christian teachers—whether they be Protestant or Catholic—can learn from Newman's *An Essay in Aid of a Grammar of Assent* (1870).

I. Newman distinguishes between notional propositions (that are general and abstract) and real propositions (that are specific, concrete, and individual). He privileges the latter as being more vivid and forceful and as having the power to bring facts home to us and thus gain our assent. It is they which impress themselves upon our imagination and, by so doing, bring change to both the individual and society.

A schoolboy who studies only notional propositions may transform that knowledge into real assent if he takes up a trade for which he has a knack and into which he can enter. In a similar way, "great truths, practical or ethical, float on the surface of society" until some galvanizing event brings them to life within the hearts of citizens. Such was the case with the slave trade's evils, which were understood in a notional sense but did not affect the imaginations of the British until Wilberforce made them concrete and personal. Only then, once the real assent of the British was gained, was the slave trade abolished.

One of the Holy Spirit's roles is to take Bible verses that seem only to be general and abstract and make them come vividly alive within our minds and hearts. Just so, the ideal classical Christian teacher finds ways to take his discipline's knowledge and make it come alive in the minds and hearts of his students: to transform it from a series of notional inferences to real assent.

In his "A Defense of Poetry," British Romantic poet Percy Bysshe Shelley argues that the modern world has more raw facts and abstract theories than it knows what to do with. Our technological age does not need more dispensers of knowledge; it needs poets who can synthesize and humanize that knowledge so that it can be absorbed and used by individuals.

Like Shelley's poets, classical Christian teachers need to move away from merely stuffing their charges with knowledge to impressing upon their imaginations the meaning of that knowledge and making that meaning vivid, intense, and personal.

II. Newman makes it clear that although real assent etches vivid impressions upon our imagination, it is not utilitarian: "Strictly speaking, it is not imagination that causes action; but hope and fear, likes and dislikes, appetite, passion, affection, the stirrings of selfishness and self-love. What imagination does for us is to find a means of stimulating those motive powers; and it does so by providing a supply of objects strong enough to stimulate them." That is to say, while assent is not practical in the narrow sense of the word, it lays a foundation within our psyche that predisposes and impels us to actions that are good and noble.

Real assent for Newman is synonymous with belief, and belief concerns itself not with abstract notions that float in the brain but concrete images that excite the mind. Belief "has for its objects not only directly what is true, but inclusively what is beautiful, useful, admirable, heroic; objects which kindle devotion, rouse the passions, and attach the affections; and thus it leads the way to actions of every kind, to the establishment of principles, and the formation of character."

Like assent/belief, a classical Christian education must not be viewed in narrow utilitarian terms. Teachers should envision themselves not as tutors imparting a skill but as artists who embody abstract notions in tangible images, poets who incarnate universal ideas in concrete words, and prophets who bring before the spiritual and physical eyes and ears of their students a vision of the good, the true, and the beautiful that is individual, urgent, and transformative.

A classical Christian school should strive to instill principles and establish character, but it can best do so through the medium of real assent, by charging the imagination with knowledge made flesh.

III. "The heart," writes Newman, "is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description." This is so because "man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal. He is influenced by what is direct and precise."

Ultimately, we act not on the basis of knowledge but of faith; that is why the leaders we follow for good or ill, the great lawgivers who bind nations together, are those who not only possess real assent but can inspire it in others. Christianity is not a collection of abstract theories and doctrines but God in Christ working directly and supernaturally in time-space history.

A soldier stays at his post not because he works out abstractly in his head Kant's categorical imperative but because of a patriotic folk song or proverb he learned in his youth. C.S. Lewis expresses it best in *The Abolition of Man*: "I had sooner play cards against a man who was quite skeptical about ethics, but bred to believe that a 'gentleman does not cheat,' than against an irreproachable moral philosopher who had been brought up among sharpers."

The job of the classical Christian teacher is to facilitate the breeding of such beliefs by first experiencing the subject matter of his discipline viscerally ("in the blood and along the heart," to paraphrase Wordsworth), and then passing that experience on—intellectually, emotionally, spiritually—to his students.

IV. We all have a conscience, writes Newman, which manifests itself as a "voice, imperative and constraining" that exerts an "intimate bearing on our affections and emotions." No other mental faculty acts on us in this manner: neither reason nor common sense nor taste can impress upon our imaginations and feelings both "self-reproach, poignant shame, haunting remorse, [and] chill dismay," and "self-approval, inward peace, [and] lightness of heart."

From the conscience—which Lewis links to the Tao, the universal moral code—comes our first perceptions of the image of God: an image that does not rest on reason or inference but which can be subsequently expanded and deepened "by means of education, social intercourse, experience, and literature."

