"SINE DOCTRINA VITA EST QUASI MORTIS IMAGO"

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CLASSIS

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ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

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THE PROGRESS OF FAITH

by John MacArthur, Grace Community Church

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THE PROGRESS OF FAITH

> Giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Peter 1:5–8).

FAITH

The Beatitudes outline the essential characteristics of true faith. Because they describe the citizens of Christ's kingdom, and entry into the kingdom is through faith alone, the Beatitudes in effect show us what the nature of faith is and what the fruit of authentic faith looks like.

Faith is the most essential aspect of true character. In fact, it is the basic foundation of every other virtue. No wonder we often say the person who lacks character is *unfaithful*.

"*Giving all diligence, add to your faith . . .*" (2 Peter 1:5). If you want to cultivate the kind of character that pleases and honors God, faith is the primary and nonnegotiable prerequisite. Hebrews 11:6 says, "Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him." One of the earliest and most important biblical descriptions of the way sinners are justified before God is found in Genesis 15:6: "[Abraham] believed in the LORD, and He accounted it to him for righteousness."

FAITH IS THE MOST ESSENTIAL ASPECT OF TRUE CHARACTER . . . IT IS THE BASIC FOUNDATION OF EVERY OTHER VIRTUE.

The apostle Paul quotes that verse in Romans 4:3 and Galatians 3:6. Both times he uses the verse to show that faith is the essential instrument by which sinful people can lay hold of God's forgiveness and blessing. It is the means through which perfect righteousness is "accounted" to them in the reckoning of God.

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What is this righteousness that is "reckoned" to the faithful? Scripture says repeatedly that it is the perfect righteousness of God made possible by Christ (Romans 3:22; 2 Corinthians 5:21; Philippians 3:9). Our faith unites us with Christ in a spiritual union whereby His life counts as our life and His perfect, flawless righteousness accrues to our eternal benefit and blessing.

Just as Christ took the sins of His people and paid for our guilt in full, so the full merit of His righteousness is written to our account in the divine reckoning. In biblical terms, righteousness is imputed to them (Romans 4:22–24).

It's a perfect exchange of the sinner's guilt for Christ's righteousness. It's also a perfect spiritual union with Him, so that all who are united with Him by faith share in His life as well as His death (Romans 6:3–5). His death pays in full the penalty of our sin, and His life provides all the righteousness we need for a perfect standing before the judgment throne of God. That is what Paul describes in 2 Corinthians 5:21: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." In other words, on the cross God treated Christ as if He had committed all the sins of every person who would ever believe in Him, so that He could treat them as if they lived Christ's perfect life.

That is what Scripture refers to as *justification*. It explains how sinners are forgiven and accepted in the courtroom of God without any condemnation (Romans 8:1) and yet without any compromise of divine justice (1 John 1:10). That's why faith is the starting point of the Christian life, as well as the foundation of true character.

ON THE CROSS GOD TREATED CHRIST AS IF HE HAD COMMITTED ALL THE SINS OF EVERY PERSON WHO WOULD EVER BELIEVE IN HIM, SO THAT HE COULD TREAT THEM AS IF THEY LIVED CHRIST'S PERFECT LIFE .

The one true object of genuine saving faith is Christ, as He is revealed in Scripture. Christ Himself said, "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" (John 5:24).

As we are about to see, faith in Christ is the necessary underpinning for every other virtue of godly character. So before we move on, make sure this most vital prerequisite is settled in your own heart and mind: Do you have authentic faith in Christ?

VIRTUE

Although faith is the first and most essential quality of godly character, it is not the only one. Faith simply establishes the necessary framework for every other authentic virtue.

On the one hand, it is crucial to understand faith as something distinct from "good works." As we saw in the previous chapter, faith is the one essential quality without which it is impossible to please God (Hebrews 11:6), while "good works" *never* earn us any merit with God. Much less can our own works purchase (or contribute anything to) atonement, salvation, or forgiveness from our own sin: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8–9).

On the other hand, it is dangerous to imagine that faith can ever exist in isolation from the good works that are its inevitable fruit, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10). "Faith by itself, if it does not have works, is dead" (James 2:17).

So while we understand and stress that faith in Christ alone is the sole instrument by which we lay hold of

forgiveness and full justification, we are not to imagine that true godly character consists in faith by itself apart from other virtues.

The apostle Peter makes this point in 2 Peter 1:5-8, where he urges believers to give all diligence to add other excellent qualities to the faith by which they first laid hold of Christ: "*Giving all diligence, add to your faith virtue*" (v. 5).

VIRTUE DOESN'T COME NATURALLY. IT ISN'T SOMETHING THAT HAPPENS TO PASSIVE PEOPLE. IT REQUIRES DILIGENCE .

"Virtue" in that text is translated from a Greek word that speaks of moral excellence. The word is used only four times in the New Testament. Three of the four usages come from the pen of Peter, and two of them appear in this one verse.

Paul uses the word once, in Philippians 4:8, where it is likewise translated "virtue": "Brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things."

That text essentially equates "virtue" with everything praiseworthy. Moreover, the specific characteristics listed in Philippians 4:8 give us a catalog of qualities that define the multifaceted concept of "virtue": truth, nobility, justice, purity, beauty, and everything good. That would cover everything honorable—from good manners and hospitality in our dealings with others, to righteous thoughts and contentment in the privacy of our own minds.

Add such qualities to your faith, Peter says. Not only that, but be *diligent* to do so. Virtue doesn't come naturally. It isn't something that happens to passive people. It requires diligence.

In other words, while recognizing that we are justified through faith alone apart from any works we do, Peter also recognizes that justifying faith should never remain alone. "Add to your faith," he says.

There is no shortcut to Christlike character. If virtue could be instantly ours through some sort of passive, instantaneous, supernatural faith experience, Peter would have urged us to seek that experience. He doesn't. He commands diligence and describes a process of gradual sanctification whereby we are increasingly conformed to the image of Christ as we exercise diligence in the cultivation of personal virtues.

THERE IS NO SHORTCUT TO CHRISTLIKE CHARACTER.

That's the way the Christian life is supposed to be, as we are gradually changed "from glory to glory" (2 Corinthians 3:18). Don't be frustrated by the process. Embrace it and be diligent to see it through to the end.

KNOWLEDGE

The next item on Peter's list of moral assets may surprise you: *"Add to your faith virtue, to virtue knowledge*" (2 Peter 1:5). Have you ever thought of knowledge as an aspect of godly character? It is.

