

Ex Veritate

WINTER '18

*Fearless & Free:
Why Christians Choose Classical*

Reformation500

*Another Year,
Another Championship!*

*"...It was everything I had been
saying I wanted in a school where I
would teach and more."*





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WINTER '18

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MISSION STATEMENT

Geneva Classical Academy exists to assist families in fulfilling their biblical obligation to educate and train their children by providing an extraordinary education founded upon a scriptural worldview, distinctively Christian and classical, thus equipping students to know, love, and practice all that reflects truth, goodness, and beauty and encouraging them to live purposefully and thoughtfully in the service of God and man.

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RECOVERING WHAT WAS LOST

If Kings 22 records the story of how Hilkiah the high priest found the Book of the Law in the temple of the Lord, and when he read it to King Josiah, the king tore his robes. He lamented that the Word of God had been lost, resulting in Israel's disobedience. He inquired of the Lord what Israel should do, and he called the people to repentance.

2017 is the 500th anniversary of the event that sparked the Protestant Reformation: Luther nailed his 95 Theses to the church door at Wittenberg on October 31, 1517.

Like the first reformation when the Scriptures had been found in the Temple, the Protestant Reformation called Christendom back to the Word of God and to repentance. This time, Luther and other reformers encountered resistance from those in civil and ecclesiastical authority. In a sense, 1517 is the birthday of the Protestant Church, but it also marks so much more. Abraham Kuyper, the great Dutch theologian and statesman, once asserted that Protestant Reformed Christianity has been the greatest shaping influence in the modern world because it shaped England, the Netherlands, Switzerland, and American history, and those four countries have shaped the world we live in today. .

Like Josiah, Luther, Kuyper, and other faithful believers, Geneva Classical Academy exists to call us to rediscover and recover what has been lost, both secular and sacred. The absence of the influence of God's Word is inarguably attested to in our spiraling culture. We must turn back. But our call is not to turn back in order to live in the past; we turn to the wisdom of the ancients to bring it to bear on our own day. We long to see our world changed, starting right here within the walls of Geneva. "Recovering What Was Lost" is our theme for the school year, but I hope for our whole lives. It is my prayer that as you read this edition of *Ex Veritate*, which means "out of the truth" or "in accordance with the truth", you will be reassured of the Lord's work in the life of our school and the lives of our students.

Richard Cali
Headmaster



“FINALLY, BROTHERS, REJOICE. **AIM FOR**
RESTORATION, COMFORT ONE ANOTHER,
AGREE WITH ONE ANOTHER, LIVE IN PEACE; AND
THE GOD OF LOVE AND PEACE WILL BE WITH YOU.”

2 CORINTHIANS 13:11



MEET MISS MCMULLEN: GENEVA'S NEW UPPER SCHOOL SCIENCE TEACHER

Why do you teach?

I stumbled into teaching while I was at Wake Forest. Entering college, I intended to become a research biologist. After beginning to serve as a college leader for my church youth group, I realized that teaching brought together the passion I had for science and the joy I found in working with middle and high schoolers. This was only affirmed by opportunities I found to teach while at Wake, particularly the after-school science program for middle school students I was able to co-found with other members of Women in Science. I teach because it gives me the opportunity to instill my enthusiasm for science and creation in my students, and to continue to learn through my interactions with them and my fellow faculty members.

What made you want to teach at Geneva?

Before encountering Geneva, I had never heard of classical Christian education, but found quickly that it was everything I had been saying I wanted in a school where I would teach and more. The freedom

that Geneva gives me to celebrate science as the process by which we uncover the intricacies and laws of God's creation is unique even among Christian schools. Additionally, having graduated from a small private school in St. Petersburg, I am a huge believer in the benefits of being in an environment in which students and teachers can form genuine relationships – entering college I saw firsthand the advantages this type of an education gave me over my peers who had never before had a personal relationship with their educators.

How do you think your teaching experience is unique at Geneva?

Again, the freedom Geneva provides me with to connect science and faith in the classroom has been incredible and the interdisciplinary nature of the Geneva education has provided unique opportunities. I can talk to the students about the context of particular discoveries or ask them to read a scientific paper, and they are comfortable making connections across their courses that make their understanding of the science so much richer. The constant debate and discussion that occurs between faculty members is another unique quality I have found at Geneva – I am constantly reminded of the incredible academic community I have the opportunity to participate in here. I am certain that this constant debate and discussion has enriched my students experience in my classroom as well as my personal life



In what ways do you see classical pedagogy & curriculum benefiting the age group you teach?

The students' ability to make cross-references is amazing – the parallels they make between my class and their lives or other classes never cease to impress me. It is evident that Geneva is succeeding in giving them an integrated view of their subjects, as well as making it clear that their education is not separate from their lives outside of school. Teaching a larger age range has allowed me to see this ability develop not only within individual students, but also in the classes as a whole as they move through the classical curriculum.

