

THE CLASSICAL

VOLUME 6, NUMBER 2 | SPECIAL ISSUE

BRINGING LIFE TO THE CLASSROOM

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GOOD SOIL

p. 4

NEW RESEARCH ON “THE SCHOOL EFFECT”

- Gratefulness, Confidence, Faith, and Friends p. 6
- Church Attendance, Bible Reading, Divorce Rates p. 10, 12
- Conservative, Independent, and Influential p. 17, 22, 26
- College Success p. 18

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COVER: Paideia Academy, Knoxville, TN

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All citations: ClassicalDifference.com

THE CLASSICAL DIFFERENCE:

VOL. 6, NO. 2, SPECIAL ISSUE

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INFORMATION: *The Classical Difference* is a publication of the Association of Classical and Christian Schools (ACCS). Views expressed in *The Classical Difference* do not necessarily represent the views of the association or our members. Our goal is to inform and expand the community of supporters of classical Christian education. *The Classical Difference* is published four times a year and is mailed, at the request of member schools, to parents who have enrolled in ACCS member schools. If you do not wish to receive this publication, please contact our offices at the email address below. If you wish this publication to be mailed to a friend or relative, please contact us. Gift subscriptions are available.

ADVERTISING: office@ClassicalDifference.com.

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A Project ...

The University of Notre Dame and the ACCS team up.

“We have research on high SAT scores at ACCS, but a donor asked about how our students turn out spiritually. Or in life. I told him we’ve seen strong Christian worldviews, better thinkers, and better spiritual outcomes from our grads. Do we have research to prove that?”

Several years ago, Howe Whitman of The Wilberforce School in Princeton, New Jersey, called me with this question. With that, Howe and I set out to find the best measure of life outcomes we could. We looked at a number of studies, including one done by the University of Virginia’s “Institute for Advanced Studies in Culture,” and at another study done by Christian Smith in his National Study of Youth and Religion. None of these had the breadth or depth we wanted to see.

Over the years, I’ve hesitated to do this type of study. A form of education that has been tested for centuries has history as its measure. But there is another question: Are we doing classical Christian education (CCE) effectively today? The restoration is just three decades old, and we’re still learning. Maybe it would be helpful to see just how effective the attempt to restore classical Christian education has been.

Our search led to an expansive study done by the University of Notre

Dame on behalf of Cardus, a foundation that tracks the outcome of five school segments of alumni, aged 23 to 44. They had fielded this study twice before, and were in the midst of their third survey. We looked at the 85 or so pages of questions asked by Notre Dame. They asked about beliefs and attitudes, priorities, and practices on a wide array of topics. So many, in fact, that we had to group them.

As we saw the data unfold, seven groupings emerged: Academic Preparation, Outlook on Life, Christian Commitment, Christian Life, Conservative and Traditional, Independent Thought, and Influence. We contacted the researcher at the University of Notre Dame Sociology Department and asked if he would conduct the same survey, but using ACCS alumni as a proxy for classical Christian education. He said he could, but that to get a valid sample, he would need around 3000 names. When we got him just over 2500 random alumni names he started to work.

At its heart, CCE is radically different because it is based on one foundational truth: everything in our world can only be rightly understood in light of Jesus Christ and His Kingdom. This claim changes the complexion of education, and that yields different results. For example, ACCS schools divide less by “subject” and more by seven arts: Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy (physics), and Music. These are practiced in three realms of philosophy: the moral, the natural, and the logical arenas of knowledge. Our methods are unique: Socratic discussion, discourse, memory recitation, wonder, practice, habit, imitation, and discipleship. Our content is equally unique—it descends from the greatest minds in history and is integrated across subjects. And, the Bible is at the center of the core. If you tell this story to just about any conventional school leader in the country, he or she will

School Segments at a Glance

SCHOOL TYPE	ABOUT	TOTAL STUDENTS
PUBLIC SCHOOL	<ul style="list-style-type: none"> About 90% of all students in America are educated in public schools, with about 15% of those in charter schools. 	47 million
PRIVATE NON-RELIGIOUS (PREPARATORY)	<ul style="list-style-type: none"> Private, non-religious account for about 25% of private school students. Average tuition in 2009 was \$21,910 annually. 	5.5 million
CATHOLIC	<ul style="list-style-type: none"> About 41% of private school students graduate from Catholic schools. Average tuition was \$7,020 annually. 	
PROTESTANT CHRISTIAN (EVANGELICAL)	<ul style="list-style-type: none"> About 24% of private school students graduate from these schools. Average tuition is estimated at \$8,850. 	
RELIGIOUS HOMESCHOOL	<ul style="list-style-type: none"> About 23% of all non-public schooled children are homeschooled. 	1.7 million
ACCS SCHOOLS	<ul style="list-style-type: none"> 1% of private school students attend ACCS schools. Annual tuition averages about \$7,900 annually. 	Inc. in private



For more detailed information, visit ClassicalDifference.com/good-soil.

likely look at you like you are an alien. It should come as no surprise that ACCS schools should produce radically different results. But what kind of results?

In the winter of 2019, the results of our study arrived, by happenstance, during our ACCS annual board meeting. We opened them. The differences were pronounced. I wish each of you could have been there as we went slide-by-slide through them, taken aback by the results. ACCS alumni had very different life outcomes and practices—we expected that. We did not expect the magnitude, or some of the revelations you will see in this issue. Put together, these differences represented an adult profile that reflects the historic character of classically educated citizens.

This issue of *The Classical Difference* is dedicated to describing the seven outcomes of “school.” When the results are seen, three questions frequently follow.

First, how many people were surveyed? Was it a valid sample? In all, 1800 people completed the survey, 300 of which were ACCS alumni. This is a statistically valid sample, comparable to nearly all other national surveys.

Secondly, people wonder if the makeup of families at ACCS schools might account for the differences. Notre Dame uses a statistical method to isolate the cause of the outcome to the school the alumni attended. This technique has been proven to be effective and accurate. When you see “red” bars in this report, they represent figures corrected by this algorithm. The results are corrected to reflect the school-effect only.

Third, did ACCS bias this research by sponsoring it? This study was uniquely isolated from the influence of the ACCS. Cardus wrote the survey and conducted the research with the five comparative groups without any influence by the ACCS. It had been

fielded twice before. We contracted with Notre Dame to sample our alumni. We contributed little to the process, except to provide a large, non-selective list of names, from which a sample was drawn. We did not intervene in the process, seeing the results for the first time with little or no contact with Notre Dame.

Classical Christian Education (CCE) has a track record that extends over a thousand years and has been instrumental in the establishment of Western civilization. Some say that should be proof enough. The revival of this method seems to reflect what we would expect—it’s working the same now as it has for nearly 2000 years. I invite you to see some of the results in this magazine, or visit ClassicalDifference.com to see the full, 50-page report. ■■

DAVID GOODWIN is the president of the Association of Classical Christian Schools.

PROFILE 1

Life Outlook

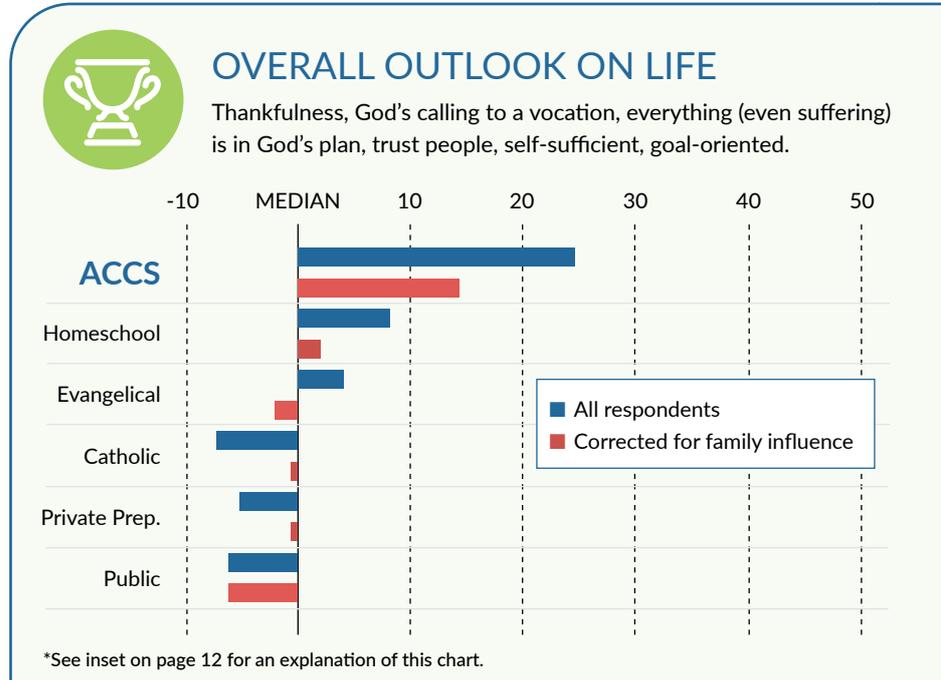
ACCS alumni have positive life outlooks, indicating better life satisfaction.

If you want your children to grow up as well-balanced, generally happy adults, this is the profile

to consider when choosing a school. Think of “Life Outlook” as something of a happiness index, or a mental health profile. This profile contains some “opinion responses” like “Do you agree that everything, even suffering, is part of God’s plan?” And, it also has some attitudinal questions like “I feel helpless dealing with life’s problems: agree or disagree?” It also asks some questions that, when compiled, profile “life outlook” based on known psychological factors, like the number of close friends they have, or how much they trust others.

The results here are understandable, but may not have been predicted. The two segments furthest above the median are secular private preparatory alumni and ACCS alumni. When family factors are removed, ACCS scores drop about 8 points while prep schools increase by 3 or 4. This means that a child’s family influence would have causation with this profile, no matter which type of school they attend. But, ACCS schools still reflect more than twice the score on Life Outlook.

ACCS alumni have a clear sense of purpose and direction. Only 14% of ACCS alumni agreed that life lacks clear goals or a sense of direction. ACCS schools give students perspective on life through a study of theology, philosophy, history, and literature—



with a wide ranging exposure to the Western Canon. And, they are taught to love the Lord with their mind, soul, and strength throughout every subject. We believe this perspective shows up when alumni think about their significance in the grand scheme of things. This question indicates ACCS alumni are hopeful, as we will soon see.

By a significant margin, ACCS schools influence their alumni to have a high sense of gratitude. The raw score went from a low of 1 to a high of 7 in the questionnaire. ACCS alumni averaged 6.8. While many respondents agreed with this statement, ACCS alumni were outliers in the magnitude of their gratitude.

