



Ordo Amoris Classical Inc

Handbook
2019-2020

Non-Discriminatory Policy: Ordo Amoris Classical Inc admits students of any race, color, national or ethnic origin to all the rights, privileges, programs and activities generally afforded or made available to students.

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Opening Prayer

Our Father in heaven, You have granted us the opportunity to study and work at this time and within this school for our good and Your glory. In Your good providence, You have given to us able peers, competent teachers, and faithful parents to guide us in the way we should go. May we approach this good work with humility and thankfulness, having eyes to see the future work for which this prepares us. We ask that Your Spirit soften our hearts, make peaceful our souls, enliven our minds, and

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“How to be A Successful Ordo Amoris Classical Parent and Student” by Brian G. Daigle

bolster our strength so that our studies throughout the coming year may produce good and lasting fruit for our home, Your church, and this city. We ask this in Christ's name. Amen.

MISSION AND IDENTITY

1.1 MISSION STATEMENT

Our mission is to partner with parents, using the Classical Christian model and the guidance of Jesus Christ, to help our children to “order their loves” which will prepare them for a life in Christ.

1.2 PARENT PARTNERSHIP

Since Ordo Amoris Classical is not identified by the State of Michigan as a school, it is imperative that we work closely with parents to ensure the student is properly homeschooled. Likewise, since we are a Christian institution of education, we expect and anticipate a close partnership with parents to ensure the student is maturing adequately throughout the school year. We hope to see parents providing emotional, spiritual, and physical leadership at home; we also hope to see parents mature in their own academic understanding, reading books alongside their student and discussing the contents of their student's education at home, in the car, and in other non-academic settings. Parents set the framework and tone for the student's entire education. As primary educator, it is ultimately up to the parents to train their children in the way they should go. We, as primary teachers in specific academic subjects, are happy to partner with like-minded parents to faithfully mature their student in the Lord and in the great academic disciplines set before them.

1.3 STATEMENT OF FAITH

The foundation of the Corporation is the Word of God as interpreted in the confessions proceeding from the Protestant Reformation, and especially the Westminster Confession of Faith. On this basis, the Corporation believes the following articles of faith and principles for Christian education to be a true and necessary foundation for all activities:

- A. We believe the Bible, in its original form, to be written by men under the inspiration of God. It is the only inerrant, infallible and authoritative Word of God, finding as its focal point the person and redemptive work of the Living Word, Jesus Christ, and so revealing to men what they are to believe and how they are to live.
- B. We believe that there is one holy, personal Creator God, eternally existent in three persons: Father, Son, and Holy Spirit. Among them there is equal ultimacy.
- C. We believe that God the Father, motivated by His infinite grace and mercy, established His covenant of grace with man, promising to deliver them from their sinful condition, removing the curse of their sin, reconciling them to Himself, and restoring them to eternal life in a personal relationship with the triune God.

- D. We believe that God the Son, the second person of the triune eternal God, took upon Himself human form, being born of a virgin, living a sinless life of perfect and exemplary obedience to the Father, obeying all His commands and fulfilling all His purposes, revealing to man the glory, mercy, grace and truth of the Father. In teaching man the way of life, He willingly gave up His life, being put to death on the cross by sinful men, in order to pay the penalty of sin, and thus redeemed the created world from the effects of sin. He rose from the dead on the third day, thereby removing the power of the curse of death and sin from mankind and creation, ascended to the right hand of the Father where He intercedes for His people, enabling them to grow as obedient children of God. He is coming again to judge all men and to complete the process of salvation.
- E. We believe that God the Holy Spirit, the third person of the triune God, testifies of Jesus Christ, convicts the world of sin, regenerates, indwells in, and bestows gifts on believers, and guides and empowers them to live a holy life that glorifies God.
- F. We believe that the first man and the first woman did not remain in their original perfect state because they willfully and consciously chose to disobey their Creator's command, thus incurring His wrath and condemnation, necessarily alienating themselves from their Creator and from one another. Falling from that perfect state in which they were created, they brought upon themselves and all succeeding generations of mankind the curse of inability to choose to obey God from the heart, proneness to sin, and sin's many and varied destructive effects, the greatest of which is death.
- G. We believe that salvation is by grace through faith in Jesus Christ, totally apart from human merit and that the act of regeneration, which is a work of grace performed by the Holy Spirit, produces a new creature in Christ.
- H. We believe in the bodily resurrection of both the saved and the lost, the everlasting blessedness of the just, and the everlasting punishment of the unjust.
- I. We believe in the spiritual unity of all believers in Christ.
- J. We believe that all believers are under the mandate of Jesus Christ to proclaim the Gospel to all the world.
- K. We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

- L. We believe that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.
- M. We believe that any form of sexual immorality (including without limitation, adultery, fornication, homosexual behavior, bisexual conduct, transgenderism, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)
- N. We believe that in order to preserve the function and integrity of the Tutoring Service as a Christian ministry and to provide a biblical role model, it is imperative that all persons who are students, parents of students, employees, or volunteers of the Tutoring Service agree to and abide by this Statement of faith, including without limitation, the statements relating to marriage, gender, and sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)
- O. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)
- P. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Tutoring Service.
- Q. We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Psalm 139).
- R. This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of the Tutoring Service’s faith, doctrine, practice, policy, and discipline, our board of directors is the Tutoring Service’s final interpretive authority on the Bible’s meaning and application.

1.4 STATEMENT ON MARRIAGE, GENDER, AND SEXUALITY

1. We believe that God wonderfully and immutably creates each person as either male or female. These two distinct genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.
2. We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.
3. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)
4. We believe that in order to preserve the function and integrity of Ordo Amoris Classical as an institution comprised of Christian parents, students, and educators, and to provide a biblical role model to Ordo Amoris Classical's members and the community, it is imperative that all persons employed by Ordo Amoris Classical in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)
5. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)
6. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Ordo Amoris Classical.

1.5 HISTORY OF THE HOMESCHOOL HYBRID

A group of five families came together in 2019 with a desire to homeschool their children in community. The original families include an artist, human resources trainer, musician, missionary, dance instructor, nurse, lawyer, accountant, and former corrections officer. These diverse families had a single unified vision: a classical Christian education for children, including their own. Ordo Amoris began with a small group of kids homeschooling in a local funeral home. They then moved to a church location for their first full year.

1.6 CONTACT INFO

BOARD MEMBER

Nathan Saneda, President
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Suzanne Laskey, Secretary/Treasurer
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Denis Rokicki, Vice President
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ACADEMIC INFORMATION

2.1 YEARLY CALENDAR

See Headmaster for updated calendar.

2.2 SCHOOL HOURS

Our day begins at 7:45 A.M. and ends at 3:00 P.M., Monday, Wednesday and Thursday. During this time, teachers act *in loco parentis* (in the place of parents), carrying the primary burden for child safety and success. Outside these hours, parents are responsible for making arrangements to ensure the child's success, safety, and safe travel. Snacks are allowed during breaks. No meals are served. Students should bring a sack lunch each day.

2.3 CURRICULUM

Grammar School courses are designed to lay a lifelong foundation for reading, writing, mathematics, a love for learning, academic discipline, and spiritual maturity. For Grammar School students, this maturity in content and ability should be supported by and improved upon using other at-home curricula as parents see fit.

Logic School coursework is an important part of classical Christian education: the introduction to formal and informal logic, as well as the foundation of learning to synthesize what one has learned. Students in the "logic years," otherwise known as the "middle school years," not only have a natural tendency to question, prod, and agitate educational and social norms, but also an opportunity to do so while being taught that all questioning and agitation should be done reasonably, respectfully, and in pursuit of good things. It is here that students begin to more independently learn the nature of working hard at one's academics as well as the importance of abstract, dialectical thinking. This is likewise where students begin to more clearly understand the art of arguing correctly, whether with oneself, with broader cultural claims, or with the various statements with which our students daily meet in either their academic work or their personal lives.