Plato (philosophically) and Wordsworth (poetically) suggested that our mature growth and education rest on recollections and intimations of a time when our soul pre-existed in God—that each of us is not born as a blank slate (*tabula rasa*), but arrives on earth "trailing clouds of glory." Newman's more orthodox discussion of the conscience should inspire classical Christian teachers not only to put in but draw out from their students their essential, in-born capacity and yearning for a type of knowledge that is real, personal, and intimate.

V. In *Nicomachean Ethics*, Aristotle speaks of a practical wisdom (*phronesis*) that is concerned with particulars learned through experience. Newman calls this the illative sense, the mental faculty through which we achieve real assent, but he gives it broader scope than Aristotle, linking it to truth and belief.

The illative sense deals not in generalizations or hypotheticals but is "seated in the mind of the individual, who is thus his own law, his own teacher, and his own judge in those special cases of duty which are personal to him." The basic rules of conduct are universal, but the illative sense makes them imperative for a single individual at a specific time.

As teachers, we must direct our students toward transcendent truths while also training them to use their illative sense to make those truths personal. We must not teach “to thine own self be true” or “think

for yourself;” rather, we must help them forge connections between universal standards and personal decisions and inspire them to incarnate those standards in and through their particular gifting.

Louis Markos

<https://journal.newmansociety.org/2017/11/newmans-grammar-assent-classical-christian-education/>

Rethinking Classroom Technology

In a recent study, students' performances suffered considerably when digital media was used instead of printed texts.

Following recent findings by research psychologists Pam A. Mueller of Princeton University and Daniel M. Oppenheimer of the University of California, Los Angeles, which showed that students who took handwritten notes did better than those who took notes on their computers, new research indicates still further that too much technology in the classrooms harms students' ability to learn.

As millions of dollars are spent on increased investment in classroom technology, including students' use of iPads and e-textbooks, it's assumed that the learning environment in the classroom should reflect the high-tech realities of the digital culture in which students and their parents live. Working on this presumption, the state of California passed a law in 2009 requiring that all college textbooks be available in electronic form by 2020. Following suit, the state of Florida passed legislation in 2011 requiring public schools to convert their textbooks to digital versions.

“Given this trend,” write Patricia Alexander and Lauren Singer of the University of Maryland, “teachers, students, parents and policymakers might assume that students' familiarity and preference for technology translates into better learning outcomes. But we've found that's not necessarily true.”

As researchers in learning and text comprehension, Alexander and Singer have focused on the differences between reading

printed texts and digital media. “While new forms of classroom technology like digital textbooks are more accessible and portable,” they write, “it would be wrong to assume that students will automatically be better served by digital reading simply because they prefer it.”

Although students expressed a preference for reading on screens and claimed that they performed better when they did so, the research proved, contrary to such claims, that students' actual performance suffered considerably when digital media was used instead of printed texts.

“From our review of research done since 1992, we found that students were able to better comprehend information in print for texts that were more than a page in length.” Alexander and Singer argue that this “appears to be related to the disruptive effect that scrolling has on comprehension.” Surprised by the lack of research done in the past to test the comparative level of comprehension associated with reading print and digital media, they conducted three separate studies to explore college students' ability to comprehend information on paper and from screens.

The studies shed new light on the differences between reading printed and digital content, highlighting the gap between student perception of the efficacy of their study habits and the empirical evidence which contradicts that perception.

Although students overwhelmingly preferred to read digitally, and although they read faster when reading from a screen, believing that therefore their comprehension was better, the results showed clearly that overall comprehension was better when the students read from printed texts.

The research suggested that digital media worked as well as print when dealing with superficial levels of cognitive engagement, but Alexander and Singer write that “when the reading assignment demands more engagement or deeper comprehension, students may be better off reading print.” Since this is so, they suggest that teachers should make students aware that their ability
Joseph Pearce

to comprehend assignments may be influenced by the medium they choose. For those tradition-minded souls who have not leapt onto the digital bandwagon, this latest research will come as no real surprise. As with the earlier research showing that handwritten notes are better comprehended than typed notes, these findings merely prove that true education is about taking one’s time, not wasting it. It means slowing down enough to understand what’s being taught. It is only then that students will become attracted to truth and not distracted by trivia.

<https://journal.newmansociety.org/2017/11/rethinking-classroom-technology/>

The Philosophy of Wonder: Inspiration for Catholic Education

True learning begins in wonder and the questions that wonder prompts.

