Holy Rosary Academy's

Handbook for Faculty

Noverim te, noverim me.—St. Augustine

Adopted by the Faculty

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Prayer for Teachers

Pius XII

December 28, 1957

O Word Incarnate, Teacher of teachers, our beloved Jesus, who didst deign to come into the world in order to point out to mankind, in Thine infinite wisdom and inexhaustible goodness, the way to heaven, graciously hear the humble supplications of those who, following in Thy footsteps, desire to be Catholic teachers worthy of that name, and to guide souls in the sure paths that lead to Thee and through Thee to eternal happiness.

Grant us Thy light, that we may be able not only to avoid the snares and pitfalls of error, but also to penetrate into the nature of truth so as to attain to that clarity of insight which causes what is most essential to become most simple, and therefore best adapted to the minds even of little ones, in whom Thy divine simplicity is most clearly reflected. Visit us with the assistance of Thy Creator Spirit, so that when we are commanded to teach the doctrines of faith we will be able to teach them as they should be taught.

Give us the power to adapt ourselves to the still immature minds of our pupils; to encourage their splendid, youthful energies; to understand their defects; to endure their restlessness; to make ourselves as little children, without giving up due authority, thus imitating Thee, dear Lord, who didst

make Thyself as one of us without abandoning the lofty throne of Thy divine nature.

Above all, fill us with Thy Spirit of love: love for Thee, our kind and only Teacher, that we may sacrifice ourselves in Thy holy service; love for our profession, that we may see in it a high vocation and not merely an ordinary occupation; love of our own sanctification, as the chief source of our labors and our apostolate; love of the truth, that we may never deliberately betray it; love of souls, whom we are to mold and fashion to truth and goodness; love of our pupils, that we may train them to be exemplary citizens and faithful children of the Church; love for our beloved youths and children, that we may feel toward them a true, paternal affection that is more sublime, more deliberate, and more unselfish than that of their natural parents.

And do thou, O Mary, our holy mother, under whose loving eyes the youthful Jesus grew in wisdom and in grace, be our intercessor with thy divine Son and obtain for us an abundance of heavenly graces, that our labors may redound to the glory of Him who with the Father and the Holy Spirit liveth and reigneth forever and ever.

Amen.

Introduction

"What greater work is there than training the mind and forming the habits of the young?"

St. John Chrysostom

When Pius XII spoke of teaching as "a high vocation and not merely as an ordinary occupation", he had in mind a height that surpasses even the noble calling of parents. The extent of this height is indicated in his wish that we teachers may feel toward our students

> "a true, paternal affection that is more sublime, more deliberate, and more unselfish than that of their natural parents."

Such affection is more sublime insofar as a teacher leads the student to participate in two common goods higher than the family, namely, civil society and the Church. It is more deliberate insofar as a teacher's affection is not dependent, as is the parent's, on a natural bond. And it is more unselfish insofar as the child, while always the parent's son or daughter, is not always the teacher's student.

A vocation of this height therefore requires a firm understanding of the teacher’s mission and a demanding practice of both the moral and intellectual virtues associated with good teaching.

The purpose of this handbook then is twofold:

1. To define the goals of the HRA teacher

2. To provide guidance in fulfilling those goals

This manual seeks first to define the teacher's goals in light of the Academy's mission. To clarify these goals it discusses the intellectual and moral virtues that make a good teacher. In the second part, the handbook offers a rubric of teaching in the tradition of the Trivium as well as other tools to assist the teacher in fulfilling his or her vocation at the Academy.

Part I

The Teacher's Mission

Teaching has an extraordinary moral depth and is one of man's most excellent and creative activities, for the teacher does not write on inanimate material, but on the very spirits of human beings.

Sacred Congregation of Catholic Education, 1997

The mission of Holy Rosary Academy is to form students in the moral and intellectual virtues, which are the chief perfection of man and the means to happiness in the vision of Almighty God.

As Pius XI taught,

> It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education

> which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education (*Divini Illius Magistri*, 7).

The supernatural goal of each student is the animating principle of Holy Rosary Academy. It is therefore the first principle of the Academy's teachers. All that the teachers says or does, whether helping kindergartners learn to read or discussing assessments with colleagues, is for the sake of the students' attaining eternal happiness with God in Heaven. Anything that runs contrary to that end has no place at the school.

Now given the Church's divine commission to preach the Gospel and the family's natural commission to raise children, the primary responsibility of education belongs to the Church and family. It follows that the Catholic school takes its mission and indeed its very existence from the Church and family *together*. The family asks the school to help its children enter a wider community. The Church asks the school to help the young enter its divine mysteries. The school is midway between family and Church, such that it forms with them "a perfect moral union, constituting one sanctuary of education" (*Divini Illius Magistri*, 77).

Thus, just as the school seeks to make the beauty and truth of the Church known to the students through teaching Christian doctrine, having the sacraments made available and encouraging the life of prayer,

likewise it must also seek the support and involvement of parents, even in its own educational projects. “The constant aim of the school therefore, should be contact and dialogue with the pupils' families” (Sacred Congregation of Catholic Education, 1997). This dialogue takes place between families and those to whom it belongs to create the school's Christian climate—the teachers.

More specifically then, the mission of the teacher at Holy Rosary Academy is lovingly to receive the children every day from the families in order to develop the intellectual and moral virtues in them that are necessary for full participation in civil society and the Church.

The Teacher Defined

In 1955 Pius XII warned the Italian Catholic Elementary School Teachers' Association not to start calling themselves instructors. For the instructor, he argued, is one who communicates a knowledge of things, but the teacher "is a person who knows how to create a close relationship between his own soul and the soul of a child." There are two things to consider in this: first the kind of relationship that should exist between teacher and student, and secondly the kind of knowledge that is necessary in order to foster such a relationship.

First then we should note that the relationship is between the souls of teacher and student. To say soul is to indicate that the relationship involves the

complete person. By way of contrast, the instructor offers knowledge in a particular field and at a particular level, and thus he seeks a relationship only between his mind and his students' in a particular regard. The teacher, on the other hand, "is he who personally devotes himself to guiding the inexperienced pupil towards truth and virtue. It is he, in a word, who molds the pupil's intellect and will so as to fashion as best he can a being of human and Christian perfection" (ibid).

Now this fashioning, molding and guiding are akin to the work of a doctor. For just as a doctor heals just insofar as he assists the physiological powers already present and at work in the patient, so too the teacher teaches insofar as he assists the reasoning powers present in the student. Thus, St. Thomas Aquinas defines the activity of teaching as causing knowledge in another through that other's power of reasoning.

A close relationship between teacher and student follows naturally from this essential act of teaching. For to accomplish it the teacher will not only have to reveal the path that he himself took to arriving at knowledge but also match this with the student's own first and, more often than not, faltering steps. As Saint Thomas says, "The student's ideas are the foundation on which is built all the knowledge gained through teaching. The student's own lights are the primary builder, while the teacher's are the secondary builder."

But behind even the student's own lights is the divine teacher, who endows the mind with the light that reveals the most fundamental truths. "The light of thy

countenance, O Lord, is signed upon us" (Psalm 4:7). The presence of this light, an image of the uncreated Light, reveals God to be the principal and most interior teacher of all, just as nature is the principal and interior healer. It follows that a teacher can fulfill his calling only in cooperation with the power of that divine light present in the souls of his students. One form that cooperation takes is regular prayer with the students before class, as St. Thomas did before he taught, studied, preached or wrote.

To conclude, the teacher is one who knows how to cooperate with the divine light present in his students for the sake of causing knowledge through the students' own reasoning powers.

But what knowledge or virtues best equip the teacher to fulfill his calling? First let us distinguish between the kind of knowledge that beholds the truth (speculative knowledge) and the kind that sees the means to gaining a goal (practical knowledge or know-how). The good teacher needs both. A consideration of these and other virtues is the task of the next section.

The Virtues of the Teacher

It is well known that the more one works with "little ones" the more necessary it is to have ability. Does not the Creator of the vast universe of stars, whose movements He directs with admirable harmony, show equal power and wisdom and arouse an even greater sense of amazement when He regulates the imperceptible motions of the atom in its parts? Those who have called children "men in miniature" have indirectly claimed for teachers a not inconsiderable greatness of soul.

Pius XII

Teaching, St. Thomas says, imitates discovery, as art imitates nature. Thus, in order to teach, one must first have tasted the success of discovery. To discover is to come to know something unknown through one's own lights and on the basis of something already known.

But what exactly is knowledge? We might first of all distinguish it from other things in our mind, like opinion or human belief. These use the authority of an expert or tradition to come to a conclusion or to make a decision. If someone is of the opinion that an aspirin a day helps to prevent heart disease, this is on the basis of a trust placed in the common advice of medical experts. The opinion may change given more studies and research. Knowledge, on the other hand, is based on truths seen by one's own lights. It is not subject to the vagaries of opinion. True, one may say,

“I *thought* I knew this or that,” or “I *now* know that such and such is true,” but this indicates a change in the thinker, not in the object of knowledge. For example, one may think one knows that the angles of any triangle always add up to two right angles, but in fact not know it. But that these angles add up in this way follows necessarily from more fundamental truths.

Now the quintessential form of coming to know is discovery, which St. Thomas says begins with common self-evident principles. These are truths that the mind assents to first and not on the basis of any other truths. An example of this is the truth that number is independent of the order of counting, often called in arithmetic the commutative property. Now this may seem so obvious as to be unworthy of reflection and perhaps as insignificant as the imperceptible motions of the atom. But recognizing this for the first time can be a wonderful idea to children, in whom the divine simplicity is most clearly reflected.

There once was a mathematician who told of the time when as a young boy he counted some pebbles he had set out in a straight line. Counting from left to right, he found there were ten. Counting from right to left, he still found ten. Intrigued, he put them in one different arrangement after another and still found ten pebbles. He stopped when he decided that no matter what the arrangement, the number would always be the same.

Intrigue, wonder, amazement are all emotional signs of imminent or successful discovery. A teacher who rarely shows such emotions is a teacher who rarely discovers. And a teacher who rarely discovers is one who rarely teaches.

What was once said about the Catholic who strives to lead an intellectual life is especially true of the Catholic teacher:

> "The thinker is truly a thinker only if he finds in the least external stimulus the occasion of a limitless interior urge. It is his character to keep all his life the curiosity of childhood, to retain its vivacity of impression, its tendency to see everything under an aspect of mystery, its happy faculty of everywhere finding wonderment full of consequences" (Fr. Sertillanges, O.P., *The Intellectual Life*).

This limitless interior urge is sustained by successes along the way of finding wonderments full of consequences, that is, of making discoveries and coming to know. Thus we come to the first set of virtues necessary for good teaching.

Intellectual Virtues

It is taken as a platitude that the teacher must already know what he is attempting to teach. *Nemo dat quod non habet.* However, there is an important difference between knowing something and knowing *about* something. A wealth of information on a particular subject, such as the Civil War or phonics, does not of

itself guarantee the wherewithal to teach it. Recall the prayer of Pius XII: "Grant us Thy light, that we may … penetrate into the nature of truth so as to attain to that clarity of insight which causes what is most essential to become most simple." To penetrate into the nature of truth is to see all the way back to its first principles. Thus, to teach well requires an intimate understanding of those first principles.

What holds true for our own studies in this regard holds true also for our teaching. Teaching is fundamentally an act of uncovering rather than "covering".

This is why Pius XII in his talk to elementary school teachers advised them to seek wisdom more than knowledge (i. e., what we would call information) and depth more than breadth of learning.

We call depth of learning ***understanding***. This is the virtue of the mind that helps it to consider self-evident truths, the starting points of all knowledge. It is gained through the constant practice of first trying to discern between what, on the one hand, we affirm as true out of habit or custom and what, on the other hand, we affirm as true on account of more fundamental truths. In other words, being alert to the difference between opinion and knowledge will be a great aid to gaining depth of learning. Also of great aid is the practice of trying to resolve anything we hold in our minds as true or good back into the basic truths.

What are these basic truths and where do we find them? Many are contained in the age-old deposit of common sense, for example, that the whole is always greater than the part and that children should honor their parents. They find expression in places like the Ten Commandments and at the beginning of the Declaration of Independence.

There are also basic truths of our Faith called Articles of Faith and these are expressed in the Creed. They are indeed self-evident truths, though not self-evident to us but to the blessed in Heaven. It is important to recognize that although we assent to such truths through the gift of faith and not by seeing their truth directly, nevertheless their truth *is* seen, immediately and with perfect clarity by the saints and angels. Thus, it is no coincidence that the gift of the Holy Spirit that grants us insight into the truths of the Faith is called understanding. For this gift we as teachers should pray with all our heart and open our minds to it through constant study of the Faith.

