



T H E

Classical Way

Formation in Wisdom, Virtue, and Truth

A Guide to Classical Education for the Families, Staff, and Students of

Victory Christian Academy Virtual

Truth · Goodness · Beauty

Zeus Rodriguez

Board Advisor and Strategic Lead for Online Learning · 2015-2026

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A Personal Journey and a Renewed Vision for Education

For the Families, Staff, and Students of Victory Christian Academy (VCA)

VCA has always been a place where students are formed, not just taught. In 2025–2026, we begin a bold new chapter: the launch of our online classical education track, in partnership with Great Hearts Online. This program is not an experiment or a trend. It is actually a return to what true education was for centuries: the formation of the whole person in truth, virtue, and wisdom.

Many of us—parents, staff, and even administrators—did not grow up with this model. I certainly didn't. In fact, I spent most of my life outside of education altogether. My journey into schooling began not in a classroom, but in leadership—when I became president of St. Anthony School.

My wife and I eventually chose to remove our children from traditional middle and high school and pursue home-based online learning—out of conviction, not fear. While I had not yet discovered classical education in its fullness, I knew something vital was missing in modern models.



It wasn't until years later—too late, in fact, to walk this path with my children—that I became fully convinced. Classical education is not a trend. It is the proven and ordered way to form the human soul in wisdom, virtue, and truth. And once I saw it, I couldn't unsee it.

Both of my children, by the grace of God, are now pursuing bachelor's degrees in philosophy with minors in theology—and doing so two years ahead of schedule. But if I could do it all over again, I would raise them in this tradition from the beginning. And God willing, I intend to walk that path with my grandchildren.

This booklet was written not merely to inform—but to invite. It is for VCA families considering the new classical track, for staff and administrators seeking to understand this model more deeply, and most of all, it is for our community.

And yet—we honor the diversity of families and the uniqueness of each child. Classical education is a powerful and transformative model, but we also recognize that it may not be the best fit for everyone in every season of life. That's not a failure of the model, or the student—it's a recognition of grace, freedom, and parental discernment.

May this booklet serve as your introduction to a tradition that is not only intellectually rich and spiritually grounded, but profoundly human, and profoundly needed.

For the love of Christ, of children, and of the truth that sets us free.

Zeus Rodriguez

Board Advisor and Strategic Lead for Online Learning
Victory Christian Academy – 2025

C H A P T E R I

What Is Classical Education?

A Formational Model Rooted in Wisdom, Virtue, and Truth

At its core, classical education is not merely a curriculum or pedagogical strategy. It is a vision of the human person and a tradition of formation. It is a time-tested model of learning that forms the whole person: mind, body, and soul.

This model shaped Western civilization. It educated the Saints and scholars of the early Church, the statesmen of the American founding, and the poets, philosophers, and scientists who laid the intellectual foundations of modernity. From Augustine and Aquinas to Shakespeare and Newton, those formed in the classical tradition were not simply instructed—they were shaped for greatness.

Real Classical education is the intentional formation of the whole person through the liberal arts and the great books, ordered toward the pursuit of truth, the cultivation of virtue, and the love of God.

A. Education as Formation, Not Production

Most modern models of education are informational. They focus on test scores, credentials, and technical outcomes. By contrast, classical education is formational. It asks:

- Who is this student becoming?
- Are they learning to love what is good?
- Are they being shaped for a life of wisdom, not just utility?

A student is not simply a brain to fill or a future employee to train, but a moral and spiritual being made in the image of God.

B. Rooted in the Western Tradition

Classical education draws from a 2,400-year tradition anchored in what many summarize as the synthesis of:

- **Jerusalem:** divine revelation and moral law
- **Athens:** philosophical inquiry and reason
- **Rome:** civic order, law, and rhetorical clarity

This tradition was not static but integrated and transformed by the Christian worldview. As C.S. Lewis once said, in *The Abolition of Man*, “The task of the modern educator is not to cut down jungles but to irrigate deserts.”—meaning the problem is not an excess of moral formation, but a lack of it. That irrigation comes from the moral and intellectual inheritance of our civilization. This tradition is not about ethnicity or nostalgia. It is about preserving the moral and intellectual order passed on through Scripture, natural law, reason, and beauty.

C. The Goal: Wisdom and Virtue

Modern schooling often stops at achievement: college, career, and credentials. Classical education aims beyond success—to wisdom and virtue.

- **Wisdom** is rightly ordered knowledge—the ability to see what is true and live accordingly.
- **Virtue** is excellence of character—the habitual choosing of the good.

The goal of a real formational education is to produce people who do not merely know, but who live well. This is not moralism. It is Christian humanism—a deeply incarnational view that sees education as a means of sanctification and spiritual awakening.

D. Paideia and the Classical Ideal

The Greek word paideia (pronounced pie-DAY-uh) refers to the total formation of a person. It is not merely instruction. It is the shaping of character, imagination, reason, and affections.

Paideia is referenced by the Apostle Paul in Ephesians 6:4, when he urged fathers to raise their children in the “discipline and instruction of the Lord.” The Greek word used for “discipline” is paideia. Paul was not merely calling for correction, but for the comprehensive shaping of a person in the virtues and truth of Christ.

E. The Classical View of the Person

Classical education begins with an elevated anthropology:

- **Rational:** made for truth
- **Moral:** capable of virtue
- **Imaginative:** moved by story and symbol
- **Relational:** formed in community
- **Spiritual:** made in God's image, ordered to eternity

Because of this, education must be holistic. It must cultivate clarity of thought, nobility of action, and love of the highest things.

F. What Formation Looks Like in Practice

This vision takes shape in daily habits:

- Memorizing poetry and Scripture to train the memory and affections
- Studying grammar to master thought and language
- Practicing logic to reason clearly
- Reading the Great Books to learn from the best minds in history
- Singing hymns and reciting prayers to unite worship and intellect
- Writing and speaking with beauty and clarity

Even small things—like posture, manners, and classroom rituals—form the soul.

G. The Liberal Arts: Tools of Freedom

The liberal arts are not electives or specialties. They are the core disciplines that cultivate freedom:

The Trivium (tree-vee-oom) — the arts of language and thought:

- **Grammar:** foundational knowledge and structure
- **Logic:** reasoning and argument
- **Rhetoric:** persuasive and beautiful expression

The Quadrivium (kwah-dree-vee-oom) — the arts of number and harmony:

- **Arithmetic:** number in itself
- **Geometry:** number in space
- **Music:** number in time
- **Astronomy:** number in time and space

These disciplines free the student from ignorance and manipulation. They teach us not just what to think, but how to think. Someone once said, “The liberal arts are not tools for making a living. They are tools for making a life.”

H. What It Means for VCA Families

Victory Christian Academy has always been a mission-driven school. For over 25 years, it has formed students in the truth of Christ and the love of learning.

Now, through our new online classical track, in partnership with Great Hearts Online, families can pursue this vision in a deeper way—at home, with daily support, and within a rich tradition.

