

FIRST BAPTIST CLASSICAL ACADEMY



PARENT/STUDENT
HANDBOOK

2024 - 2025

SEPTEMBER						
S	M	T	W	Th	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

- 2 Labor Day
- 3 School Opens, Class begins!
- 6 Initium
- 30 Truth & Reconciliation Day, No School.

- 17 Family Day

FEBRUARY						
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OCTOBER						
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- 14 Thanksgiving Holiday

- 7 Term 2 Ends
- 17-28 Spring Break
- 31 School Resumes

MARCH						
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NOVEMBER						
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- 11 Remembrance Day
- 22 Term 1 Ends

- 18 Good Friday
- 21 Easter Monday

APRIL						
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DECEMBER						
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- 13 Last Day of School
- 14-Jan 5 Christmas Break
- 25 Christmas Day

- 2 Non-Instructional, Pro-D
- 19 Victoria Day

MAY						
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JANUARY						
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- 1 New Year's Day
- 6 School Resumes
- 24 Non-Instructional, Pro-D

- 7 Non-instructional, Pro-D
- 13 Term 3 Ends
- 18 Last day of school (1/2 day) Incrementium
- 23-25 Teacher Development

JUNE						
S	M	T	W	Th	F	S
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A LETTER FROM OUR PASTOR

Welcome to First Baptist Classical Academy. We are so glad that you have taken an interest in our Academy, and it is our prayer that God would continue to guide and direct your steps as you begin to think about the educational investment you are preparing to make in the life of your child.

Before we say anything else, perhaps it is most important to say this: As Christian leaders in the twenty-first century, we are committed to investing in the lives of children who will one day be used by God to make a positive impact in Kamloops and the world. We aim to help our students understand God's Word and how to apply it in the midst of complex circumstances and issues, both local and global. In every aspect of our school, it is our mission to educate and train our children to one day become leaders marked by an uncompromising commitment to love God, love His Word, and love His people, as they navigate the shifting cultural sands of the future.

As we have considered the best method for accomplishing this goal, we have become convinced that Christian education needs to return to a unified and holistic approach to the subjects and fields of academic endeavour, with the Scriptures placed exclusively at the center. In this vein, we believe that the ancient methods of classical learning and the disciplines of grammar, logic and rhetoric, also known as the Trivium, are essential to every subject of study. We find these same ideas within the Scriptures as knowledge, understanding, and wisdom. We don't merely want to impart facts and figures to our children. We want them to learn *how* to learn and *how* to think critically for themselves.

As you read through the following pages of this Parent/Student Handbook you will learn about different aspects of our school and our academic community. You will become more familiar with our philosophy of education, our view of the Scriptures, and our approach at First Baptist Classical Academy.

We look forward to sharing this journey with you!

In Christ,

A handwritten signature in blue ink that reads "Josh Claycamp". The signature is written in a cursive style with a large, looping initial "J".

Joshua Claycamp

Pastor, First Baptist Church

I. EDUCATIONAL PHILOSOPHY

MISSION

First Baptist Classical Academy is a ministry of First Baptist Church to proclaim and build the Kingdom of God. First Baptist Classical Academy, as a part of the faith community of First Baptist Church, is committed to excellence in Christianity and in all areas that promote the development of the whole child to his or her full potential.

We aim to graduate young men and women who think clearly and listen carefully with discernment and understanding; who reason persuasively and articulate precisely; who are capable of evaluating their entire range of experience in the light of the Scriptures; and who do so with eagerness in joyful submission to God.

We desire our students to recognize cultural influences as distinct from the truth of the Bible, and to be unswayed towards evil by the former. We aim to find them well-prepared in all situations, possessing both information and the knowledge of how to use it. We desire they be socially graceful and spiritually gracious; equipped with and understanding the tools of learning; desiring to grow in understanding, yet fully realizing the limitations and foolishness of the wisdom of this world. We desire they have a heart for the lost and the courage to seek to dissuade those who are stumbling towards destruction; that they distinguish real religion from religion in form only; and that they possess the former, knowing and loving the Lord Jesus Christ. And all these we desire them to possess with humility and gratitude to God.

We likewise aim to cultivate these same qualities in our staff and to see them satisfied in their calling as teachers and mentors in order that they may make a career at First Baptist Classical Academy. We desire them to be professional and diligent in their work, gifted in teaching, loving their students and their subjects. We desire that they clearly understand classical education, how it works in their classroom, and how their work fits into the whole; that they possess a lifelong hunger to learn and grow; and that they have opportunity to be refreshed and renewed. We desire to see them coach and nurture new staff and to serve as academic mentors to students. We desire to see them mature in Christ, growing in the knowledge of God with their own children walking with the Lord.

We aim to cultivate in our parents a sense of responsibility for the school; to see them well informed about the goals of our Christ-centered and Classical approach. We desire them to grow with the school, involved in and excited about this journey. We aim to help them follow Biblical principles in addressing concerns, to be inclined to hearing both sides of a story before rendering a verdict, and to embrace the Scripture's injunctions to encourage and stir up one another to love and good works.

Finally, in our relationship with our community, we aim to be above reproach in our business dealings and supportive of the local business community. We further seek to exemplify the unity of the body of Christ, to develop greater fellowship and understanding with the churches, and to bring honor to our Lord in all our endeavours.

GOALS

"A Christ-Centered and Classical Education"

CHRIST-CENTERED

In all its levels, programs, and teaching, First Baptist Classical Academy seeks to:

- A. Teach all subjects as parts of an integrated whole with the Scriptures at the centre (II Timothy 3:16-17)
- B. Provide a clear model of the Biblical Christian life through our staff and Board (Matthew 22:37-40)
- C. Encourage every student to begin and develop their relationship with God the Father through Jesus Christ (Matthew 28:18-20, Matthew 19:13-15)
- D. Encourage and facilitate active church involvement and ministry for every student.

CLASSICAL

In all its levels, programs, and teaching, First Baptist Classical Academy seeks to:

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

Definitions:

Grammar: *The fundamental rules of each subject.*

Logic: *The ordered relationship of particulars in each subject.*

Rhetoric: *How the grammar and logic of each subject may be clearly expressed.*

STATEMENT OF FAITH

The following is the foundation of beliefs on which First Baptist Classical Academy is based. They are also the key elements of Protestant Christianity that will be taught in various ways through all grade levels. The substance of these statements is that which will be considered primary doctrine in First Baptist Classical Academy. Secondary or divisive doctrines and issues will not be presented as primary doctrine. When these types of doctrine or issues arise, they will be referred back to the family and local churches for final authority (see Secondary Doctrine Policy).

1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. The Bible is inerrant and infallible. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all-powerful and all-knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

3. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherits a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race, regardless of gender, possesses full dignity and is worthy of respect and Christian love.

4. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall

persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

6. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ (baptism and communion), governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ with each member being responsible and accountable to Christ as Lord. Churches are to be governed by the Word of God with the will of God being affirmed through the gathered congregation operating according to democratic principles. The Church's Scriptural officers are pastors and deacons. The office of pastor is reserved for qualified and gifted men.

7. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private.

8. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever with the Lord.

9. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

10. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school is limited by the pre-eminence of Jesus Christ, and by the authoritative nature of the Scriptures.

11. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. The Church and the state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

12. The Guidance of God and Knowing His Will

Christianity is the faith of knowing God in a direct and personal manner, and walking together with Him in obedience to His will. God is present and directs the believer by means of the Holy Spirit illuminating the Scriptures, empowering the mind of the Christian to understand the counsel of His Word. While Christian experience is invaluable in learning, knowledge and understanding, it is always limited, subjective, and flawed. Therefore, Christian experience is never authoritative. Although there are examples of great men and women of God hearing directly from God and experiencing His immediate presence recorded within the Scriptures, it is, nevertheless, evident according to those same Scriptures that God has chosen to speak authoritatively and distinctly to His people in these final days according to Christ through the Holy Scriptures.

Therefore, all personal experience, including spiritual experience, must be submitted to the objective truth of Scripture with every believer acting in a manner that is obedient to and consistent with the Bible. Consequently, every believer should prioritize a systematic understanding of the Scriptures, while appreciating their historical and unique literary context, for a clear and authoritative understanding of God's will. Followers of Christ are to pursue the wisdom of the Scriptures in the fear of the Lord in order to know God, to both sense and understand His calling, and to attain to the blessings of walking with God.

13. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to Biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on Biblical truth. Children are to honor and obey their parents.

SECONDARY DOCTRINE POLICY

This policy applies to all First Baptist Classical Academy teachers in their capacity as teachers at First Baptist Classical Academy. Secondary Doctrine is defined as doctrinal issues which are not addressed in the First Baptist Classical Academy Statement of Faith.

1. Classroom discussion of Secondary Doctrine should be on an informative, non-partisan level. Teachers must be careful not to speak to the students in a manner that would cause offense to the parents.
2. Presentation of all sides of an issue is encouraged.
3. The teacher will encourage the students to follow up any questions they have with their parents and pastor.

EDUCATIONAL PHILOSOPHY

Although most Christian schools would agree on certain fundamentals, it is imperative that parents scrutinize the foundational beliefs of any school in which they may enroll their child(ren). Therefore, below are the most important philosophical elements that we at First Baptist Classical Academy believe distinguish our approach to education.

We believe that the Bible clearly instructs parents, not the church or state, to "bring children up in the discipline and instruction of the Lord." The church's commission is essentially to spread the Gospel and disciple believers (Matt.28:18-20). The state has been directed to enforce God's laws and protect the innocent (Romans 13). The church trains parents and the state protects families. The family raises and educates children (Eph.6:1-4). Therefore, under the delegation of the family, we seek to teach and discipline in a manner consistent with the Bible and a godly home environment.

We believe that God's character is revealed not only in His Word but also in every facet of creation. Therefore, we teach that all knowledge is interrelated (integrated) and can instruct us about God Himself.

God wants us to love Him with our minds, as well as with our hearts, souls, and strength (Matt. 22:37). Therefore, we seek to individually challenge children at all levels and teach them how to learn, by using the centuries-old, proven classical method (see following explanation), incorporating instruction in Biblical languages.

We want to help parents teach their children that all they do should be done "heartily, as unto the Lord." Therefore, we seek to encourage quality academic work and maintain high standards of conduct. This necessarily includes Biblical discipline principles.

WHAT DO WE MEAN BY CLASSICAL?

In the 1940s the British author Dorothy Sayers wrote an essay entitled “The Lost Tools of Learning.” Here she called for a return to the application of the seven liberal arts of ancient education; the first three being the “Trivium” - grammar, logic and rhetoric. Miss Sayers also applies the three stages of children’s development to the Trivium. Specifically, she matches what she calls the “Poll-parrot” stage with grammar, “Pert” with logic, and “Poetic” with rhetoric (see chart below).

In keeping with Ms. Sayers’ suggestions, the structure of our curriculum is traditional with a strong emphasis on ‘the basics.’ We understand the basics to be subjects such as mathematics, history, and language studies. But these subjects are covered in a particular way. For example, in history class the students will not only read their text, they will also read from primary sources. Critical analyses will be applied to the consideration of these articles of history utilizing grammar, logic, and rhetoric.

In fact, grammar, logic, and rhetoric will be emphasized in all subjects. By grammar, we mean the fundamental rules of each subject (again, we do not limit grammar to language studies), as well as the basic data that exhibit those rules. In English, a singular noun does not take a plural verb. In logic, “A” doesn’t equal “not A.” In history, time is linear, not cyclical. Each subject has its own grammar, which we require the students to learn. This enables the student to learn the subject from the inside out.

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

The last emphasis is rhetoric. We want our students to be able to express clearly everything they learn. An essay in history must be written as clearly as if it were an English paper. An oral presentation in science should be as coherent as possible. It is not enough that the history or science be correct. It must also be expressed well. As the students develop into high school, they will master the nuances of audience and the medium of communication, learning to express themselves well, persuasive and winsome, in both written and spoken form.

LOST TOOLS OF LEARNING CHART

The following material is drawn from the essay “The Lost Tools of Learning” by Dorothy Sayers. It illustrates the applications of the Trivium (Grammar, Logic, Rhetoric) we use.

