

**OPPORTUNITY PROFILE**

for the position of

**HEADMASTER**



**CHRISTIAN HERITAGE SCHOOL  
OF LONGVIEW**

*Character, Diligence, Scholarship*

[www.chslongview.com](http://www.chslongview.com)

**Longview, Texas**



**DALTON GROUP, LLC**  
*Excellence in Leadership*

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## OVERVIEW

Christian Heritage School of Longview (CHS) is a classical Christian school\* that is completing its 15th year in east Texas. Presently, the school offers classes to approximately 225 students from Kindergarten through 12th grade with the Upper and Lower Schools in one facility. The school operates debt-free on a 10 acre modern campus with an annual budget of approximately \$1.5 million.

Today, CHS delivers a top quality education to its students which continues to attract new families. The school families see themselves as a *community of families with shared values*. While the staff and faculty continue to work to improve, the school is poised for growth. A solid foundation has been laid and the school is nearing capacity in its current facilities. Thus, early in the tenure of the new Headmaster it is likely that a building campaign will be necessary.

The Headmaster will report directly to the Board of Trustees and be responsible for the spiritual, academic, and operational leadership of the school. Four positions report directly to the Headmaster: Upper School Dean, Lower School Dean, Accountant, and Executive Assistant.

Christian Heritage is searching for a spiritually mature and confident leader who is an experienced and competent administrator and educator. The Board's desire is to find a leader who will be able to grow the school in the appropriate ways while maintaining the distinctives of CHS.

The successful candidate will have a record of accomplishment marked by a passion for excellence, strength in team building, and an overall inspirational leadership style.



\* See page 16 for a brief, but expanded definition of classical Christian education

## THE SCHOOL

### Mission

*Our mission is to create an active partnership between home, church, and school in order to establish a firm academic and spiritual foundation in each student.<sup>1</sup>*

### History

CHS was created to assist parents in raising up their children as followers of Christ.

In 1994, Christian Heritage School of Longview was established by a local pastor and several like-minded families who shared a vision for reclaiming the excellence of a classic American education. Early stages of CHS found the school in rented facilities, but growth soon led the Board to the option of purchasing land and building a campus.



### Today

Christian Heritage School is an independent, evangelical, K-12, classical Christian school.<sup>2</sup> Its student population is about 225 and growing, and it represents over 20 area churches. The annual budget is roughly \$1.5 million and the school operates debt-free on a modern campus situated on 10 acres.

CHS seeks to accomplish its mission and stated goals by providing a challenging classical Christian curriculum which integrates the Bible in all facets of the curriculum, and which is college preparatory in scope. Students are offered an education that is both classical and Christian. It is classical in that it draws deeply upon the rich heritage of Western civilization and culture; it is Christian in that it recognizes the Bible as the final authority in matters of life and thought. Students are encouraged to develop and articulate a worldview that integrates Christian faith with all areas of learning.

CHS is classical in that it constructs student instruction on the stages of the *Trivium*. While there are grammar, logic and rhetoric elements of each subject, the focus of instruction is on the stage of the *Trivium* appropriate for each age group.<sup>2</sup>

The school is currently accredited by National Association of Private Schools (NAPS), and is a member of the Association of Christian Schools International (ACSI) and of the Association of Classical & Christian Schools (ACCS). CHS has also determined that it

<sup>1</sup> See page 10 for the 5-point Vision Statement.

<sup>2</sup> See page 16 for a brief, but expanded definition of classical Christian education

will pursue accreditation with the Association of Classical & Christian Schools (ACCS) in the near future.

The overall climate at Christian Heritage is one of unity and cohesiveness across all constituencies. On campus, there is a dedicated faculty and administrative team working collaboratively to deliver the best possible education to the students.

It is the desire of CHS to work with the family to train the heart and the mind raising up tomorrow's Christian leaders. Just as "Jesus grew in wisdom, stature, and favor with both God and man" (Luke 2:52), the CHS parents' desire is for their children to do the same.

CHS offers its students a rich liberal arts curriculum in which history serves as the backbone that integrates the study of literature, math and sciences, the fine arts, and scripture. Students learn to think critically by evaluating the writings of outstanding thinkers of the past. The classical approach also encompasses mathematics, athletics, science and theology, and these are taught in a holistic and interdisciplinary manner—not artificially separating the arts and sciences, but uniting them all within a Christian worldview.