This track is not a rejection of our current or past efforts and success. It is a deepening of our mission. It provides:

- A formation-based curriculum, rooted in Scripture and the Western tradition
- A coherent vision of the human person, grounded in truth
- An invitation to walk the path of wisdom, from the earliest grades forward

As parents, you are not just choosing a program. You are choosing a path of formation.

For some families, the classical track will be a perfect fit. For others, our current approach may remain best. Either way, our goal remains the same: to help every student grow in knowledge, virtue, and joy—under the lordship of Christ.



C H A P T E R I I

The Foundations of the Western Tradition

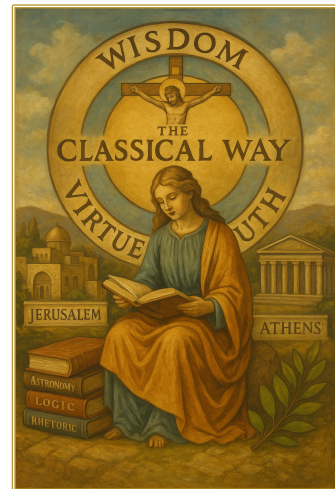
A. Jerusalem, Athens, and Rome

If classical education is the tree, then Jerusalem, Athens, and Rome are its three great roots—spiritual, philosophical, and civic. To understand the classical tradition, one must first understand this threefold inheritance that shaped the Western civilizations and Christian education itself.

Jerusalem: Moral Law and Divine Revelation

Jerusalem represents the Hebrew tradition—the covenantal, prophetic, and liturgical life of the people of Israel. It is from Jerusalem that we receive the Ten Commandments, the Law of Moses, the Psalms, and the Prophets. But more than texts, we receive a view of reality: that the world is made by a good and personal God, and that man is made in His image, with moral responsibility and eternal destiny.

This is the root of classical education's moral seriousness. The Hebrews did not seek truth as an abstract idea—they received it as a gift, revealed by God. Scripture teaches that wisdom begins with the fear of the Lord (Proverbs 1:7), and that the purpose of learning is not status or skill, but righteousness. In this sense, classical education is built not just on reason, but on reverence.



*And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. —
Deuteronomy 6:7*

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. — Ephesians 6:4

Again, the Greek word *paideia*, used by St. Paul, refers not merely to instruction but to formation—the shaping of the soul in light of truth.

Athens: Reason, Virtue, and the Life of the Mind

Athens represents the classical Greek contribution to education—particularly the philosophical pursuit of wisdom through reason. Socrates, Plato, and Aristotle laid the intellectual foundations of logic, metaphysics, ethics, and political theory. They asked: What is the good life? What is justice? What is the nature of man?

From Athens, we inherit the liberal arts as disciplines that form the mind and soul. The Trivium (grammar, logic, rhetoric) and Quadrivium (arithmetic, geometry, music, astronomy)—though formally systematized in the early medieval period by Boethius, Cassiodorus, and Alcuin—were grounded in the belief that the cosmos is rationally ordered and that man can perceive and reflect that order.

Greek education was not perfect—it lacked revelation. But it gave the Church a profound philosophical grammar for articulating truth.

All truth is the Lord's truth. — St. Augustine (paraphrased)
Grace does not destroy nature, but perfects it. — St. Thomas Aquinas

Christian educators never rejected Athens. They baptized it—receiving what was good, purifying what was false, and using it to illuminate the faith.

Rome: Order, Language, and Civic Life

Rome stands for structure—law, rhetoric, discipline, and civic virtue. Roman education emphasized not just thought, but expression and leadership. From Cicero to Seneca, Roman educators saw the role of education as preparing a student for public life—not just private understanding.

It is from Rome that classical education gains its emphasis on:

- Latin and clear language
- Law, justice, and duty
- Rhetoric as the art of uniting truth with persuasion
- The cultivation of self-governance and public virtue

When Christianity spread across the Roman Empire, it found Latin to be the instrument of its expression—and Roman roads, law, and infrastructure to be the channels of its missionary expansion.

Why All Three Matter

Jerusalem formed the soul in worship and moral law. Athens trained the mind in reason and inquiry. Rome shaped the character in order, discipline, and eloquence. These are not three separate traditions—they are one unified inheritance that the Church has long preserved and transmitted. To reject any one of them is to sever the roots of our own tradition. God chose to unfold our story—HIS-tory—this way and we should honor that.

This is why classical Christian education holds fast to the unity of these sources. They are not optional backstories—they are the very foundation of Western moral and intellectual life. A student trained in this tradition learns not only what to think, but how to live—honoring God, loving wisdom, and serving the common good.

B. The Role of Christianity in Preserving and Perfecting the Tradition

The coming of Christ did not discard the classical world—it fulfilled it. Christianity did not reject the philosophical and civic inheritance of Greece and Rome; rather, it received what was good, purified what was false, and reoriented the whole tradition toward the worship of the true God and the formation of the human person in the image of Christ.

After the collapse of the Western Roman Empire, it was the Church—not the academy or the state—that preserved the cultural and intellectual riches of antiquity. In monasteries, cathedral schools, and early universities, Christian scholars copied ancient manuscripts, studied the logic of Aristotle, memorized the speeches of Cicero, and commented on the poetry of Virgil. These works were not seen as threats—but as treasures. The Church Fathers understood that all truth is God's truth, and they believed that the light of reason could serve the light of revelation.

As Augustine wrote, “Let every good and true Christian understand that wherever truth may be found, it belongs to his Master.” He, along with others such as Basil the Great and Jerome, saw classical learning as a “spoil of the Egyptians”—something taken from the world and consecrated to the service of Christ.

The Christian synthesis did not merely preserve Athens and Rome. It transformed them. The virtues that the Greeks intuited were now revealed in Christ. The Logos that the Stoics groped toward was now incarnate in Jesus. The Roman love of law was fulfilled in divine justice and mercy. The seven liberal arts were integrated into a coherent vision of man, ordered by the faith and aimed at the beatific end.

Throughout the Middle Ages, this synthesis reached its high point in the development of the classical Christian curriculum. Students were first grounded in the Trivium—grammar, logic, and rhetoric—to master thought and language. Then they advanced through the Quadrivium—arithmetic, geometry, music, and astronomy—to contemplate number, harmony, and the created order. This progression formed not only the mind, but the soul.

Classical education, in its Christian form, became the backbone of Western intellectual life. It educated saints and scholars, popes and reformers, scientists and statesmen. It assumed that truth was one, and that human reason could be trained to receive and articulate it in harmony with divine revelation.

This is why classical Christian education does not belong to the past. It belongs to the Church. It is not a cultural artifact, but a living inheritance—a marriage of reason and faith, guarded for centuries and waiting for the next revival.

C. A Moral and Intellectual Inheritance—Not a Cultural Identity

Classical education is not the possession of any one nation, race, or ethnic heritage. It is not “Western” in the sense of being white, European, or colonial. It is Western in the deepest and oldest sense: an inheritance of reasoned inquiry, moral seriousness, and spiritual truth—handed down through generations of Jewish prophets, Greek philosophers, Roman jurists, and Christian saints.