Beginning Grammar (Pre-Polly)	GRAMMAR (Poll-Parrot)	LOGIC (Pert)	RHETORIC (Poetic)
Grades K-2	Grades 3-6	Grades 7-9	Grades 10-12
Approx. ages 4-8	Approx. ages 9-11	Approx. ages 12-14	Approx. ages 15-18
Student Characteristics:	Student Characteristics:	Student Characteristics:	Student Characteristics:
<ol style="list-style-type: none"> 1. Obviously excited about learning 2. Enjoys games, stories, songs, projects 3. Short attention span 4. Wants to touch, taste, feel, smell, see 5. Imaginative, creative 	<ol style="list-style-type: none"> 1. Excited about new, interesting facts 2. Likes to explain, figure out, talk 3. Wants to relate own experiences to topic, or just to tell a story 4. Likes collections, organizing items 5. Likes chants, clever, repetitious word sounds (e.g. Dr. Seuss) 6. Easily memorizes 7. Can assimilate another language well 	<ol style="list-style-type: none"> 1. Still excitable, but needs challenges 2. Judges, critiques, debates, critical 3. Likes to organize items, others 4. Shows off knowledge 5. Wants to know "behind the scenes" facts 6. Curious about Why? for most things 7. Thinks, acts as though more knowledgeable than adults 	<ol style="list-style-type: none"> 1. Concerned with present events, especially in own life 2. Interested in justice, fairness 3. Moving toward special interests, topics 4. Can take on responsibility, independent work 5. Can do synthesis 6. Desires to express feelings, own ideas 7. Generally idealistic
Teaching Methods:	Teaching Methods:	Teaching Methods:	Teaching Methods:
<ol style="list-style-type: none"> 1. Guide discovering 2. Explore, find things 3. Use lots of tactile items to illustrate point 4. Sing, play games, chant, recite, color, draw, paint, build 5. Use body movements 6. Short, creative projects 7. Show and tell, drama, hear/read/tell stories 8. Field trips 	<ol style="list-style-type: none"> 1. Lots of hands-on work, projects 2. Field trips, drama 3. Make collections, displays, models 4. Integrate subjects through above means 5. Categorize, classify 6. Recitations, memorizations, catechisms 7. Drills, games 8. Oral/written presentations 	<ol style="list-style-type: none"> 1. Time lines, charts, maps (Visual materials) 2. Debates, persuasive reports 3. Drama, reenactments, role-playing 4. Evaluate, critique (with guidelines) 5. Formal logic 6. Research projects 7. Oral/written presentations 8. Guest speakers, trips 9. Socratic Discussion 	<ol style="list-style-type: none"> 1. Drama, oral presentations 2. Guide research in major areas with goal of synthesis of Ideas 3. Many papers, speeches, debates 4. Give responsibilities, e.g., working with younger students, organize activities 5. In-depth field trips, even overnight 6. World view discussion/ written papers

PHYSICAL EDUCATION PHILOSOPHY

The purpose of our Physical Education program is to complement, not compete, with our academic program. We reject, as a false dichotomy, the idea that either the academic must serve athletics or vice versa. Our goals and school motto state the educational mission of our school, and we seek to use both academics and athletics as instruments to help us accomplish those goals.

Our physical education activities are considered an important component of our Christian and Classical curriculum. We recognize that the training of the body has been part of the classical approach to education from the very beginning. Furthermore, our understanding of the Christian worldview does not permit us to artificially limit a course of training to the mind only. Our goal is to educate our students in all aspects of life, with the Scriptures at the centre of all things as the point of integration. We have the same standard for our physical education classes, and see this point of integration as particularly important.

AESTHETIC VISION

The apostle Paul instructs us to set our minds on that which is true, noble, just, pure, lovely; we are to meditate on those things which are of good report, virtuous, or praiseworthy. As a classical and Christian school, we have particular duties in this regard; we have been entrusted by our school parents with the responsibility to help train and discipline the minds of their children. We understand that the loveliness and nobility enjoined by the apostle involve more than just spiritual truths, and that our duty as a school includes the discipline of aesthetic education.

We therefore affirm that the triune God contains within Himself all ultimate loveliness and beauty. As His creatures, therefore, we are to serve and worship Him in all that we do in the beauty of holiness. He has created us in His own image and requires us to strive to imitate Him in all that we do, including the duty of understanding our responsibilities of appreciating and creating objects of loveliness.

In the education we provide, we therefore deny all forms of aesthetic relativism. At the same time, we affirm our limitations as creatures. This means that in any work of art containing true beauty, only God knows exhaustively all that is beautiful about the work, while we see the beauty only partially. Because different human observers see different partialities, this creates an illusion of subjectivity. Because our vision of the beautiful must necessarily be partial, we seek to instruct our students to make all aesthetic judgments in humility. At the same time, we want to train them on their responsibility to make grounded and informed aesthetic judgments, rejecting all forms of principled ugliness or aesthetic nihilism.

We seek to teach the importance of aesthetic standards in all activities associated with the school, striving for that form of excellence suitable to each activity. This obviously includes a strong emphasis throughout our curriculum on the fine arts—music, painting, sculpture, drama, poetry—with the attendant responsibilities of the students including study, meditation, and memorization. However, our emphasis on aesthetics also extends to more mundane matters—the cleanliness and decoration of classrooms, student dress, athletic competition, handwriting, etc. In all this, we aim to teach our students the reasons for what we require, and not just impose the bare requirement. As a Christian school we want to particularly avoid all forms of pious or traditional kitsch—*aesthetic frauds* which can evoke a sentimental and superficial aesthetic response.

The standards we use in determining what we consider to be aesthetically valuable include, but are not limited to, conformity to the standards of Scripture, historical durability and the approval of many minds over generations, a balance of complexity and simplicity, dignity, metaphorical strength, harmony, subtlety, the power to evoke love of truth and goodness, the art of concealing art, acuity or craftsmanship, an ability to work against standards while honoring and employing them, avoidance of formulaic clichés, and wisdom.

MUSIC VISION

“It is good to praise the Lord, and make music to your name, O most High, to proclaim your love in the morning and your faithfulness at night, to the music of the ten-stringed lyre and the melody of the harp. For you make me glad by your deeds, O Lord; I sing for joy at the works of your hand.” Psalm 92:1-4

Within the God-breathed books of the Bible, the Creator gave Christians a timeless song book; the Psalms, with 150 different songs to sing and praise His name, as well as songs scattered throughout the Old and New Testaments. As the above selection from Psalms illustrates, both vocal and instrumental music are to be used by man to point back to God. Music is not just a subject that we should teach, it is a way to express the goodness of God and the joy we have in living in His presence.

The integration of all subjects, with the Scriptures as central, is one of the goals of First Baptist Classical Academy. We believe and therefore want to instruct all the students in the basic knowledge and related benefits of music to all of learning. We want to teach students to distinguish good music from mediocre music. We want them to recognize that, although we are limited in exposing them to all the many different facets of truth, beauty and goodness in music, good music is not bound by a period of time or by a particular style. We further desire to show our students that good and beautiful music has been a gift from God to man throughout all ages.

II. SCHOOL COMMUNITY

OWNERSHIP & GOVERNANCE

First Baptist Classical Academy is owned by the congregation of First Baptist Church, and will be overseen by the Board of Elders and Deacons of First Baptist Church and the Board’s designated Headmaster.

AFFILIATIONS

First Baptist Classical Academy is a member of FISA (Federation of Independent Schools Association.)

ADMISSIONS

First Baptist Classical Academy was established to provide a Baptist and Classical form of education for First Baptist Church children, Baptist students generally and Christian students residing in Kamloops, British Columbia. First Baptist Classical Academy admits students of any ethnicity and any gender to all rights, privileges, programs, and activities generally made available to all full-time students. First Baptist Classical Academy practices a Biblical philosophy of admissions, not discriminating on the basis of ethnicity, gender, color, or national origin in the administration of its policies, admissions, bursaries, and other school-directed programs.