As such, the school offers a mathematics and science program that enables students to participate knowledgeably in the scientific and technological discussions of the contemporary world. From early grades, the mathematics curriculum encourages mastery of concepts and skills that form the foundation for advanced study and emphasizes real-life application of that which is learned. The science curriculum makes use of a hands-on approach, which enables the students to acquire a solid understanding of the world in which they live, through encounters with the wonders and laws of God's creation. Students participate in a physical education program that involves them in a variety of activities and sports designed to develop their physical fitness, athletic skills, and character. For athletics, CHS is a member of the Texas Association of Private and Parochial Schools (TAPPS) and Christian School Athletic Association and has a growing number of varsity and junior varsity teams for both male and female students.

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“The Classical and Christian model establishes the Biblical principles and providential purpose of every subject. The Classical and Christian approach to education is about equipping children for the future with what has been successful in the past.”

taken from  
CHS Handbook

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## **Future**

Though the classical approach at CHS is relatively new (it began five years ago in Lower School), the Board of Trustees, administration, faculty, and parents are committed to this methodology of delivering quality education and developing critical thinkers who have a biblical worldview.

Currently, the school is nearing the capacity of its current facilities. Each year tough decisions must be made about enrollment and there is an obvious need for additional classroom space. Addressing this issue will be a top priority for the new Headmaster and the Board of Trustees.



The Board of Trustees have had many long and deliberate discussions about the future of Christian Heritage School. From the Board's perspective, the success of the school and the quality of the education that is being delivered to families now at CHS warrants the creation of a master plan for the future of the school which would maximize the school's ability to deliver this same education to a greater number of families and students.

## **THE POSITION**

The Headmaster will serve as the chief executive for Christian Heritage School and report to the Board of Trustees. It is important to note that the Board's desire is to hire a high caliber leader and to empower this person with the authority and responsibility to effectively accomplish the mission of the school.



The Board is committed to good governance and to clear definitions of the roles for the Board and the Headmaster. It recognizes that the most important role the Board plays is selecting, encouraging, and providing mentoring and professional development opportunities for the Headmaster. The Board understands that the Headmaster it is searching for will be a professional administrator/educator whose expertise and professional experience will be greatly valued.

The Board views the role of the Headmaster as one of execution, operations, and operational planning. The Headmaster will annually develop plans and budgets and present

these to the Board for approval. Once approved, these plans become the responsibility of the Headmaster through the Deans for execution. While the Board may provide counsel and direction on these matters, it does not desire to play a direct role in the operations of the school.



The Headmaster is expected to provide Christ-centered, biblically directed, spiritual leadership to all aspects of the school. This leader is also responsible for all day-to-day business, academic, and co-curricular operations in accordance with the written policies and strategic objectives established by the Board. Reporting directly to the Headmaster will be the Dean of the Upper School, Dean of the Lower School, Accountant, and Executive Assistant.

providing team leadership to the staff and the faculty. The Headmaster must serve as a role model to the staff and develop a strategy for continuous faculty and staff development. This will include hiring Deans and ensuring their nurturing, evaluating, and mentoring of the faculty.

One essential aspect of this role will be providing team leadership to the staff and the faculty. The Headmaster must serve as a role model to the staff and develop a strategy for continuous faculty and staff development.

The Headmaster will also have responsibility for institutional development. In this function, the Headmaster will develop and implement systems that support the funding of operational and strategic plans. There will be close collaboration with and assistance/participation from the Board in this area.



In concert with the Board of Directors, the Headmaster will provide visionary leadership and direction to the varied constituencies of the CHS community. Additionally, this executive will be the chief spokesperson for the school and must play a leading role in representing CHS to the community and churches, at large. Along with the Chairman of the Board, the Headmaster will contribute to the leadership of CHS by facilitating Board meetings, formulating recommendations upon which the Board will act, and executing the policies of the Board.

