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Thursday, June 22

9:50 AM Workshop

The Nature and Vision of Classical Christian Education, *David Diener* 14-15

A guided tour through the ACCS understanding of classical Christian education, and what sets it apart in terms of starting points, methods, and goals.

Pre-reading assignment: "What Does It Mean to Be a 'Classical Christian' School?" (ACCS Membership Handbook pg. 9-14)

11:10 AM Workshop

Good Intentions Are Not Enough: From Principles to Practical Application, *Bryan Lynch* 16-17

You're committed to the philosophy of classical Christian education, but what do you need to do to make it a reality in your classroom, day after day? This session focuses on the four key practices of great classroom teaching. These will help your students to learn more effectively, retain more of what they learn, and take more responsibility for their own learning.

Pre-reading assignment: Pages 3-18 of *Four Foundations of Great Teaching*. (Download at <http://www.classicalteaching.com/p/teacher-training-four-foundations-of.html>)

2:50 PM Workshop

Beauty Matters: Creating a High Aesthetic in School Culture, *Steve Turley* 18-19

From classroom decor, to poetic infusion, to music and art appreciation, classical Christian education recognizes that students can have a higher aesthetic, if teachers model a love of beauty. This workshop will explore what beauty actually is, and how it relates to ordering the loves of our students. We will then look at practical ways in which our schools can be spaces of beauty wherein our students' aesthetic sense flourishes.

Pre-reading assignment: Pages 1-20 of Vigen Guroian, *The Fragrance of God* (Grand Rapids: Eerdmans, 2006). Vigen Guroian provides a helpful, concise, and profound overview of the classical Christian notion of restoring the senses.



TABLE OF CONTENTS AND SCHEDULE

Friday, June 23

9:50 AM Workshops

Break the Subject Barrier with the Trivium: Grammar, Kathy Troyer 20–21

Sayers calls information “grist for the mill.” Learn to use the trivium’s structure to teach anything. And, do it creatively. Actively grow your students through an interactive classroom, targeted to the age of the child.

Pre-reading assignment: “The Lost Tools of Learning” by Dorothy Sayers. (Available at <https://classicalchristian.org/the-lost-tools-of-learning-dorothy-sayers/>)

Break the Subject Barrier with the Trivium: Logic & Rhetoric, Chris Schlect 22–23

Dorothy Sayers calls information “grist for the mill.” Learn to use the trivium’s structure to teach anything. And, do it creatively. Actively grow your students through an interactive classroom, targeted to the age of the child. This course focuses on training older students in logic and rhetoric—especially in classes other than logic and rhetoric.

Pre-reading assignment: Chapter 6, “The Law of the Teaching Process,” in John Milton Gregory, *The Seven Laws of Teaching* (Boston, MA: Congregational Sunday-School and Publishing Society, 1886). <http://archive.org/details/sevenlawsteachi01greggoog>.

11:10 AM Workshops

Grammar Classroom Management: Heart Transformation vs. Behavior Modification, Timothy Dornlan 24–25

This workshop features two teachers and one administrator giving practical advice for classroom management. Classroom management is the process of training the heart as well as the behavior. In this workshop, we will address ways to incorporate strategies into the grammar classroom that cultivate a love for God, a love for learning about God’s world, and a love for others. We will discuss knowing yourself, knowing your audience, knowing your material, preparing your heart, and engaging your learners at both the upper and lower grammar school level.

Pre-reading assignment: None

Classroom Engagement: Secondary, Bill Stutzman 26–27

Mortimer Adler once said “a lecture is an exercise where the notes of the teacher become the notes of the student without passing through the minds of either.” Learn to engage students socratically, while remaining committed to Christian truth, not personal truth. Build knowledge, wisdom, and understanding as you disciple students to love what Christ loves, in the order that he loves it.

Pre-reading assignment: John Milton Gregory, *The Seven Laws of Teaching*, Chapter 7: “The Law of the Learning Process” and Mortimer Adler and Charles Van Doren: “How to Be a Demanding Reader.” *How to Read a Book*, Chapter 5. (Or “How to Mark a Book” from *The Saturday Review of Literature*, 1941: http://chuma.cas.usf.edu/~pinsky/mark_a_book.htm)

TABLE OF CONTENTS AND SCHEDULE

3:10 PM Workshops

Tools and Sample Lessons: Grammar, Denise Hollidge 28–29

School starts in two months. We'll help you get ready with specific tools for the classroom and some sample lessons for preK through 6th.

Pre-reading assignment: Read Chapter 8 of John Milton Gregory's *The Seven Laws of Teaching*, Unabridged Edition

"This volume sets forth, in a certain systematic order, the principles of the art of teaching." The last chapter, which is the assigned reading for this session, maintains that the "completion, test, and confirmation of teaching must be made by reviews." As you read the chapter, consider the aims of this law of review in light of Scripture, particularly Proverbs 1:1-6.

Tools and Sample Lessons: Secondary, Katherine Schultz 30–31

School starts in two months. We'll help you get ready with specific tools for the classroom and some sample lessons for 7th through 12th grades.

Pre-reading assignment: Wilson, Doug. *Repairing the Ruins*. Chapters 10 (by Jim Nance, "The Why and How of Logic") and 14 (by Doug Wilson, "The Why and How of Rhetoric").

4:30 PM Workshop

The Greatest Is Love, Andrew Kern 32–33

As important as knowledge is, if we make it the goal or measure of our teaching, then we prepare our students to be, as St. Paul says, nothing. Christian classical education cultivates virtue, and the greatest of these is love. How can we guide our students on the way, while nourishing a love of learning, of neighbor, and of God? How can we orient the entire educational experience toward cultivating virtue?

Pre-reading assignment: *Norms and Nobility*: Chapter I, sections I and III (pages 17-19 and 22-24)

Longinus: *On the Sublime*, Paragraph 35 (this is on page 225 of the Loeb Classics volume: Aristotle XXIII: the Poetics, Longinus, and Demetrius". [I would like the section to begin with "Nature has distinguished" and end with "wins our wonder." (This selection is a little less than one page long in a Word document)]

Dorothy Sayers: *The Mind of the Maker*, That last reading was in page 112 of *The Mind of the Maker* by Dorothy Sayers. It goes from "It is the business " to "Pentecost will come." If space permits the first two paragraphs on page 111 and the first sentence of the third might also be quite useful.



“The end then of learning is to

repair the ruins of our first parents

by regaining to know God aright,

and out of that knowledge

to love him,

to imitate him,

to be like him,

as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection.”

—John Milton, *Tractate on Education*

SPEAKER BIOGRAPHIES



Dr. **Timothy Dernlan** serves as head of schools for the Glasgow Family of Schools in Bear, DE. Dernlan earned a BA in education and communication at Purdue University, an MEd in educational leadership at Lehigh University, and an EdD in leadership studies at Ashland University. Dernlan minored in Christian theology during his doctoral studies, focused his dissertation on the spiritual formation of students attending K–12 Christian schools, and was named the Ashland University Outstanding Graduate of 2013. He has experience teaching theater, math, rhetoric, physical education, personal finance, communication, leadership, and systematic theology in a variety of educational institutions including public, charter, Christian, classical Christian, and college. The sport of wrestling was also formational in his life. He was an NCAA All-American for Purdue University and competed in the 2000 and 2004 Olympic Team Trials. He also coached wrestling at Purdue, Ohio State, Penn State, Lehigh, and Ashland. Dernlan and his wife, Kara, were married in 2000 and have four children attending Tall Oaks Classical School.



