

AUGUST 2021

WONDER

THE VOICE OF VERITAS

# VOX VERITATIS



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WARRIOR ATHLETICS YEAR IN REVIEW



# DESIGNED F • O • R WONDER

*Headmaster,  
Dr. Robert Woods*

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One of the great benefits of an education, when done well, is that students may see reality in a manner not seen before up to that point in their life. It is possible that the way we come to see is akin to the sight of a blind man having vision restored. You truly see and really notice things that you have missed before or you see what is in a new way entirely. Take, for example, billboards. I distinctly remember reading one that was about education. It declared, “Learning—Let Your Mind Wander.” The assumption that learning is about letting one’s mind wander is strange considering much of education is about focus and attentiveness. Maybe, the sign meant, “Learning—Let Your Mind Wonder.” Aristotle noted that by nature, humans are creatures filled with the disposition toward wonder. We could easily affirm that God designed us and His creation to be constantly in a state of wonder. God’s world is indeed, wonderful.

It is sometimes the happenings of a wandering mind that is moved to wonder. Consulting greater minds than city billboards, Robert Hutchins, affirmed that, “The aim of a liberal education is excellence.” In addition, Russell Kirk simply stated that, “The function of liberal learning is to order the human soul.”

And none other than Mortimer Adler, on the assets of authentic education, claimed that, “it contributes—a good mind...and a good mind is useful...”

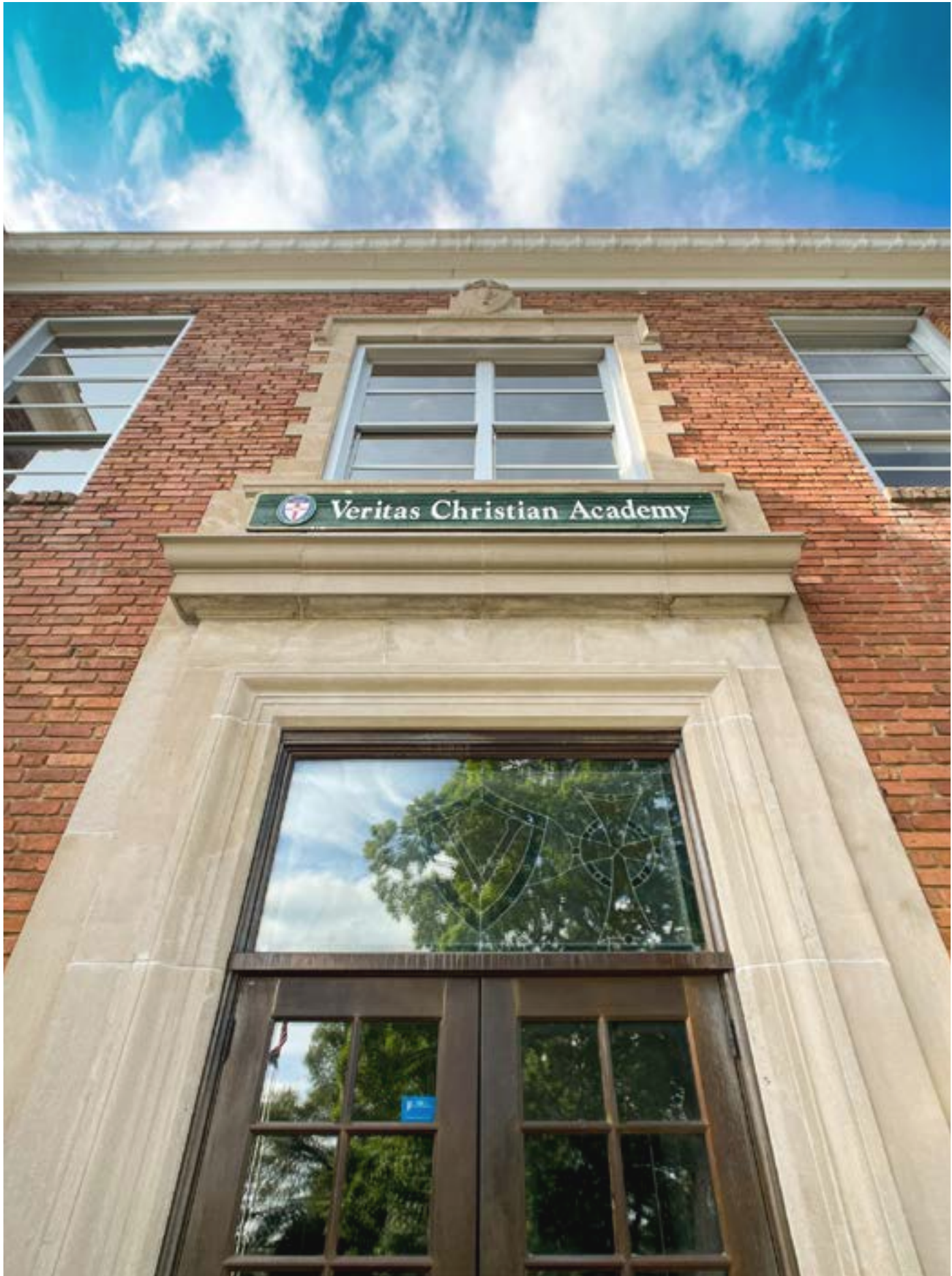
The everyday life at a Classical Christ-centered school must cultivate and not cloud wonder. In his important work of non-fiction, *The Abolition of Man*, C.S. Lewis argued that most of modern education distorts our very notion of what it means to be human. There has been an eclipse of the eternal verities of Truth, Goodness, and Beauty. The gift of life and God’s glorious creation has been lost to the modern technician and conditioner who seek to control reality. Lewis powerfully presents the case that true education, rooted in wonder, must recover the transcendent values of Truth, Goodness, and Beauty as we also aspire to cultivate the cardinal and theological virtues within a school community.

In his recent book, *Awakening Wonder*, author Steve Turley beautifully argues that the recovery of wonder is at the heart of the current classical education renewal. He says, “Once again, Truth, Goodness, and Beauty are celebrated as those objective values that are essential for cultivating students as flourishing human beings.” At Veritas, wonder has been worked into our Nature Studies, our study of history, literature, and even math. We aspire to be a place where the blessing of wonder is commonplace. Now of course, in a billboard society, one cannot display: “Classical Christian education—the aim for excellence, contributing to a good mind which is useful while ordering the human soul in an atmosphere of wonder,” but if we could, this is what we would say about an education at Veritas Christian Academy.

*Right: AP® Biology students  
marvel at ecosystems every-  
where — even the inside of  
a discarded bottle!*







*Left: Stained glass bearing the elements of the VCA crest welcomes you through the front entrance of campus.*

# FROM THE BOARD

*Gary C. Prechter, MD*  
*Board Chairman*

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WONDER. The word has within it the idea of the unexpected. Astonishment, but more. Even the miraculous. To experience wonder then, one must know not only things in the physical, but beyond, in the metaphysical. Wonder engages the mind, but also the heart. In its full capacity one utilizes the body, soul and spirit. Perfect stuff for Veritas. The seen and the unseen. To be explored at all levels this coming school year.