### QUALIFICATIONS

The single most important prerequisite for prospective candidates is a vibrant and growing relationship with Jesus Christ. Christian Heritage is committed to reflecting Christ in every facet of the school. Prospective candidates will comfortably and publicly profess to be a follower of Christ and live a life that reflects spiritual maturity and intimacy with God. Candidates will have records of being Christ-like examples in their communities, have a deep knowledge and understanding of Scripture, be aware of how God has gifted them spiritually and live in humble reliance upon the Lord. Additionally, the successful candidate will unreservedly subscribe to the school's Statement of Faith (see page 11) which has been crafted to provide for a wide range of acceptance amongst evangelical denominations.

Viable candidates must also sense a calling to Christian education and, preferably, classical Christian education because Christian Heritage is committed to the classical methodology of delivering education anchored in a biblical worldview.<sup>1</sup>



This position is for a servant-leader whose style exemplifies biblical principles and whose life exhibits a balance between professional duties and home life. Candidates must be able to lead, unify and work effectively in a collegial environment. Colleagues will describe a candidate as someone who inspires others and has a passion for excellence. An ideal candidate will be known as a leader who is capable of mentoring other leaders, building teams, and creating a supportive work environment. Collaboration, consensus building, and persistence will be strengths of the successful candidate as well.

The ideal individual will have keen insight into today's culture and the challenges facing families, youth, and Christian education. The candidate must be able to apply this insight in practical ways to educational programs and administrative processes. This means being able to go beyond philosophy to practical applications. There will be a preference for candidates with experience in upper

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“The Headmaster we are looking for this time is not someone we have ever looked for in the past. This will be someone who serves as the face of CHS in our community and leads the school through the Deans.”

from interview with  
a Board member

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<sup>1</sup>See page 16 for a brief, but expanded definition of classical Christian education

school settings due to the unique challenges of applying a classical methodology at this level.

This person must be an effective communicator with excellent oral and written communications skills. This person must be a problem-solver, who can engage appropriate parties in the development and implementation of solutions.

Qualified candidates must have a Bachelor's degree and a Master's degree. A Doctorate is preferable. At least one degree should be in education or an associated discipline, and some classroom teaching experience is preferred.

## **LOCALE**

Longview is situated in east Texas amongst the rolling hills, lakes, and pine forests. The city's population is approximately 80,000, and it is in the center of the largest Metropolitan Statistical Area (MSA) in east Texas (Longview-Marshall-Gilmer) and at the heart of the region where Texas, Arkansas, and Louisiana come together, locally known as Ark-La-Tex.

The local economy is based on diversified manufacturing, oil and natural gas production, and some significant distribution centers. Longview is also the home of LeTourneau University, a comprehensive Christian university, and there are several community colleges and regional state universities within driving distance.

According to the *Community Fact Sheet* prepared by Longview Partnership, a civic and business partnership promoting economic growth in the region:

Longview is located in beautiful East Texas on U.S. Interstate 20 and U.S. Highway 259. Commercial air service at East Texas Regional Airport is provided by American Eagle Airlines. Rail Service is provided by Amtrak...

...The community has a convention center, a modern public library, the LeTourneau University Library, the Gregg County Historical Museum, Longview Museum of Fine Arts, R.G. LeTourneau Museum, fair grounds...

Longview is the regional shopping center for all East Texas. The diversity of shops and goods available in our community draws shoppers from throughout the Ark-La-Tex. On the north side of town, the Longview Mall with more than 80 merchants and restaurants offers convenience under one roof. Traditional, yet progressive, downtown Longview offers boutiques, art galleries, fine furniture, and professional service businesses...

...There are more than 100 places of worship, encompassing most [denominations]... Many churches offer day care and pre-school opportunities

in addition to their worship programs.

Along with its strong [traditional] beliefs, Longview is a community dedicated to working and playing together, and helping others. Many organizations exist from volunteer service to neighborhood associations to clubs...

As recently as January 24th, the *News-Journal* reported the positive nature of Longview's economy in these rough times, "The Longview area's unemployment rate continued to remain considerably lower than the state and national rates in December...according to Texas Workforce Commission figures released Friday... The Longview MSA had an annual growth rate of 1.4 percent and added 1,400 jobs over the past year..."