To call this tradition “classical” is not to idolize the past, but to receive a gift—what the ancients called a *patrimonium*—a patrimony. It is a legacy of thought, language, law, logic, literature, and liturgy that shapes not just what we know, but who we become. It is a tradition bound not by blood, but by belief—not by ancestry, but by assent.

The classical model is open to all because it is built on what is universally human: the desire to know truth, to live virtuously, and to worship rightly. As the Apostle Paul wrote, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28). Classical education stands on this same foundation. It is not bound to ethnicity or geography. It is bound to the human soul.

This is why the recovery of classical education today is not a cultural revival, *but a moral one*. The purpose is not to recreate Christendom or to reimpose a European worldview. The goal is to recover the habits of mind

and heart that make for true freedom, flourishing, and holiness. As G.K. Chesterton observed, tradition is “the democracy of the dead”—a way of giving voice to those who came before, not because they were flawless, but because they had something to say.

In our age, there is great temptation to define education by identity, ideology, or innovation. But classical education rejects all three. It defines education by formation. It asks not, “What do we want this student to become in our image?” but “How do we lead this student toward what is true, good, and eternal?”

This is what makes the classical tradition a gift to the modern world—not a relic of a bygone culture, but a luminous inheritance for every person, every background, every nation. Because it is rooted in human nature and ordered to divine truth, it transcends all temporal divisions.

It is not the tradition of a race. It is the tradition of reason. It is not the culture of one people. It is the culture of the soul. It is not Western because it excludes—it is Western because it includes what is best, what is lasting, and what leads toward wisdom.



C H A P T E R I I I

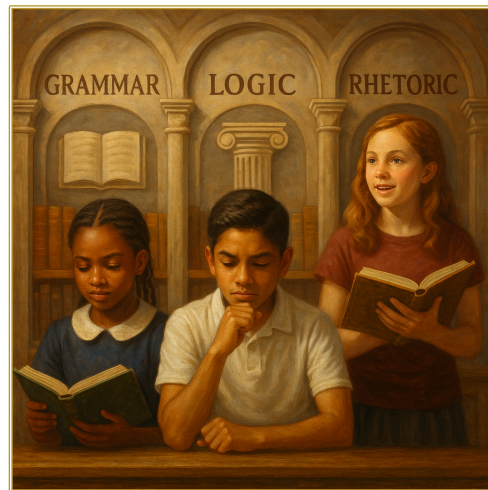
The Trivium: The Language of Thought

At the heart of classical education are the liberal arts—the disciplines that liberate the mind. The first three of these, known as the Trivium (from the Latin *tri-* meaning “three” and *via* meaning “way”), are the arts of language and thought. They are:

- **Grammar** – The art of learning and foundational knowledge
- **Logic** – The art of reasoning and understanding
- **Rhetoric** – The art of expressing truth beautifully and persuasively

These are not “subjects” in the modern sense. They are intellectual tools—forms of training that equip students not only to learn, but to think rightly, speak clearly, and live wisely. They are foundational because they shape how we engage with every other discipline. To be educated classically is first to be formed in these arts.

Historically, the Trivium was seen not only as the beginning of the educational journey, but as the key to all higher learning. The Trivium trains the mind to seek truth; the Quadrivium trains the imagination to see order. Together, they form the soul.



A. Grammar – The Art of Learning

In the classical tradition, grammar is the first stage of learning.

It refers not just to sentence mechanics, but to the foundational building blocks of any subject—its terms, definitions, structures, and rules. Every discipline has a grammar: mathematics has numbers and operations, music has notes and rhythms, and language has parts of speech and rules of syntax. To know the grammar of a thing is to begin knowing it rightly.

This stage aligns with a child’s natural capacity for memory and imitation. Classical educators, from ancient times to the present, have recognized that younger students delight in repetition, chanting, rhyming, and

memorization. The goal is not rote busywork—it is to lay down the mental framework that will support all future understanding.

In the grammar stage, students:

- Memorize and recite poetry, Scripture, catechism, math facts, and Latin chants
- Copy exemplary writing to absorb vocabulary, rhythm, and structure
- Chant parts of speech and diagram sentences
- Learn stories, timelines, and songs that form the imagination and memory

Modern education often tries to skip this stage, pushing students to “analyze” before they’ve mastered the material they’re analyzing. The result is often shallow thinking and fragmented knowledge. Classical education insists that memorization is not the enemy of understanding—it is its foundation.

Grammar is the art of learning well. It trains the memory, orders the mind, and fills the soul with noble language. It gives the student something to think about, something to love, and something to carry for life.

B. Logic – The Art of Reasoning

If grammar provides the raw material of knowledge, logic teaches the student how to handle that material rightly. Logic is the art and science of reasoning—of analyzing arguments, identifying fallacies, drawing valid conclusions, and distinguishing truth from error.

In classical education, logic is not a mere elective. It is a fundamental and formative discipline—a habit of mind. Once a student has memorized and internalized the basic facts of a subject (its grammar), logic trains them to understand how those facts relate:

- Why does this follow from that?
- What must be true if this is true?
- What causes what?

Historically, logic was called dialectic—the art of asking and answering questions in pursuit of truth. It is the heart of Socratic dialogue and the engine of philosophical inquiry.

In the logic stage, students learn to:

- Construct and evaluate syllogisms
- Identify valid and invalid forms of argument
- Recognize fallacies in media, advertising, and political speech
- Analyze historical events and texts through causal reasoning
- Formulate coherent theses with logically supporting premises
- Question assumptions and define terms with clarity and precision

Where grammar trains the memory, logic trains the mind to seek coherence. It forms habits of intellectual humility, consistency, and rigor. It gives students the confidence to think deeply—and the tools to do it well.

Yet in modern schooling, logic is often replaced by vague exhortations to “think critically.” But what does that mean? Too often, it just means “share your opinion.” True critical thinking has structure—and that structure is logic. To put it simply:

- Grammar gives students the bricks.
- Logic gives them the blueprint and the measuring tools.
- Rhetoric ensures what they build will endure, move souls, and matter.

A student without logic may have opinions. But a student trained in logic can build arguments—ones that stand, hold weight, and reveal what is true.

It should strike us as absurd that someone today can earn a PhD without ever taking a formal course in logic. And yet it happens all the time. That’s like asking someone to compose music without learning scales.

Students are asked to debate controversial issues, analyze historical movements, or critique political systems—but are never taught how to distinguish a sound premise from a flawed one. This absence is not just academic. It is civilizational.

Consider these common examples of public reasoning:

- “If you don't support this climate policy, you must hate the environment.” — A false dilemma. It assumes only two options: agreement or malice.
- “If you disagree with this curriculum, you're attacking teachers.” — A straw man. It misrepresents disagreement as personal attack, making the position easier to dismiss.
- “Gender is a social construct and, some people are born in the wrong body.” — A contradiction. Logic demands consistency.
- “Silence is violence.” — A category error. The absence of speech is not equivalent to the act of harm.