Maybe you're wondering what the Board has to do with all of this. We believe that our first priority is to maintain the mission of Veritas—to avoid mission drift. We believe that our Lord rewards this form of obedience, and we have been in awe at the conclusion of the 2020-2021 year. There have been struggles and even collapse of classical Christian schools across the country. Covid brought suffering for sure. However, God has also blessed.

During a recent Board meeting, we paused and reflected gratefully at God's provision. This year has been the most financially fruitful ever for Veritas. Despite moving venues to virtual, donors have been generous. Student retention set records, and we had 100% intent to return from our faculty and staff. We finished a 2.2 million dollar building project on time and have many capital improvement projects being accomplished this summer.

These physical blessings are obvious enough, but our amazement and wonder is captured by the very presence of the Holy Spirit in the halls of Veritas. Our principals have expressed that the spiritual atmosphere has never been better. So, the Lord has provided in the unseen realm as well. It inspires wonder, and we are thankful.



# PRACTICE MAKES ~~PERFECT~~ *permanent!*

by Martha Reed,  
Grammar School Principal

When I was a grammar school student, my mom signed me up for piano lessons. My older sister had excelled at the piano, even majoring in piano pedagogy in college, and I was excited to hear myself play like I had heard her play for years. Alas, the piano was not my forte (pun intended!). Piano did not come naturally to me, and so in my immaturity, I found it more chore, less delight. As an adult, I am grateful for the opportunity I had to take lessons, but as a youngster, I was less than thrilled. I didn't mind the lessons, but I hated the practicing! I remember hearing over and over that "practice makes perfect," so I dutifully pounded away on these ivory keys. It didn't take me long to realize that practice most certainly did not make perfect. I practiced for hours and never even approached proficiency, much less perfection.

But what I did discover very quickly is that everything that I did practice stuck with me. To this day, I can sit at the piano and play large sections of pieces that I have not seen sheet music for in forty years. I cannot get it out of my

head. Maybe perfect practice makes perfect, but, in my experience, practice is more likely to make *permanent!*

Charles Duhigg, in his 2012 *New York Times* Bestseller *The Power of Habit*, would agree with me. Duhigg explores the physiological effect of habit on the brain. Both his research and his real-life stories underscore the importance of habits on "grooving" the brain and determining human behavior. What determines whether you brush your teeth or your hair first in the morning? Habit. What determines which shoe you slip on first? Habit. Why do you make the bed (or leave it unmade for the cat's enjoyment)? Habit. In fact, Duhigg cites a 2006 Duke University study that found that more than forty percent of our daily actions stem from habit rather than conscious decision-making. Habit keeps our brain from "overheating" from too many decisions. In the words of American

philosopher William James, "All our life, so far as it has definite form, is but a mass of habits."

So, what does that have to do with education?

EVERYTHING.

British 19th century educator Charlotte Mason puts it like this: "The formation of habits is education, and *Education is the formation of habits*" (*Home Education*, p. 97). The habits of childhood shape students' loves and create their character. As children practice habits of virtue, it becomes easier to act virtuously than not. What makes a young man treat his girlfriend with respect? Habit. He is in the habit of treating others with respect. Why does a young lady show up cheerfully for a summer job? Habit. She is in the habit of being responsible. Why does a college student tell the truth instead of taking the easy way out? Habit. He is in the habit of being honest.

This training of habit is an intentional priority of classical Christian education. All that students study academically is but the context in which they practice, practice, practice the character that will eventually become PERMANENT. 🍷

*"Watch your thoughts, they become your words. Watch your words, they become your actions. Watch your actions, they become your habits. Watch your habits, they become your character. Watch your character, it becomes your DESTINY."*

—proverb

## THREE DEERS DAVIS

by  
Jasmine Pharr

On a fine summer morning, three deer came bolting out of the woods. The deer wanted to cross a bridge to get to a glorious garden that looked like paradise. However, little did they know under the bridge was a horrifying wolf troll. Its claws were as long as a sewing needle, and its ears were as pointy as a spearhead. Its teeth were razor-sharp. When he roared it felt as if the world jolted with fear.

The littlest deer went innocently across the bridge first. When he got four steps onto the bridge the sinister beast growled,

"Stop! Who dares to cross this bridge?"

The small deer, being very bold, said, "It is I, for I am crossing to get to the luscious garden on the other side."

The ugly wolf troll was feeling hungry and wanted to eat the little deer. The beast said, "I am hungry and want to eat you."

The deer said to the monster, "Why eat me when I have a much more husky brother that you could eat?"

Indecisively, the troll let him pass. The next brother came along and got to where the small fellow stopped. The malicious troll yelled, "Stop! Who dares pass my bridge?"

"It is I, the second oldest deer. I am going to the garden to eat."

The starving monster said to the deer, "I shall eat you because I am hungry."

The plump creature said, "Eat my brother, for he is fat."

The wolf troll let him pass to the garden. Now it was the colossal deer that went next. When he got halfway the bridge swayed ferociously. The beast howled, "Who's going across my bridge?"

"It is I, the oldest brother."

The wolf troll roared with hunger, "I am going to eat you since I'm starving."

"Well, you're not going to get far because I have antlers as stout as can be, and they are pointy as an arrow."

The dangerous hero butted the troll right off the bridge. The oldest deer went to join his brothers in the garden. Eating was all they did for the rest of the year.

Students in Mrs. Roach's fifth-grade class try their hand at retelling the classic tale of the Three Billy Goats Gruff



## Student Feature FABLES

In the deep, dark, and dangerous Sakura Forest of Japan, there lived three pandas all of which had the name of Popper. The largest panda declared, "Let us go across the tori to the bamboo forests in order to make ourselves fat."

The biggest one spoke again saying, "Youngest brother, you go across first."

The youngest panda went boldly to the tori. As he went to cross it, he spotted a tiger-like troll whose teeth were as gruesome as a violent serpent. The gross troll roared, "Halt! for I am coming to gobble you up."

The little panda replied in a weak voice, "If only you would eat my brother, for he is much

larger than I."

The troll hungrily said, "Ok, small panda, you may go across."

So he did. As the big panda saw that his brother had crossed, the middle panda Popper nervously started crossing the tori when he met the villainous creature. The troll said in a fiendish voice, "Stop at once! for I am coming to eat you."

The middle panda hesitantly replied, "No, don't eat me, for I have an older brother and he is fatter than I."

The troll, believing the panda, let him go.

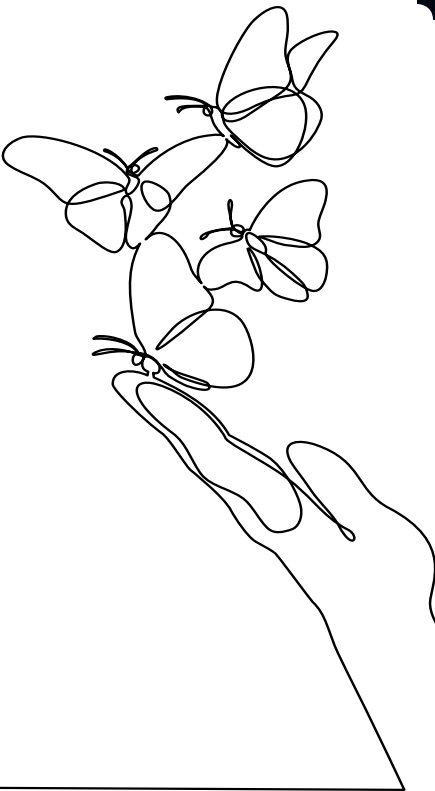
Now that both his brothers had crossed safely, the big panda started to cross the tori.