Dr. **David Diener** holds a BA in philosophy and ancient languages from Wheaton College as well as a MA in philosophy, a MS in history and philosophy of education, and a dual PhD in philosophy and philosophy of education from Indiana University. In addition to working as a high-end custom trim carpenter for an Amish company and living as a missionary for three years in Bogotá, Colombia, he has taught at the Stony Brook School on Long Island, served as head of upper schools at Covenant Classical School in Fort Worth, TX, and currently is the head of school at Grace Academy in Georgetown, TX. He also teaches philosophy courses for Taylor University and offers consulting services through Classical Academic Press. He is the author of *Plato: The Great Philosopher-Educator* and serves as the series editor of *Giants in the History of Education*. The Dieners have four wonderful children and are passionate about classical Christian education and the impact it can have on the church, our society, and the world.



Denise Hollidge is the grammar principal at Rockbridge Academy in Millersville, Maryland. Initially Denise spent 10 years as a Rockbridge third grade classroom teacher before joining the administrative team in 2011. Denise is a graduate of the University of Maryland, College Park, Maryland, where she received her bachelor's degree in education. She is a past speaker at numerous ACCS national conferences and an annual speaker at Rockbridge Academy's Summer Teacher Training. Denise has been married to her husband, Steve, for 35 years, and they have four children—all of whom are proud Rockbridge Academy alumni: John (Class of 2007), Anna (Class of 2009), Mary (Class of 2013), and Daniel (Class of 2015).

SPEAKER BIOGRAPHIES



Andrew Kern is founder and president of the CiRCE Institute, the founding author of *The Lost Tools of Writing*, a co-author of the best-selling book *Classical Education: The Movement Sweeping America*, which he wrote with Dr. Gene Edward Veith. Since establishing CiRCE as a research and consulting service to classical educators, Andrew has trained teachers, led board retreats, and assisted with institutional development and start-up in over 100 schools since 1996. He has been directing the CiRCE Institute full time since the summer of 2000. Andrew helped start Providence Academy in Green Bay, WI, in 1993, where he served as “lead teacher,” Foundations Academy (now Ambrose School) in Boise, ID, where he served as director of classical instruction from 1996–2000, The Great Ideas Academy in Charlotte, North Carolina, where he served as headmaster from 2001–2003, and The Regent Schools of the Carolinas where he served as dean of academics from 2006–2008. He and his family live in North Carolina.



Bryan Lynch is headmaster (since 2002) of Veritas School, a preK–12 classical and Christian school in Newberg, Oregon. Bryan was a founding board member of Veritas, and has been in private and public education for over 30 years. In addition to his administrative duties, Bryan teaches rhetoric and humane letters to eleventh grade students. Bryan has presented workshops on faculty development, formative assessment, and seminar discussions at Association of Classical and Christian Schools and Society for Classical Learning conferences, led school-based teacher training, and has led numerous regional teaching conferences at Veritas. He has been a frequent accrediting administrator for ACCS. Bryan and his wife, Ann, have three children, all of whom graduated from Veritas. Bryan has an MEd from Linfield College where he majored in history and secondary education. Bryan blogs frequently on teaching and classical education at classicalteaching.com.



Christopher Schlect, PhD, has worked in classical and Christian education for over 25 years. As fellow of history at New Saint Andrews College, he teaches courses in ancient and medieval civilizations, U.S. history, American Christianity, medieval education, and classical rhetoric, among other subjects. He has also taught introductory and advanced courses in U.S. history and ancient Rome at Washington State University. He is the director of New Saint Andrews College’s graduate program in classical and Christian studies. He taught history and Bible at Logos School in Moscow, Idaho, for many years, and he serves classical and Christian schools around the country through his consulting and teacher training activities. His published writings appear in various school curricula and other outlets. Schlect’s research in twentieth-century Protestant church life has earned numerous competitive grants and fellowships, and he has presented his research at meetings of the American Historical Association, the American Society of Church History, the American Academy of Religion, and the Idaho Council for History Education. He was recently named the 2016–17 Distinguished Lecturer for the Association of Reformed Colleges and Universities. His historical work includes service as a ranger for the U.S. National Park Service, where he specialized in Protestant missions to the Nez Perce people and interpreted historical sites and material culture for the public. Schlect is a teaching elder at Trinity Reformed Church (CREC) in Moscow, Idaho. He and his wife, Brenda, have five children, all products of a classical and Christian education. They also have two grandchildren.

SPEAKER BIOGRAPHIES



Katherine Schultz earned her BA in English from Lawrence University, and her MEd and EdD with an emphasis in Christian education leadership from Regent University. Her dissertation and research specialization is in the area of biblical worldview in K–12 students, and she has developed a three-dimensional concept of worldview and an assessment instrument to evaluate biblical worldview in students. She has taught literature, math, and rhetoric at three Christian schools, and served as associate headmaster of Schaeffer Academy since 2006. She and her husband, TJ, live in Rochester, MN, and attend Autumn Ridge Church. Katherine’s hobbies include reading, cooking, reading, sewing, photography, quilting, reading, gardening, reading, travel, and reading.



Bill Stutzman is a native of the Pacific Northwest and has co-labored in classical Christian education for the past 15 years. He is head of logic and rhetoric at the Oaks Classical Christian Academy in Spokane, Washington, where he has also taught rhetoric, literature, orchestra, and Bible classes. Bill previously worked at the Ambrose School in Boise, Idaho, where he taught a number of subjects, developed curriculum, and served as head of both grammar and secondary programs. A wandering troubadour and poet at heart, Bill has written, performed, and released multiple full-length albums of original songs, including *Cardinals & Fireflies* (2014). He studied English literature and music at the University of Idaho and the University of Wisconsin, Madison, and revels in the resurgence of *Star Wars* for a new generation, the support of long down-trodden underdogs (as such were the Seahawks, once upon a time), and the glories of a well-turned (or even awkwardly thrown) pun. He and his artist wife, Cherise, have three children at The Oaks: Tyndale (15), Dulcinea (14), and Latimer (10). All three share his deep appreciation for good hamburgers.



Kathy Mahaffy Troyer has been involved in classical Christian education since she was an intern and a substitute at Logos School in Moscow, Idaho, meeting in a church basement. She has been privileged to teach through all three stages of the trivium for 18 years. She has written curriculum for Veritas Press and Canon Press. Currently, Kathy teaches fifth grade at the Ambrose School in Boise, Idaho, where she uses the Great Ideas to inspire her students to love God and see Him more clearly.



