

LOGOS PRESS LESSON PLANS



Published by Logos Press
P. O. Box 8729, Moscow, ID 83843
800-488-2034 | www.canonpress.com

Logos Press Lesson Plans, Grade 6
Copyright © 2013 by Logos Press

Unless noted otherwise, all Scripture references are taken from the Authorized Version.

Cover design by [[forthcoming]].
Interior design by Jessica Evans.

Printed in the United States of America.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without prior permission of the author, except as provided by USA copyright law.

Library of Congress Cataloging-in-Publication Data
[[forthcoming]]

12 13 14 15 16 17 18 19 20

10 9 8 7 6 5 4 3 2

RESOURCES USED FOR THE

LOGOS HOMESCHOOL BUNDLE — GRADE 6

DAILY LESSON PLANS

BIBLE

Cantus Christi

Cantica Sanctorum

MATH

Saxon Math 7/6 Homeschool Kit, 4th Edition

ENGLISH GRAMMAR & COMPOSITION

Analytical Grammar Complete Set

- Student Workbook
- Teacher's Edition

Analytical Grammar – Review and Reinforcement

Beyond the Book Report, Season One

Vocabulary from Classical Roots, Grade 6

- Student Workbook
- Teacher's Guide
- Test Book

Grammar of Poetry Package

- Student Workbook
- Teacher's Edition
- DVD

Webster's Rhyming Dictionary

LATIN

Logos Latin 4 Complete Package

- Student Workbook
- Teacher's Edition
- Tests and Quizzes

LITERATURE

The Last Battle

The Phantom Tollbooth

The Witch of Blackbird Pond

The Pushcart War

The Hobbit

Call of the Wild & White Fang

Treasure Island

A Christmas Carol

Scottish Seas

Tales from Shakespeare

The Jungle Book

Watership Down

Rascal

Reading Guides for some of the above titles
(downloads)

What I Learned in Narnia (audiobook)

HISTORY

Mystery of History, Vol. 3 – Student Reader

Mystery of History, Volume 3 – Companion Guide

Atlas of World Geography, Revised

New Historical Atlas of the World

Mystery of History Vol. III Historical Timeline Figures

Trial and Triumph

NOEO SCIENCE: PHYSICS 2

Instructor's Guide

Science Encyclopedia (Usborne)

Mysteries & Marvels of Science

Gizmos & Gadgets

Archimedes and the Door of Science

Along Came Galileo

Young Scientist's Kit #23 - Electricity

Young Scientist's Kit #24 - Circuits & Electromagnets

Young Scientist's Kit #25 - Magnetism

Young Scientist's Kit #26 - Static Electricity

Young Scientist's Kit #32 - Planets

Young Scientist's Kit #36 - Famous Scientists

Young Scientist's Kit #31 - Stars

HELLO, AND WELCOME TO THE LOGOS PRESS FAMILY!

You might wonder how we all arrived at this point in history together. Well, it's a pretty good story...

It all began in 1981. The setting was a little town in northern Idaho. It was then and there that a handful of educational pioneers, armed only with faith and an essay written by Dorothy Sayers, opened the doors of Logos School in the hopes of providing a classical and Christian education for their children. Ten years after that first handful of students entered Logos School, one of the school's founding fathers, Douglas Wilson wrote a book called *Recovering the Lost Tools of Learning* and introduced Logos School to the world. This book ignited a spark that spread like wildfire: Classical and Christian education. Classical Christian schools sprang up around the nation, and homeschoolers also quickly began to apply the same principles in their endeavors.

In spite of the increasing number of schools and families interested in classical Christian education, curriculum was difficult to find. Thus, the Logos School teachers began to offer the fruit of their labors for the benefit of other educators. And thus was born Logos Press. That was twenty years ago, and the work continues today.

Today, Logos Press offers a full-orbed educational experience for homeschoolers as well as “brick and mortar” schools. Thanks to advances in the ever expanding field of technology, Logos Online School can now bring decades of experience - the best of homeschool, private school, and Christ-centered classical education - right into your home!

We are now well past our 30th birthday--decidedly middle-aged--and we're happy to be getting older. We've learned a few things along the way, too, and we have a lot of good stories to tell. We're thankful that you've chosen to join us on this journey. Let's get started!

THE EDUCATIONAL PHILOSOPHY

- We believe that the Bible clearly instructs parents, not the church or state, to "bring children up in the discipline and instruction of the Lord." The church's commission is essentially to spread the Gospel and train believers (Matt.28:18-20). The state has been directed to enforce God's laws and protect the innocent (Romans 13). The church trains parents and the state protects families. The family raises and educates children (Eph.6:1-4).
- We believe that God's character is revealed not only in His Word but also in every facet of the creation. Therefore, we believe that all knowledge is interrelated (integrated) and can instruct us about God himself.
- God wants us to love Him with our minds, as well as with our hearts, souls, and strength (Matt. 22:37). Therefore, we seek to individually challenge children at all levels and teach them how to learn, by using the centuries-old, proven classical method incorporating instruction in Latin.

THE GOAL

A CHRIST-CENTERED & CLASSICAL EDUCATION

A Christ-Centered Education

- Teach all subjects as parts of an integrated whole with the Scriptures at the center (2 Timothy 3:16-17)
- Provide a clear model of the biblical Christian life. (Matthew 22:37-40)
- Encourage every student to begin and develop a relationship with God the Father through Jesus Christ (Matthew 28:18-20, Matthew 19:13-15)

A Classical Education

- Emphasize grammar, logic, and rhetoric in all subjects (see definitions below)
- Encourage every student to develop a love for learning and live up to his academic potential
- Provide an orderly atmosphere conducive to the attainment of the above goals

WHAT DO WE MEAN BY “CLASSICAL”?

In the 1940's the British author Dorothy Sayers wrote an essay entitled “The Lost Tools of Learning.” In it she calls for a return to the application of the seven liberal arts of ancient education, the first three being the “Trivium”-- grammar, logic, and rhetoric. Miss Sayers also applies the three stages of children’s development to the Trivium. Specifically, she matches what she calls the “Poll-parrot” stage with grammar, “Pert” with logic, and “Poetic” with rhetoric. Douglas Wilson explained the classical method further in his book, *Recovering the Lost Tools of Learning*:

“The structure of our curriculum is traditional with a strong emphasis on ‘the basics.’ We understand the basics to be subjects such as mathematics, history, and language studies. Not only are these subjects covered, they are covered in a particular way. For example, in history class the students will not only read their text, they will also read from primary sources. Grammar, logic, and rhetoric will be emphasized in all subjects. By grammar, we mean the fundamental rules of each subject (again, we do not limit grammar to language studies), as well as the basic data that exhibit those rules. In English, a singular noun does not take a plural verb. In logic, A does not equal not A. In history, time is linear, not cyclic. Each subject has its own grammar, which we require the students to learn. This enables the student to learn the subject from the inside out.

The logic of each subject refers to the ordered relationship of that subject’s particulars (grammar). What is the relationship between the Reformation and the colonization of America? What is the relationship between the subject and the object of a sentence? As the students learn the underlying rules or principles of a subject (grammar) along with how the particulars of that subject relate to one another (logic), they are learning to think. They are not simply memorizing fragmented pieces of knowledge.

The last emphasis is rhetoric. We want our students to be able to express clearly everything they learn. An essay in history must be written as clearly as if it were an English paper. An oral presentation in science should be as coherent as possible. It is not enough that the history or science be correct. It must also be expressed well.”