## THREE PANDAS POPPER

by  
Manny Moffitt

The bridge swayed as he did so. The stout panda encountered the troll. Knowing what the troll plotted against his brothers he was infuriated. Charging with rage, the big panda Popper bolted at the troll and butted him into a nearby pond, drowning him. As soon as he defeated the troll, he joined his brothers to make himself fat.

If they haven't become meat, they are still eating to this day.



But ask the beasts, and they will teach you;  
 And the birds of the air, and they will tell you;  
 Or the bushes of the earth, and it will teach you;  
 And the fish of the sea will declare to you.

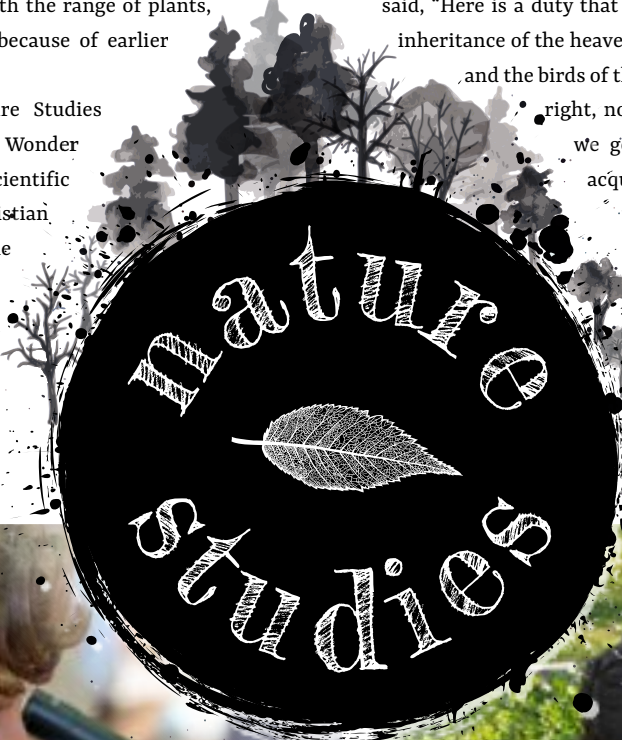
Who among these does not know  
 That the hand of the LORD has done this?  
 In His hand is the life of every living thing,  
 And the breath of all mankind.

—Job 12: 7-10



We have become more purposeful with Nature Studies at Veritas Christian Academy. Classical Christian schools exalt the study of God's Word and God's world. Holy Writ is filled with admonitions to look to God's creation and learn the many lessons He provides through the natural order. Christ-centered, Classical learning believes that our students find later science courses more accessible when they have spent years making real and personal connections with the range of plants, animals, and even weather because of earlier Nature Studies.

We also know that Nature Studies cultivate a sense of wonder. Wonder plays a central role in true scientific discovery. At Veritas Christian Academy, we consider the lilies of the field and the fauna of the forest. All of our students are encouraged to ask questions about what they see, touch, hear, and sense. These questions



and adventures all take place with our teachers and classmates assisting the inquisitive student and offering help to guide one another to the answers.

We strive to remind all of our students that from our first parents in the garden of Eden to this very place where we learn in Fletcher, North Carolina, we are stewards of God's creation--His precious gift to us. Charlotte Mason, an advocate of Nature Studies, once said, "Here is a duty that lies upon us all; for we all enter on the inheritance of the heavens and the earth, the flowers of the field and the birds of the air. These are things to which we have a right, no one can take them from us; but, until we get as much as a nodding and naming acquaintance with the things of Nature, they are a cause rather of irritation and depression than of joy."

As we engage in Nature Studies at Veritas, may we do so learning God's lessons, enjoying the wonder that surrounds us, and being faithful stewards of our temporary learning and dwelling place. 🌿











◀ Previous: A picturesque breezeway now runs between Lewis Hall and the gym.

OUR GRAMMAR SCHOOL students have moved! The 2020-21 school year marked the grand opening of our new building, Lewis Hall. The building provides several spacious classrooms, including dedicated art and music studios, for our students to enjoy. The extra space means our grammar school will be able to support growth in the years ahead. We are so grateful for God's faithfulness through the generosity of donors to our ongoing Act of Grace fundraising campaign. If you would like to support the continued expansion and renovation of our campus, please consider making a donation at [veritasnc.networkforgood.com](http://veritasnc.networkforgood.com)

Above: Many thanks to Cooper Construction and Tennoca Construction for their diligent work throughout the build process!

Below: Grammar school students were excited to begin learning in their new classrooms after a year in temporary modulares.



# Theatre VERITAS



## A Note from the Director:

THIS year, as with so many areas of our lives, the global pandemic forced theater to adapt. Playhouses all over the world closed their doors. Live productions and filming came to a sobering halt. Both professionals and amateurs turned to virtual productions and were met with both success and disaster....depending on whom you speak to.

Rather than attempting this approach, I wanted to find a creative way for students to maintain their distance, but still actively learn and be able to perform in person, without the restrictions that come with a virtual production. Choosing optimism, we embraced this unique opportunity for our department.

We are so excited to have shared our Easter Film Project with you, and the community's reception of Theatre Veritas' first ever film and Easter themed production was gratifying, to say the least. What better time than during a pandemic to share the Gospel and love of Jesus Christ! The students and I started with 6 mini Easter plays from Christian Publishers, adapted them for the screen, and pieced them together in a vignette style for our audience to watch On Demand and at their convenience.

Historically, Theatre Veritas has consisted of stage training and live performances, but with this film project, students were introduced to basic film technique, film editing, and the night and day differences between the world of live theater and acting for the camera. Despite our inexperience and lack of professional sets and equipment, we learned a lot along the way and had fun in the process. It's been great to peel back the layers of film and see the depth of what goes on behind the scenes. It's a whole new perspective!

As always, we thank you for your love and support. We hope to perform for you again in person in the near future.

—Chelsea St. John Wade





*But you will receive power when  
the Holy Spirit comes upon you,  
and you will be my witnesses in  
Jerusalem and Samaria, and  
TO THE ENDS  
OF THE EARTH*

Traditionally, The Salt and Light Serve-a-thon has been a day dedicated to service. Veritas students and faculty put academics aside for a day to go out into the community to serve at nursing homes, food pantries, hospitals, The Very Special Art Festival, and beyond. In our 8th year of annual service, COVID-19 required that we REIMAGINE what the year's Serve-a-thon would look like.