We live in a society that has little time for wonder. In fact, we have no need to wonder, because the answers to our questions are almost immediately at our fingertips, thanks to the omnipresence of the smartphone and computer. We no longer need to search through books in order to find an answer, nor do we need to sit in aporia with our friends around the dinner table. At the press of a button, we can have an answer to our questions instantaneously.

This instant gratification concerning facts, however, has detrimental effects for education. True learning begins in wonder and the questions that wonder prompts, and the truth is only acquired after searching and pondering over the many facets of a question. It is essential, therefore, in our modern day, to explore the role of wonder in Catholic education.

In the *Metaphysics*, Aristotle states, “All men by nature desire to know.” He further says, “For it is owing to their wonder that men both now begin and at first began to philosophize; they wondered originally at the obvious difficulties, then advanced little by little and stated difficulties about the greater matters, e.g. about the phenomena of the moon and those of the sun and of the stars, and about the genesis of the universe.”

Wonder is the beginning of philosophy; it is the beginning of questioning the “why” behind the universe. Because men desire to know, they naturally desire to know the

causes of things, and ultimately, the first cause of all things.

In *The Philosophical Act*, Josef Pieper takes up this same theme when he writes, “To perceive all that is unusual and exceptional, all that is wonderful, in the midst of the ordinary things of everyday life, is the beginning of philosophy.... The man to whom everything is an occasion of wonder will sometimes simply forget to use these things in a workaday world.”

In the midst of the ordinary world, therefore, the man who is motivated by wonder pauses to consider what is unusual—in a word, that which is beyond himself. Wonder is the means by which man looks beyond the mundane “workaday world,” in Pieper’s famous phrase, to the deepest questions of the existence of reality. This wonder is hindered when man is caught up in the workaday world—for example, in our day, when he is absorbed by technology to the point that he no longer asks the ultimate questions.

As stated in the introduction, this lack of wonder in our society poses a real problem for education, and especially Catholic education. Wonder is the beginning of learning for children and for adults. What, then, is a good way to cultivate the experience of wonder in our modern society? Aristotle has already given us an indication: The ancients began looking at the moon and the sun, and then to the ultimate genesis of the universe. In other words,

nature inspired wonder within the souls of the ancients. While William Wordsworth is perhaps a bit too keen to dismiss the importance of studying books, we can take the following verse from the poem “The Tables Turned” as our foundation:

*Books! 'tis a dull and endless strife:
Come, hear the woodland linnet,
How sweet his music! on my life,
There's more of wisdom in it.
And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your teacher.*

This last verse is essential: Nature, God’s great creation, is a profound teacher. We live in a world that is mechanized and virtual; the number of children who have never seen a real cow or experienced the songbirds because of living in a city is astonishing. Yet we are meant to live in harmony with nature, because God placed man in the garden to till and keep it. When man experiences nature, he cannot help but give praise to God, who created it. And indeed, all of creation is essentially praising and worshipping God, because of his infinite goodness which breathes life into it. Here is where wonder begins: looking at the intricacies of a fern leaf, listening to the linnet sing, admiring the magnificence of an oak tree. All of these things are the handiwork of God, and students would benefit greatly if their teachers took them out into the wilderness, simply to experience it.

The greatest travesty is the inability to wonder. Pieper recounts the following experience while traveling on a boat from Canada to the United States, “At table I had mentioned those magnificent fluorescent sea

creatures whirled up to the surface by the hundreds in our ship’s bow wake. The next day it was casually mentioned that ‘last night there was nothing to be seen.’ Indeed, for nobody had the patience to let the eyes adapt to the darkness. To repeat, then: man’s ability to see is in decline.”

Once again, Pieper speaks of the role of nature: Man is no longer searching and seeing, which means that he is no longer wondering at the world surrounding him. The “fluorescent sea creatures” could seem mundane and ordinary; they are insignificant in comparison to perhaps the tasks of business that concern many. But, we should be wondering at those small things, in the midst of our other daily concerns. In our world, however, which is almost entirely consumed by technology, we have truly lost the ability to see and to wonder. We cannot even look up from our smartphones while walking down the sidewalk; how are we to see the hawk in the tree, the flower growing from the crack in the road, the geese flying overhead? Because we have lost our touch with reality, we really no longer have the ability to wonder.

The wonder that is begun in nature can be brought to fruition in the classroom through reading great books, despite any of Wordsworth’s protestations. The questions that were begun in nature—such as the cause of a bird laying an egg to the ultimate cause of the universe—can be developed through reading great literature and philosophy, for the authors and characters are asking these same questions.