Do you feel the classical method serves the teaching material better? How so?

Absolutely. **Classical education provides the student with a much richer perspective of the subject material** – the discovery of the structure DNA is not half as interesting without understanding the historical context in which it was made, or being able to discuss the ethical and moral implications of such knowledge. Not only does the classical

method encourage me as a teacher in the value and importance of making these connections, but the students who have been educated in this way are quick to bring them up themselves.

How do you see Geneva incorporating faith into education?

Our faith is something that permeates every aspect of what is done at Geneva – from decision-making, to discipline, to classroom discussions in every subject.

Do you see this working well with the classical model? How so?

The classical model only reinforces the integration of our faith into everything we do – the students are seeing the whole picture, including how a Christian worldview informs what they are doing in and out of the classroom.



FEARLESS & FREE: WHY CHRISTIANS CHOOSE CLASSICAL

Doug Smith

I chose Classical Christian Education because it is the educational model that allows me, as a teacher, the greatest intellectual freedom.

The classical model seeks to train the student in the art of right thinking and gentle speaking. The ancient Greeks held up their ideal man, the *psuchechon*, and the student who was taught to think like him was taught virtue – the object of the lessons being the love of truth, beauty, and goodness. Add to this the distinct advantage of Christianity in the classical model. While the *psuchechon* was an idealized person, Christianity presents Jesus as the living personification of this ideal man. This emphasis allows great freedom.

We cover difficult topics, not with the goal of indoctrination into a rigid system of thinking, but with the goal of using right thinking so that our students develop their own opinions on these issues, informed by scripture as well as by great thinkers throughout history. We teach logic, the ability to reason well, and rhetoric, the ability to convey our thoughts clearly, concisely and gently, in order to prepare our students to meet the thorny issues they will face in college and in life.

Of course, the ultimate goal of Classical Christian education is to help students put on the mind of Christ, our ideal man. Medieval scholars, such as Augustine and others, who developed the current classical methodology understood this. They chose to use the best that ancient writers could offer. Since then, educators have added and amended the structure, and we will certainly continue to do so. However, we must routinely

look at those methodologies in the light of Holy Scripture. Because the classical model works so well, there will be a great temptation to follow paths that lead away from those based firmly on a Biblical model.

Much like the frog put in cool water that is slowly heated until the frog boils, modern educators may not realize destructive tendencies until too late. Several classical Christian schools have closed for just these reasons. However, a look over the past 40 years or so have shown a tendency for Christian schools to pull away from, instead of engage with the culture around them. For that reason, we must be on guard to “be in the world, but not of the world.” We must listen with humility to criticisms raised against us in both secular and Christian circles. We must learn to separate the wheat from the chaff in these criticisms. If we are accused of being racist, we must listen with open ears, especially since the bulk of our schools are staffed and attended by white, anglo-saxon protestants. We must develop programs for our students to get out into our communities, at all levels – from the sports fields, to art shows, to theater productions, to soup kitchens, and the like. We must not be afraid to let our students wrestle with issues such as homosexuality, allowing them to discuss with freedom the ideas of people with whom we may strongly disagree. We must encourage them to explore the claims of Islam, and other non-Christian religions, looking not just for points of contention, but also for points of agreement.

Ultimately, we need to build institutions of learning that reflect true academic freedom, since the Cross is the greatest expression of human freedom. “I have not come to enslave men, but to give them a spirit of freedom.”







Art: "L'Homme a l'Armure, Assis" by Jean-Baptiste-Camille Corot

DAYS & KNIGHTS

FORMER STUDENTS REFLECT ON HOW
GENEVA CONTINUES TO SPUR THEM
ONWARD & UPWARD



Elizabeth McGinnis, Class of 2017

Throughout my transition into college, I have experienced many moments of reflection, reflection on my childhood, family, schooling, etc. As I reflect on these things I am challenged to see where each aspect of my life has prepared or hurt me for these moments of beginning life on my own. The most valuable thing that I was taught from my parents, church, and teachers was what it means to live honoring the Lord in everything that I do. This includes school work. This is something that I otherwise do not believe I would understand. Geneva taught me what it looked like to love learning because God created so many wonders for us to explore. Geneva also created in me a desire for close community with fellow believers. Christian Community is something that is very lost among college students, but because of my former experiences this was something that I sought out to be a priority during my college years. **This has been the single most important part of my transition into college: Christian community.** At times that I have felt lonely or lost, this has brought me great comfort. Geneva showed me what Christian community looked like in an atmosphere of learning.