Through prayerful organization and careful coordination over several months, the PTF Executive team understood that our service to the community would need to be a bit different due to restrictions and other necessary changes. They sought to answer an important question:

"How can we still love our neighbors well during this time?"

At the heart, we want our students to learn the value of serving their community

throughout the year, not just on one day. There is great significance in being the hands and feet of Jesus whenever possible. This can start in our own neighborhoods, move throughout our city, and spread all over the world as pictured in Acts 1:8.

For this reason, last year's iteration of Salt and Light carried the title, "Reimagine... Ministry: A Movement more than a Moment."

To this end, every grade level was assigned a charity they were able to serve on campus, more frequently, but for shorter periods of time. These organizations varied from grounds cleanup at Veritas, to local food pantries, to a global ministry such as Samaritan's Purse.

We pray the experience ignites a spark in our school community that creates a movement of service for years to come. 🙏







## THE LOGIC SCHOOL

*Sheri Sullivan*  
*Logic School Principal*

When we think about Classical Christian Education on the Logic School level, what is it we are really doing, and how is it making a difference in the lives our students? I have a favorite saying, "The main thing is to make the main thing the main thing." To say we are preparing our students to navigate the chaos of the real world as mature Christian adults who desire God's glory sounds a little premature, but it is ultimately the main thing. It's wanting our students to love learning so much that they can't stop asking "Why?" or "What if?". It's training our students to dig deeply into literature and scripture to understand the author's message and share their insights with one other. It's building character and pride and confidence as they are challenged to do more than they think they can and to be kind and thoughtful

along the way. All of these good and beautiful characteristics are the main things that will help build a student who is prepared to take on the next stage of their educational experience in Rhetoric School and ultimately discover their purpose in the real world.

We have just completed one of the most challenging school years I can ever remember. We stepped into the unknown and by God's merciful grace emerged better than we were before! Parents, students and teachers rallied together to overcome every challenge with faith and courage that God would supply every need. It was long and hard but ever so rewarding because of what we learned about others and ourselves. As we anticipate the 2021-22 school year, we look forward to some of our regular group activities like lunch and chapel and sports. We really look forward to seeing our students' whole face! Jeremiah 29 reminds us that God has plans to give us peace and hope and a future. As we begin this next year, please pray with me that God will continue to guide and bless the future of Veritas as we seek His glory in providing the best Classical Christian Educational experience for your family. It is, after all, the main thing! 🌿



*"In a world that is increasingly fast paced and noisy, there is a reciprocal need to learn the refreshing discipline of leisure..."*

The OWLS class began in the 2019-2020 school year as an elective for Logic School students aimed at introducing participants to basic wilderness skills. OWLS stands for Orienteering, Wilderness, Leadership Skills. The 11-acre wood on campus provides a wonderful opportunity to practice abilities that lead to safe, comfortable, and enjoyable adventures in the outdoors. Along the way, students discover that problem solving, teamwork, and taking initiative to prepare and plan enable endless discovery and experiences for wilderness settings. With that as a foundation, it is the express desire that our students will learn how being in the wilderness

is a unique provision from God for them to worship and seek their Creator.

The OWLS class at Veritas culminated this year with an overnight camp out for the students on campus the weekend before the end of school in our very own Veritas Wood. Participants were able to use skills learned such as fire building and management, camp site selection, and setting up sleeping options such as tarps, tents and hammocks. In addition to using all those skills in a real setting, students were able to eat tremendously delicious food that was cooked in the fires they made!

In a world that is increasingly fast paced and noisy, there is a reciprocal need to learn the refreshing discipline of leisure with others and active listening before the Lord. If one is inclined, it does not take long to experience both in the outdoors and truly sense the awe and wonder of creation. In this way, the OWLS class is another endeavor at Veritas that strives to provide our students with lifelong learning opportunities that promote intelligent faith in an amazing God! 🌿





# classically VERITAS

## HOW ARE WE DIFFERENT?

Heidi Dean  
Faculty, Logic School

Each August families send their children to school without much handwringing. K-12 education is the expected, the required, course of action in our nation. So long as the outward trappings of school look good—nice enough kids, teachers, and building—we assume that we are doing our part, the school is doing theirs, and the child is being educated.

Certainly, schools of all shapes and sizes try their best. But education is a massive endeavor, occupying half the child’s waking hours and a large part of their apprenticeship in all that is “human.” Some schools assist in teaching even hygiene, nutrition, cooking, and basic household chores. The line between “education” and “human formation” is vague because education is the formation of a human being. It is never simply academic. K-12 schooling forms a child (for better or for worse) in areas of emotion, body, relationships, imagination, and spirituality.

Because education plays a massive role in a child’s formation, parents should be far more involved than simply “avoiding a negative experience.” The options on the table educationally are far more varied than many parents recognize, and the differences extend beyond just curriculum to deeply rooted convictions about how humans are wired. Parents now hear of choices like “charter” or “magnet,” “STEM” or “the arts,” and they are becoming curious about the differences.

So what is classical Christian education, particularly here at Veritas? Why do we feel it

*“...the differences [in educational options] extend beyond just curriculum to deeply rooted convictions on how humans are wired.”*

is the best option on the market—even worth sacrificing to provide? Several families in our Veritas community, my own included, have relocated their entire family to provide this type of education. Is “classical Christian” really such a unique endeavor?

**THE PURSUIT OF WISDOM.** Many apply a cost-benefit analysis to private education. How does the school perform on standardized tests and college/career entry? Is it worth the price tag? But classical Christian education is driven by a higher vision: to form human beings for lives of flourishing by helping them pursue wisdom. Wisdom is not merely knowing facts about what is true. Wisdom is loving, valuing, and living life in accordance with what is true, good, and beautiful. We see order and beauty in every academic discipline, whether math, music, or biology, but the highest expression is in the God who is Beauty, Truth, and Goodness itself.

We study what is “classic,” meaning well-loved and well-preserved over time, because this is what cultures before us have marked as true, good, and beautiful. This is the historic basis of liberal arts education, so we are simply returning to a rich tradition, convinced that we cannot pursue wisdom without standing on the shoulders of those who have gone before. Could we wake up and construct modern science



*“...students equipped only for the modern world will lack a counterpoint to popular culture....we put students into hands-on encounter with primary sources, so that students might wonder and discover themselves.”*



overnight, without the work of Galileo and Copernicus? Neither can we wake up and understand human flourishing, without guidance from philosophers and poets, from Scripture, Socrates, and Shakespeare. If science is too complex to figure out on my own, how much more human life.

Some schools have opted for what is modern and high tech, using screens rather than pencils and iPads rather than old books. Yet students equipped only for the modern world will lack a counterpoint to popular culture. They can bring no wisdom to bear from the historic, non-American world. And the pull of screens is already so dominant; when will students ever feel the touch of real pencil and paint, toads and leaves? Learning outdoors and from old books is the needed counterpoint.

Thus, at Veritas we focus on primary sources: studying live plants and animals, measuring and calculating real objects, reading full novels, creating hand-written journals and illustrations, and working with charcoal and paint, woven textiles and pottery. Whenever possible, we put students into hands-on encounter with primary sources rather than a lecture or a textbook, so that students might wonder and discover themselves.