Admission rules are established to ensure that First Baptist Church of Kamloops students have an opportunity to enroll their children in First Baptist Classical Academy. Priority will be given to First Baptist Church students and students from other Fellowship of Evangelical Baptist churches seeking admission. Secondary priority will be given to Christian students from denominations other than the Fellowship of Evangelical Baptists, with admission open to any student after enrollment for First Baptist Church and other Baptist churches has been given due consideration.

PRIORITIES FOR ADMITTANCE INTO THE ACADEMY

- A. Children presently enrolled in the Academy if they and their families meet the expectations of the Academy.
- B. Siblings of children already in the Academy, whose families are active in First Baptist Church.
- C. Siblings of children already in the Academy.
- D. Children whose families are practicing Baptists moving into Kamloops, who have been attending churches of the Fellowship of Evangelical Baptists elsewhere.
- E. Children whose families are active in other churches.
- F. Lastly, enrollment will be open to everyone else.

Admission Procedures:

- A. The third week of January, applications will be accepted for the following school year. From January to mid-March, First Baptist Classical Academy will begin re-enrollment of current families for the upcoming year (see below).
- B. The Family should fill out an application and return the application to the school office with the \$200.00 application fee.
- C. Upon return of a completed application and fee, an interview with the family will be arranged with the Headmaster and a Pastor. Additionally, the student will be scheduled for their academic placement examination.
- D. After the interview, and after reviewing all other required materials (as stated on the application form), the Headmaster and Pastor will make the decision whether or not to admit the student.
- E. The Headmaster will then notify the parents in writing of the decision regarding acceptance. If accepted, the parents will receive an Acceptance Letter. All letters of acceptance will be mailed to parents by June 30.

Admission Requirements for the Student:

- A. A child must have reached the age of five years by December 31st of the year in which he would be entering Kindergarten.
- B. If a child has successfully completed the previous school year and his school work and behavior compare favorably to the comparable grade at First Baptist Classical Academy, the child will likely be placed in the grade for which he is applying. However, if it is determined that the child may not be adequately prepared for the next sequential grade level, it may be necessary that he repeat the previous grade.

Withdrawal and refund policy:

Once you have been accepted by First Baptist Classical Academy, between July 1st and September 1st, 50% of your total annual tuition is refundable. Following September 1st, 100% of total annual tuition is payable to the school and is non-refundable.

Entrance Standards:**Kindergarten (4–5-year-olds)**

1. Must be able to safely use scissors and zip up their own coat.
2. Must hold and use a pencil correctly.
3. Must be able to write their own name, recognize a minimum of fifteen letters of the English alphabet, and count with 1 to 1 correspondence to 10 (counting out ten objects from a group).

4. Must be at least five years old by December 31st of the school year.

Grade 1 (5–6-year-olds)

1. Must be able to write, name, and the sound out all of the letters of the alphabet.
2. Must be able to read Dolche sight word list number 5 and independently read level 2 readers.
3. Must be able to add numbers with a sum up to twenty, and subtract numbers with a minuend up to twenty (no borrowing).

Grade 2 (6–7-year-olds)

1. Must fluently read & comprehend “Frog & Toad Are Friends” by Arnold Lobel.
2. Must be able to neatly print alphabet (upper & lower case).
3. Must be able to identify a complete sentence.
4. Must quickly add and subtract 1- and 2-digit math problems.

Grade 3 (7–8-year-olds)

1. Must fluently read “Madeline” by Ludwig Bemelmans.
2. Must add / subtract problems with single-digit borrowing and carrying.
3. Must be able to perform basic multiplication and division problems.
4. Must be able to recognize basic fractions.

Grade 4 (8–9-year-olds)

1. Must fluently read “Mr. Popper’s Penguins” by Richard & Florence Atwater.
2. Must be able to correctly identify parts of speech within a sentence according to the following: noun, adjective, & verb.
3. Must answer questions in complete sentences.
4. Must be able to write neatly in print.
5. Must understand place value to one thousand.
6. Must be able to multiply 1-digit by 3-digit numbers, and divide 1- digit into 3-digit numbers.

Grade 5 (9–10-year-olds)

1. Must fluently read & summarize “Stuart Little” by E.B. White.
2. Must know and understand the eight parts of speech with simple and complete subjects and predicates.
3. Must master Grade 4 math concepts.

Grade 6 (10–11-year-olds)

1. Must fluently read & summarize “Tuck Everlasting” by Natalie Babbitt.
2. Must be neat in their writing.
3. Must be able to label the eight parts of speech with simple and complete subjects and predicates.
4. Must have mastery Grade 5 math concepts.

TUITION ASSISTANCE

If a family is experiencing financial hardship, they should contact the Treasurer to discuss tuition assistance in helping them meet tuition payments. Following initial contact with the family, the Treasurer will refer the request for tuition assistance to the Board. The Board will determine the financial assistance to be given to the family.

SPECIAL EDUCATION POLICY

First Baptist Classical Academy is a Christian community committed to students with special needs. Our commitment is rooted in the fact that we are all God's children, created in His image.

Policy

First Baptist Classical Academy's special education policies reflect our commitment to the inclusion and integration of students with special needs. However, First Baptist Classical Academy recognizes its own limited resources to provide the supports that may be necessary for students with severe learning disabilities. As a result, every child is welcome to apply at First Baptist Classical Academy in keeping with the Admissions Policy, but those students who are deemed to require special educational supports that are beyond the capacity of First Baptist Classical Academy will be encouraged to seek those supports from schools and educational institutions that are better equipped to meet those needs.

Enrollment & General Guidelines

The enrollment and education of students with special needs will be under the following guidelines:

1. Enrollment of the student will be evaluated by parents and Academy administration on a yearly basis to ensure the Academy is capable of meeting their needs;
2. Should any adaption to the educational materials, methods of instruction, methods of discipline, or methods of assessment, or should any modifications to the learning outcomes be required, an Individual Education Plan (IEP) will be designed for the student;
3. FBCA is currently unable to pay Educational Assistants (EA). Should one be required for the student's success at FBCA, the responsibility of payment for the EA is on the parent and the selection of the EA must be from the pre-approved list of EA's provided by FBCA.
4. As a member of the FBCA community, the EA is required to adhere to the same Statement of Faith and Codes of Conduct (dress, communication, etc.) as those hired directly by the Academy.
5. For further information regarding EA's, please see additional "Educational Assistant Policy."
6. Should a disagreement arise between the parent and Academy in regards to the IEP or EA, the Academy is the final authority of the method of education that will be provided by FBCA.

VISITORS

All visitors to FBCA are required to report to the school office upon arrival to receive authorization to remain in the school. Friends of FBCA students are not allowed to visit the school during class time unless permission is granted from an administrator prior to the visit.

