



# Ordo Amoris Classical Inc

Handbook  
2021-2022

*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 community for our good and Your glory. In Your good providence, You have given to us able peers, competent instructors, 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 bolster our strength so that our studies throughout the coming year may produce good and lasting fruit for our home, your church, and this community. We ask this in Christ's name. Amen.

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## 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 (OAC) 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 academic 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 instructors 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 OAC 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 Homeschool hybrid 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 OAC.
- 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 OAC's faith, doctrine, practice, policy, and discipline, our board of directors is OAC'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 OAC as an institution comprised of Christian parents, students, and educators, and to provide a biblical role model to OAC's members and the community, it is imperative that all persons employed by OAC 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 OAC.

#### 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 INFORMATION

##### BOARD MEMBERS

**Denis Rokicki**, President  
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**Pastor Matt Shepherd**, Vice-President  
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## ACADEMIC INFORMATION

### 2.1 YEARLY CALENDAR

See Headmaster for updated calendar.

### 2.2 ACADEMIC HOURS

Our day begins at 8:45 A.M. and ends at 4:00 P.M., Monday and Wednesday. Assembly will be held the last Friday from 10:00 A.M. to 12:00 P.M. of each month of the Ordo Amoris Classical academic calendar. During this time, instructors 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 (K-6th)** courses are designed to lay a lifelong foundation for reading, writing, mathematics, a love for learning, academic discipline, and spiritual maturity. For Grammar (K-6th) students, this maturity in content and ability should be supported by and improved upon using other at-home curricula as parents see fit.

**Logic (7th-8th)** 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 (9th-12th)** 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 (9th-12th) Stage study classical, medieval, and modern rhetoric through primary texts. The Rhetoric (9th-12th) Stage culminates in a year-long senior practicum, which must be originally created and defended by the close of the academic 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

OAC 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 instructor 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 instructor in connection with a course taught by OAC. 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 instructor. No name on a paper, quiz, or test is authorization for the instructor to deduct a letter grade from the final grade.
- All homework assignments must be completed by the due date. All homework assignments not received by the due date will follow the LATE WORK POLICY (See Section 2.5).
- A student's work must be their own, and done in a way which shows love toward fellow students, respect to the instructor, 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 instructor's discretion, work turned in of a poor quality (rushed, sloppy, lacking care, improper heading, pink and sparkly ink, etc.) 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 70%.

## 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. Any assignment received after the due date will be graded as follows:

One day late;	Automatic 10% grade reduction
Two days late;	Automatic 20% grade reduction
Three days late;	Automatic 30% grade reduction
Four or more days late;	Automatic 0%

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 instructor, eventually reaching a conclusive due date for all assignments. Parents may need to assist with this expectation at Grammar (K-6th) level.

## 2.6 EXAMS

Semester exams may be given starting in Logic (7th-8th). All final exams may 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.

## 2.7 STANDARDIZED TESTS

While OAC 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. 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. OAC 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. 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 OAC.

## 2.9 OUTSIDE HELP

OAC 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 instructor.

## 2.10 GRADING GUIDELINES

OAC 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; but do not complete someone else's assignment for them.

For every applicable assignment and at the end of each semester, students are given a qualitative grade (or, as may be more appropriate, a narrational 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.

## 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 academic year. Students may be promoted to higher grades at the discretion of instructors 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 OAC. All academic probation cases are brought before the OAC board and faculty. Dismissal is at the discretion of the headmaster, and could be enacted due to academic dishonesty or environment disruption.

## 2.13 STUDENTS WITH LEARNING DISABILITIES

OAC is not staffed to facilitate students with severe learning disabilities or those who have severe behavioral problems. For their child's best interest, OAC 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. OAC 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 OAC.

## **CODE OF CONDUCT**

### 3.1 SAFETY AND BOUNDARIES

As an educational extension of both local Christian churches and families, OAC 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, OAC’s “Student and Instructor 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 instructors are responsible for the safety of students during class hours only, acting *in loco parentis* (in the place of parents).