— Douglas Wilson

DEFINITIONS

- *Grammar*: The fundamental rules of each subject
- *Logic*: The ordered relationship of particulars in each subject
- *Rhetoric*: How the grammar and logic of each subject may be clearly expressed

THE METHOD

THE SEVEN LAWS OF TEACHING

John Milton Gregory's *The Seven Laws of Teaching*, written in 1886, is just as relevant today as it was when it was first introduced. Based firmly upon Christian doctrine and faith, Gregory's work has long provided the framework for all instruction at Logos School and is the basis for our scope and sequence. The Logos Press Homeschool Bundles follow this same progression, paying careful attention to the Law of the Lesson and the frame of the student.

“It is the teacher's mission to stand at the impassable gateways of young souls, a wiser and stronger soul than they, serving as a herald of science, a guide through nature, to summon the faculties within to their work, to place before them the facts to be observed, and to guide to the paths to be trodden. It is his by sympathy, by example, and by every means of influence – by objects for the senses, by facts for the intelligence, by pictures for the imagination, by stories for the fancy and the heart, to excite the mind, stir the curiosity, stimulate the thoughts, and send them forth as warriors, armed and eager for the conflict.”
– John Milton Gregory

THE LAW OF THE TEACHER

A teacher must be one who knows the lesson or truth to be taught.

- Know thoroughly and with familiarity the lesson you wish to teach; teach from a full mind and a clear understanding.

THE LAW OF THE LEARNER

A learner is one who attends with interest to the lesson given.

- Gain and keep the attention and interest of the students upon the lesson. Refuse to teach without attention.

THE LAW OF THE LANGUAGE

The language used as a medium between teacher and learner must be common to both.

- Use words understood by both teacher and student in the same sense – language clear and vivid to both.

THE LAW OF THE LESSON

The lesson to be learned must be explicable in the terms of truth already known by the learner – the unknown must be explained by the known.

- Begin with what is already well known to the student upon the subject and with what he has himself experienced; and proceed to the new material by single, easy, and natural steps, letting the known explain the unknown.
- Failure to comply with this law leaves knowledge piled in little heaps, rather than a solid foundation on which to build from.

THE LAW OF THE TEACHING PROCESS

Teaching is arousing and using the pupil's mind to form in it a desired conception or thought.

- Stimulate the student's own mind to action. Keep his thoughts as much as possible ahead of your expression, making him in the attitude of a discoverer, and anticipator.

THE LAW OF THE LEARNING PROCESS

Learning is thinking into one's own understanding a new idea or truth.

- Require the student to reproduce in thought the lesson he is learning -- thinking it out in its various phases and applications until he can express it in his own language.

THE CONTENT

BIBLE

THE CHRISTIAN WORLDVIEW OF THE BIBLE

Bible is in some ways both the easiest and most difficult class to teach from a Christian worldview. It is easiest for the simple fact that the lessons throughout the year are centered on the Christian scriptures: what they say, what their historical background is, how to interpret and understand them, what is to be believed from them, and how they affect our worldview and our approach to evangelism. The students are given time to read the Bible in class, more or less time depending on the subject being taught; and they use it as a foundation for all that they study in class. In short, the Bible is the textbook for Bible class; all that is discussed, taught, and tested has a biblical, Christian focus.

Begin with the foundation that the Bible is the Word of God, inerrant and authoritative. “All Scripture is God-breathed, and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16). As God’s Word, truths which are clearly taught in the Bible are not to be debated but rather believed and submitted to. Keep in mind that God gave the Bible, not primarily as a textbook, but to reveal the saving gospel of Jesus Christ to lost and sinful men and to bring them into a right relationship with God the Father.

With this foundation in mind, the Bible should be taught as a light to illuminate all the other fields of study. Every teacher should help the students to see how the Bible relates to math, history, philosophy, language, and science.

Teaching the Bible is a dangerous privilege. We who teach must approach this responsibility with prayer and caution, asking God to reveal His truth in the minds of the students.

TEACHING BIBLE IN THE GRAMMAR STAGE

When teaching Bible to elementary students, the focus of the instruction should be on the students reading, understanding, memorizing and obeying the Word of God. As soon as possible the students are encouraged and required to read the Scriptures themselves with guidance and correction from the teacher.

A typical elementary Bible lesson consists of the following:

1. Prayer: The parent models praying to the Father in the name of the Son. Requests are taken occasionally and the elements of prayer included in Matthew 6:8-13 (praise, thanksgiving, confession and petition) are clearly emphasized.
2. Scripture Reading: Some parents have several of their children alternate reading one verse until the chapter for that particular day is complete. Others will assign a child to do the entire reading for that day. What is important is that the students are the ones who do the reading.
3. Teaching/Discussion: After the reading, the parent will direct the students' attention to both the meaning of the text as a whole and any key passages that need to be emphasized either directly or through questioning. In the older grades students are encouraged to discuss, respectfully question and comment on the meaning and application of the text.
4. Memory Work: Grammar-aged students are predisposed to memorize great quantities of information. At this time, the children work either on singing memory verse songs, singing Psalms and hymns, catechetical review (questions and answers) or reciting some other factual information related to Bible.

BIBLE GOALS FOR ALL AGES

1. Students should be encouraged to seek personal application of the Scriptures. An exclusively academic (i.e. studied but not applied) approach is a distortion of the truth. (James 1:22)
2. We seek to give the same priority as God did to the themes presented in His Word, e.g. the highest priority being the Gospel. (I Cor. 15:3-5)
3. Reading, understanding, memorizing and applying, as appropriate, the entire written Word of God, in context, should be a high priority in all Bible lessons. A subordinate goal will be familiarizing the students with good study helps. (II Timothy 3:16,17)
4. Students read at least one Gospel account, one Epistle, and one Old Testament book each year with an emphasis on students reading the actual text for themselves vs. only prescribed verses.
5. We seek to have the students read the entire Bible by the time they have completed 6th grade.

GENERAL BIBLE STATEMENTS

A biblical worldview of the Bible should recognize that:

...the Bible alone is the written Word of God, the ultimate and only infallible authority for faith and for all men's actions, thoughts, and discourse. (Heb. 1:1-2; ; Psalm 119:160, Heb. 4:12, II Tim. 3: 16-17)

... the Bible teaches that God has ordained two witnesses to bring glory to His name, those being the Word of God and the creation that was spoken into existence by God. (Ps. 19:1-11; Jn. 1:1-18; Rom. 1:20; Gen. 1:1)

...all authoritative standards regarding beauty, goodness, and truth are revealed in and should be drawn from the Scriptures (Ps. 27:4; Mk. 10:18; Jn. 14:6)

...Protestant principles of Biblical interpretation are historical-grammatical, viewing the Scriptures as clear (Psalm 119:130), progressive (Matt. 5:17 - 18), and consistent (, Deut. 13 & 18).

...correct interpretation of the Word of God depends on the reader's regeneration and willingness to submit to the authority of Scripture. (Jn. 8:47; Jn. 12:47-50; Jn. 14:23-24; 1 Cor. 2:14)

...it is incumbent upon the reader of Scripture to seek to interpret and understand Scripture in its various forms (poetic, apocalyptic, etc.) and in the manner and purpose of the specific text, vs. taking all Scripture "literally." (For example: Job 12:2, Lam 2:18, Ps. 28:1)

...the Scriptures clearly teach that there is one God eternally existent in three persons: Father, Son, and Holy Spirit. He is omnipotent, omniscient, and omnipresent. (Is. 44:6; Jer. 23:23-24; Jer. 32:17; 1 Jn. 3:20)

...the Scriptures clearly teach that Christ is deity, equal to and one with God, that His life, death, resurrection and ascension were necessary for the salvation of sinful men. (Matt. 1:23; 2 Cor. 5:21; Jn. 20:30-31; Rom. 3:25; Lk. 24:39; Heb. 10:12; 1 Thes. 4:13; 1 Cor. 15:3-7)

...the Scriptures clearly teach that only through the regeneration and indwelling of the Holy Spirit may men lead lives acceptable and pleasing to God the Father. (Rom. 8:13-14; Jas. 2:26)