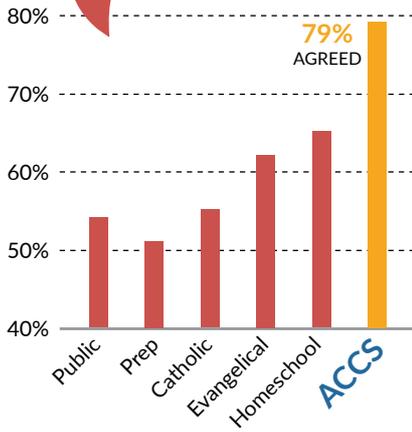
Psychologists have long found that “trust in others” is a sign of mental health. ACCS alumni trust strangers,

coworkers, church members, and neighbors more than any other group by a wide margin. They are goal oriented and feel empowered to achieve. Nearly 90% of ACCS alumni reported more close friends than the median, with the next highest group—secular preparatory schools—having 53% above the median.

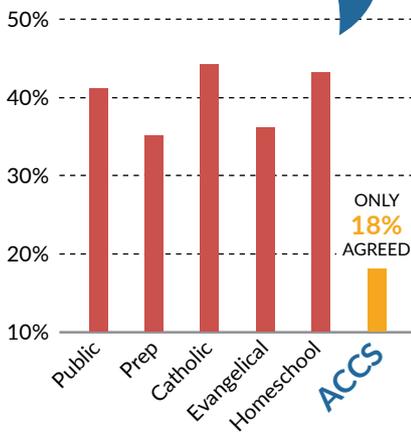
83% of ACCS alumni talk with their friends about religion and significantly more of them interact frequently with their friends on a weekly basis.

A healthy view of suffering, life goals, gratitude, trust of others, and strong friendships are significant indicators that our students enjoy life with a depth and understanding that is unmatched, and much, if not most, of the apparent cause is the ACCS school they attended. ■■

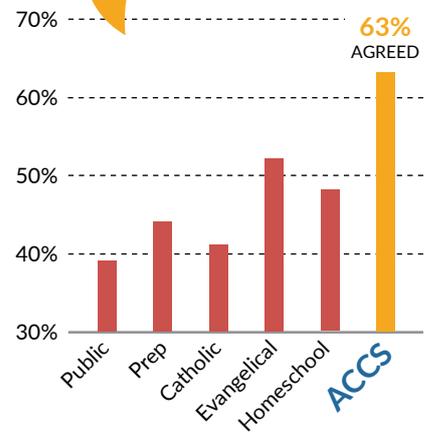
"I HAVE SO MUCH IN LIFE TO BE **THANKFUL FOR.**"



"I FEEL **HELPLESS** DEALING WITH LIFE'S PROBLEMS."

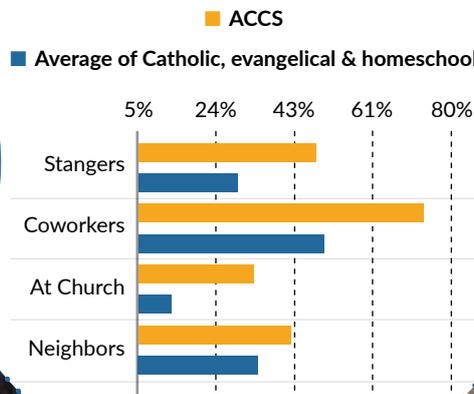


"EVERYTHING, EVEN MY SUFFERING, IS PART OF **GOD'S PLAN.**"



LIFE OUTLOOK

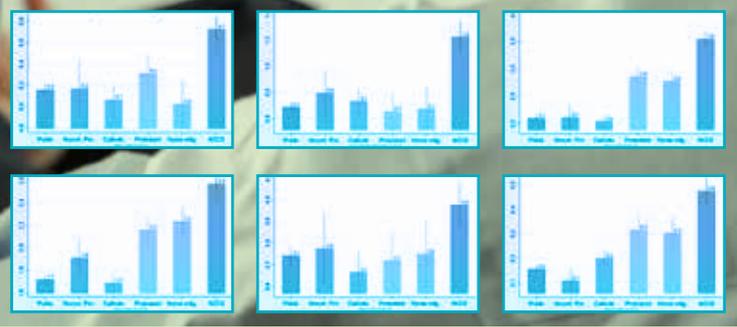
TRUST PEOPLE AROUND THEM



86% are **GOAL ORIENTED** vs. **65%** of other conservative Christian schools

89% have more **CLOSE FRIENDS** than the median vs. **39%** of other conservative Christian schools

But the fruit of the spirit is ... joy.
—Galatians 5:22



THE DIFFERENCES ADD UP

WITH OVER 300 resulting data points, the most noticeable difference was in the sheer number of differences.

In a survey of this type, the magnitude of the differences shown indicates that **something is unique about ACCS graduates**. The graphic to the right shows some of this magnitude at a glance.



What is the fair market value of classical Christian education?

I am still finding out.

by WILL FRAZIER



This is an excerpt from an original article published in *The Classical Difference*. To read the full article, visit ClassicalDifference.com.

Many people often ask me if I was “prepared” for college and the “real world” after Westminster, and it may make the administration shudder to hear me say absolutely not! What I was after Westminster was set on a trajectory for a lifelong pursuit of that which is worth loving in a world that places a great deal of worth and love on that which is not.

Would I end up loving much of the wrong things along the way? Yes, I have, and I still do. I wasn’t “prepared” for the obstacles I’ve faced and yet to face. I would say, rather, that I was “equipped.”

Let us get lost in a semantic game, I’ll resort to a travel analogy for how I was equipped rather than prepared. Many schools and educational philosophies today take their best stab at “preparing” kids for life’s journey by giving them a map, teaching them all about it, quizzing them on it, and practically requiring they memorize the whole thing. This is neither the classical nor the Christian way. Rather, Westminster gave me a compass and taught me how to use it. So when I wander off the map, as I have and will likely continue to do, I am not lost forever. Westminster, for me, wasn’t about learning a map to find the most efficient routes and become a master of how to succeed by the world’s standards, but about learning to find your way “home” no matter where you end up, learning how to think rightly no matter the context.

This is frankly why the concept of “value” is almost counterintuitive here.

Westminster would rather produce the kinds of students who quietly and humbly pursue God than students with impressive resumes. Only when I draw my final breath can the “value” of my Westminster education be assessed.

Westminster is not producing sanctified kids by the 12th grade, but begins the process of reorienting young minds and hearts, through the reconciling work of Christ on the cross, towards that which is worth loving and for which they were created—worship to the glory of God. Westminster did not teach me to harness my intellectual capabilities for self-gain, but to return their efforts back to the One from whom they came.

Neither was I taught to master the world, or to get the heavens into my head, but, as Chesterton says, to simply get my head into the heavens. I learned to pair my childish sense of wonder with an acutely critical thought process, whereby we at once enjoy the world as if it were wildly unfathomable and yet pursue an understanding of it as if it were imminently discoverable.

It is as if God’s creation is a massive connect-the-dots puzzle. As we labor to connect them all, we find moments of conclusion. In these moments we get to peer into the grand and unending narrative, not because we comprehend the universe or the nature of God, but because we see how truly incomprehensible it is! We are left in awe and wonder when we step back, review our discovery, and find we’ve

connected but a handful of dots in this infinite chain. Yet we press forward with all the joy of the most unassuming child and all the acuity of the most critical scholar, knowing that the more dots we connect, the more we realize how grand this puzzle is.

For assessing Westminster’s success in my life, it’s not what I’ve learned, or who I’ve become, but who I am becoming, and for better or for worse, you can’t put a price tag on that. The dividends Westminster is paying in my life are in a completely different currency than the U.S. dollars my parents forked over to get me there, and the ultimate value is not something received on paper or spoken from the mouths of men, but only in hearing the words from Him who alone is valuable and can give value—“Well done my good and faithful servant.” The IRS has a definition of value, as does the world; the question is, what do you value? ■■

WILL FRAZIER graduated from ACCS Accredited school Westminster Academy, Memphis, TN, in 2004. He is the founder and Vice President of Research at Memphis Research Group, an investment research services, portfolio management, and consulting firm.



PROFILE 2

Christian Life

ACCS alumni live their faith.

The Christian Life Profile looks at how the alumni's Christianity translates

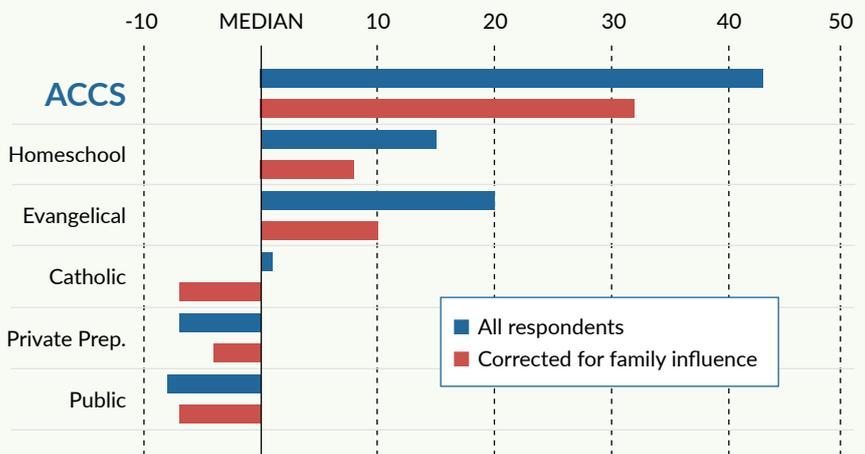
into their life choices. As with Christian Commitment (p.12), Christian Life shows some common ground with evangelical and homeschools, though on different scales. If your desire is to foster a Christian life, clearly, students are better off in a conservative Christian school or homeschool environment overall. Given the biblical call in Ephesians for fathers to raise their children in the *paideia* of the Lord, this is our command as Christians.

Paideia, the ancient Greek word used in Ephesians 6, translates to at least seven words including fear, instruction, education, training, and admonition. Translators struggle to capture the concept of *paideia* in modern language. ACCS schools base their educational model on this older, biblical concept of *paideia* and its underlying principles. Conventional schools typically do not. This creates a very unique environment in ACCS schools where Christian *paideia* is infused throughout the method, content, and ethos of the schools. We believe this is reflected in the differences we see in our alumni when it comes to Christian living. *Paideia* is deeply rooted, and therefore acts like a time-released influence throughout a student's life.



CHRISTIAN LIFE

Accept church authority; family eats, prays, talks about God, reads Bible together; never lived together before marriage; never divorced.



*See inset on page 12 for an explanation of this chart.

WITHIN THE HOME

When it comes to the home, the ACCS alumni surveyed have about the same aged children and about the same number of children overall as the median.