1. 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 instructor, parent, or public official acting on behalf of public safety.
2. During breaks between classes, students are to stay in designated areas. (These will be clearly explained on the first day of class.)

3. 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 instructor. Instructors will not meet with students or parents outside of a setting and a time appropriate for a Christian instructor's interaction with a child and/or parent.
4. In all discipline or conference scenarios in which one parent or one student is involved, instructors are to ask for third-party mediation from a fellow instructor or OAC board member.
5. Upon encountering a suspicious person on church property, students and OAC personnel are to immediately contact the proper authorities (either state official, church personnel, parent, or OAC personnel).
6. All OAC personnel are required by this policy to report known or suspected abuse of students to the appropriate state authorities.
7. 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.
8. Physical contact between instructor and student, student and student, and instructor 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. OAC 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 OAC personnel to stop a behavior that may cause immediate harm to the individual or to a child, youth, or others.
9. 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:
  - A. Brief hugs.
  - B. Pats on shoulder or back.
  - C. Handshakes.
  - D. "High-fives," hand slapping, and fist bumps.
  - E. Verbal praise.
10. No electronic devices are allowed during academic hours or morning/afternoon wait time. This is a zero tolerance policy. See Section 3.4 on Technology.
11. Parents or guardians must complete written permission forms or give verbal permission verifiable by a third party before OAC personnel transport students for a sponsored activity or for any purpose.
12. Firearms and weaponry are not permissible in a OAC classroom or in affiliation with OAC, but for educational purposes (to be communicated and approved in advance) or in accordance with the laws and statutes of the United States of America and the State of Michigan.

13. In the event of a medical emergency, OAC 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.
14. OAC 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 OAC members.

The violation of any of the aforementioned policies by instructor, 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, OAC 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, OAC also recognizes that the nature of community requires that degrees of discipline may occur outside the home. Thus, OAC 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 OAC classroom). While OAC does not allow corporal punishment within the realm of its classrooms by either student or instructor, 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 instructor 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 instructor 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 instructor. In this way, we seek to maintain constant communication with parents or guardians given an occasion for any disciplinary action.

Likewise, OAC 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 OAC. 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 (8 day maximum)
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), the headmaster should consider having all students involved complete a Student Affidavit, reporting on a written document their own part of the story. The Headmaster 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 headmaster or instructor is encouraged to first discuss the effectiveness of this action.

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 OAC. Upon minor infractions, the following guidelines will apply to their respective stages (some minor adjustments may be made for 1<sup>st</sup> and 2<sup>nd</sup> grade):

**Grammar (K-6th) and Logic (7th-8th)**

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 (9th-12th)** 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 community. 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 instructors in keeping track of everyone. On the playground or on the campus, instructors and staff can clearly identify students from outsiders.

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

**Grammar (K-6th)**

	<b>Girls</b>	<b>Boys</b>
<b>Skirts/Pants</b>	indicated plaid skirt <b>length must come to the line at the back of the knee</b> <b>may wear solid navy leggings under skirt</b>	khaki dress shorts OR khaki dress pants with a black belt
<b>Shirts</b>	white oxford blouse OR hunter green polo (long or short sleeve), w/ tie	hunter green polo OR white oxford, w/ tie (long or short sleeve)

<b>Outerwear</b>	navy blue sweater or blazer NO SWEATSHIRTS	navy blue sweater or blazer NO SWEATSHIRTS
<b>Socks</b>	navy socks or footed tights	navy or black
<b>Shoes</b>	dress shoes OR tennis shoes in solid black	dress shoes OR tennis shoes in solid black

### Logic and Rhetoric (7<sup>th</sup> - 12<sup>th</sup>)

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

5. 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:

6. 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.***
7. Are Logic students allowed to wear athletic shoes? ***Logic students may wear conservative athletic shoes in solid black.***
8. 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.***
9. 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.***
10. Is it OK for girls to wear colored hair accessories? ***As long as they match the outfit, they are fine.***
11. My son likes to wear a necklace. Is that OK? ***As long as it is not visible, that is fine.***
12. My son likes to wear orange t-shirts under his uniform shirt. Is that OK? ***Undershirts must be white.***
13. My daughter likes to wear moccasins and my son likes to wear hiking boots. Do these qualify as dress shoes? ***Girls may not wear boots; boys may wear boots which match the uniform.***
14. Do brown or black tennis shoes, Sambas, or skater shoes count as "dress shoes". ***No, they don't.***
15. 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.***
16. Does my son need to be cleanly shaved? ***No, but facial hair must be well kept and not distracting.***
17. 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 instructor, 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 academic hours or morning/afternoon dropoff/pickup. This is a zero tolerance policy.

Prohibited devices include cell phones, MP3 players, laptops, radios, games, etc. (Rhetoric 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 OAC 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, 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 instructors observe any device in a student's possession during academic hours, they will collect it and turn it in to the administration. While OAC 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 OAC:

- 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.

OAC shall not be responsible for the loss, theft, or destruction of devices brought on campus 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 OAC 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 OAC on any social network, the following policies apply to your site content. Any evidence of activity or behavior prohibited by OAC 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 OAC policy (alcohol, drugs, etc.); or discussing conduct prohibited by OAC policy.

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

### **Interaction with Students on Social Media**

OAC 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 OAC.

### **Social Media Policy**

Students must be professional in all Internet postings related to or referencing OAC, its representatives, tutors, students and other employees. For example, any such social media communication denigrating or undermining OAC or students, employees or representatives in a manner that may cause economic damage or damage to OAC'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 OAC-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 instructors 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 instructor or board member.

## ADMISSIONS

### 4.1 PHILOSOPHY

OAC is being offered during this academic 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 academic 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 academic 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 instructors 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 academic 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-class emergencies, immediate administration officials will be notified, along with parents in direct relation to the involved parties. The broader academic community will be contacted as is most appropriate to the situation. The same policy will apply to out-of-class emergencies. Instructors and administration should be made aware of any emergency that directly affects OAC, its mission, and its operation.

### 5.3 SCHEDULED MEETINGS

Meetings with parents will happen on an as-needed basis. Please contact specific instructors 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 instructors 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

Instructors are to arrive by 8:20AM. Students are to arrive no later than 8:30AM. 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 instructor dismisses the class, students are to report to the room where Morning Devotion will be held. After completing the day's coursework, students will be dismissed per the instructions of their last period instructor. Parents should make plans to have students picked up shortly after dismissal (4:00PM). 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 8:20AM and picked up after 4:00PM.

### 6.3 ATTENDANCE

It is very important that students be in class and on time. There is no substitute for in-class interaction and dialogue with colleagues and instructors about a text or proposed ideas.

Since OAC 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, OAC 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 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 instructor. **Any work turned in late without instructor permission will not be counted for credit.** Students should consider their work at OAC 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 academic 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 instructor. When coming to the instructor, it is important for students to take on this responsibility. As much as our instructors 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 instructors of absences, need for tutoring, *et cetera*. If need be, instructors 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 academic-related events, OAC 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

OAC will recognize and celebrate the major Christian holidays throughout the year by not holding class. OAC 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 campus. 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, OAC 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. OAC 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 academic 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 instructors 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 OAC. We do, therefore, accept regular gift assistance to further fund OAC. 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. OAC is an exempt organization as described in Section 501(c)(3) of the Internal Revenue Code. Your contributions are deductible as allowed by law. Please contact the Headmaster or a Board Member for details on how to give.

**Academic Support:** As an organization which prizes collaboration, we look for opportunities to have visiting instructors who meet and support our mission and vision. If you are a professor, instructor, 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 academic 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 OAC-related field trips, are grass-roots efforts, including all events outside class hours (8:30AM-4:00PM, Monday and Wednesday). We encourage parents to organize these, and we encourage students to attend, though they are optional. Outside events, including field trips, in which OAC students participate should adhere to OAC's mission and vision. Any misconduct by a OAC student at outside events will be dealt with on an individual basis and in accordance with OAC's discipline policy.