...the Scriptures clearly teach that all men will be resurrected, both the saved and the lost; those that are saved to the resurrection of life, and those that are lost to the resurrection of damnation. There is a very real heaven and a very real hell. (Jn. 5:28-29)

...the Scriptures clearly teach that, for believers, there are doctrinal issues of primary importance, and those of secondary importance. (I Cor. 15:3-8, Hebrews 6:1, 2)

...the Scriptures clearly teach that believers are united together in our Lord Jesus Christ and therefore the love of the brethren must take precedence over secondary doctrine. At the same time, believers are to seek like-mindedness in maturity. (Col. 1:18, I Cor. 3:1-9, Eph. 4:1-6, 14-16)

...the Scriptures clearly teach that the two greatest commandments are, "Love the Lord you God with all your heart and with all your soul, and with all your mind" and "Love your neighbor as yourself." (Matt. 22:35- 40)

HISTORY

THE CHRISTIAN WORLDVIEW OF HISTORY

Christianity is a religion of remembering. From creation to present the children of God have been commanded to remember His justice, righteousness, holiness, and faithfulness to his people. History is the record of God's providential dealings with men. From a Christian standpoint, the importance of examining and understanding history is inestimable. As Christians, our faith rests on the historical truth of Christ's advent, life, death, and resurrection during the first century A.D., in the locale of Jerusalem, under the political control of the Roman Empire (I Cor. 15:14). The truth of the record of Creation in Genesis also forms the basis for the totality of Christian and biblical thought (Col. 1-2).

Further, a Christian worldview of history must begin with a biblical view of man, his nature and destiny. The biblical view allows us to interpret and evaluate his actions according to God's unchangeable commands and principles. Students should come to understand that the actions of man are always under the superintendence and sovereign control of God (Prov. 21:1). Thus, the study of history educates us about God's interactions with our predecessors and thereby provides lessons for us and our descendants (Ps. 78, Ps. 102:18, Romans 15:4, I Cor. 10:1-11). God raises up and brings down nations (Ps. 2). Nations and individuals that follow His righteous standards are blessed by Him, and those that rebel against Him are cursed (Prov. 14:34). For example, we believe that many of the colonial leaders and, later, the founding fathers of the United States of America sought to bring glory to God through this nation, grounding many of our primary governmental documents on God's Word. Therefore, God uniquely blessed this nation with freedoms and abundance. However, in recent generations, due to our rebellion against His decrees, we have lost many of our former blessings. Certain other principles related to our beliefs about the study of history are:

- History is linear, not cyclical; that is, it is proceeding along the path God directs from creation until Christ's triumphant return.
- Historical sources, both primary and secondary, are to be compared and examined in the light of God's Word and sound scholarly standard.
- Finally, through the examples in and of His Word, God demonstrates that the careful study of history is a necessary activity for all believers as they seek a better understanding of and obedience to His will.

TEACHING HISTORY IN THE GRAMMAR STAGE

History, like all other disciplines, is best taught through the classical approach. That is, in the grammar stage students will learn the data and rules of history; in the logic stage, the students will examine the reasons, causes, and connections of history; and in the rhetoric stage, the students will express, orally and in written form, their understanding and evaluation of history. History is a wonderful subject to teach, and there is a plethora of ways in which to present, practice and assess historical information in the Grammar Stage.

Storytelling: Students love to hear true stories of historical significance. It is the parent's job to be well acquainted with the subject matter that he is teaching. This means a lot of reading, especially the reading of primary sources. As you read, write down those "nuggets" of information that young people thrive on; odd characteristics, interesting quotes, and gruesome details (when appropriate). These anecdotes that you share with your children will often times stay with them forever.

Sound-Offs: A good way to review history information is to divide it into different parts, assign parts to the students, and have them recite their parts (sound-off) at the appropriate time. This transforms a review into a performance in which the students are verbally demonstrate what they remember in a fun way.

Singing: Historical information is the stuff that great songs are made of. Grammar-aged students love to sing, and the lyrics are inescapably embedded in one's mind with great delight. Whether you use songbooks and tapes referred to in this curriculum guide or write your own, this is a wonderfully effective way to teach and learn.

Poetry: Reading and writing poetry about the time period in history that you are studying is a rewarding venture. In the upper elementary, students who have been instructed in the art of crafting poetry will enjoy writing their own poem about a certain event or famous person after they have studied it.

Integration: One very natural connection that we try to take advantage of is that between history and literature. Many of our literature titles correspond to the time period that the students are studying in history.

Primary Documents: It is essential that students learn to read primary documents in their study of history. In the upper elementary this is especially beneficial and interesting. When studying the Divine Right of Kings and James I, the students should read at least a portion of his speech to Parliament on this theory of government. This, of course, requires inquiry and study by the teacher.

HISTORY GOALS FOR ALL GRADES

1. The students will understand a Christian (providential) view of history.
2. The students will be able to identify whether or not history has been written from a Christian or a non-Christian perspective.
3. The students will be taught how to study history. They will be taught how to critically evaluate reading material, identifying primary and secondary sources.
4. The students will know the value of ancient history and the history of western civilization.
5. The students will know a general timeline of historical events from Biblical times to the present, focusing primarily on western civilizations.

GENERAL HISTORY STATEMENTS

A biblical worldview of history should recognize that:

. . . history had a specific beginning at the creation of the universe and there will be a specific endpoint on Christ's return. (Gen. 1:1, Heb. 11:3, I Cor. 15:23 - 26)

. . . God has objective standards for righteousness. God's word teaches that truth is an objective standard. Therefore His standards should be used to judge the conduct of men or nations. (Ps. 19:7 - 11, Ps 119:160, II Tim 3:16, I Cor. 6: 2-3)

. . . God, the creator of both man and the universe, is sovereign over history. (Gen. 1:1-27, Amos 3:6, Acts 17:26)

. . . God's word does not teach that man, in himself, is improving or progressing over time in the length of his life, in knowledge, or in righteousness. (Rom 3:10-18, Rom. 1:21-25)

. . . God's word teaches that, as a norm, blessings follow obedience and curses follow disobedience. This is true for both individuals and for nations and may affect their posterity. (Deut. 28, Ps. 1, Luke 6:46-49)

. . . since God's Word is historical, God's people should study history in order to better understand and evaluate cultures, in light of the Scriptures. (Psalm 78:7, Acts 3:11-26, Acts 7:1-53)

. . . a historian's worldview must be considered when evaluating the writing and conclusions of that historian. (Eph. 4:14-17, Col. 2:8, I Tim. 1:3, Titus 1:10, 11)

. . . God created man in His image and therefore all people are to be treated with dignity, regardless of gender, age, race, or condition. (Gen. 1:27, James 2:1)

. . . God's blessings to men and to nations are unequally distributed in space and time. (Acts 17:26-28, Rom. 1: 16, 17)

. . . Christians are accountable to God for the way they use knowledge. (Ecc. 12:13-14, I Cor. 8:1, Eph. 3:18- 19)

. . . as salt and light, godly Christians have greatly influenced politics and culture. (Matt 5:13 - 16, Matt. 28:18- 20)

. . . God established three institutions; the Church, the civil government, and the family. (Ex. 20:12, Rom 13:1-7, Col. 1:15 - 18, Heb. 13:17, I Cor. 11:3)

. . . God gives authority to the civil government to wage just war. (Rom. 13:4)

UNITED STATES HISTORY STATEMENTS

. . . many or most of those who founded the United States had a clear and active Christian faith. (Note: 50 of the 55 men at the Constitutional Convention were orthodox Trinitarians.)