Overall, Longview is a wonderful place to raise a family, experience a high quality of life, and reasonable economy. It is also possible to enjoy all the benefits of small town America, yet have many of the cultural amenities of a larger city, and Dallas is near enough to enjoy the benefits that come from a large metropolitan area.

## **FIVE POINT VISION**

### **1. To Develop Students with True Godly Character**

- the fear of the Lord (*wisdom*)
- develop wise students, not just knowledgeable ones
- to possess a heart that seeks to please the Lord (*not self*)
- evidence of the fruit of the Spirit (*self-government, etc.*)
- develop a strong, active conscience (*most sacred of all property*)
- Christ-likeness

### **2. To Educate Students with a Functional Christian Worldview**

- beliefs, values, convictions, principles
- lens through which we see and interpret our world
- Biblical philosophy of life
- moral discernment (*discern one's own heart*)
- ethical discernment (*discern between right & wrong*)
- cultural discernment (*discern between good & evil in culture*)

### **3. To Train Students to become Effective Christ-like Leaders**

- influence their peers & younger students
- training ground for leadership (*school, community, field trips*)
- developed leadership skills

### **4) To Equip Students to fulfill their God-given Calling**

- pursue a Calling, not a career
- committed to a life given to service & building God's kingdom
- understand God's will for their life
- made ready for the next level of education

### **5) To Instill in each Student a Love of Learning**

- inspire the students in their learning
- instill the skills & confidence to be a self-learner & self-achiever
- create a student who remains a student for life

## STATEMENT OF FAITH

In order to define the common elements of belief of those involved with CHS, the Board has developed a Statement of Faith and a Statement of Salvation. The Statement of Faith follows this introductory paragraph, while the Statement of Salvation is found in the CHS Board Policy and Procedure Manual. Also assigned to the Policy and Procedure Manual is the application of the two statements in relation to positions within the school. Let it be sufficient to say that the following Statement of Faith is to be agreed to by everyone involved with the school (Board, Headmaster, Faculty, Staff, families, Advisory Council, etc.)

We at Christian Heritage School of Longview believe and teach:

1. The Holy Bible is God's only inspired, infallible, authoritative, written Word, to which nothing can be added or taken away.
2. The sovereignty of one God, Creator and Governor of the universe and man; that God is eternally existent in three persons, as God the Father, God the Son, God the Holy Spirit.
3. That man, made in God's image and likeness, given the choice, yielded to temptation by Satan, disobeyed God, fell into sin, thereby incurring God's judgment, and revealing man's great need for a Savior.
4. That JESUS CHRIST is God's promised Savior to man.
5. That JESUS CHRIST as Deity, God's only begotten Son, came to the earth through the virgin birth to provide, through His shed blood, His atoning death on the cross, resurrection, and ascension to the right hand of the Father, man's only means of redemption or salvation from sin and its everlasting punishment.
6. That the sinless life of our Savior JESUS CHRIST, His miracles, His accessibility to all men, women and children, reveal God's grace and love. We look forward to the promised return of our Savior in power and glory to reign on earth.
7. That the Holy Spirit, Third Person of the blessed Trinity of God, took up his abode on earth on the day of Pentecost, and that by His indwelling, the Christian is enabled to live a Godly life.
8. That the bride of Christ, the Church is empowered to carry out the Savior's great commission, and to preach the Gospel of liberty, both internal and external, to all men and nations, and to bring his healing message of the unity of all believers.
9. The bodily resurrection of both the saved and the lost: those who are saved unto the resurrection of life and those who are lost unto the resurrection of damnation.
10. That the responsibility of the Christian in America is to ensure both Gospel purity and Gospel availability by remembering the marvelous works of Christ in bringing forth our nation where church and state, united internally, but separated ex-

ternally and governmentally, make available to all men, women and children, the privilege of preaching and teaching **SALVATION THROUGH JESUS CHRIST**, under a Biblical Constitution.

We who serve the Lord at CHS are committed to this Statement of Faith, by which we live, by accepting the government of God through Christ and His Holy Spirit in this ministry of teaching and learning.