Parents who would like to visit their child's classroom are requested to make arrangements with the classroom teacher ahead of time. When visitors arrive at the school, please sign-in at the office and ask for a visitor's badge to wear. Visitors must wear a visitor's badge at all times. If a parent is visiting their child over a recess break or lunch break outside, please sign-in at the office and ask for a visitor's badge to wear outside on the playground.

PARKING, DROP-OFF, PICK-UP AND SCHOOL GROUNDS

Students must be dropped off in the West Parking Lot and enter the building through the front door. The Academy opens to students at 8:10 AM.

Students are dismissed at 3:00 PM, *except on Fridays when students are dismissed at 12:00 PM*. Parents of K-1 are to pick students up in person. Kindergarten and Grade 1 children will not be released to any individual not on the approved pick-up form. All other children will exit the building through the foyer or main door. The West Parking Lot is reserved for parents of K-1 students. Parents who do not have children in Kindergarten or Grade 1 must park in the Back or East lots.

The maximum speed limit allowed is 10 km/hr. Please note that the parking lot can be very icy and slippery during the winter. Please be cautious while driving and walking in the parking lot during the winter and remind your children of parking lot safety.

Dogs are not allowed on the grounds (on or off leash) or inside the building.

PARENT PARTICIPATION PROGRAM

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

As a support and extension of the family unit, First Baptist Classical Academy considers the family to be of first importance to a child. God, through His Word, the Bible, indicates that the family is the most important human institution He designed, since He compares it to the relationship believers have with Christ and the Father. Therefore, at First Baptist Classical Academy we are continually seeking ways to actively involve the parents, siblings, and grandparents of our students in the programs of the school.

Pursuant to this goal, families of First Baptist Classical Academy are asked to complete 30 hours of service time over the course of the school year. This is an excellent opportunity to become involved in your child(ren)'s education, in addition to helping to create a strong community.

Parents and guardians are asked to complete a Parent Participation Program Form each year and to file it with our school office,

indicating areas of interest for serving within the school community, as well as attending a mandatory Parent Participation Workshop. The school office will provide a contact list for each category to the parent participation manager, who will in turn contact parents to ask for their involvement. Parents are asked to follow up as required throughout the year.

The parent participation fee is included in your tuition payment. Upon completion of all 30 hours of service, you will receive a \$500.00 deduction from your remaining tuition balance.

Please note that parents who are on the tuition assistance program **must complete a minimum of 30 hours of volunteer service and no monetary deduction will be awarded for hours completed.*

In order to serve, the parent, grandparent, sibling (19 or older) will require a criminal record check. Please check with the school office if you have any questions or require a Criminal Record check request form. Parents serving as drivers must provide the school office with a copy of current vehicle insurance including proof of \$2 million liability insurance, and a copy of a valid class 5 driver's license.

Below are just a few ways to participate:

1. Assist in the classroom, regularly or infrequently.
2. Lunch-time or recess supervision.
3. Serving Hot Lunches.
4. Assisting with school library organization.
5. Act as chaperone or driver for field trips.
6. Assist in the organization of school fundraisers.
7. With permission and arrangements with the teacher, present your vocation to the class.
8. Share your experiences, trips, vacations, as they may relate to an area of study in a class.
9. Offer specific assistance to serve on Board-appointed committees.

III. FINANCE

All the funds for the operation of the school (staff salaries, learning resources, professional development, utilities, office supplies, capital improvements, etc.) come from three sources:

- Tuition fees paid by parents
- First Baptist Church of Kamloops
- Private Donations

TUITION

First Baptist Classical Academy relies on timely payment of tuition and program fees to keep our school in good financial order. Tuition is due on the first of each month, is collected over a 12 month period, July to June, and is non-refundable. **A 5% compounding interest charge will be applied to each month fees are late, starting after 2 months of unpaid fees.** Parents, please help us by keeping your financial obligations to First Baptist Classical Academy up-to-date. Families facing financial hardship are invited to apply for tuition assistance through our tuition assistance program.

<i>Number of Children Enrolled</i>	<i>Yearly Tuition over 12 Months</i>	<i>Tuition Per Month (Including Parent Participation Fee)</i>
<i>One child Family</i>	<i>\$4,800.00/year</i>	<i>\$400.00/month</i>
<i>Two Child Family</i>	<i>\$7,500.00/year</i>	<i>\$625.00/month</i>
<i>Three Child Family</i>	<i>\$9,480.00/year</i>	<i>\$790.00/month</i>
<i>Four Child Family</i>	<i>\$10,680.00/year</i>	<i>\$890.00/month</i>
<i>Five Child Family</i>	<i>\$11,700.00/year</i>	<i>\$975.00/month</i>

****Please note: Grade 11 and 12 tuition is subject to change based on participation in our dual credit program.**

100% Tuition Payment Discount: If you choose to pay 100% of the yearly tuition before September 1st, you can benefit from a 5% discount of the total tuition amount.

Two 50% Tuition Payments Discount: If you choose to pay 50% of yearly tuition before September 1st, you can benefit from a 2% discount off the total tuition amount. You can save an additional 2% if you pay the remaining 50% owing by January 24th.

RETURNING/RE-ENROLLING STUDENTS & FEES

Students must re-enroll by March 15th and pay the \$200/student re-enrollment fee in order to secure their spot for the following academic year. Students going into grades 9 through 12 are required to provide a writing prompt and letter of recommendation from their Senior Pastor with their application. Re-enrollment applications will be considered incomplete if either of these documents are missing.

Withdrawal and refund policy - Once you have been accepted by First Baptist Classical Academy, between July 1st and September 1st, 50% of your total annual tuition is refundable. Following September 1st, 100% of your total annual tuition is payable to the school and is non-refundable.

STUDENT SUPPLIES

School supplies are to be purchased by each family for their own children. The school will provide parents with a necessary school supply list, for each class, at the end of June. At the school’s discretion, class supplies will be purchased by the teacher and parents will be required to pay a small fee to cover the cost. Students are to bring their school supplies with them on the first day of school. If you are unable to purchase school supplies for your family, please contact the school office for assistance.

REPLACING LOST OR DAMAGED STUDENT SUPPLIES

Students are accountable to take good care of any supplies used while at the academy. Any damage to school supplies beyond normal wear and tear may require a replacement cost. Damage beyond normal wear and tear may be (but is not limited to) a badly torn book cover, multiple wet, wrinkled, or food-stained pages, permanent ink writing, or badly-cracked plastic material.

If the material broken or damaged is an item that is intended to last one school year or is considered a consumable item, the student may continue to use the damaged item or may be required to replace it if the teacher determines that the item is unusable.