. . . the history of the United States has generally been characterized by increasing amounts of disobedience to God's standards for righteousness. (Rom. 1:18-25)

AN APOLOGETIC FOR LOGOS SCHOOL'S APPROACH TO TEACHING HISTORY

In keeping with Dorothy Sayers' treatise, *The Lost Tools of Learning*, we believe that there is a historical and educational precedent for what we call the "Pre-Polly" stage in addressing children's learning characteristics. This stage manifests itself during the five to eight year-old period. It necessarily and appropriately precedes the "full" Poll-Parrot or Grammar stage, the first level of the ancient Trivium. Historically children were not considered ready for formal education until they reached the age of about eight years old. (Hence, Sayers' allusion to "starting" with students who could already "read, write, and cipher" in her hypothetical school. She was merely assuming that the children would have learned those skills prior to beginning the Poll-Parrot stage. It behooves us to examine how best to prepare the students for that stage.)

This Pre-Polly stage is a time when students need to develop mental categories and concepts that are requisite for the full Grammar instruction, beginning in about third grade. For example, before the students memorize addition facts (which they could probably do), they need to form the concept of numbers and their values in their minds. The written symbol - 2 - should be equated with two "somethings" in their thinking lest further math work lack a foundation in reality. The same foundational approach applies to reading; the students could memorize words (as in the Whole Language approach), but instead we ensure they equate the written symbol, - A - with an aural sound through training in phonics. In a sense, we are helping them develop mental "cubby holes" for subsequent related data. Future knowledge needs a place that fits with old knowledge, i.e. the cubby holes.

Students in the Pre-Polly stage are bundles of high energy, with all their senses and curiosity working overtime. They have little interest in or understanding of the concept of linear history through vast amounts of time or different cultures. To them, next week is about the same as next year, especially if they have to wait for an exciting event. They best relate to what they've known. They need to build a mental cubby hole for the concept of something as huge as history. What does "history" deal with? Well, it acquaints us with important people, places, events, and times.

So, in kindergarten through second grade (approximately the Pre-Polly stage for most students), we introduce them to the foundations of history through teaching them about specific and various famous people, places, events, and times, using beginning grammatical teaching techniques, e.g. singing, chanting, and especially activities that make use of their active little senses (touch, taste, hearing, etc.), as well as material that touches their lives. Wherever possible, we also try to integrate the history material with their beginning reading, writing, and math work. Remember, our emphasis is on equipping them with the means (tools), not the particular content, for future learning.

In kindergarten, these famous people include their families and the president; the places include spots in our town, e.g. their homes, the hospital, the fire station. Events include their birthdays, holidays, etc., and times include seasons. In other words, we begin with material they are already somewhat familiar with and build from there. In first grade they learn about famous (historical) and easily identifiable places in the United States, including some of the monuments in Washington, DC. This instruction integrates nicely with their learning of money values in math, since many of the monuments are pictured on coins and bills. They know who the current president is, so memorizing all the presidents is an obvious activity. In second grade, we widen their exposure to history, since their understanding of time and places has expanded and matured. Think of their learning and our instruction as ever-widening circles, starting from where and when they live. By the end of second grade they will have learned about our region (the Northwest), Indian tribes, famous presidents and other people. All this grounds them in the concept that those kinds of things comprise the study of "history." (We don't worry too much about their understanding of "why" these are important people, etc., but rather just give them the "what", i.e. the grammar.)

Finally, in third grade, with the advent of the full Grammar stage and the students' matching Poll-Parrot characteristics, the linear study of history begins. But even here, we begin with what is most familiar to the students, i.e. where they live - the United States and its geography. They memorize certain State Facts and then move on to the beginning of the history of the United States through European exploration and colonization.

Beginning in the fourth grade students commence the broad study of world history. This again gives them a sense and understanding of place before they look at what happened there. Formal history begins with Creation and moves through the major civilizations of the world. By the end of Grammar school and sixth grade, the students are very acquainted with the grammar, as well as the linear chronology, of history, and are now ready for the next stage, the Dialectic.

By using the unique characteristics of both the Pre-Polly and Poll-Parrot stages, we have made the best use of those fleeting years to prepare these students to learn later.

READING

THE CHRISTIAN WORLDVIEW OF READING

Parents who want their children to receive a classical education will be reluctant to direct them in a course of sappy books, whether or not the authors are Christians. And parents who want their children to go to heaven when they die will be reluctant to turn them over to a course of reading produced by erudite and eloquent God-haters. The problem is compounded by the fact that, unlike the government schools, private schools excel in teaching their students to read. And once the children learn to read, they roar through all the good books available, and a major problem then presents itself. What do we do now? Our kids are all dressed up with no place to go.

But before embarking on the quest for the “perfect book list,” it is important to master certain principles first. Otherwise, your students’ reading list is more likely to be based on whims and fads and the “latest rage” than upon sturdy biblical principle.

The first thing to realize is that biblical thinking and captivating writing are not antithetical concepts. The fact that the combination is so rare in our contemporary culture is simply a testimony to the retreatist mentality that has afflicted evangelical Christians since the general cultural apostasy of the last century. As believing Christians, our desire should be to do everything we do to the glory of God. This means we should not write, and we should not read, Christian books which are a bunch of nothing. A Christian literature program is not one in which the students read “Christian books.” A Christian literature program is one in which the students are taught to read great literature and to think while they read, as Christians. As they do, our children must be taught to appreciate a finely-crafted sentence-to the glory of God. As Christians, we are people of the Word, and consequently, we should be people of words. We should understand words and use them well.

The second principle we must understand is that biblical faith is not moralism. What many mean by Christian books is simply decent books-some kids’ story with Disneyfied standards. But this sort of thing is rarely Christian; it is simply G-rated paganism. When this principle is understood, many parents are tempted to rate books according to some very simple shibboleth-i.e. “Does it have swear words in it?” The problem, of course, is that some utterly humanistic books meet such standards, and some wonderful Christian books do not. Also related to this is the fact that our modern moralism is detached from biblical moorings, and is consequently determined by the latest rage in contemporary “ethics” - whether political correctness, self-esteem, feminism, or whatnot. This results in the reader being confronted with the spectacle of a King Arthur, say, working through his problems with low self-esteem.

The third principle is that, if your children are being educated to think like Christians to the glory of God, they should be equipped to read and analyze, and to a certain extent, appreciate, the writing of godless writers who were, nevertheless, craftsmen. One can appreciate some of Twain's writing, for example, while understanding his despair and refusing to follow him in it.

The temptation is, once the children have learned to read, to turn them over to the books. But this is abdication and not teaching. Christian teachers should not use books the way many government school teachers use video-as a cheap baby-sitter and no-brainer. Parents, and teachers they hire, are responsible for what is going into their children's minds - it does not matter if the source is television, the neighbors' kids, or the books checked out from the school library. But in order to avoid such abdication, parents and teachers must be diligent readers as well, and they should have a good idea of how books are shaping both their children's worldview, and this includes their understanding, and appreciation of well written literature.

TEACHING READING IN THE GRAMMAR STAGE

A good school will emphasize literature and good books, even at the earliest years. There is no reason for making children endure basal readers when they could be reading good books. But we must be careful. An emphasis on books is thought by some to be what is meant by the phrase "whole language." In reality what is called "the whole language approach" to literacy has been nothing less than a disaster on wheels. But the confusion has been understandable. Whole language instruction encourages the child to "read for meaning." Whole language encourages an examination of the larger context through reading whole books. Whole language discourages fixation with the sounds of individual letters and the meaning of individual words. It de-emphasizes "getting at words." It denies objective meaning for words and places each student in the position of "creating meanings" for the text. In short, whole language is nothing other than deconstructionist literary theory in short pants holding a Barney the dinosaur lunch bucket. If the whole language approach is staunchly resisted, the result will be students who can read. But literacy, considered in itself, is not an automatic blessing. Literacy can be used to master TV Guide, Nintendo instruction manuals, and the National Enquirer. Once a student is equipped in reading, he must also be taught to love the lovely. "Finally brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-meditate on these things" (Phil. 4:8). Lewis put it this way,

Literature exists to teach what is useful, to honour what deserves honour, to appreciate what is delightful. The useful, honourable and delightful things are superior to it: it exists for their sake; its own use; honour, or delightfulness is derivative from theirs.