Wisdom is the virtue that makes the mind to see how truths are related to higher truths or principles, and above all, to God. It is, as it were, participating in God's perspective on the world. So, for example, to describe and explain how the polyps of coral form a complex but unified community is to demonstrate knowledge, but to show that their community sheds light on how the leafy buds on a willow branch are also individuals that make up the living community we call a tree—that is an act of wisdom. All of our Lord's parables are models of wisdom, for they teach by

showing an unlikely connection between two things, like a mustard seed and the kingdom of heaven, and hence revealing a more profound and comprehensive law at work, for example, that the greatest things may have the humblest beginnings.

Thus, we as teachers should make ourselves intimately familiar with the wise sayings of our own Faith and of the classical tradition. And we must in our own studies strive to see that whatever we are teaching is not finally limited to being only math or only geography or only Latin.

> "Everything holds treasures, because everything is in everything, and a few laws of life and of nature govern all the rest. Would Newton have discovered gravitation, if his attention to the real had not made him observant and ready to perceive that apples fall like worlds?" (Sertillanges, *The Intellectual Life*)

The mark of a faculty in search of wisdom, then, is a willingness to step outside their domain of expertise and teach a variety of subjects for the sake of gaining, and thereby teaching, a more comprehensive, profound and divine view of the world.

More importantly, we should pray for that gift of the Holy Spirit so aptly called Wisdom, which enables us to see and judge rightly all things in the spirit of God's love. This gift gives us the mind and heart of Christ Himself, who alone should be called Teacher. The least we can do is follow the example of one of the Church's greatest teachers, St. Thomas Aquinas, who

always credited his remarkable achievements to humble prayer rather than innate intellectual abilities or hard work.

The last virtue that requires our attention here is ***prudence*.** Through it one is able to decide upon the best course of action to take in a given situation. It is especially important for teachers, for they not only need to make wise choices for themselves but also for their students, whose lives they are directing toward the attainment of that very same virtue. This virtue is impossible for us teachers to acquire without constant recourse to our betters, specifically better teachers.

Hence we would do well to pay heed to what Pius XII counseled teachers many years ago:

- "Try as hard as possible to deal with your children individually.... God creates souls individually, not in a series in which one soul is the same as another."

- "You must know how to talk to them.... It is important for teachers to learn as much as possible about the art of speech...and how to impress things on the little minds of their pupils.... We must neglect nothing that can aid their imagination."

- "Be mindful to ask gradually for what you want to obtain from your children.... Jesus wants—and you too must want—the plants entrusted to your care to grow gradually and not hurriedly."

In a similar spirit, Brother Agathon of the Christian Brothers counsels teachers to avoid every kind of harshness in his dealings with students. Often enough a teacher resorts to harsh tones of voice or language or exaggerates students' faults or acts towards them as if they were irrational beings without feelings (e.g., by jerking them or pulling on them), because he does not have at his immediate disposal a knowledge of a variety of good ways to deal with difficult students. Lack of such knowledge completely impedes the acquisition of prudence among teachers.

This is why good teachers resort to the counsels of the wise. The advice of such preeminent teachers as St. John Bosco are the continual study of the good teacher. Moreover, since these counsels are difficult if not impossible to follow without the help of wiser and more experienced teachers, the good teacher also seeks out the opinions, advice and critical judgments of his colleagues.

Moral Virtues

Learn from me, for I am gentle and humble of heart.

Matthew 11:29

It should go without saying that as teachers we must bear witness in our own lives to the very same virtues we wish to instill in our students, especially those moral virtues that are for our day more than difficult to attain and practice: chastity, modesty in words, deeds and attire, gentleness, humility, and courage. But

among these are two moral virtues that our Lord Jesus Christ called to our attention as central to the vocation of teachers: gentleness and humility. A consideration of these two is therefore the principal concern of this section.

Gentleness. This virtue, sometimes called meekness or mildness, enables one to regulate anger, frustration, irritation and other similar emotions. It does not eliminate them, of course, but saves them for the right times and circumstances. However, in the vocation of the teacher, these emotions rarely, if ever, find a proper place, first and foremost because anger clouds the judgment. As St. Thomas teaches: "Anger, which is softened by gentleness, is, on account of its impetuousness, a very great obstacle to the free judgment of truth. Thus, gentleness above all makes a man collected and composed" (*Summa Theologiae* IIIa, q. 157, a. 4). But since the teacher's vocation is above all to give witness to the truth for the sake of the students, this virtue must be firmly in place. It not only gives one clear access to the truth about the subject being taught but also to the truth about one's students. Without it, the teacher's relationship with the students would be marked in the minds of both the students and parents by harshness and lack of love. We would do well to recall the words of St. Paul: "And if I should know all mysteries and have all knowledge...but have not charity, I am nothing.... Love is patient, is kind, is not provoked to anger, bears all things, endures all things" (I Corinthians 13:2-5).

A virtue allied to gentleness is clemency, which softens the desire to correct or punish and hence often limits or sometimes even removes the punishment itself for the sake of the student's betterment. "A teacher must never forget," Brother Agathon says, "that inexorable strictness on his part will, as a rule, alienate the students, spur them to revolt, indispose their parents, and everybody else.... When naked authority is invoked, it can indeed constrain the guilty party, but it does not correct him." Rather, any correction must exhibit the foresight and consistency of reason and the generosity of love.

Humility. This virtue tempers the soul so that it does not claim too much for itself. It is a virtue that helps lead one to a right relation with God and neighbor. For the humble man recognizes that in his fallen nature he can merit nothing of everlasting worth, and that in fact he is prone to evil. He thus tempers his claim to goodness and worth, and joyfully admits that God's grace alone prevents him from falling. It is a recognition that God is closer to him than he is to himself. “What have you that you have not received? And if you have received it, why glory in it?” (1 Cor. 4:7). Then, given this self-knowledge, he looks upon the foibles and transgressions of his neighbor in the same light: all are inclined to fail and only by cooperating with God's grace can any good be done.

The humble teacher thus confronts setbacks, insults, aggression, and misunderstandings, whether from students, parents, or colleagues, with equanimity, good humor, love, and wisdom. For since God's grace

perfects nature without force or violence, cooperation with it must be of the same spirit. Brother Agathon claims that humility leads to courage in the teacher:

> He does not turn away from whatever may be lowly and uninviting in the schools and in the students. He welcomes them with kindness and mildness; without showing any distaste he puts up with their natural defects: their rudeness, their ineptitude, the flaws in their character. He patiently bears with their indocility, impoliteness, ingratitude, oppositions, and even insults, without yielding to resentment or revenge, even when these faults are directed at him personally.

At the same time, however, the humble, self-possessed teacher is also able to see the most effective form of correction in a given situation, for his mind is not clouded with feelings of injured pride or anger. He thus maintains his authority on the solid ground of reason and love.

Part II

This section has four parts: it presents first guides to assist in teaching the curriculum; second, guides to assist in conducting oneself with students; third, guides to assist in conducting oneself with colleagues and parents; and fourth, a checklist of common duties for teachers.

Our Curriculum

Catholic education is above all education in faith, for the truths of faith are the noblest subject of study and the light which orders all other studies. Through the movement of grace, the mind accepts the deepest and most hidden truths about the world and its Creator, thus assenting to truths that perfect it as grace perfects nature. When the mind has such insight into the most profound truths, into Truth itself, it is then ready to pursue the truths within its own grasp confidently, effectively and willingly:

- confidently, because the mind assents with the most complete assurance to propositions of faith that state the world is an effect of Wisdom and thus is itself eminently knowable;

- effectively, not only because the truths of faith will steer the mind away from error, but also because the moral character enjoined by faith is the most conducive to the investigation of truth;

- and willingly, because the faithful soul sees all truths as disclosing in countless ways the ultimate Truth, the object of its love.

And so the more deeply faith is held and cherished in the mind, the more eagerly the mind seeks out within itself and in the world the truths that reflect the Truth, the visible things that give testimony to the invisible things of God. It would end up being a kind of impiety not to pursue these manifestations of the divine wherever one could. Faith not only seeks understanding but also provides its surest beginning. *Credo ut intelligam*.

Therefore, in the cultivation of the mind every effort should be made to deepen faith, to foster the desire that faith inspires to deepen one's understanding of the created world, and finally to ensure that the desire comes to fruition by instilling the essential tools of learning. As an education in the light of the Faith, Catholic education sets the standard of excellence in all academic pursuits.

Here now are two guides in fulfilling the goals of the curriculum: 1) the essentials of the Faith, and 2) the Trivium.

Essentials of Faith

The National Association of Catholic Independent Schools, of which Holy Rosary Academy is an accredited member and through which its teachers are becoming certified as Catholic Teachers, offers a comprehensive and thorough summary of what students should be taught concerning the Faith, and thus what teachers must already know and pledge themselves to uphold. It includes points of doctrine as well as forms of piety and the virtues of Christian life. The complete text is included in the Appendices. Here is an outline of the document:

A. The necessary truths and principal mysteries

B. The marks, prerogatives and composition of the Church

C. Sources of revealed truths

D. Types of grace and their effects

E. The seven sacraments

F. Theological and cardinal virtues

G. Types of sin

H. Works of reparation

I. Works of mercy

J. Gifts and fruits of the Holy Spirit

K. The beatitudes

L. Types of prayer and indulgences

M. Christian devotions

Thorough familiarity with and profession of these essentials is required of every teacher at Holy Rosary Academy. Please refer to Appendix B for a complete list of prayers used at the Academy. At the beginning of each year the Academy's teachers renew their faith together and take pledge their fidelity to the Church (see Appendix A for formulas used).

Moreover, teachers must take every opportunity to enliven *all* their classes with these principles and not relegate their being taught only to Catechism and Theology classes. Thus, teachers should assess themselves (and will be helped in assessing themselves) in this regard by asking questions like the following:

- Do I comprehend all the essentials of the Faith, and if not how am I seeking answers to my questions?

- How am I deepening my own study of the Faith? To whom do I turn for enlightenment in matters of the Faith?

- Do I teach the Faith in my classes by engaging the whole child: his mind, imagination and affections?

- How do I teach the Faith through my own conduct with the students?

- What opportunities have I taken to teach the Faith to my students outside of regular Catechism or Theology classes?

The Trivium

The Trivium is the three-lane path to the sure and sound discovery of truth. Its goal is the mastery of the tools of learning, that is, the three liberal arts traditionally called Grammar, Dialectic and Rhetoric. These along with Reading and Writing form the backbone of Holy Rosary's curriculum. And as in Reading and Writing, so in the Trivium the choice of subject matter is for the sake of learning to use the tool well.

Dorothy L. Sayers describes the full sweep of the Trivium in her seminal essay "The Lost Tools of Learning" (Appendix C):

> “The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to "subjects" at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself—what it was, how it was put together, and how it worked. Secondly, he learned how to use

> language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language—how to say what he had to say elegantly and persuasively.
>
> "At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time, he would have learned—or woe betide him—not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. There would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate."

The learning of each of these arts will find more favor with one age group than with another. Thus, for example, we cannot expect our First Graders to learn the rules of defining well or many other matters pertaining to logic. But they are naturally ready to practice all things grammatical: collecting, observing, memorizing and reciting, in short, gathering together of material for use in the next part of the Trivium. Likewise, we would not want to expose the reasonings of Fifth or Sixth Graders to the public criticism and questioning of the faculty, but we should find them ready and willing to solve logical puzzles and to pick

out flaws in arguments (as they are more than likely starting to do at home and with each other anyway).

This is not to say that younger students are incapable of reasoning. Many, in fact, can amaze teachers with their methods of figuring out problems if given the chance. There are young children, for example, who can add several multiple digit numbers without performing the usual method of carrying. All students should be encouraged to explain their reasoning. An important goal of teachers at any grade level is to ensure that the students not only remember what they have learned but also *how* they have learned.

Thus, some questions Holy Rosary teachers should ask in assessing how they teach the Trivium are:

- Am I engaging the students in practices of the liberal arts that fit their abilities and natural interests?

- Do I focus on "covering" a subject more than teaching students the tools of learning *any* subject?

- Do I give enough room for students to voice their reasonings or questions, however faltering they may be or however rudimentary or obvious I may think the answers are?

- Am I more inclined to correct a student with a "No" instead of inquiring about his reasoning with a "Why do you say that?"

- Is my tendency to say to a child who's made an error, "That's the wrong way," or ask "Can you think of another way of doing that?"

- Do I ask "Do you have any questions?"--implying that there's a possibility that the students don't--or "What questions do you have?"--implying that whatever has preceded the question has sparked their minds.

What, finally, are we encouraging in our students: To abide by a certain set of rules or to understand the world by the light of intelligence set *in them* by God?

For more on the Trivium and its place in a school such as ours, refer to Dorothy L. Sayers' article already mentioned, as well as Eleanor Duckworth's articles found in *The Having of Wonderful Ideas*, available in our Resource Library. NAPCIS certification for teachers is an excellent opportunity to learn more about the Trivium and to receive help in using it in the classroom.

Conduct with Students

Following is a list of questions for teachers to use in evaluating their own conduct toward students, in class and out. These questions rely on the principles discussed in the previous section on the virtues of the teacher. The administration will also use these questions to assist the teachers in making evaluations thorough and helpful.

