

Application Inquiry Response Packet

- Cover letter
- Application
- Faculty criteria
- Teacher job description
- Purpose, Vision, and Mission Statement
- “What Does it Mean to be Reformed?”



Dear Sir or Madame:

Thank you for your interest in a teaching position at Geneva Classical Academy.

We request each candidate to review the enclosed job description and position statements and to complete the application form.

Please be as specific as you deem appropriate.

The administration will consider your submissions and will respond to you regarding your application.

Again, thank you for contacting us.

In His Service,

The Administration of Geneva Classical Academy



Geneva Classical Academy, Inc.

Faculty Application

4204 Lakeland Highlands Rd. • Lakeland, FL 33813

Telephone: (863) 644-1408 Fax: (863) 619-5841

Email: info@genevaclassicalacademy.com

Website: GenevaClassicalAcademy.com

(An equal opportunity employer)

Personal Information (please print clearly): Date of Application: _____

Name: _____
LAST FIRST MIDDLE

Present Address: _____
STREET & NUMBER CITY STATE ZIP CODE

Home Phone: _____ Cell Phone: _____ Work Phone: _____

Social Security Number: _____ Email: _____

Church: _____ Denomination: _____

Pastor's Name: _____ Pastor's Telephone: _____

Are you eligible to work in the United States? _____

Are you able to perform the essential job functions of the position with or without reasonable accommodation? _____

Employment Information:

Are you employed now? _____ Where? _____

Supervisor's name: _____ May we contact your current employer? _____

If not, why? _____

What is your reason for leaving? _____

Preferred Grade/Subject: _____ Years of teaching experience: _____

Date available: _____ Salary desired: _____

Education:

LEVEL	NAME	LOCATION	DATES
SECONDARY			
COLLEGIATE			
GRADUATE			

Collegiate Major: _____ Collegiate Minor: _____

Post Graduate: _____

Please list below any other relevant education you have received:

Employment History:

Teaching Experience

SCHOOL/LOCATION					
GRADE/SUBJECT TAUGHT	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
SCHOOL/LOCATION					
GRADE/SUBJECT TAUGHT	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
SCHOOL/LOCATION					
GRADE/SUBJECT TAUGHT	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
SCHOOL/LOCATION					
GRADE/SUBJECT TAUGHT	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO

If we may not contact a former supervisor, why not? _____

Do you have a current teaching certificate? _____

Other Work Experience

COMPANY					
POSITION	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
COMPANY					
POSITION	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
COMPANY					
POSITION	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO
COMPANY					
POSITION	DATES	PEAK SALARY	REASON FOR LEAVING	SUPERVISOR	CONTACT INFO

If we may not contact a former supervisor, why not? _____

References:

Personal References

NAME	ADDRESS	TELEPHONE	RELATIONSHIP

Professional References

NAME	ADDRESS	TELEPHONE	RELATIONSHIP

Philosophies and Commitments:

1. Describe your personal relationship with Jesus Christ and your current church involvement.

2. Briefly explain your understanding of the Trinity.

3. What is your understanding of “Reformed Theology” and do you embrace it?

4. Briefly explain your philosophy of education and how your Christianity impacts this.

5. Briefly explain your understanding of the classical Christian model of education.

6. List the books you have read during the past twelve months and then evaluate briefly the one that impacted you most.



Disclosures:

Have you ever been convicted, adjudicated guilty, pled guilty, pled nolo contendere, or entered a diversionary program for the commission of a crime? _____

Your answers to these questions will not necessarily disqualify you from the position you desire, but failure to answer truthfully will.

I acknowledge that, as a condition of my being considered for employment, and if hired, I may be required to submit to a substance abuse test and a background screening according to policy.

Date:_____ Signature:_____

I authorize any person(s) representing Geneva Classical Academy, Inc. to obtain information from third parties, as needed, relevant to my application for employment with Geneva Classical Academy, Inc.

The information I have provided in my application is true and complete. I understand that if employed, any omissions or false statements on this application, regardless of when discovered shall be considered violations of school policy and will result in disciplinary action up to and including discharge. If employed I will fully comply with all school policies and practices.