Below is a list of costs of various supplies. If it is determined that an item has been lost or damaged, the parent of the student responsible will receive an email notification of the cost of the item and it will be added to the next monthly tuition or can be paid to the academy office directly.

1. Ruler, pencil sharpener, scissors, etc. - \$2
2. Grammar level classroom/library book - \$15
3. Logic level classroom/library book - \$25
4. Rhetoric level classroom/library book - \$45
5. Student agenda - \$5
6. Textbook – prices vary; the retail cost of replacing that specific textbook

IV. STUDENT INFORMATION

STUDENT ETIQUETTE

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.” Phil. 2:3-4

There are numerous ways that students are encouraged and expected to show kindness to one another, and to their teachers, during their hours at First Baptist Classical Academy. Periodically, students will receive teaching and reminders about these expectations. It is our hope that these actions will become part of the daily fabric at First Baptist Classical Academy.

First, we want to train our young men to show consideration and respect for the ladies in the school.

“Husbands, in the same way, be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.” I Peter 3:7).

As some applications of this truth, we want the young men to:

1. Open doors for all ladies - whether parents, teachers, or students. Always allow the ladies to exit the room (or the bus) first.

2. In the hallways, men are chivalrous and defer to the ladies by giving them space and will avoid running into them.
3. In all events where food is served, the women are to be served and seated first.

Second, we want to train our young ladies to accept the sacrifice of the young men with humility and thankfulness. Ladies are expected to accept the open door and invitation to be seated first and served first with gratitude.

Third, we want to train our students to show proper respect to their teachers and administrators.

“Submit yourselves for the Lord’s sake to every authority instituted among men; whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right.” 1 Peter 2:13

1. Students are expected to stand and be silent when the bell rings. They should remain standing until instructed to take their seats by their teacher.
2. Students should address their teachers by Mr., Mrs., Miss., or Ms. Students are never permitted to refer to their teacher in the general sense by addressing them as “teacher” or “hey, you,” or “lady.”
3. Students should respond by saying “Yes” or “no”, not “yeah” or “ugh”. (“Sir” and “Ma’am” as an expression of respect is encouraged and is always welcome.)
4. Students should stand when any adult enters the room.

Fourth, at First Baptist Classical Academy the Logic & Rhetoric students cannot avoid being an example to the younger students. We want them to be a good example. In the hallways, Logic & Rhetoric students are to be considerate and defer to the Grammar students.

Finally, First Baptist Classical Academy students are encouraged to make a special effort to welcome visitors and newcomers to the school.

1. When adults visit a class, the students should stand until the teacher instructs them to be seated again.
2. Students must greet parents who visit during school assemblies. Make sure that the ladies have a place to sit.
3. Students should make a special effort to welcome students who are new to First Baptist Classical Academy.

BASIC SCHOOL RULES

1. Students are expected to cooperate with basic Christian standards of behavior and conversation.
2. There should be no talking back or arguing with teachers or staff. Prompt and cheerful obedience is expected. Requests from the teacher should not have to be repeated.
3. No chewing gum, electrical music devices, guns, knives, or other distracting toys/tools are allowed on the school grounds or vehicles.
4. First Baptist Classical Academy is not the place in which romantic relationships between students should be cultivated, initiated, or conducted. Public displays of romantic affection are unacceptable.
 - a. The exchange of any digital images or photos of students among the student body is expressly prohibited. The distribution, in any format, of naked or graphic images of students or any other individual will result in the immediate expulsion of the student and criminal referral to the RCMP.
5. Students are expected to treat all the school materials and facilities with respect and care. This includes all books distributed to the students (Students will be charged for lost or damaged books.).

- a. Hardback textbooks must be covered with a book cover.
 - b. Students are not to eat or drink in the hallways or to keep open food or beverages outside of designated areas.
 - c. Backpacks and/or athletic bags must be stored properly.
6. Cheating is prohibited. We believe that teaching students to do their own work and keep their eyes on their own papers should begin in the Grammar years. Cheating is unacceptable at First Baptist Classical Academy and is defined as:
- a. plagiarism or copying an answer;
 - b. distributing answers to homework, tests, or assignments in any published form including the use of digital communication, social media, or in any other way;
 - c. working together on an assignment that was intended to be completed individually;
 - d. looking on another student's paper during a test;
7. All telephones, tablets, laptops, smartwatches, Fitbits, and any other digital electronic devices are prohibited from being used during school hours and may not be used in the completion of any project, assignment or test while on campus unless expressly authorized by the teacher in advance. Cell phones may not be seen or used during school hours. If a cell phone is seen at school, it will be confiscated and returned to the parent at the end of the day. The phone may be confiscated for a longer period of time for repeat offenses.
- a. Where devices may be permitted or required for the purposes of educational instruction, all such devices are required by First Baptist Classical Academy to have filtering software and guards in place to restrict the student's access to inappropriate or graphic content.

SOCIAL MEDIA GUIDELINES

Social networking (on-line via computer or phone) is a popular means of social interaction in today's culture. First Baptist Classical Academy advises parents to use caution and to be diligent when deciding at what age and to what extent they allow their children to access these networks. There are significant risks associated with all forms of social media, so we assume you will be monitoring your own children's use of it.

Students are not permitted to be on-line while at school, unless under direct adult supervision, and then only for purposes related to a class.

First Baptist Classical Academy administration is responsible to protect the school and to develop guidelines for the use of social networking by school employees, especially as it may pertain to students.

We do not prohibit faculty to student interaction on social media since it can have many positive aspects. However, we have established guidelines for our staff regarding such interactions. These are outlined in the Employee Handbook and include the following:

1. Employees are not to initiate friend requests to students.
2. Employees are not to accept friend requests from students in grades below Rhetoric (i.e., grades K-9).
3. Employees are not to initiate or facilitate any private or isolated types of communication with students that might be interpreted as unprofessional.

Again, parents are encouraged to maintain good communication with their children who regularly use social media.

We encourage the FBCA community (staff, parents, and students) to avoid using social media to discuss concerns regarding FBCA as this is harmful to the school and makes resolution of an issue difficult. We can only work with you on resolving issues if we hear directly from you in a timely manner. FBCA expects all community members to communicate with each other.

ANTI-BULLYING ACTION PLAN

At First Baptist Classical Academy we strive to create a safe, respectful and welcoming school environment by building and maintaining positive relationships between students, staff, and parents. We recognize that bullying and intimidation have a negative effect on the learning climate of the school. However, we prefer to address problematic behavior through the principles of conflict resolution as taught within the Scriptures rather than label a child as a “bully” or “victim”. Our students are actively taught problem-solving skills and appropriate responses to bullying. It is important for our students to know how to respond to perceived aggression in a manner that is consistent with the Word of God, and it is also our responsibility as school faculty to ensure justice and equity are maintained throughout the school.