These slogans may stir emotion, but they often collapse under logical scrutiny. Logic trains students to:

- Ask: Does this follow? rather than Do I like this?
- Recognize manipulative language and false binaries
- Distinguish emotional appeal from rational coherence
- Test ideas rigorously before accepting or repeating them

A classically trained student doesn’t just “think for themselves.” They are taught how to think—clearly, carefully, and in pursuit of truth rather than self-expression. Logic does not make students combative. It makes them coherent. And in an age of noise, that is not just helpful—it is revolutionary.

C. Rhetoric – The Art of Persuading Truthfully



If grammar gives us the tools of language, and logic teaches us to think clearly, rhetoric shows us how to express truth beautifully and persuasively. It is the culmination of the Trivium—because it depends on both the knowledge stored through grammar and the reasoning disciplined by logic.

Rhetoric is the art of expressing truth in a way that persuades the mind, moves the heart, and honors both the listener and the speaker. It is not manipulation—it is ordered communication, guided

by reason and directed by virtue.

As Aristotle wrote, rhetoric is “the faculty of observing in any given case the available means of persuasion.” But in the classical Christian tradition, this was never about cleverness or emotional trickery. It was about justice—about giving truth its due, and giving the audience what they truly need.

Modern schools often encourage performance over formation. A student might give a passionate TED-style talk or a visually impressive presentation—but without sound reasoning, ordered content, or moral weight.

In contrast, classical rhetoric trains the whole person to:

- Speak the truth with charity and precision
- Write and speak in complete, coherent, and compelling form
- Understand the audience and adapt expression accordingly

- Resist manipulation and use language to build, not to dominate

Rhetoric is not a final flourish—it is a moral discipline. It asks not only, Can you say it well? but Should you? It forms young men and women who can lead with both wisdom and humility.

Logos, Ethos, and Pathos: The Three Appeals

Classical rhetoric rests on three integrated appeals:

- **Logos** – the appeal to reason and logic (truth)
- **Ethos** – the appeal to the character of the speaker (trust)
- **Pathos** – the appeal to emotion (rightly ordered, not manipulative)

A well-formed rhetorical act will employ all three—never sacrificing one for the sake of another. This is not emotionalism—it is human communication in full. The goal is to reach both the mind and the heart, with reason grounded in reality and character.

In the classical approach, students don't just vent—they build arguments. They study great speeches. They imitate Cicero, Lincoln, and Churchill. They practice, revise, and speak from memory—not to perform, but to form the habit of ordered thought and moral expression.

In a world where misinformation spreads with speed and emotional appeal, rhetoric is not a luxury—it's a necessity. Students trained in rhetoric can:

- Refute manipulative speech without becoming manipulative themselves
- Disagree with charity, clarity, and poise
- Speak with authority in professional, academic, and ministry settings
- Write persuasively, not just correctly

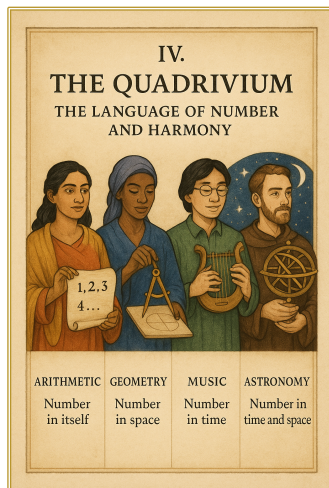
This is why classical graduates often shine in law, ministry, journalism, politics, and education—not because they've been trained in tricks, but because they've been trained in truth.



C H A P T E R I V

The Quadrivium: The Language of Number and Harmony

In the classical tradition, the Trivium trained the student in language and thought—how to speak, reason, and express. The Quadrivium advanced that formation through number, measure, and proportion—teaching the student how to perceive the underlying order of the created world.



Definition and Overview

Quadrivium (Latin quadri- = “four” + via = “way”) refers to the four mathematical arts:

- **Arithmetic** – Number in itself
- **Geometry** – Number in space
- **Music** – Number in time
- **Astronomy** – Number in space and time

Together, these disciplines reveal the harmony and intelligibility of the cosmos. They train not only the intellect but the imagination—teaching students that creation is not chaotic, but ordered, knowable, and beautiful.

Before you measure the stars, you must learn to measure your thoughts.
 –Traditionally attributed to Pythagoras (no surviving writings)

The Quadrivium is not STEM. It is soul training through number. In its original form, the Quadrivium was designed not to produce technicians—but philosophers, theologians, and saints. It did not train students to build machines. It trained them to behold truth. Number is the first abstraction of the intellect.

A. Arithmetic – The Nature of Number

Arithmetic is not merely the memorization of facts or formulas. In the classical tradition, it is the study of number in itself—pure, abstract, and foundational. It is the first of the four mathematical arts of the Quadrivium, and it asks a deceptively simple question: What is number, and how does it reveal the order of reality?

In modern education, arithmetic is often reduced to speed drills and standardized computation. But classically understood, arithmetic trains the mind to perceive essence and relation. It awakens the intellect to patterns, proportion, and the invisible harmonies that govern both nature and logic.

Classical arithmetic is not primarily practical—it is philosophical. It shapes how students see the world. Every number carries meaning, structure, and mystery. Just as grammar gives form to speech, arithmetic gives form to thought.

The Pythagoreans were among the first to treat number as something sacred, believing that “all is number”—that beneath the visible world lies a mathematical harmony that can be known, contemplated, and even praised. While they did not possess Christian revelation, their instinct was not wrong: God is a God of order, and arithmetic is one way to glimpse His rational design.

To study arithmetic classically is to cultivate more than calculation. It trains precision, patience, wonder, and mental discipline. In this way, arithmetic becomes a preparation for contemplation. It is not only about usefulness—it is about seeing. It allows the mind to grasp immaterial truth in a material world. And that, in the classical tradition, is the first step toward wisdom.

B. Geometry – The Structure of Space and Form

If arithmetic is number in itself, geometry is number in space. It is the study of shape, form, dimension, and proportion. But in the classical tradition, geometry was not merely practical—it was contemplative. It invited the student to perceive the order built into creation and to understand that space is not empty, but structured, meaningful, and knowable.

The term geometry comes from the Greek *geo* (earth) and *metron* (measure)—originally referring to land surveying. But it quickly became a philosophical discipline, especially in the Greek tradition. Plato required all students in his Academy to master geometry before studying philosophy, famously inscribing over the door: “Let no one ignorant of geometry enter here.”

Why? Because geometry trains the mind to grasp invisible realities through visible forms. It demands precision, order, and patience. It teaches the student to think deductively, to reason from axiom to conclusion, and to appreciate structure not as limitation, but as beauty.

A classically trained student learns that geometric forms carry deep meaning: a circle represents perfect unity and infinity, a triangle is the most stable enclosed structure, and a square embodies balance and justice. These are not just aesthetic symbols—they are mathematical truths that reflect deeper metaphysical realities.

Geometry becomes a ladder of ascent—from the senses to the mind, and from the mind to God.

C. Music – Mathematical Beauty and Order

If arithmetic is number in itself, and geometry is number in space, then music is number in time. In classical education, music is not merely a performing art—it is a mathematical and moral discipline. It teaches students to perceive harmony, rhythm, and proportion, not only with their ears but with their minds.