Now, it's true that knowledge apart from love tends to make a person arrogant (1 Corinthians 8:1). But sinful self-centeredness—not knowledge, per se—is the evil behind that kind of pride.

There is certainly no inherent value or virtue in ignorance. Ignorance is the currency of fools. It is often closely related to sin—both as a cause and as a consequence of evil. Sin makes us spiritually dull,

HAVE YOU EVER THOUGHT OF KNOWLEDGE: AS AN ASPECT OF GODLY CHARACTER? IT IS.

and that is the reason for our frequent lapses into spiritual stupidity. Paul spoke of those who walk "in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart" (Ephesians 4: 17–18). Their sin causes spiritual blindness; the blindness causes a darkening of their understanding; and the ignorance that results breeds even more sin.

You see a clear example of ignorance causing sin and self-righteousness in the case of those described in Romans 10:3, who "being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Innocence, on the other hand, is indeed a virtue. Paul wrote, "I want you to be wise in what is good, and simple concerning evil" (Romans 16:19) . In 1 Corinthians 14: 20, he gave a similar admonition: "Do not be children in understanding; however, in malice be babes, but in understanding be mature." Notice how Paul's plea for childlike innocence is actually sandwiched between two commands to be grown-ups when it comes to understanding the truth.

Knowledge and understanding are the only antidotes to spiritual ignorance. Therefore, says Peter, cultivate knowledge because ignorance actually undermines true character.

This is an admonition well-suited for the shallow and anti-intellectual age in which we live. Lots of people are conditioned to think there's something carnal about the intellect. In the common perception, "spirituality" is supposed to be a state of pseudoconsciousness where the intellect is disengaged and the feelings rule. That is not a biblical perspective.

In fact, Jesus Himself established the virtue of true knowledge when He said, "You shall know the truth, and the truth shall make you free" (John 8:32). Unless we apprehend the truth with our minds, it cannot begin to set us free.

In contrast to the people who disregard knowledge, others in our age believe intellect goes hand in hand with sophistication. They think science and philosophy always trump faith. Some even think modern knowledge has done away with the need for faith . Such people often consider Christians to be unsophisticated or foolish because we profess a real, relevant, living God. But 2 Peter 1:5 admonishes Christians to be exactly what many in the modern world say we're not: knowledgeable.

In Proverbs 1:28–29, God describes the plight of the wicked: "They will seek me diligently, but they will not find me. Because they hated knowledge and did not choose the fear of the LORD." There's nothing "spiritual" about closing one's mind to knowledge. In fact, that is a sure way to incur God's displeasure. But "[Study to show] yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

As we have been stressing, the growth process outlined in 2 Peter 1:5–7 must begin with faith. But the rest of Peter's list of virtues should not be considered a chronological checklist—as if we had to finish one item before moving on to the next. Peter isn't suggesting that we first add virtue to our faith, and then when we've finally perfected the issue of personal virtue, we can take up the issue of knowledge. Knowledge must be added as a part of the cultivation of virtue, because knowledge itself is a virtue and one of the essential features of godly character.

IGNORANCE IS THE CURRENCY OF FOOLS. IT IS OFTEN CLOSELY RELATED TO SIN—BOTH AS A CAUSE AND AS A CONSEQUENCE OF EVIL.

KNOWLEDGE MUST BE . . . PART OF THE CULTIVATION OF VIRTUE.

THE LOST PURPOSE OF LEARNING

by Joseph Clair, William Penn Honors College, George Fox University

In the autumn of AD 386, a thirty-two-year-old academic superstar named Aurelius Augustinus made a radical move: he resigned his position as imperial professor of rhetoric in Milan and retired early. The position, as prestigious as an endowed chair of government at Harvard today, represented the pinnacle of intellectual achievement in its time. Yet Augustine was disillusioned, tired of teaching "résumé virtues" to "excellent sheep." He complained that liberal education in the later Roman Empire had become purposeless and disoriented, preoccupied with the ephemeral aims of career, wealth, and fame. Intellectual and spiritual vitality had vanished from lecture rooms and pupils alike. The soul of education was dead.

While Augustine's conversion in the garden at Milan is justly famous, it's easy to forget that his change of heart represented not merely a commitment to ascetic self-purification but also a bold rejection of the vacuity and soullessness of Roman education. "[I'm] finally freed from this gnawing need to seek advancement," he sighed as he quietly departed. It signaled the beginning of a new phase in the history of liberal education.

Augustine was an educator, entrepreneur, and serial school founder. He abandoned the elite network of imperial educators at Milan to embark on new experiments in Christian learning, first in the lake country of Northern Italy, and later back home in Thagaste and Hippo, in his native North Africa. He saw that Christian revitalization and transformation of a decaying culture—indeed, of an entire civilization on the brink—required a new curriculum and new communities of learning. The schools he founded on the margins of the Roman world were more than retreats or resentful withdrawals—they sought to provide a wholly new intellectual itinerary that synthesized Christian thought with the riches of human wisdom expressed in ancient Greek and Roman letters. This synthesis must have seemed as improbable to his contemporaries as the reconciliation of science and religion or science and the humanities seems today.

In an age of fragmentation, specialization, and professionalization—much like our own—Augustine sought the integration and wholeness of a mind perfectly ordered around the transcendence and authority of

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Christ. The liberal arts, he recognized, made pathways by which the mind journeys to God—who, as the ultimate source of unity, cohesion, and interconnection in everything that exists, is also the ultimate subject of inquiry. This interconnectedness makes liberal education properly moral, Augustine would later write, because it teaches the student to recognize her proper place in and responsibility to the permanent order of things, the hierarchy of being.

Augustine's experiments in school-founding were as much attempts to re-educate himself as to educate others. One of his earliest works, *On Order*, gives voice to his hunger for a coherent curriculum and authentic learning community. Although his vocation led him down the path of service to the Church, these early efforts as an educator forever changed him and the course of history. His masterworks—*On Christian Teaching, The Confessions, The Trinity*, and *The City of God*—became bulwarks of Christian education in the West, and eventually served as the intellectual foundation for the first universities at Paris, Oxford, and Cambridge in the later Middle Ages.

The careerist-turned-saint had deserted the proverbial Ivy League and its utilitarian ethos for something idealistically moralizing and unabashedly spiritual—and then did it one better.

With the academic year in full swing on American university campuses—and bipartisan discontent over higher education's sorry state now stronger and louder than ever—it's worth asking what we can learn from Augustine's example.

We are right to bemoan in Augustinian fashion the fact that higher education today, as widely reported, is thoroughly and singularly oriented toward economic goods. The very idea of learning for a moral or spiritual purpose appears bizarre—or worse, quaint. But it's also worth asking what happens when even the economic value of college is cast into doubt.