Rhetoric School is that stage of education when our students learn not just how to clearly and reasonably find their way through the spoken and written word, but also how to write and speak words which glorify God and satisfy man. Here they continue their studies in formal and informal logic while maturing as independent learners whose level of responsibility and academic aptitude begin to bear fruit of originality. Students in the Rhetoric School study classical, medieval, and modern rhetoric through primary texts. The Rhetoric School culminates in a year-long senior practicum, which must be originally created and defended by the close of the school year. During the Rhetoric years, debate becomes incarnational, students take further ownership of original theses and thoughts, and students are rewarded with greater poetic freedom.

2.4 HOMEWORK GUIDELINES

Ordo Amoris Classical maintains the right to issue work to be done at home, outside of the classroom, in each course it offers in accordance with the course's academic standard and yearly curriculum. It maintains the right to assess student work done both within and outside the classroom. And it holds both work done within and outside the classroom to the same standard, unless otherwise indicated by the teacher for that particular assignment. Plagiarism is not tolerated. Parental oversight is critical. All work turned in must be the work of the student, reflecting his own mental, physical, spiritual, and emotional aptitude. Students are fully responsible for any work submitted to a teacher in connection with a course taught by Ordo Amoris Classical. The following guidelines likewise apply to each course:

- All homework assignments (excluding papers and tests) should have a proper heading on the front page, as specified by the individual teacher. No name on a paper, quiz, or test is authorization for the teacher to deduct a letter grade from the final grade.
- All homework assignments must be completed by the due date. Any assignment not completed by the due date will receive an automatic score of 0%, unless otherwise indicated for special circumstances.
- A student's work must be their own, and done in a way which shows love toward fellow students, respect to the teacher, honor to the parents, humility toward the traditions of the subject, and glory to God.
- Homework (including essays) must be handwritten, not typed, unless otherwise indicated.
- At the teacher's discretion, work turned in of a poor quality (rushed, sloppy, lacking care, improper heading, pink and sparkly ink) will be returned immediately or during the next class. The student will have until the following class to turn it in for no more than a grade of 78%.

2.5 LATE WORK POLICY

It is of the utmost importance that students both do their work to the best of their ability and turn that work in on time. All assigned work is to be turned in by the determined date. All

work turned in after the determined date will be counted as a zero. Work due on the date of a student's absence will be dealt with on an individual basis. If a student is absent when an assignment is due (whether the absence is pre-approved or unexpected), the student must be proactive in contacting classmates and the teacher, eventually reaching a conclusive due date for all assignments. Parents may need to assist with this expectation at Grammar School (1st-6th grade) level.

2.6 EXAMS

Semester exams will be given starting in Logic School (7th grade). All final exams will be given on the pre-determined dates. Students must be present on these dates for final exams to be administered. Families must take special care not to schedule conflicting events during these dates, as all missed exams will be recorded as a zero. Please pay close attention to exam week and the dates. It becomes problematic to try to make up exams, and some exams, such as art critiques, cannot be rescheduled. Mid-term tests and exams will not be returned to students.

2.7 STANDARDIZED TESTS

While Ordo Amoris Classical seeks to prepare students well for successfully taking standardized tests, it may administer the Classic Learning Test (CLT). It is the parents' full responsibility to research and prepare students for the appropriate standardized tests.

2.8 RECORDS and REPORTS

Grades are kept current in our online grading system. It is up to the parents and students to check this online grading system, ensuring the student is successfully completing all assignments. Semester reports are not emailed at the end of each semester (fall and spring), but rather will be the finalized assessments as seen on the online grading system. These assessments will include work ethic and in-class attitude. A yearly Student Academic Report will *not* be issued to parents. Because students are legally homeschooled, parents will create the final transcript for their student(s) based on the final, yearly grade as seen in the class on the online grading system. This is to act as a formal transcript of the student's academic work. Ordo Amoris Classical will provide a template so parents can see the "course title equivalents" to ensure all credits are being properly fulfilled.

Parent-created transcripts should show a traditional A-F grade for each class and a cumulative GPA for the year. Students and parents should look over these together, discussing the points of success and areas needing improvement. There are no traditional "report cards" given to individual students. The parent-created transcript will act as the student's final transcript. Parents are to be fair, honest, and consistent with the course grade as communicated by Ordo Amoris Classical.

2.9 OUTSIDE HELP

Ordo Amoris Classical staff encourages outside help in specific academic subjects as needed. First, we encourage students to seek outside help with fellow classmates. Second, we

encourage students to seek outside help from the course instructor. Third, we encourage students to seek outside help from parents, secondary instructors or other tutoring services. This is to be determined between the parents and the teacher.

2.10 GRADING GUIDELINES

Ordo Amoris Classical grading guidelines are assignment specific. General guidelines are as follows:

- Be honest.
- Work hard.
- Do not plagiarize.
- Do not cheat.
- Help one another when appropriate.
- No inappropriate collaboration will be allowed.

For every applicable assignment and at the end of each semester, students are given a qualitative grade (or, as may be more appropriate, a narrativial grade). Qualitative grades seek to place both correction and praise in a larger narrative of the student's learning. They seek to create students who are not concerned with 'letter grades' or grades situated within a percentage, and whose ultimate satisfaction is not to compare themselves with their peers. Qualitative grades seek to create the kind of student who is concerned with learning well the subject at hand.

Qualitative grades will include one of the following Latin marks (representing a Latin phrase as indicated below), plus an evaluation form about what the student could improve, and what they did well. These Latin phrases are used to indicate the level of academic distinction in a given course. (For purposes of final transcripts, the table below illustrates how Ordo Amoris Classical's qualitative grading system translates to its numerical equivalent, so as to unify our assessments with those of other academic institutions.)

<u>Latin</u>	<u>English</u>	<u>Percentages</u>	<u>Num Equiv.</u>	<u>GPA Range</u>
<i>Summa Cum Laude</i>	With Greatest Praise	96.0-100	4.0	3.85-4.0
<i>Cum Laude</i>	With Praise	90-95.9	3.7	3.5-3.84
<i>Summa Cum Honore</i>	With Greatest Honor	87.0-89.9	3.3	3.15-3.49
<i>Cum Honore</i>	With Honor	84.0-86.9	3.0	2.85-3.14
<i>Minimo Cum Honore</i>	With Lesser Honor	80.0-83.9	2.7	2.50-2.84
<i>Summa Cum Sufficientia</i>	With Greatest Adequacy	77.0-79.9	2.3	2.15-2.49
<i>Cum Sufficientia</i>	With Adequacy	74.0-76.9	2.0	1.85-2.14
<i>Minima Cum Sufficientia</i>	With Lesser Adequacy	70.0-73.9	1.7	1.50-1.84
<i>Cum Dificientia</i>	With Deficiency	60.0-69.9	1.0	1.00-1.49
<i>Minime</i>	Not Adequate	0.0-59.9	0.0	0.00-1.49

2.11 PROMOTION AND RETENTION

As long as a student ends the year in good standing, passing each class without any major disciplinary problems, students will be allowed to return the following school year. Students may be promoted to higher grades at the discretion of teachers and parents. Promotions which “skip grades” will be dealt with on an individual basis.

2.12 ACADEMIC PROBATION AND DISMISSAL

Students who participate in a single act of plagiarism or cheating will be placed on academic probation. Academic probation includes, but is not limited to, 1) a zero on the specific assignment, 2) student accountability form and integrity clause which must be signed each subsequent week for the remainder of the semester, and 3) potential for automatic and indefinite expulsion if the same incident occurs during the remaining years of a student’s attendance at Ordo Amoris Classical. All academic probation cases are brought before the Ordo Amoris Classical board and faculty. Dismissal is at the discretion of the faculty and board, and could be enacted due to academic dishonesty or school disruption.

2.13 STUDENTS WITH LEARNING DISABILITIES

Ordo Amoris Classical is not staffed to facilitate students with severe learning disabilities or those who have severe behavioral problems. For their child's best interest, Ordo Amoris Classical will seek to work as closely with a parent of a struggling child and exhaust the resources available to us within the framework of our mission to provide an equal education for all students in the classroom. Ordo Amoris Classical maintains the right to forego the teaching and overseeing of a child’s education when they conclude the child cannot meet either the social or academic standards set forth by Ordo Amoris Classical.