1. Do I myself avoid the defects I wish to correct in my students, such as shortness of temper, peevishness, tardiness, lack of preparation, pride, etc., all of which undermine the authority inherent in the teacher's vocation?

2. Do I not only pray with my students but also for them and their families?

3. Do I show kindness to all, without partiality?

4. Am I consistent in cheerful mood, good humor and loving manner, or am I unpredictable?

5. Do I make the students' duties well known at the beginning?

6. Do I point out mistakes that need to be pointed out, and do I do this gently, carefully and, as much as possible, privately?

7. In correcting or punishing a student, do I take care to help him realize and acknowledge his fault and the rightness of the correction?

8. Do I teach the children to fear the wrong they might be guilty of or rather the punishment they may face?

9. Do I give the students the liberty to make known their difficulties, and do I answer them willingly and kindly?

10. Do I praise students when they deserve it? Do I show satisfaction and pleasure when they do well?

11. Do I speak to them in praise of virtue, to inspire them to love it and model their behavoir by it?

12. Do I share with them daily something edifying?

Holy Rosary teachers should do all in their power to make punishments rare. To that end we offer a guide to use in dealing with students who fail in their duties:

1. If the students fail in a duty because it is too hard, excuse them.

2. If they fail because they forget or are inattentive, warn them politely, kindly and in such a way that the students receive the correction willingly, if not gratefully.

3. If they willfully fail, warn them sternly, but always so that the students understand that your only motive is their own good.

4. If they persist in failing, reprove them, but without harshness, anger, mockery or exaggeration. The intention is to guide the students to a proper sense of shame, a sorrow for their faults and a resolve to correct themselves.

5. If they fail again, threaten them with the appropriate punishment. Take care that you can indeed carry out the punishment. For example, never threaten suspension or expulsion, since as a teacher you cannot carry this out.

6. If they do not amend, punish them, but with wisdom and prudent gentleness and even regret at having to go so far.

Punishment must be the final effort that a teacher uses to help a student shoulder his responsibilities. If the punishment fails, then the teacher must enlist the help of the principal and parents.

In these matters, Brother Agathon's little work *The Twelve Virtues of a Good Teacher* is of invaluable help. It may be found in the Resource Library.

Conduct with Colleagues and Parents

The overarching principle that governs all our interactions with colleagues and parents is a holy love for every student's eternal salvation. This love unites us at Holy Rosary Academy in our mission to lead young people to the truth, above all the truth of the Faith. Therefore, anything that runs contrary to this love and unity must be studiously avoided.

We can best ensure unity by knowing the school's mission, by constantly seeking to deepen our understanding of it and to form our teaching in accord with it, and by actively supporting our fellow faculty in fulfilling it.

How do we support our colleagues? It should go without saying that we avoid discord and the related vices of an unhappy faculty: gossip, backbiting, quarreling, and jealousy. We avoid upbraiding each other or speaking badly of another in front of students or parents. We refuse to listen to gossip or, God forbid, to start it. This also holds true in our relations with parents.

Instead, we cultivate the virtues of a happy and harmonious faculty, namely, truthfulness, affability, mirth and gentleness. We encourage and praise each other whenever the opportunity arises. We pray with and for each other. We seek to teach together, if possible. We seek to develop the curriculum together. We step forward to defend each other if harshly or wrongly judged. We make sure that a complainant speaks directly to the appropriate person.

A most helpful description of the ideal teacher as colleague of both teachers and parents is Cardinal Newman's description of a gentleman:

> The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great

concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets every thing for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his

disciplined intellect preserves him from the blunder (*The Idea of a University*, 1852).

Common Duties

1. You are responsible for knowing and supporting the responsibilities of students as detailed in the Student & Parent Handbook.

2. All teachers should communicate in writing to the parents of their students: 1) at the beginning of the school year about what their children will be studying, including mention of projects and projected field trips; 2) at the end of each week, summing up what the children have studied, the skills they are acquiring, the trips they have taken, the projects they have completed or begun, special visitors to the classroom, etc. These messages should be upbeat and joyful.

3. All teachers keep current records of each student's progress and attendance.

4. Formal grades are issued each semester. In determining these grades, Holy Rosary Academy teachers make use of the grading scale included in the Appendices.

5. Teachers hold conferences with parents at the end of the First and Third Quarters. High school teachers conduct Don Rag conferences at the end of the Third Quarter (see the Appendices for a description). These conferences are generally positive and build upon the students' strengths.

6. If a student is close to failing, the teacher must meet with the Principal and explain the situation to the parents. Alternative methods of working with the student may be decided with the help of the Principal.

7. On school days: teachers arrive at 7:30am; they leave at 3:30pm, except on Wednesdays, when there is Faculty Prayer in the chapel beginning at 3:30.

8. Homeroom teachers are to: 1) pray the morning prayers with the students; 2) make any announcements for the day; 3) check to see that students are properly attired, according to school policy as set forth in the Student & Parent Handbook.

9. Pray at the beginning of every high school class.

10. Teachers are also obligated to attend weekly Faculty meetings. Elementary teachers meet every Wednesday from 3:45-5:00 p.m. High school teachers meet every Thursday from 3:45-5:00 p.m.

Appendices

APPENDIX A

PROFESSION OF FAITH AND OATH OF FIDELITY

I. PROFESSION OF FAITH

I, N., with firm faith believe and profess everything that is contained in the Symbol of faith: namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, one in Being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the Word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgement or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

II. OATH OF FIDELITY ON ASSUMING AN OFFICE TO BE EXERCISED IN THE NAME OF THE CHURCH

(Formula to be used by the Christian faithful mentioned in Canon 833, nn. 5-8)

I, N., in assuming the office of _____, promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

With great care and fidelity I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall follow and foster the common discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish.

I shall also faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So help me God, and God's Holy Gospels on which I place my hand.

(Variations in the fourth and fifth paragraphs of the formulary, for use by those members of the Christian faithful indicated in can. 833, n. 8).

I shall foster the common discipline of the entire Church and I shall insist on the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also — with due regard for the character and purpose of my institute — faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

APPENDIX B

A) COMMON PRAYERS

The Sign of the Cross

In the name of the Father
and of the Son
and of the Holy Spirit. Amen.

Signum Crucis

In nómine Patris
et Fílii
et Spíritus Sancti. Amen.

The Doxology

Glory be to the Father
and to the Son
and to the Holy Spirit,
as it was in the beginning
is now, and ever shall be
world without end. Amen.

Gloria Patri

Glória Patri
et Fílio
et Spirítui Sancto.
Sicut erat in princípio,
et nunc et semper
et in sæcula sæculórum. Amen.

The Hail Mary

Hail, Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.

Ave, Maria

Ave, María, grátia plena,
Dóminus tecum.
Benedícta tu in muliéribus,
et benedíctus fructus ventris tui, Iesus.
Sancta María, Mater Dei,
ora pro nobis peccatóribus,
nunc et in hora mortis nostræ.
Amen.

Angel of God

Angel of God,
my guardian dear,
to whom God's love commits me here,
ever this day be at my side,
to light and guard, to rule and guide.
Amen.

Angele Dei

Ángele Dei,
qui custos es mei,

me, tibi commíssum pietáte supérna,
illúmina, custódi,
rege et gubérna.
Amen.

Eternal Rest

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.
May they rest in peace. Amen.

Requiem Æternam

Réquiem ætérnam dona eis, Dómine,
et lux perpétua lúceat eis.
Requiéscant in pace. Amen.

The Angelus

V. The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Spirit.

Hail, Mary, full of grace....

V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.

Hail Mary.

V. And the Word was made flesh.
R. And dwelt among us.

Hail Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray;

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection. Through the same Christ, our Lord.
Amen.

Glory be to the Father...

Angelus Domini

Ángelus Dómini nuntiávit Maríæ.
Et concépit de Spíritu Sancto.

Ave, María...

Ecce ancílla Dómini.
Fiat mihi secúndum verbum tuum.

Ave, María...

Et Verbum caro factum est.
Et habitávit in nobis.

Ave, María...

Ora pro nobis, sancta Dei génetrix.
Ut digni efficiámur promissiónibus Christi.

Orémus.

Grátiam tuam, quæsumus,
Dómine, méntibus nostris infúnde;
ut qui, Ángelo nuntiánte,
Christi Fílii tui incarnatiónem cognóvimus,
per passiónem eius et crucem,
ad resurrectiónis glóriam perducámur.

Per eúndem Christum Dóminum nostrum. Amen.

Glória Patri...

The Regina Caeli

Queen of heaven, rejoice, alleluia.
The Son whom you merited to bear, alleluia,
has risen as he said, alleluia.
Rejoice and be glad, O Virgin Mary, alleluia!
For the Lord has truly risen, alleluia.

Let us pray;

O God, who through the resurrection of your Son, our Lord Jesus Christ, did vouchsafe to give joy to the world; grant, we beseech you, that through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

Regina Cæli

Regína cæli lætáre, allelúia.
Quia quem meruísti portáre, allelúia.

Resurréxit, sicut dixit, allelúia.
Ora pro nobis Deum, allelúia.

Gaude et lætáre, Virgo María, allelúia.
Quia surréxit Dóminus vere, allelúia.

Orémus.

Deus, qui per resurrectiónem Fílii tui Dómini nostri Iesu Christi mundum lætificáre dignátus es, præsta, quæsumus, ut per eius Genetrícem Vírginem Maríam perpétuæ capiámus gáudia vitæ.

Per Christum Dóminum nostrum. Amen.

Hail Holy Queen

Hail, Holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.

Salve, Regina

Salve, Regína,
Mater misericórdiæ,
vita, dulcédo et spes nostra, salve.
Ad te clamámus,
éxsules fílii Evæ.
Ad te suspirámus geméntes et flentes
in hac lacrimárum valle.
Eia ergo, advocáta nostra,

illos tuos misericórdes óculos
ad nos convérte.
Et Iesum benedíctum fructum ventris tui,
nobis, post hoc exsílium, osténde.
O clemens, o pia, o dulcis Virgo María!

The Magnificat

My soul proclaims the greatness of the Lord, my spirit
rejoices in God my Savior,
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,

The promise he made to our fathers,
to Abraham and his children forever.

Glory to the Father and to the Son and to the Holy Spirit,

as it was in the beginning, is now, and will be forever.
Amen.

Magnificat

Magníficat ánima mea Dóminum,
et exsultávit spíritus meus
in Deo salvatóre meo,
quia respéxit humilitátem
ancíllæ suæ.

Ecce enim ex hoc beátam
me dicent omnes generatiónes,
quia fecit mihi magna,
qui potens est,
et sanctum nomen eius,

et misericórdia eius in progénies
et progénies timéntibus eum.

Fecit poténtiam in bráchio suo,
dispérsit supérbos mente cordis sui;
depósuit poténtes de sede
et exaltávit húmiles.

Esuriéntes implévit bonis
et dívites dimísit inánes.

Suscépit Ísrael púerum suum,
recordátus misericórdiæ,
sicut locútus est ad patres nostros,
Ábraham et sémini eius in sæcula.

Glória Patri et Fílio
et Spirítui Sancto.

Sicut erat in princípio,
et nunc et semper,
et in sæcula sæculórum.
Amen.

The Apostles' Creed

I believe in God the Father almighty,
Creator of heaven and earth.
And in Jesus Christ, His only Son,
our Lord, Who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell; the third day
He rose again from the dead;
He ascended into heaven, and sits at
the right hand of God the Father
almighty, from thence He shall come
to judge the living and the dead.
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and life everlasting.
Amen.

Symbolum Apostolicum

Credo in Deum Patrem omnipoténtem, Creatorem cæli et terræ, et in Iesum Christum, Filium Eius unicum, Dominum nostrum, qui concéptus est de Spíritu Sancto, natus ex Maria Virgine, passus sub Póntio Piláto, crucifixus, mórtuus, et sepúltus, descéndit ad ínferos, tértia die

resurréxit a mórtuis, ascéndit ad cælos, sedet ad déxteram Dei Patris omnipoténtis, inde ventúrus est iudicáre vivos et mórtuos.

Et in Spíritum Sanctum,
sanctam Ecclésiam cathólicam,
sanctórum communiónem,
remissiónem peccatórum,
carnis resurrectiónem,
vitam ætérnam. Amen.

The Nicene Creed

I believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

I believe one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
one in Being with the Father.
Through Him all things were made.

For us men and for our salvation,
He came down from heaven: by the
power of the Holy Spirit He was
born of the Virgin Mary,
and became Man.

For our sake He was crucified
under Pontius Pilate;

He suffered, died, and was buried.

On the third day He rose again
in fulfillment of the Scriptures;

He ascended into heaven,
and is seated at the right hand of the
Father. He will come again in glory
to judge the living and the dead,
and His kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the Giver of life,
Who proceeds from the Father and
the Son. With the Father and the Son
He is worshiped and glorified.
He has spoken through the prophets.

I believe in one, holy, catholic,
and apostolic Church.