One can easily imagine Augustine applauding Silicon Valley tycoon Peter Thiel and his audacious Fellowship that seeks to lure the best and brightest away from college with the promise of more direct routes to success: $100,000 and a top-flight professional support network. Without presenting a genuine educational alternative, the existence of Thiel's program does show that the emperor has no clothes. Having lost its vision of integration and moral formation, the American utiliversity may be driven out of business by Thiel-like entrepreneurs who know that the fast track to a million bucks needn't pass through academia. An Airbnb or Uber-style revolution, for instance, could easily and instantaneously outmode our clunky information-delivery model of education.

The four-year journey to college is a cultural tradition deeply embedded in the American psyche. But has it become an empty routine? A mere going through the motions? The first crisp autumn days, the cheer of the football stands, flirting with a classmate: it's all fun and games, good for TV and film, but hard on parents' pocket books and increasingly out of step with our economy. Tuition costs are soaring. Student debt is spiking. The economy is dragging because of it. What's the point of taking loans for courses that are available for free online?

A recent Pew survey reveals that 58 percent of Republicans (or Republican-leaning people) believe colleges and universities are actually having a negative effect on the way things are going in our country (with 36 percent saying they have a positive impact). That's a dramatic shift from two years ago, when those two numbers were reversed. Although partially attributable to conservatives' perceptions or misperceptions of progressivist campus values, the change also highlights a palpable negative sentiment toward higher education across the country. As one prospective parent recently told me on a visit to our campus: "Listen, I'm not going to pay for my kid to go and find himself for four years."

The weakest links in college life today are the same as those in Augustine's day. We lack a sense of the integral nature of knowledge (the work of "general education" or a "core curriculum") and the moral and spiritual formation that rightly accompany intellectual labor and professional preparation. Though these two elements—integration and formation—are the most costly parts of college life, they are also the only reasons not to reduce the spendy, four-year residential model to a two-year, web-based, vocation-focused, trade-school model of higher education. If a college or university can't coherently articulate the integrated nature of its core curriculum—if it can't explain how all the disciplines relate to one another, or what role is played by moral and spiritual formation alongside the free enterprise of inquiry—then we should think twice about working for, attending, or sending students there.

Augustine's conversion and early retirement took place in a moment of epoch-making political, religious, and moral upheaval. The end of the Empire—and the dawn of a new Christian society—were just around the corner. The benefit of this historical crisis for Augustine was that the veneer of the status quo fell away.

All cultures are eventually forced to identify what they care about and pass it down to the next generation through education. Colleges are one of the rare types of institutions in our own time that have histories longer than our nation's. Thus, educators must think as much about how to prepare students for today's workforce as for the next phase of civilization. Colleges, and the students educated in them, are time capsules by which we send noble—or ignoble—ideas and virtues into the future. To foreshorten higher education's range of vision to the immediate economic horizon is to imperil the next generation's spiritual survival.

I'm a professor and administrator. So it must be said that I'm sawing off my own branch. But I am convinced that higher education must be revitalized and transformed in a way that justifies its eternal value and better prepares students for an uncertain future. If anybody—administrator, teacher, or student—points the way, I will be the first to cut class.

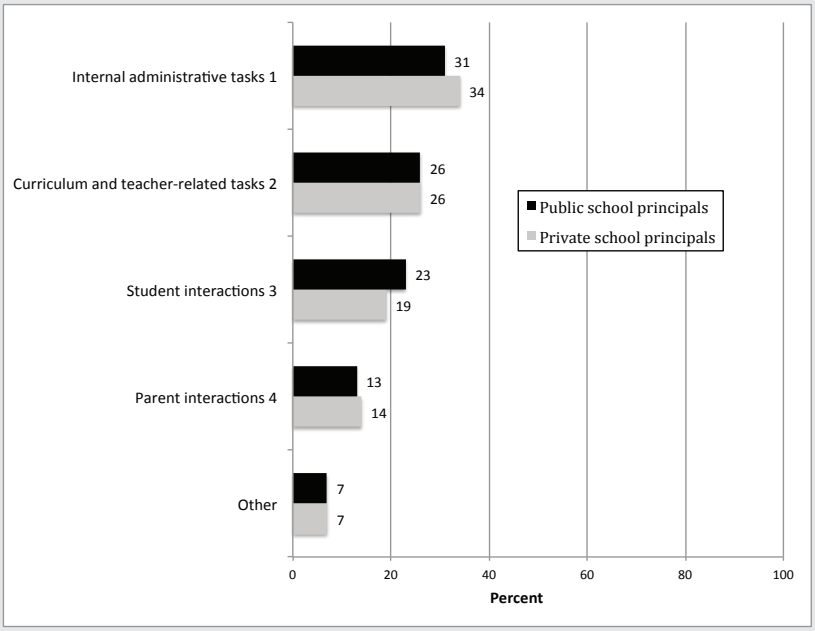
HOW PRINCIPALS IN PUBLIC AND PRIVATE SCHOOLS USE THEIR TIME: 2011–12

by Kathleen Mulvaney Hoyer and Dinah Sparks, Activate Research, Inc.

1. On average, what percentages of time did principals in public schools and in private schools spend on specific tasks? How did the mean percentages of time spent differ between public and private school principals?

In the 2011–12 school year, principals in public schools reported spending the largest percentage of their time on internal administrative tasks including human resource/personnel issues, regulations, reports, and school budgets (31 percent) (figure 1). They reported spending the second largest percentage of their time on curriculum and teaching-related tasks, including teaching, lesson preparation, classroom observations, and mentoring teachers (26 percent); followed by student interactions including discipline and academic guidance (23 percent); parent interactions including formal and informal interactions (13 percent); and other tasks (7 percent).

Figure 1. Mean percentage of time principals reported spending on average throughout the school year on certain tasks. School year 2011–12.



SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey (SASS), "Public School Principal Data File" and "Private School Principal Data File," 2011-21

Similar to public school principals, principals in private schools reported spending the largest percentage of their time on internal administrative tasks (34 percent), followed by curriculum and teaching-related tasks (26 percent), student interactions (19 percent), parent interactions (14 percent), and other tasks (7 percent). While public and private school principals' overall patterns of time use mirrored each other, some differences existed in the percentages of time that principals in public and private schools spent on certain tasks. In particular, public school principals reported spending a larger percentage of time on student interactions (23 vs. 19 percent) than private school principals, but a smaller percentage of time on internal administrative tasks (31 vs. 34 percent) and parent interactions (13 vs. 14 percent).