This means that, as the students are taught properly, they should grow in their love for great literature. An essential part of this process is having a teacher who loves the literature as well. When a teacher loves and appreciates a book, he is then in a position to teach his students to do the same. Love is contagious.

There is a wide range of ability in reading between the kindergartner who enters the elementary and the sixth grader who is ready for the Dialectic Stage. Therefore, a thorough description of the particular pedagogy employed in each grade of the elementary would be extensive. It is the general patterns seen in teaching which we will address here.

The first spectrum that I would like to consider is that of the amount of individual instruction that each child should receive in reading. The progression that we generally follow is- the younger the student is, the more individual attention he will need and the older the student is, the more independent work will be expected of him. This naturally means that the K-2 students will need to have small groups and, in some cases, parent helpers in order to monitor, coach and give instruction to each student. In the 3rd and 4th grades, the students are definitely making the transition over to being independent readers and, therefore, they need less actual reading instruction. By the time a student reaches 5th grade, proficiency in reading and comprehension should be attained, and the focus shifts from learning the skills of reading and understanding to the evaluation of high quality literature.

For example, in 6th grade our students read *The Call of the Wild* and *White Fang* by Jack London. Now, Jack London was a commendable writer and his books are captivating to read, but that is not why we assign them to our students. The reason that the 6th graders are required to read London's works is that they are textbook-case examples of naturalism, and it is our desire that the students be able to identify opposing worldviews in the literature they read and respond effectively within the context of the Christian worldview.

Another aspect of reading, which is related to this issue, is that of how much emphasis should be placed on oral reading as opposed to silent reading. A similar ratio as the one outlined above is appropriate. The younger the students are, the more oral reading they will be required to do, and, as the students progress into the upper elementary, the amount of oral reading is reduced but never completely abandoned.

READING GOALS FOR ALL GRADES

1. We seek to adequately equip each child with the phonetic skills and practice necessary to read well, that is, smoothly and with good comprehension.
2. We seek to carefully monitor and guide the child's growth in reading-related skills, e.g. comprehension and vocabulary development, while he is reading and enjoying worthwhile, time- tested, challenging literature.

3. We seek to expose the child to a wide variety of literature styles and forms and not restrict him to one common, dull Basal.
4. We seek to integrate the love and practice of reading with many other areas of study, e.g. the Bible, history, and science to help the student become a read-to-learn person all his life.
5. We seek to teach our students to read carefully and critically with an understanding of the Christian worldview and with the ability to identify opposing worldviews of the authors they encounter.

LITERATURE SELECTION CRITERIA

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. – Philippians 4: 8

It is our desire that the books on the Elementary Reading List and those on the shelves of our classroom libraries encourage students to think on those types of things referred to in Philippians 4:8. For this reason we will only employ books that are in tune with the following criteria:

Christian Worldview

Books that create a pattern of desire that encourages faithfulness to God. The book should provide a positive model to imitate or a negative model as a warning. In order for this to take place the author must present a clear distinction between good and evil. With this said, we recognize that not every protagonist will be as innocent as Heidi or as pure as Pollyanna. There is only one perfect protagonist, and therefore flaws in all others can serve to verify their authenticity.

“A book with no evil characters is an evil book.” – G.K. Chesterton

“Let there be wicked kings and beheadings, battles and dungeons, giants and dragons, and let villains be soundly killed at the end of the book.” – C.S. Lewis

Quality Writing

Books that are well-written will be full of engaging character development, carefully crafted vocabulary, illuminating figures of speech, and a gripping plot. These are books that increasingly grip you the more times you read them.

“I am almost inclined to set it up as a canon that a children’s story which is enjoyed only by children is a bad children’s story. The good ones last. A waltz which you can like only when you are waltzing is a bad waltz” – C.S. Lewis

Age Appropriate

Books that our students can decode and digest. Good books have colorful vocabulary and intricate nuances, and therefore we do not expect each child to understand every word or allusion any more than we expect the same of every teacher or parent. Instead, the sum total of the reading should be profitable, enjoyable, and challenging for the students. In this context, it is important to remember that how a book is taught makes a significant difference in whether that book is age appropriate or not.

“No book is really worth reading at the age of ten which is not equally (and often far more) worth reading at the age of fifty - except, of course, books of information. The only imaginative works we ought to grow out of are those which it would have been better not have read at all. For I need not remind such an audience as this that the neat sorting-out of books into age-groups, so dear to publishers, has only a very sketchy relation with the habits of any real readers. Those of us who are blamed when old for reading childish books were blamed when children for reading books too old for us.”

– C.S. Lewis

Time Tested

Books that have withstood the love of generations (well over half of the list should be at least 25 years old).

“I do not wish the ordinary reader to read no modern books. But if he must read only the new or only the old, I would advise him to read the old. And I would give him this advice precisely because he is an amateur and therefore much less protected than the expert against the dangers of an exclusive contemporary diet. A new book is still on its trial and an amateur is not in a position to judge it. It has to be tested against the great body of Christian thought down through the ages.”

– C.S. Lewis

GENERAL LITERATURE STATEMENTS

A biblical worldview of literature should recognize that:

. . . all literature expresses a worldview and teaches something (Matt. 12:34b)

. . . all literature must be evaluated for truth, beauty, and goodness, according to Scriptural standards (Prov. 8:12-13,, I John 4:1, Eph. 5:6-10, Phil. 4:8, Ps. 96:6)

. . . the primary purpose of reading literature is to gain an understanding of God, His creation, and world cultures (Ecc. 1:10, Ecc. 3:11, I Cor. 9:22b, I Sam. 2:12, Eph. 5:17)

. . . words have objective meaning and must be defined in their historical and grammatical sense (Ecc. 12:10, I Cor. 14:18 - 19, Acts 8:30, II Peter 3:16)

LATIN

THE CHRISTIAN WORLDVIEW OF LATIN

We must begin with the recognition that foreign languages must first be understood as languages. After we have addressed this, we may then proceed to discuss the importance of the study of a language foreign to the student.

It is not an accident that Christianity is a religion that has, and perpetuates, a high view of words. The Lord Jesus Christ is Himself described as the Word (*ho logos*). We must, therefore, understand that our theology of words must be dependent upon our theology of the Word. So we should begin at the beginning. We see in the creation of Adam that language was not a tool developed by man. Rather, it was (and is) a gift from God. It was a design feature in man which enabled him to communicate with God (Gen. 1:28), about God (Gen. 3:2-3), and about the world God made (Gen. 2:20).

As a result of God's great language program at the Tower of Babel, the Bible teaches that there are many languages in the world, and none of them are "without significance" (1 Cor. 14:10). But the Bible does not teach that all languages have equal significance. Indeed, in this passage the apostle Paul is arguing that a misuse of language (divorced from understanding) was a source of confusion in the church. That which was given to man to enable him to communicate becomes, through misuse, a hindrance to communication.

This kind of confusion can result because one language speaker does not understand the other language at all (as was happening in Corinth), or it may happen because one speaker or listener has a comparatively poor grasp of the language in question. When this happens, it is correspondingly difficult to communicate about God or about His world. I recall a Korean friend one time enquiring why Jesus told His disciples not to take a staff with them on a journey -- why would they want to take a secretary, administrative assistant, etc.? Anyone who has little children growing up in a home can testify to the interesting confusions that result from an inadequate grasp of language.

But some, poorly educated in language arts, never grow out of imprecise, fuzzy-around-the-edges communication. As they are educated in the language arts according to a Christian worldview, they are enabled more accurately to speak with God, about God, and about God's world -- and all to the glory of God. What wonderful tools prepositions are!