At its core, music is patterned vibration. It is mathematical relationships expressed through sound. When we hear an octave, a perfect fifth, or a major chord, we are hearing ratios—like 2:1, 3:2, or 5:4—unfolded across time. Pythagoras discovered that musical intervals correspond to specific ratios between the lengths of vibrating strings.

Plato taught that the modes of music affect the disposition of the heart. Some inspire courage and discipline; others encourage laziness or disorder. This is not moralism—it is metaphysics. Music enters the soul without consent. It bypasses argument. It forms emotion, memory, imagination, and mood—whether we intend it to or not.

This is why Augustine, before his conversion, warned of the power of music to stir desires and passions in dangerous directions. And why, after his conversion, he embraced sacred chant as a means of directing those same passions toward God.

A classical student learns to hear not just melody, but structure—intervals, rhythms, harmony, and dissonance. These are not just musical techniques; they are analogies for life: harmony teaches balance, rhythm trains discipline, and the drama of dissonance and resolution echoes the moral life—struggle, sorrow, and redemption.

D. Astronomy – The Heavens and the Harmony of Creation

In the classical tradition, astronomy is the fourth of the Quadrivium—the study of number in both time and space. It is not merely the observation of stars or planets. It is the pursuit of cosmos—the order of the heavens.

The word astronomy comes from the Greek *astron* (star) and *nomos* (law). It literally means “the law of the stars.” And for thousands of years, this was not considered a speculative science—it was a contemplative one. To study the heavens was to perceive the architecture of creation, to see in the sky a reflection of divine order, and to place the human soul in its rightful posture: wonder.

Modern astronomy tends to strip the heavens of meaning. Stars become gas, time becomes entropy, and human beings become irrelevant. In a disenchanted cosmos, we are told the universe has no purpose—just particles and probability.

But the classical view is different. To study astronomy is to be re-enchanted. It is to realize that order exists at scales far beyond our comprehension—and that this order is mathematical, intelligible, and beautiful. As the Psalmist sang, “The heavens are telling the glory of God.”

Astronomy thus reinforces the virtues of patience, awe, and intellectual humility. It trains the mind to look upward—literally and spiritually. In this way, astronomy—as the final of the Quadrivium—perfects the student's encounter with number, bringing together arithmetic, geometry, and music into a grand vision of harmony beyond the earth.

E. Teaching the Quadrivium Today

Today, the Quadrivium is not postponed until adulthood. Math and science appear early in nearly every curriculum. Rather than delay these subjects, most classical schools today teach both Trivium and Quadrivium in parallel, but with formation as the priority.

A classical teacher does not merely assign multiplication tables or algebraic proofs. They teach students to see number as a language of reality—revealing order, proportion, and beauty. The goal is not to reduce everything to STEM outcomes or speed. The goal is to recover what the Quadrivium once was: a ladder from earth to heaven.

The Quadrivium, rightly taught, does not merely prepare students for careers in engineering or science—though it will. Its deeper aim is to prepare students to see the world as it is: ordered, not random; beautiful, not bland; knowable, yet mysterious; measurable, but never fully containable.



C H A P T E R V

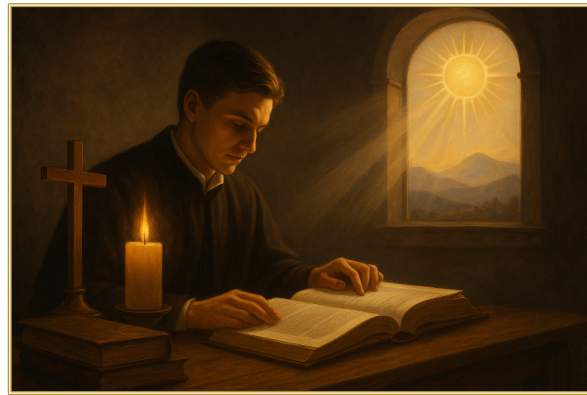
Theology and Moral Formation

Integrating Faith, Reason, and Virtue

Theology is not just another subject in the classical tradition—it is the crown. It is both the highest science and the deepest foundation. In classical Christian education, faith and reason are not in conflict—they are allies. The result is not only intellectual coherence, but moral clarity. Classical education forms not just a mind that can think, but a soul that can judge rightly, act nobly, and love what is eternal.

A. The Role of Revelation in the Life of the Mind

As we saw in the foundations of the Western tradition (Chapter II), reason, logic, and disciplined inquiry are central to classical education. But the tradition also recognizes that human reason is limited. The highest truths—about God, man, salvation, and eternity—must be revealed, not discovered. This chapter moves from that historical foundation to its practical implications: how theology and moral formation shape daily life at VCA.



Theology is the disciplined reflection on what God has revealed through Scripture, tradition, and the Incarnation.

Classical education teaches students:

- That truth is unified and trustworthy
- That reason is a gift—but not the highest authority
- That Scripture is not just read—it is revered and lived
- That theology is not abstract—it is practical, devotional, and formative

For with thee is the fountain of life; in thy light do we see light. — Psalm 36:9

At VCA, every subject is taught with an awareness of divine order—because in the classical tradition, Christ is not confined to theology class. He is the Logos, the ordering principle of all reality. Even when a subject is not explicitly “religious,” it carries the imprint of its Creator. Science explores God’s creation. Literature reflects the human condition in light of redemption. Mathematics reveals structure, beauty, and intelligibility that point beyond themselves. Theology does not sit alongside these disciplines—it permeates them. Every subject, rightly taught, has Christ in its DNA.

B. Natural Law and the Formation of Conscience

Classical education is moral education. It assumes that the human heart must be trained—not just the intellect. This means more than rules or consequences. It means forming the conscience according to natural and divine law.

Natural law is the law written on the human heart (Romans 2:14–15). It is the basic moral structure woven into creation: justice, honesty, courage, temperance, fidelity. These truths do not come from culture or consensus—they come from God.

Students in a classical Christian school learn:

- That virtue is not relative—it is real
- That true freedom is not the removal of all constraint, but the capacity to govern oneself according to what is good
- That moral reasoning requires formation—not just feeling

This forms students who are not only respectful, but principled. Who can recognize injustice, speak with courage, and choose the good—especially when it is hard.

| *Educating the mind without educating the heart is no education at all.*

C. Worship, Virtue, and the Integration of Faith and Reason

The ultimate purpose of education is not information—it is adoration.

A classical education is incomplete without worship. Prayer, hymnody, reverent silence, and liturgical rhythms are not interruptions to learning. They are its fulfillment. Remember what C.S. Lewis wrote, “The task of the modern educator is not to cut down jungles but to irrigate deserts.” That irrigation is not only intellectual—it is spiritual.

The integration of faith and reason means:

- Reason is used to illuminate and defend the faith
- Faith sanctifies and directs the work of reason
- Students are not asked to choose between the heart and the mind—they are asked to bring both under the lordship of Christ

This approach forms not just scholars, but disciples. Not just thinkers, but worshipers.

| *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. — Matthew 22:37*

At VCA, we believe the mind is made for truth—but also for awe. We train students to think deeply and to bow humbly. Because knowledge without love is sterile. But love without knowledge is shallow—you cannot love what you do not know. True classical education cultivates both.