. . .

(Question 2 omitted)

. . .

3. Within the private school sector, how did the mean percentages of time that principals spent on specific tasks vary by school characteristics, staffing characteristics, and principal characteristics?

School Characteristics

School classification

(Omitted)

Community type

In private schools, principals in rural areas reported spending a smaller percentage of time on internal administrative tasks (30 percent) than principals in cities and suburbs (36 percent for both), but a larger percentage of time on curriculum and teaching-related tasks (30 percent) than principals in cities (24 percent) (figure 7).

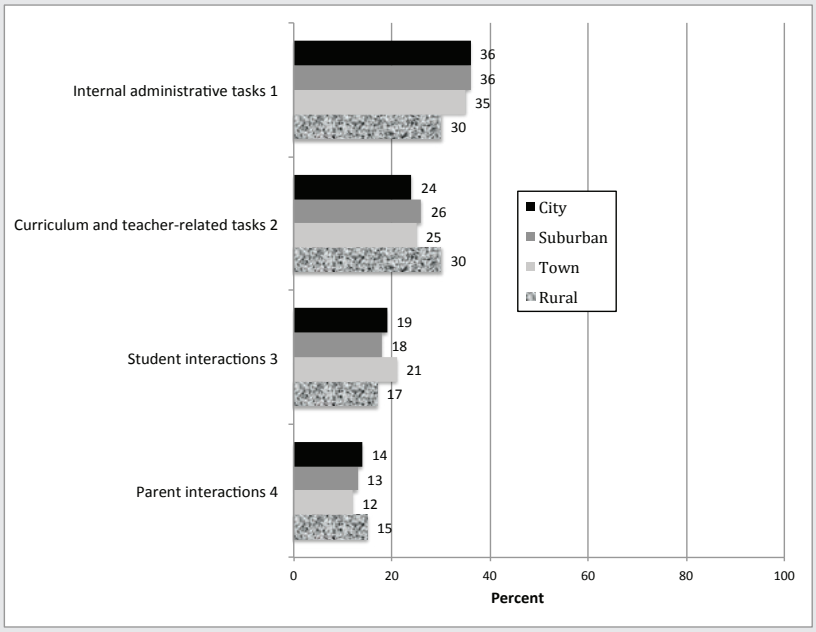
School level

(Omitted)

Minority student composition

(Omitted)

Figure 7. Mean percentage of time private school principals reported spending on average throughout the school year on certain tasks, by community type: School year 2011–12



SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey (SASS), "Public School Principal Data File" and "Private School Principal Data File," 2011-21

STAFFING CHARACTERISTICS

Number of teachers

Principals in private schools with fewer than 25 teachers differed from their peers in a number of ways (table A-5). [See notes.] Compared to private school principals in schools with 25–50 teachers, they reported spending a smaller percentage of time on internal administrative tasks (33 vs. 39 percent). Additionally, compared to principals in private schools with 25–50 teachers and more than 50 teachers, they reported spending a larger percentage of time on curriculum and teaching-related tasks (28 vs. 20 and 19 percent, respectively).

Number of assistant principals

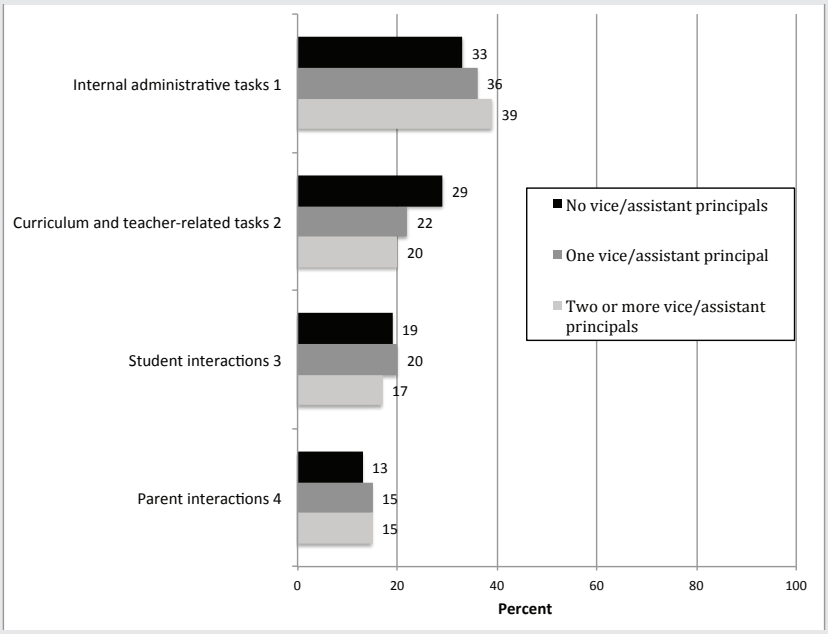
Private school principals in schools with no assistant principals reported spending a larger percentage of time on curriculum and teaching-related tasks than principals in schools with one assistant principal and schools with two or more assistant principals (29 vs. 22 and 20 percent, respectively) (figure 9).

Number of student support and other staff

In private schools, principals in schools with no instructional coordinators reported spending a larger percentage of time on curriculum and teaching-related tasks, compared to principals in schools with at least one instructional coordinator (27 vs. 23 percent). Similarly, principals in schools with no school/guidance

counselors reported spending a larger percentage of time on curriculum and teaching-related tasks than principals in schools with at least one school/guidance counselor (28 vs. 23 percent). Principals in schools with no social workers also reported spending a larger percentage of time on curriculum and teaching-related tasks than principals in schools with at least one social worker (27 vs. 20 percent) (table A-5).

Figure 9: Mean percentage of time private school principals reported spending on average throughout the school year on certain tasks, by number of vice/assistant principals in the school: School year 2011–12



NOTE: Includes full-time and part-time employees. Part-time positions or assignments include: Employees shared with other schools or the school office and employees who perform more than one function at this school, such as a teaching principal.

SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey (SASS), "Public School Principal Data File" and "Private School Principal Data File," 2011-21

Number of school secretaries/other clerical support staff

Private school principals in schools with no secretaries/other clerical support staff reported spending a smaller percentage of time on internal administrative tasks, compared to principals in schools with one secretary/other clerical support staff and schools with two or more secretaries/other clerical support staff (28 vs. 35 and 38 percent, respectively). Principals in schools with no secretaries/other clerical support staff also reported spending a larger percentage of time on curriculum and teaching-related tasks, compared to principals in schools with one or two or more secretaries/other clerical support staff (35 vs. 25 and 22 percent 14 respectively) (table A-5). There were also differences between private school principals with a single secretary or other clerical support staff and those with more than one such staff member. Principals in those private schools with only one secretary/other clerical support staff person reported spending a larger percentage of time on curriculum and teaching-related tasks than did principals in schools with two or more secretary/clerical support employees (25 vs. 22 percent) (table A-5).