I acknowledge one Baptism
for the forgiveness of sins.
I look for the resurrection of the dead,
and the life of the world to come.

Amen.

Symbolum Nicænum

Credo in unum Deum,
Patrem omnipoténtem,
Factorem cæli et terræ,
visibílium ómnium et invisibilium
Et in unum Dóminum Iesum

Christum,
Filium Dei unigénitum
et ex Patre natum
ante ómnia sǽcula:
Deum de Deo, Lumen de Lúmine,
Deum verum de Deo vero,
génitum, non factum,
consubstantiálem Patri:
per quem ómnia facta sunt;
qui propter nos hómines
et propter nostram salútem,
descéndit de cælis, et incarnátus est
de Spíritu Sancto ex Maria Víirgine
et homo factus est, crucifíxus étiam
pro nobis sub Póntio Piláto, passus
et sepúltus est, et resurréxit tértia
die secúndum Scriptúras,
et ascéndit in cælum, sedet ad
déxteram Patris, et íterum ventúrus
est cum glória, iudicáre vivos et
mórtuos, cuius regni non erit finis.

Credo in Spíritum Sanctum,
Dominum et vivificántem, qui ex Patre
Filióque procédit, qui cum Patre et
Fílio simul adorátur et conglorificátur,
qui locútus est per prophétas.

Et unam sanctam cathólicam
et apostólicam Ecclésiam.

Confíteor unum Baptísma
in remissiónem peccatórum.
Et exspécto resurrectiónem mortuórum,
et vitam ventúri sæculi. Amen.

Come, Creator Spirit

Come, Holy Spirit, Creator come,
From your bright heavenly throne!
Come, take possession of our souls,
And make them all your own.
You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction, and true love!
You who are sevenfold in your grace,
Finger of God's right hand,
His promise, teaching little ones
To speak and understand!
O guide our minds with your blessed light,
With love our hearts inflame,
And with your strength which never decays
Confirm our mortal frame.
Far from us drive our hellish foe
True peace unto us bring,
And through all perils guide us safe
Beneath your sacred wing.
Through you may we the Father know,
Through you the eternal Son
And you the Spirit of them both
Thrice-blessed three in one.
All glory to the Father be,
And to the risen Son;
The same to you, O Paraclete,
While endless ages run. Amen.

Veni, Creator Spiritus

Veni, creátor Spíritus,
mentes tuórum vísita,

imple supérna grátia,
quæ tu creásti péctora.
Qui díceris Paráclitus,
altíssimi donum Dei,
fons vivus, ignis, cáritas,
et spiritális únctio.
Tu septifórmis múnere,
dígitus patérnæ déxteræ,
tu rite promíssum Patris,
sermóne ditans gúttura.
Accénde lumen sénsibus,
infúnde amórem córdibus,
infírma nostri córporis
virtúte firmans pérpeti.
Hostem repéllas lóngius
pacémque dones prótinus;
ductóre sic te prævio
vitémus omne nóxium.
Per Te sciámus da Patrem
noscámus atque Fílium,
teque utriúsque Spíritum
credámus omni témpore.
Deo Patri sit glória,
et Fílio, qui a mórtuis
surréxit, ac Paráclito,
in sæculórum sæcula. Amen.

Come, Holy Spirit

Come, Holy Spirit, come!
And from your celestial home
Shed a ray of light divine!
Come, Father of the poor!
Come, source of all our store!
Come, within our bosoms shine.

You, of comforters the best;
You, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
Shine within these hearts of yours,
And our inmost being fill!
Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint of ill.
Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away:
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
On the faithful, who adore
And confess you, evermore
In your sevenfold gift descend:
Give them virtue's sure reward;
Give them your salvation, Lord;
Give them joys that never end.

Veni, Sancte Spiritus

Veni, Sancte Spíritus,
et emítte cælitus
lucis tuæ rádium.
Veni, pater páuperum,
veni, dator múnerum,
veni, lumen córdium.
Consolátor óptime,
dulcis hospes ánimæ,

dulce refrigérium.
In labóre réquies,
in æstu tempéries,
in fletu solácium.
O lux beatíssima,
reple cordis íntima
tuórum fidélium.
Sine tuo númine,
nihil est in hómine
nihil est innóxium.
Lava quod est sórdidum,
riga quod est áridum,
sana quod est sáucium.
Flecte quod est rígidum,
fove quod est frígidum,
rege quod est dévium.
Da tuis fidélibus,
in te confidéntibus,
sacrum septenárium.
Da virtútis méritum,
da salútis éxitum,
da perénne gáudium. Amen.

The Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from Christ's side, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Suffer me not to be separated from Thee.
From the malicious enemy defend me.
In the hour of my death call me,

And bid me come unto Thee,
That I may praise Thee with Thy saints
and with Thy angels,
Forever and ever.
Amen.

Anima Christi

Ánima Christi, sanctífica me.
Corpus Christi, salva me.
Sanguis Christi, inébria me.
Aqua láteris Christi, lava me.
Pássio Christi, confórta me.
O bone Iesu, exáudi me.
Intra tua vúlnera abscónde me.
Ne permíttas me separári a te.
Ab hoste malígno defénde me.
In hora mortis meæ voca me.
Et iube me veníre ad te,
ut cum Sanctis tuis laudem te
in sæcula sæculórum. Amen

The Memorare

Remember, O most gracious Virgin Mary,
that never was it known
that anyone who fled to thy protection,
implored thy help,
or sought thy intercession,
was left unaided.
Inspired by this confidence
I fly unto thee,
O Virgin of virgins, my Mother.
To thee do I come,

before thee I stand,
sinful and sorrowful.
O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy hear and answer me.
Amen.

Memorare

Memoráre, o piíssima Virgo María,
non esse audítum a sæculo,
quemquam ad tua curréntem præsídia,
tua implorántem auxília,
tua peténtem suffrágia, esse derelíctum.
Ego tali animátus confidéntia,
ad te, Virgo Vírginum, Mater,
curro, ad te vénio,
coram te gemens peccátor assísto.
Noli, Mater Verbi, verba mea despícere;
sed áudi propítia et exáudi. Amen.

The Rosary

The Joyful Mysteries
(recited Monday and Saturday)

The Annunciation
The Visitation
The Nativity
The Presentation
The Finding in the Temple

The Luminous Mysteries
(recited Thursday)

The Baptism of Jesus
The Wedding Feast of Cana
The Proclamation of the Kingdom, with the call to Conversion
The Transfiguration
The Institution of the Eucharist

The Sorrowful Mysteries
(recited Tuesday and Friday)

The Agony in the Garden
The Scourging at the Pillar
The Crowning with Thorns
The Carrying of the Cross
The Crucifixion

The Glorious Mysteries
(recited Wednesday and Sunday)

The Resurrection
The Ascension
The Descent of the Holy Spirit
The Assumption
The Coronation of Mary Queen of Heaven and Earth

Prayer concluding the Rosary

Hail, Holy Queen, etc. as above

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son,

by his life, death and resurrection,
has purchased for us
the rewards of eternal life,
grant, we beseech thee,
that by meditating on these mysteries
of the most holy Rosary of the
Blessed Virgin Mary,
we may imitate what they contain
and obtain what they promise,
through the same Christ our Lord.
Amen.

Rosarium

Mystéria gaudiósa
(in feria secunda et sabbato)

Annuntiátio.
Visitátio.
Natívitas.
Præsentátio.
Invéntio in Templo.

Mystéria luminósa
(in feria quinta)

Baptísma apud Iordánem.
Autorevelátio apud Cananénse matrimónium.
Regni Dei proclamátio coniúncta cum invitaménto
ad conversiónem.
Transfigurátio.
Eucharístiæ Institútio.

Mystéria dolorósa
(in feria tertia et feria sexta)

Agonía in Hortu.
Flagellátio.
Coronátio Spinis.
Baiulátio Crucis.
Crucifíxio et Mors.

Mystéria gloriósa
(in feria quarta et Dominica)

Resurréctio.
Ascénsio.
Descénsus Spíritus Sancti.
Assúmptio.
Coronátio in Cælo.

Oratio ad finem Rosarii dicenda

Ora pro nobis, sancta Dei génetrix.
Ut digni efficiámur promissiónibus Christi.

Orémus.

Deus, cuius Unigénitus per vitam,
mortem et resurrectiónem suam
nobis salútis ætérnæ
præmia comparávit,
concéde, quæsumus:
ut hæc mystéria sacratíssimo
beátæ Maríæ Vírginis
Rosário recoléntes,
et imitémur quod cóntinent,
et quod promíttunt assequámur.
Per Christum Dóminum nostrum.
Amen.

Prayer to Saint Michael

Saint Michael the Archangel,
defend us in battle.
Be our protection against the wickedness and snares of
the devil.
May God rebuke him, we humbly pray;
and do Thou, O Prince of the Heavenly Host --
by the Power of God --
cast into hell Satan and all the evil spirits
who roam throughout the world seeking the ruin of souls.

Amen.

Sancte Michael Archangele,
defende nos in proelio.
contra nequitiam et insidias diaboli esto praesidium.
Imperet illi Deus, supplices deprecamur:
tuque, Princeps militiae coelestis,
Satanam aliosque spiritus malignos,
qui ad perditionem animarum pervagantur in mundo,
divina virtute, in infernum detrude.

Amen.

Act of Faith

O my God, I firmly believe
that you are one God in three divine Persons,
Father, Son, and Holy Spirit.
I believe that your divine Son became man
and died for our sins and that he will come
to judge the living and the dead.
I believe these and all the truths
which the Holy Catholic Church teaches

because you have revealed them
who are eternal truth and wisdom,
who can neither deceive nor be deceived.
In this faith I intend to live and die.
Amen.

Actus fidei

Dómine Deus,
firma fide credo et confíteor
ómnia et síngula quæ
sancta Ecclésia Cathólica propónit,
quia tu, Deus, ea ómnia revelásti,
qui es ætérna véritas et sapiéntia
quæ nec fállere nec falli potest.
In hac fide vívere et mori státuo.
Amen.

Act of Hope

O Lord God,
I hope by your grace for the pardon
of all my sins
and after life here to gain eternal happiness
because you have promised it
who are infinitely powerful, faithful, kind,
and merciful.
In this hope I intend to live and die.
Amen.

Actus spei

Dómine Deus, spero per grátiam tuam
remissiónem ómnium peccatórum,
et post hanc vitam ætérnam felicitátem

me esse consecutúrum:
quia tu promisísti, qui es infiníte
potens, fidélis, benígnus, et miséricors.
In hac spe vívere et mori státuo.
Amen.

Act of Love

O Lord God, I love you above all things
and I love my neighbor for your sake
because you are the highest, infinite and perfect
good, worthy of all my love.
In this love I intend to live and die.
Amen.

Actus caritatis

Dómine Deus,
amo te super ómnia
et próximum meum propter te,
quia tu es summum, infinítum,
et perfectíssimum bonum,
omni dilectióne dignum.
In hac caritáte
vívere et mori státuo.
Amen.

Act of Contrition

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.

Actus contritionis

Deus meus, ex toto corde pænitet me ómnium meórum peccatórum, éaque detéstor, quia peccándo, non solum pœnas a te iuste statútas proméritus sum, sed præsértim quia offéndi te, summum bonum, ac dignum qui super ómnia diligáris. Ídeo fírmiter propóno, adiuvánte grátia tua, de cétero me non peccatúrum peccandíque occasiónes próximas fugitúrum. Amen.

Prayer before Mass, St. Thomas Aquinas

ALMIGHTY and everlasting God, behold I come to the Sacrament of Thine only-begotten Son, our Lord Jesus Christ:

I come as one sick to the doctor of life, as one unclean to the fountain of mercy, as one blind to the light of everlasting brightness, as one poor and needy to the Lord of heaven and earth.

Therefore I implore the abundance of Thy measureless bounty that Thou wouldst vouchsafe to heal my infirmity,
wash my uncleanness,
enlighten my blindness,
enrich my poverty
and clothe my nakedness,

that I may receive the Bread of Angels, the King of kings, the Lord of lords,
with such reverence and humility,
with such contrition and devotion,
with such purity and faith,

with such purpose and intention as may be profitable to my soul's salvation.

Grant unto me, I pray, the grace of receiving not only the Sacrament of our Lord's Body and Blood, but also the grace and power of the Sacrament.

O most gracious God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which He took from the Virgin Mary, as to merit to be incorporated into His mystical Body, and to be numbered amongst His members.

O most loving Father, give me grace to behold forever Thy beloved Son with His face at last unveiled, whom I now purpose to receive under the sacramental veil here below. Amen.

(Latin)
OMNIPOTENS sempiterne Deus,
ecce accedo ad sacramentum unigeniti Filii tui, Domini nostri, Iesu Christi;
accedo tamquam infirmus ad medicum vitæ,
immundus ad fontem misericordiæ,
cæcus ad lumen claritatis æternæ,
pauper et egenus ad Dominum cæli et terræ.

Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem,
lavare foeditatem,
illuminare cæcitatem,
ditare paupertatem,
vestire nuditatem;

ut panem Angelorum, Regem et Dominum dominantium, tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ.

Da mihi, quæso, Dominici Corporis et Sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti.

O mitissime Deus, da mihi Corpus unigeniti Filii tui, Domini nostri, Iesu Christi, quod traxit de Virgine Maria, sic suscipere, ut corpori suo mystico merear incoporari, et inter eius membra connumerari.

O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari. Amen.

B) FORMULAS OF CATHOLIC DOCTRINE

The two commandments of love:

1. You shall love the Lord your God with all your heart, with all your soul, and with all your mind.
2. You shall love your neighbor as yourself.

The Golden Rule (Matthew 7:12):

Do to others as you would have them do to you.

The Ten Commandments

1. I am the LORD your God: you shall not have strange Gods before me.
2. You shall not take the name of the LORD your God in vain.
3. Remember to keep holy the LORD'S day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

The Beatitudes (Matthew 5:3-12):

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are they who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.
Blessed are the merciful, for they will be shown mercy.
Blessed are the pure of heart, for they will see God.
Blessed are the peacemakers, for they will be called children of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
Rejoice and be glad, for your reward will be great in heaven.

The three theological virtues:

1. Faith
2. Hope
3. Charity

The four cardinal virtues:

1. Prudence
2. Justice
3. Fortitude
4. Temperance

The seven gifts of the Holy Spirit:

1. Wisdom
2. Understanding
3. Counsel
4. Fortitude
5. Knowledge
6. Piety
7. Fear of the Lord

The twelve fruits of the Holy Spirit:

1. Charity
2. Joy
3. Peace
4. Patience
5. Kindness
6. Goodness
7. Generosity
8. Gentleness
9. Faithfulness
10. Modesty
11. Self-control
12. Chastity

The five precepts of the Church:

1. You shall attend Mass on Sundays and on holy days of obligation and remain free from work or activity that could impede the sanctification of such days.
2. You shall confess your sins at least once a year.
3. You shall receive the sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help to provide for the needs of the Church.

The seven corporal works of mercy:

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.

6. Visit the imprisoned.
7. Bury the dead.

The seven spiritual works of mercy:

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

The seven capital sins:

1. Pride
2. Covetousness
3. Lust
4. Anger
5. Gluttony
6. Envy
7. Sloth

The four last things:

1. Death
2. Judgment
3. Hell
4. Heaven

C) PRAYERS SPECIFIC TO THE ACADEMY

MORNING PRAYERS BEFORE CLASSES

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day, for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, and in particular for the intentions of the Holy Father for this month. Amen.

Act of Faith

School Prayer

O Holy Spirit of God, abide with us, inspire all our thoughts, pervade our imaginations, suggest all our decisions, order all our doings. Be with us in our silence and in our speech, in our haste and in our leisure, in company and in solitude, in the freshness of the morning and the weariness of the evening, and give us grace at all times humbly to rejoice in Thy mysterious companionship, through Christ our Lord.

PRAYERS BEFORE MASS

St. Thomas Aquinas's Prayer before Mass

PRAYERS AFTER MASS

Prayer to St. Michael

Anima Christi

PRAYERS BEFORE LUNCH

The Angelus

Grace before Meals

PRAYERS AFTER LUNCH

Act of Hope

Memorare

AFTERNOON PRAYERS

Act of Love

Pater Noster

Ave Maria

Gloria Patri

INTERCESSIONS

After all sets of prayers, the following intercessions are recited:

Our Lady of the Holy Rosary, pray for us.

St. Joseph the Worker, pray for us.

St. Therese, the Little Flower, pray for us.

St. Thomas Aquinas, Patron of Schools, pray for us.

Our Patron Saints and Guardian Angels, pray for us.

May the souls of the faithful departed, rest in peace.
Amen.

APPENDIX C

THE LOST TOOLS OF LEARNING
By Dorothy L. Sayers

That I, whose experience of teaching is extremely limited, should presume to discuss education is a matter, surely, that calls for no apology. It is a kind of behavior to which the present climate of opinion is wholly favorable. Bishops air their opinions about economics; biologists, about metaphysics; inorganic chemists, about theology; the most irrelevant people are appointed to highly technical ministries; and plain, blunt men write to the papers to say that Epstein and Picasso do not know how to draw. Up to a certain point, and provided the the criticisms are made with a reasonable modesty, these activities are commendable. Too much specialization is not a good thing. There is also one excellent reason why the veriest amateur may feel entitled to have an opinion about education. For if we are not all professional teachers, we have all, at some time or another, been taught. Even if we learnt nothing--perhaps in particular if we learnt nothing--our contribution to the discussion may have a potential value.

However, it is in the highest degree improbable that the reforms I propose will ever be carried into effect. Neither the parents, nor the training colleges, nor the examination boards, nor the boards of governors, nor the ministries of education, would countenance them for a moment. For they amount to this: that if we are to produce a society of educated people, fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must turn back the wheel of progress some four or five hundred years, to the point at which education began to lose sight of its true object, towards the end of the Middle Ages.

Before you dismiss me with the appropriate phrase--reactionary, romantic, mediaevalist, laudator temporis acti (praiser of times past), or whatever tag comes first to hand--I will ask you to consider one or two miscellaneous questions that hang about at the back, perhaps, of all our minds, and occasionally pop out to worry us.

When we think about the remarkably early age at which the young men went up to university in, let us say, Tudor times, and thereafter were held fit to assume responsibility for the conduct of their own affairs, are we altogether comfortable about that artificial prolongation of intellectual childhood and adolescence into the years of physical maturity which is so marked in our own day? To postpone the acceptance of responsibility to a late date brings with it a number of psychological complications which, while they may interest the psychiatrist, are scarcely beneficial either to the individual or to society. The stock argument in favor of postponing the school-leaving age and prolonging the period of education generally is there there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects--but does that always mean that they actually know more?

Has it ever struck you as odd, or unfortunate, that today, when the proportion of literacy throughout Western Europe is higher than it has ever been, people should have become susceptible to the influence of advertisement and mass propaganda to an extent hitherto unheard of and unimagined? Do you put this down to the mere mechanical fact that the press and the radio and so on have made propaganda much easier to distribute over a wide area? Or do you sometimes have an uneasy suspicion that the product of modern educational methods is less good than

he or she might be at disentangling fact from opinion and the proven from the plausible?

Have you ever, in listening to a debate among adult and presumably responsible people, been fretted by the extraordinary inability of the average debater to speak to the question, or to meet and refute the arguments of speakers on the other side? Or have you ever pondered upon the extremely high incidence of irrelevant matter which crops up at committee meetings, and upon the very great rarity of persons capable of acting as chairmen of committees? And when you think of this, and think that most of our public affairs are settled by debates and committees, have you ever felt a certain sinking of the heart?

Have you ever followed a discussion in the newspapers or elsewhere and noticed how frequently writers fail to define the terms they use? Or how often, if one man does define his terms, another will assume in his reply that he was using the terms in precisely the opposite sense to that in which he has already defined them? Have you ever been faintly troubled by the amount of slipshod syntax going about? And, if so, are you troubled because it is inelegant or because it may lead to dangerous misunderstanding?

Do you ever find that young people, when they have left school, not only forget most of what they have learnt (that is only to be expected), but forget also, or betray that they have never really known, how to tackle a new subject for themselves? Are you often bothered by coming across grown-up men and women who seem unable to distinguish between a book that is sound, scholarly, and properly documented, and one that is, to any trained eye, very conspicuously none of these things? Or who cannot handle a library catalogue? Or who, when faced with a book of reference, betray a curious inability to extract from it the

passages relevant to the particular question which interests them?

Do you often come across people for whom, all their lives, a "subject" remains a "subject," divided by watertight bulkheads from all other "subjects," so that they experience very great difficulty in making an immediate mental connection between let us say, algebra and detective fiction, sewage disposal and the price of salmon--or, more generally, between such spheres of knowledge as philosophy and economics, or chemistry and art?

Are you occasionally perturbed by the things written by adult men and women for adult men and women to read? We find a well-known biologist writing in a weekly paper to the effect that: "It is an argument against the existence of a Creator" (I think he put it more strongly; but since I have, most unfortunately, mislaid the reference, I will put his claim at its lowest)--"an argument against the existence of a Creator that the same kind of variations which are produced by natural selection can be produced at will by stock breeders." One might feel tempted to say that it is rather an argument for the existence of a Creator. Actually, of course, it is neither; all it proves is that the same material causes (recombination of the chromosomes, by crossbreeding, and so forth) are sufficient to account for all observed variations--just as the various combinations of the same dozen tones are materially sufficient to account for Beethoven's Moonlight Sonata and the noise the cat makes by walking on the keys. But the cat's performance neither proves nor disproves the existence of Beethoven; and all that is proved by the biologist's argument is that he was unable to distinguish between a material and a final cause.

Here is a sentence from no less academic a source than a front- page article in the Times Literary Supplement: "The

Frenchman, Alfred Epinas, pointed out that certain species (e.g., ants and wasps) can only face the horrors of life and death in association." I do not know what the Frenchman actually did say; what the Englishman says he said is patently meaningless. We cannot know whether life holds any horror for the ant, nor in what sense the isolated wasp which you kill upon the window-pane can be said to "face" or not to "face" the horrors of death. The subject of the article is mass behavior in man; and the human motives have been unobtrusively transferred from the main proposition to the supporting instance. Thus the argument, in effect, assumes what it set out to prove--a fact which would become immediately apparent if it were presented in a formal syllogism. This is only a small and haphazard example of a vice which pervades whole books--particularly books written by men of science on metaphysical subjects.

Another quotation from the same issue of the TLS comes in fittingly here to wind up this random collection of disquieting thoughts--this time from a review of Sir Richard Livingstone's "Some Tasks for Education": "More than once the reader is reminded of the value of an intensive study of at least one subject, so as to learn Tthe meaning of knowledge' and what precision and persistence is needed to attain it. Yet there is elsewhere full recognition of the distressing fact that a man may be master in one field and show no better judgement than his neighbor anywhere else; he remembers what he has learnt, but forgets altogether how he learned it."

I would draw your attention particularly to that last sentence, which offers an explanation of what the writer rightly calls the "distressing fact" that the intellectual skills bestowed upon us by our education are not readily transferable to subjects other than those in which we

acquired them: "he remembers what he has learnt, but forgets altogether how he learned it."

Is not the great defect of our education today--a defect traceable through all the disquieting symptoms of trouble that I have mentioned--that although we often succeed in teaching our pupils "subjects," we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning. It is as though we had taught a child, mechanically and by rule of thumb, to play "The Harmonious Blacksmith" upon the piano, but had never taught him the scale or how to read music; so that, having memorized "The Harmonious Blacksmith," he still had not the faintest notion how to proceed from that to tackle "The Last Rose of Summer." Why do I say, "as though"? In certain of the arts and crafts, we sometimes do precisely this--requiring a child to "express himself" in paint before we teach him how to handle the colors and the brush. There is a school of thought which believes this to be the right way to set about the job. But observe: it is not the way in which a trained craftsman will go about to teach himself a new medium. He, having learned by experience the best way to economize labor and take the thing by the right end, will start off by doodling about on an odd piece of material, in order to "give himself the feel of the tool."

Let us now look at the mediaeval scheme of education--the syllabus of the Schools. It does not matter, for the moment, whether it was devised for small children or for older students, or how long people were supposed to take over it. What matters is the light it throws upon what the men of the Middle Ages supposed to be the object and the right order of the educative process.

The syllabus was divided into two parts: the Trivium and Quadrivium. The second part--the Quadrivium--consisted of "subjects," and need not for the moment concern us.

The interesting thing for us is the composition of the Trivium, which preceded the Quadrivium and was the preliminary discipline for it. It consisted of three parts: Grammar, Dialectic, and Rhetoric, in that order.

Now the first thing we notice is that two at any rate of these "subjects" are not what we should call "subjects" at all: they are only methods of dealing with subjects. Grammar, indeed, is a "subject" in the sense that it does mean definitely learning a language--at that period it meant learning Latin. But language itself is simply the medium in which thought is expressed. The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to "subjects" at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself--what it was, how it was put together, and how it worked. Secondly, he learned how to use language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language-- how to say what he had to say elegantly and persuasively.

At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time, he would have learned--or woe betide him--not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. There would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate.