Consider Charles Dickens’s *Hard Times*. In this work, Gradgrind is only concerned

about the facts; he is not asking the ultimate questions, and the readers recognize that there is a deficiency in his method. Plato's dialogues are fueled by the questions of individuals who are wondering and seeking to know the truth (although some characters are more sophisticated than others). Given that our culture is focused on sensory experience and not rational discussion, we can begin to develop wonder in the outdoors, where we use our senses to understand something. Then, we can take that initial experience into

the classroom to help foster logical and rational discussions about the truth. In short, we must help students to acquire the ability to wonder once again. We must help students learn to see again, to see the world around them, not merely as a tool to be used, but as something beautiful given to us by God. This wonder is natural to men, but has become obscured by the smartphone. To reinvigorate Catholic education, we ought to inspire wonder within students, and begin by letting Nature—God's wondrous creation—be our teacher.

Veronica Arntz

<https://journal.newmansociety.org/2017/11/philosophy-wonder-inspiration-catholic-education/>

A Spectacular Act of Generosity

In life, Leonard Gigowski ran a corner grocery store. The bachelor loved ballroom dancing and pigeon racing.

In death, he found a way to help generations of students pay their tuition at St. Thomas More High School, his own alma mater back when it was called St. Francis Minor Seminary.

This quiet and frugal man left \$13 million in a scholarship fund that covers up to half the tuition for needy students who don't qualify for the private school choice program and its state aid payments.

“He lived a very simple life, nothing extravagant whatsoever in his lifestyle. For the most part, he saved his money and wanted to provide a legacy, which he did,” said Larry Haskin, Leonard’s lawyer and friend who helped him set up the Leonard Gigowski Catholic Education Foundation. Leonard was 90 and still in his New Berlin home when he died of cancer on July 21, 2015. He never married or had children. All but one sibling preceded him in death.

He made a few small bequests to individuals and family members, but the vast majority

of his estate went toward the scholarships, as he wished.

Mary McIntosh, president of Thomas More on Milwaukee’s south side, recalls meeting Haskin for coffee and learning of the foundation. “He told me the size of Leonard’s gift, and I almost fell off my chair,” she said.

This school year, a total of \$489,000 was awarded to 131 students to cover either one-half (\$5,400) or one-third (\$3,600) of the annual tuition, which is \$10,800. The goal is to distribute 5% of the fund balance each year, thus keeping it going into perpetuity. Students can renew the scholarship each year as long as they keep their grades up.

All of that is a pretty good reason for the school to feel grateful, especially in this week devoted to giving thanks.

“It’s a fantastic recruiting tool to be able to reduce tuition, and to make it a bit more affordable for the families,” said Haskin, a graduate of Pio Nono High School, also a predecessor of Thomas More.

Read more. God bless him.

Deacon Greg Kandra

<https://aleteia.org/blogs/deacon-greg-kandra/he-lived-a-simple-life-running-a-corner-grocery-store-and-left-13-million-to-a-catholic-school/>

Big Brother in the Classroom

Schools should empower parents to educate their children, not big government to impose its ideological understanding 'civil rights.'

The late Joseph Sobran (1946-2010) was a journalist who thrived on controversy. He was the sort of writer who did not try to please all of the people all of the time, or even most of the people most of the time. There were few readers, therefore, who did not disagree with him sometimes.

Some found his views on the Middle East problematic; others his abrasively critical approach to almost everything. For my part, I found his quirkily quixotic insistence that Shakespeare did not write his own plays to be quite frankly bizarre, and his book on the subject poorly reasoned.

At his best, however, Sobran was second to none. Take, for instance, an article he wrote for *The Wanderer* in 2003 in response to a statement by Ron Paige, the Secretary of Education in the Bush administration, that “education is a civil right [and that] there should be equal access for all, not just the privileged few.”

One would have thought that this was an unproblematic statement with which few could disagree. But in his article “Educating for Damnation,” Sobran was quick to point out the devil lurking in the detail. “Certainly, children should be taught something,” Sobran wrote, “but what? And if it’s a ‘civil right,’ does that mean the state should decide what it means and enforce it?” These questions needed to be answered before anyone could be comfortable with the government defining it as a “civil right.”

Sobran continued: “Since Paige and the president haven’t defined ‘it,’ we don’t have any way of knowing; but they evidently agree that the federal government must take the lead in seeing that every American child has equal access to ‘it.’” Surely, Sobran insisted, “any rational discussion of education must begin with the things every child needs to know.” The problem is that, as a society, we cannot agree on what every child needs to know. It depends on our understanding of human nature.