Stephen Richard Turley (PhD, Durham University) is a theologian, social theorist, classical Christian educator, and prize-winning classical guitarist. He is the author of *The Ritualised Revelation of the Messianic Age: Washings and Meals in Galatians and 1 Corinthians*, and *Awakening Wonder: A Classical Guide to Truth, Goodness, and Beauty*. Steve blogs on the church, society and culture, education, and the arts at TurleyTalks.com. He is a faculty member at Tall Oaks Classical School in New Castle, DE, where he teaches theology, Greek, and rhetoric, and is a professor of fine arts at Eastern University. Steve lectures at universities, conferences, and churches throughout the U.S. and abroad. His research and writings have appeared in such journals as *Christianity and Literature*, *Calvin Theological Journal*, *First Things*, *Touchstone*, and the *Chesterton Review*. He and his wife, Akiko, have four children and live in Newark, DE, where they together enjoy fishing, gardening, and watching *Duck Dynasty* marathons.

WHAT DOES IT MEAN TO BE A “CLASSICAL CHRISTIAN” SCHOOL?

ACCS | Join With Us

Many educators view school as a mechanism that delivers academic content using an educational method. This results in the mistaken belief that “Classical Christian education” (CCE) simply means that the content is classical and the methodology is more traditional.

Education is not a subject, and it does not deal in subjects. It is instead the transfer of a way of life. –G.K. Chesterton

CCE has deep footings that are distinct from modern schools, and even different from liberal arts or classical schools founded after the Enlightenment. There is no single recipe or formula for Classical Christian education. It is a way of educating children that developed in the Middle Ages as an outworking of classical Greco-Roman thought and Christianity. It flourished in the Reformation and thus has a rich and varied form. It starts with a different purpose and ends with different results than conventional education. This document summarizes the essential elements of CCE. For a more exhaustive explanation, please read the books from our reading list.

With so big a promise, we must be careful to implement the form faithfully.

EDUCATIONAL PRACTICES

What is our objective?

Before the mid-eighteenth century, Christian *paideia* was the purpose of nearly all Western education. This was based, in part, on Ephesians 6 that commands fathers to raise their children in “the Παιδεια (*paideia*) of the Lord.” **It seeks an inner transformation of the student. It cultivates the students’ habits of thought and action in order to view the world with certain foundational truths and thereby align their desires with God’s ideal. Classical Christian education’s objective, then, is to shape the virtues and reason so that they will be in line with God’s will. In other words, our objective is to cultivate a Christian paideia in students.**

College preparation is not an end in itself, but can often result because most colleges are built on a Western model that reveres language and reasoning. CCE graduates are eager to learn and have excellent faculties in language and reasoning. Thus, college is a natural outworking of CCE. But, the chief end of education is to prepare students to worship and glorify God.

What is our course of study?

We begin with the unity of all truth around one prime truth—the person and sovereign Lordship of Jesus Christ over everything. From this, we study all of history and nature (science) as His workmanship. We interact with the greatest works of His fallen image bearer (man), both good and bad. We study divinely ordered patterns of truth, beauty, and goodness, and apply them in our interactions with the natural world and with human culture, including great literature, music, philosophy, theology, and art.

WHAT DOES IT MEAN TO BE A “CLASSICAL CHRISTIAN” SCHOOL?

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We pursue language, both in the study of rhetoric and poetry, and in the study of Hebrew, Greek, or Latin as the classical instruments through which God chose to bring up His church. Words convey truth, chasten goodness, and express beauty; thus language bears fruit for those who are masters of it. And, the mastery of language brings light to God’s revealed and infallible Word, from which all truth emanates, and it links us to each other.

God’s Word is our prime lens used to appraise all things, with a disciplined reason that unifies the faith of students and their worldview. Put together, this universal education cultivates virtue in students, which should be lived out in their lives as their affections are cultivated and disciplined by their immersion in truth, goodness, and beauty so that they may desire God and His ways.

What are our methods?

- **The Trivium:** These three arts—grammar, logic, and rhetoric—are the Western tradition for learning and language study. Dorothy Sayers in her 1948 essay, *The Lost Tools of Learning*, observed that these arts were analogous to the child’s phases of learning. Classical Christian schools take advantage of this observation.
- **Integration of content:** Integration reveals the unity of God’s world, so CCE schools value integration of content like history, literature, science, math, composition, language, etc. Some CCE schools teach multiple subjects in the same class to create a unity of understanding. Others integrate in a more conventional classroom organized by discipline or subject.

We tend to study all our disciplines in unrelated parallel lines. This tends to be true in both Christian and secular education. This is one of the reasons why evangelical Christians have been taken by surprise at the tremendous shift that has come in our generation. –Francis Schaeffer

- **Imitation and practice:** We teach many skills and habits as they form in students during their school years. First we teach habits as a form, then through imitation, and then through repeated practice toward mastery.
- **Recitation:** Memory work such as great oratory, poetry, and virtue sayings are trained through recitation in grammar school and beyond. These advance the student’s vocabulary and aesthetic, and embed virtuous ideas.
- **Socratic discussion:** We train students in the art of reason and argument through dialog (often around a table). We challenge ideas and work from the greatest literary sources. In this, we train students to submit to, internalize, harmonize, align with, and accept God’s truth—not individual, subjective “truths.”

WHAT DOES IT MEAN TO BE A “CLASSICAL CHRISTIAN” SCHOOL?

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- **Focus:** Classical Christian education was not dismissed, it was pushed out. When good coursework or methods are substituted, it replaces great coursework and classical methods, and competes for the focus of the students. Classical schools focus students on learning fewer things well.

What is our content?

We study our physical universe, and then reach beyond it into transcendent truth about the Creator through philosophy and theology. Rather than viewing subjects as an end in themselves, we approach all learning with a love of knowledge (philosophy) and the love and study of God (theology), and we live these loves before students.

- **Latin & Greek:** We study Latin as the language of the church and theology, and some schools study Greek as the language of Scripture and early Western texts. Knowledge of these languages is necessary for students to enter the thinking of the classical and early church era. Inflected language, like Latin or Greek, opens the mind to an incomparable way of thinking, thus opening new depth in the student’s paideia. Some also study Hebrew or European languages for the academic study of original texts. Other modern languages, when studied at classical Christian schools, are pursued for other valuable, but secondary purposes.
- **Persuasive writing & thesis:** We base our writing and speaking in the ancient Greek and Roman training in rhetoric. Rhetoric is the art of persuasion, not to be confused with speech, debate, composition, or any other subcomponents of it. The defense of at least one rhetorical thesis before graduation typically completes the K-12 classical experience. (Depending on the school, sources may include the progymnasmata, the five canons of rhetoric as described in Cicero’s *Rhetorica ad Herennium*, and Aristotle’s *On Rhetoric*.)
- **Great children’s books:** Grammar school students read higher, excellent literature, mainly from the mid-nineteenth to mid-twentieth centuries. We use the complete, unabridged, and original languages (or the most poetic and accurate translations) of these texts wherever possible.
- **Great Books:** The Western canon from Homer to C.S. Lewis, read as close to the original as possible, is the core of our secondary education. *Ad fontes* (“to the source”) is a principle in CCE that values original sources over knowledge digested from textbooks. We encounter each work of art as an expression of some truth, goodness, and beauty. We evaluate each work in light of Christian truth.
- **Great art, music, literature:** You become what you behold. Consistent exposure to the greatness of Western culture (and some others) has a profound impact on the paideia. Regular exposure to and appreciation of great music and art in the classroom helps develop the student’s aesthetic sensibility. Classical and great church music are emphasized. Other, more recent forms, like jazz, may also be studied.