All these arguments can be applied, and ought to be applied, to one's native language. But how does this understanding apply to the study of a language foreign to the student? First, modern foreign languages can be studied for obvious pragmatic reasons. Spanish can be studied and then later utilized in evangelism, preaching, etc. in a Spanish-speaking country.

Second, the classical language of Greek can be studied, not because anyone speaks it today, but because the student will be better equipped to commune with God and learn about God in the original language of the New Testament.

But why study something like Latin? In the study of Latin, the student is benefitted in a number of distinct ways. Some are unique to Latin, while others are the fruit of studying any foreign language. Two are briefly summarized below.

- Such study prevents linguistic provincialism. The study of another language (whatever it is) helps a student come to understand not only the nature of the grammar of this new language and not only the grammar of his native language (although this will occur), but it will give him a grasp of grammar itself. This acquisition of knowledge about deep grammar will help even in non- linguistic areas like science, math, etc.
- The study of Latin is a roundabout way of studying English. More than any other single language, Latin has supplied English with much of its raw material. Because virtually all of our students will spend the rest of their lives seeking to glorify God in English, the more we help with their abilities in English, the better off they will be.

TEACHING LATIN IN THE GRAMMAR STAGE

One goal of our Latin instruction is to give the student a working vocabulary in Latin. This accomplishes something in two languages. This obviously equips the student to work in Latin, but it also greatly expands his command of English. Because about 50% of English vocabulary comes from Latin, the more words a student learns in Latin, the more he learns in English. And just as a craftsman wants to choose the right tool for the right job, so someone who is trained in language can choose the right word for the right job. As Christians, our job is to glorify God, which we are better able to do.

An individual with a vocabulary of 150 words is extremely limited in how he can communicate with God and about God and is equally limited in his ability to communicate with precision about the world God made. There is no way to talk about anything with any degree of accuracy and precision apart from vocabulary acquisition. I recently heard a junior high student talking about something he appreciated. He could have said it was “neat,” and we would have understood he was generally pleased. But he said it was “providential”, and by so doing, he communicated with far greater precision.

Therefore, an important part of the Latin program is to give our students a good grasp of Latin vocabulary and to show and emphasize the etymological connections to English. This is done in three ways. First, the students are expected to learn the Latin vocabulary contained in their textbook lessons. Second, the students are given Latin words each week to learn with the corresponding English derivatives. These English derivatives are not common English words,

but rather ones which are comparatively rare. This is to give the student a greater capacity to talk with God, about God, and about God's world with a much greater degree of precision than previously possible.

Second, our Latin program emphasizes a grasp of basic Latin grammar. In Latin, the rules for identifying what a word is doing in a sentence are much more defined than they are in English; the student of Latin can work with a language that is more grammatically refined and precise than English is. This will result in a much more versatile approach to expression in English.

And finally, at the end of our Latin program there is translation work in which the students will use their knowledge of vocabulary and word endings to render one language into another.

Thus, the goal of our Latin program will be to enable our students to think and speak with much greater precision -- whether they are talking with God, about God, or about what He has done.

LATIN GOALS FOR ALL GRADES

1. We seek to instruct the students in the fundamental vocabulary and grammar of Latin to better their basic understanding of English, the history and writings of Western Civilization, and the understanding of Romance languages.
2. We seek to reinforce the students' understanding of the reasons for, and the use of, the parts of speech being taught in our traditional English grammar curriculum, e.g. plurals, nouns, verbs, prepositions, direct objects, tenses, etc.
3. We seek to cultivate scrutiny and logical thinking, which are inherent in the study of Latin.

FOREIGN LANGUAGE STATEMENTS

A biblical worldview of foreign language should recognize that:

. . . since God has communicated to His people through the written and spoken word, language study is important to all people. (John 1:1-14, II Timothy 3: 14-17, Hebrews 1:1-2)

. . . Christians, as stewards of God's gift of language, are responsible to use language wisely and precisely. (Proverbs 15:2)

. . . the gift of language, (the ability to think rationally and communicate our thoughts) is one way man is set apart from other creatures, i.e. created in God's image. (Gen. 1:25-28, Gen. 11:1-9,)

. . . the study of another language is required for the understanding of other cultures. (Genesis 11:7-9, Acts 17: 16-34, Acts 22:2)

. . . it is possible to study another language without adopting the pagan beliefs of that language's culture. (Rom. 12:2, Matt. 28:19-20, Daniel 1:3-4, Gen. 42:23)

. . . all cultures should be studied and evaluated according to biblical principles. (Acts 7:16 - 34)

CLASSICAL LANGUAGE STATEMENTS

. . . the study of Greek enhances the student's understanding of the original writings of the New Testament and its cultural setting. (John 1:1-14)

. . . since God chose the Greco-Roman world for the birthplace of the Gospel it is incumbent upon us to study that culture and its languages. (Luke 2:1-2, Luke 3:1-2, Luke 23:38)

MODERN FOREIGN LANGUAGE STATEMENTS

. . . Since faith comes by hearing the word, evangelism is enhanced by the study of a modern foreign language. (Rom. 10:17, Acts 2)

. . . evangelism is more effective when one knows the culture of a people. (I Cor. 2:1, Acts 2:1-14, Matt 28: 19- 20)

. . . all cultures should be studied and evaluated according to biblical principles. (Acts 17:16 - 34)

MATHEMATICS

THE CHRISTIAN WORLDVIEW OF MATHEMATICS

Christian schools should have the goal of teaching all subjects as part of an integrated whole with the Scriptures at the center. Included in these subjects is mathematics. In no way should Christians believe the lie that, though history, literature, science, and other subjects can be successfully integrated with the Christian worldview, mathematics is somehow worldview neutral. On the contrary, mathematics is a very theological science, being an expression of the numeric aspect of God's character and of the logic that is in Him. In the preface to his *Almagest*, Ptolemy wrote that the mathematical sciences were the best evidence of divinity because of their consistency and incorruptibility. Mathematics seeks to discover, examine and apply those fundamental laws by which God gives order to his creation.

The foundation of all truth, including the truths of mathematics, is the God of Scripture. The various spheres of mathematics are expressions of His logical character and His creative, sustaining power.

First, God Himself has a numerical nature. He is one God in three Persons: Father, Son, and Holy Spirit. The unity of God is declared in Deuteronomy 6:4, "Hear, O Israel: The Lord our God, the Lord is one!" The plurality of God is declared in passages such as 2 Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen."

Because God has a plural nature, creation reflects that plurality. The ultimate reality is not one, but one and many. Creation is real, and really has distinguishable, countable particulars. As King David said, "O Lord, how manifold are Your works! In wisdom you have made them all" (Ps. 104:24).

God created all things such that the creation reflects some of His attributes. Thus, we have a trustworthy basis for mathematical concepts. Briefly, the countable attributes of God provide a foundation for arithmetic. God is present in space (cf. Ps. 139:7), thus there is true measure and a foundation for geometry. The infinity and immensity of God (Ps. 90:2; 1 Kings 8:27) also give us a foundation for the concept of infinity used in calculus.

As we study mathematics, we should, as Christians, expect to see God's handiwork everywhere. We should not be surprised to discover mathematical regularity in physics, astronomy, chemistry, and other sciences. Indeed, we should expect the mathematical formulas we derive to have application to the real world, because God has given mathematics as a tool for extending godly dominion over creation.

TEACHING MATHEMATICS IN THE GRAMMAR STAGE

It should be a high priority in a classical school that the students memorize their math facts thoroughly when they are young. In order to compensate, parents should consider making use of additional fact sheets.

MATHEMATICS GOALS FOR ALL GRADES

1. We seek to ensure that the students have a thorough mastery of basic mathematical functions and tables.
2. We seek to put an emphasis on conceptual, as well as practical, understanding of math through the frequent use of story problems.
3. We seek to illustrate God's unchanging character through the timeless, logical mathematical systems He gave to man through His gift of reason.