It is, of course, quite true that bits and pieces of the mediaeval tradition still linger, or have been revived, in the

ordinary school syllabus of today. Some knowledge of grammar is still required when learning a foreign language--perhaps I should say, "is again required," for during my own lifetime, we passed through a phase when the teaching of declensions and conjugations was considered rather reprehensible, and it was considered better to pick these things up as we went along. School debating societies flourish; essays are written; the necessity for "self- expression" is stressed, and perhaps even over-stressed. But these activities are cultivated more or less in detachment, as belonging to the special subjects in which they are pigeon-holed rather than as forming one coherent scheme of mental training to which all "subjects" stand in a subordinate relation. "Grammar" belongs especially to the "subject" of foreign languages, and essay-writing to the "subject" called "English"; while Dialectic has become almost entirely divorced from the rest of the curriculum, and is frequently practiced unsystematically and out of school hours as a separate exercise, only very loosely related to the main business of learning. Taken by and large, the great difference of emphasis between the two conceptions holds good: modern education concentrates on "teaching subjects," leaving the method of thinking, arguing, and expressing one's conclusions to be picked up by the scholar as he goes along' mediaeval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

"Subjects" of some kind there must be, of course. One cannot learn the theory of grammar without learning an actual language, or learn to argue and orate without speaking about something in particular. The debating subjects of the Middle Ages were drawn largely from theology, or from the ethics and history of antiquity. Often,

indeed, they became stereotyped, especially towards the end of the period, and the far-fetched and wire-drawn absurdities of Scholastic argument fretted Milton and provide food for merriment even to this day. Whether they were in themselves any more hackneyed and trivial then the usual subjects set nowadays for "essay writing" I should not like to say: we may ourselves grow a little weary of "A Day in My Holidays" and all the rest of it. But most of the merriment is misplaced, because the aim and object of the debating thesis has by now been lost sight of.

A glib speaker in the Brains Trust once entertained his audience (and reduced the late Charles Williams to helpless rageb by asserting that in the Middle Ages it was a matter of faith to know how many archangels could dance on the point of a needle. I need not say, I hope, that it never was a "matter of faith"; it was simply a debating exercise, whose set subject was the nature of angelic substance: were angels material, and if so, did they occupy space? The answer usually adjudged correct is, I believe, that angels are pure intelligences; not material, but limited, so that they may have location in space but not extension. An analogy might be drawn from human thought, which is similarly non-material and similarly limited. Thus, if your thought is concentrated upon one thing--say, the point of a needle--it is located there in the sense that it is not elsewhere; but although it is "there," it occupies no space there, and there is nothing to prevent an infinite number of different people's thoughts being concentrated upon the same needle-point at the same time. The proper subject of the argument is thus seen to be the distinction between location and extension in space; the matter on which the argument is exercised happens to be the nature of angels (although, as we have seen, it might equally well have been something else; the practical lesson to be drawn from the argument is not to use words like "there" in a loose and

unscientific way, without specifying whether you mean "located there" or "occupying space there."

Scorn in plenty has been poured out upon the mediaeval passion for hair-splitting; but when we look at the shameless abuse made, in print and on the platform, of controversial expressions with shifting and ambiguous connotations, we may feel it in our hearts to wish that every reader and hearer had been so defensively armored by his education as to be able to cry: "Distinguo."

For we let our young men and women go out unarmed, in a day when armor was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles, are not scandalized when young men and women are sent into the world to fight massed propaganda with a smattering of "subjects"; and when whole classes and whole nations become hypnotized by the arts of the spell binder, we have the impudence to be astonished. We dole out lip-service to the importance of education--lip-service and, just occasionally, a little grant of money; we postpone the school-leaving age, and plan to build bigger and better schools; the teachers slave conscientiously in and out of school hours; and yet, as I believe, all this devoted effort is largely frustrated, because we have lost the tools of learning, and in their absence can only make a botched and piecemeal job of it.

What, then, are we to do? We cannot go back to the Middle Ages. That is a cry to which we have become accustomed. We cannot go back--or can we? Distinguo. I should like every term in that proposition defined. Does "go back" mean a retrogression in time, or the revision of an error? The first is clearly impossible per se; the second is a thing which wise men do every day. "Cannot"-- does this mean that our behavior is determined irreversibly, or merely that such an action would be very difficult in view of the opposition it would provoke? Obviously the twentieth century is not and cannot be the fourteenth; but if "the Middle Ages" is, in this context, simply a picturesque phrase denoting a particular educational theory, there seems to be no a priori reason why we should not "go back" to it--with modifications--as we have already "gone back" with modifications, to, let us say, the idea of playing Shakespeare's plays as he wrote them, and not in the "modernized" versions of Cibber and Garrick, which once seemed to be the latest thing in theatrical progress.

Let us amuse ourselves by imagining that such progressive retrogression is possible. Let us make a clean sweep of all educational authorities, and furnish ourselves with a nice little school of boys and girls whom we may experimentally equip for the intellectual conflict along lines chosen by ourselves. We will endow them with exceptionally docile parents; we will staff our school with teachers who are themselves perfectly familiar with the aims and methods of the Trivium; we will have our building and staff large enough to allow our classes to be small enough for adequate handling; and we will postulate a Board of Examiners willing and qualified to test the products we turn out. Thus prepared, we will attempt to sketch out a syllabus--a modern Trivium "with modifications" and we will see where we get to.

But first: what age shall the children be? Well, if one is to educate them on novel lines, it will be better that they should have nothing to unlearn; besides, one cannot begin a good thing too early, and the Trivium is by its nature not learning, but a preparation for learning. We will, therefore, "catch 'em young," requiring of our pupils only that they shall be able to read, write, and cipher.

My views about child psychology are, I admit, neither orthodox nor enlightened. Looking back upon myself (since I am the child I know best and the only child I can pretend to know from inside) I recognize three states of development. These, in a rough-and- ready fashion, I will call the Poll-Parrot, the Pert, and the Poetic--the latter coinciding, approximately, with the onset of puberty. The Poll-Parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorizes the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert age, which follows upon this (and, naturally, overlaps it to some extent), is characterized by contradicting, answering back, liking to "catch people out" (especially one's elders); and by the propounding of conundrums. Its nuisance-value is extremely high. It usually sets in about the Fourth Form. The Poetic age is popularly known as the "difficult" age. It is self-centered; it yearns to express itself; it rather specializes in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness; a reaching out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that

the layout of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-Parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

Let us begin, then, with Grammar. This, in practice, means the grammar of some language in particular; and it must be an inflected language. The grammatical structure of an uninflected language is far too analytical to be tackled by any one without previous practice in Dialectic. Moreover, the inflected languages interpret the uninflected, whereas the uninflected are of little use in interpreting the inflected. I will say at once, quite firmly, that the best grounding for education is the Latin grammar. I say this, not because Latin is traditional and mediaeval, but simply because even a rudimentary knowledge of Latin cuts down the labor and pains of learning almost any other subject by at least fifty percent. It is the key to the vocabulary and structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.

Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages might substitute Russian, whose grammar is still more primitive. Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the

widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

Latin should be begun as early as possible--at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of *"Amo, amas, amat"* is as ritually agreeable to the feelings as the chanting of "eeny, meeny, miney, moe."

During this age we must, of course, exercise the mind on other things besides Latin grammar. Observation and memory are the faculties most lively at this period; and if we are to learn a contemporary foreign language we should begin now, before the facial and mental muscles become rebellious to strange intonations. Spoken French or German can be practiced alongside the grammatical discipline of the Latin.

In English, meanwhile, verse and prose can be learned by heart, and the pupil's memory should be stored with stories of every kind--classical myth, European legend, and so forth. I do not think that the classical stories and masterpieces of ancient literature should be made the vile bodies on which to practice the techniques of Grammar--that was a fault of mediaeval education which we need not perpetuate. The stories can be enjoyed and remembered in English, and related to their origin at a subsequent stage. Recitation aloud should be practiced, individually or in chorus; for we must not forget that we are laying the groundwork for Disputation and Rhetoric.

The grammar of History should consist, I think, of dates, events, anecdotes, and personalities. A set of dates to which one can peg all later historical knowledge is of enormous help later on in establishing the perspective of history. It does not greatly matter which dates: those of the

Kings of England will do very nicely, provided that they are accompanied by pictures of costumes, architecture, and other everyday things, so that the mere mention of a date calls up a very strong visual presentment of the whole period.

Geography will similarly be presented in its factual aspect, with maps, natural features, and visual presentment of customs, costumes, flora, fauna, and so on; and I believe myself that the discredited and old-fashioned memorizing of a few capitol cities, rivers, mountain ranges, etc., does no harm. Stamp collecting may be encouraged.

Science, in the Poll-Parrot period, arranges itself naturally and easily around collections--the identifying and naming of specimens and, in general, the kind of thing that used to be called "natural philosophy." To know the name and properties of things is, at this age, a satisfaction in itself; to recognize a devil's coach-horse at sight, and assure one's foolish elders, that, in spite of its appearance, it does not sting; to be able to pick out Cassiopeia and the Pleiades, and perhaps even to know who Cassiopeia and the Pleiades were; to be aware that a whale is not a fish, and a bat not a bird--all these things give a pleasant sensation of superiority; while to know a ring snake from an adder or a poisonous from an edible toadstool is a kind of knowledge that also has practical value.

The grammar of Mathematics begins, of course, with the multiplication table, which, if not learnt now, will never be learnt with pleasure; and with the recognition of geometrical shapes and the grouping of numbers. These exercises lead naturally to the doing of simple sums in arithmetic. More complicated mathematical processes may, and perhaps should, be postponed, for the reasons which will presently appear.

So far (except, of course, for the Latin), our curriculum contains nothing that departs very far from common practice. The difference will be felt rather in the attitude of the teachers, who must look upon all these activities less as "subjects" in themselves than as a gathering-together of material for use in the next part of the Trivium. What that material is, is only of secondary importance; but it is as well that anything and everything which can be usefully committed to memory should be memorized at this period, whether it is immediately intelligible or not. The modern tendency is to try and force rational explanations on a child's mind at too early an age. Intelligent questions, spontaneously asked, should, of course, receive an immediate and rational answer; but it is a great mistake to suppose that a child cannot readily enjoy and remember things that are beyond his power to analyze--particularly if those things have a strong imaginative appeal (as, for example, "Kubla Kahn"), an attractive jingle (like some of the memory-rhymes for Latin genders), or an abundance of rich, resounding polysyllables (like the Quicunque vult).

This reminds me of the grammar of Theology. I shall add it to the curriculum, because theology is the mistress-science without which the whole educational structure will necessarily lack its final synthesis. Those who disagree about this will remain content to leave their pupil's education still full of loose ends. This will matter rather less than it might, since by the time that the tools of learning have been forged the student will be able to tackle theology for himself, and will probably insist upon doing so and making sense of it. Still, it is as well to have this matter also handy and ready for the reason to work upon. At the grammatical age, therefore, we should become acquainted with the story of God and Man in outline--i.e., the Old and New Testaments presented as parts of a single narrative of Creation, Rebellion, and Redemption--and also with the

Creed, the Lord's Prayer, and the Ten Commandments. At this early stage, it does not matter nearly so much that these things should be fully understood as that they should be known and remembered.

It is difficult to say at what age, precisely, we should pass from the first to the second part of the Trivium. Generally speaking, the answer is: so soon as the pupil shows himself disposed to pertness and interminable argument. For as, in the first part, the master faculties are Observation and Memory, so, in the second, the master faculty is the Discursive Reason. In the first, the exercise to which the rest of the material was, as it were, keyed, was the Latin grammar; in the second, the key exercise will be Formal Logic. It is here that our curriculum shows its first sharp divergence from modern standards. The disrepute into which Formal Logic has fallen is entirely unjustified; and its neglect is the root cause of nearly all those disquieting symptoms which we have noted in the modern intellectual constitution. Logic has been discredited, partly because we have come to suppose that we are conditioned almost entirely by the intuitive and the unconscious. There is no time to argue whether this is true; I will simply observe that to neglect the proper training of the reason is the best possible way to make it true. Another cause for the disfavor into which Logic has fallen is the belief that it is entirely based upon universal assumptions that are either unprovable or tautological. This is not true. Not all universal propositions are of this kind. But even if they were, it would make no difference, since every syllogism whose major premise is in the form "All A is B" can be recast in hypothetical form. Logic is the art of arguing correctly: "If A, then B." The method is not invalidated by the hypothetical nature of A. Indeed, the practical utility of Formal Logic today lies not so much in

the establishment of positive conclusions as in the prompt detection and exposure of invalid inference.

Let us now quickly review our material and see how it is to be related to Dialectic. On the Language side, we shall now have our vocabulary and morphology at our fingertips; henceforward we can concentrate on syntax and analysis (i.e., the logical construction of speech) and the history of language (i.e., how we came to arrange our speech as we do in order to convey our thoughts).

Our Reading will proceed from narrative and lyric to essays, argument and criticism, and the pupil will learn to try his own hand at writing this kind of thing. Many lessons--on whatever subject--will take the form of debates; and the place of individual or choral recitation will be taken by dramatic performances, with special attention to plays in which an argument is stated in dramatic form.

Mathematics--algebra, geometry, and the more advanced kinds of arithmetic--will now enter into the syllabus and take its place as what it really is: not a separate "subject" but a sub- department of Logic. It is neither more nor less than the rule of the syllogism in its particular application to number and measurement, and should be taught as such, instead of being, for some, a dark mystery, and, for others, a special revelation, neither illuminating nor illuminated by any other part of knowledge.