ACCS alumni and prep school alumni report marrying younger—about ten points below the median, but again, with a wide margin. ACCS alumni talk about God more, eat together more, and pray together more than any of the sectors.

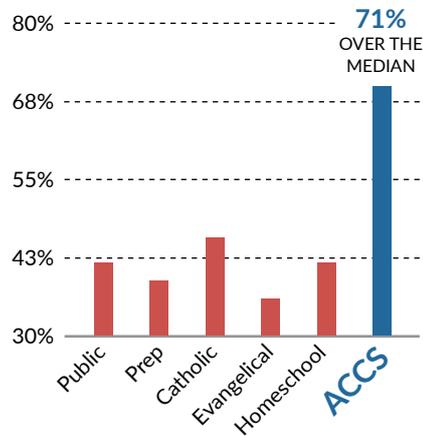
More ACCS alumni report putting their children in a Christian school.

We have no way of knowing if the school is classical. However, since ACCS alumni are outliers in the school types listed, it seems likely. ■■

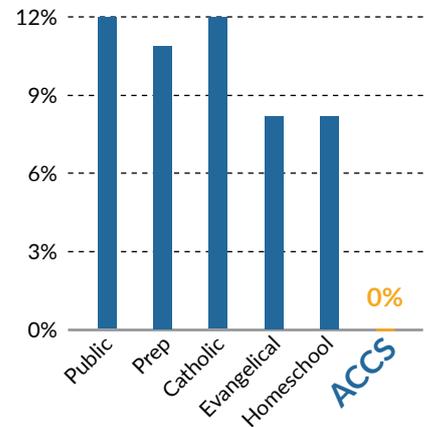


CHRISTIAN LIFE

LOGGED VOLUNTEER HOURS ABOVE THE MEDIAN

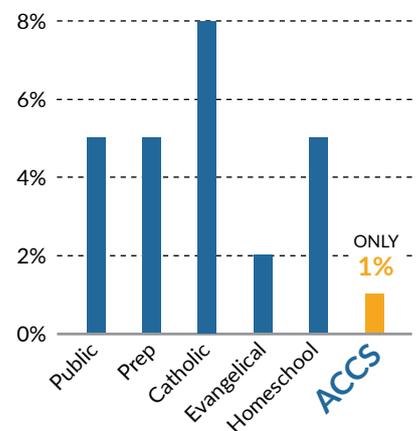


UNMARRIED LIVING TOGETHER



92%
TALK about GOD
with their families
vs. 73% of other
conservative Christian
schools

DIVORCED OR SEPARATED



47%

have a child in a
RELIGIOUS SCHOOL

vs. 25% of other
conservative Christian
schools

As for that in the good soil,
they are those who ... bear fruit.
—Luke 8:15

PROFILE 3

Christian Commitment

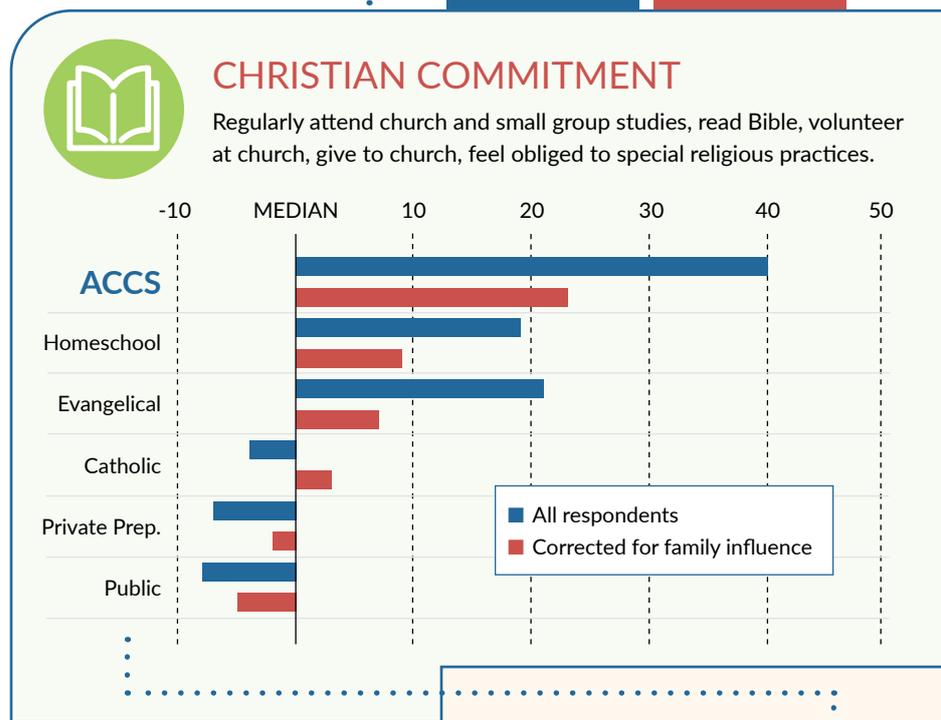
ACCS alumni are more involved in church and community.

When it comes to education, most people focus

mainly on college and jobs. Commitment to a bigger purpose might not be top-of-mind when you have toddlers in the house, but when pigtails have been replaced with a college graduation cap, most parents realize that happiness comes in a committed relationship with Jesus Christ. That investment begins during the little years, continues into the wonder years, and solidifies as young adults come of age.

More than twice the number of ACCS alumni exceed the median when we measure Christian commitment as an index. Two groups are above the median along with the ACCS—homeschool and evangelical schools. While they do show strength here as well, the long-term influence of deep Christian worldview integration in classical Christian schools cannot be matched.

ACCS alumni score a 40 on this profile. This translates into 90% reporting above the median for all groups, thus making this profile one of the most pronounced attributes of ACCS alumni. The ACCS red bar (adjusted) is much shorter, which means that much of this effect is due to the family's influence, which makes sense. But, even then, ACCS schools result in an index score more than



twice as high as homeschoolers—the next highest. This means that ACCS schools have a disproportionate impact on Christian Commitment.

When adjusted for family factors, the difference between all other types of schools spans across about 10 points. This means there's less difference between all other five types of schools than there is between ACCS and the next highest-scoring school type.

UNDERSTANDING THE PROFILES

In this chart, Christian Commitment, we can see that both the red and blue bars show a significant difference. The red bars reflect the school's effect, isolated from other family factors. This calibration is accomplished through a statistical regression analysis technique that can identify and remove factors like family income, frequency of family church attendance, parents' marital status, and so on.

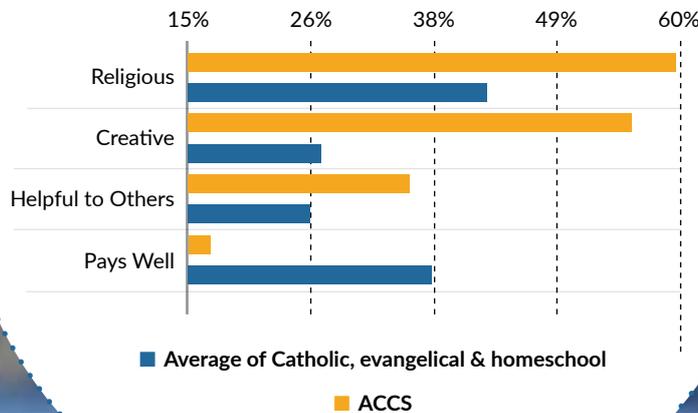
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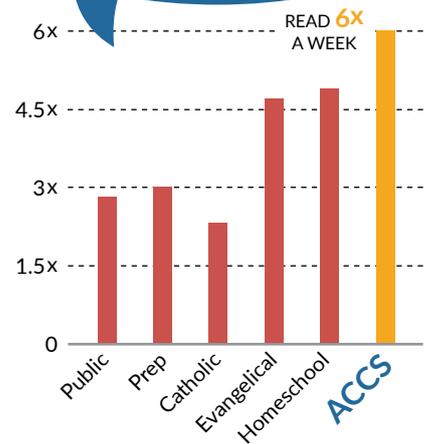
CHRISTIAN COMMITMENT



“I AM
SEEKING A JOB
THAT IS...”



“I READ THE BIBLE
ON MY OWN SEVERAL
TIMES A WEEK.”



The zero point, shown here, labeled the median, is the point at which about 50% of the responses are above, and 50% below in the overall dataset. Lines to the left or right reflect the respective school segment's response, below or above the median respectively.

For example, in actual data (blue), the ACCS reports a score of 40. This point system reflects the degree of difference for each sector on a scale from -50 to +50. The points make both the relevant difference and the magnitude easier to compare.



Ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls.

—Jeremiah 6:16

CHRISTIAN COMMITMENT

Preparation + Calling = Mission

How Latin and the classics took a teacher to Asia and back.

by CHRIS POTTS



Alex Dwyer plays with the orchestra of Palmetto Hills Presbyterian Church during Easter services this spring.

DESTINY IS A MASTER OF DISGUISE.

Alex Dwyer's came as an intriguing job offer, totally unexpected, from a school

on the far side of the world—a chance to serve God, help others, and maybe find a little adventure along the way. Trouble is, the school's Indonesian administrators wanted teachers with a college degree, and Dwyer had only just finished his freshman classes. School officials offered to hold the job for one year. That gave him 12 months to finish 36 months' worth of advanced education.

Dwyer did it ... without ever setting foot on a university campus. Through something called the College Level Examination Program (CLEP), he tested out of 26 required courses—one test every two weeks. During

those two weeks, he read all of the required books and materials for each college course.

"People said I was a genius," he says, laughing, for he knows better. So, he says, do the teachers from Maryland's Rockbridge Academy, the then-fledgling Christian classical institution where he attended elementary, middle, and high school (or, as he refers to it, "grammar, logic, and rhetoric"). At Rockbridge, he remembers many scoring higher grades while he was "happily sitting in a corner, not saying anything."

But despite that—and because, he says, of the teachers who worked so hard to draw him out of that corner—he emerged with the formidable spectrum of skills he needed to pass along some of his teachers' hard-earned wisdom to hundreds of other students in that land far away.

"When I was in school," Dwyer says, "I did not enjoy talking. To think that I would one day be stand-

ing in front of a classroom of 20 kids, teaching *them* logic and rhetoric and Bible and English and music, would've freaked me out. A Jonah situation—I'd have just run the other way."

Instead, he invested eight years of his life in students at classical Christian schools in and around Jakarta, Indonesia, where he found his calling, his wife, and—to his astonishment—the fruition of many gifts that first took seed in his Rockbridge classrooms.

Rockbridge was only a year old when Dwyer started first grade there; he and the school came of age together. His class was the biggest: six boys and six girls, and he quickly came to appreciate the intimacy of that tight-knit community.