The B.C. Ministry of Education defines bullying as: *“repeated physical aggression, name calling, threats or exclusion in a context where there is intent to harm and an imbalance of power.”*

The bullying of members of the school community by physical, verbal, written or electronic means, even outside of school hours is not permitted at First Baptist Classical Academy. Anyone who witnesses bullying is expected to attempt to resolve the situation according to Biblical principles. If initial attempts at peace-making fail, the student is then expected to speak with school personnel.

First Baptist Classical Academy’s anti-bullying action plan includes the following:

- Staff members will ensure that the students are safe and supported;
- Staff members will investigate to determine details of the incident;
- Staff members will communicate with the Headmaster;
- The Headmaster or his designate will investigate further;
- The Headmaster or his designate will review the School Code of Conduct in relation to the violation of another student’s right to a safe and secure learning environment;

The Headmaster or his designate will determine the appropriate consequences and course of action, taking into consideration:

- The student’s age/developmental level;
- The seriousness of the incident;
- The student’s history;
- The history of the relationship between the students;

The consequence(s) for the student who is bullying will range from:

- Formal office visit;
- Discussion with students involved and proactive solutions decided upon;
- Letters of apology, etc.
- Formal suspension with written notification to parents which will be put in the student’s file. This suspension will take place in a manner consistent with the school’s Discipline Policy.

The bullying incident will be documented and there will be a follow up with the parents. Additional supervision, support and monitoring will be provided as necessary.

The First Baptist Classical Academy Anti-Bullying Action Plan is designed as a partnership between parents and staff. Bullying should not be kept a secret. It is the secrecy that generally allows bullying to continue unabated and makes dealing with the issue very difficult. As staff and as parents, we need to help all children develop interpersonal skills upon which they build positive relationships with peers.

DISCIPLINE POLICY

The kind and amount of discipline will be determined by the teachers, and if necessary, the Headmaster. The discipline will be administered in the light of the student's problem and attitude. All discipline will be based on Biblical principles, e.g., restitution, apologies (public and private), swift punishment –not delayed, restoration of fellowship, no lingering attitudes, etc. The vast majority of discipline problems are to be dealt with at the classroom level. Love and forgiveness will be an integral part of the discipline of a student.

I. Office Visits: There are six basic behaviors that will automatically necessitate discipline from the Headmaster (and not from the teacher). Those behaviors are:

- a. **Disrespect** shown to a staff member. The staff member is the judge of whether or not disrespect has been shown.
- b. **Dishonesty** in any situation while at school, including lying, cheating, and stealing.
- c. **Rebellion**, i.e., outright disobedience in response to instructions or rules.
- d. **Fighting & bullying**, i.e., intimidating other students or striking in anger with the intention to harm any other student.
- e. **Obscene, vulgar, or profane language or acts**, including the name of the Lord in vain. The use or distribution of pornographic images or graphic material is included within this category of behavior.
- f. **Vandalism**, the destruction of any property.

As a result of an office visit, the Headmaster will determine the nature of the discipline for the infraction in question. The Headmaster may require detention, restitution, janitorial work, parental attendance during the school day with their child, or any other measures consistent with Biblical guidelines which may be appropriate.

If for any of the above or other reasons, a student receives discipline from the Headmaster, the following accounting will be observed within the school year:

- a. The first two times a student is sent to the Headmaster for discipline, the student's parents will be contacted afterward and given the details of the visit. The Headmaster will make a note of each occasion when the parents are contacted after an office visit, and enter that record in the student's file. The parents' assistance and support in averting further problems will be sought.
- b. The third office visit will be followed by a meeting with the student's parents and the Headmaster.
- c. Should the student require a fourth office visit, a two-day suspension will be imposed on the student followed by a meeting with the student (if appropriate), his parents, the Headmaster, and teacher if necessary. Additionally, the Headmaster may choose to alter the amount of days for suspension. During the period of suspension:
 - i. Any assignments given to the student *prior* to the suspension that are due during the student's absence must be turned in immediately upon his return, with the appropriate deduction for lateness.
 - ii. For any assignments, tests, etc. completed *in class* during the student's absence, the student will be required to complete them within two days of returning, with appropriate deductions for lateness.
 - iii. All other *due dates* for assignments will still apply for the student (i.e., no extra time will be given).
- d. If a fifth office visit is required, the student will be expelled from the school.

II. Serious Misconduct: If a student commits an act with such serious consequences that the Headmaster deems it necessary, the office-visit process may be bypassed and suspension imposed immediately.

- a. Examples of such serious misconduct could include but are not limited to: acts endangering the lives of other students or staff members, gross violence, vandalism, violations of civil law, or drug abuse. Students may also be subject to school discipline for serious misconduct, even if it occurs after school hours or off school property.

- b. If the Headmaster desires to pursue expulsion, he will meet with the Board of First Baptist Church to inform them, receive their counsel, and ask the Board to make a final decision. The family will have the right to appeal the decision to the full Board in accordance with the Grievance & Appeals Policy.

III. School Culture: If in the judgment of the Headmaster, a student's continued enrollment is a significant negative influence on the other students, he has the right to seek to expel the student for that reason, and apart from the process of office visits.

- a. Examples of such behavior would include, but are not limited to, bullying, student romances resulting in sexual contact between students during school, disobedience to teachers or parents of such a nature as to endanger the wellbeing of the student or others, a maliciously disrespectful attitude, and any other ongoing attitudes reflecting a clear disregard of Scriptural standards.
- b. If the Headmaster exercises this option, he will meet with the parents and the Board of First Baptist Classical Academy. The Board will make a final decision. He will then meet with the student's parents to inform them of the Board's decision. The parents will then have the option to withdraw their student to prevent expulsion, but if they exercise this option, they will have forfeited their right to appeal to the Board. If they decline to withdraw their child and their child is expelled, then the family retains their right to appeal the decision to the Board.

IV. Re-enrollment barred not understood as disciplinary act: At the discretion of the Headmaster, in consultation with the Board, a student may be refused re-enrollment. Such refusal to re-enroll is not considered a disciplinary act, requiring accumulated office visits in order to be taken. Refusal to re-enroll is not the equivalent of suspension or expulsion.

V. Re-enrollment: Should a student who was expelled, or who withdrew to prevent expulsion, desire to be re-enrolled to First Baptist Classical Academy at a later date, the Headmaster, in consultation with the Board, will make a decision based on the student's attitude and circumstances at the time of re-application. If the application is declined, the parents have the right to appeal the decision to the Board.