WHAT DOES IT MEAN TO BE A “CLASSICAL CHRISTIAN” SCHOOL?

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- **Logic, science, and math:** The second phase of the Trivium, logic, is also a core subject, typically taught in middle school. It is a bridge between language and subjects like math,

The scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and microphone of his own age. –C.S. Lewis

philosophy, and science. Science is the study of God’s revelation in the natural world. Math reflects the language of God’s order in creation.

- **History:** We immerse students in the whole sweep of Western history, integrated with biblical and Christian history, from a young age. We emphasize human history and culture, not just geopolitical information. Integration with literature helps achieve this goal at some schools.
- **Foundational skills:** Handwriting, grammar, spelling, and math skills are practiced and mastered.
- **Seven virtues:** We begin with the seven virtues (Justice, Prudence, Temperance, Fortitude, Faith, Hope, and Love) that should mark a Christian community. To these, we add the many virtues taught in history and the Scriptures. We do this through story, habit, recitation, and community standards.
- **Scripture:** The Bible is not limited to a Bible class, but is integrated into all subjects as a tool to be memorized, studied, and understood. We view the Bible as God-breathed and inerrant. It is also literature, and interpreted as such. What environment do we promote within our schools?

SUGGESTED READING LIST

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Note: We do not concur with every idea in these works, nor do we endorse every author. But, to develop a solid base in Classical Christian thought, these works are a good place to start.

These are listed in a suggested order of understanding (the general order in which they are to be read, with no relation to their importance).

- *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education*, Douglas Wilson
- *The Case for Classical Christian Education*, Douglas Wilson
- *The Lost Tools of Learning*, Dorothy Sayers (included in *Recovering the Lost Tools . . .*)
- *The Abolition of Man*, C.S. Lewis
- *The Paideia of God*, Douglas Wilson & others
- *The Seven Laws of Teaching*, John Milton Gregory
- *Norms and Nobility: A Treatise on Education*, David Hicks
- *The Great Tradition: Classic Readings on What it Means to Be an Educated Human Being*, Richard M. Gamble
- *Classical Education: The Movement Sweeping America*, Gene Edward Veith and Andrew Kern
- *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, James K.A. Smith
- *Beauty for Truth's Sake: The Re-enchantment of Education*, Stratford Caldecott
- *Repairing the Ruins: The Classical and Christian Challenge to Modern Education*, Douglas Wilson & others
- *Wisdom and Eloquence: A Christian Paradigm for Classical Learning*, Robert Littlejohn and Charles T. Evans

THE NATURE AND VISION OF CLASSICAL CHRISTIAN EDUCATION

David Diener | ddiener@gracetx.org

I. Introduction and a caveat

II. Foundational assumptions

III. Goals

THE NATURE AND VISION OF CLASSICAL CHRISTIAN EDUCATION

David Diener | ddiener@gracetx.org

IV. Curriculum

V. Pedagogy

VI. Conclusion: Classical and Christian

FROM PRINCIPLES TO PRACTICAL APPLICATION

Bryan Lynch | blynch@veritasschool.net

I. Introduction

- A. Two key questions
- B. Great teachers excel at implementing these four foundational practices
- C. These are the essentials—without them the building collapses

II. Foundation One: content planning

- A. Units and daily lessons are planned “backward”
- B. Daily learning targets are student-learning focused and specific
- C. Daily learning targets should be shared with students
- D. The teacher must know what is to be taught; review is frequent and planned; connections to future learning are built in
- E. Consider the sequence of activities: from known to unknown, simple to complex; avoid duplication

III. Foundation Two: assessment

- A. Formative assessment considerations
- B. Build in self-assessment and goal-setting
- C. Students use assessment feedback for self-reflection and tracking their own learning
- D. Methods of formative assessment

IV. Foundation three: Instruction

- A. Instructional practices that maximize student involvement and focused practice
- B. Classroom activities are planned that require all students to be involved consistently

FROM PRINCIPLES TO PRACTICAL APPLICATION

Bryan Lynch | blynch@veritasschool.net

- C. Models of strong and weak work are consistently used to demonstrate quality work; rubrics or scoring guides are associated with these models, and students use these models and rubrics
 - D. Make sure students are required to do most of the work in class
 - E. Build in gradually increasing practice: from “I Do” to “You Do” in steps
 - F. Use a variety of means to deepen thinking: cold call, wait time, follow-up questions, reflective questions, open-ended questions, student summaries, etc.
- V. Foundation four: class culture
- A. In many ways this is the most important of the four
 - B. This is more about who you are and less about what you do
 - C. Successful teachers create a culture of both high expectations for all (academic and behavior) and high support for all
 - D. The teacher is consistent in enforcing school and class rules in such a way that students know that the teacher is on their side
 - E. Both predictability and support is communicated consistently; mutual respect and warm firmness
 - F. The teacher does not take behavior conflicts (or student apathy) personally
 - G. Routines, movements, and instructions are carefully thought out, communicated, and practiced; students know what is appropriate to do, say, etc. for each activities

Additional resources:

- Lynch, Bryan, *Four Foundations of Great Teaching*, (Veritas School, 2017).
- Lemov, Doug, et al., *Teach Like a Champion 2.0*, (Wiley, 2015). Also <http://teachlikeachampion.com>
- Chappuis, Jan, *Seven Strategies of Assessment for Learning*, (Pearson Assessment Training Institute, 2010).

BEAUTY MATTERS: CREATING A HIGH AESTHETIC IN SCHOOL CULTURE

Steve Turley | sturley@talloaksde.org

I. Beauty matters

A. What is beauty?

B. Beauty and virtue: ordering of our loves

C. How to effectively teach beauty to our students

BEAUTY MATTERS: CREATING A HIGH AESTHETIC IN SCHOOL CULTURE

Steve Turley | sturley@talloaksde.org

II. Creating a high aesthetic in our schools

A. Music

B. Art

C. Spatial arrangements

D. Gardens/landscaping

E. Culture

F. Curriculum

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: GRAMMAR

Kathy Troyer | ktroyer@theambroseschool.org

I. What are the chief intentions of classical Christian education?

A. Skills of learning

B. Training affections

C. Cultivating virtue

II. What is the Trivium?

... the Trivium is by its nature not learning, but a preparation for learning." —Dorothy Sayers

III. What is the role of the Trivium in CCE?

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 all subjects. — Dorothy Sayers

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: GRAMMAR

Kathy Troyer | ktroyer@theambroseschool.org

IV. What are the stages of the Trivium?

. . . language itself is simply the medium in which thought is expressed.