"You knew everybody," he says. "I loved that aspect of it, the communal environment ... having teachers who were patient, who were faithful to teach and say, 'This is going to be hard, but you're going to do this, because you *can*.'"

Looking back, Dwyer now appreciates "being pushed to really participate in discussions," and gradually learning that understanding one's audience and being able to express oneself are "just as important as knowing your facts." But he not only listened to his teachers. He watched them.

He noted the importance of "being winsome, especially when dealing with teenagers. You have to walk a mile in their shoes, and try to understand the things that motivate them, that are driving their emotional responses—their fears, anxieties, joys, the things that really just make them happy." Those observations would soon pay off for Dwyer in a big way.

So did the enormous amount of reading and writing expected of Rockbridge students. Required volumes like Mortimer Adler's *How To Read A Book*, he says, taught him the most essential life skill of all—discerning, whether reading a book or listening to an argument, the difference between “this is not worth my time,” and “these things are really worth chewing over.”

“One of the criticisms of classical education,” Dwyer says, “is that ‘it’s all philosophy, it’s not practical.’ I’ve thought it’s quite the opposite.” That became particularly evident when he arrived to teach in Indonesia—without knowing Indonesian.

“I didn’t take a course, didn’t read a textbook,” he says. Instead, he listened to a podcast, and fine-tuned his charades skills with his roommate—who didn’t speak English. What helped him most, though, were the tenses and structures he’d learned in his Rockbridge Latin classes, which he used to parse the grammar of his new language.

In time, he learned the vernacular well enough not only to interact with the people and the culture, but to court one of his fellow teachers, Eska, ask her Indonesian family for her hand, and get through the Indonesian wedding ceremony with dignity.

Dwyer taught a little of everything, in a 700-student K–12 school that drew Christian, Buddhist, Hindu, and Muslim students. He quickly ran up against one big obstacle to classical education in an East Asian setting. The Socratic method—in which teachers stir critical thinking by engaging their students in conversation and debate—doesn’t fly well in a culture where children are raised never to question or disagree with their instructors.

“That was probably the biggest challenge,” Dwyer says. “You had students who were silent out of respect, and those silent out of ambivalence—they didn’t want to be there.” As he learned to experiment, adapt

to, and—in time—surmount those cultural impositions, he often found himself asking, ‘Is this what *my* teachers would have done?’

“And, honestly, nine times out of 10, the answer was probably ‘no’ ... because my teachers weren’t teaching *in Indonesia*. That was a helpful reminder that the classical model is, in fact, a ‘model’ we’re still figuring out.” Modeling Christ he found even more challenging: trying to be a godly influence in a culture he still didn’t fully understand.

“It made me very self-conscious,” Dwyer says. “You want to be careful.” His best opportunities came during what soon became his favorite part of the school day—the counseling hours after classes were over. “Students would come and sit in my classroom, and we’d just talk. For me, those were some of the most precious times, in terms of, ‘I know God is using me, and this is worth it.’”

“The effect that a teacher can have on a student is different from what a parent can have,” he says. Teens, in particular, would tell him things—maybe, he says, because he was young, single, and American—that they wouldn’t share with their mother or father. “It did open up conversation ... from Christian to Christian. And even Christian to non-Christian, where you’re able to speak the truth of the Gospel into someone’s life, and to open the Bible.”

Rewarding as they were, the after-school sessions made Dwyer feel his lack of training as a counselor, and his need for “theological accountability—just to have people checking up on me. When you don’t have that, there’s a struggle, on the mission field ... a lot of people drift.” He also felt a growing sense of a call to the ministry, and missions. As a result, he recently returned to the U.S. to take up seminary studies, hoping soon to return to Indonesia and plant churches, or schools, or both.

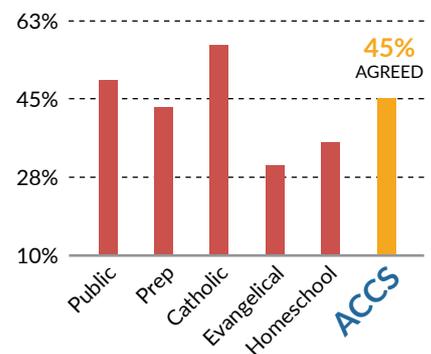
Indonesia “changed the trajectory of my life,” Dwyer says. “I was bitten by the mission bug, the travel bug, and everything that goes along with that. It helped remind me that this world is not my home.”

He admits that, for families in particular, missions work is a no-win situation; he and Eska are always away from one of their families, one of their homelands. “In missions work, you’re always saying goodbye to someone.” But, “that’s life,” Dwyer says. “We don’t do things because they’re easy. We take them up because they’re from the Lord—and if He blesses them, hard though they might be, they will be for our good and His glory.” ■■

ALEX DWYER graduated from ACCS Accredited school Rockbridge Academy in Millersville, Maryland, in 2008. After eight years of teaching at classical Christian schools in Indonesia, he currently attends Greenville Presbyterian Theological Seminary. He and his wife, Eska, have two children, and he enjoys leading music and worship in their local church.

CHRIS POTTS is a writer in Glendale, AZ.

“I HAVE DOUBTS ABOUT RELIGIOUS BELIEFS.”



Despite having honest doubts, ACCS alumni are more committed to the faith than any other group.

Continued from page 12 ...

LOOKING DEEPER

Consider this: ACCS alumni are more likely to have doubts about their beliefs than other evangelical school alumni, but they also are much more orthodox and committed in their belief. Classically educated students are trained to ask tough questions. They are trained to evaluate every truth

ACCS schools weave every classroom and activity into an opportunity to cultivate virtue and see the depth of Christ's teaching.

claim they see. So, we should expect that doubts are there, and that their conviction is strong. Their faith is of the mind, soul, and body. It is not simply spiritual dogma.

When it comes to career calling, ACCS alumni once again are quite different. They want to fulfill their religious calling and be creative, while

helping others. More than any other group by far, money is less of a factor as they find their calling. More of them are leaders in their congregations than those from other evangelical groups.

Regular church attendance, defined as at least three times a month, reports higher than any other group by more than 30%. Digging a bit deeper, we see that ACCS alumni are more involved in their churches. 83% of ACCS alumni report attending a small group at least once per week. These two factors answer the question so many ask: Do ACCS schools influence whether a student will remain faithful to the church?

When corrected for the school influence alone, about 70% of ACCS alumni read their Bibles on their own at levels higher than the median respondent. Corrected for school effect, ACCS alumni are 2.6 times more likely to pray alone than the median, and 6.7

times more likely to read, regardless of the type of reading.

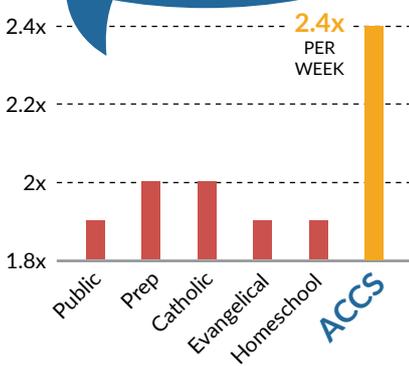
CONCLUSIONS

Classical Christian schools may have a Bible class, and occasionally some form of chapel. But these are a small part of their overall approach to bringing Christ to bear on everything. Most Christian schools enjoy a student body primarily from Christian homes. ACCS schools weave every classroom and activity into an opportunity to cultivate virtue and see the depth of Christ's teaching. Integration between history, literature, philosophy, theology, art, science, and math results in students who are entwined in the inner workings of our world, all of which relate to scriptural truth. Christian commitment often becomes a natural and habitual part of students' lives. And, it sticks with them, or so the data suggests. ■■

Clockwise from top:
Faith Christian School,
Roanoke, VA
St. Stephen's Academy,
Beaverton, OR
The Stonehaven School,
Marietta, GA



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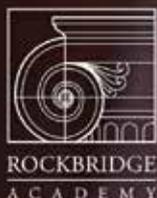
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PROFILE 4

Conservative and Traditional

ACCS alumni lead a clear divide between Christians and secular schools.

How will your school choice now reflect on your

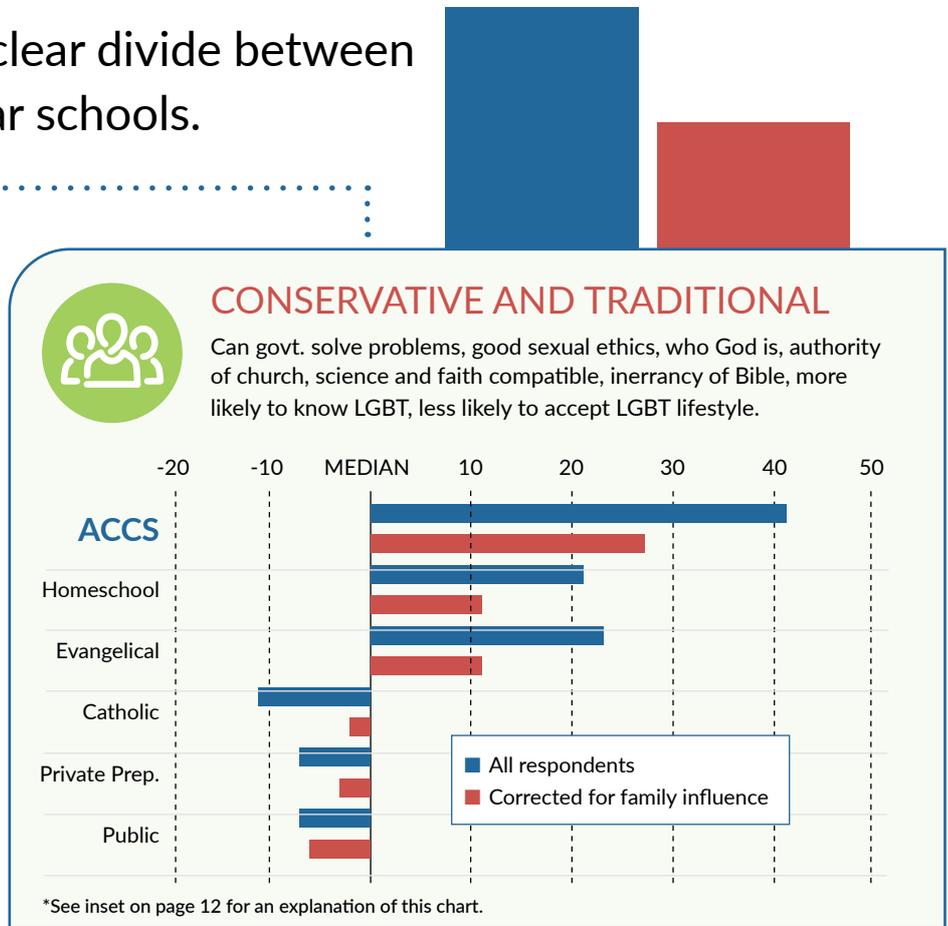
child's future beliefs? Will your children value the historic church and the Christian foundations of our nation? The Conservative and Traditional profile reflects the influence of school on a student's political, traditional, and social values.