Wade Making Waves

My wife, Aly, and I are currently preparing to move to Prague, Czech Republic, where we'll be serving as missionaries with Serge. I recently graduated from Reformed Theological Seminary in Charlotte, NC where I received a Masters of Divinity, and have since been called as an assistant pastor at Faith Community Church, which is an international church near the heart of Prague. Although Prague is a beautiful and romantic city, it remains quite spiritually dark as over 85% of Czechs are atheist. Our hope is to continue to bring the Gospel to expatriates and Czechs through outreach, evangelism, and continued church-planting efforts.

Although Prague is a difficult place in which to do ministry, we are looking forward to being there because we both have a passion for seeing the church grow and flourish in other cultures. Personally, my interest and desire to live and work in Europe goes back to my childhood, and Geneva played a particularly important role in that development. From the time I began attending Geneva in 1998 until I left in 2005, I was fortunate to receive an education that challenged and introduced me to the Classical world. The Latin, English, and (of course) History classes I took at Geneva were all intentionally linked to their roots in Classicism, which gave me a deeper appreciation and understanding of European culture.

However, perhaps the most important influence I received in this regard from Geneva came from Bob Macey's history classes during my 6th-9th grade years. Not only were Mr. Macey's classes academically challenging and engaging, but **he also had such passion and verve for understanding and appreciating history that it made learning come alive in a way that I have yet to experience again.** Subsequently, my passion for history grew so greatly through his courses, that I eventually went on to major in European History at Clemson, and have never lost the desire to move abroad and experience first-hand the many cultures we learned about in his courses. And for that, I am exceedingly thankful!



Support Wade & Aly:
<https://serge.org/staff/id-55360/>



CHRISTIANS GATHER TO COMM

In October 2017 to commemorate the 500th anniversary of the start of the Protestant Reformation, Geneva hosted Stephen Nichols for a community event held at Covenant Presbyterian Church in Lakeland. Dr. Nichols is the president of Reformation Bible College, Ligonier Ministries teaching fellow and chief academic officer, and the author of several books on Martin Luther and the Reformation and most recently, *A Time for Confidence: Trusting God in a Post-Christian Society*.

Dr. Nichols spoke on the impact of Luther's actions on the Reformation, the Reformation's impact on history, and our need to continue reforming by turning to the Scriptures. His expertise really showed during the Q&A time as he spoke extemporaneously, especially concerning the "sifting" taking place in the American church today. This was the largest attended community event held by Geneva with believers coming from local churches, including Covenant Presbyterian



MEMORATE 500TH ANNIVERSARY

Redeemer Lakeland, Redeemer Winter Haven, Trinity, Strong Tower, Cypress Ridge, Christ Community, Bartow ARP, Lake Morton Community and other churches. You can listen to Dr. Nichols on the Ligonier Ministries podcast, *Five Minutes in Church History*, for a sample of his excellent teaching.





1 GENEVA



GENEVA HAS
DONE IT
AGAIN!

Last year the Geneva football team brought home Geneva's first championship from the Florida Christian Association of Private and Parochial Schools (FCAPPS).

This year the junior varsity soccer team finished the season with three FCAPPS trophies including the 2017 State Championship!

EXCELLENT WORK,
TEAM!



Another FCAPPS Championship

2017 FCAPPS SOCCER
MIDDLE SCHOOL GOLD
TOURNAMENT CHAMPIONS

2017 FCAPPS SOCCER
COAST CHAMPIONS
MIDDLE SCHOOL LEAGUE

FOR THE LOVE OF LEARNING



EQUAL EDUCATION

The Carolingian Renaissance influenced Charlemagne's reign positively by spreading education across the empire. Through his work, he opened up educational opportunities to everyone, despite factors such as social class. In 789, Charlemagne made an effort to increase the impact of his educational reforms through his Great Admonition, which ordered every church and monastery to establish a school so that young boys could be properly educated and learn to read (Butt 129). Charlemagne was said to have ordered for these schools to "make no difference between the sons of serfs and freemen, so that they might sit on the same benches to study." By doing this, he created the system of universal public education in the West, as education had previously only been available to the elite (Awbrey 24). One famous story tells of Charlemagne supervising the lessons taught at his palace school. Some of his best students were those who came from poor families, whereas the students of nobility were not trying as hard. Charlemagne praised the poor students for their good work and scolded the rich students, letting them know that their social status and money had nothing to do with the success of their career. This story not only highlights the importance of the palace school as a place that some of the most dedicated officials would originate from, but it also points out that Charlemagne's education reforms were influencing subjects of both high and low societal rank (Barbero 233-234).

Although particular people encouraged them to be done away with, some schools that existed during Charlemagne's time even enrolled both boys and girls, something very rare. This shows that education was affecting a broader group of people than in the past and was helping to increase the general intelligence of the empire (Butt 134). In fact, women of Charlemagne's time were often highly literate and well educated if they chose to join a convent, because reading was an integral part of being a nun and strongly encouraged (135). In order to make education available to everyone, Theodulf, the Bishop of Orleans and a key member in the Carolingian Renaissance, ordered that priests were to go out and establish schools in the towns and villages. If anyone wished to have their children educated, the priest must always accept them, and most importantly, tuition was free. This establishment of free education was a huge factor in increasing the intelligence of the empire, as it allowed anyone to receive an education if they so desired (Winston 146).