Date:_____ Signature:_____



Geneva Classical Academy

Faculty Criteria

Required

Holding a Christian commitment, our faculty must provide a clear model of the biblical Christian life for our students. Education is built on the foundation of the instructor's worldview. Educators who are in the business of transmitting a Christian worldview must also be in the business of living an exemplary Christian life and of displaying a credible testimony.

Possessing and practicing the gift of teaching.

Agreeing to teach in accordance with our Statement of Faith.

An earned Bachelor's Degree, or actively pursuing completion.

Understanding the importance and need of the desired criteria.

Desired

Actively living the Reformed faith.

Classroom experience.

Knowledge of the Classical Christian Model of education.

Mastery of subject matter.

All eligible children attending G.C.A.



Geneva Classical Academy, Inc.

FACULTY JOB DESCRIPTION

PURPOSE and SUMMARY

Geneva Classical Academy teachers (Grammar, Dialectic, and Rhetoric) are to lead and manage the academic and spiritual environment of the classrooms in accordance with the school's Mission and Vision Statement, the Board of Directors' stated philosophy, and the current *Parent–Student Handbook*. The teachers, in concert with the administration, shall skillfully and professionally adhere to and advance the curriculum guidelines set forth in the curriculum guide.

The faculty member affirms that he/she personally knows and loves the Lord Jesus Christ as Savior as He is revealed in Holy Scripture. The teachers are required to provide a clear model of the biblical Christian life for their students. Knowing that education is relational and built on the foundation of the instructor's worldview, it is imperative that teachers embrace and serve pursuant to the school's Statement of Faith and philosophy of classical and Christian education. The teachers, demonstrating a commitment to the Christian faith, are expected to be members in good standing of a local church. Teachers should possess a Bachelor's degree (or be actively pursuing completion of the same). As teachers, they must have the gift of teaching.

The desired criteria includes actively living the Reformed faith, classroom experience, knowledge of the Classical Christian Model, mastery of subject matter, and eligible children's attendance at GCA.

ESSENTIAL DUTIES and RESPONSIBILITIES

Day to Day Operations:

- Arriving 30 minutes prior to the start of school and being available each day until 4:00 p.m.
- Working on student holidays and occasionally after hours, on evenings, and on Saturdays.
- Assuming the responsibility to be well-prepared for each school day.
- Providing lesson plans to administration in the week prior to their execution.
- Employing classroom instruction based on curriculum guides in coordination with staff supervisors.
- Preparing an annual, tentative schedule of special events and field trips.
- Setting aside time in the week for tutoring.
- Assuming all responsibility for classroom organization and management.

Faculty/Staff/Student Relations:

- Maintaining healthy working relationships and following the Matthew 18 model in conflict resolution.
- Possessing a willingness to take ownership of school, going above and beyond the call as needed.
- Attending regular staff training; pursuing opportunities for continuing education and enrichment.
- In love, submitting to periodic, informal evaluations and one annual, formal evaluation.
- As needed, implementing student discipline following GCA's Discipline Policy.
- Overseeing student academic progress and promotions with the administration.
- Conducting parent/teacher conferences.

Parent/Volunteer/Board/Public Relations:

- Developing and maintaining clear, regular communication with classroom parents.
- Administering student placement tests for new students.
- Supporting and participating in the school's promotional and public relations efforts.
- Maintaining regular communication with the Board through the faculty representatives.
- Graciously handling unexpected or difficult situations.

VISION and CULTURE

The teachers shall embrace this position as a call to serve, and a call to ministry. The teachers shall promote the spiritual, academic, and practical objectives for the school and maintain an atmosphere that is orderly, positive, and encouraging while providing opportunities for connection and an invitation to appreciate truth, goodness, and beauty. The teachers shall strive to maintain Geneva Classical Academy's classical, Christian, and Reformed distinctives. A culture of excellence in the pursuit and expression of the Classical Christian Model shall be nurtured. High standards of personal and professional conduct shall be encouraged in all activities and events. The teachers shall possess and display a love for learning, a love for students, and a commitment to the classical model of education.