The results here are expected. Conservative Christian school choices yield scores above the median. Traditional Catholic, Private Preparatory, and Public schools all score below the median in relative ratios we would expect. ACCS raw and adjusted scores are twice those of the other conservative school choices.

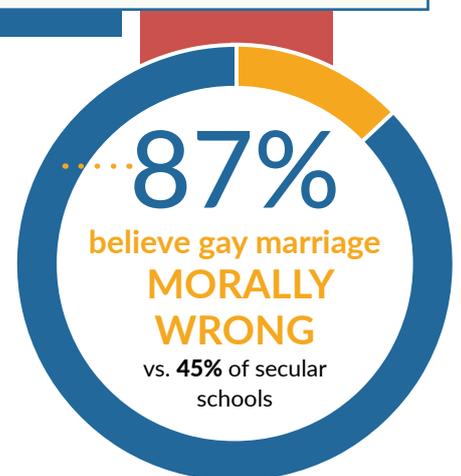
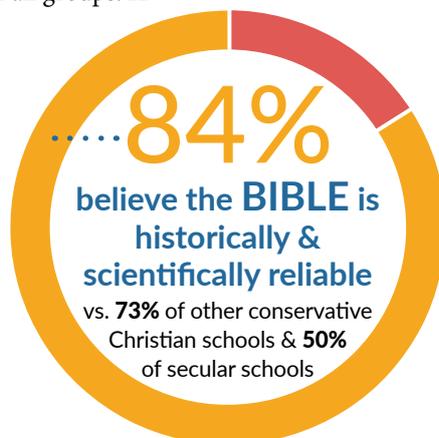
ACCS alumni have distinct differences with all schools, particularly secular and Catholic, when it comes to orthodoxy. They believe the Bible is inerrant. When you look at the actual data, the difference is quite pronounced.

And, ACCS alumni believe the Bible is true with respect to history and science. We believe this is because ACCS schools typically do not isolate these subjects from "Bible class," so students grow to understand how the truth of the Bible is true for everything, not just personal spirituality.

We've seen that ACCS alumni are about as politically conservative as



their evangelical school counterparts, but are more orthodox in their Christianity, and more socially conservative than all groups. ■■



PROFILE 5

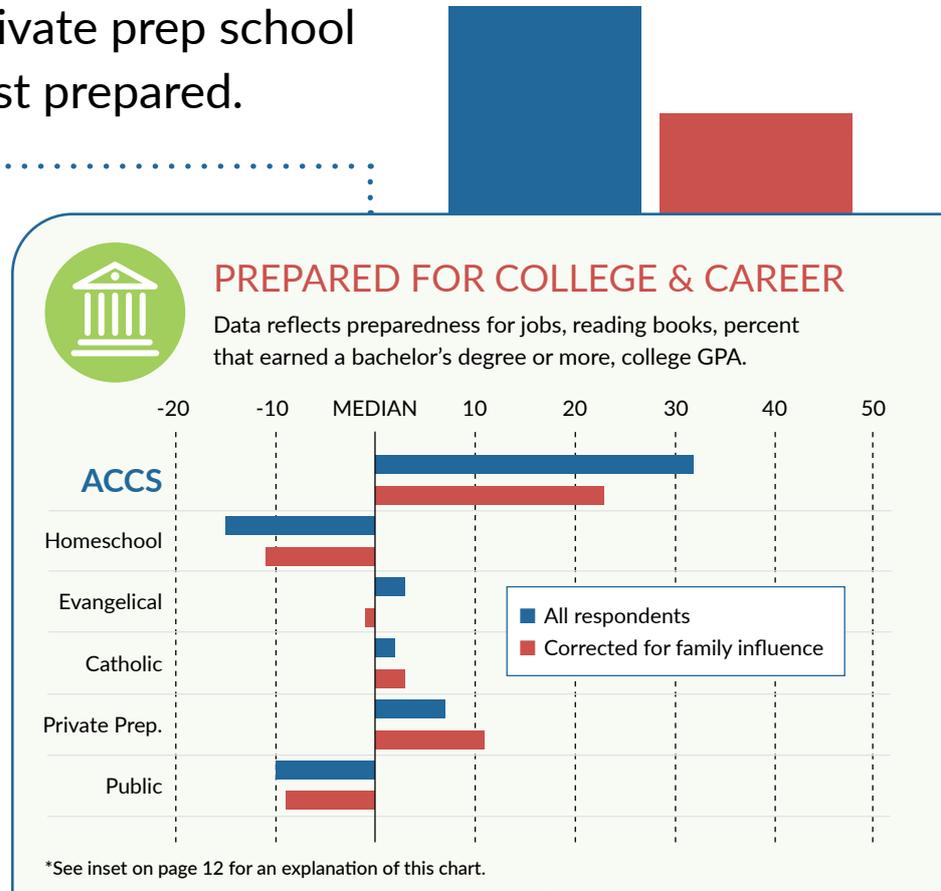
Prepared for College and Career

ACCS alumni and private prep school alumni were the most prepared.

Two groups make a strong showing in this category:

ACCS and Private Preparatory schools. Many people view classical Christian education as a type of preparatory school. This is not the primary mission of most classical Christian schools. However, ACCS schools do emphasize academic excellence, strong outcomes in verbal and quantitative reasoning, and a comprehensive and integrated curriculum. These prepare students for college better than any other type of school.

Almost 55% of ACCS alumni earned A's or mostly A's in college. The next highest group, homeschoolers, reported 45%. Why do homeschool students report the lowest on this scale overall? One key factor is college completion. While nearly 90% of ACCS alumni earn a BA or higher, and about 75% of prep, Catholic, and evangelical alumni hold BA's or higher, only around 45% of homeschool alumni have completed their degrees. Homeschoolers also felt less prepared for college than students from similar family profiles in prep and Catholic schools. Keep in mind that homeschools are not as homogeneous as either ACCS or prep schools when it comes to consistent outcomes. Many homeschoolers probably defy



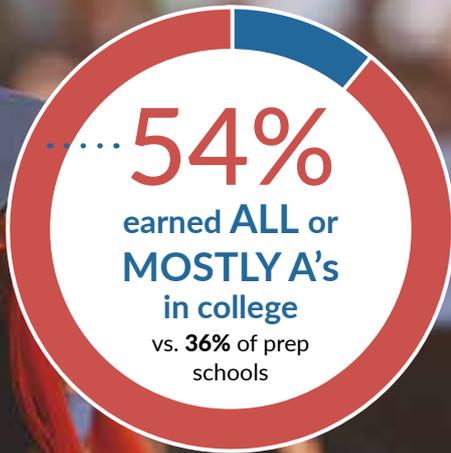
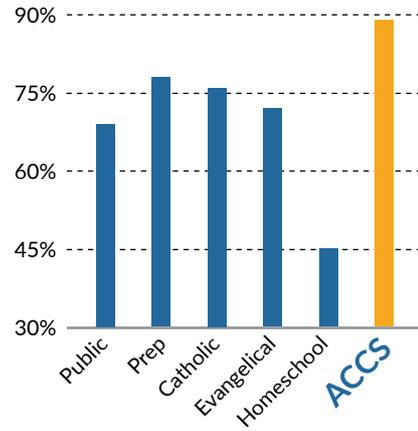
this trend. We believe evangelical schools, Catholic schools, and public schools are less homogeneous as well. So, individual outcomes may vary greatly by school.

Beyond this survey, the ACCS has for years tracked college admissions and SAT scores for its alumni. ACCS students score among the highest in the nation on standardized tests and enter some of the best colleges in disproportionately high numbers. This survey reinforces what other research had indicated. ■■

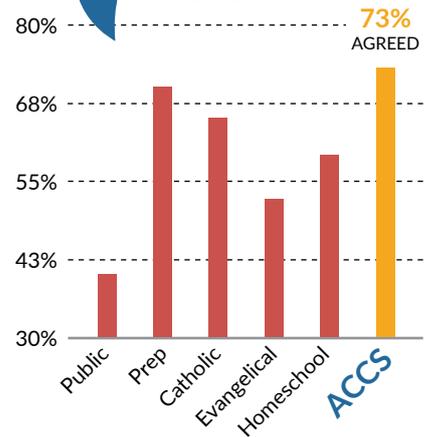


PREPARED FOR COLLEGE & CAREER

EARNED A BA OR HIGHER IN COLLEGE



"I FELT WELL PREPARED FOR A JOB."



Seek first the kingdom ... and all these things will be added.
—Matthew 6:33

Climbing Hills to Tackle Mountains

The path to CERN

by LISA KNODEL

On a typical day, Andrew Brinkerhoff hopped on his bike and pedaled to work at the European Center for Nuclear Research (CERN)—home to the world’s largest and most powerful particle accelerator.



The 2005 Mars Hill Academy (Mason, Ohio) alumnus studied particle physics at the University of Notre Dame, followed by 18 months analyzing particle collision data in Switzerland at the European Center for Nuclear Research’s (CERN) Large Hadron Collider—the world’s largest and most powerful particle accelerator. His name is listed among those physicists who contributed to the Higgs discovery paper, which made international headlines in 2012 for the discovery of a sub-atomic particle that gives matter its mass.

After earning his doctorate in physics from Notre Dame, Brinkerhoff landed a post-doctoral position through the University of Florida, and he worked at CERN from 2016 to 2019. Now he continues his involvement with CERN particle-collider projects while an assistant professor

of physics at Baylor University in Waco, Texas.

“I didn’t even think about studying physics until my senior year of high school. I wouldn’t say I dreamed of becoming a physicist: I more or less fell into it,” said Brinkerhoff, who earned a perfect SAT score. “However, getting into physics late in the game (by some people’s perspective) and not having Advanced Placement (AP) classes in high school was no hindrance at all.

In fact, Brinkerhoff attributes much of his success to his classical education at Mars Hill Academy: the wide historical and philosophical perspective, the ability to communicate, and an appreciation for learning in different fields—and the connections between them.

“I think the Mars Hill approach likely served me better than an AP approach. Building a good physics intuition and

becoming adept at problem-solving are more important than having seen a certain set of content before college, where you will cover it again anyway,” he explained. “Also, studying physics and calculus in the same year at Mars Hill allowed each class to reinforce the other—which makes sense, given that Newton originally developed calculus in order to understand physics. Even in college, the first physics course is often algebra-based; so in that sense, I was already ahead of the game in high school.”