2.14 SENIOR THESIS

The senior thesis is the culmination of a student’s time at Ordo Amoris Classical. It offers the student an opportunity to expand critical thinking, research skills, and rhetorical abilities by preparing, presenting, and defending a substantive argument on a chosen topic. Students are expected to prepare a paper as formal evidence of learning and skill acquired at Ordo Amoris Classical. As such, the paper should reflect both the classical and the Christian instruction the student has received.

There are five stages in the completion of the senior thesis:

1. Students will select and do preliminary research on a topic to be proposed to the faculty.
2. Students will work with the thesis director to perform further research on the approved topic.
3. Students will write the thesis in a series of drafts that are reviewed by the director in preparation for an essay that adequately defends a position on the issues relevant to the chosen topic.
4. Students will carefully prepare a final draft of the essay.

5. Students will present and defend a shortened version of the essay to the rhetoric school, faculty, and invited guests at the Senior Thesis Defense.

Successful completion of all five stages in the senior thesis is a requirement for graduation. Each student's thesis title and grade will be included on his/her final transcript.

2.15 SUMMER LEARNING

The purpose of the Ordo Amoris Classical summer learning program is to amplify and enhance the previous year's curriculum, prepare students for the coming school year, expose students to quality literature, and foster a love of reading. To those ends, students have two summer learning responsibilities: 1) read specified books throughout the summer and (for some classes) 2) commit to memory basic Latin vocabulary. When choosing books, students must read full versions of the text; abridged or fully illustrated versions are not acceptable. Summer Learning directions and assignments will be sent out at the end of the spring semester.

CODE OF CONDUCT

3.1 SAFETY AND BOUNDARIES

As an educational extension of both local Christian churches and families, Ordo Amoris Classical takes the utmost care in providing a safe and healthy environment in which to educate its students. It seeks to form and foster biblical relationships between students, as well as to encourage and safeguard relationships between children and adults. For these reasons, Ordo Amoris Classical's "Student and Teacher Protection Policy" has been created. Among other things, it seeks to protect against cruelty to others, sexual misconduct, and acts of violence. This policy is based on the assumption that teachers are responsible for the safety of students during class hours only, acting *in loco parentis* (in the place of parents).

- Students are not to leave campus unless they are with an approved adult. Students should at no time leave church property unless given clear permission by a teacher, parent, or public official acting on behalf of public safety.
- During breaks between classes, students are to stay in designated areas. (These will be clearly explained on the first day of class.)
- One-to-one sessions with students will be conducted in an open, public, or other place where private conversations are possible while in full view of others. Students should at no time be alone with an adult, whether volunteer or teacher. Teachers will not meet with students or parents outside of a setting and a time appropriate for a Christian teacher's interaction with a child and/or parent.
- In all discipline or conference scenarios in which one parent or one student is involved, teachers are to ask for third-party mediation from a fellow teacher or Ordo Amoris Classical board member.

- Upon encountering a suspicious person on church property, students and Ordo Amoris Classical personnel are to immediately contact the proper authorities (either state official, church personnel, parent, or Ordo Amoris Classical personnel).
- All Ordo Amoris Classical personnel are required by this policy to report known or suspected abuse of students to the appropriate state authorities.
- Class discussion or portrayal of sexual material (from literature, history, art, Scripture, et cetera) should be done in accordance with biblical doctrine and in consistent communication with parents.
- Physical contact between teacher and student, student and student, and teacher and parent should be in accordance with Christian principles of proper relationships as well as the laws and statutes set forth by the United States of America and the State of Michigan. Ordo Amoris Classical does not practice corporal punishment with its students and in no way advocates corporal punishment between students. Home discipline is left to the discretion and wisdom of the parents in accordance with biblical teaching. Physical force may only be used by Ordo Amoris Classical personnel to stop a behavior that may cause immediate harm to the individual or to a child, youth, or others.
- There are many ways to demonstrate affection while maintaining positive and safe boundaries with students. Some examples of positive and appropriate forms of affection are listed below:
 1. Brief hugs.
 2. Pats on shoulder or back.
 3. Handshakes.
 4. “High-fives,” hand slapping, and fist bumps.
 5. Verbal praise.
- No electronic devices are allowed during school hours or morning/afternoon wait time. This is a zero tolerance policy. See Section 3.4 on Technology.
- Parents or guardians must complete written permission forms or give verbal permission verifiable by a third party before Ordo Amoris Classical personnel transport students for a school sponsored activity or for any purpose.
- Firearms and weaponry are not permissible in a Ordo Amoris Classical classroom or in affiliation with Ordo Amoris Classical, but for educational purposes (to be communicated and approved in advance) or in accordance with the laws and statues of the United States of America and the State of Michigan.
- In the event of a medical emergency, Ordo Amoris Classical personnel will first call 911, then a parent. Afterward, we will contact all relevant parties at a time and by a method which is most appropriate for the occasion.
- Ordo Amoris Classical personnel will cooperate with any investigation by state or federal authorities to the fullest extent appropriate and inform authorities that a concurrent internal investigation will be directed by Ordo Amoris Classical members, in accordance with school policy.

The violation of any of the aforementioned policies by teacher, parent, or student is grounds for discipline, removal, or legal action.

3.2 DISCIPLINE POLICY

As a reflection of both Christian doctrine and biblical instruction on training our children, Ordo Amoris Classical maintains that it is the primary role of the parents to instruct and discipline their children in the nurture and admonition of the Lord. Simultaneously, Ordo Amoris Classical also recognizes that the nature of community requires that degrees of discipline may occur outside the home. Thus, Ordo Amoris Classical maintains the privilege to appropriately instruct a child in both loving one's neighbor and teaching them to joyfully obey the rules and procedures set forth in a broader society (specifically the society of a Ordo Amoris Classical classroom). While Ordo Amoris Classical does not allow corporal punishment within the realm of its classrooms by either student or teacher, it does maintain the right, acting in the place of parents while the child is within our care, to enact other discipline procedures which would most appropriately meet four criteria:

1. Acting in accordance with a biblical standard of both conduct and speech as is appropriate for a teacher to student relationship
2. Acting in accordance with what will most effectively teach the child the gift of repentance and beauty of reconciliation
3. Acting in accordance with what the teacher best understands to be the parents' desires when disciplining their child
4. Acting in accordance with what actions and speech will best aid the actions and work of the whole group

It is our privilege to be commissioned by the family to teach the courses we offer. And thus, it is our privilege to be commissioned by the home to uphold a biblical standard of child discipline that both affirms the role of the parents and respects the role of the teacher. In this way, we seek to maintain constant communication with parents or guardians given an occasion for any disciplinary action.

Likewise, Ordo Amoris Classical maintains the right, according to the reason and wisdom of its leadership, to dismiss any child at any time, and for any amount of time, for any conduct which does not hold to the standard set forth by Ordo Amoris Classical. Student behavior requiring disciplinary action could include but are not limited to the following:

1. Inappropriate speech
2. Inappropriate conduct (either harmful, sexual, or altogether negligent) whether to oneself, with another student, or with property belonging to another
3. An inability to meet the academic standard
4. Accumulated absences
5. Plagiarism
6. Threats made to harm oneself or another person
7. A consistent neglect of dress standards

8. Inappropriate speech or conduct on the part of a family member or friend (i.e. parent, sibling, et cetera)
9. Any action which breaks state or federal law
10. Any conviction by a state or federal court
11. Consistent disruption of the class, affecting the learning environment of fellow students

In the event that one of the aforementioned criteria is met (or another which was not explicitly mentioned but still could require disciplinary action), administration should consider having all students involved complete a Student Affidavit, reporting on a written document their own part of the story. Administrators and the Board will use any Student Affidavit to discern the best path forward. All Student Affidavits will be kept on file for future reference. If a student's name is to be announced in public (either in a large or small group setting) in relationship to student discipline, the administration or teacher is encouraged to first discuss the effectiveness of this action with their superior.