PRINCIPAL CHARACTERISTICS

Sex

In private schools, there were no measurable differences in how male and female principals spent their time.

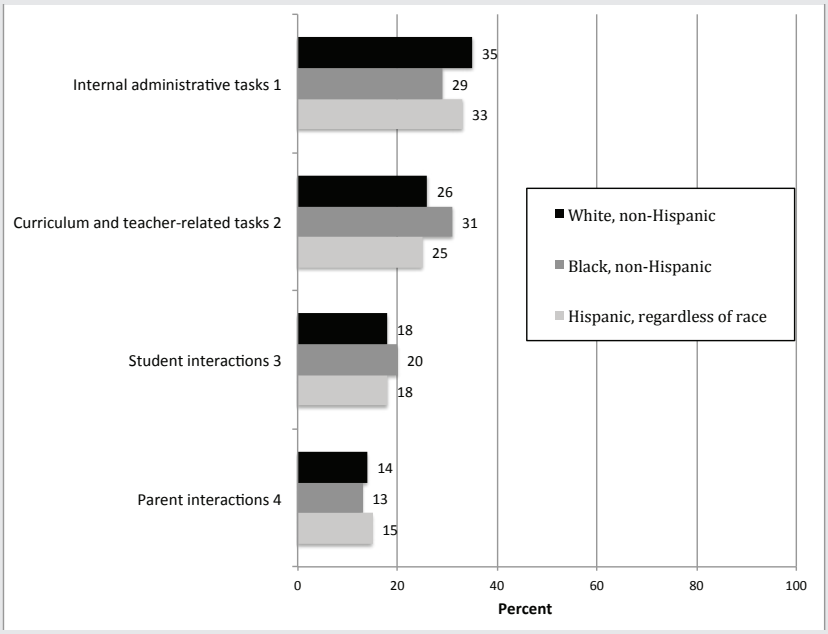
Age

While private school principals of varying ages generally spent their time in ways that aligned with the overall pattern, there was a difference in how principals of different ages spent their time on one task. Specifically, principals who were 55 years or older reported spending a smaller percentage of time on parent interactions, compared to principals who were 45–54 years old (13 vs. 16 percent) (table A-6). [See notes.]

Race/ethnicity

There were no measurable differences in the percentages of time that principals of different racial/ethnic backgrounds spent on curriculum and teaching-related tasks or parent interactions, but there was a difference for internal administrative tasks. Black principals reported spending a smaller percentage of time on internal administrative tasks (29 percent) than white principals (35 percent) (figure 10).

Figure 10. Mean percentage of time private school principals reported spending on average throughout the school year on certain tasks, by principal race/ethnicity: School year 2011–12



NOTE: NOTE: "Black" includes African American. "Hispanic" includes Latino.

SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey (SASS), "Public School Principal Data File" and "Private School Principal Data File," 2011-21

Years of teaching experience

In private schools, principals who had varying levels of teaching experience spent their time in ways that generally matched the overall pattern. Still, some differences existed. Principals with 20 years or more of teaching experience reported spending a smaller percentage of time on internal administrative tasks than their peers with 4–9 years of teaching experience (31 vs. 37 percent) and a larger percentage of time on curriculum and teaching-related tasks (31 percent) than their peers with lower levels of teaching experience: 3 years or fewer (23 percent), 4–9 years (24 percent), and 10–19 years (26 percent) (table A-6). Principals with 20 years of teaching experience or more also reported spending a smaller percentage of time on parent interactions than did principals with 3 years of teaching experience or fewer (12 vs. 17 percent).

Highest degree earned

In private schools, principals with a bachelor's degree or less reported spending a smaller percentage of time on internal administrative tasks than principals with a master's degree, education specialist or professional diploma, or doctorate or first professional degree (29 vs. 36, 37, and 38 percent, respectively), but a larger percentage of time on curriculum and teaching-related tasks (32 vs. 24, 21, and 22 percent, respectively) (figure 11).

Administration certificate status

In private schools, principals who held a certificate in school administration reported spending a larger percentage of time on internal administrative tasks (37 vs. 32 percent) and a smaller percentage of time on curriculum and teaching-related tasks (23 vs. 29 percent), compared to principals who did not hold a certificate in school administration (table A-6).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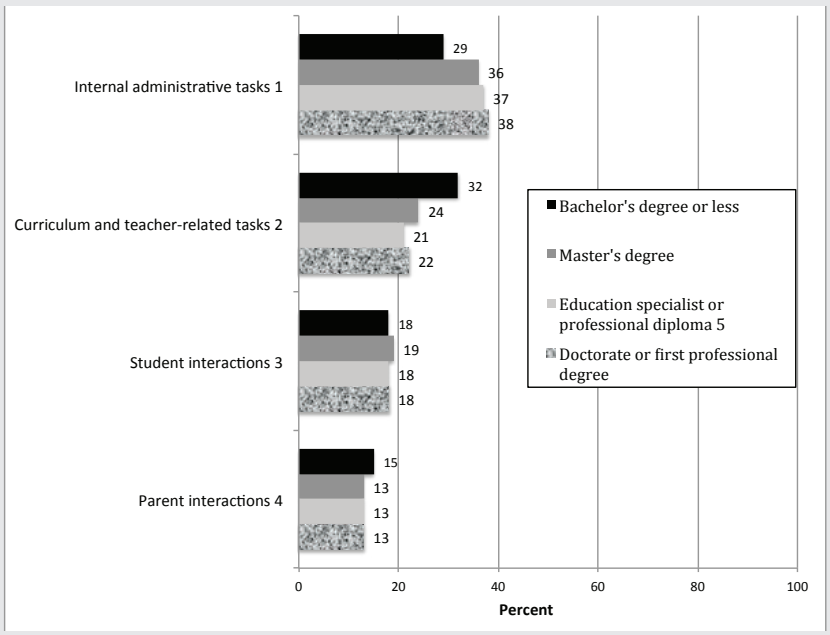
NOTES:

Find Table A.5 and Table A.6 online at https://nces.ed.gov/pubs2018/2018054.pdf.