Brinkerhoff, who earned his bachelor’s degree in physics from Grove City College, found that many universities do not allow AP credits to replace core required classes in a technical field like physics or engineering. Additionally, students could get caught up in rote procedures but miss crucial details, “because they haven’t understood first what the study is for, and thus haven’t

thought through how the logical sequence of a particular technique is designed to produce a certain conclusion.”

“The key to effective research is a thorough understanding of both the internals of your work and its relation to other research, and an ability to communicate both the details and the big picture as part of a cohesive, compelling whole,” he said. “In most technical fields, even though success is measured by communication (publications and conference talks), effective communication is little emphasized or taught. This means that even competent writers and speakers will stand out—and rhetors of the caliber that Mars Hill churns out even more so. ... This is why the skills of systematic, comprehensive analysis and intelligible, persuasive communication taught at Mars Hill are likely to serve its students better in all of those fields than additional technical instruction in any of them.”

So, what did life look like for Brinkerhoff at CERN?

Some 8,000 physicists work with CERN, hailing from nations across the world. About half work on site.

“Most of these work for one of the two major detectors, CMS and ATLAS, which perform similar functions, examining all the particles coming out of a collision,” he explained. “Each is bigger than a house, and they are located 100 meters underground.”

While working with the world’s largest particle accelerator sounds intriguing, Brinkerhoff said little in the work itself is glamorous.

“As a post-doc, I spent eight to 12 hours a week in meetings, occasionally more, and tried to shield my students from the same fate. A fair amount of time is spent preparing presentations, and most of the rest is writing, reading, and debugging computer code. A handful of hours each week goes to just thinking or discussing the right approach to problems. And then when you’re writing a paper,



By Simon Cobb—Own work, CC0, <https://commons.wikimedia.org/w/index.php?curid=80283953>

lots and lots of editing,” he explained. “That said, the problem solving is fun, and I occasionally even enjoyed the coding itself.”

At Mars Hill, we aim to graduate students who possess a deep understanding of their world; the ability to discern truth, beauty, and goodness (Philippians 4:8); and the tools to think, learn, and influence the world for the glory of God.

The most exciting moments centered around big announcements. “Students camped outside the auditorium overnight before the Higgs announcement, and there was also a packed house for the LIGO gravitational wave discovery, which was simulcast at CERN,” he recalled. “It’s something to go down to the experiment, or even to walk through one of the hardware-testing hangars the size

of football fields. When you get outside the office, you catch a glimpse of the scale of the endeavor.”

According to Brinkerhoff, the accelerator typically runs from May to December with collisions going on continuously, 100 million per second, for 8-16 hours at a time.

“One might wish that there were a few, well-motivated measurements we could do, and then know we were done; but one aspect of experimental physics is that we really don’t know what we might find next, or how much data we will need to find it,” Brinkerhoff said. “Many, if not most, particle physicists expected we would have found new physics already. Since we haven’t, predictions about what we might or might not find are even more uncertain.”

Brinkerhoff returned to the U.S. in 2019 and fulfilled his dream of becoming a college professor. He lives in Waco with his wife, Mary, and their two sons, Nathanael and Gideon. ■

ANDREW BRINKERHOFF graduated from ACCS Accredited school Mars Hill Academy and earned his Ph.D. in physics from the University of Notre Dame in 2015. He is currently assistant professor of physics at Baylor University.

LISA KNODEL is a freelance journalist. A version of this article appeared on the front page of *Today’s Pulse*, a local paper in Mason, OH.

PROFILE 6

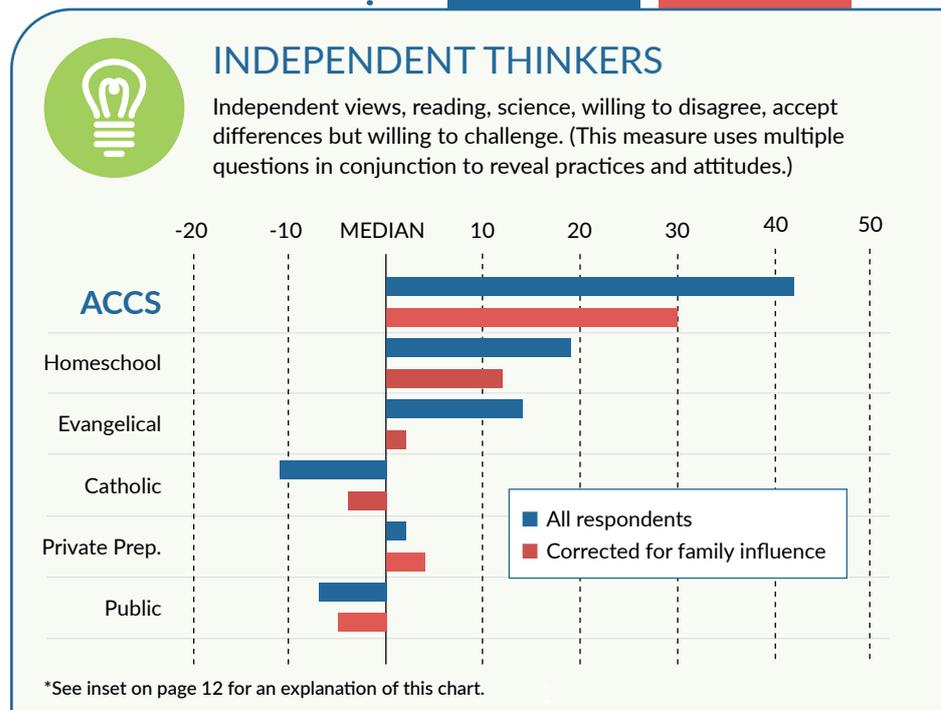
Independent Thinkers

ACCS alumni defy categories as they retain orthodoxy & think for themselves.

This profile is unique because it combines different questions to see if alumni tend to think like everyone else, or if they tend to think for themselves. For example, we see that ACCS grads trust scientists like non-Christian school grads, yet they

believe science and religion are compatible—more so than other Christians. Despite this, they believe more than any group that the Bible is true regarding science and history. They are able to accept the truth that scientists tell, without accepting everything they say.

We see similar departures from contemporary thought in the area of social engagement. ACCS alumni know more gay people than any other group. Yet, they also reject gay marriage. This defies the trends in the data and the common impression that if you know a gay person, you will be more accepting of gay marriage.



(Note the arrows depict the normal trend, except for ACCS alumni).

More directly, we see that ACCS grads are the most likely to seek the tolerance of other religions, yet they do not believe Christianity is a private matter and they are quite willing to challenge religious views in public. Once again, this combination is unexpected. These and other indicators in the survey validate the claim long made by classical Christian educators that we teach students how to think for themselves. ■■



INDEPENDENT THINKERS

ACCS GRADS ARE MORE LIKELY TO ...



Trust SCIENTISTS

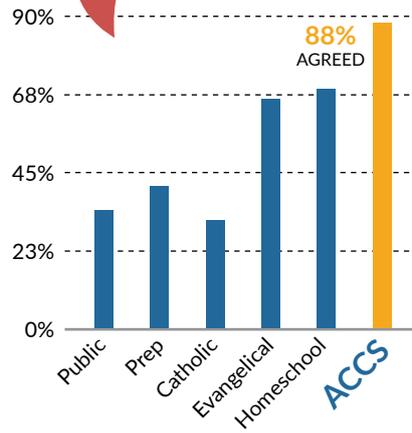


Believe SCIENCE AND RELIGION are compatible



BELIEVE THE BIBLE is true, both in science and history

"I READ MORE THAN 10 BOOKS A YEAR."



ACCS GRADS ARE TOLERANT BUT OPENLY CHALLENGING:



Are TOLERANT of non-Christian groups

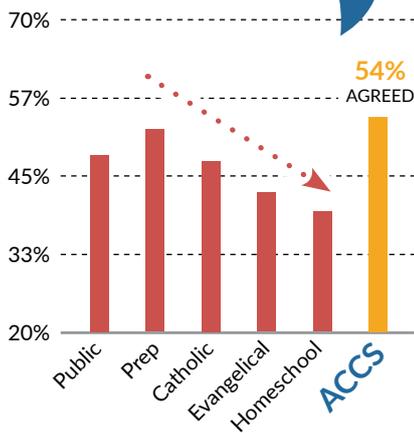


Do NOT believe religion is a PRIVATE MATTER

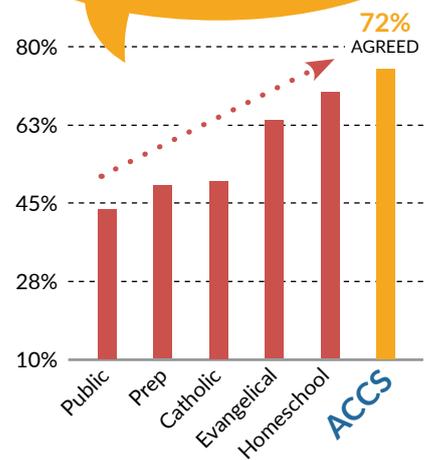


CHALLENGE religious views in public

"I KNOW AN LGBT PERSON."



"GAY MARRIAGE IS MORALLY WRONG."



Take care lest your heart be deceived, and you turn aside and serve other gods and worship them.
—Deuteronomy 11:16

The Makings of Fortitude

A sales manager finds unexpected ways to pass along her Christian heritage.

by CHRIS POTTS



Grace Humphrey during her days as a successful sales manager for Callaway Resort and Gardens near Pine Mountain, Georgia

Fresh out of college, wrapping up a paid internship, Gracie Humphrey was delighted to be offered a full-time job at Callaway Gardens, the Georgia resort where she'd interned as part of her major in hospitality management. She accepted the offer,

even knowing the job might prove a formidable challenge for her limited experience. It helped that the woman who hired her was very encouraging.

Came the first day, and Humphrey strode cheerfully in for her getting-started meeting with her new boss—only to find someone different awaiting her. The new boss was ... a new boss. The woman who'd hired Humphrey had been replaced, and the woman she would now be working for looked at her with no enthusiasm whatsoever.

"They should never have hired you," she said.

Humphrey suddenly realized she would be the outsider in a small, tight-knit sales department whose staff had

worked together for decades. She was a long way from home, from the loving family that would be more than happy to have her back in the neighborhood. And the new boss had just told her that she didn't have what it took to do the job.

"I decided," Humphrey says, "to prove her wrong."

And she did.

Determination doesn't just run in Humphrey's family—it fairly gallops. She was still a young girl when her dad—a father of three working as a well-paid accountant for a major corporation near Pensacola—began feeling pressured to fudge a few things in the company books. He refused, quit the job, and the family lived off their savings for six months while he looked for something else. It was a lesson in integrity not lost on his middle child.