Likewise, in the event that one of the aforementioned criteria is met (or another which was not explicitly mentioned but still requires disciplinary action), despite the length of attendance by the student, parents maintain responsibility to uphold their financial and parental obligations to Ordo Amoris Classical. Upon minor infractions, the following guidelines will apply to their respective schools (some minor adjustments may be made for 1st and 2nd grade):

Grammar and Logic School

First infraction : student initials on the board

Second infraction in a day: student name on the board

Two names per semester : call to parents.

Four names per semester : semester assessment will be capped for class at 86%

Rhetoric School discipline procedure will not be as concrete with initials and names, but the same general principles apply (warnings, documentation, call parents, affect grade).

3.3 UNIFORM POLICY (*adapted for use from Logos School "2013-2014 Parent/Student Handbook"*)

Our development of a uniform policy is driven by a desire to create and promote an environment of learning where dress is not a distraction to the educational process. The motivation for the policy has grown out of the following principles:

1. Our goal is to honor God in all we do, acknowledging the Lordship of Jesus Christ in our choices.

2. All human actions, including outward manifestations such as clothing, reveal and communicate the disposition of the heart at some level. It is our desire to address these heart issues in one uniform policy rather than seeking to anticipate and curb the numerous manifestations of it that surface throughout the year with a looser dress code.
3. Clothing represents the vocational calling of a person, and inherent in the uniform policy is a desire to create an environment where undue attention is not drawn to specific students. The neat appearance created by a uniform enhances a ready-to-learn atmosphere.
4. Uniforms help engender a cohesive presentation of the students in our school. When our students are in uniform it communicates, aesthetically, that they are part of the same team, working toward the same goals. The student is part of a group identity that strives for excellence, and the code establishes a tradition toward that end.
5. The uniform code should save parents money. The uniform code de-emphasizes the social impact of dress and helps focus the students on character and academic issues.
6. The uniform code addresses security. On field trips, students in uniform aid the teachers in keeping track of everyone. On the playground or in the school, teachers and staff can clearly identify students from outsiders.

Students are expected to be in uniform while on campus unless specified otherwise by the administration. The administration is responsible for the interpretation of the policy, and the enforcement of the policy is the responsibility of parents, administration, faculty, and staff.

Grammar School (K-6th grades)

	Girls	Boys
Skirts/Pants	school-indicated plaid skirt length must come to the line at the back of the knee may wear solid navy leggings under skirt	khaki dress shorts OR khaki dress pants with a black belt
Shirts	white oxford blouse OR hunter green polo (long or short sleeve), w/school tie	hunter green polo OR white oxford, w/school tie (long or short sleeve)
Outerwear	navy blue sweater or blazer NO SWEATSHIRTS	navy blue sweater or blazer NO SWEATSHIRTS
Socks	navy socks or footed tights	navy or black
Shoes	dress shoes OR tennis shoes in solid black	dress shoes OR tennis shoes in solid black

Logic and Rhetoric School (7th - 12th grade)

	Girls	Boys
Skirts/Pants	school-indicated gray skirts, length must come to the line at the back of the knee may wear solid navy leggings under skirt	gray dress shorts or dress pants with a black belt
Shirts	hunter green polo or white oxford blouse (long or short sleeve), w/school tie	hunter green polo or white oxford (long or short sleeve) w/school tie
Outerwear	navy sweater or navy blazer NO SWEATSHIRTS	navy sweater or navy blazer NO SWEATSHIRTS
Socks	navy socks or footed tights	navy or black dress socks
Shoes	black closed toe, conservative, flat dress shoes (no heel) or solid black tennis shoe	dress shoes or tennis shoe (solid black)

Frequently Asked Questions

Tops:

1. Do the girls have to tuck all shirts in, regardless of the cut? **Yes, girls and boys should keep all shirts tucked in at all times. The only exception to this is the banded-bottom polo for girls, which is designed to be worn outside the waistline of the skirt.**
2. My son wears his oxford and tie with the top button undone and the tie loose. Is that OK? **No, it isn't.**
3. My daughter has a pretty camisole that she wears under her blouse for modesty purposes. Should it be tucked in? **Yes, it should. Camisoles and undershirts are considered undergarments and they must be out of sight.**
4. Is it permissible to wear a sweater without a blouse, oxford, or polo underneath? **No, it isn't.**

Bottoms:

1. What kinds of leggings are acceptable? **Stockings, tights, and nylons are fine. Socks, stockings, tights, and nylons must be conservative, plain, and solid colored (navy).**

Accessories & Miscellaneous:

1. How do I know how tight is too tight for my daughter's blouses, sweaters, and skirt? **If it looks like she has been poured into them, then they are too tight. It is the duty of the girls, as Christian sisters, to dress modestly wherever they go. If a shirt or pants are pulled tight against her front or back, it's too tight.**
2. Are Logic students allowed to wear athletic shoes? **Logic students may wear conservative athletic shoes in solid black, khaki or navy.**
3. How long must my son's hair be to qualify as long hair? **If a young man's hair is touching his collar, hanging down in his face, or covering the sides of his ears it will be considered too long.**

4. What kind of jewelry is appropriate for my daughter? ***Small earrings on the lobe are fine. Earrings up around the top of the ear or anywhere else are inappropriate.***
5. My son says that dark no-show or low-cut socks qualify as dress socks. Is that true? ***No, it isn't. Dress socks must be black or navy and must cover the ankle.***
6. Is it OK for girls to wear colored hair accessories? ***As long as they match the outfit, they are fine.***
7. My son likes to wear a necklace to school. Is that OK? ***As long as it is not visible, that is fine.***
8. My son likes to wear orange t-shirts under his uniform shirt. Is that OK? ***T-shirts and camisoles must be white.***
9. My daughter likes to wear moccasins and my son likes to wear hiking boots to school. Do these qualify as dress shoes? ***Girls may not wear boots; boys may wear boots which match the uniform.***
10. Do brown or black tennis shoes, Sambas, or skater shoes count as "dress shoes"? ***No, they don't. But conservative and dress-appropriate Sperrys suffice as dress shoes.***
11. Michigan winters are cold and long. Can she wear a thermal layer under her long-sleeved blouse? ***Certainly, as long as it is white or the same color as her blouse and is not visible.***
12. Does my son need to be cleanly shaved? ***No, but facial hair must be well kept and not distracting.***
13. Can my student wear an overcoat on cold days? ***Yes; overcoats may be worn outside but not inside. Outerwear worn inside must adhere to the dress code outlined in the above chart.***

3.4 FOOD AND DRINK

Students are allowed to bring snacks during breaks. Occasionally, with permission from the teacher, they may eat or drink during class. Eating in class should not be expected or assumed. All snack remnants (crumbs, wrappers, and containers) must be picked up by the student and placed in the trash before leaving for the day. Healthy snacks are encouraged. Highly-sugared snacks as well as soda and 'junk food' are strongly discouraged. Please limit sugar-loaded snacks and drinks (sodas, candies, et cetera) as these tend to bring 'highs' and 'lows' in a child's mood (sugar rushes and sugar crashes) during class time. Other than that, it's a great idea for students to have access to healthy snacks throughout the morning. Any and all allergies or dietary restrictions are the responsibility of the student and his or her parents.

3.5 TECHNOLOGY

No electronic devices are allowed during school hours or morning/afternoon dropoff/pickup. This is a zero tolerance policy.

Prohibited devices include cell phones, MP3 players, laptops, radios, games, etc. (High School students may have special permission to use laptops.)

Unmonitored use of these devices give students unfettered access to applications and content that can range from distracting to destructive. We urge Ordo Amoris Classical parents to

partner with us in fostering an environment that instructs, edifies, challenges and encourages Christ-followers.

If a student brings a cell phone or other electronic device to school, they must submit it first thing in the morning to be placed in the Cell Phone Box or other designated drop-off point. It will be returned to the student at the end of the day.