Some critique classical education as “elite,” because we learn even Latin, philosophy, and mythology. Does this produce eggheads, unequipped for mainstream life? A liberal arts education is elite only in that it is the richest kind of education: rich in human experiences and in the diversity of classics we pursue. Veritas students read English and Nigerian literature, create Chinese calligraphy, translate from Latin and Spanish, and practice investing in the stock market. This breadth of learning better prepares students for the “real world,” for both American and world cultures.

**NOT MERELY “CHRISTIAN.”** We share, with fellow Christian schools, the commitment to a biblical worldview. But we have seen many Christian schools simply add chapel and Bible class to students’ schedules, while teaching other subject areas as do public schools—meaning they fall into the same missteps that public education has made over the past century. Christian schools broadly have made spiritual reforms, but educational reforms are often lacking. The classical movement connects educators to a historic tradition of excellence.

**NOT MERELY “RIGOROUS.”** Some schools promise “rigor,” but it comes largely through memory work and drill, producing impressive displays of memorized data. While the rediscovery of rigor and discipline is certainly part of reforming education, it is not the goal. It misses the heart of classical education, and rote memory often comes at the expense of true conceptual understanding and skill development.



*Above: Veritas students analyze stream water, contemplate classic artwork, and participate in paideia seminars to gain exposure to important “primary sources.”*



*Below: Even our youngest students engage with the material—and each other—through seminar discussion!*



THE PAST,  
THE SACRED,  
the  
MEANING

**NOT MERELY “STEM.”** Scientists educated classically—in both arts and sciences—have been found to excel in the long-term over those educated in STEM, because the kind of reasoning that is formed through language and the humanities is necessary for the greatest brain development and insights. More importantly, the humanities are integral simply to being human—a human who contemplates the past, the sacred, and the meaningful—but we can be tuned in or out to the contemplative life by what we are exposed to and trained in. The human pursuit of truth, goodness and beauty can be lost in the workaday culture when we have only been trained for one vocation, not taught to seek wisdom and savor beauty across

the breadth of God’s creation.

Just as a child’s taste buds are formed for either nutritious whole foods or for Doritos, so the K-12 years are a time of formation. Children can be introduced to a rich feast of hands-on learning in creation, or they can be allowed to wade in the shallow and the trite. Our family sees the difference of classical education every day, when neighbor children don’t understand why my kids read the book when they could watch the movie—or why they pay so much attention to crawdads and crickets—how they see old words and old myths in a modern fantasy—or why we ask that phones be put away so we can play, read aloud, sing, craft, and explore.

Classical education is worth the investment, because at stake is not just the mind but the soul. How sensitive will our souls be to the beauty of nature or the meaning of suffering, when raised on a shallow digital diet? How will we join our souls with God and His redemption, when we haven’t been taught to be still and contemplate truth and justice? Our world needs, now more than ever, young people who are sensitive to the pain of others and who know deeply the Source of all that is good, true, and beautiful. May every subject area at Veritas reveal Christ’s beauty and His good plan of redemption. 🌱



# GRADUATING CLASS 2021



ASIA AR  
University of North  
Carolina Chapel Hill



GABRIELLA BRIDGES  
East Tennessee  
State University



CAROLINE CAVAGNINI  
University of North  
Carolina Asheville



PARKER DOUGLASS  
Wofford College



JOSHUA MADISON  
Western Carolina  
University



SARAH MCCARTNEY  
North Carolina  
State University



GRACE PRECHTER  
North Carolina  
State University



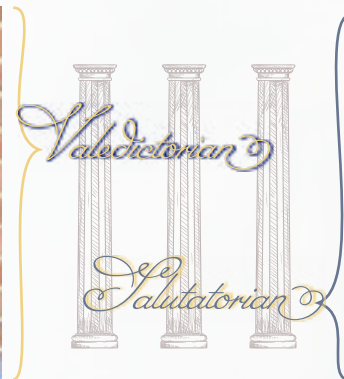
HOPE SNELLER  
North Greenville  
University



JULIÁN SUAREZ-ROBLES  
Appalachian  
State University



LUTHER LEBLANC  
United States Military  
Academy West Point



ADDY COE  
Warren Wilson  
College

FAITH  
is acting like God has  
told the TRUTH. Be a  
faithful steward of all  
you have been blessed  
with—Go and make a  
DIFFERENCE

— excerpt from Mark Thompson's  
commencement address







# THE RHETORIC SCHOOL

*Nick Phillips*  
*Rhetoric School Principal*

In “The Hollow Men”, poet T.S. Eliot decries the disillusionment and loss of meaning following the suicidal devastation of World War I. He writes,

*This is the dead land*

*This is cactus land*

*Here the stone images*

*Are raised, here they receive*

*The supplication of a dead man's hand*

*Under the twinkle of a fading star.*

The land continues to exist but is barren. A simulacrum of culture and religion has endured but is vapid and without significance both for the object and the supplicant. The stone images do not speak; the hands pray lifelessly; the stars of the sky twinkle but are nonetheless fading away. This new, postwar western civilization has that which is necessary for life but lacks that which makes life worth living- transcendent standards of wisdom and virtue. The universe now seems without order or meaning and life becomes existence without vitality.

Such was the cultural, spiritual state of much of the western world after the First World War. Needless to say, as blow multiplied upon bloody blow during what Churchill termed the “Terrible Twentieth”, thinkers increasingly saw a civilization cut from the moorings that had anchored it for hundreds of years. Much of this ethos had been shaped, for better and worse, during the eighteenth century Enlightenment. For one, there formed among the philosophers of the era an abiding, unshakeable belief in the inevitability of secular human progress toward a perfected society. This faith in progress was

shattered with the deaths of millions in the trenches and gas chambers and the obliteration of many of Europe’s cities and cultural treasures during the first half of the twentieth century, and its accompanying despair of transcendent goodness, truth, and beauty haunts our culture to the present day.

Nonetheless, with much of the wishful thinking of the Enlightenment shed during the twentieth century, we are less encumbered to look back further, to older wisdom. The world of the ancients and people of the Middle Ages was one in which, like every age, violence and destruction and turmoil were an inevitable part of life. However, instead of placing trust in a vision of secular, inevitable utopia, the thinkers of these times pondered how we are supposed to live well in such a world, and with the advent of Christianity, how we are to prepare for life after this world. These were seekers of enduring wisdom and virtue that transcend time, place, and circumstance. Centuries before the advent of our Lord, the Greeks illustrated a flickering of this in their story of Pandora- although poverty, disease, strife, hunger, and countless other evils beset humanity, “inside the cask’s hard walls there remained one thing, Hope.”