ING: EXCERPTS ON THE CAROLINGIAN RENAISSANCE FROM NOELLE GARDINER



FOR THE CHURCH

The revival of education in the church did not just happen to those who belonged to the clergy, but also those who were church-goers. For example, among the belongings passed down to the children of an aristocratic couple in 867, a few psalters (Book of Psalms) were discovered. In the words of Albrecht Classen, “This ownership and knowledge of the psalter further reveals the desire among individual aristocrats to take up some aspects of monastic life” (77). By the end of the eighth century, many vows, prayers (specifically the Lord’s Prayer), and creeds had been translated from Latin into Germanic dialects so that they were more accessible to the less-educated members of the church and the empire. This shows that the monks were knowledgeable enough to translate these works properly, and that their work allowed more people to become wiser through understanding the doctrines of the Church (Bullough 117). Besides studying the Bible, the first priority of religious schools during the Carolingian Renaissance was to teach the youngest students Latin psalms. Sometimes they were introduced to the works of famous Roman authors to help them improve their Latin skills. Although the messages of the works were not what was being emphasized, they would occasionally teach good lessons (e.g., “Remember what you read” from Cato). Overall, because of the reintroduction of Latin into the church, students were not just learning the correct way to recite Biblical psalms but also exposing themselves to many of the best writings of the time and sometimes even receiving advice from those writings. This was the beauty of the intellectual renewal in the Church (Howe 214). By opening up an abundance of opportunities to learn and improve the knowledge of the clergy, it is easy to see how the Carolingian Renaissance benefited the Church, furthering the positive impact it had on Charlemagne’s reign.

“Charlemagne : The Emperor of Education” a research paper by Noelle Gardiner, 9th Grade

FOR THE SOLE TRUE END OF EDUCATION IS SIMPLY THIS: TO TEACH MEN HOW TO
THEMSELVES; AND WHATEVER INSTRUCTION FAILS TO DO THIS IS EFFORT SPEN

- DOROTHY L. SAYERS, THE LOST TOOLS OF LEARNING



LEARN FOR
T IN VAIN.”





GRACE OF GIVING

Thanks to Geneva's supporters and families, this year 156 students are being provided a classical and Christian education. These learners are being disciplined by our excellent teachers to think critically in accordance with God's Word to be equipped to lead in the world, in the Church, and in their families.

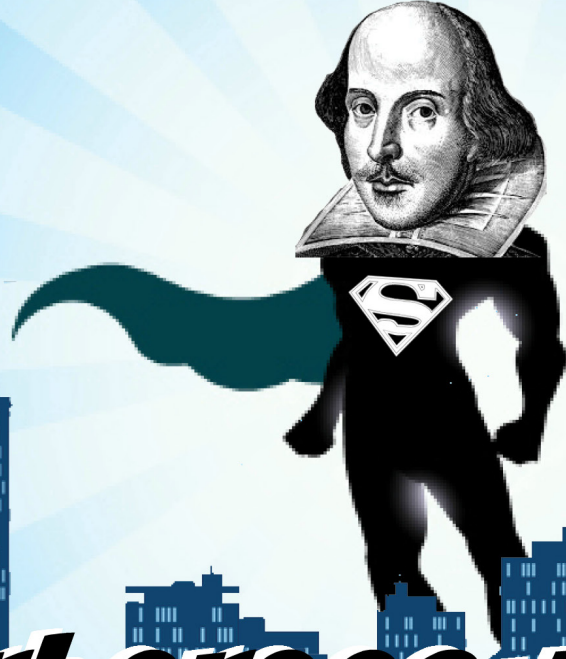
We continue to be thankful to the George Jenkins Foundation for 4 years of scholarship support, including \$50,000 again this year, which enabled about 20 families to enroll in Geneva. Their generous support continues to be a blessing to many, and we are extremely grateful.

Geneva's fundraising goal this year is \$160,000 which is down from prior years as

we grow and become less dependent on fundraising, from over 30% to below 15%, our highest fundraising goal for operations being \$250,000. Current fundraising helps the school to operate, provide scholarships, and to save toward a future campus. It is our prayer that the Lord direct us to find our own campus in the near future.

Please consider a year-end, tax-deductible gift to help Geneva grow and reach more students and families. You can give online at www.genevaclassicalacademy.com/support-gca or contact Rich Cali at rcali@genevaclassicalacademy.com. By God's grace, Geneva students will make a difference.





Superheroes vs. Villains: ***THE SHAKESPEARE UNIVERSE***

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TRUTH • GOODNESS • BEAUTY

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