If teachers observe any device in a student's possession during school hours, they will collect it and turn it in to the administration. While Ordo Amoris Classical reserves the right to immediately suspend or otherwise discipline a student if individual circumstances warrant it, the following steps will typically be followed if deemed beneficial for the student and the school:

- First offense: Device will be confiscated and the parent must retrieve it from the administration.
- Second offense: Device will be confiscated until a parent meeting is held with the administration. This meeting cannot be scheduled same-day, so the device may be held for an extended period.
- Third offense: Will be addressed as necessary through suspension or other means.

Ordo Amoris Classical shall not be responsible for the loss, theft, or destruction of devices brought on school property.

3.6 SOCIAL MEDIA POLICY

The purpose of a social media policy is to define the educational and work-related context of social media for the protection of our employees, students, and the Ordo Amoris Classical community as a whole, and such policies are strongly recommended for all institutions and schools by the National Association of Independent Schools, the Society of Human Resource Managers, the Board of Directors, and legal counsel.

Social Networking Websites

If you identify yourself as a student, staff, volunteer or board member of Ordo Amoris Classical on any social network, the following policies apply to your site content. Any evidence of activity or behavior prohibited by Ordo Amoris Classical policy should not appear on the personal account. Examples include, but are not limited to, disparaging, bullying, or harassing other employees, students or volunteers; using obscenities; posting photos of conduct prohibited by Ordo Amoris Classical policy (alcohol, drugs, etc.); or discussing conduct prohibited by Ordo Amoris Classical policy.

Whether or not you identify yourself as a student, staff, volunteer or board member, all information about Ordo Amoris Classical students is confidential.

Interaction with Students on Social Media

Ordo Amoris Classical recognizes the convenience and usefulness of communication via social media among employees, students, their parents or guardians. However, due to the nature of this kind of communication, even when used with the best of intentions, there is a risk that the distinction between one's professional and personal life will be blurred or distorted. Such activities may undermine the student's ability to maintain discipline, and facilitate inappropriate behavior or commentary, compromise the student's objectivity, or involve the student and the homeschool hybrid in situations that could be litigious and damaging to the student and to Ordo Amoris Classical.

Social Media Policy

Students must be professional in all Internet postings related to or referencing Ordo Amoris Classical, its representatives, tutors, students and other employees. For example, any such social media communication denigrating or undermining Ordo Amoris Classical or students, employees or representatives in a manner that may cause economic damage or damage to Ordo Amoris Classical's, another employee's, a student's or a representative's reputation will be deemed unacceptable conduct, subjecting the offending student to disciplinary action, up to and including dismissal.

Tutors are required to maintain a professional relationship with their students at all times and are prohibited from becoming friends, following, connecting and/or communicating with students via personal accounts on social media networks. A tutor may communicate with a student using personal social media networks to the extent that the tutor and student have a direct family relationship (father, mother, grandparent, uncle, aunt, etc...)

Tutors may not engage students on either the tutor's or the student's blog or social networking pages, for example, commenting on a blog post.

Tutors may not participate in un-official and unsanctioned student social networking group pages, or utilize these pages to communicate with students in a personal capacity when they know or may have known that students are involved and participating.

Only school-sponsored websites, email accounts, messaging services, or other social media tools that are traceable (such as Aspen, Google chat, Weibo, Facebook messenger) may be utilized for communications with students and/or parents.

3.7 CONFLICT RESOLUTION

When it comes to conflict resolution, we encourage parents, students, and teachers to conduct themselves according to one main principle: go to the source and seek to understand before seeking to be understood. Minor conflicts should be resolved with Christian love between the two parties. Major conflicts should include a third party, preferably another teacher or board member.

ADMISSIONS

4.1 PHILOSOPHY

Ordo Amoris Classical is being offered during this school year as a resource to homeschool families.

Ordo Amoris is Latin for “Rightly Ordered Loves.” It first comes from St. Augustine when he wrote in the 5th century that *the “order of love” (ordo amoris) is the “brief and true definition of virtue.” (The City of God- St. Augustine of Hippo)*

C.S. Lewis included an analysis on Augustine’s idea of Ordo Amoris in his treatise on education, “The Abolition of Man.” In this work, he combines the philosophy of Aristotle with the Christian faith of St. Augustine to reveal the true object of education; **to help our children learn to love what they should love** (and hate what they should hate) according to the Word of God.

The goal of this education is to have **rightly ordered affections**, to make good decisions based on a heart that is correctly aligned.

The Omega and Alpha in the top left of the shield are the last and first letters of the Greek Alphabet and the initial letters for Ordo Amoris. They speak to our vision: **To achieve the right end, you must start with the right beginning.**

The cross in the top right is a medieval version harkening back to a time “before education began to lose sight of its true object,” according to Dorothy Sayers.

The bottom section of the shield depicts a Phrygian cap on a Liberty Pole behind a sword. This has been a representation through history dating back to the Hellenistic Period in Greece. The Phrygian cap was popularized in Roman society as a garment worn by a freed slave. The cap became the inspiration for the French Revolution as a rejection of tyranny and was combined with the sword to become a symbol of freedom only through sacrifice. It became part of our Western Heritage and early American culture and can be found on many state seals as well as the United States Senate seal.

The symbol signifies this to us. We know our sword is the word of God and the truth contained therein. We know that truth gives us liberty, it sets us free. We are no longer slaves and also claim freedom for our children. This symbol is **the heart of why we train our children in the Classical Christian model; to understand where true freedom and the meaning of sacrifice and love can be found. Christ is the Cornerstone.**

Through the guidelines that Jesus provides we will attain wisdom and instill in our children godly character and the capacity for discernment and life-long learning. Through this foundation of God’s wisdom, enduring faith, which will be established by testing and evidence, will procure confidence and the virtue that sustains life, hope.

First, we hope our students will learn the art of good reasoning. We will seek to mature our students as faithful Christians who love the triune God with their whole mind. Second, we will seek to mature our students as faithful Christians who follow Christ in thought, word and deed. Lastly, 'Homeschool Hybrid' alludes to the third aspect of our vision, that of partnering with parents in order to educate their children in the Classical and Christian traditions.

Our mission is to equip children to affirm the true, pursue the good, and enjoy the beautiful to the glory of Jesus Christ, by whom and for whom all things were created. Our students' understanding of and appreciation for the ancient triad of truth, goodness, and beauty will be formed by intricately weaving a robust and interdisciplinary Christian worldview into each area of study.

Our admission of students and families depends on their ability and commitment to 1) work with us in the aforementioned endeavor, affirming all our policies, and 2) fulfill their financial commitment.

4.2 RE-ENROLLMENT

As long as a student ends the year in good standing, passing each class without any major disciplinary problems, students will be allowed to re-enroll the following school year. Re-enrollment begins anew each year. Enrollment fees and tuition are subject to change year to year. No previous registration or tuition payment will apply to subsequent years.

4.3 FINANCIAL MATTERS

Legal guardians, those who registered a student, are responsible for all payments, including registration, tuition, uniforms, and academic material. Any deviation from the expected payment plan should be communicated with school officials. ***Parents are responsible for the full tuition, even if a family voluntarily withdraws mid-year.***

If the previous month's tuition balance is not paid, child(ren) may not attend classes or participate in any activities beginning the first day of the following month unless prior arrangements have been made with the Headmasters. In this case, parent(s) shall meet with the Headmasters to discuss their specific situation and develop a payment plan for resolving their non-payment issues. In these circumstances, any arrangements made with the Headmasters are contingent upon Board approval.

COMMUNICATION

5.1 EMAIL

Email will be the primary mode of communication between teachers and parents. Urgent needs should be communicated via telephone calls, not texts. We highly encourage parents to consider solving problems or answering questions within their own family or alongside other families before contacting instructors or school administration. When conflict arises,

we highly encourage not sending an email to solve the matter. Those in disagreement should meet in person to resolve the matter, with a third party present if best.

5.2 EMERGENCIES

In case of in-school emergencies, immediate school officials will be notified, along with parents in direct relation to the involved parties. The broader school community will be contacted as is most appropriate to the situation. The same policy will apply to out-of-school emergencies. Teachers and school administration should be made aware of any emergency that directly affects Ordo Amoris Classical, its mission, and its operation.