And so this is the goal of our work at Veritas. We strive to show that we can hope to live well in this world and perfectly in the next, not because of our circumstances in this life, but in spite of them. We strive not just for knowledge of equations, proofs, thesis statements, and syllogisms, but to help foster wisdom and virtue that are useful and good for this life and ultimately place hope in Christ and His sure promises, “the food that endures for eternal life.” 🍷



## BIBLICAL EXPLICATIONS

### HEAVEN

*Maddie Matlick*

“Overall, due to the images that surround descriptions of heaven and its dwelling above the earth, heaven is symbolic of God’s transcendence and immanence. The powerful images that are used to describe his throne room in heaven fully display his supernatural majesty. Heaven is a symbol of rest because he declares that those who come to him through Christ will no longer labor. Finally, heaven offers hope of redemption and the promise of reconciliation between God and man in a new heaven and new earth where God will once again dwell among his people. The hope and symbolism that heaven offers is integral to Christians because it offers a greater perspective on their place in the world, gives motivation to work hard in the present so that they might earn rest, and supplies hope of a future where they will finally be reunited with their God.”

### DARKNESS

*Emma Wilde*

“This lack of God’s mercy is also shown through plain ignorance in the Bible. Throughout the books, darkness is used to describe the ignorance of or lack of God in people throughout the lands. This begins with Genesis 1, or creation, in which God creates a world out of a void of complete darkness, and His presence called for the creation of light to separate the Day and Night. The darkness and void that was recognized as pre-creation is the first example of the darkness that is present in the absence of God. This darkness is also present in people who have not come to know God. Ecclesiastes 2:14 says, “The wise person has eyes in his head, but the fool walks in darkness.” From this quote, it can be inferred that God opens one’s eyes, while the fools walk in the darkness of not being accompanied by God. This idea is also seen in 2 Samuel 22:29, saying “Lord, you are my lamp, the Lord illuminates my darkness.” The Lord is the light that illuminates the darkness of an individual who is unknowing. The light that comes with being a Christ

*Dr. James Hamilton defines Biblical Theology as, “The interpretive perspective reflected in the way the biblical authors have presented their understanding of earlier Scripture, redemptive history, and the events they are describing, recounting, celebrating, or addressing in narratives, poems, proverbs, letters, and apocalypses.”*

*In the Biblical Studies program at Veritas Christian Academy, our aim is to train the students to read the entire Bible as one unified story. Through literary, theological and historical analysis the students learn to see and understand the threads and themes that run throughout the canon of Scripture. The culmination of this training is evidenced in the final Biblical Theology project conducted by the eleventh grade class.*

*Each student is given a single thread to trace throughout the Bible. The aim of their analysis is to examine and write about the way in which their thread particularly develops in the biblical narrative while also connecting that thread to their experience as 21st century Christian students.*

*These are excerpts from the students' work.*

follower is also spoken of by Christ in Matthew 5:14 in the Sermon on the Mount, in which he calls his followers the “light of the world, a city set upon a hill.” The light radiating off of Christians is meant to illuminate those who are unaware or unknowing in their faith. Jesus also describes himself as the light of the world in John 8:12, in which he says “I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life.” Through these instances it is clear that darkness in the Bible is also the ignorance of those who do not know Christ fully.”

### ASCENSION & DESCENSION

*Jake Miller*

“Finally, ascension and descension are used to represent human movement. This use of descension appears in Psalm 22:19, “All the rich of the Earth will feast and worship; all who go down to the dust will kneel before him- those who cannot keep themselves alive.” The human movement in the downward direction embodies an unideal image and reveals the inevitability of human death and our physical bodies becoming dust. Ascension in the context of human movement is once again used in Psalms where it says, “Who may ascend the

mountain of the Lord? Who may stand in his holy place?” (Psalm 24:3). The visualization of ascending the mountain of the Lord while worshipping shows our change in position while being in contact with God (good is high). This function of ascension and descension is carried into the New Testament when Jesus states in his parable of the wedding guest, “When you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the guests.” (Luke 14:10). Not only does this verse portray our inherent understanding of high being desirable and low being undesirable, but it also shows the paradoxical nature of being humble and lowering oneself to ascend further. Luke 14:10 also appeals to the historical traditions of its audience to further their understanding. Finally, Paul connects the symbol of ascension and descension when he says, “Since then you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.” Paul ties together our new understanding of Christ, mending the relationship between good and evil, and therefore providing passage for humans to ascend (no longer just for God to descend unto us).” 🍷





# ADVANCED LANGUAGE STUDIES

*Nathan Sundt*  
*Faculty, Rhetoric School*

In the opening book of *THE AENEID*, the Trojans—refugees since the destruction of Troy by the Greeks—are shipwrecked on the coast of north Africa. Homer in his *Iliad* sang of “the rage of Achilles”; now the Roman poet Virgil sings of the “wrath of the goddess Juno,” whose hate for the Trojans who remain has not even been satisfied by the fall of the city’s high walls. Noble Aeneas leads the refugees and encourages the survivors who are washed up on the same shore with one of Latin’s most memorable lines:

## FORSAN ET HAEC OLIM MEMINISSE IUVABIT

The line is a favorite for Latinists to debate and one of the first to be checked in a new published translation. “How did he or she choose to translate Line 202 in Book 1?” makes us flip the pages of a new translation. The difficulty of translating this line of poetic verse reveals the purpose of the ancient poets themselves, as well as a key purpose of the rhetoric stage at Veritas Christian Academy.

Too often when we think of poets, we think of short ditties, song lyrics, or sentimental love poetry—none of which are useless or empty in themselves but also none of which represent the mission that Homer, Virgil, Dante, and Milton had in mind. These *POETAE* were engaged in the project of “putting the

world together,” understanding it from top to bottom, creatively putting forward a story that captured and catalogued the memories of the past, the decisions of the present, and the hopes of the future. The breadth of their topics gave a philosophical and theological scope, the poetic lines gave force and punch—the kind of thing memorized by accident, not unlike a song lyric or a punchline. Memorizing lines as if by accident, the ancient inhabited and lived the epics with an equally native sense.

Rhetoric students at Veritas need to understand not just the building blocks of knowledge (grammar), not just their relationships (logic), but creatively to remember and integrate the past, consider the meaning of the present, and plan and pursue the future (rhetoric). How fitting, then, that once again this line has been read and considered in our school this year: *FORSAN ET HAEC OLIM MEMINISSE IUVABIT*. Our previous achievements in the traditional AP Latin class at Veritas had been paused. Though their experience is not like the Trojan refugees, this year’s first class of “The Return” perhaps can feel the weight of pious Aeneas’s line in a special way. The load and the labor were heavy. The sacrifice was real, but “perhaps one day even these things will be a help to remember.”

This line was one of the last things with which I left the students before they went off

to conquer the exam—which they are taking as I write even now. Even as such language study understands the basic parts of a word and understands each in the structure of the sentence, so also do we have to consider what characters and authors can mean in that moment. Perhaps that fact is what makes the line so interesting; even as the grammar is argued, Virgil captures in that poetic moment a deep human experience that cannot be missed, a paradox that we all know. Previous pain and sacrifice can become a wholesome memory for future health. Acknowledgement, use, and reintegration of our memories is the necessary struggle of every life, both public and private. Students have done so—in Latin, with Virgil’s characters—for 2000 years.

I remember seeing this line etched in stone under the classic “boots and rifle” memorial used to commemorate World War I in many American cities. I regret that I’ve not been able to track down and cite the place and the spot, but I remember the healing impression given by laying those words over those empty boots from the “War to End All Wars.” *FORSAN ET HAEC OLIM MEMINISSE IUVABIT*.