GENERAL MATH STATEMENTS

A biblical worldview of math should recognize that:

. . . Mathematics is given by God and discovered by man; it is not man made (Col. 1:17, Prov. 2:6)

. . . Mathematics has its origin in God's unchanging, orderly, beautiful, triune nature (Heb. 13:8, I Cor. 14:33, Matt. 28:19, Psalm 27:4)

. . . Some mathematical principles describe God's active governance of His creation (Heb. 1:3, Col. 1:17)

. . . Some mathematical principles, such as those found in geometry, represent the God-given order which is seen in creation (Gen. 1:31)

. . . God has given mathematics as a tool by which we may be held accountable to each other and to God (Gen. 1:28, Exod. 21:35, 23:10-12; Deut. 14:22)

. . . Mathematics can be properly understood only when studied from a Christian worldview (Prov. 1:7)

. . . Like all other subjects, mathematics should be studied to glorify God (Ps. 111:2, I Cor. 10:31)

SCIENCE

THE CHRISTIAN WORLDVIEW OF SCIENCE

What does it mean to think of science “Christianly”? Science is the systematic study of creation, based on observations. Three fundamental questions that need to be addressed are:

1. Where did the creation come from?
2. What is it saying?
3. Is knowledge of the creation necessary?

In the Bible we are told explicitly that in six days the Lord made heaven, earth, the sea and all that is in them. Clearly the creation or nature is God’s handiwork, and the more we study about creation the more we will know about Him. In a similar way, students of Vincent Van Gogh do not merely study biographies and critiques written about this famous artist. Instead one must study the handiwork of the artist in order to appreciate who he was. A close investigation of his actual paintings is an essential element of the discipline.

Now that we know where the creation came from, let’s turn to the second question. Is nature saying anything in particular? Romans 1:20 states, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” What is it that is clearly seen, being understood through what has been made? God’s invisible attributes, eternal power and divine nature are seen. This passage says that these things are not only seen but clearly seen through what has been made, through creation. This means the creation is in effect a sermon on the invisible attributes of God, His eternal power and His divine nature. The creation is testifying to these things, and the result of this sermon is that man is without excuse. Need a Christian have any stronger motivation to study creation? When we investigate nature, we are, in a very real sense, examining a sermon on the invisible attributes, the eternal power and the divine nature of our creator - exposition with a microscope. Another reason that Christians should study science is so that they can fulfill God’s mandate for dominion. The first command that God gave to man after his creation was to “Be fruitful, and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.” One tool that aides us in our efforts to obey this command is science and the fruit of science, technology. An obedient study and application of science helps the Christian to fill, subdue, and rule over the earth in an effective manner.

Since the creation is in fact a creation, a masterpiece made by the Lord our God, it is not surprising that Christians throughout history have led the field in science. As we teach our children more about the creation, it is important that we keep in mind that all of this was made

by the Creator, that it all is proclaiming His attributes, that knowledge of it helps a servant to exercise subordinate dominion over creation and that all of creation is sustained, presently and graciously, by and for Him.

SCIENCE GOALS FOR ALL AGES

1. We seek to foster an attitude of wonder in our students by teaching them to identify, describe, and categorize the different flora and fauna of the surrounding area.
2. We seek to introduce the students to the history of science through significant historical scientific “breakthroughs” and the vast history of scientific “giants”.
3. We seek to use the young student’s abilities to easily memorize and recite certain critical laws, distances, lists and other data that will prove useful throughout their training in science.
4. We seek to cultivate and encourage the attitude of wonder and curiosity that science, as a means of delving into the Almighty God’s handiwork, should naturally inspire.

GENERAL SCIENCE STATEMENTS

A biblical worldview in science should recognize that:

. . . the nature and source of knowledge is God’s revelation, both general and special, (recognizing that man must not use God’s general revelation to replace God’s special revelation). (Col. 1:17, Proverbs 1:7, Col. 2:3, II Tim. 3:16, Psalm 19:1 - 12)

Note: This principle addresses the scientific method, inductive and deductive reasoning, and the relationship between proof and empirical science.

. . . scientific investigation has its proper limits.

. . . there is no necessary conflict between scientific investigation and discoveries with a biblical view of creation. Indeed, there are scientific arguments that testify to a biblical view of creation (Gen. 1:1, Heb. 11:3)

. . . biblical morality and ethics must guide scientists and scientific investigation. (Rom. 1:21 - 25, Proverbs 12:10, Matt. 10:31, Proverbs 25:2)

. . . a basic education includes a fundamental understanding of scientific investigation as well as a foundational history of scientific developments through the ages. (I Kings 4:29 - 34)

. . . the worldview of a scientist will influence the conclusions of that scientist. (Romans 1:21 - 25, Ephesians 4:17)

WORDS TO LIVE BY

Lo·gos /'lō ,gōs,- ,gäs/ *noun*: 1. the Word of God, or principle of divine reason and creative order, identified in the Gospel of John with the second person of the Trinity incarnate in Jesus Christ.

Every Friday during the school year, the children at Logos School perform various plays, recitations, and songs for everyone to enjoy (and so they can learn, too, but they don't realize that). The Logos School principal, Matt Whitling, uses this as an opportunity to drill students in a long list of sayings that he uses to help create a Christian culture in the school. Of course, this all can easily be translated into a home environment, where these "Words to Live By" have endless application. And so we offer them here to you, too, as one more tool for your grammar students.

HOW TO USE THESE PROVERBS

- Select one proverb to practice with your kids each week. Choose one that goes along with what your family is reading or studying at that time, or perhaps simply because it's a behavior you hope to encourage.
- Perform the proverb as a "sound-off." The leader starts the sound-off by stating the words printed in bold letters. The child/children enthusiastically finish the proverb. Have in mind a military sergeant drilling his troops--let's hear it! (do not speak the part in parenthesis)
- Each time you introduce a new proverb, be sure and practice all previous ones, too.
- Perform the sound-off frequently, at least once every school day, and preferably as it applies.

| GRADE 6 | | |
|---------------------------------|-------------------|--|
| WEEK 1 | | |
| | | MONDAY |
| | | TUESDAY |
| LITERATURE | | Begin reading <i>The Last Battle</i> (week 1 of 2). Complete reading guide as you go. |
| COMPOSITION | | (nothing yet) |
| ENGLISH GRAMMAR | | Go over Unit 1 notes with your student. Have your student do Exercise 1. Work first couple of sentences together, then the student completes the assignment independently (using notes). |
| VOCABULARY | | (nothing this week) |
| MATHEMATICS | | Lesson 1 |
| HISTORY | | BEFORE CLASS Read all intro pages & prep timeline. CLASS: Read Qtr, 1 intro, then Pretest #1; Lesson 1; Do Activity |
| SCIENCE | | Energy: Week 1, Day 1 |
| FOREIGN LANGUAGE | | LIST 1: Introduce new words & work on derivatives. |
| PSALMS, HYMNS & SPIRITUAL SONGS | | All People That on Earth Do Dwell (Psalm 100), p 139 |
| BIBLE | BIBLE READING | Exodus 1-4, Psalm 107, Proverbs 1 |
| | SCRIPTURE MEMORY | James 1:1-3 |
| | OTHER MEMORY WORK | REVIEW: Correctly sequence and spell all 66 books of the Bible from memory, and label the major divisions of the OT...or learn them now. |

| WEDNESDAY | THURSDAY | FRIDAY |
|---|---|---|
| Continue reading <i>The Last Battle</i> . Work on reading guide. | | |
| | | |
| Go over Unit 1, Ex.2 together. Student then does Ex. 3 | Go over Unit 1, Ex. 3 together. Assign Skills Support section (paraphrasing) | Evaluate Skills Support assignment. Finally, student takes Noun, Articles & Adjectives Test with “open notes.” |
| | | |
| | | |
| Lesson 3 | Lesson 4 | Lesson 5 |
| Read lesson 3; Make Memory Cards (Wed. Activities are optional) | Take Another Look 1 (Review to include timelines and mapping) | Exercise |
| Energy: Week 1, Day 3 | Energy: Week 1, Day 4 | |
| Daily review; Lesson 2 | Complete lessons if needed. Game or activity. | Quiz 1 |
| All People That on Earth Do Dwell (Psalm 100), p 139 | The Lord’s Prayer, p. 411 | Doxology, p. 437 |
| Continue: BIBLE READING | | |
| Continue: SCRIPTURE MEMORY | | |
| Continue: OTHER MEMORY WORK | | |