5.3 SCHEDULED MEETINGS

Meetings with parents will happen on an as-needed basis. If there is something irking a parent, or if a family just wants to get to know a teacher, please contact that individual directly to set up a time to meet. If a student is treading water or starting to sink lower than is appropriate, the course instructor will contact parents directly to discuss further planning. Teachers will have office hours as is appropriate to their other commitments. Please contact specific teachers directly to set up a meeting. Meetings should accord with Christian principles of living above reproach, at a time and place where mutually edifying conduct and conversation can occur.

INSTITUTIONAL POLICIES

6.1 APPOINTMENTS

Appointments will function the same as scheduled meetings. Please contact specific teachers directly to set up a meeting. Appointments should accord with Christian principles of living above reproach, at a time and place where mutually edifying conduct and conversation can occur.

6.2 ARRIVAL & DISMISSAL

Teachers are to arrive by 7:30AM. Students are to arrive no later than 7:45AM. Upon arrival, students are to put their backpack and academic material in their first period classroom and be seated for roll. Once roll is called and the teacher dismisses the class, students are to report to the room where Promptus will be held. After completing the day's coursework, students will be dismissed per the instructions of their last period teacher. Parents should make plans to have students picked up shortly after dismissal (3:00PM). If students arrive early or must stay late, they should not linger in inconspicuous parts of the building; they should remain in public spaces. Parents are responsible for students who are dropped off before 7:30AM and picked up after 3:00PM.

6.3 ATTENDANCE

It is very important students that students be in class and on time. There is no substitute for in-class interaction and dialogue with colleagues and teachers about a text or proposed idea. **A student must not accumulate more than five absences per semester in a course.** (A

semester accounts for approximately 18 weeks. There are two semesters in the school year.) Punitive action will not be taken unless absences exceed five. If the number of absences per semester in a given course exceeds three, parents will be contacted. If the number of absences exceeds five, the student's final assessment for that course is capped at 86%. Every subsequent absence lowers that cap. If the number of absences exceeds eight, teachers, board members and parents will convene and discuss the future of the student's enrollment at Ordo Amoris Classical.

Since Ordo Amoris Classical classes only meet three days per week, it is important that families schedule doctor appointments and other obligations (travel, leisure, etc.) during times that do not conflict with the student's participation in class. Again, Ordo Amoris Classical classes are only three day per week, and what is lost missing these class times (i.e. lectures, class discussions, reading quizzes, notes, et cetera) is difficult to make up. We understand life sometimes plays by its own rules and we cannot control illnesses, deaths, or emergencies. But we ask that you limit absences to these categories. Please schedule family excursions, doctor appointments, and other events in cohesion with the academic calendar. **There is no distinction between kinds of absences (excused or unexcused)**, though special and individual cases may call for a slight variation in policy or policy enforcement, according to the discretion of school administration. All absences will be dealt with on an individual basis. Two tardies to a class constitutes one absence. The number of absences and tardies is cleared and set at zero at the end of each semester.

6.4 MAKE-UP WORK

If a student misses class, the student should first contact multiple classmates to get the assignments due the next class period as well as any class notes. Assignment due dates are firm due dates, unless otherwise indicated by the teacher. **Any work turned in late without teacher permission will not be counted for credit.** Students should consider their work at Ordo Amoris Classical as their current vocation, given this accounts for the majority of their education and their current education is the most important work they are called to at this time in their lives. It is also good for students to begin thinking how to organize all they have going on throughout the week and all they want to do around this primary responsibility, making sure they prioritize their time. Parents would do well to have these kinds of conversations with students throughout the school year to ensure work is turned in on time. Likewise, in order for students to succeed at this, families must set up weekly schedules in such a way that gives students the best opportunity for success. While it is a great privilege for home educators to have flexibility with weekly schedules, it is also a great weakness when that schedule either lacks proper structure or is too congested with events. A proper balance has everything to do with keeping priorities in their proper places.

If students have questions or concerns about an assignment, absence, class discussion, *et cetera*, students should first contact several classmates for help before contacting the teacher. When coming to the teacher, it is important for students to take on this responsibility. As much as our teachers enjoy our students' parents, it is important that as students mature, *the*

student grows in the ability and confidence to take direct ownership of their work, which means informing teachers of absences, need for tutoring, *et cetera*. If need be, teachers will contact parents to work out anything that cannot otherwise be worked out directly with the student.

Also see “2.5 Late Work Policy” in this handbook.

6.5 BIBLE TRANSLATION

For all school-related events, Ordo Amoris Classical will either use the King James Version or the English Standard Version of the Bible. Other versions are allowed for student use, assuming the motivation in choosing a translation of Scripture is to highlight the majesty and reliability of God’s Word and not to exhibit the latest in unorthodox translations.

6.6 HOLIDAYS

Ordo Amoris Classical will recognize and celebrate the major Christian holidays throughout the year by not holding class. School will be closed according to those holidays on the Church calendar. However, students should expect a minimum amount of schoolwork during holidays (mostly reading), and work is to be completed before classes resume.

6.7 STUDENT DRIVERS

Students who are in conformity with state driving laws, and who have likewise been given parental consent, may drive to school. Parking does not require any sort of special tag. Students who carpool with other students must have parental permission to do so. Parental permission is to happen between the parents of the two students. Other than special field-trips, Ordo Amoris Classical will not be involved with deciding transportation for students. Student vehicles are the property of the owner. Any damage to vehicles must be dealt with on an individual basis. Ordo Amoris Classical is not responsible for personal vehicles.

6.8 TEXTBOOKS

Parents are responsible for providing all classroom material, especially textbooks. Textbooks are the property of the student and therefore should always be in the possession of the student. Any textbook left in the classroom after class may be confiscated and placed in the lost and found until retrieved. Textbooks must adhere to the requests of the course instructor, to be communicated before the start of the school year.

6.9 PARENT VOLUNTEERS

Prayerful Support: We believe with Isaac Watts, the great Puritan hymnist, that, "...study without prayer is atheism, as well as that prayer without study is presumption..." For the glory of God and the happiness of man, we ask for all our partners and constituents to pray for our academic endeavors, that our students may be filled with all good things and that our families and teachers may lead wisely, with biblical discernment. We hope the fruit of such

prayer would overflow into the building up and maturing of local churches, who are the body of Christ.

Community Support: Classical Christian education is the kind of thing which not only changes the kind of students we create, but also the kind of societies in which we and our students live. One way to promote classical Christian education is by actively engaging in what is often called 'first principle discussions', particularly the kind which center on the topic of education. What is an educated person? What are non-negotiables when it comes to a Christian education? What does it mean to love God with all our heart, soul, mind, and strength? What is the most biblical form of education? Why is tradition something that we should not so quickly rid ourselves of? How is it that truth, goodness, and beauty can be recognized by, fostered within, and enriched among a community? What is the end, or purpose, of learning? Not only will conversations about such topics create the possibility of important movements in good directions, but seeking the answers to such questions will also promote healthy dialogue and even perhaps accurate answers.

Financial Support: Tuition covers 80-100% of the cost of educating a student at Ordo Amoris Classical. We do, therefore, accept regular gift assistance to further fund Ordo Amoris Classical. Your help in any way would be greatly appreciated! If you are interested in donating either financially or in other ways, please contact us at your earliest convenience.

Academic Support: As an organization which prizes collaboration, we look for opportunities to have visiting teachers who meet and support our mission and vision. If you are a professor, teacher, artist, or professional who has an interest in providing a formal lecture on a given topic, please contact us and we will look for an opportunity to host you. Likewise, if you have academic material (books, CDs, DVDs, or school supplies) which you believe could benefit our mission, vision, and practice please let us know and we would be happy to consider your donation.

6.10 OUTSIDE EVENTS

All outside events, except school-related field trips, are grass-roots efforts, including all events outside class hours (7:45AM-3:00PM, Monday, Wednesday and Thursday). We encourage parents to organize these, and we encourage students to attend, though they are optional. Outside events, including field trips, in which Ordo Amoris Classical students participate should adhere to Ordo Amoris Classical's mission and vision. Any misconduct by a Ordo Amoris Classical student at outside events will be dealt with on an individual basis and in accordance with Ordo Amoris Classical's discipline policy.