History, aided by a simple system of ethics derived from the grammar of theology, will provide much suitable material for discussion: Was the behavior of this statesman justified? What was the effect of such an enactment? What are the arguments for and against this or that form of government? We shall thus get an introduction to constitutional history--a subject meaningless to the young child, but of absorbing interest to those who are prepared

to argue and debate. Theology itself will furnish material for argument about conduct and morals; and should have its scope extended by a simplified course of dogmatic theology (i.e., the rational structure of Christian thought), clarifying the relations between the dogma and the ethics, and lending itself to that application of ethical principles in particular instances which is properly called casuistry. Geography and the Sciences will likewise provide material for Dialectic.

But above all, we must not neglect the material which is so abundant in the pupils' own daily life.

There is a delightful passage in Leslie Paul's "The Living Hedge" which tells how a number of small boys enjoyed themselves for days arguing about an extraordinary shower of rain which had fallen in their town--a shower so localized that it left one half of the main street wet and the other dry. Could one, they argued, properly say that it had rained that day on or over the town or only in the town? How many drops of water were required to constitute rain? And so on. Argument about this led on to a host of similar problems about rest and motion, sleep and waking, *est* and *non est*, and the infinitesimal division of time. The whole passage is an admirable example of the spontaneous development of the ratiocinative faculty and the natural and proper thirst of the awakening reason for the definition of terms and exactness of statement. All events are food for such an appetite.

An umpire's decision; the degree to which one may transgress the spirit of a regulation without being trapped by the letter: on such questions as these, children are born casuists, and their natural propensity only needs to be developed and trained--and especially, brought into an intelligible relationship with the events in the grown-up world. The newspapers are full of good material for such

exercises: legal decisions, on the one hand, in cases where the cause at issue is not too abstruse; on the other, fallacious reasoning and muddleheaded arguments, with which the correspondence columns of certain papers one could name are abundantly stocked.

Wherever the matter for Dialectic is found, it is, of course, highly important that attention should be focused upon the beauty and economy of a fine demonstration or a well-turned argument, lest veneration should wholly die. Criticism must not be merely destructive; though at the same time both teacher and pupils must be ready to detect fallacy, slipshod reasoning, ambiguity, irrelevance, and redundancy, and to pounce upon them like rats. This is the moment when precis-writing may be usefully undertaken; together with such exercises as the writing of an essay, and the reduction of it, when written, by 25 or 50 percent.

It will, doubtless, be objected that to encourage young persons at the Pert age to browbeat, correct, and argue with their elders will render them perfectly intolerable. My answer is that children of that age are intolerable anyhow; and that their natural argumentativeness may just as well be canalized to good purpose as allowed to run away into the sands. It may, indeed, be rather less obtrusive at home if it is disciplined in school; and anyhow, elders who have abandoned the wholesome principle that children should be seen and not heard have no one to blame but themselves.

Once again, the contents of the syllabus at this stage may be anything you like. The "subjects" supply material; but they are all to be regarded as mere grist for the mental mill to work upon. The pupils should be encouraged to go and forage for their own information, and so guided towards the proper use of libraries and books for reference, and shown

how to tell which sources are authoritative and which are not.

Towards the close of this stage, the pupils will probably be beginning to discover for themselves that their knowledge and experience are insufficient, and that their trained intelligences need a great deal more material to chew upon. The imagination-- usually dormant during the Pert age--will reawaken, and prompt them to suspect the limitations of logic and reason. This means that they are passing into the Poetic age and are ready to embark on the study of Rhetoric. The doors of the storehouse of knowledge should now be thrown open for them to browse about as they will. The things once learned by rote will be seen in new contexts; the things once coldly analyzed can now be brought together to form a new synthesis; here and there a sudden insight will bring about that most exciting of all discoveries: the realization that truism is true.

It is difficult to map out any general syllabus for the study of Rhetoric: a certain freedom is demanded. In literature, appreciation should be again allowed to take the lead over destructive criticism; and self-expression in writing can go forward, with its tools now sharpened to cut clean and observe proportion. Any child who already shows a disposition to specialize should be given his head: for, when the use of the tools has been well and truly learned, it is available for any study whatever. It would be well, I think, that each pupil should learn to do one, or two, subjects really well, while taking a few classes in subsidiary subjects so as to keep his mind open to the inter-relations of all knowledge. Indeed, at this stage, our difficulty will be to keep "subjects" apart; for Dialectic will have shown all branches of learning to be inter-related, so Rhetoric will tend to show that all knowledge is one. To show this, and show why it is so, is pre-eminently the task of the mistress

science. But whether theology is studied or not, we should at least insist that children who seem inclined to specialize on the mathematical and scientific side should be obliged to attend some lessons in the humanities and vice versa. At this stage, also, the Latin grammar, having done its work, may be dropped for those who prefer to carry on their language studies on the modern side; while those who are likely never to have any great use or aptitude for mathematics might also be allowed to rest, more or less, upon their oars. Generally speaking, whatsoever is mere apparatus may now be allowed to fall into the background, while the trained mind is gradually prepared for specialization in the "subjects" which, when the Trivium is completed, it should be perfectly will equipped to tackle on its own. The final synthesis of the Trivium--the presentation and public defense of the thesis--should be restored in some form; perhaps as a kind of "leaving examination" during the last term at school.

The scope of Rhetoric depends also on whether the pupil is to be turned out into the world at the age of 16 or whether he is to proceed to the university. Since, really, Rhetoric should be taken at about 14, the first category of pupil should study Grammar from about 9 to 11, and Dialectic from 12 to 14; his last two school years would then be devoted to Rhetoric, which, in this case, would be of a fairly specialized and vocational kind, suiting him to enter immediately upon some practical career. A pupil of the second category would finish his Dialectical course in his preparatory school, and take Rhetoric during his first two years at his public school. At 16, he would be ready to start upon those "subjects" which are proposed for his later study at the university: and this part of his education will correspond to the mediaeval Quadrivium. What this amounts to is that the ordinary pupil, whose formal

education ends at 16, will take the Trivium only; whereas scholars will take both the Trivium and the Quadrivium.

Is the Trivium, then, a sufficient education for life? Properly taught, I believe that it should be. At the end of the Dialectic, the children will probably seem to be far behind their coevals brought up on old-fashioned "modern" methods, so far as detailed knowledge of specific subjects is concerned. But after the age of 14 they should be able to overhaul the others hand over fist. Indeed, I am not at all sure that a pupil thoroughly proficient in the Trivium would not be fit to proceed immediately to the university at the age of 16, thus proving himself the equal of his mediaeval counterpart, whose precocity astonished us at the beginning of this discussion. This, to be sure, would make hay of the English public-school system, and disconcert the universities very much. It would, for example, make quite a different thing of the Oxford and Cambridge boat race.

But I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door.

Before concluding these necessarily very sketchy suggestions, I ought to say why I think it necessary, in these days, to go back to a discipline which we had discarded. The truth is that for the last three hundred years

or so we have been living upon our educational capital. The post-Renaissance world, bewildered and excited by the profusion of new "subjects" offered to it, broke away from the old discipline (which had, indeed, become sadly dull and stereotyped in its practical application) and imagined that henceforward it could, as it were, disport itself happily in its new and extended Quadrivium without passing through the Trivium. But the Scholastic tradition, though broken and maimed, still lingered in the public schools and universities: Milton, however much he protested against it, was formed by it--the debate of the Fallen Angels and the disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the nineteenth century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted that it never occurs to them to question it.

But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies. And today a great number--perhaps the majority--of the men and women who handle our affairs, write our books and our newspapers, carry out our research, present our plays and our films, speak from our platforms and pulpits--yes, and who educate our young people--have never, even in a lingering traditional memory, undergone the Scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning--the axe and the wedge, the hammer and the saw, the chisel

and the plane-- that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or "looks to the end of the work."

What use is it to pile task on task and prolong the days of labor, if at the close the chief object is left unattained? It is not the fault of the teachers--they work only too hard already. The combined folly of a civilization that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.

APPENDIX D: High School Documents

Defining at HRA High

Definition is a critical element of both the junior and senior thesis. And since all roads lead to the thesis, it should also be a critical element of any course at any grade level. Definition is a way to gain initial clarity and eventually knowledge about one's subject. It is essential in demonstrating or syllogizing, for the key (or "middle") term is the definition.

To teach is to cause knowledge in another through that other's reasoning. In the final account, we are after knowledge, in ourselves as well as our students, not a skill or opinion or attitude or appreciation or idea or even faith.

Defining well--should it be practiced in all classes?

What needs defining? Here are some examples from various subjects of study:

- Theology: faith, God, human, soul, virtue, sin, Incarnation, etc.
- Mathematics: point, line, circle, variable, number, etc.
- Science: life, element, star, ecliptic, sedimentary, etc.
- Grammar/Writing: sentence, paragraph, thesis, essay, etc.
- Seminar: justice, courage, hero, fate, etc.
- Latin: case, declension, conjugation, ablative, etc.

Times to practice defining:

- Incorporate questions about defining into the discussion, especially when:
    - Introducing new ideas
    - Starting a new reading
- Incorporate questions about defining into tests and homework
- Ask students to practice defining outside class:
    - In their notes on readings (you don't need to specify what to define)
    - In their essays

When beginning the practice of making good definitions, start with the obvious, though confusedly held. Children tend to call all men "fathers". Our students tend to define things based on what they've heard from teachers or the media or the dictionary. But the standard should be what is true and can be known (not merely held as a belief that such and such is a good definition). Start with what the students already hold (albeit dimly). Arrive at two basic needs of any definition worthy of the name: type and specific difference.

Basic types of things: thing, when, where, how much, quality, relation, action ... maybe more. Ways to go wrong: mistyping.

Ways to go wrong with specific difference: not specific (includes too much), too narrow (excludes too much), circular.

Rubric of Defining

Essential Parts	Mistakes	Examples	Symbols for correction
Type	Mistyped	• Faith is when... • A triangle is three lines... • Friendship is where... • Heaven is a state of mind.	MT
Specific Difference	Too broad	• A square is a figure with four equal straight sides. • The verb is an action word. • Prayer is a spiritual communication between man and God.	TB
	Too narrow	• Prayer is a spiritual communication between man and God. • Friendship is the mutual love between equals. • Life is a feeling.	TN

Specific Difference	Circular	• Friendship is the state of being friends. • A teacher is a person whose occupation is to teach.	©

Evaluate the following attempts at definition. What should be corrected, if anything?

1. Life is when you're still breathing.
2. Life is the opposite of death.
3. Life is what happens between birth and death.
4. A separation is not a divorce.
5. A bishop is someone who runs a diocese.
6. A circle is a round line.
7. A vice is a bad habit.
8. DENTIST, n. A prestidigitator who, putting metal into your mouth, pulls coins out of your pocket.

Encouraging Argument-Making in HRA High Classes

Definition: An argument (proof) is an arrangement of statements in which the truth of at least one statement is the cause of the other's truth.

1. Ask students to make conscious use of *proof flags* in discussions and writing assignments. Frequently model this yourselves.

Reason Flags	Conclusion Flags
Since	Therefore
Because	So
For	It follows that
Given that	As a result
The reason is that	Which means that
The evidence is that	Consequently

2. Make it a practice to *evaluate* arguments in class. Spend time analyzing one proof well rather than "covering" many arguments superficially.

- Establish that there is an argument to consider in the first place:
    - Ask what point the author or speaker is making
    - Identify each proposition being asserted
    - Determine the relationships among the propositions
- Begin evaluating by asking whether the premises are true.

- Next, ask whether there can be reasonable doubt about the conclusion, assuming the premises are true. *Is the conclusion the only one consistent with the evidence provided?*
- Then take a stab at diagraming the argument.

One type of diagram involves combining or adding premises together. Consider this:

> Researchers who study intelligence have found that identical twins are more alike in intelligence than are fraternal twins. They infer that intelligence is genetically determined to some extent, because identical twins are genetically identical, whereas fraternal twins are not. Some have made the further inference that one's level of intelligence cannot be increased by training or education.

Now consider this:

> Science is based on experiment, on a willingness to challenge old dogma, on an openness to see the universe as it really is. Accordingly, science sometimes requires courage.

Wonder at HRA

Sources on Wonder

1. (Proverbs 1:7) "*Fear of the Lord is the beginning of wisdom.*"

2. One of the gifts of the Holy Spirit. (Isaiah 11:3): "*And he shall be filled with the fear of the Lord.*"

3. St. Thomas (ST 3.19.9) *The fear of God, which is numbered among the seven gifts of the Holy Ghost, is filial or chaste fear. For it was stated above (I-II, 68, 1,3) that the gifts of the Holy Ghost are certain habitual perfections of the soul's powers, whereby these are rendered amenable to the motion of the Holy Ghost, just as, by the moral virtues, the appetitive powers are rendered amenable to the motion of reason. Now for a thing to be amenable to the motion of a certain mover, the first condition required is that it be a non-resistant subject of that mover, because resistance of the movable subject to the mover hinders the movement. This is what filial or chaste fear does, since thereby we* ***revere*** *God and avoid separating ourselves from Him. Hence, according to Augustine (De Serm. Dom. in Monte i, 4) filial fear holds the first place, as it were, among the gifts of the Holy Ghost, in the ascending order, and the last place, in the descending order.*

4. Psalm 18:10: "*The fear of the Lord is holy, enduring for ever and ever.*"

5. Gregory the Great, expounding the words of Job (26:11), "*The pillars of heaven tremble, and dread at His beck,*" says (Moral. xvii, 29): "*The heavenly powers that gaze on Him without ceasing, tremble while contemplating: but their awe, lest it should be of a penal nature, is one not of fear but of wonder,*" wonder at God's supereminence and incomprehensibility.