C H A P T E R V I

The Transcendentals: Truth, Goodness, and Beauty

Forming the Mind Toward Reality

In the classical tradition, all knowledge ultimately aims at three interrelated realities: truth, goodness, and beauty. These are called the transcendentals—because they transcend any one subject, time, or place. They are not merely categories of taste or morality; they are the properties of being itself. Wherever something is fully real, it will be true, good, and beautiful.

The transcendentals are the aim of all education rightly ordered. They are not outcomes. They are ends.

A. What the Transcendentals Are

Truth is the correspondence between the mind and reality. It is not subjective or invented—it is discovered. As Thomas Aquinas defined it: *veritas est adaequatio rei et intellectus*—“truth is the conformity of the thing and the intellect.”

Goodness is the perfection of being, what every creature seeks by nature. A thing is good when it fulfills the purpose for which it was made.

Beauty is the radiance of truth and goodness. It is not mere preference or ornament, but the form that pleases because it reveals order, harmony, and clarity.

These are not three separate paths. They are three aspects of the same ultimate Reality. And in the Christian tradition, that Reality is God Himself.



B. How They Form the Mind and Soul

Every subject can—and should—lead the student toward one or more of these transcendentals:

- A math problem, solved with clarity, trains the mind in truth.
- A piece of literature that lifts the heart can awaken a love for goodness.
- A work of art that reveals symmetry and proportion cultivates a sense of beauty.

When these are pursued together, the student is not just informed. He is formed—in intellect, in affections, and in imagination.

This is why the classical tradition resists relativism. It does not believe that truth is your truth or my truth—but that truth can be known and loved. It does not believe that goodness is a social construct—but that it reflects the eternal law written on the human heart. It does not believe that beauty is not merely in the eye of the beholder—but that it reveals something about the soul and about God.

C. The Transcendentals as the Aim of All True Education

In modern education, goals are often utilitarian: college and career, achievement and outcomes. But classical education points higher. Its ultimate aim is to shape a soul that loves what is true, desires what is good, and delights in what is beautiful—and this leads to true happiness.

The glory of God is a living man, and the life of man is the vision of God. — St. Irenaeus, Adversus Haereses IV.20.7

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. — Philippians 4:8

When students are immersed in the transcendentals:

- They learn to seek truth—not just repeat information.
- They learn to pursue goodness—not just obey rules.
- They learn to recognize beauty—not just consume entertainment.

This forms their judgment, their affections, and their sense of purpose.

It is also deeply countercultural. In an age of distraction, division, and relativism, the pursuit of the transcendentals is revolutionary. It offers an anchor of meaning—a moral compass in a world of noise.

At Victory Christian Academy, we teach reading, math, and science. But we do not stop there. We want every subject to point beyond itself: to train students not just to know, but to understand; not just to achieve, but to become; not just to compete, but to serve.

Truth, goodness, and beauty are not enrichment—they are the purpose of education. They are the soul's native language, and they echo the very nature of God. When students are formed by these realities, they are not merely prepared for the world. They are prepared to transform it.



C H A P T E R V I I

The Great Books and the Canon

Reading the Books That Shaped Civilization



At the heart of classical education is a conviction: that certain books, written across centuries and civilizations, contain insights so profound, so enduring, and so essential to human understanding that every generation must encounter them afresh. These are the Great Books—not because they are old, but because they are alive. They ask the questions that every human being must eventually face: What is justice? What is the good life? What do we owe to one another? What is the nature of God, of man, of the cosmos?

A classical school without the Great Books is like a cathedral without windows—structurally sound, perhaps, but unable to let the light in. These works do not simply transmit information. They form the imagination, discipline the reason, and awaken the soul to the permanent things.

A. What Makes a Book “Great”?

A great book is not simply a famous one. Popularity fades. A great book endures because it grapples with the deepest questions of human existence and does so with a power, clarity, or beauty that transcends its own era. It speaks not only to the age in which it was written, but to every age that follows.

The Great Books share several qualities:

- They address permanent questions about truth, justice, beauty, love, death, God, and the soul
- They reward re-reading—each encounter reveals deeper layers of meaning
- They participate in a conversation across time—responding to, building on, or challenging one another
- They form the reader—not merely by informing the mind, but by shaping the moral imagination

From Homer’s Iliad to Augustine’s Confessions, from Plato’s Republic to Dante’s Divine Comedy, from the Gospels to the writings of C.S. Lewis—these works have shaped how civilizations think, worship, govern, and love. They are not relics. They are mentors.

In a classical school, students do not merely read about these authors. They read the authors themselves—in their own words, wrestling with their own arguments, encountering their own beauty.

B. Primary Texts as Encounters, Not Just Assignments

Modern education often reduces reading to a skill—a tool for extracting information. Students are given textbooks, summaries, and excerpts. They learn about great thinkers without ever meeting them. This is like studying a map of a country and believing you have traveled there.

Classical education insists on the primary text. The student does not read a summary of Plato—he reads the Allegory of the Cave. He does not read about Aristotle’s ethics—he reads the Nicomachean Ethics. She does not hear about the Psalms—she prays them.

This matters because a primary text is not merely a source of content—it is an encounter with a mind. Reading Augustine’s Confessions is not the same as reading a biography of Augustine. One informs. The other transforms. The student who reads the original text is drawn into a conversation across time—and that conversation changes him.

At VCA, this principle shapes our curriculum. Even young students are introduced to real texts, adapted when necessary for age and reading level, but never reduced to bullet points. We believe that when students encounter greatness firsthand, something awakens in them that no summary can produce.

C. A Living Tradition—Not a Dead List

A common misunderstanding is that the Great Books canon is a rigid, closed list—a museum of old ideas sealed behind glass. Nothing could be further from the truth. The canon is a living tradition. It grows. It is refined by each generation that receives it, tests it, and passes it on.

The canon includes works from Athens and Jerusalem, from Rome and the medieval monasteries, from the Renaissance and the Reformation. It includes pagan philosophers and Christian saints. It includes poets, scientists, historians, and theologians. What unites them is not agreement—but seriousness. They all took the deepest questions of life with the gravity they deserve.

And the tradition does not stop with the ancients. Chesterton, Lewis, Tolkien, Flannery O’Connor, and John Paul II stand within this lineage. The Great Books are not a backward glance—they are a continuing conversation, and our students are invited to join it.

Classical education does not worship the past. It honors it—because it believes the past has something to teach us that we cannot learn on our own. And it trusts that students who are formed by these encounters will be better prepared not only to understand the world, but to serve it wisely, to lead it justly, and to love it rightly.

The Great Books are not a curriculum. They are a patrimony—an inheritance of wisdom, tested by time, offered to every generation willing to receive it.