It is recognized that not all students of CHS may have accepted Jesus Christ as their personal Savior and Lord. Therefore, this Statement of Faith, its purposes, and its Biblical basis shall be fashioned into a lesson of the Gospel taught to all students. This mandate is to ensure that all CHS students are presented with the Gospel of Jesus Christ and an opportunity to accept Him, through faith, as personal Savior and Lord, and to hear, learn, and understand the purpose of a Christian life and world view.

All teachers and administration, in working closely with the parents, shall make every effort to present the Gospel to every student, making sure that each student has an opportunity to accept Christ as personal Savior and Lord, according to the Gospel.

## STATEMENT OF SALVATION

### The Essentials of Salvation

#### I. The Necessity of Salvation

*“...for all have **sinned** and fall short of the glory of God.” Romans 3:23*

*“For the **wages of sin is death**, ...” Romans 6:23*

The Bible attests and experience confirms that man is a **sinner**. His condition and state without Christ leaves him *spiritually dead* (Eph.2:1) or *estranged from God*, *spiritually lost* (Luke 15) or *unable to find God*, *enslaved to sin* (Rom 6:16-18) or *willfully selfish*, and *guilty before God thus deserving eternal punishment* (Rom 3:23) or *hell*. Furthermore, apart from Christ, he is spiritually destitute of any moral goodness that would vindicate himself before this holy and just God, and thus incapable of saving himself from the eternal consequences of his own sin. Man suffers from the delusion that he is better and stronger than he is. But the truth remains, he is not **good enough** to absolve himself from the guilt of His sin and its just penalty, and he is not **strong enough** to deliver himself from the power of his own sin nor the course of life that his sin has charted for him. Apart from Christ, both the *state of man* and the *fate of man* are fixed. He cannot save himself from this predicament; he needs a **Savior!**

#### II. The Basis of Salvation

*“He **saved** us, not on the **basis of deeds** which we have done **in righteousness**, but according to **His mercy**, ...through **Jesus Christ our Savior**, that being **justified by His grace** we might be made heirs according to the hope of **eternal life**.” Titus 3:5-7*

*“For Christ also **died for sins** once for all, the **just for the unjust**, in order that he might bring us to God...” 1 Peter 3:18*

The death of Jesus Christ demonstrates the incredible magnitude of God's love for man and provides the only foundation upon which his salvation rests. *We are saved not on the basis of good deeds which we have done, nor through our own acts of righteousness. Rather, we are saved on the basis of His **mercy** and His **grace**.* This mercy was realized through Jesus Christ, who died for our sins, the just for the unjust, and in so doing was able to procure our forgiveness without neglecting Divine justice. Thus, Jesus Christ is our **Savior!**

#### III. The Conditions of Salvation

*“For God so loved the world, that he gave His only begotten Son, that **whoever believes in Him** should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be **saved through Him**.” John 3: 16-17*

*“Thus it is written, that the Christ should suffer and rise from the dead on the third day; and that **repentance for sins** should be proclaimed in His name...” Luke 24:46-47*

Although God has provided us a **Savior** through His Son Jesus Christ (*John 3:16-17*) **salvation** is *conditioned* upon our proper response, that is, **faith** and **repentance**. **Faith** is the confidence that the heart has in Jesus Christ as *Savior*, and is thus willing to entrust itself to Him as *Lord*. Because the heart now trusts God, faith becomes a walk whereby every command and precept in His Word becomes protocol for his life. **Repentance** is a change of mind about sin and consequently a change of action. It is to take sides with God against ourselves, confessing that we are wrong (*Rom 10:10*). Furthermore, it involves a change of masters. Whereas we once were the captains of our souls and masters of our lives, He assumes the role of each. Genuine repentance forsakes sin as a way of life and harbors no regret over what it has to give up, since it is replaced with a new love and zeal for the things of God (*2 Corinthians 7:10-11*).

## The Experience of Salvation

**“Sirs, what must I do to be saved? Believe in the Lord Jesus, and you shall be saved, ...”**  
*Acts 16:30-31*

Salvation is not simply something God does *for us*, but it is something He does *in us*. When Jesus died on the cross as a sacrifice for the sins of all humanity, it had no immediate application to our lives. Until a sinner, through faith and repentance, receives the gift of Divine forgiveness and everlasting life, he remains eternally lost. Salvation involves both the work that *Christ* did *for us* on the cross, but also must include the work that the *Holy Spirit* does *in us* at conversion. Hence, salvation is more than a mental acknowledgment to a set of beliefs; it is an experience with the living God. Unfortunately, most people claim to have had some kind of experience with God. Therefore, it is vitally important that we have a clear understanding of what is entailed in the “*salvation experience*.”