6. St. Thomas (Summa Th.): *Wonder is about things surpassing our knowledge or ability: and accordingly the virtues of heaven will wonder at the Divine power doing such things* [making a new heaven and earth]*, in so far as they fail to do or comprehend them. In this sense the blessed Agnes said that the "sun and moon wonder at His beauty": and this does not imply ignorance in the angels, but removes the comprehension of God from them.*

Even in Christ Himself there was wonder. Concerning Jesus marveling at the words of the centurion:

7. St. Thomas (Summa Th.): *if we speak of Him with respect to experiential knowledge, wonder could be in Him; and He assumed this affection for our instruction, i.e. in order to teach us to wonder at what He Himself wondered at. Hence Augustine says (Super Gen. Cont. Manich. i, 8): "Our Lord wondered in order to show us that we, who still need to be so affected, must wonder. Hence all these emotions are not signs of a disturbed mind, but of a* ***master teaching****."*

8. Aristotle, *Metaphysics. It is because of wonder that men both now and formerly began to philosophize, wondering at first about less important matters, and then progressing little by little, they raised questions about the generation of the universe. But one who raises questions and wonders seems to be ignorant. Hence the philosopher is also to some extent a lover of myth, for myths are composed of wonders. If they philosophized, then, in order to escape from ignorance, they evidently pursued their studies for the sake of knowledge and not for any utility.*

Wonder defined: a desire to understand the cause precisely as something that surpasses our present knowledge and experience.

Therefore:

To foster wonder in our students--

- Like Christ we must openly wonder.
- We must present readily grasped features of the natural or human world whose causes are definitely beyond their present awareness
- We must lead them to become aware of their own ignorance about things they think they know (e.g. Scudder and Agassiz, Meno's slave, define circle, why pray the rosary, etc.).

More particularly in our courses--

- Mathematical: Mobius strip; irrationality; 0.99...=1; Euclid's *Elements* lead to uncovering the depth of the "obvious". "Obvious" $\neq$ known. Mystery of the obvious (Augustine on time, e.g.)
- Linguistic: we say both of two, all of three or more; economy of speech in Latin; etymology (words so familiar to us seen in new light...we thought we knew what meaning they carried, such as *virtus* = power, *vitia* = weakness; *ratio* = measure; or seeing the power of a mother tongue like Latin pervade English...)
- Scientific: eclipse; density; etc., etc.
- Theological: ...difficulty--taking what has been rote and familiar and helping them see the mystery and wonder.
- Literary: in awe of heroes or villains--humans beyond our ability (or present ability), even beyond our dreams.

Don Rag Report Explained

The third quarter's conferences for grades 9-12 are what are traditionally called "Don Rags." In these 20 minute conferences each student and his or her parents will get to listen in as the faculty discusses the student's strengths and challenges. This is an opportunity not only for the student to hear an open discussion about his progress in learning, but also for all the student's teachers to share their different experiences and suggest a common strategy for the student to make the most of his time and effort at the school. These conferences are meant to help students build on their strengths and finish the school year with the highest degree of success.

The Don Rags are the teachers' opportunity to report to each other about a particular student. In order to facilitate the discussion, we need a common evaluation. The report lists five common and fundamental activities. We should focus our comments on those, especially with a view to how the student learns and brings himself to the truth. Below are more specific ways to think about evaluating the student's practice of those activities.

Reading: The goal is to understand a text. Therefore questions to consider in evaluating a student in this regard include:

- Is the student capable of zeroing in on what parts or aspects of the text he doesn't understand?
- Can he formulate questions about the text that would lead to a better understanding?
- Can he uncover hidden assumptions in the text?
- Is the student more often accurate or erroneous in his understanding of the text?

- Is he capable of understanding easy texts, moderately difficult texts, or truly challenging texts?
- Does the student make use of the dictionary for unfamiliar terms?
- Does the student believe he understands the text but in fact demonstrates he does not?

Writing: The goals are to demonstrate understanding of a text, idea or discussion; to extend one's knowledge beyond the text or discussion; to come to an understanding of the truth and demonstrate it. Therefore questions to consider in evaluating a student in this regard are:

- Does the student notate assigned texts or take notes during a lecture or presentation?
- Are the notes accurate and do they ask questions about the meaning of the text or presentation?
- Are essays well argued? Do they provide evidence and reasons for a position? Is the essay's position well defined and clearly stated?
- Can the student distinguish between opinion and knowledge in his writing?

Speaking: The goal is to communicate the truth or an inquiry into the truth with the intention of being understood. Questions to consider:

- Does the student speak clearly and articulately when conveying complex ideas?
- Is the student comfortable and confident when speaking to others?
- Does the student speak only to a select few or to all present?
- Is the student interested in what others think about his comments or questions?
- Does he take the risk of asking what others think?

- Is he concerned that his speech invites rather than puts off comments directed tounderstanding the truth?
- Does he stand by what he says?

Listening: The goal is to understand what another says and show it. Some questions to consider:

- Does the student attempt to put into his own words what another has said?
- Is the student more or less accurate in understanding what has been said?
- Does the student attempt to synthesize different comments from others?

Discussing: The goal is to arrive together at a better understanding of the truth than one would alone. Questions to consider:

- Is the student generally respectful to others and their ideas?
- Does he help to bring in quieter, less confident students?
- Can he criticize without shutting down others?
- Is he patient in bearing the faults of others in pursuit of the truth?
- Is he sarcastic or aggressive?
- Does he interrupt or ignore others?
- Does he exercise charity in letting others speak?
- Does he admit fault when responsible for wrongdoing (e.g., interruptions) or error when having made mistakes?
- Does he accept others pointing out his errors?
- Does he acknowledge uncertainty and doubt honestly?
- Does he claim to know when he does not?
- Does he acknowledge when he's only guessing?

On the Scale Used in HRA High's Midterm Assessments

This report lists six common and fundamental activities in which all HRA high school teachers engage the students with an eye to mastery. These activities are indispensable to becoming liberally educated and being able to discover, defend and delight in the truth. We have outlined here the scale used in assessing the students with respect to these activities. Please be aware that since we are leading the students to higher levels of mastery each year, most of them will start out around the lower numbers. Expect students to reach the higher numbers as they progress through the program.

Reading. The goal is to understand a text. Therefore we have the following scale:

> **5** — The student consistently formulates questions that lead him to a better understanding of the text. He identifies exactly what parts or aspects of the text he doesn't understand. He uncovers hidden assumptions in the text. He is much more accurate than not in his understanding of the text. He knows when and how to use a dictionary. He rarely thinks he understands when he in fact does not.
>
> **3** — The student can but does not consistently formulate questions that lead him to a better understanding of the text. He usually but not always identifies exactly what part of the text escapes his understanding. He only sometimes uncovers hidden assumptions in the text. He is generally accurate in his understanding of the text. He sometimes neglects to use the dictionary and sometimes makes a wrong use (e.g., to settle a definition of an idea). He sometimes but not usually thinks he understands when in fact he does not.
>
> **1** — The student struggles to formulate questions. He is often at a loss about what exactly escapes his understanding in the text. He never uncovers hidden assumptions in the text. He is many times inaccurate

about the meaning of the text. He rarely uses the dictionary, and when he does so ineffectually. He more often than not thinks he understands when he does not.

Writing. The goals are to demonstrate understanding of a text, idea or discussion; to extend one's knowledge beyond the text or discussion; to come to an understanding of the truth and demonstrate it. Therefore we have the following scale:

5 — The student consistently notates assigned texts or takes notes during a lecture or presentation without simply copying. The notes are consistently accurate and ask questions about the meaning of the text or presentation. The student's essays are well argued, consistently providing evidence and reasons for positions taken. The student's thesis statements are well defined and clearly stated. The student discerns the difference between opinion and knowledge in his writings.

3 — The student often but not usually takes notes on a text or during a presentation and when he does sometimes only copies what is presented. His notes are often but not usually accurate. Questions about meaning are present but not common. Essays contain reasoning but at times bald assertions are made without evidence. Thesis statements are generally clear but sometimes vague, ill defined, and even self-contradictory. The student sometimes does not see that what he claims is knowledge is only opinion.

1 — The student needs to be prompted to take notes and then when he does usually only copies down what he sees or hears. When asked to express the ideas presented in the text or presentation in his own words, he is more often than not inaccurate. Essays tend to be a string of assertions, sometimes related, sometimes not. The student does not distinguish between opinion and knowledge.

Discussing. The goal is to communicate the truth or an inquiry into the truth with the intention of being understood. Therefore we have the scale:

> **5** — The student speaks clearly and articulately when conveying complex ideas. He is comfortable and confident when speaking to others about his ideas. He does not tend to speak only to a select few but to all in the class. He shows interest in what others think about his comments and questions. He takes the risk of asking what others think. He demonstrates a concern that his speech invites rather than puts off comments directed to understanding the truth. He consistently stands by what he says.
>
> **3** — The student speaks clearly and articulately when conveying simpler ideas, but stumbles when trying to convey more complex ideas. He sometimes shows a lack of confidence when speaking to others about his ideas. He may at times direct his comments only to a few in order to save himself embarrassment or having his ideas analyzed. He only once in a while asks others what they think about what he has said. His comments are sometimes not directed to a better understanding of the truth. He stands by what he says when it is easy but sometimes does not when the matter is difficult.
>
> **1 —** The student does not speak clearly or articulately when trying to convey even simple ideas. He is often asked to repeat because of mumbling or confused expressions. He often directs his comments to "safe" listeners. He never asks what others think about his ideas. His comments can often distract from the pursuit of truth. He quickly takes back what he has said if confronted with an objection.

Listening. The goal is to understand what another says *and show it*. Therefore we have the scale:

> **5** — The student consistently attempts to put into his own words what another has said. He is consistently accurate in understanding what has been said. He attempts to synthesize different comments from others. He tracks the discussion and rarely loses sight of the original question.
>
> **3** — The student usually but not always attempts to re-express what another has said. He is sometimes but not always accurate in his understanding of others. He rarely notices agreement but more often disagreement between others. He tracks the discussion but only with difficulty.
>
> **1** — The student rarely attempts to put into his own words what has been said, and when he does is often inaccurate. He never attempts to connect ideas from different people. He does not track the discussion.

Collaborating. The goal is to arrive *together* at a better understanding of the truth than one would alone. Therefore we have the following scale:

> **5** — The student is consistently respectful to others and their ideas. He helps to bring in quieter, less confident students. He is successful in criticizing without shutting down others. He exercises the virtue of patience in bearing the faults of others in pursuit of the truth. He is never sarcastic or aggressive. He rarely interrupts or ignores others. He exercises charity in letting others speak before him. He admits fault when responsible for wrongdoings or misperceptions. He accepts others pointing out his errors and even invites critique. He acknowledges uncertainty and doubt honestly. He acknowledges when he's only guessing.

3 — The student is generally respectful but sometimes fails, for example, by having to have the first or last word in a discussion, being aggressive at times, or interrupting during intense discussions. He does not help less confident students but does often ask for help for himself. However, he is reluctant to be criticized. He sometimes but not always accepts criticism. He is sometimes afraid to admit error, uncertainty, doubt or that he's just guessing.

1 — The student is careless in interrupting or he often ignores others and their ideas. He may be often aggressive in discussions and very unwilling to accept criticism. He does not help others and rarely asks for help himself. He never admits he is in error.

Organizing. The goal is to be well prepared for learning during the day's classes and in carrying out long-term projects, such as essays. Therefore we have the following scale:

5 — The student consistently completes assignments in a timely manner and has them ready to use in class. He is always ready with text, paper, pen or pencil. The student usually organizes himself, as opposed to having others always direct and order his efforts, time and tasks. He is inventive in finding new ways to order his activities when tackling new projects. His binder or portfolio is complete and well ordered to show the growth of his learning.

3 — The student usually completes assignments but may be late at times. His preparation for the day is usually thorough but may sometimes be rushed and incomplete. He sometimes asks to get a missing item from his locker. He usually does not order his own activities but does follow helpful directions in that regard. His binder is generally complete but not clearly ordered to show the growth of his learning.

1 — The student struggles to finish assignments, and even when he does often leaves them at home or where he cannot get at them. He struggles to organize himself and does not consistently follow the directions others may give him in that regard. His binder is incomplete and does not demonstrate the growth of his learning.