If man is just an animal, as the materialists claim, education can be seen as “imparting to children certain practical skills that will enable them to serve their bodily needs, desires, and comforts.” If, on the other hand, as Christians believe, man is made in God’s image, with an immortal soul, education must impart knowledge of how the Creator has revealed himself to humanity. The problem is that secular education, at least as it is construed in the United States, will always conform to the materialist and not the Christian model.

“If education is the domain of the state, as it is in America, and if the state must be neutral about religion, as the U.S. Supreme Court understands religious ‘neutrality,’ then the public schools may be organized on materialist dogmas but not on Christian dogmas. Separation of church and state, you know. Heads the materialist wins; tails the Christian loses. That’s neutrality for you.”

The bottom line is, therefore, that the “education” to which every American child has a “civil right” is inevitably going to be materialist, secularist, and Godless. “And the larger the role of the federal government in ‘education,’ the worse for Christian education.”

The only solution is to switch the discussion from a “civil right” that Big Brother imposes to a discussion of the “civil responsibility” of parents to raise their children without the ideological intrusion of the government.

Joseph Pearce

<https://journal.newmansociety.org/2017/11/big-brother-classroom/>

It is not a question of “rights” to be imposed by the state, but of the “freedom” of parents to choose the sort of education that they believe is best for their children. Schools should empower parents to educate their children and should not empower big government to impose its own ideological understanding of what constitutes a “civil right.”

On Teaching Nothing

When we try to teach literature or art or science or mathematics devoid of the Catholic faith, we are ultimately teaching nothing.

In 1937, the president of the University of Chicago, Robert Hutchins, addressed the National Catholic Educational Association. He said the Catholic Church possessed “the longest intellectual tradition of any institution in the contemporary world,” yet Catholic education in the United States had “imitated the worst features of secular education.”

I repeat: That was in 1937. In the 80 years since then, the situation is the same, only the worst features of secular education have gotten worse.

When people ask me, “What would G.K. Chesterton have said about the Common Core?,” the first thing of which I have to remind them is that I don’t put words in Chesterton’s mouth, he puts words in my mouth. But if I were to say what Chesterton would say, I would answer: “It’s not common, and it’s not the core.”

However, I don’t need to invent any new words from Chesterton. As with any modern dilemma, it turns out that he has already said something about it. He warned about the Common Core in a talk called “Culture and the Coming Peril.” He said, “To put it shortly, the evil I am trying to warn you of is not excessive democracy, it is not excessive ugliness, it is not excessive anarchy. It might be stated thus: It is standardization by a low standard.”

That was in 1927, a full 10 years before Robert Hutchins’ reprimand of the National Catholic Educational Association. And Catholic schools have only continued to lower their standards to match the public schools. The curriculum in most of our Catholic schools is no different than that of a public school, with the exception of a religion class tacked on. But the Faith is kept sealed in that one class and does not infiltrate any of the other subjects that are taught. That is one of the main reasons Catholic schools continue to close. (The other reason is that Catholics are neglecting to have children.)

If we’re not offering something truly different, truly unique, truly distinctive from the public schools, there is very little reason why parents would pay a lot of money to send their child to a Catholic school when they can get the same thing for free somewhere else. If we’re not offering something truly better than other private schools, they are going to choose the other private schools because... they’re better. If the only thing we offer that’s different from another private school is a lower tuition, then we’re just a cheap private school. If that’s all we’re selling, we’re going to have as good a reputation as _____ [enter the name of your most loathed tacky discount store here.]

What do we have to offer that’s different? Certainly the rich Catholic intellectual tradition that Robert Hutchins referred to, which is not being taught anywhere else. This means a baptized understanding of the

arts and sciences, where a profound theology and a cohesive philosophy inform every subject, where everything is infused with meaning and purpose, and everything is connected to everything else. There is no such thing as a subject that is irrelevant to the Incarnation. There is no such thing as a neutral subject. When we try to teach literature or art or science or mathematics devoid of the Catholic faith, when we have emptied it of the divine, we are ultimately teaching nothing.

Surely this will raise the objection that we are being too dogmatic, and that will keep people away.

But as Chesterton says, “There are two kinds of people: those who are dogmatic and know it, and those who are dogmatic and don’t know it.” In other words, the ones who claim to teach undogmatically are also dogmatic. They are simply keeping their dogma a secret, possibly even from themselves. “The teacher is allowed to say that twice two is four, not because it is less dogmatic, but because it is less disputed. In other words, education is easy when dogma is universal. It only becomes difficult when men are divided about dogmas.”