Other memorials continue to reach for Latin. The National September 11 Memorial and Museum takes the somber visitor seven stories underground at the former site of the Twin Towers. Visitors proceed adjacent to the subterranean resting place of the dead, where they read “No day shall erase you from the memory of time” (the memorial organizers’ official translation of Virgil’s line in Book 9 of *THE AENEID*, “Nulla dies umquam memori vos eximet aevo”). Yes, memory preserves meaning. Though the surrounding context of the line *Aeneid* 9 created controversy, the poet intended individual lines to be explanatory of the world—and thus meaningful whether in their original context or out. Aeneas himself in Book 6 must journey below the earth to the place of the dead in order that the meaning of the world below might change that of the world above when he returns—just like the mourner in the museum who returns to the streets of New York. *FORSAN ET HAEC OLIM MEMINISSE IUVABIT*.

If archaeologists dig up our civilization someday, they will find a fact we rarely ponder: we continue to etch Latin into many of our memorials—perhaps because the Romans

themselves so constantly memorialized in their native language. The language of the street changed; the language set in stone often did not. A commonplace in European memorials is the phrase from Ovid, another Roman poet and friend of Virgil’s: “Dulce et decorum est pro patria mori” (“To die for the homeland is sweet and fitting”). Our own American monument to honor unknown soldiers dead in World War II includes *SINE NIHIL DEO*: “Nothing without God.”

The language of civilization’s hidden memory is once again under the noses of our “AP Virgil” students (as “AP Latin” was once affectionately known). Not only must they understand the grammar of the epic and the logic of its inner parts, but also they must understand the way its themes weave

together the meaning of the world. As they do so, they think together with two millennia of students and world leaders who have done the same thing. Most importantly, as they do so, they think for themselves. Virgil’s task of comprehending a whole worldview is for all of us. Aeneas’s task of integrating and sweetening the old memories is for all of us. We are glad to have AP Latin back in the VCA Rhetoric school. Work that is so hard goes deep, and deep work quickly becomes “helpful to remember.”



ADDITIONALLY, Greek will return to the VCA curricula this fall for the first time in a decade! This Honors course offering serves as a capstone to the Honors Latin track

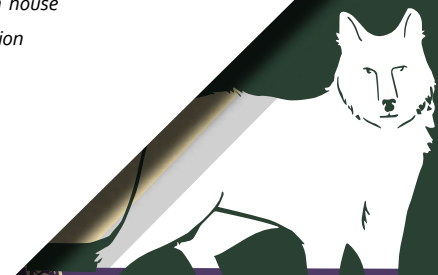
in the Senior Year, though non-AP Latin students can still request for an exemption. Due to the depth and breadth of the Honors Latin experience, students can—in only one academic year—learn the grammar and enjoy a large helping of the New Testament and a juicy side of Homer in the original Greek. The work will give students greater control and awareness of the operations of languages generally as they compare the Latin and Greek traditions. This work will enhance natural critical thinking skills, medical and other specialized vocabulary, and the world’s most precious original-language resource, the Greek New Testament. We are excited for this new venture! We are turning “It’s all Greek to me” into “It’s all Greek for me.” 🦊

## THE HOUSES



*SINCE* their inception, the houses of the Rhetoric School have borne Latin mottoes proclaiming virtues that we seek to cultivate in our students. Homer House: “Victoria in Fortitudine”—Fortitude brings victory. Virgil House: “Temperantia Est Robur”—Temperance is strength. Dante House: “Sapientia Superamus”—Through wisdom we overcome. And Milton House: “Justitiam Colimus”—We strive toward justice. Though each house represents one virtue, the goal of the house system is personal growth, and eventually an expression and appreciation of all four of these cardinal virtues. The classically-trained student is one who has courage to endure hardship, discipline to govern themselves, wisdom to seek what is good, and the desire to treat others fairly.

Through hard work, enthusiasm, and the camaraderie of competition, the Veritas house system and its virtues have become an integral part of our school culture. This past school year, Milton House claimed the House Challenge Cup, a trophy commemorating their members’ outstanding performance in weekly competitive “challenges,” unseating Dante House as champions. The Logic and Grammar schools participated in our first ever “House Color Days” during which students represented one of the four houses with the color of their outfits, cheering their designated house to success in the week’s challenge. We look forward to the next class of house members (the freshmen will be “sorted” during the first week of school) and the new year’s competition!




...a [house] by any other name! Turn the page to learn about the namesakes of our Rhetoric School houses and their contributions to Classical literature! ▶



H O M E R  
H O U S E

is named for the Greek poet-author of the *Iliad* and the *Odyssey*. His famous works tell of the superhuman feats of Achilles, Agamemnon, and Odysseus. These mythologies celebrate strength of body and of mind as their heroes triumph over near-impossible trials and tribulations — epic tales befitting the house of FORTITUDE.

μήνιν ἄειδε θεὰ Πηληϊάδεω  
Ἀχιλῆος οὐλομένην, ἣ μυρὶ'  
Ἀχαιοῖς ἄλγε' ἔθηκε, πολλὰς δ'  
ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν  
ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε  
κύνεσσιν οἰωνοῖσι τε πᾶσι, Διὸς  
δ' ἔτελείετο βουλή, ἐξ οὗ δὴ  
τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἄτρεϊδης τε ἄναξ ἀνδρῶν καὶ  
δῖος Ἀχιλλεύς, τίς τ' ἄρ σφω  
θεῶν ἕριδι ξυνέηκε μάχεσθαι;




ὁ Διὸς υἱός· ὁ γὰρ  
 ἀποθνήσκουσιν ἀνά  
 ὀλέκοντο  
 ἰούσῃ  
 υἱός· ὁ  
 ὅν  
 ν

M I L T O N  
H O U S E

bears the name of John Milton, 17th Century English poet and author of *Paradise Lost*. An iconic poem concerning Christian theology, this epic chronicles the temptation and fall of man in the Garden of Eden. Milton also penned *Paradise Regained*, ever pointing to the salvation of Christ as the gracious response to the JUSTICE owed to a sin-stained humanity.