A. Grammar: First, he learned a language . . .

B. Dialectic: Secondly, he learned how to use language . . .

C. Rhetoric: Thirdly, he learned to express himself in language . . .

V. How do I use the Trivium in the classroom?

A hearer must be delighted so that he can be gripped and made to listen, and moved so that he can be impelled to action. —Augustine

A. Memory

B. Recitation

C. Story

D. Imitation

E. Collections

F. Observation & Identification

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: LOGIC & RHETORIC

Chris Schlect | cschlect@nsa.edu

I. Introduction: Education is something that students do

II. Examples: Lessons to imitate and to avoid

III. How to distinguish good lessons from poor ones?

A. Guiding principles: distinguishing between information, habit formation, and character formation.

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: LOGIC & RHETORIC

Chris Schlect | cschlect@nsa.edu

B. Interrogate your lessons with diagnostic questions

1. Is this busywork?

2. Are students doing any creating?

3. Is information the boss here? And if so, should it be?

4. What skills does the lesson demand? Am I building the skills I want to build?

GRAMMAR CLASSROOM MANAGEMENT: HEART TRANSFORMATION VS. BEHAVIOR MODIFICATION

Timothy Dernlan | tdernlan@glasgowfamily.com

- I. Administrative overview
 - A. Behind the scenes
 - B. Partnering with the principal
 - C. Expectations
- II. Classroom management K-3
 - A. Know your students.
 - B. Plan for your students.
 - C. Establish a plan for classroom processes
 - 1.
 - 2.
 - 3.
 - 4.
 - D. Establish what learning looks like
 - 1.
 - 2.
 - E. Organize your space
 - F. Practice and reward/consequence
 - G. Be firm, fair, and consistent
 - H. Build relationships with families
 - I. Plan effective and flexible lessons
 - J. Review and redesign classroom management plans

GRAMMAR CLASSROOM MANAGEMENT: HEART TRANSFORMATION VS. BEHAVIOR MODIFICATION

Timothy Dernlan | tdernlan@glasgowfamily.com

III. Classroom management 4–6

A. Be aware of developmental transitions

1.

2.

B. Use proper correction

1.

2.

C. Know your students

D. Redirect behavior creatively

1.

2.

E. Wait for students' attention

1.

2.

F. Plan and pace your lessons well

1.

2.

G. Develop an orderly, joyful classroom

1.

2.

H. Be clear with expectations and instructions

I. Find a helpful colleague

CLASSROOM ENGAGEMENT: SECONDARY

Bill Stutzman | songsmiths@gmail.com

Brief overview of plan:

Discussion is an essential practice and method in classical Christian education, yet many of us never experienced it as students. Fundamentally, the classroom is a place to learn who God is, to reveal who we are, and to shape our loves and actions in the world, but students must do the heavy lifting of owning what they learn. The secondary classroom gives us a great laboratory in which to practice and help students learn for themselves, developing knowledge, understanding, and wisdom. After establishing the foundational reasons and rules of the game (Scripture, 7 Laws, Trivium), we will look at the anatomy of discussions and learn strategies for implementation.

I. Introduction: Why discuss? or The importance of discussion in CCE

II. Important presuppositions

A. Authority

B. Beginning of knowledge and basic truths

C. Community of learners

CLASSROOM ENGAGEMENT: SECONDARY

Bill Stutzman | songsmiths@gmail.com

III. Anatomy of a discussion

A. Selecting the reading or object for consideration

B. Creating tension and the need for resolution

C. Rules of engagement—how to talk to one another

IV. Strategies and tools

A. Developing categories of thought and themes

B. Roles and routines

C. Leaving the table Intentionally

TOOLS AND SAMPLE LESSONS: GRAMMAR

Denise Hollidge | dhollidge@rockbridge.org

I. Building on the trilogy of a strong foundation.

A. The foundational place of God's Word in lesson planning

B. The foundational place of three ancient maxims in lesson planning

C. The foundational place of the seven laws of teaching in lesson planning

II. Grammar tools K-6 – Applying the 7th law, the law of review

A. Repetition

TOOLS AND SAMPLE LESSONS: GRAMMAR

Denise Hollidge | dhollidge@rockbridge.org

B. Re-view, re-think, re-know, re-produce

III. Taking every thought captive to Christ in every lesson

A. Worship and worldview

B. Integration

VI. The completion, test, and confirmation of teaching must be made by . . . reviews!

TOOLS AND SAMPLE LESSONS: SECONDARY

Katherine Schultz | schultz.katherine@schaefferacademy.org

I. Cultivating Affections

II. Grammar

III. Logic

IV. Rhetoric

V. Assessment

THE GREATEST IS LOVE

Andrew Kern | akern@circeinstitute.com

I. Invitation

II. Overview

III. The Christian classical dream

A. Virtue is the fruit of learning

B. What is man?

C. Pentecostal power

THE GREATEST IS LOVE

Andrew Kern | akern@circeinstitute.com

IV. The Greatest is Love

A. A more excellent way

B. The place of the love of learning

C. Embodying the love of learning

V. Quo Vadis

THE NATURE AND VISION OF CLASSICAL CHRISTIAN EDUCATION

David Diener | ddiener@gracetx.org

Course Description: A guided tour through the ACCS understanding of classical Christian education and what sets it apart in terms of starting points, methods, and goals

Prerequisite: Unpack the Classical Christian Vision

Workshop Objective:

- The attendee will learn about key identifying aspects of classical Christian education, specifically with regard to CCE's foundational assumptions, goals, curriculum, and pedagogy.

Pre-reading assignment:

Attendees should read "What Does It Mean to Be a 'Classical Christian' School?" (ACCS Membership Handbook pg. 9-14)

The section titled "What Does It Mean to Be a 'Classical Christian' School?" from the ACCS Membership Handbook offers a brief outline of the key characteristics that ACCS understands to be identifying markers of a classical Christian school. Readers should think about which aspects of this description are distinctly Christian in nature, which aspects are rooted in the classical tradition, and how this summary description of classical Christian schools differs from the educational theory and practice typically exemplified by other models of education.

Illustration:

A teacher who understands that the cultivation of virtue in students is a central goal of education will intentionally make time in class to foster various virtues. This could take the form of modelling the virtue of humility as the class reads a text with which the teacher strongly disagrees, creating classroom routines that form students' habits and loves, or giving direct instruction about specific virtues (a virtue of the week, for example). A teacher who does not recognize virtue as a central goal of education, on the other hand, will view such practices as secondary in importance to ensuring that students have "mastered" curricular content and are adequately prepared for upcoming assessments.

THE NATURE AND VISION OF CLASSICAL CHRISTIAN EDUCATION

David Diener | ddiener@gracetx.org

FROM PRINCIPLES TO PRACTICAL APPLICATION

Bryan Lynch | blynch@veritasschool.net

Course Description: You're committed to the philosophy of classical Christian education, but what do you need to do to make it a reality in your classroom, day after day? This session focuses on the four key practices of great classroom teaching. These will help your students to learn more effectively, retain more of what they learn, and take more responsibility for their own learning.

Prerequisite: The Nature and Vision of Classical Christian Education

Workshop Objectives:

- The attendee will learn how to plan lessons to meet specific learning goals.
- The attendee will learn how to check all students for understanding of the learning goals.
- The attendee will learn how to make sure that all students are consistently engaged in class activities.