NOTES

| GRADE 6 | | | |
|---|-------------------|--|---|
| WEEK 2 | | MONDAY | TUESDAY |
| LITERATURE | | <div></div> Continue reading <i>The Last Battle</i> (week 2 of 2). Work on Reading Guide. | |
| COMPOSITION Season One of <i>Beyond the Book Report</i> | | <div></div> (nothing yet) | <div></div> |
| ENGLISH GRAMMAR Season One of <i>Analytical Grammar</i> | | <div></div> Grade test with student, discussing any mistakes. Go over Unit 2: Pronouns. Have your student do Exercise 1. Work first couple of sentences together, then the student completes the assignment independently (using notes). | <div></div> Go over Unit 2, Ex.1 together. Student then does Ex. 2 |
| VOCABULARY <i>Vocabulary from Classical Roots , Grade 6</i> | | <div></div> (nothing this week) | <div></div> |
| MATHEMATICS <i>Saxon Math 76</i> | | <div></div> Lesson 6 | <div></div> Lesson 7 |
| HISTORY <i>Mystery of History, Volume III: The Renaissance, Reformation, and Growth of Nations</i> | | <div></div> Review with Memory Cards Then take Pretest #2 Read Lesson 4 Do Activity | <div></div> Read lesson 5; Do activity |
| SCIENCE <i>NOEO Physics II, Gizmos, Gadgets, Gears and Gravity!</i> | | <div></div> Energy: Week 2, Day 1 | <div></div> Energy: Week 2, Day 2 |
| FOREIGN LANGUAGE <i>Logos Latin 4</i> | | <div></div> LIST 2: Introduce new words & work on derivatives. | <div></div> Daily review; Lesson 3 |
| PSALMS, HYMNS & SPIRITUAL SONGS All page numbers reference the <i>Cantus Christi</i> unless otherwise stated. | | <div></div> All People That on Earth Do Dwell (Psalm 100), p 139 | <div></div> The Lord's Prayer, p. 411 |
| BIBLE Logos Press Bible Reading & Memorization Plan | BIBLE READING | Exodus 5-8, Psalm 108, Proverbs 2 | |
| | SCRIPTURE MEMORY | James 1:4-6 | |
| | OTHER MEMORY WORK | (1) Write the new memory work (2) Recite all previous memory work along with the new verses. | |

| WEDNESDAY | THURSDAY | FRIDAY |
|---|---|---|
| Continue reading <i>The Last Battle</i> . Work on Reading Guide. | Finish reading <i>The Last Battle</i> . Complete the Reading Guide. | Take the TEST on <i>The Last Battle</i> . Begin listening to “What I Learned in Narnia.” Enjoy these lectures during your free time. |
| | | |
| Go over Unit 2, Ex.2 together. Student then does Ex. 3 | Go over Unit 2, Ex. 3 together. Assign Skills Support section (paraphrasing) | Evaluate Skills Support assignment. Student takes Pronoun Test with “open notes.” Finally, evaluate paraphrasing assignment. |
| | | |
| | | |
| Lesson 8 | Lesson 9 | Lesson 10 |
| Read lesson 6; Make Memory Cards | Take Another Look 2 (Review to include timelines and mapping) | Quiz |
| Energy: Week 2, Day 3 | Energy: Week 2, Day 4 | |
| Daily review; Lesson 4 | Daily Review. Complete lessons if needed. Game or activity. | |
| All People That on Earth Do Dwell (Psalm 100), p 139 | The Lord’s Prayer, p. 411 | Doxology, p. 437 |
| Continue: BIBLE READING | | |
| Continue: SCRIPTURE MEMORY | | |
| | | |

NOTES

| GRADE 6 | | |
|---|---|--|
| WEEK 3 | | |
| | | |
| MONDAY | | TUESDAY |
| LITERATURE | Begin reading <i>The Phantom Tollbooth</i> (week 1 of 2). Complete the Reading Guide as you go. | Continue reading <i>The Phantom Tollbooth</i> |
| COMPOSITION <i>Season One of Beyond the Book Report</i> | (nothing yet) | |
| ENGLISH GRAMMAR <i>Season One of Analytical Grammar</i> | Grade test with student, discussing any mistakes. Go over notes for Unit 3: Prepositional Phrases. Have your student do Exercise 1. Work first couple of sentences together, then the student completes the assignment independently (using notes). | Go over Unit 3, Ex.1 together. Student then does Ex. 2 |
| VOCABULARY <i>Vocabulary from Classical Roots , Grade 6</i> | (nothing this week) | |
| MATHEMATICS <i>Saxon Math 76</i> | Test 1 | Investigation 1 |
| HISTORY <i>Mystery of History, Volume III: The Renaissance, Reformation, and Growth of Nations</i> | Review with Memory Cards Take Pretest #3; Read Lesson 7; Do Activity | Read lesson 8; Do activity |
| SCIENCE <i>NOEO Physics II, Gizmos, Gadgets, Gears and Gravity!</i> | Energy; Hear; Radioactivity: Week 3, Day 1 | Energy; Hear; Radioactivity: Week 3, Day 2 |
| FOREIGN LANGUAGE <i>Logos Latin 4</i> | Daily review; Lesson 5 | Daily review; Complete lessons as needed. |
| PSALMS, HYMNS & SPIRITUAL SONGS All page numbers reference the <i>Cantus Christi</i> unless otherwise stated. | All People That on Earth Do Dwell (Psalm 100), p 139 | The Lord's Prayer, p. 411 |
| BIBLE Logos Press Bible Reading & Memorization Plan | BIBLE READING | Exodus 9-12, Psalm 109, Proverbs 3 |
| | SCRIPTURE MEMORY | James 1:7-9 |
| | OTHER MEMORY WORK (1) Write the new memory work (2) Recite all previous memory work along with the new verses. | |

| WEDNESDAY | THURSDAY | FRIDAY |
|---|---|---|
| Continue reading <i>The Phantom Tollbooth</i> . Don't forget the Reading Guide.. | | Continue reading <i>The Phantom Tollbooth</i> . |
| | | |
| Go over Unit 3, Ex.2 together. Student then does Ex. 3 | Go over Unit 3, Ex. 3 together. Assign Skills Support. | Evaluate Skills Support assignment. Finally, student takes Prepositional Phrase Test with "open notes." |
| | | |
| | | |
| Lesson 11 | Lesson 12 | Lesson 13 |
| Read lesson 9; Make Memory Cards | (Review to include timelines and mapping) Take Another Look 3 | Exercise |
| Energy; Hear; Radioactivity: Week 3, Day 3 | Energy; Hear; Radioactivity: Week 3, Day 4 | |
| Daily review; Lesson 6 | Complete lessons if needed. | Quiz 3 |
| All People That on Earth Do Dwell (Psalm 100), p 139 | The Lord's Prayer, p. 411 | Doxology, p. 437 |
| Continue: BIBLE READING | | |
| Continue: SCRIPTURE MEMORY | | |
| | | |

NOTES