Figure 11. Mean percentage of time private school principals reported spending on average throughout the school year on certain tasks, by highest degree earned: School year 2011–12



5. At least 1 year beyond the master's level.

SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey (SASS), "Public School Principal Data File" and "Private School Principal Data File," 2011-21

MULTUM, NON MULTA: TEACHING GOVERNMENT THROUGH HUMANITIES COURSES

by Rick Trumbo, Veritas School

Classical Christian schools feel pressure from a variety of sources to "be like everyone else." Parents who were not classically educated may wish their children's experiences to resemble their own. Some wonder how colleges will interpret transcripts that don't look like the typical progressive school's. Will universities have categories for courses like logic or rhetoric? Will they dismiss the credits for Bible and theology?

Let's be honest. Sometimes the most intense pressure to "be like everyone else" comes from classical educators ourselves. Many of us were not educated classically, and departing from our experiences and habits of thinking is hard. The absence of a course labeled "U.S. Government" on our transcripts causes no little discomfort for many of us. After all, is it not one of the goals of education to cultivate good citizens? Should classical schools be offering courses on U.S. Government? I will argue that a number of mission-aligned paths to equipping our students with the skills, knowledge, and habits of virtuous citizens enables us to meet that goal without a dedicated course.

Every school is plagued by the practical scarcity of time, and Veritas is no exception. On top of typical school classes, logic, rhetoric, and fine arts requirements crowd the schedule. Our students carry heavy loads. What would give way for yet another course? How would our students manage yet more work? For over a decade I taught Advanced Placement U.S. Government in a more progressive school; such a course would place very heavy burdens upon students who are already grappling with great ideas, great literature, and great writing assignments.

MULTUM, NON MULTA

Classical educational philosophy seeks the integration of disciplines and connections between topics. A U.S. Government course moves contrary to that philosophy. Classical schools should offer fewer but more broad-ranging courses in the spirit of the ancient educational dictum, "Multum, non multa" ("Much, not many things").

While narrow specialty courses fill progressive schools' offerings, integrationist classical educators recognize that students learn best when topics are studied in meaningful context. In other words,

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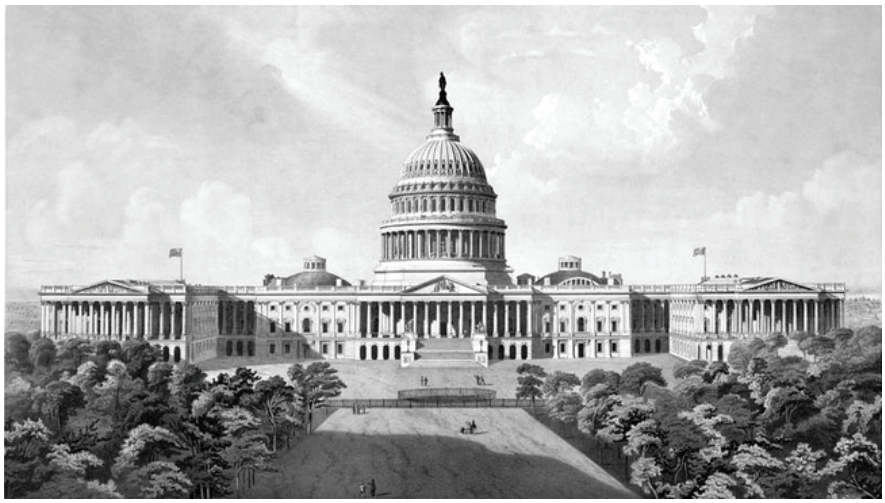
lyAmerican government is better understood within humanities courses than when isolated by itself. In humanities courses, students meet models of good government in concrete situations, allowing them to see and reflect on the historical evolution of such concepts as liberty, the law of Nature, and rights. In contrast, the AP Government exam dictates that a government course be taught with a "presentist" focus.



Consider the arguments of C. S. Lewis in "On the Reading of Old Books," a preface to his book on one of the church fathers. He asserts that each era has its own blind spots, assumptions that are universally, but unconsciously, held in a given society. Lewis argues that the best corrective to our blind spots is to read books from earlier eras. These eras, too, will have had blind spots, but because they differ from ours, the writings that those eras spawned will expose and challenge our assumptions. Exposure to old books makes us less blind in our own age.

Contemporary texts in U.S. government are beset by contemporary blind spots, and specialized government courses rarely question the current age's assumptions. Who among us has taken a government course that challenged the legitimacy of democracy or the notion that authority arises solely from the consent of those ruled? When was the last time we read a serious defense of monarchy? During Clarence Thomas's Supreme Court confirmation, many of his critics and nearly all of the media—folks well-instructed in modern U.S. government—were appalled that he believed in the Law of Nature! Setting government instruction inside the study of history and literature might heal such ignorance and will certainly equip students to think for themselves about issues of governance and politics by exposing them to the range of ideas and practices that fill history. Our country's foundations and our Constitution are best understood by those who study the great books, political debates, and ideas that shaped the thinking of our Founding Fathers.

Metaphors and analogies offer enriched understanding of both terms being compared. Teaching U.S. Government in the context of ancient and medieval humanities courses brings the power of those comparisons to bear. I have always included large amounts of U.S. political theory when I teach these courses. Students better understand ancient governments by comparing and contrasting them with the United States. Simultaneously, their understanding of American government and practice is enhanced as they learn about governments of the past. Alexander Hamilton, in Federalist 69, explained how the president would be like a king, "only weaker in all respects." That explanation is far clearer to a student familiar with ancient Greek or medieval kingship.

Rejecting the temptation to be "just like everyone else" and embracing classical education thoughtfully, we must jettison the notion that our students' transcripts conform to progressive school models. In the early modern era, government and economics were studied as elements of moral philosophy. Adam Smith—author of *The Wealth of Nations*—and John Locke—writer of *Second Treatise on Government*—were professors of moral philosophy, not of economics or government.

Like those early modern schools, we ought to integrate study of government into the most natural and fruitful settings: humanities, Bible, and logic classes.

WHAT DOES SUCH INSTRUCTION LOOK LIKE AT VERITAS?