Pre-reading assignment:

Attendees should read pp. 3-18 of *Four Foundations of Great Teaching*. (Download at <http://www.classicalteaching.com/p/teacher-training-four-foundations-of.html>)

Illustration:

Illustration and application of "all students are consistently involved and engaged" (Instruction)

Imagine a high school humanities class discussion. They have just finished reading *Paradise Lost*. The teacher is interested in having students assess how successful Milton was in his stated purpose in Book I to "justify the ways of God to men." He has students re-read lines 1-26 of Book I, which includes this statement of purpose. He then asks, 'How well did Milton do? Has he succeeded in justifying God?'

There is a brief pause, and then three students raise their hands. One student comments that Milton has God sending the angel Raphael specifically to warn Adam and Eve, that this shows that God has done all he can. The teacher then calls on another student, asking if she agrees, and if there are other places in the poem where Milton does something like this. From there, the discussion picks up steam and several students begin to join in, giving their opinions as to whether God gave enough warning to the human pair, what else he could have done, etc. Toward the end of the period, the teacher gave students some time to write about their thoughts on the subject.

FROM PRINCIPLES TO PRACTICAL APPLICATION

Bryan Lynch | blynch@veritasschool.net

While this discussion seems to have involved many students, in effect it was the work of just a few students who took the lead, and the others followed. And while these other students may have later contributed to the discussion, they weren't required to do the very difficult mental work first.

A better approach might have been, after asking the question, 'How well did Milton do?', to then have all the students spend a few minutes thinking and writing their responses to the question. Even five minutes of pre-discussion writing would have required students to engage with the question before discussion. The discussion then becomes an opportunity to test, refine, and re-think.

So, rather than the usual pattern of read-discuss-write, a read-write-discuss (and then write again: 'Now that we have discussed the question, in what ways has your thinking changed or been reaffirmed?') process requires more thoughtful engagement of all students. It's a relatively simple change, but it ensures that all students have not just the opportunity but the expectation to think carefully about the issues or questions at hand.

(Adapted from scenario in *Educational Leadership*, February 2017, pp 48-49)

BEAUTY MATTERS: CREATING A HIGH AESTHETIC IN SCHOOL CULTURE

Steve Turley | sturley@talloaksde.org

Course Description: From classroom decor, to poetic infusion, to music and art appreciation, classical Christian education recognizes that students can have a higher aesthetic, if teachers model a love of beauty. This workshop will explore what beauty actually is, and how it relates to ordering the loves of our students. We will then look at practical ways in which our schools can be spaces of beauty wherein our students' aesthetic sense flourishes.

Prerequisite:

Workshop Objectives:

- The attendee will learn the classical conception of beauty.
- The attendee will learn how beauty relates to the ordering of our loves.
- The attendee will learn ways in which to beautify our schools.

Pre-reading assignment:

Attendees should read pp. 1-20 of Vigen Guroian, *The Fragrance of God* (Grand Rapids: Eerdmans, 2006).

Vigen Guroian provides a helpful, concise, and profound overview of the classical Christian notion of restoring the senses.

Illustration:

Many classes at Christian schools begin with prayer. But I am not at all exaggerating when I say that as an educator, perhaps the most important parts of the school day are the times at the beginning of class when we sing psalms. This is because singing entails the power to create sacred space, a sanctified environment that can in turn sanctify all that goes on subsequently in the classroom. Singing harmonizes not merely the environment of the student, but the students themselves, bringing them in harmony with one another (you can't fight while you're singing together) and with themselves.

If you are unfamiliar with a psalter, I would suggest *The Book of Psalms for Worship* published by Crown & Covenant and the psalter-hymnal, *Cantus Christi*, published by Canon Press.

BEAUTY MATTERS: CREATING A HIGH AESTHETIC IN SCHOOL CULTURE

Steve Turley | sturley@talloaksde.org

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: GRAMMAR

Kathy Troyer | ktroyer@theambroseschool.org

Course Description: Sayers calls information “grist for the mill.” Learn to use the trivium’s structure to teach anything. And, do it creatively. Actively grow your students through an interactive classroom, targeted to the age of the child.

Prerequisite:

Workshop Objectives:

- The attendee will learn the proper role of the Trivium in classical Christian education.
- The attendee will learn the essential components of each stage of the Trivium.
- The attendee will learn how to creatively build on the essential components in order to engage the imagination and curiosity of the students.

Pre-reading assignment:

Attendees should read “The Lost Tools of Learning” by Dorothy Sayers. (Available at <https://classicalchristian.org/the-lost-tools-of-learning-dorothy-sayers/>)

Brief introduction to the reading:

Is it not the great defect of our education to-day . . . that although we often succeed in teaching our pupils “subjects,” we fail lamentably on the whole in teaching them how to think?

In “The Lost Tools of Learning” Dorothy Sayers considers this question and determines that we are sending our students out into the world woefully unprepared to face the barrage of society’s propaganda and falsehoods. She offers a resolution to this dilemma: return to the Medieval curriculum of the Trivium.

Illustration:

How many of these verses are you able to finish?

Peter, Peter, pumpkin eater . . .

Teddy bear, Teddy bear, turn around . . .

“I” before “E” . . .

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: GRAMMAR

Kathy Troyer | ktroyer@theambroseschool.org

In fourteen hundred ninety-two . . .

Thirty days hath September . . .

Just sit right back and you'll hear a tale, a tale of a fateful trip . . .

We learned these verses as children and they are still easy to recall as adults. We sang songs, chanted verses, performed dances, played games – all while learning rhyming words, history facts, dates and times, and important stories about people stranded on an island.

Young children are born with an amazing propensity for memorization – especially when put to music, rhythm, or physical movement. Would it not seem appropriate and, dare I say, wise to use these devices in the classroom to teach subject matter?

In many classes around the country, memorization is shunned as being boring, ineffective, and dehumanizing. Young students are encouraged to express their feelings about trees and to engage in logical debate. But how many 2nd graders are inclined to debate the fine points of politics? And which of them would rather sing a song about the bones in the body, pointing to each one as they sing?

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: LOGIC & RHETORIC

Chris Schlect | cschlect@nsa.edu

Course Description: Dorothy Sayers calls information “grist for the mill.” Learn to use the trivium’s structure to teach anything. And, do it creatively. Actively grow your students through an interactive classroom, targeted to the age of the child. This course focuses on training older students in logic and rhetoric—especially in classes other than logic and rhetoric..

Prerequisite:

Workshop Objectives:

- The attendee will distinguish between information, habit formation and character formation.
- The attendee will diagnose misguided teaching habits that stifle student engagement.
- The attendee will learn to craft lessons that build dialectical skills and rhetorical skills.

Pre-reading assignment:

Chapter 6, “The Law of the Teaching Process,” in John Milton Gregory, *The Seven Laws of Teaching* (Boston, MA: Congregational Sunday-School and Publishing Society, 1886). <http://archive.org/details/sevenlawsteachi01greggoog>.