Purpose, Vision and Mission Statement for Geneva Classical Academy

Introduction

Since its founding in 1996, Geneva Classical Academy has sought to be an instrument that God may use to bring about educational and cultural restoration to society. With an emphasis on the truth of God's revelation and the tradition of the Great Thoughts of Western civilization, we have set as our goal cultivating wisdom and virtue in the souls of our students in order that they may love that which is worth loving.

Ours is a civilization that has lost much. Particularly in the last century, we have seen demoralizing and dehumanizing forces at work. Most sociological research on contemporary American society exposes two major traits: apathy and cynicism. Additionally, we live in a time when significant concepts such as wisdom and virtue are generally viewed as obsolete or irrelevant. Even words and phrases such as "family values," "goodness," and "freedom" have become devoid of meaning or impact. In truth, one may sum up the present-day with one word -- "purposeless." As a people who take great pride in progress, we have accumulated more amenities than ever; however, in this pursuit, we have eroded the traditional ideas of God and man and have lost the ability to make sense of the world around us.

In the twentieth century, our nation has experienced the democratization of education through the public school system, and our culture has witnessed a direct and obvious shift in the focus of education. A legion of reforms has been applied. Nevertheless, in both the private and public spheres, each new theory has failed to produce the recovery of what has been lost in Western Civilization: (1) a full understanding of a living and personal God, (2) a recognition of the nobility and dignity of man, and (3) a society consisting of individuals who love and pursue truth, goodness, and beauty.

Thus, we ought to ask what makes Geneva Classical Academy unique? Why should anyone consider this school able to succeed where others have failed? What skills or methodology might we propose or utilize to offer solutions to these problems? The answer lies in a classical and Christian model for education.

In the middle of the Twentieth Century, Dorothy Sayers (a contemporary and comrade of both C.S. Lewis and J.R.R. Tolkien) composed an essay entitled "The Lost Tools of Learning." In this work she observes modern-day education and summarizes the situation by proposing that students are "spoon-fed" information and knowledge rather than being trained to think. Because children lack the necessary tools of learning, they cannot go into the world as lifetime learners. They stand unable either to discern valid logic from propaganda or to think through and communicate ideas.

As an institution, Geneva Classical Academy seeks to recover, to amplify, and to expand these tools of learning by researching and implementing the traditional, classical model of education. Yet this is not enough since we acknowledge God's revelation in holy Scripture and his salvation in Jesus Christ. Therefore, we propose to do this work within a scriptural and Reformed framework (see attached Statement of Faith). As a result, Geneva Classical Academy has developed the following distinctives:

- We are committed to the belief that God is a personal God who is present, active, and sovereign in all aspects of creation. In this respect, the Person of God is evident in every area of life. In this respect, the Person and Work of Christ influence every area of life.
- We are committed to the goal that all subjects, from literature to science and from mathematics to physical education, are taught from a distinctively Christian perspective. In this respect, all subjects integrate as dimensions of the whole.
- We are committed to the progress of the classroom, so that our teachers may be trained to communicate these truths and so that our students may be trained to seek unity, life, and meaning in all aspects of reality. In this respect, the complete person matures.
- We are committed in all activities --- academic and nonacademic --- to reflect God's character in life. In this respect, our faculty and students spur one another on to love and good deeds.

In order to attain to these distinctives, we strive to combine several components.

Virtue and Wisdom

As a school, we seek to foster an environment that cultivates wisdom and virtue. Wisdom begins and ends with the living God. Working from the assumption that the ultimate goal of education is not knowledge in isolation or knowledge as a pet intellectual exercise, which cultivates pride, we intend to develop in students the ability to apply knowledge appropriately in the context of humility -- students who know and then act upon what they know. Since ideas about truth and beauty are futile without goodness, we realize that virtue is a necessity in all learning and all life. The goal is the wise and virtuous student who conforms to the image of Christ. In this way, the student is transformed not merely informed.