Public schools can’t teach religion, and secular private schools won’t teach it. Except both of them do. Stepping around God, they have to come up with a godless explanation for everything—for man’s creativity, for his morality, for his behavior, for his past, present, and future, and for the physical world itself. They can only teach fragments of facts with nothing to hold them together. The result is that the fragments

don’t combine to form anything. And so they actually teach nothing. Instead of faith, they can only offer doubt.

Chesterton says, “I am quite ready to respect another man’s faith; but it is too much to ask that I should respect his doubt, his worldly hesitations and fictions, his political bargain and make-believe.”

Most public school teachers know they have to compromise on the big questions. They are less conscious of the fact that they also have to compromise on the small questions. The politicians, so vociferous in their support of education, are also vaguely aware of the compromise, that education is entirely unsatisfactory. Chesterton says, “Compromise used to mean that half a loaf was better than no bread. Among modern statesmen it really seems to mean that half a loaf is better than a whole loaf.” This is the government’s attitude towards public education. We know it’s a failure, we know it’s not nearly good enough, yet we keep pumping resources into it. We settle for less and say it’s good enough.

But it’s even less than less. It’s nothing.

Catholic schools are able to offer a real alternative to nothing: everything! We can offer a complete education, drawing not only on our vast tradition of learning but on the Truth from which it stems, from the Truth that informs all other truth. We do not have to shrink from the dogmatic. “All sane men,” says Chesterton, “are dogmatic.” And, he insists, “All teaching must be dogmatic.... The teacher who is not dogmatic is not teaching.”

Dale Ahlquist

<https://journal.newmansociety.org/2017/11/on-teaching-nothing/>

Catholic School Comeback in Philly!

Parents want to choose Catholic education for the religious and moral tethering it can provide their children in a world that often seems bereft of meaning.

A few years ago, I met Samuel Casey Carter at an event promoting a charter school network. At the time, Carter had just been hired by Archbishop Charles Chaput to join him in an effort to renew the Catholic high schools in Philadelphia, where scores of schools were closing for lack of students and money.

Carter was called in to help renew and rebuild the nation's oldest Catholic school system that was in deep crisis, and to pass on the greatness of Catholic education to future generations. Five years later, he has done just that.

I recently talked with Carter to ask a few questions about this comeback in Philly. Among the many things he pointed to, it was a return to mission that seemed to be the biggest key. And, in order to have the freedom to live the mission in each school, plenty of business items needed attention. Carter knew that without that in place, there was no hope for the mission to be effected with confidence and acceptance.

Carter—years ago a member of The Cardinal Newman Society's board of directors—is the CEO of Faith in the Future, the organization that took over organizational responsibility of 17 high schools and four schools of special education by agreement with the archdiocese in 2012. After initial successes, the contract was extended through 2022.

Carter will be moving on, leaving the organization in a great position.

Faith in the Future has relied on a three-step plan to strengthen and renew the nation's oldest Catholic school system: governance, organization, results.

Governance

The plan, as implemented, might be simply described in terms of versions. Faith in the Future 1.0 was to stabilize the schools. It was at this level that the governance of all the schools needed to be re-thought and implemented.

Over the course of the last few years, the schools have all moved to establishing boards with very few limits on their jurisdiction, allowing for much more local control and the ability to really meet the unique needs of a particular community in which the school operates. Consequently, the school naturally develops in her culture in a way that really meets the community where it is at, in order to effectively educate, form, and evangelize her students.

In addition to the local boards, the organization re-established the archbishop's absolute control over matters of faith and morals, so that all the schools can be “individually excellent but better together,” as their guiding principle states.

Faith in the Future and the Archdiocese of Philadelphia, along with countless donors and business experts, have poured essential resources and wisdom into this corporate adjustment of the schools. The results have been marked. The decline of enrollment is staunch, the money drain has halted, and school spirit has improved markedly on each campus. Most importantly, no more schools closed.

Organization

Faith in the Future 2.0 was about organizing all the elements of each school. Faith in the Future schools are now starting to enjoy the fruits of this organization, standardizing much of what needs to and can be standardized. This helps with efficiency of everything: money, personnel, marketing, etc.

It is here that Faith in the Future was able to address the product—the education and experience that students are receiving in Catholic schools. The Catholic mission is first in the mind of the archbishop and his office of Catholic schools, and Faith in the Future is helping to ensure there is great growth in that area among all the school leaders—and that that filters down into the teachers in the classroom. Parents want to choose Catholic education for the religious and moral tethering it can provide their children in a world that often seems bereft of meaning. This renewal of mission is a great calling card for these families.