Illustration:

I vividly remember the first time my principal observed my teaching. I had spent a number of days prepping for the lesson, making sure I would leave a good impression. I spoke about the papacy in the later Middle Ages; I wrote a clear outline on the board, with key names and dates, and peppered my presentation with amusing anecdotes and vivid quotations from primary sources. My principal’s evaluation? His written summary began with the words, “The lesson was unsatisfactory.” He was correct. His detailed notes went on to point out that I was the only one who was active in the lesson. The lesson was more about my learning than the students’ learning.

All my best moments as a teacher have come when my students were the ones doing the performing and not me. For example, one of my favorite assignments for the Golden Age of Athens requires students to prepare a newspaper. I specified some features of Athenian life and history that the newspaper must represent. I also specified that the newspaper must include two news stories, an advice column, a cartoon, an editorial, public notices and advertisements.

BREAK THE SUBJECT BARRIER WITH THE TRIVIUM: LOGIC & RHETORIC

Chris Schlect | cschlect@nsa.edu

GRAMMAR CLASSROOM MANAGEMENT: HEART TRANSFORMATION VS. BEHAVIOR MODIFICATION

Timothy Dernlan | tdernlan@glasgowfamily.com

Course Description: This workshop features two teachers and one administrator giving practical advice for classroom management. Classroom management is the process of training the heart as well as the behavior. In this workshop, we will address ways to incorporate strategies into the grammar classroom that cultivate a love for God, a love for learning about God's world, and a love for others. We will discuss knowing yourself, knowing your audience, knowing your material, preparing your heart, and engaging your learners at both the upper and lower grammar school level.

Prerequisite:

Workshop Objectives:

- The attendee will learn proven strategies for classroom management in the K-6th grade classroom.

Pre-reading assignment:

Illustration:

At first glance, classroom management seems to be about maintaining an orderly classroom where learning takes place. It is much greater than that. True classroom management involves pointing a child toward habits of the heart. At classical Christian schools, we are to be pointing students toward a love of God and a love of others in all things, as well as cultivating an awareness of our human tendency toward sin and selfishness. True and lasting behavioral change comes from a heart change. Teachers are valuable guides in this process. Our workshop will cover ideas about creating an orderly learning environment, but it will also cover ideas about creating lasting behavioral change through virtue formation.

GRAMMAR CLASSROOM MANAGEMENT: HEART TRANSFORMATION VS. BEHAVIOR MODIFICATION

Timothy Dernlan | tdernlan@glasgowfamily.com

CLASSROOM ENGAGEMENT: SECONDARY

Bill Stutzman | songsmiths@gmail.com

Course Description: Mortimer Adler once said “a lecture is an exercise where the notes of the teacher become the notes of the student without passing through the minds of either.” Learn to engage students socratically, while remaining committed to Christian truth, not personal truth. Build knowledge, wisdom, and understanding as you disciple students to love what Christ loves, in the order that he loves it.

Prerequisite:

Workshop Objectives:

- The attendee will learn why student discussion is so important in the classical Christian secondary school.
- The attendee will learn what the most important principles and elements of a good discussion are and must include.
- The attendee will learn how to prepare, execute, and evaluate the key elements of a good classroom discussion.

Pre-reading assignment:

John Milton Gregory, *The Seven Laws of Teaching*, Chapter 7: “The Law of the Learning Process.” (12 pages)

•Mortimer Adler and Charles Van Doren: “How to Be a Demanding Reader.” *How to Read a Book*, Chapter 5. (12 pages) Or “How to Mark a Book” from *The Saturday Review of Literature*, 1941: http://chuma.cas.usf.edu/~pinsky/mark_a_book.htm

Illustration:

Classroom discussion may be more than simple conversation, but it’s certainly not less. Cultivating a healthy classroom discussion culture takes time and intentionality. The instructor must know where he or she wants students to end up while allowing them freedom to take both predicted and unforeseen paths.

Violations of good discussion lessons could take many forms. Imagine a teacher deciding it’s time to try more discussion, so he announces a reading and discussion for the following day’s class period. “Tonight for homework,” he announces, “read the next chapter in *Till We Have Faces* and come to class ready for discussion.” What does “ready for discussion” mean? Unless this has been trained and rehearsed, students leave with little direction and may return with a wide variety of assumptions or fears. As

CLASSROOM ENGAGEMENT: SECONDARY

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class begins the next day, the teacher starts the discussion with vague questions, like, “Okay, what did you guys notice?” or remains at grammar level questions, like, “Which characters were involved in this chapter?” Or, perhaps he offers something deep and specific, but that catches the students off guard, either because the thought or language is out of their depth. In an effort to get the class going, the teacher starts to ask questions and leaves space for an answer. When students don’t answer, the teacher provides a response. Or, a conversation develops between the teacher and one or two students, while the rest of the class waits for confirmation and tags along. One student, adept at appearing prepared, frequently skips reading but has learned how to drop the occasional well-timed thought, piggy-backing on context more than comprehension. Nearly every point is asserted, but students aren’t asked to back up assertions with the text, and opinions flow more freely than references to authority. Occasionally a student chimes in to get their participation points, but not with much investment in the material or others. This, and countless variations, could take place in a given discussion gone awry.

A good discussion, on the other hand, reflects the culmination of days of lessons, a culture of class conversation preparation, and unity with other staff members in the school. Long before the students have been turned loose on their texts, time was spent training strategies for marking their books and readings as well as taking and making good notes. Time has also been spent practicing a progression of questions at different levels as well as how to share the table space with others. Themes have been introduced, and so have key examples of possibilities for support from a variety of sources. Easier said than done. At last, the teacher announces, “Tonight for homework, I want you to read chapter 5, paying particular attention to the theme of appearance versus reality. Come with three key quotes marked and at least one scriptural connection, and be ready to answer the question, ‘What does it mean to see the unseen?’ By the end we want to understand if any of characters’ perspectives reflect biblical truth in this section.” The next day, as students arrive, they are given a warm-up, perhaps a painting, poem, or related song or work of art to consider. Or they are asked to write their response to a short prompt to get the discussion started. Before diving into the main question from the night before, however, clarifying questions are asked. “Are there any particular elements that were unclear or that you didn’t understand, plot details or factual information, etc.?” Once everyone is on the same page, it’s time to go to! What will the teacher be watching for? Student initiative, textual support, critical thought, attentive listening and response to classmates, and application of discussion tools practiced in advance. When the discussion gets rolling, the teacher’s role will only be to guide and redirect, reminding students as needed about the aim of the discussion, helping them stand on biblical reasoning, and encouraging them to develop character and thought, not just the ability to speak back information. Who knows . . . it might even take an extra day!

TOOLS AND SAMPLE LESSONS: GRAMMAR

Denise Hollidge | dhollidge@rockbridge.org

Course Description: School starts in two months. We'll help you get ready with specific tools for the classroom and some sample lessons for preK through 6th.

Prerequisite:

Workshop Objectives:

- The attendee will learn the foundational place of John Milton Gregory's seven laws or rules of teaching as applied to sample grammar lesson plans.
- The attendee will learn useful tools to assist young students in reviewing, rethinking, reknowing, and reproducing knowledge taught in any subject area.
- The attendee will learn practical ways to apply Christian worldview and subject integration into sample grammar lesson plans.