Meaning and Purpose

The immediate product of wisdom and virtue is the recovery of meaning and purpose. Geneva Classical Academy's teaching focuses on not only analyzing and critiquing but also connecting the particular elements of life with each other and coordinating them with God's revelation. Knowledge and information serve not as ends to themselves but synthesize into something "more grand." Education becomes complete only if it produces a purposeful existence that finds satisfaction and enjoyment 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. Utilized in Western Civilization for more than two millennia, they lie in two broad categories: (1) the Verbal Arts (the Trivium, or "Three Ways") and (2) the Mathematical Arts (the Quadrivium, or "Four Ways"). Thus, classical education differentiates between the "art," or skill, of study and the "science," or formal study, of a subject.

In Classical education the focus of the Trivium rests first and foremost with the propagation of the art of language through literature and grammar. With the focus on language development, students use a wide scope of literature in various fields, including myths, fables, legends, the Bible, the stories of history, and other great

works. We want to inculcate the skills which aid in formulating and expressing meaningful thought: Grammar (linking concepts to symbols); Dialectic (reasoning correctly); and Rhetoric (communicating truth appropriately and persuasively).

After he receives training in these skills, the student begins in a thoroughgoing fashion to apply the arts to all subjects (science, math, history, etc.) in the pursuit of true understanding and purposeful knowledge. With these tools of learning, the student is trained to pursue wisdom and virtue and meaning and purpose in all subjects. At the same time he develops the ability to communicate these ideas to the larger community.

Conclusion

The recovery of traditional ideas results in a rigorous and demanding curriculum. Our emphasis on the spoken and written word and on integrating subjects under the authority of Scripture requires students of all ages to work hard, interacting verbally and continuously. Our teachers expect students to work toward answers, not simply receive answers. Our students develop the ability to ask good questions.

We want them to work through the ideas that have, historically, made Western Civilization great. This is a purposeful rigor. It provides the skills necessary for our students not only to respond to culture persuasively and winsomely but also to influence it actively. We sincerely hope and pray that this education will further God's kingdom by transforming culture to his glory.

Summary: Classical Christian Education

Classical Christian education intends to cultivate virtue and wisdom by nourishing the soul with truth, goodness, and beauty according to God's revelation via the classical liberal arts. Its purpose consists of training the soul (biblically: the seat of the mind, will, and emotions) to love that which is worth loving.

Our Mission

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 goodness, truth, and beauty and encouraging them to live purposefully and thoughtfully in the service of God and man.

Our Vision

Geneva Classical Academy seeks to cultivate wisdom and virtue in the souls of our students in order that they may love that which is worth loving.

Our Purpose

Geneva Classical Academy's purpose is to glorify God and to enjoy him forever.

Statement of Faith

The statement of faith adopted by the Academy summarizes classical orthodoxy.

We believe in one God - Father, Son, and Holy Spirit. God created man in His own image with the responsibility to reflect His holiness through obedience to His commandments. In the fall of Adam and Eve in the Garden, all mankind enters a state of moral corruption, called original sin. Though God preserved in humanity the faculties of intellect, will, and affections, mankind became estranged from God, enslaved to sin, and morally unable to incline themselves toward the things of God without the regenerative work of the Holy Spirit.

For His own glory and because of a profound love for His creation, God initiated His eternal plan of redemption, which He accomplished in history by the person and work of His only Son Jesus Christ, applying it to His people by the ministry of the Holy Spirit. We confess Jesus, both truly God and truly man, to be the promised Messiah of the Old Testament. Through His life of perfect obedience, His substitutionary atoning death, and His bodily resurrection, Jesus Christ provided the meritorious ground of our justification. God graciously imputes the righteousness of Christ to His people which they receive by faith alone.