### I. Burden of Sin (*Bringing Conviction*)

*“And He (Holy Spirit), when he comes, will convict the world concerning **sin, and righteousness, and judgment**;...” John 16:8*

*“Come to Me (Jesus), all who are weary and heavy-laden, and I will give you rest.”*

*Matthew 11:28*

The experience begins when the Holy Spirit gives us a deep awareness of our own sin. We become **convicted** that we are indeed sinners who deserve the just punishment of God (*John 16:7-11*). Scripture describes this experience in the following ways: *pierced to the heart* (*Acts 2:37*), *cut to the quick* (*Acts 7:54*), or *smitten of conscience*. Usually, a great *fear of the Lord* comes upon the sinner, such that he begins to see the true nature of his own sinfulness in the

light of God's awesome holiness (*Phil 2:12-13; Isaiah 6:1-7*). This revelation makes the sinner view his sin, which he once considered a freedom to enjoy, now a great weight and burden in his life from which he longs to be freed. His sin becomes like a millstone around his neck, pulling him downward to greater depths of sin, despair, and destruction. He is *sin-weary* and *heavy-laden* with its consequences. *In his desperation, he realizes he cannot save himself. His cry for help from this predicament is what prepares him for the Savior.*

## II. Godly Sorrow (*Producing Repentance*)

*“For the sorrow that is according to the will of God produces repentance without regret, leading to salvation; but the sorrow of the world produces death.” 2 Corinthians 7:10*

The second stage of this salvation experience happens when the sinner is overcome by true remorse for his sins. He feels regret for having committed such atrocities against God and his fellow man. Scripture distinguishes between two kinds of sorrow; godly and worldly. Whereas, **godly sorrow** produces a repentance that leads to salvation, **worldly sorrow** simply produces death. *Worldly sorrow* is nothing more than the natural emotional response of having been caught in our sin, regretting its loss, and suffering its consequences. In other words, worldly sorrow is grief over having to give up sin and worldliness. *Godly sorrow*, on the other hand, is not natural. It is a gift from God, an activity of the Holy Spirit, whereby Divine pressure is placed on our hearts that we might become broken and grieved over sin itself. We begin to hate sin and what it has done to God, ourselves, and others. Such sorrow, the Bible reveals, produces an *earnestness* to change, an *indignation* against sin, a *vindication* and *avenging* of all past wrong, and a *zeal* for all that is right and godly (2 Corinthians 7:11).

## III. Joy of Salvation

*“Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Thy presence, and do not take Thy Holy Spirit from me. Restore to me the **joy of Thy salvation.**” Psalm 51:10-12*

What began as great conviction of sin, was then followed by godly remorse over the same, now concludes in fullness of joy as the soul experiences release from its moral bondage (*Romans 6:15-18*), forgiveness and cleansing from the guilt of sin (*1 John 1:9*), the expectation of life eternal (*Romans 6:23*), and a new found relationship with God Himself (*John 17:3*).

## Brief Overview of Classical Christian Education

*We realize that there are several different definitions of classical and Christian education that are used and applied in various school settings. As such, here is a brief and general overview of classical Christian education from the perspective of Christian Heritage school:*

Classical Christian education is an approach to learning which emphasizes biblical teachings and incorporates a teaching model known as the *Trivium*, consisting of three parts: grammar, logic, and rhetoric. Classical Christian education is characterized by a reliance on classical works and an integration of a Christian worldview into all subjects. In addition, classical Christian education exposes students to Western Civilization's history, art and culture, teaching Latin as early as the third grade.

In the middle of the Twentieth Century, Dorothy Sayers (a contemporary and friend of both C.S. Lewis and J.R.R. Tolkien) wrote an essay entitled "The Lost Tools of Learning." In her writing, she identified what she saw was missing in education over the last century.