Not long after, her parents made the mistake of sending fifth-grader Humphrey and a younger sister to "shadow" their older brother for a day at Trinitas, the Christian classical school he was attending. Money was still tight; the plan was to continue homeschooling the girls until the family could save enough to send them along to Trinitas, too.

Trouble was, Humphrey *liked* Trinitas. Pledged to go. And so—to her delight—her parents enrolled her, and made it work. "Dad took peanut-butter-and-jelly for lunch every day to help pay the price of that school," Humphrey remembers.

Humphrey herself didn't fall far from the tree. Starting halfway through the school year, she was told she'd have to

learn all of the Latin vocabulary the others had already mastered.

“It was so stressful,” Humphrey says. “There was no way I could learn all of that.” But she did.

“I loved it,” she says. “And I thrived.”

Trinitas harbored some 200 students during Humphrey’s time there; her class held 11, all girls.

“That added a really unique dynamic,” she says. “No guys to distract us. No crushes. We were all just academic and super-driven and competitive. We did have one gentleman in 7th grade—he studied really hard over the summer and skipped a grade. He couldn’t handle us!”

Humphrey herself had all she could handle, graduating summa cum laude with a 4.0 GPA. “I had to work for it,” she says. “I was not the smartest—I had to make up for it with my work ethic. I had to put in more hours than the others did.”

Like most of her peers, she forged strong bonds with many of the teachers—and needed them. She was in eighth grade when her father, diagnosed with ALS (or Lou Gehrig’s disease), passed away. Humphrey’s mother had already begun teaching at Trinitas, and “the school was a family, very understanding and supportive.”

Others became good friends. As Humphrey moved into the upper grades of high school, some of her instructors were only a few years older than she was. “When you have a small class, you can develop such a close relationship with teachers in a way that’s not possible with a large class. I still stay in contact with those teachers.”

One, in particular. The young man who taught her final-year rhetoric class stayed in touch long after she’d moved on to university. Later, when she took the after-graduation job at Callaway Gardens, she learned that his parents lived just down the road. Sometimes, visiting them, he’d come by to take her to lunch. Very gradually—and to their

great surprise—romance bloomed, and eight years after she’d left Trinitas, they were married.

I would love to be a mom ... to model a lot of what my parents did for me.

After graduation, she made good use of a full-ride scholarship to the University of West Florida—where 13,000 fellow students proved quite an adjustment after the intimate experience of Trinitas.

“Apples and oranges,” she says. “Classrooms of atheists.” But, “academics were easier; I wasn’t stressed about grades. Trinitas had overprepared me.” She suddenly had time to be in weddings, travel, enjoy thoughtful conversations with people who didn’t believe in God the way she did.

And to decide on a career. “I wanted to interact with people,” Humphrey says, which, in time, led her to hospitality management. Her senior-year internship at Callaway Gardens offered work experience, a free place to stay, and a chance to try her own wings.

A year later, it offered a job for a boss who didn’t believe in her. But a kind co-worker did, and patiently helped her master the 1,001 details of crunching numbers, negotiating contracts, and cultivating relationships with clients. Humphrey loved every part of it.

She also turned out to be unusually good at her chosen field. Within two years, she was one of the top sales managers, averaging a million dollars’ worth of business a year.

“I learned you have to give yourself time to ... learn,” she says, “and to see what the Lord does with what He’s given you.” She also found out she was her father’s daughter. The resort, like his job years before, offered opportunities

aplenty for fudging numbers and lying for profit. “But I could not do that,” she says. “I really valued and wanted to preserve the respect and trust of my clients. And it was neat to see how the Lord blessed that.”

It was marriage that finally moved her away—to a new home at Hillsdale College, in Michigan, where her husband, Clifford, recently finished graduate school. Humphrey found a job as the president’s assistant, drawing on all her Callaway Gardens skills to help raise funds and build relationships with the college’s donors. And in a happy turnabout of her growing up years at Trinitas, now she’s the few-years-older one working with students in the administrative offices.

“That’s the part I love most,” Humphrey says. “I get to be their boss. For a lot of them, it’s their first job. I do their evaluations. Teach them responsibility—and they teach me, too. It’s been very rewarding.”

Which is how a group of young people who’ve never been to Trinitas are learning, in turn, what Humphrey absorbed there: strength of character ... diligence ... striving for excellence. Even rhetoric. “The words I say are going to stick,” she says. “Students remind me of things I told them that I forgot I even said. They’re taking it to heart, trying to improve their character.”

The future? “I try not to think about it too much,” she says. “I know that the Lord will have something else for me. I would love to be a mom ... to model a lot of what my parents did for me. Other than that—I’ll go wherever the Lord wants us to go. He’s got it covered.” ■■

GRACIE HUMPHREY graduated from ACCS Accredited school Trinitas Christian School in Pensacola, Florida, in 2010. Today she is assistant to the president of Hillsdale College in Hillsdale, Michigan, where her husband, Clifford, recently completed his graduate degree.

CHRIS POTTS is a writer in Glendale, AZ

PROFILE 7

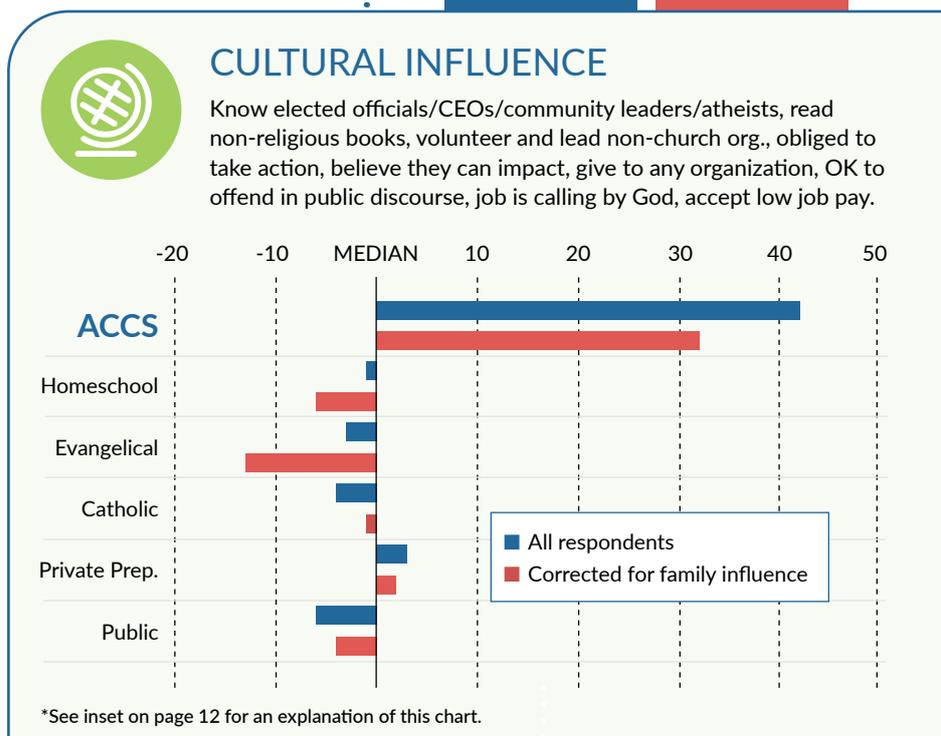
Cultural Influence

ACCS alumni desire to serve and are able to engage policy makers.

One of the most significant profile differences for ACCS alumni is “Influence.” This metric looks at how likely alumni are to be successful with engagement in culture and society, and how likely they are to influence it. Of course, influence, like college preparation, is not an aim of classical Christian

education. The data does show, however, that for some reason, this is the strongest profile for ACCS alumni.

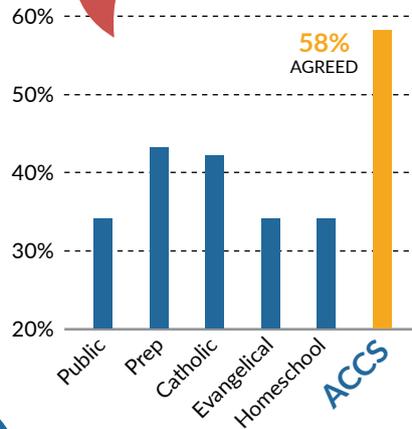
This influence measure is made up of several factors. It measures the connection alumni have to influential people. A series of questions were asked about knowing CEOs, politicians, local community leaders, etc. Another measure was volunteering. While ACCS alumni reported more



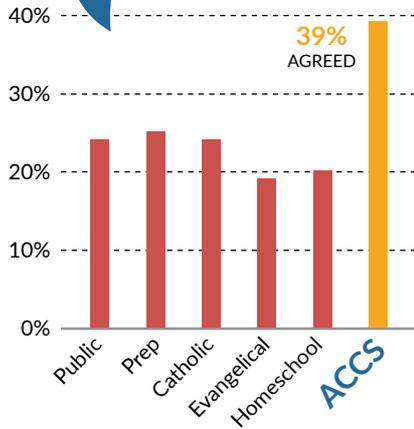
volunteerism in general, they were much more likely to volunteer and lead outside of their church.

Much of the strength was in the unique attitudes and beliefs of ACCS alumni. ACCS alumni believe in public debate, and that they have an obligation to address problems in our culture. They also seek jobs that will allow them to influence their communities and culture, and they are willing to take lower pay to do it. ■■

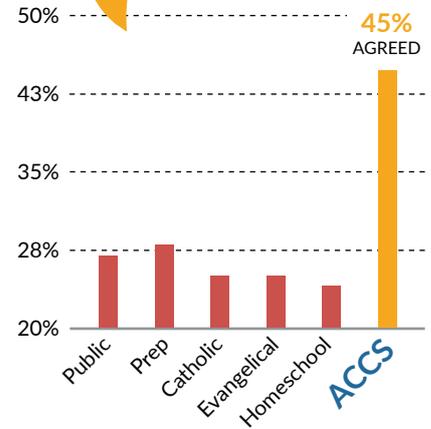
**"I AM WILLING TO
IMPACT COMMUNITY
& POLITICS."**



**"I AM WILLING
TO PROTEST
INJUSTICE."**



**"I AM OBLIGED TO
TAKE ACTION AGAINST
WRONG/INJUSTICE."**



**CULTURAL
INFLUENCE**

90%
DONATE MONEY
to charity
vs. **70%** of other
conservative Christian
schools

Involved in
60%
more non-church
ORGANIZATIONS
than the median
vs. **20%** of other
conservative Christian
schools

Reclaiming the Media

by Nicole Ault, *The Wall Street Journal*

What if our country’s most persuasive, top-notch journalists were classically educated?

It almost goes without saying that classical Christian education (CCE), done well, equips students with the basics for good journalism. From our seventh-grade essays on *The Epic of Gilgamesh* through our senior thesis, our assignments drilled into us universal principles of good writing.