“A Roadmap to Success: for Parents and Students”
by Brian G. Daigle

At a time when the standard for success is so readily quantified, either by monetary value, GPA, standardized test scores, employment percentage, or a host of other mathematically-inclined standards, we as parents and educators need to consider success as is stated in God’s economy, put forth and explained in God’s Word. To cite various examples:

Genesis 1:28

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Deuteronomy 8:18

But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, *that he may establish his covenant* which he swore unto thy fathers, as *it is* this day. (emphasis added)

1 Kings 2:3

And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself..

Psalms Chapter 1

¹ Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. ² But his delight [is] in the law of the LORD; and in his law doth he meditate day and night. ³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. ⁴ The ungodly [are] not so: but [are] like the chaff which the wind driveth away. ⁵ Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. ⁶ For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalms 37:4

Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Psalms 127:1

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Proverbs Chapter 3

¹ My son, forget not my law; but let thine heart keep my commandments:² For length of days, and long life, and peace, shall they add to thee. ³ Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: ⁴ So shalt thou find favour and good understanding in the sight of God and man.

Proverbs Chapter 20

⁷ The just [man] walketh in his integrity: his children [are] blessed after him. ⁸ A king that sitteth in the throne of judgment scattereth away all evil with his eyes. ⁹ Who can say, I have made my heart clean, I am pure from my sin? ¹⁰ Divers weights, [and] divers measures, both of them [are] alike abomination to the LORD.

Matthew Chapter 6

²⁵ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷ Which of you by taking thought can add one cubit unto his stature? ²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. ³⁰ Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? ³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. ³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 16

²⁴ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. ²⁶ For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Luke Chapter 16

¹⁰ He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. ¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches]?

Romans 12:2

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Galatians Chapter 5

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
²³ Meekness, temperance: against such there is no law.

1 Timothy Chapter 6

¹ Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and [his] doctrine be not blasphemed. ² And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. ³ If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; ⁴ He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵ Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. ⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into [this] world, [and it is] certain we can carry nothing out. ⁸ And having food and raiment let us be therewith content. ⁹ But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

¹² Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. ¹³ I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession; ¹⁴ That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: ¹⁵ Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; ¹⁶ Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen. ¹⁷ Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸ That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹ Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. ²⁰ O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called: ²¹ Which some professing have erred concerning the faith. Grace [be] with thee. Amen.

James 4:10

Humble yourselves in the sight of the Lord, and he shall lift you up.

All these verses, as well as many others in Scripture, have a few important principles in common: 1) success is defined by God, 2) success is centered upon God's providence and His eternal glory, 3) we can be deceived about success in this present life, 4) we are prone to taste and love that deception, 5) parental success, as God defines it, confers blessings on children and children's children. The translation of these principles to education is important. The good student, the good home, the good church, the good parents, and the good job cannot simply be measured in number. This is true because "good," by definition, hastens us to an ethical standard, one which numbers do not fully grasp. The same is true for "success." What is success for the Christian student? What is success for the Christian school? The Christian home? The Christian church?

Let's first consider, by way of doing a bit of demolition, what success in education is not. As Christians, who are to see the purpose of man far beyond any answer given by capitalism, democracy, technology, and political revolutionaries, we should agree with John W. Robbins in his foreword to Gordon Clark's *A Christian Philosophy of Education*:

“The purpose of education is not to enable the student to earn a good income.
The purpose of education is not to preserve our American system of government and political freedom. The purpose of education is not world unification.
The purpose of education is not to teach young people a trade.
The purpose of education is not to encourage the never-ending search for truth.
The purpose of education is not to put the student in harmony with the cosmos.
The purpose of education is not to raise the consciousness of students and train them for world revolution.
The purpose of education is not to prepare students for productive careers.
The purpose of education is not to integrate the races.
The purpose of education is not the social adjustment of the child.
The purpose of education is not to stay ahead of the Russians (or Japanese) in technology.
The purpose of education is not to create good citizens.
No, the purpose of education is far different, far more noble than any of these things. *The purpose of education is to make Christian men, men transformed by the renewing of their minds after the image of Him who created them.*” (emphasis added)

Thus, what has been said so far boils down to a few principles within education specifically: 1) Success in learning cannot be acquired without the work of the Holy Spirit and the good providence of the Triune God (i.e. it cannot be acquired by college prep, the most academically competent teachers, higher tuition, better buildings, a major capital campaign, more logic, *et cetera*) 2) Success in education requires a lifelong standard, eternal even, not one of easily seen checkpoints (i.e. college entrance, good job, suburban home, ACT score, *et cetera*). When we see it this way, the goal of education is a well-lived life complete with faithful men and women at the helm. It also means that success in education is radically connected to faithfulness with our personal and societal lots. So, practically speaking, what does present faithfulness, and therefore present success, look like in our students and parents?

To be a **successful Ordo Amoris Classical student**, here are seven goals we should mature in balancing:

1. **Be in class.** This means both physically and emotionally. Be present and on time. Be attentive to lectures and prepared with questions or concerns from the previous class's homework. Actively engage your classmates and teachers. Actively listen. Actively read. Actively speak. Actively learn. Consider your own sentiments on the topic, and how those sentiments are consistent or not with God's Word, so that your head may truly be more learned than your bookshelves.

2. **Turn in work on time.** Maintain a kind of order and *decorum* for your personal schedules so that your work at Ordo Amoris Classical takes high priority. Balance your duties at home and within the broader community so as to serve your academic work and not oppose it. Use wisely the time given to you to complete assignments. Be efficient, yet thorough.
3. **Do your best work** and let the quality of your work be ever maturing. Since this education is formally yours to behold, be grateful by the quality of work you do, the kind of work you present to your teachers and the Lord. Care for the learning process and those working to provide you with this kind of education, which means slothfulness is not a mark of a Godly man or woman. The more you put into this, the more you will get out of it. If this kind of education bores you, it is because you are a boring person.
4. **Dig.** Don't expect the answers or the questions to come easily. And don't expect them to be necessarily difficult because they are old. Be a problem-solver who lives with eyes wide open. Mental sweat in the right directions and for the right reasons is a good thing. This is the kind of work which establishes a life-long work ethic, translating to home, office, and church.
5. **Be teachable.** We know there will be many things you do not know, and this is okay to say. "I don't know" is one of the starting principles of any good student. You are in school for this very reason. We continue to learn and read for this very reason: there will always be things we don't know. And this ignorance should not drive us to frustration or self-loathing. It should drive us to dig, to seek for answers and pray for Godly inspiration and knowledge. Thus, be soft and humble in your reception of critique and bold in your pursuit of wisdom, understanding, and application.
6. **Help others dig.** Be aware of your neighbor, their struggles and their gifts. Lend your gifts to strengthening and teaching others. And don't wait to be asked to do so.
7. **Go to the source.** When conflict arises -- and it will -- between you and your classmate or you and your teacher, be sure to go to the source (the other person) to resolve the issue. Be not quick to 'share the situation' with your friends while bitterness stews and brews. Counsel is a good thing; gossip, cancerous. If you feel your brother has sinned against you, go to the Lord, go to your brother, and then go with your brother to the Lord. Likewise, consider whether the 'sin' really is a sin, or if it is something that Christian love can simply forgive without a student militia being formed. If your classmate steps on your toe or drops his/her backpack on yours, Christian love can absorb and forgive this trifle with little commotion, if any.