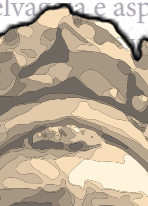
Of man's first disobedience,  
and the fruit of that forbid-  
den tree, whose mortal taste  
brought death into the world,  
and all our woe, With loss of  
Eden, till one greater man Re-  
store us, and regain the bliss-  
ful seat, Sing Heav'nly Muse,  
that on the secret top Of Oreb,  
or of Sinai, didst inspire That  
shepherd, who first taught the  
chosen seed, I know not how the  
Rose ou  
hill D  
Siloa  
by t



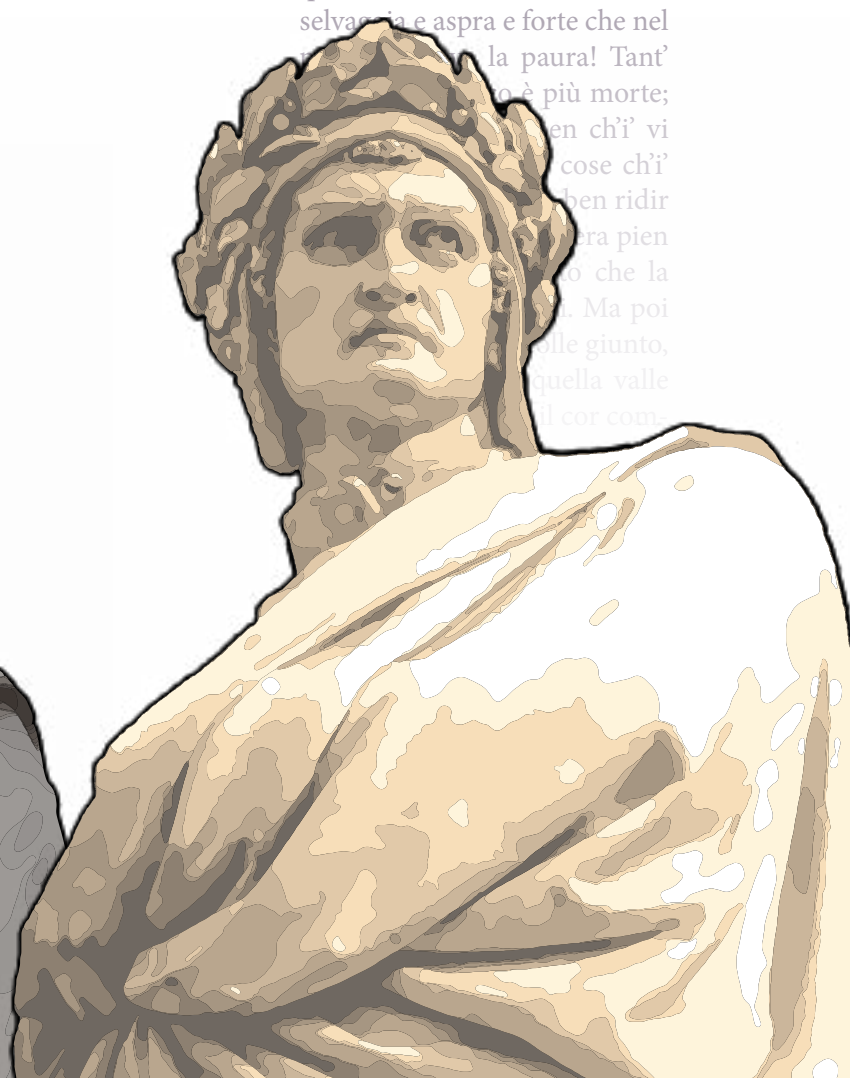
# D A N T E H O U S E

carries the name of Dante Alighieri, Italian author of *The Divine Comedy*. Penned at the fore of the Italian Renaissance, Dante's narrative poem is held in high esteem as one of the great works in world literature. The story is organized into three books — Inferno, Purgatorio, and Paradiso — that follow the journey of Dante's own soul through the afterlife as he seeks WISDOM gained only through closeness with God.

Nel mezzo del camin di nostra vita mi ritrovai per una selva oscura, ch  la diritta via era smarrita. Ahi quanto a dir qual era   cosa dura esta selva selvaggia e aspra e forte che nel



la paura! Tant'   che   pi  morte; ben ch'  vi cose ch'  ben ridir era pien che la Ma poi giunto, quella valle cor com



# VIRGIL HOUSE

shares its name with the author of the *Aeneid*. This Latin epic adds to the legend of the Trojan hero Aeneas after the fall of his city. In the vein of other classic mythologies, the meddling of gods and men tests the patience and perseverance of the hero, and Aeneas's TEMPERANCE is ultimately rewarded with renewed legacy. After years of wandering, Aeneas arrives in Italy to establish the great city and empire of Rome.

Sicanio praetenta sinu iacet  
insula contra Plemyrium un-  
dosum; nomen dixere priores  
Ortygiam. Alpheum fama est  
huc Elidis amnem occultas  
egisse vias subter mare, qui  
nunc ore, Arethusa, tuo Siculis  
confunditur undis. iussi nu-  
mina magna, iussuque iur-  
et indurata, iussuque iur-  
solum, iussuque iur-  
alta, iussuque iur-  
Pac







In what was a challenging and ever changing year, our sport teams showed tremendous resolve. As I reflect back on the year, I am grateful to our Veritas community for all the hard work and flexibility it took to have a successful year. Some of the highlights were 5 conference championships, 4 players of the year, and 18 all conference performers! A huge thank you to our athletes and coaches for putting in the time and effort necessary to compete at such a high level, and a huge thank you to our parents for your flexibility and support. We will continue to strive for success on the field and court, while trying to glorify Jesus Christ in all that we do. —Lee Burgess, Athletic Director

2021

State Champs

Girls Varsity Soccer

Conference Champs

Varsity Girls Soccer  
JV Volleyball  
Varsity Girls Cross Country  
Varsity Boys Soccer  
Varsity Golf

Conference Runners-Up

Varsity Volleyball

Undefeated Season

MS Boys Basketball

Players of the Year


Asia Ar (Volleyball)  
Hannah Stage (Girls CC)  
Josh Madison (Boys Soccer)  
Anna Randles (Girls Soccer)

All-Conference

Asia Ar (Volleyball)  
Aldric McMahan (Boys Basketball)  
Hannah Stage (Girls CC)  
Caroline Thompson (Girls Soccer)  
Aleigha Guice (Girls CC)  
Anna Camile Fleeman (Girls Soccer)  
Emma Stover (Girls CC)  
Anna Randles (Girls Soccer)  
Rogers Pender (Girls CC)

Copeland Goodson (Golf)  
Emma Stover (Golf)  
Josh Madison (Golf)  
Welles Pender (Boys CC)  
Jake Miller (Boys Soccer)  
Julian Suarez (Boys Soccer)  
Josh Madison (Boys Soccer)

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Veritas Christian Academy: A  
Marvelous Community

A robust and healthy community requires hard work, gracious patience, and a commitment to one another. The best Christian community is held together by a covenant where we have pledged to God and to one another that we will give the best of who we are for God's glory and our mutual benefit and blessing...

As a school, Veritas is a community. We consist of many families who have entered into a covenant to be a school that glorifies God. Twenty five years old and growing strong every year, our school is a healthy community that is focused on Christ and was established for the purpose of offering a Classical-Christ centered education. If you are a member of this community, may the Lord bless you as we strive to build up one another into the people God has called us to be.—Excerpt from "Veritas Christian Academy: A Marvelous Community". Posted 8 February 2021.

*"The ultimate end of education is happiness or a good human life, a life enriched by the possession of every kind of good, by the enjoyment of every type of satisfaction."* —Mortimer Adler

◀ Blog posts are a great way to learn more about classical education at Veritas. All previously-published posts are available at [veritasnc.org/communications](https://veritasnc.org/communications)

The VOICES OF VERITAS podcast shares insights from the headmaster, student poetry, and more. Listen during your next coffee break! ▶



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