Early in our eighth grade Classical Humanities course, students read a debate in *Herodotus* between Persian leaders arguing for different forms of government. One lauds democracy, another aristocracy, and Darius (who wins the debate) monarchy. Students, after discussing the arguments, write an essay on what they believe to be the best form of government, and why. The study of Greek history opens another opportunity to discuss various forms of government. The discussion leads to the annual Athens vs. Sparta debate, pitting Athenian democracy against the Spartan "mixed constitution." We discuss Plato's criticisms of democracy after having read Pericles' "Funeral Speech" defending Athens. Later in the course we read Polybius on the Roman constitution, with his emphasis on the necessity for the separation of powers and checks and balances. Sophocles' *Antigone* raises the issue of individual conscience versus the obligation to obey the community; Romans 13:1–7 offers students biblical instruction on the question. Throughout these discussions, I compare Greek and Roman practices to elements of the United States system of government. We draw connections from the Athenians' selection of their highest officials by lots to our country's contemporary use of lots to select jurors!

Through this broader approach, students at Veritas learn the workings of American government, including technical terms such as judicial review, sovereignty, confederation, legitimacy, and legislative initiative, as well as the broader concepts such as checks and balances, separation of powers, natural law, and fundamental rights. These terms and concepts are more concrete for our students because they are embedded in the workings of ancient classical governments and in the history of these regimes. These ideas are also enriched by the analogies between classical and modern governments. Veritas students additionally have the opportunity to discuss aspects of government in a moral framework, drawing upon the great works of classical antiquity, such as Livy, who insists that the character of leaders and citizens is crucial to sustaining liberty.

If students are to be truly educated in American government, they must learn more than the technical data of civics. If they are to think classically and biblically about politics and government, they must be encouraged to raise questions and to apply biblical and ethical insight to political issues. The integration of U.S. government and politics into our humanities courses allows this broader, richer discussion in a way that specialty courses typically do not.

FOR FURTHER READING

Parents who wish to read further might begin with some of the primary texts mentioned within the main body above. *The Federalist Papers* clearly demonstrate that the U.S. Constitution was the product of deep reflection upon Greek and Roman history. For those who do not have the leisure to read all of the papers, numbers 9, 10, 51, 63, and 69 will be a helpful overview. The single best book on government I have ever read is Aristotle's *Politics*, which should be read in its entirety. The book raises the right questions and offers crucial categories for thinking about government. More contemporary reading that will help parents understand what is at stake include Herbert Schlossberg's *Idols for Destruction* (which includes a trenchant biblical critique of modern philosophies of history, economics, and sociology), C. S. Lewis' *The Abolition of Man*, and a secular writer's critique of contemporary education, *The Closing of the American Mind* by Allan Bloom.

Grammar holding the keys to the door of the seven liberal arts. Woodcut from 1508.

THE ENDURING POWER OF PRINT FOR LEARNING IN A DIGITAL WORLD

by Patricia A. Alexander and Lauren M. Singer Trakhman, University of Maryland

Today's students see themselves as digital natives, the first generation to grow up surrounded by technology like smartphones, tablets and e-readers.

Teachers, parents, and policymakers certainly acknowledge the growing influence of technology and have responded in kind. We've seen more investment in classroom technologies, with students now equipped with school-issued iPads and access to e-textbooks. In 2009, California passed a law requiring that all college textbooks be available in electronic form by 2020; in 2011, Florida lawmakers passed legislation requiring public schools to convert their textbooks to digital versions.

Given this trend, teachers, students, parents, and policymakers might assume that students' familiarity and preference for technology translates into better learning outcomes. But we've found that's not necessarily true.

As researchers in learning and text comprehension, our recent work has focused on the differences between reading print and digital media. While new forms of classroom technology like digital textbooks are more accessible and portable, it would be wrong to assume that students will automatically be better served by digital reading simply because they prefer it.

SPEED—AT A COST

Our work has revealed a significant discrepancy. Students said they preferred and performed better when reading on screens. But their actual performance tended to suffer.

For example, from our review of research done since 1992, we found that students were able to better comprehend information in print for texts that were more than a page in length. This appears to be related to the disruptive effect that scrolling has on comprehension. We were also surprised to learn that few researchers tested different levels of comprehension or documented reading time in their studies of printed and digital texts.

To explore these patterns further, we conducted three studies that explored college students' ability to comprehend information on paper and from screens.

Students first rated their medium preferences. After reading two passages, one online and one in print, these students then completed three tasks: describe the main idea of the texts, list key points covered in the readings, and provide any other relevant content they could recall. When they were done, we asked them to judge their comprehension performance.

Patricia A. Alexander *is a professor of psychology at the University of Maryland.* ***Lauren M. Singer Trakhman*** *is a PhD candidate in educational psychology at the University of Maryland.* *This article was published on October 3, 2017, at The Conversation at https://theconversation.com/the-enduring-power-of-print-for-learning-in-a-digital-world-84352.*

Across the studies, the texts differed in length, and we collected varying data (e.g., reading time). Nonetheless, some key findings emerged that shed new light on the differences between reading printed and digital content:

- Students overwhelming preferred to read digitally.
- Reading was significantly faster online than in print.
- Students judged their comprehension as better online than in print.
- Paradoxically, overall comprehension was better for print versus digital reading.
- The medium didn't matter for general questions (like understanding the main idea of the text).
- But when it came to specific questions, comprehension was significantly better when participants read printed texts.

PLACING PRINT IN PERSPECTIVE

From these findings, there are some lessons that can be conveyed to policymakers, teachers, parents, and students about print's place in an increasingly digital world.

1. CONSIDER THE PURPOSE

We all read for many reasons. Sometimes we're looking for an answer to a very specific question. Other times, we want to browse a newspaper for today's headlines.

As we're about to pick up an article or text in a printed or digital format, we should keep in mind why we're reading. There's likely to be a difference in which medium works best for which purpose.

In other words, there's no "one medium fits all" approach.

2. ANALYZE THE TASK

One of the most consistent findings from our research is that, for some tasks, medium doesn't seem to matter. If all students are being asked to do is to understand and remember the big idea or gist of what they're reading, there's no benefit in selecting one medium over another.

But when the reading assignment demands more engagement or deeper comprehension, students may be better off reading print. Teachers could make students aware that their ability to comprehend the assignment may be influenced by the medium they choose. This awareness could lessen the discrepancy we witnessed in students' judgments of their performance vis-à-vis how they actually performed.

3. SLOW IT DOWN

In our third experiment, we were able to create meaningful profiles of college students based on the way they read and comprehended from printed and digital texts.

Among those profiles, we found a select group of undergraduates who actually comprehended better when they moved from print to digital. What distinguished this atypical group was that they actually read slower when the text was on the computer than when it was in a book. In other words, they didn't take the ease of engaging with the digital text for granted. Using this select group as a model, students could possibly be taught or directed to fight the tendency to glide through online texts.

4. SOMETHING THAT CAN'T BE MEASURED

There may be economic and environmental reasons to go paperless. But there's clearly something important that would be lost with print's demise.