Sayers summarized the problem in education by proposing that students were now spoon-fed information and knowledge versus being trained to think. Because children were lacking in the necessary "tools of learning," they could not go into the world as "lifetime learners." They were unable to discern valid logic from propaganda, and unable to think through and communicate ideas.

As institutions, classical Christian schools are seeking to recover, amplify and expand these ideas by researching and implementing the traditional model of education that had been used for over 1500 years. As a result of seeking to develop a Christian and Classical view of education, classical Christian schools have developed the following as main distinctives.

***In loco parentis.*** The school believes that, according to Scripture, every child's parents are the primary educators and ultimately bear the educational responsibility of their children. The school serves as a tool to assist the parents in raising their children in the "discipline and instruction of the Lord." (Eph. 6:4).

**Christian Worldview.** At a classical Christian school there is a commitment to the belief that God is a Personal God who is present and interacts through all aspects of creation. Because of this relationship, one can see the Person of God in every area of life. As a result, all subjects from literature, to science, to math are taught from a distinctively Christian perspective and, in this respect, all subjects integrated. Because teach-

ers are trained to communicate these truths, students are trained to seek unity, life, and meaning in all aspects of reality, academic and nonacademic and, in turn, reflect God's character in their lives.

**Virtue and Wisdom.** The school seeks to foster an environment that cultivates wisdom and virtue. Working from the premise that the goal of education is not ultimately knowledge alone, which motivates pride, but wisdom beginning and ending with the living God - the result is students who apply knowledge appropriately with humility. The goal is to produce students who know and act upon that knowledge. In addition, it is understood that virtue is a necessity in all learning and life. Without goodness, any ideas of truth and beauty are futile. The goal is the "wise and virtuous" student who conforms to the image of Christ. In this way, the student is transformed, versus merely being informed.

**Meaning and Purpose.** The immediate product of wisdom and virtue is the recovery of meaning and purpose in all of life. The focus of the school's teaching is not just analyzing and critiquing, but connecting all the particular elements of life in a meaningful way. Knowledge and information is not a means in itself, but must be synthesized into a higher purpose. Education is only complete if it ends in a purposeful existence that finds satisfaction and enjoyment culminating in the Truth, Goodness, and Beauty defined by the Person of Christ.

**Emphasis on the Classical Liberal Arts.** The Seven Liberal Arts are precisely what the name indicates; arts. These seven "arts," which were used in Western Civilization for 1500 years from the Ancients on, have two broad categories: (1) the Verbal Arts (the *Trivium*, or "three ways") and (2) the Mathematical Arts (the *Quadrivium*, or "four ways"). In this way classical education differentiates between the "art" (the skill) of a study and the "science" (or formal study) of a subject. In classical education the focus of the *Trivium* is first and foremost the development of the art of language through literature and grammar. With the focus on language development, the children would use a wide scope of great literature in various fields to achieve this, including fables, great literature, the Bible, the stories of history, and other works and subjects. The goal in these formative years is the development of those skills that aid in formulating and expressing meaningful thought. These skills are Grammar (linking concepts to symbols), Dialectic (reasoning correctly), and Rhetoric (communicating truth appropriately and persuasively). After training in these skills, the student is applying the arts to all subjects, such as science, math, and history in the pursuit of true understanding and purposeful knowledge. With these "tools of learning," a student is trained to pursue wisdom and virtue, meaning and purpose, in all subjects with the ability to communicate these ideas to the community at large.

## Conclusion

These traditional ideas result in a curriculum that is rigorous and demanding. The emphasis on mastering the verbal arts combined with small class size requires students of

all ages and in all subjects to verbally and continuously interact with faculty and peers. Teachers require that students work toward answers rather than providing answers for them. This develops in students the ability to both ask good questions and to know how to find the answers on their own. Such methods avoid busy work and peak during required formal rhetorical presentations in the senior year. This presentation is given in front of peers, faculty, and parents, and must be defended. There is a strenuous effort expected from students in working through the ideas that have historically made Western Civilization great.

This purposeful rigor provides the skills necessary for students not only to respond to culture in a persuasive and winsome manner, but also to actively influence it. It is the hope and prayer that this education will further God's Kingdom by transforming culture to His glory.



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