Secondly, it is paramount that the schools are striving to achieve a higher level of academic success for their students as well, so the community sees more and more value

at the academic level, in addition to the religious and moral environment.

And finally, innovation is at play. The whole structure is set up to meet the needs of each local community, so Faith in the Future is committed to allowing varied programs in order to serve each community in the best manner possible. Whether it is increased technology, expanded parent involvement, or the introduction of Classical Liberal Arts-modeled programs, they are allowing site-based management of schools to serve their unique communities.

Growth

The next phase for Faith in the Future we could call 3.0, or maybe a better moniker would be Three-point-grow. Now that all the structural pieces are in place for sound, mission-based management, the whole system is breathing new life with new excitement. As each school rediscovers her charisma, talents, and opportunities, the focus will now be on growth.

As a headmaster, how many times have I listened to conferences on self-esteem which was promoted in a backward fashion? If you keep telling a child he is good, he will believe it and do great. Yet, for a quarter of a century, all my experience has shown that a child really, truly feels great (self-esteem) when he succeeds, honestly, through perseverance and hard work even with several small failures. Granted, this recipe should always include great love and confidence expressed to that child by the teacher. Common sense tells us this, but somehow it has gotten turned around.

So, with these schools in Philadelphia, what they are experiencing are the achievements that come from focus, hard work, and a whole lot of love. That produces great feelings, and growth is a natural by-product of this excellence and love. As the schools grow in excellence, the families and communities will love the school more and more, and that is infectious—others will line up to join.

All indicators point to the fact that Faith in the Future 3.0 will be met with great success. Stay tuned!

Michael J. Van Hecke, M.Ed.

<https://journal.newmansociety.org/2017/11/catholic-school-comeback-philly/>

Carter summed it up to me nicely when he said, “Ultimately, once we were able to clean up the ‘business’ and management model, the schools were freed up to focus on the academic program of the school—uniquely played out in their particular location for their specific population.” In so doing, the schools have found a solid footing upon which sound and mission-centered growth can occur. To me, that is certainly a comeback in Philly

The Iron Cage of Educational Bureaucracy

It is the nature of bureaucracy to get caught up in processes rather than persons; to focus on means and lose sight of the ends to be served by those means.

It was the nineteenth century “father of sociology” Max Weber who warned that bureaucracy would become an “iron cage,” a translation of the original German *stahlhartes Gehäuse* made popular by Talcott Parsons in the 1930s, but which more literally means a “steel-hard housing,” suggesting something that cannot be broken into.

Bureaucracies depend upon rigid rules to which all human affairs, no matter how complex, must be fitted. This can cause them to de-humanize persons into categories. Bureaucracies also tend to have a narrow focus, which can cause them to fail to see the good of the whole. This can put them in a perpetual trouble spot: too large to deal with individual needs and problems, and too narrow to serve the interests of the whole. With neither a vision broad enough to serve the common good nor a system flexible enough to provide for the individual, what do bureaucracies do well? Their claim is that they are “effective.” But effective at what?

Alasdair MacIntyre in his groundbreaking book *After Virtue* describes the modern moral character he calls “the Manager” whose position is justified by the claim that he or she can coordinate materials and human resources most effectively to realize the goals of the corporation, whatever they are, which “the Manager” never questions.

This is true enough, but MacIntyre’s description is too optimistic.

It often happens that the processes developed by mid-level managers become more important than the goals of the corporation. Requests that don’t fit into the current categories employed by the bureaucracy are taken to be “disruptive,” as are changes in the goals of the organization that disturb the mechanism of the bureaucratic process.

In a university, this can result in the needs and requests of students becoming an annoyance, even though the institution exists to serve them. And it can cause resistance to rededication to the mission of the institution when that mission has not been the animating principle for years. Such institutions are like the driver who, upon being told by his passenger consulting a map that they are going the wrong direction, responds: “Shut up, we’re making great time.” Too often, bureaucratic processes, created to serve an end, become the end to be served, and the tail begins to wag the dog.

It makes sense for leaders to delegate tasks to bureaucracies, but only if they understand their inherent weaknesses. A group involved with Catholic classical education told me a story of their appeal to the charismatic director of a major Catholic educational outreach program. “We need to be doing this!” he declared. “Let me put you in touch with my associate director.” After making the same impassioned appeal to the lower-level functionary, the response was: “We

already do that,” which is the verbal equivalent of: “There is no problem.” Because, of course, if there were, they would have already fixed it. The processes work fine. End of discussion. This is the way to stifle innovation.