D. A Sample Reading Journey by Stage

To give families a concrete sense of what their children will encounter, the following is a representative—not exhaustive—sampling of texts at each stage of classical formation:

* A SAMPLE READING JOURNEY *	
Grammar Stage Grades K–4	<i>Aesop’s Fables • D’Aulaires’ Greek Myths • The Story of the World • Selections from Scripture (Psalms, Proverbs, the Gospels) • Saints’ Lives • Classic Fairy Tales & Poetry</i>
Logic Stage Grades 5–8	<i>Homer’s Odyssey • Plutarch’s Lives • Plato’s Dialogues • Selections from Aristotle & Aquinas • Augustine’s Confessions (abridged) • Narnia & The Hobbit • Shakespeare’s Comedies</i>
Rhetoric Stage Grades 9–12	<i>The Iliad • Virgil’s Aeneid • Dante’s Divine Comedy • Augustine’s Confessions (complete) • Aquinas’s Summa (selections) • Shakespeare’s Tragedies • Milton’s Paradise Lost • Dostoevsky’s The Brothers Karamazov • C.S. Lewis, Chesterton & Flannery O’Connor</i>

These texts are not chosen arbitrarily. Each one participates in the Great Conversation—a millennia-long dialogue about God, man, truth, and the good life. Students are not passive recipients of these books. They are invited to become participants in a tradition that stretches from Homer to the present day.



C H A P T E R V I I I

Classical Education and the Professions

Why Formation Prepares Students for Every Calling

To prepare a child for adulthood is not simply to teach a skill—it is to shape a soul. Classical education prepares students not just for tests or careers, but for every vocation they may one day hold: doctor, lawyer, teacher, parent, pastor, scientist, entrepreneur, or citizen. The ancient goal was formation for freedom—the intellectual and moral formation of a person capable of living wisely, leading justly, and serving truthfully.

The modern world trains specialists. Classical education forms persons. And that difference has never mattered more. — Adapted from Stratford Caldecott

A. Why Formation Prepares for Any Vocation



A classical graduate is not simply employable—they are unshakable. They are taught to reason from first principles, to speak with clarity, and to act with integrity. These traits are rare in today's workforce—and they are desperately needed.

Here's how classical training prepares students for real-world professions:

- A doctor must make precise judgments and face moral dilemmas. Classical education forms doctors who are more than clinicians. It gives them the intellectual and moral clarity to honor life, conscience, and the dignity of the body.
- A lawyer must analyze complex texts, construct sound arguments, and speak persuasively. Classical education trains future attorneys to distinguish legality from justice, and to defend the moral law when positive law goes astray.
- A scientist must ask honest questions and interpret evidence. Classical training grounds scientists in humility before the created order and equips them to resist the manipulation of data or truth for ideological gain.
- A business leader must navigate budgets, personnel, and strategy—but also moral complexity. Classically trained leaders have the courage and clarity to lead ethically—even when it costs.

These are not hypothetical questions. They are the very choices our graduates will face—and classical education equips them to answer with conviction, not compromise.

B. Intellectual Habits That Transfer Across Disciplines

What good is a high test score if a student cannot speak truth when it matters? Classical education cultivates habits that last:

- Reading and listening with discernment
- Asking questions grounded in reality
- Speaking and writing with moral force
- Arguing with both clarity and charity
- Knowing the difference between persuasion and manipulation

That's why classical graduates consistently perform better on the LSAT, GRE, and MCAT. It's not because they memorize more. It's because they think more clearly. They've been trained to reason from principles, not just facts.

Note: According to data published by the Law School Admission Council (LSAC), philosophy and classics majors consistently rank among the highest LSAT scorers. ETS data show that humanities graduates outperform most other disciplines on the GRE Verbal and Analytical Writing sections. AAMC reports confirm that humanities and social-science majors are admitted to medical school at rates comparable to or exceeding biology majors, with strong MCAT performance in Critical Analysis and Reasoning Skills.

C. Why Classical Graduates Excel in Every Field

Whether a student becomes a doctor or a deacon, a teacher or a tech executive, classical formation gives them the same gift: the ability to live with integrity.

- **In law:** they fight for justice, not just legality
- **In media:** they pursue truth over popularity
- **In technology:** they respect human limits and dignity

- **In public life:** they lead without surrendering their conscience
- **In the home:** they raise the next generation with wisdom and grace

In a world where truth is often sacrificed for power, and success comes at the expense of virtue, classical education teaches that real excellence is moral before it is material.

Education is not a subject, and does not deal in subjects. It is instead a transfer of a way of life.

And in classical schools, that way of life is grounded in wisdom, truth, and moral courage.



C H A P T E R I X

A Tradition for the Future

Why Classical Education Still Matters—Now More Than Ever

Classical education is not a nostalgic return to the past. It is a recovery of something timeless—something our culture tried to forget, but never stopped needing. In a world marked by rapid change, moral confusion, and ideological pressure, this tradition offers something rare: clarity, continuity, and conviction.



A. Classical Education in a Time of Crisis

We live in a time when:

- Truth is treated as relative
- Virtue is seen as oppressive
- Beauty is dismissed as subjective
- History is rewritten or discarded
- Education is reduced to credentials and compliance

The result? A generation of students who are anxious, disoriented, over-stimulated, and underformed. They are flooded with information but starved for meaning.

Classical education answers this crisis—not by escaping the present, but by standing firm in what has always been true.

B. Recovery, Not Nostalgia

Classical education is not a retreat from the world—it's preparation to redeem it.

We don't read Plato and Augustine to romanticize the past. We read them because they still speak—about the soul, the city, justice, virtue, and love. We don't teach logic and Latin because we reject technology. We teach them because truth and reason are the necessary foundation for engaging the modern world wisely and well.

We don't memorize Scripture, sing hymns, and read the great books because it's "quaint." We do it because it shapes affections and forms habits that last longer than trends.

This is not about going backward. It's about going deeper.

C. Building Schools That Endure

Victory Christian Academy's new classical track is not a side project. It's a renewal of purpose.

We are not adding a new curriculum—we are recovering a timeless one. Not creating a different mission—but re-aligning with the mission we've always had: to form students in Christ, in truth, and in wisdom.

Great Hearts Online brings proven classical resources. VCA brings 25 years of faithful Christian leadership. Together, they form a track that is academically excellent, theologically grounded, and spiritually nourishing.

What kind of student will this produce?

- One who can reason, not just react
- One who can speak clearly, not just loudly
- One who loves what is true, even when it costs
- One who can lead with grace, because they were formed with care

In short: a student who is not just prepared for college—but prepared for life.

*The sole true end of education is simply this: to teach men how to learn for themselves. —
Dorothy Sayers*

And that's exactly what classical education does—so that every student can live not by lies, but by truth.

D. Answering Honest Objections

The classical tradition teaches that a strong argument does not avoid objections—it meets them. In the spirit of the refutatio, which every trained rhetorician learns to employ, we address here the most common questions families raise about classical education.

“Isn't this just for elite or wealthy families?” No. Classical education was born in public squares, not private estates. Socrates taught in the agora. The medieval cathedral schools were open to all. And our partnership with Great Hearts Online makes this model accessible to families regardless of geography or income. Classical education is not a luxury—it is a birthright of every child made in the image of God.