Before the foundation of the world, God elected unconditionally a portion of the fallen human race to be redeemed by Christ, leaving others to themselves and to the just recompense of their sin. The Holy Spirit applies the work of Christ to this elect by sovereignly effecting their regeneration and by working in them for their sanctification. God gathers His people together into a community of believers, thus establishing a visible Church. God calls the visible Church to live in the power of the Holy Spirit under the authority of Holy Scripture, exercising discipline, administering the sacraments and proclaiming the Gospel of Christ.

We believe that the Bible in its entirety is divine revelation, and we submit to the authority of Holy Scripture. We receive it as inerrantly inspired by God and carrying the full weight of His authority. We believe that God is also revealed in nature and that He calls us to study it, as well as Holy Scripture, to learn the full scope of divine revelation.

We support the work of Christian institutions and organizations that are catholic (pertaining to the church established throughout the world) and evangelical. We are committed to the implementation of the social and cultural implications of God's Law for the well-being of man and created order. We believe that our faith should be visible in our actions as we seek to be faithful disciples of Christ, enduring in love and obedience until He returns to consummate His Kingdom.

Summarily, we embrace and adopt the essential truths of catholic Christianity (i.e., those held by all Christians throughout the world as unified in the Lord Jesus Christ) as articulated by the Apostles' Creed, and in the ecumenical councils of Nicea-Constantinople and Chalcedon. Furthermore, we embrace the system of doctrine expressed in the creeds of the Protestant Reformation, including the *Belgic Confession*, the *Heidelberg Catechism*, the *Thirty-Nine Articles of the Church of England*, the *Westminster Confession of Faith*, and the catechisms of Westminster both *Larger* and *Shorter*.

What Does it Mean to be Reformed?

While Reformed theology takes its name from the sixteenth century Protestant Reformation, its theology is solidly based on the Bible itself. Reformed Christians believe the doctrines of the historic Christian faith, including the Holy Trinity, the true deity and true humanity of Jesus Christ, the necessity of Jesus' atonement for sin, the church as a divinely ordained institution, the inspiration of the Bible, the requirement that Christians live moral lives, and the bodily resurrection. They also hold other doctrines in common with evangelical Believers, such as justification by faith alone, the need for new birth, the personal and visible return of Jesus Christ, and the Great Commission.

Christians in the Reformed tradition owe much to the work of Martin Luther, John Knox, and John Calvin. They also look beyond them to the teachings of others, such as Anselm, Augustine, Paul, and ultimately Jesus Christ. So, what is special about reformed theology?

1. The Doctrine of Scripture. The Reformed commitment to Scripture stresses the Bible's inspiration, authority, and sufficiency. Since the Bible is the Word of God (thus having the authority of God Himself), Reformed people affirm the superiority of this authority to all governments and all church hierarchies. This conviction has allowed Reformed Christians to stand against tyranny and has made Reformed theology a revolutionary force in society. The sufficiency of Scripture means that it needs no supplements from new or ongoing revelation. The Bible is the entirely sufficient guide for what we are to believe and how we are to live as Christians.

The Reformers emphasized the complementary work of the written Word and the supernatural ministry of the Holy Spirit. The Holy Spirit illuminates the Word to God's people, and each Believer has the right and responsibility to study the Scriptures for themselves. The objective Word without the illumination of the Holy Spirit is a closed book, but the subjective leading of the Holy Spirit without the Word leads to errors and excess. Among Christians, there is a balance between the teaching and preaching of trained ministers and the individual Christian's careful study and obedience.

The Reformed Faith recognizes the continuities and discontinuities between the law and the gospel. God's Word contains both; yet the law is not the gospel (is not a means to win God's favor), and the gospel does not nullify the law (is not a religion without boundaries). We grasp one in the context of the other. Our theology is in clear contrast to Dispensationalism in these matters and several others.

2. The Sovereignty of God. For most Reformed people the chief, most distinctive article of the creed is God's sovereignty. Sovereignty means rule, and the sovereignty of God means that God rules over creation with absolute power and authority. He determines what is going to happen, and it does happen. God is not alarmed, frustrated, or defeated by situations, by sin, or by the rebellion of His creatures. He has made Himself known as the Sovereign God, and He is to be worshiped as the King of Kings and Lord of Lords. He reigns in history, over the entire universe and is the creator and sustainer of the universe. He is self-existent, free, and independent of every other force or being outside of Himself. His sovereignty extends to the smallest details of everyday life as well as the work of redemption.