The claim isn’t that their current processes don’t work. No one would approach a broken institution with a new idea; you go to a working, dynamic one. The issue is whether a new approach might serve the students even better. But this is unthinkable to many mid-level bureaucrats. Their “effectiveness” is not measured by how well they foster new goals, but by how well they coordinate resources to meet current ones. Innovative ideas are a threat to a manager’s job security in one of two ways: because (a) they presume the current staff is not entirely self-sufficient and (b) they represent possible new priorities that, without new staff, will mean less efficiency at current priorities.

I once heard a prelate ask an assembled audience of academics to produce a resource to help his deacons understand the basic ideas of metaphysics. I spoke to him afterward and told him that the International Catholic University has a superb series of lectures on metaphysics by the late, great Ralph McInerny; that we could have them downloaded on each deacon’s computer for a minimal cost to each man; and that I could arrange on-line quizzes and tests if needed. “Wonderful!” he exclaimed, “Would you please contact Monsignor so-and-so.” I did, got a polite reply explaining they were “examining possibilities,” and then nary a

Randall Smith

word in response to any of my next five messages. I would be very surprised if the bishop ever got anything on metaphysics. If leaders don’t know what ideas, facts, and potential innovations their staff is keeping from them, then they are like a mind floating in the mist without a body. We are an incarnational Church. It’s not enough to want good education for young people; you have to pry open the bureaucratic cage to make sure it happens.

If you really want something, you have to empower its implementation, saying: “I will send a note to my associate directing that this must be done, and I want a report in two weeks.” Anything less is an abdication of responsibility and simply an invitation for outsiders to beat their heads against the hard steel casing of the bureaucracy.

Pope St. John XXIII spoke about *aggiornamento*, about letting fresh air blow through the stuffy corridors of Church bureaucracy. If you hired someone from a mediocre school district to run yours simply because he or she had “experience,” what makes you think the results will be better? Maybe you should take a risk on some fresh blood.

If a person has been running a chancery office since the 1970s or 80s, he or she may not be innovating. Have things been good for the past 35 years or decaying? Someone should let that fresh breeze of the authentic Spirit blow, because the definition of insanity is doing the same things over and over and expecting different results.

<https://www.thecatholicthing.org/2017/11/22/the-iron-cage-of-educational-bureaucracy/>

Catholic High School Students Offer Funeral for Homeless Veteran

He was a homeless veteran only known as John, but thanks to a group of students at Catholic Memorial School in West Roxbury, Massachusetts, he was honored with a funeral.

With the help of Lawler and Crosby Funeral Home and Lazarus Ministry, the students planned a memorial service for the veteran, who had no living family members, according to WHDH-TV.

Deacon Greg Kandra

<https://aleteia.org/blogs/deacon-greg-kandra/watch-catholic-high-school-students-offer-funeral-for-homeless-veteran/>

Dr. Peter Folan, the president of Catholic Memorial School, told the news outlet the impetus for deciding to host the funeral for the veteran was to “help our boys realize that we have to stand with those that are marginalized, those that are poor, those that many of our community casts out.”

Read more. And watch the video below.

<https://youtu.be/5MY5hZipzrs>

God Only Knows How Much We Need ... Latin?

Yep, Latin, at least that's what the head of the Pontifical Academy dedicated to this ancient (dead) language is claiming. His reasons are interesting.

Pope Francis has granted another five-year term to the president of the Pontifical Academy for Latin, Professor Ivano Dionigi, the Vatican Insider news website reported this week. This appointment confirms the pontiff's concern for the "very rich heritage of the Latin tradition."

"Latin gives us and teaches us the art of using words, the nobility of politics, and an understanding of time: God only knows how much we need it today," said Dionigi, in reaction to being granted another term.

The Pontifical Academy for Latin was created in 2012 by Benedict XVI to promote the study of Latin.

I. Media

[https://aleteia.org/2018/01/09/god-only-knows-how-much-we-need-latin/ - .W1YliD4B6s8.email](https://aleteia.org/2018/01/09/god-only-knows-how-much-we-need-latin/- .W1YliD4B6s8.email)

Last December, this institution was in the spotlight when, during the solemn assembly of Pontifical Academies, it granted awards to two young people for their participation in an international competition regarding Christian Latin humanities.

In a message written for the occasion, Pope Francis said he considers it "urgent" to rediscover and cherish the Latin tradition in order to transmit it to new generations. The pontiff's decision to renew Professor Dionigi's mandate for another five years is dated December 20, 2017. His term, therefore, runs until the end of 2022.

Since 2014, Dionigi, former rector of the University of Bologna (from 2009 to 2015), has also been a consultant to the Pontifical Council for Culture, the dicastery to which the academy is attached.