But compelling writing needs to answer thought-provoking, creative questions that carry the reader to the heart of the story. In the world of reporting, we need more of what CCE teaches, especially in the dialectic stage—courteous discussion of meaningful, often hard, questions.

Through literature and all other subjects of the liberal arts education, CCE provides something more fundamental: an understanding that the world is integrated and purposeful, and therefore abundantly fascinating. Everything in creation, CCE teaches, belongs to God, and studying the world—from ancient literature to calculus—is a way of knowing Him better. There is nothing to fear and everything to learn. Life is rich.

The motto of Rockbridge Academy, the classical school I attended K-12, epitomizes this: *In captivitate redigentes, omnem intellectum*, from 2

Corinthians 10:5. “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.” That mindset makes journalism much more exciting, and beautiful.

A journalist will have to tackle any number of subjects, and sometimes, they won’t be appealing. I’ve dragged my feet on many an assignment. But recognizing that all things glorify one God, and that all humans are made in His image, gives purpose and meaning and interest to each assignment. It becomes a gift, then, to tell each story. ■

NICOLE AULT graduated from ACCS Accredited school Rockbridge Academy, Crowns-ville, MD, in 2015. While earning her BA in economics from Hillsdale College, she served as the editor-in-chief for the Hillsdale College *Collegian*. She is currently assistant editorial page writer with *The Wall Street Journal*.



This article is an excerpt from the Spring 2019 issue of *The Classical Difference*. To see the full article, visit ClassicalDifference.com.

for Christ

Catherine Rogers, *USA Today Network*

by CALEB YARBROUGH



During her senior biblical worldview seminar, Rogers was forced to compare and contrast Christianity with other world religions.

Through the process, her personal relationship with Christ was cemented, and she began developing a moral and ethical framework for evaluating the world that she still relies on today.

“The way that the classical model brings you up, it breeds this hunger in you to educate yourself,” according to Rogers. She says her time at Summit Christian Academy gave her the tools to be a truly independent thinker—an important ability for anyone, but an invaluable attribute for a journalist.

“Journalists are storytellers sent out to learn everything they can about a specific topic, and learn it so completely that they can faithfully retell it to others. That is exactly what classical education has trained me to do.”

Rogers also believes that the broad

foundation classical Christian education gave her—not just in her own faith but in various others—makes her a better storyteller. “Tim Keller says, ‘If you really want people to know the truth, you have to say it in a way that they can hear you.’”

“It’s a foundation that lets you navigate life very freely. You don’t have to worry about taking one track in education and then deciding at some point that that’s not what you wished you had done with your life,” said Rogers. “This kind of education gives you the freedom to explore life to the fullest.” ■■

CATHERINE ROGERS graduated from ACCS Accredited school Summit Christian Academy in 2008. While attending Bryan College she served as editor-in-chief of the student newspaper, *The Triangle*. She now works as regional digital director for the *USA Today Network’s* South Carolina newspapers, which includes *The Greenville News* and *Anderson Independent Mail*.

CALEB YARBROUGH, staff writer.



To see the complete profile articles, or to read other articles written by these journalists, visit ClassicalDifference.com/category/alumni.

Growing Up This Movement in This Moment

by TY FISCHER

I knew she loved me. (I had fallen for her a while back.)

I know the exact moment when I knew that Emily liked me. Having made a fool of myself for a time, I remember the night she called me and said, “Hey, want to go climb trees?” I was a terrible tree climber. My end of the subsequent conversation went something like, “Yup! ... When?... Now?... See you in five minutes.” That ended up being one of the most important moments in my life. I know exactly when it happened.

Other times, the most important moments pass by and we hardly know it. In what moment did I stop being a boy and become a man? Was it at a football game, during a church service, or out chopping wood with my dad? I really don't know. This is a little more like Telemachos, Odysseus's son, who spent a lot of time whining about the suitors devouring his house and leering at his mother until that day when he was ready to go looking for his dad. In the end, he stands next to his father fighting to save their family and kingdom.

Movements, along with individuals, have critical moments. I have been part of the movement called Classical Christian Education (CCE) for almost a quarter of a century. When I got into this movement, I believed that it was fun and that it could be important. Twenty-five years later, I am even more convinced that this movement has grown to play a seminal role in preparing young people to become hungry worshippers of Christ and serious men and women of substance.

Will this moment, like so many other important moments, pass without our movement and our schools growing up? I pray to God that it does not and that instead we can learn to support each other and that we grow up to be what God is calling us to become: men and women, sons and daughters of the Great King ready to ride forward in faith, fearing no darkness.

But where to start? I have something really simple that you can do to move this forward. Come to the Back Room and join the community. It is a “room” that is part of *The Classical Difference* that will give you the inside scoop on what ACCS is doing to grow classical Christian education and make it available to every Christian family in America. It is not a Back Room for the fainthearted, however. In it, you might find ideas and initiatives that warm your heart and call you to dig in and help.

Find your way to the Back Room. This is where it starts. ■■

TY FISCHER is head of school at Veritas Academy in Lancaster, PA, and ACCS's Board Director for Strategic Growth. He has been a board member for ACCS since 2003 and has completed a number of curricular projects, the most notable being Veritas Press Omnibus Curriculum Project. He holds a B.A. in History from Grove City College and an M.Div. from Reformed Theological Seminary.

JOIN US IN THE



BACK ROOM

The Classical Difference BACK ROOM is a gathering place for those who are especially committed to seeing classical Christian education grow for the sake of our culture and church.

Join TY FISCHER and others from around the country working to help GROW the classical Christian movement.



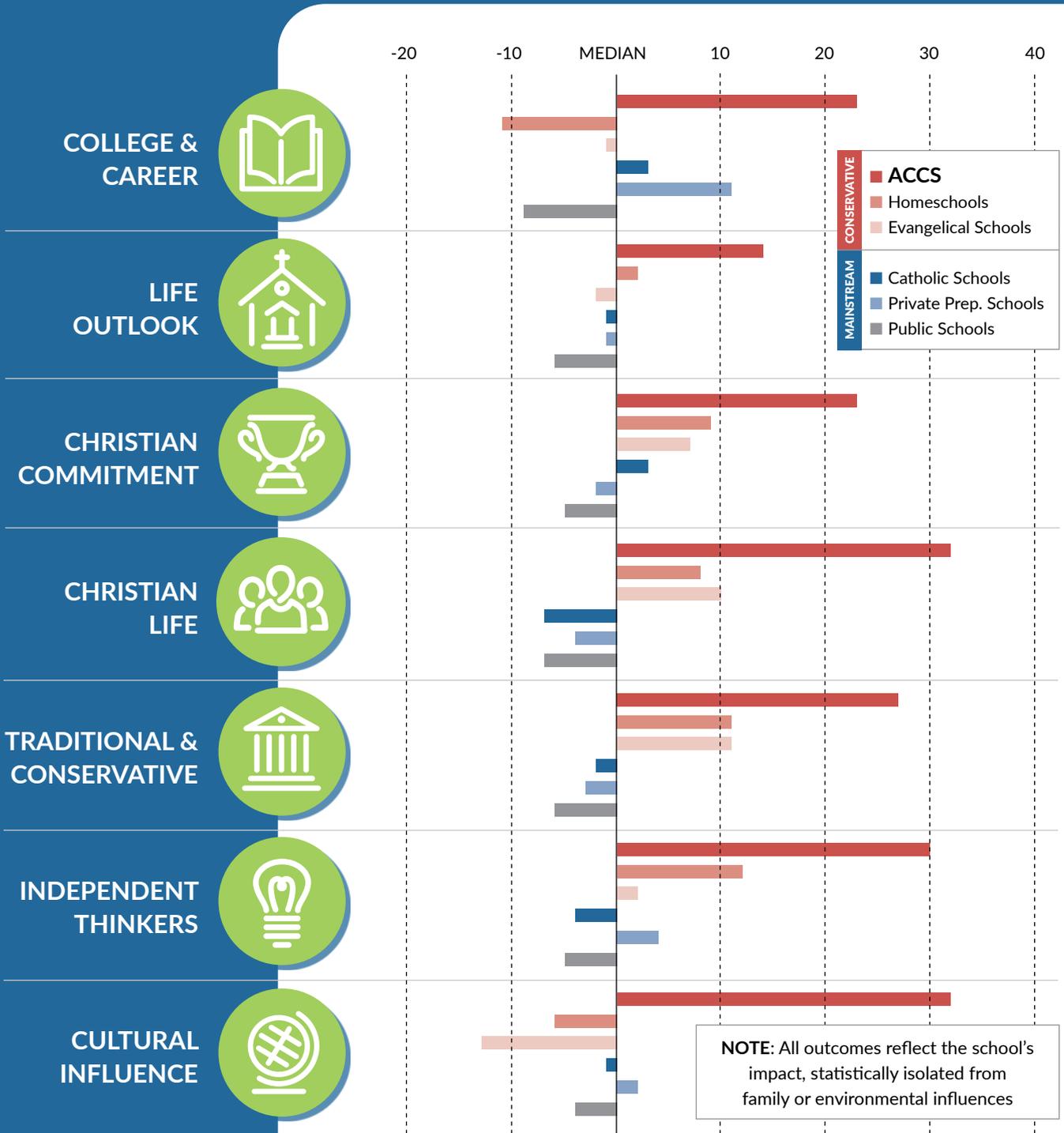
HAVE TIME, TALENT, OR RESOURCES TO GIVE?

Access directories, the forum, and Ty's regular reports here:



BACKROOM.CLASSICALDIFFERENCE.COM

LIFE OUTCOMES: Alumni Aged 23–44





Classical Christian education taught me to be a lover of learning. Instead of learning material simply to regurgitate it on a test, my teachers guided me to ask good questions and learn deeply about ideas.

God has used that as He continues to reveal His purpose for me, working alongside the church to serve people from different cultures

by teaching English and building relationships. It's helped me listen well and better understand where people are coming from so we can meet their physical and spiritual needs."

ELIZABETH WADE is a graduate of Covenant Classical School in Fort Worth, Texas. She currently lives, works, and serves among Syrian refugees in the Middle East.



The classical Christian education I received equipped me to read, write, and think critically. It gave me the tools to learn at every stage, from high school to college to the positions I've held throughout my career. Even now, I draw on it in work I do, which requires me to think independently, gather and analyze information, synthesize it, and make decisions.

Most importantly, it's given me a solid foundation in the gospel and Scripture

that helps me lead my family, walk with friends through tough situations, and share my faith."

WILL FRAZIER is a graduate of Westminster Academy in Memphis, Tennessee. He is the founder and Vice President of Research at Memphis Research Group, an investment research services, portfolio management, and consulting firm.