To be a **successful Ordo Amoris Classical parent**, here are five goals we should mature in balancing:

1. **Create a healthy family structure.** This structure should encompass both time and space. Because as grown-ups we set the pace for our home, we likewise set the pace and structure in which our children live, move, and have their being. This means that by setting any structure whatsoever, we automatically open doors for some options and close the door on others. The structure of our family functions should be such that our students are supported in their work and neither opposed nor conflicted. Oftentimes, this is as simple as maintaining good eating and sleeping habits, as well as proper rest on the weekends. This basic structure makes for a happy and alert student. As parents and teachers, it should be our utmost concern that as our children get older, we mature with them in creating an environment that will further facilitate, not hinder, their faithfulness to the responsibilities God has given them at this time.
2. **Be the kind of student you want your child to be.** We as parents are the primary models for our children in all things. Whether or not we have formally set ourselves in that role as homeschoolers, God has. As primary educators, we are also primary students. This means that your students will deal with books, learning, culture, the world, thinking, argumentation, frustration, work, and play much like you do. If we want our children to dig and be life-long learners, we cannot simply command them to do so. We must first model it for them. Do they see you dig? Do they see you read? Do they see you engage in good conversations with friends or family members? Do they see you put Scripture paramount in the home? Do they see you pray for your pastor and forgive your spouse? Raising a child in the way they should go does not simply mean putting them in a certain context and on a certain path, then saying “go.” It means you modeling for them *the way* they should go, raising them with your thoughts, words, and deeds, and not just your “because I told you so.”
3. **Be the primary educator.** This is similar to the first two, though a few distinct things need to be said. Being the primary educator in this sense means something like being the primary worldview-giver, the most important worldview shaper in our child’s life, and being intentional about it all the way through. This may feel a little more natural for homeschool moms to do than it does for homeschool dads, given the typical roles of each. Still, fathers have a natural and important role in shaping grand teachings and practices in the child, and as fathers we ought to be just as intentional and creative, working closely with our wives to cast a vision and bring that vision to fruition for our children, even if much of our formal careers are done outside the home. I believe too many homeschool moms feel like an educational island in their home. This ought not to be the case. If these few paragraphs don’t convince you, pick up *Father Hunger* by Douglas Wilson and give it a thorough read. As fathers, in order to have the kind of vision we need to be giving, we must turn our gazing attention away from MSU football on Saturday nights and toward our children in preparation for Sunday morning. (There, I have shot at the golden calf.

Reload.) How would our homes look different if we chose to only watch one MSU football game this fall, using the other Friday or Saturday nights as times to sing the Psalms with our families or have Christian fellowship around a good meal? What if instead of watching MSU football we went with our kids in the backyard and tried to design a new sport, one never before played? This is not to say watching MSU football is necessarily a sin. It is only to say that idols are real, and idols are always local, immediately seen and felt in neighborhoods and on the local news. Cathedrals really can look like stadiums.

Likewise, being the primary educator for our students means asking education-minded questions as often as possible: How is the Lord incorporated into everyday tasks? How does Christian joy overflow at the dinner table? How does forgiveness play itself out in the living room or in the car? Where does logic and literature fit with a grocery trip? (Even if your child comes to know more logic or literature than you, are you interested? Do you ask questions?) In being the primary educator, we have a great privilege to think through a host of good curricula for our children, giving them a wide range of experiences, including the academic ones, while showing how it all holds together in Christ. Family time should have some kind of catechesis involved, explaining the basics of Christian doctrine and how that doctrine becomes practice. The local church, particularly the Sabbath day, should matter greatly to our understanding of the Christian's life and tasks. Time management and relationship to authority gain ground, or lose ground, with us as parents. Sure, learn some of the subjects with your student and read along in the literature! Edit papers and spend thirty minutes or an hour a day talking with your student about what they are learning academically. Ask lots of questions if you don't feel like you can contribute anything substantively to the subject at hand. More importantly, model for them those things which you hope for them to be doing by the time they are your age, and make sure your hopes align with God's Word. Don't simply be the kind of parent your child needs now. Be the kind of parent you want your child to become.

4. **Fill the voids.** When new communities are assembled, and we become a part of that new community, it is important we find ways our God-given gifts and talents fit within the overall frame and goal of that community. Some are able to give time, some give money, some give organization abilities, some give daily prayers, and some give shout-outs on their blogs. Either way, we should all be giving.
5. **Go to the source.** When expectations are not fulfilled, one of two things has occurred: either we had unrealistic expectations because of our own faulty assumptions, or someone built those expectations in us with a promise and did not keep that promise. The majority of the time it is the former scenario. Thus, we have conflict. When conflict arises, and it will, between you and a fellow parent or between you and the teacher, be sure to go to the source (the other person or your own expectations) to resolve the issue. Be not quick to "share the situation" with the homeschool moms at a weekly pow wow where egos tend

to be stroked along with exaggerated information. Counsel is a good thing; gossip, cancerous. If you don't know which one you are doing, know we are prone to gossip before we are prone to goodly Godly counsel. If you feel your brother has sinned against you, go to the Lord, go to your brother, and then go with your brother to the Lord. Likewise, consider whether the "sin" really is a sin, or if it is something that Christian love can simply forgive without a homeschool militia being formed. If a fellow parent brings to the potluck the same dish you brought, or teachers choose different uniform colors than you would have chosen, Christian love can absorb and forgive this trifle with little commotion, if any at all.

By way of practical application, below is a checklist. In shooting for success, these are some good academic checkmarks to consider each year:

Advice on Preparation

Entering 1st and 2nd grade:

- a. bathroom independent
- b. can follow directions
- c. can take correction well
- d. basic consideration of others
- e. basic self-control in a group
- f. fine motor skills (proper pencil grip)
- g. general number sense (counting 1-25 for first grade and 1-100 for second grade)
- h. general color sense (can identify six colors)
- i. can recognize four different shapes
- j. can write their full name (at least in print)
- k. write legibly
- l. talking understandably in complete sentences
- m. can listen to, relate to, and repeat stories with appropriate amount of detail
- n. can distinguish left/right hand and left/right foot

Entering 3rd and 4th grade:

- a. moving from reading as a skill to reading for information
- b. developing ability to narrate, or tell back, a story with increasing accuracy
- c. mature pencil grip
- d. increasingly legible and well-formed handwriting
- e. mastery of basic addition and subtraction facts
- f. growing mastery of basic multiplication and division facts

Entering 5th and 6th grade:

- a. focus on content recall and explanation of the day's work
- b. look for specific experiences and how the student may find coherence among various experiences

- c. drills, games, and songs
- d. watch what kind of activity your student gravitates toward and consider this, without telling them, a potential seed of future gifts (It is not beneficial to say to a child “You are the smart one. Your brother is the athletic one,” even if it may be true at this time.)

Entering 7 and 8th grade:

- a. focus on student organization (time, priorities, craft of work, work ethic, and responsibility)
- b. utilize the student’s ability to argue, teaching them to seek coherence in argumentation rather than conflict
- c. look into taking the CLT, CLT9, and PSAT (For entry into the National Merit Scholarship program, the PSAT must be taken in 11th grade.)

Entering 9th grade:

- a. become acquainted with the CLT, ACT, and SAT. Take the CLT9 and ACT without preparation and with little to no discussion about it or the results.
- b. begin receiving official transcripts from Ordo Amoris Classical
- c. begin deeper discussions with students regarding specific vocational interests

Entering 10th grade:

- a. begin discussion on colleges, majors, and future plans (liberal arts college, job, technical college, college plans, military, culinary school, internship, a year of independent study)
- b. look for relevant summer internships / classes to fit student’s interests and gifts
- c. Read *A Better Admissions Test: Raising the Standard for College Entrance Exams* by Mud House Publishing
- d. Take the CLT10 and ACT with a bit more discussion and possible formal preparation

Entering 11th grade:

- a. further discussion on college entrance applications and future plans
- b. Read *The Quest for Authentic Higher Education* by Doug Wilson (1996)
- c. Prep for and take the CLT and ACT (once or a few times)
- d. get four or five close friends of the family to write a letter to your child about what kind of gifts and strengths your child has portrayed in the community and how your child could mature those in the years to come
- e. discuss in depth your student’s interest for their senior practicum

Entering 12th grade:

- a. re-read *The Quest for Authentic Higher Education*
- b. college entrance applications should be submitted/future plans more deeply considered and planned for
- c. prepare to help your student have a successful senior thesis
- d. ensure your student has reached his/her full ACT score potential, taking the test again if needed

(This document was adapted for use from Sequitur Classical Academy “2019-2020 Handbook”)