3. The Doctrines of Grace. Reformed theology emphasizes the doctrines of the invincible grace of God. Although Scripture contains much more than these five points, the acronym *TULIP* accurately encapsulates the wonder of God's grace:

T stands for *total depravity*. This does not mean that all persons are as bad as they could possibly be. It means rather that all human beings are affected by sin in every area of thought and conduct, so that nothing that comes out of anyone can please God (apart from the

regenerating grace of God). As far as our relationships to God are concerned, we all are so ruined by sin that no one can properly understand either God or God's ways. Neither do we seek God, unless He is first at work within us to lead us to do so.

U stands for *unconditional election*. An emphasis on election bothers many people, but the problem they sense is not actually with election; it is with depravity. If sinners are as helpless in their depravity as the Bible says they are, unable to know and unwilling to seek God, then the only way they could possibly be saved is for God to take the initiative to change and save them. This is election: it is God's choosing to save those who, apart from His sovereign choice and subsequent action, certainly would perish.

L stands for *limited atonement*. The word "limited" seems to suggest that Reformed people want somehow to restrict the value of Christ's death, but the value of Jesus' death is infinite. No, the question rather is: What is the purpose of Christ's death? What did He accomplish by it? Did Christ make salvation possible, or did He actually save those for whom He died? Reformed theology stresses that Jesus truly atoned for the sins of those whom the Father chose. In taking their judgment upon Himself, He truly turned aside the wrath of God, truly redeemed them, and truly reconciled those specific persons to God. A better name for "limited atonement" would be "particular" or "specific redemption."

I stands for *irresistible grace*. Left to ourselves, we resist the grace of God. However, when God works in our hearts, regenerating us and creating a renewed will within, what previously was undesirable becomes highly desirable. Instead of running away from Jesus, we now run to Him. Fallen sinners can and do resist God's grace, but His regenerating grace is effective in us. It overcomes sin and accomplishes God's purpose.

P stands for *perseverance of the saints*. A better name might be "the perseverance of God with the saints," but both ideas are actually involved. God perseveres with us, keeping us from falling away, as we would certainly do if He were not with us. But because He perseveres, we also persevere. In fact, perseverance is the ultimate proof of election. We persevere because God *preserves* us from any full and final falling away from Him.

4. The Cultural Mandate. Reformed theology also emphasizes the cultural mandate, or the obligation of Christians to live actively in society and to work zealously for the transformation of the world and its cultures. Reformed people have had various views in this area, depending on the extent to which they believe such a transformation possible. But on the whole they agree on two things: 1) we are called to be in the world, not to withdraw from it; 2) we are to feed the hungry, clothe the naked, and visit the prisoner. Thus, Reformed theology is different from both religious monasticism and simple humanitarianism. God's purpose is to redeem His creation, and He is concerned for the suffering and the destitute; therefore, Christians work in the world and reach out in His Name. Since He does the work of evangelism (changing the hearts of men and women), we can be bold and joyful, knowing that our efforts will never be in vain. Instead of dividing Christians into two or more categories (those living victorious Christian lives and those living as so-called "carnal Christians"), the Scriptures identify two types of people: redeemed and lost. The Covenant of Grace insists that the Christian life is multi-faceted, and so Christians live faithfully in all duties, relationships, and responsibilities.

This article includes information taken from "Reformed Theology," by James M. Boice (in the *New Geneva Study Bible*), and *The Reformed Faith*, by Lorraine Boettner (Presbyterian and Reformed, 1983). Other works offering help include John R. DeWitt's *What is the Reformed Faith?* (Banner of Truth, 1991), David Steele and Curtis Thomas' *The Five Points of Calvinism* (Presbyterian and Reformed, 1963), and W. J. Seaton's *The Five Points of Calvinism* (Banner of Truth, 1970).