“Will my child be prepared for STEM careers?” Absolutely. The Quadrivium is the original STEM program—arithmetic, geometry, music (mathematical harmony), and astronomy. Classical students learn not only to calculate, but to reason mathematically. They develop the analytical habits, logical precision, and intellectual stamina that advanced scientific and technical work demands. The difference is that they also learn why these disciplines matter—not just how to perform them.

“Isn't this model impractical for working families?” We understand the demands that modern families face. That is precisely why VCA's classical track is offered online, with the structure and flexibility that working families need. The daily schedule is designed to be rigorous but manageable, and the support of Great Hearts Online provides families with experienced teachers and a proven framework—so parents do not carry the full instructional burden alone.

“Doesn't reading old books make education outdated?” If that were true, we would also have to abandon Scripture. The Great Books endure precisely because they address questions that never expire: What is justice? What is the good life? What do we owe one another? A student who has wrestled with Plato, Augustine, and Shakespeare is not stuck in the past—they are equipped to see through the shallow novelties of the present.

“Is classical education only for Christian families?” The classical model is rooted in universal truths about human nature—truths that precede any single religious tradition. At VCA, we teach from a Christian perspective because we believe Christ is the fullness of truth. But the intellectual habits that classical education

cultivates—clear reasoning, careful reading, moral seriousness, love of beauty—serve any student, from any background, who desires to think well and live wisely.

These are not objections to dismiss. They are honest questions from honest families—and they deserve honest answers. We welcome them, because the tradition we stand in was built on the conviction that truth is stronger than any challenge brought against it.



V O I C E S F R O M O U R C O M M U N I T Y

“Our kids’ teachers connected with our children and motivated them toward academic excellence in a way that we as parents could not. Our children also enjoyed the daily camaraderie of the online classroom experience. Simply put, our family thrives because we became part of a like-minded educational community not otherwise available in our town.”

— Jonathan Hornock, Great Hearts Online Parent

“We learn best in community, by listening to one another, sharing our convictions in good will, and refining our ideas over time according to a shared standard of truth. The great legacy of Western Culture, from Socrates to today, is that sincere conversation about matters of great importance is essential to human flourishing.”

— Dr. Daniel Scoggin, Great Hearts Co-Founder

“It has shaped my character and my academics and who I am. I don’t think that I would have been as successful as I had been, or I would be in the position that I am, as a student, as a leader on campus, if it had not been for my time in the Great Hearts Academy. It was very transformational for me, both as a student and as an individual.”

— A Great Hearts Academy Graduate



A P E R S O N A L N O T E

To Families, Staff, and Students of VCA

As you've read through this booklet, I hope you've sensed not just an academic model, but a living tradition. Classical education is not new. And it is not a trend. It is the recovery of a vision that formed saints, scholars, and civilizations—and can still form our children today.

This path is not easy. It calls for patience, reverence, discipline, and wonder. It does not promise fast results or flashy credentials. But it does promise something deeper: wisdom, virtue, and the joy of learning rightly ordered to reality.

For some of you, this may be your first real encounter with classical education. You might be feeling excited, or perhaps even overwhelmed. That's okay. I started in the same place. I had no background in this tradition. My journey into education began in leadership, not the classroom. And my deeper conversion to the classical model didn't happen until after my own children were nearly finished with high school.

But by the grace of God, I saw what this was—and I couldn't unsee it. I now carry it with me into every conversation, every project, every prayer.

I believe this work matters. Not just for school. Not just for college or career. But for the shaping of souls.

At Victory Christian Academy, we believe that every student is made in the image of God—with a mind to shape, a heart to form, and a purpose to fulfill. Whether you choose to pursue the classical track or remain on another path, our commitment is the same: to educate in truth, disciple in love, and walk with your family in grace.

But if you do choose this track—know that you are not just choosing a program. You are joining a renewal.

You are choosing to educate your child in a way that is timeless, rooted, and radiant with hope.

You are choosing to honor the dignity of their soul—and to prepare them, not just for work, but for life.

You are choosing truth, beauty, and goodness—in a world that too often forgets all three.

A Blessing

May God bless the work of your hands, the labors of your heart, and the formation of your children.

May your home be a place of peace, your school a place of wonder, and your family a reflection of Christ's love.

May this classical path—however long or winding—bring you closer to truth, to joy, and to the One who is Truth Himself—JESUS CHRIST.

With gratitude and hope,

Zeus Rodriguez

Board Advisor and Strategic Lead for Online Learning
Victory Christian Academy

A P P E N D I X A

Recommended Reading for Families and Educators

These short, approachable books are perfect for families and educators who are new to classical education. Each one is easy to read and will help you understand what classical learning is all about—and why it matters for your children.

Introductory Works

- *The Lost Tools of Learning* by Dorothy L. Sayers
- *An Introduction to Classical Education* by Christopher Perrin
- *Recovering the Lost Tools of Learning* by Douglas Wilson
- *The Core* by Leigh Bortins

Faith and Learning

- *Mere Christianity* by C.S. Lewis
- *The Abolition of Man* by C.S. Lewis

Great Books for Beginners

- *The Read-Aloud Family* by Sarah Mackenzie
- *How to Read a Book* by Mortimer Adler and Charles Van Doren



A P P E N D I X B

Frequently Asked Questions for Families

What does a typical school day look like in the classical track? Students follow a structured daily schedule that includes morning assembly, core instruction in the liberal arts (grammar, logic, rhetoric, and the mathematical disciplines), guided reading of primary texts, and time for discussion, writing, and reflection. The online format provides live instruction and Socratic seminar, supplemented by independent study and family-directed enrichment.

What books will my child read? At every level, students engage with real, primary texts appropriate to their stage of development. In the grammar stage, this includes Aesop’s Fables, selections from Scripture, and narrative retellings of Greek myths and saints’ lives. In the logic stage, students encounter Plato’s dialogues, Plutarch’s Lives, and selections from Aquinas and Augustine. In the rhetoric stage, students read complete works such as the Odyssey, the Aeneid, Dante’s Divine Comedy, Shakespeare, and the Confessions of Augustine—among others.

How does the online format handle Socratic discussion? Socratic seminars are conducted in small, live virtual groups led by trained classical educators. Students are expected to come prepared, to engage thoughtfully, and to practice the art of reasoned dialogue. These seminars are not lectures—they are conversations in which students learn to ask questions, test ideas, and pursue truth together.

How does assessment work? Are there traditional grades? Assessment in classical education emphasizes mastery and formation, not merely performance. Students receive feedback through written evaluations, oral examinations, Socratic participation, and portfolio-style demonstrations of learning. Traditional grades are used where required, but the emphasis is always on understanding, not memorization—on growth in wisdom, not just accumulation of points.

What technology is required? Students need a reliable computer or tablet with internet access and a webcam for live sessions. All curricular materials are provided through the Great Hearts Online platform. While technology is the medium, it is not the message—screen time is purposeful and limited, and the emphasis remains on reading, writing, and thinking.

Is this track right for every family? We believe classical education is profoundly good for every student. But we also recognize that families are in different seasons of life, and that parental discernment matters. If you are unsure, we encourage you to attend an information session, speak with our admissions team, and pray about it. Whatever you decide, VCA remains committed to your family.