In our academic lives, we have books and articles that we regularly return to. The dog-eared pages of these treasured readings contain lines of text etched with questions or reflections. It's difficult to imagine a similar level of engagement with a digital text. There should probably always be a place for print in students' academic lives—no matter how technologically savvy they become.

Of course, we realize that the march toward online reading will continue unabated. And we don't want to downplay the many conveniences of online texts, which include breadth and speed of access.

Rather, our goal is simply to remind today's digital natives—and those who shape their educational experiences—that there are significant costs and consequences to discounting the printed word's value for learning and academic development.

GOALS FOR A PAIDEIA GRADUATE

by The Paideia School of Tampa Bay

FAITH AND REASON

Graduates will have a Christian worldview that holds the Bible as the measure of all Truth. They will approach complex issues with a sound mind and they will demonstrate clarity and charity in expression.

VIRTUE

By God's grace, graduates will possess a heart-level affection for righteousness. We do not simply aim for good behavior and prompt obedience. We seek a rightly-ordered desire for the glory of God and the good of man.

A COMMAND OF LANGUAGE

Graduates will be masters of language. Central to the Christian faith is "the Word"—God's expression of Himself to His people. We see language as a gift of God that enables us to learn and to pass on knowledge. Students will master vocabulary, grammar, usage, and translation through our study of Latin, English, and Greek.

WELL-ROUNDED

Our graduates will have competency in areas including fine art, drama, music, physical activity, math, logic, science, and arithmetic. In every stage of the Trivium, skills are introduced that are essential for the lifelong learner.

WELL-READ

Our graduates will be able to discuss literature, science, art, architecture, and music. We focus on the literature and ideas of Christian theology and the Western World.

APPRECIATION OF BEAUTY

Graduates will have a joyful appreciation of truth, beauty, and goodness. We equip every graduate, not only to make a living, but to live.

The Paideia School of Tampa Bay is an ACCS-accredited school in Tampa Bay, Florida. Visit http://www.paideiatampa.com/?view=mobile.

DEEPER UNDERSTANDING BY DESIGN

by Craig Doerksen, Regents School of Austin

We have a threefold goal—cultivating affections and character, developing skills and capacity, and building a foundation of knowledge and understanding. At our school, this is embodied in our mission statement when we say we work that students will "know, love, and practice that which is true, good, and beautiful."

But because schools are culturally and primarily "academic," and as a result we generally divide up our students' time by "subjects," we fight a constant tendency to focus too heavily on the knowing at the expense of loving and practicing. In no place is this clearest than in our curriculum, which we will tend to talk about in terms of content we "cover," by which we mean the things we will want them to know.

But, we want to focus on all three, and in fact are convinced that they are ultimately inseparable—when I come to deeply understand any aspect of God and His world and order, it will happen also with a love of God and His work, and I will discover my unique capacity to participate in His work with skill and wisdom. If we are only developing knowledge and skills, we are developing clanging gongs, not human beings fully in God's image.

This challenge—to ensure the curriculum works towards all three goals, not just knowledge—is actually a rewarding one for every teacher. It is not just their minds we want to develop—this is why we teach! So how do we do it?

Beginning a few years ago at Regents, we began a process (and we are by no means done with the process!) of putting our curriculum into a structure and tool that would help us work towards our ultimate aim. The curriculum structure we use is borrowed from Grant Wiggins and Jay McTighe's *Understanding By Design* (2nd edition). In it they outline a curriculum that encourages two things: One, to think backwards with all curriculum—from content or activities toward the purpose of the unit, from the unit toward the purpose of the course, from the course toward the cross-curriculum purpose of the school year, from that year toward the purpose of the whole school by graduation day.

I highly recommend their work, but I want to pause on a specific concept within it, enduring understanding, as it has been especially helpful for us. As the title of the book implies, understanding is the goal by design. That is, we seek to design our curriculum not around content we cover, but by understandings about reality that we uncover or discover. As a lover of long road trips, I know what it means to cover many miles. And I know that, having covered them, they have no real impact on me. But when I stop, get out of the car, and explore a smaller part of wilderness on foot, I discover things that I keep with me forever. That is what we seek.

Where this is a helpful concept that takes us beyond knowledge-focused education, can best be answered for us when we ask, what does it mean to understand God loves us? That is not just a question for my prefrontal

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cortex, is it? Yet it is the understanding we desire to deepen in our students' education. And it is one that a study of history, literature, science, and the arts can deepen.

Let's connect this to a more academic subject. What does it mean to understand rebellion? Is it right to rebel? When? How do we understand that? Our juniors spend a semester studying European history and literature through the essential question (another key term for Wiggins and McTighe): "When is it right to rebel?" The understanding that we seek to uncover takes them through a wide range of historical people and events, but the end will not be that they've "covered" the French Revolution, but that they've discovered fundamental challenges and realities of our human experience. Imagine how their discovery is enhanced when they are reading *Paradise Lost* at the same time.

Last year I experienced firsthand how much they take with them, when I taught Mary Shelley's *Frankenstein* to a group of juniors the following semester. The issues and motivations of rebellion were inseparable from their discussions of Frankenstein's transgression of the laws of nature and the monster's hatred of his human creator.

One of the most common "yes, but . . ." challenges as we have been making this transition to "backwards design" has been around the amount of content in our curriculum. "I just cannot get through as much as we used to." On the one hand it is a problem (though I argue we have a false sense of accomplishment when we cover content they do not keep with them for long). But on another, we have discovered (uncovered?) an incredible hidden blessing. When teachers begin to evaluate the content of their courses through the lens of backward design toward understandings that move them closer to knowing, loving, and practicing that which is true, good, and beautiful, they begin to see things that aren't as important to "cover" as others. And, as a leader of teachers, it is a joyous thing to watch teachers improve their courses toward greater fulfillment of our mission, driving towards the purpose, discovering ways to get there that no one else could imagine without their experience each day with their students. They are both freer to adapt methods to reaching the goal because they have greater clarity of what we're trying to accomplish.

There is much in "backward design" philosophy that we are still discovering. They do not write it with the expectation that schools have such a comprehensive mission as our schools have, missions that are not just academic, but theologically grounded and spiritually formative. They did not have an apologetics course in mind that worked students toward an enduring understanding, ". . . that the problem of evil cannot be "solved" by an argument." Nor can it anticipate the moving joy of seeing students wrestling through arguments, proofs, readings, and stories until they begin to understand not as a sentence to be memorized, but as a profound truth about our condition and God's abounding sacrificial love.

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