Pre-reading assignment:

Attendees should read Chapter 8 of John Milton Gregory's *The Seven Laws of Teaching*, Unabridged Edition

Introduction: Chapter 8, The Seven Laws of Teaching (Unabridged Edition) by John Milton Gregory

"This volume sets forth, in a certain systematic order, the principles of the art of teaching." The last chapter, which is the assigned reading for this session, maintains that the "completion, test, and confirmation of teaching must be made by reviews." As you read the chapter, consider the aims of this law of review in light of Scripture, particularly Proverbs 1:1-6.

Illustration:

Illustration: Illustration and application of "repetition is the mother of memory."

Imagine a second grade teacher beginning a lesson which introduces the names and locations of the earth's oceans and the difference between saltwater and freshwater bodies. She began by singing a song about continents and oceans while pointing out the location of the oceans on a map. Next students read a simple paragraph giving descriptions of each ocean and answered questions on a worksheet about the size and locations of all four oceans. The transition question was whether, after a hot day at the ocean, the students ever took a big gulp of ocean water to quench their thirst?

TOOLS AND SAMPLE LESSONS: GRAMMAR

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Then the teacher demonstrated the difference between saltwater and freshwater by gently introducing an uncooked egg to each of two jars of water, salt and fresh. The teacher took comments on what they observed and wrote the comments on the board under the words “Saltwater” and “Freshwater.” At the end, she wrote the sentence on the board, “Objects float more easily in salt water than fresh.”

Imagine reviewing the lesson the next day. How well would those second graders recall the information? Now imagine including a great deal more opportunities for repetition. What difference would it make?

Imagine a second grade teacher beginning the same lesson. She started by asking students if they recall having been to the ocean before and what it was like. She taught a song about continents and oceans while pointing out the location of the oceans on a map. Next students read a simple paragraph giving descriptions of each ocean and answered questions on a worksheet about the size and locations of all four oceans. After the worksheet was completed, the teacher reviewed the worksheet by asking the same basic questions about oceans and their locations. She reviewed the new song again while she pointed out the oceans on a globe. The transition question was whether, after a hot day at the ocean, the students ever took a big gulp of ocean water to quench their thirst?

Then the teacher demonstrated the difference between saltwater and freshwater by gently introducing an uncooked egg to each of two jars of water, salt and fresh. The teacher took comments on what they observed and wrote the comments on the board under the words “Saltwater” and “Freshwater.” At the end, she wrote the sentence on the board, “Objects float more easily in salt water than fresh.” She instructed the students to repeat the sentence over and over as she slowly erased each word and the sentence disappeared. She asked the students to sing the oceans song again while they took out their slates, and she wrote the names of the oceans in order largest to smallest on the board. The students were instructed to chant each ocean name largest to smallest. Then students were to write on their slates the name of the ocean that she pointed to on the map. She also asked students to write if oceans were saltwater bodies or freshwater bodies. She asked students to write the sentence that they had repeated comparing saltwater and freshwater bodies, and all the students wrote, “Objects float more easily in salt water than fresh.”

Now imagine reviewing the lesson the next day. Sing the oceans song. What type of water makes objects float easily? Is the ocean fresh or salt water? Name the four oceans, largest to smallest? What ocean is nearest to us?

Real mastery results by giving students multiple opportunities to review material within each lesson using age appropriate grammar tools. “The best teachers give about one third of each lesson-hour to reviews.” J.M. Gregory

TOOLS AND SAMPLE LESSONS: SECONDARY

Katherine Schultz | schultz.katherine@schaefferacademy.org

Course Description: School starts in 2 months. We'll help you get ready with specific tools for the classroom and some sample lessons for Logic through Rhetoric.

Prerequisites: Break the Subject Barrier with the Trivium: Secondary and Classroom Engagement: Secondary

Workshop Objectives:

- The attendee will create lesson plans in his specific subject that are distinctly classical and Christian whatever his level of previous teaching experience.
- The attendee will set wise expectations for his own and his students' learning activities.

Pre-reading assignment:

Wilson, Doug. *Repairing the Ruins*. Chapters 10 (by Jim Nance, "The Why and How of Logic") and 14 (by Doug Wilson, "The Why and How of Rhetoric").

Brief introduction to the reading:

No matter what the main focus of your classroom instruction is, in a classical Christian school, it will be essential that you create lesson plans that are consistent with the philosophy and methodology of classical Christian education. In the two chapters assigned for pre-reading, you will find an introduction to the parts of the trivium likely least familiar to you. Yet both need to be integrated into instruction at the secondary classroom level in all subjects. Becoming familiar with these two ideas both as subjects themselves, and also as means of educating students at the secondary levels will help you begin lesson planning that is distinctly classical and Christian.

Illustration:

A teacher who has prepared lessons that are consistent with classical Christian education will have considered the grammar, logic and rhetoric necessary to build on the students' affection for the content, and their right understanding of that content in God's created world. The teacher will guide the students toward a Biblical understanding of what is good, true, and beautiful through the lesson. The teacher will have built the lesson in light of Gregory's *Seven Laws of Teaching*, with an understanding of how the lesson fits into the whole picture of the students' education and life. A teacher who has missed these targets may still have a strongly academic lesson, and may still live and teach consistently Biblical principles, but will likely have emphasized one at the expense of the others. See example lessons for additional details in several subjects.

TOOLS AND SAMPLE LESSONS: SECONDARY

Katherine Schultz | schultz.katherine@schaefferaacademy.org

THE GREATEST IS LOVE

Andrew Kern | akern@circeinstitute.com

Course Description: As important as knowledge is, if we make it the goal or measure of our teaching, then we prepare our students to be, as St. Paul says, nothing. Christian classical education cultivates virtue, and the greatest of these is love. How can we guide our students on the way, while nourishing a love of learning, of neighbor, and of God? How can we orient the entire educational experience toward cultivating virtue?

Prerequisite: The Nature and Vision of Classical Christian Education

Workshop Objectives:

- The attendee will better understand the relationship between knowledge, love, and virtue.
- The attendee will better understand how to guide students (pedagogy) on the path to virtue (curriculum), nourishing a love of learning, of neighbor, and of God.

Pre-reading assignment:

Norms and Nobility: Chapter I, sections I and III (pages 17-19 and 22-24)

Longinus: *On the Sublime*, Paragraph 35 (this is on page 225 of the Loeb Classics volume: Aristotle XXIII: the Poetics, Longinus, and Demetrius”).

I would like the section to begin with “Nature has distinguished” and end with “wins our wonder.” (This selection is a little less than one page long in a Word document)

Dorothy Sayers: *The Mind of the Maker*,

That last reading was in page 112 of *The Mind of the Maker* by Dorothy Sayers. It goes from “It is the business “ to “Pentecost will come.” If space permits the first two paragraphs on page 111 and the first sentence of the third might also be quite useful.

Illustration:

[Illustration: Provide at least one example of how the principles you present would be applied in the classroom. Also, provide at least one example of what lack of compliance with the principle looks like.]

THE GREATEST IS LOVE

Andrew Kern | akern@circeinstitute.com

TITLE