FIRST BAPTIST CLASSICAL ACADEMY UNIFORM

Our development of a uniform 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 dress 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 is a desire to create an environment where undue attention is not drawn to specific students. The neat appearance created by a uniformly dressed student body enhances a ready-to-learn atmosphere.
4. Uniformity helps engender a cohesive presentation of the students in our school. When our students are uniformly dressed 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 uniform establishes a tradition toward that end.
5. The uniform should save parents money. Neither parents nor students will experience the temptation to constantly be adding to their wardrobe throughout the year in order to meet constantly shifting cultural standards. The uniform dress code de-emphasizes the social impact of dress and helps focus the students on character and academic issues.
6. Most importantly, the uniform dress code addresses **security**. On field trips, students who are dressed similarly aid the teachers in keeping track of everyone. On the playground or in the school, especially within an urban downtown setting,

teachers and staff can clearly identify students from outsiders.

Students are expected to comply with the uniform policy while at the school 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.

Formal uniforms, to be worn for field trips, presentations, etc. must have the School Crest embroidered. Daily uniforms can be purchased through any number of providers. Upon acceptance into the Academy, you will be provided a uniform guide with all the details. Please inquire with our Headmaster if you have further questions.

Uniform Violations: At the Grammar Level, it is understood that student dress is typically aided by parents. Therefore, in the event of uniform violations among Grammar students, the teacher will send an email to the parent notifying them of the violation. Repeated violations by Grammar students despite parental oversight will result in disciplinary action.

Logic students will receive one verbal reminder regarding uniform violations, then the teacher may issue a pink slip.

In the event of a uniform violation which is a modesty concern (ex: no shorts under jumper, jumper/skirt too short, visible undergarments, etc.), parents will be immediately phoned to bring clothes to remedy the violation. Students may be asked to remain in the office until they receive their change of clothes.

MEDICAL & HEALTH RECORDS

1. Before the school will issue any medication to a student, we must receive written parental permission. In order to facilitate the general dispensing of non-prescription medicine (e.g., Tylenol & Tums), we have a form available for parents to grant a year's general permission to the school to issue non-prescription medicines to their student(s). This form will be kept in the student's file. No prescription medicines will be dispensed without written parental permission each time.
 - a. If a student is required to take prescription medication while at school, the medication must be kept in the school office in its original container, and parents must inform the secretary of dispensing instructions. For the safety of everyone, prescription medication must not be kept in student backpacks or lunch bags.
2. Other forms necessary for student health records that can be obtained from the school office are:
 - a. Health History: Describes the basic health/illness history of each student.
 - b. Emergency Form: Lists the emergency contact names and phone numbers of people who may need notification in a medical emergency. Includes signed waiver in order to facilitate necessary medical action.

GUIDELINES FOR KEEPING SICK CHILDREN HOME

Colds: Please keep your child at home if he has a fever over 100 degrees or is experiencing discomfort that would interfere with his ability to perform in school (i.e., uncontrollable coughing, severe lack of energy).

Diarrhea/Vomiting: A child with diarrhea and / or vomiting should stay at home and return to school only after being symptom-free for 24 hours.

Fever: The child should remain at home with a fever greater than 100 degrees. The child can return to school after he has been fever free for 24 hours (without fever-reducing medicine such as Tylenol or Motrin).

Communicable Disease Control Guidelines:

Disease	Incubation period	Exclude from school
Chicken Pox	2-3 weeks	until all blisters have scabbed over
Hand-Foot-Mouth Disease	3-6 days	until cleared by a doctor
Impetigo	2-5 days	until crusts are off and sores dry
Mumps	12-26 days	until swelling subsides
Rubella/German	14-21 days	Five days from onset
Rubella/Red Measles	10-14 days	Seven days from appearance of rash
Bacterial Pink eye	3-5 days	Until eye is clear or cleared by a doctor
Whooping cough	7-10 days	Until recovery (approx. 21 days)

ATTENDANCE, LATE ARRIVALS, AND APPOINTMENTS

We expect that all families will make school attendance a high priority.

If a student will be absent, the school office must be informed so that all students can be accounted for. The school has a safe arrival policy which includes phoning home if a student is absent and the school has not been notified. In this way, the school can make sure that nothing has happened to students along the way.

ABSENCES DUE TO ILLNESS

When students are away because of illness, students and their families are responsible for inquiring about what the student has missed. Teachers will provide students with opportunities to make up the work when the student is absent due to illness, or after the student has been absent two days. Teachers are not obligated to provide student work on the day that the student is absent, but parents may request it.

NOTIFYING THE SCHOOL

Please call or email the school office (not the classroom teacher) by 8:00 am and leave a message if your child will be absent for the day. If your child arrives late, please sign him/her in at the secretary's office. If you need to pick your child up for an appointment during the day, please notify the secretary and sign your child out at the main office. If your child returns to school before the end of the day, please sign your child in again at the main office. Students are not allowed off of school property during the day without parent/guardian supervision.

EXTENDED OR PLANNED ABSENCES

Extended absences outside of regular school breaks, short-term mission trips, and other events that conflict with the school calendar should be kept to a minimum. This is not to undermine the value and importance of trips which can be rich with learning experiences but to emphasize the importance of classroom learning.

For planned absences of more than one consecutive school day, requests for a waiver must be presented in writing to the Headmaster at least one week in advance. More advanced notice is recommended if the planned absence is expected to be longer. The Headmaster will notify the parents if granting of a waiver, and will notify the classroom teacher.

It is not the responsibility of teachers to provide alternate learning activities for students to take with them on planned extended absences. Teachers will, however, provide missed work when students return from their absence (as much as is possible and reasonable to expect them to catch up on). Parents and students should expect that learning may suffer when students are away for extended periods. We encourage families to plan holidays during school breaks as much as possible.

GUIDELINES FOR TARDIES AND ABSENCES

A student enrolled in First Baptist Classical Academy is expected to be present and on time to school every day school is in session. Attendance records for students are kept by the school office and reported on the student's report card each term.

Definitions:

1. *Full-day absence*: a day in which a student is absent from school for 3 1/2 hours or more
2. *Half-day absence*: a day in which a student is absent from school between 1 and 3 1/2 hours
3. *Tardies*: when a student is not standing silently beside his desk at 8:30 AM. Additionally, in Logic & Rhetoric stages, a tardy is given when a student is not standing silently at his desk when the class bell rings.

If your child is frequently late and/or absent from school, an administrator will contact you to discuss the importance of attendance and punctuality.

Missing class without parental permission results in an office visit. More than five full-day absences per term (where no waiver was granted) will result in no credit for that term.

For all grade levels, a student is considered tardy if they are not at their desk at the start of class. Whenever a Logic & or Rhetoric student is late to the beginning of a class, he should check into the office to receive an admit slip. At that time the lateness will be considered either Unexcused (i.e., if the tardy is due to negligence or otherwise poor planning), or Excused (doctor or dental visit, school district snow day, etc.).

- i. Four (unexcused) tardies in one term will result in a (full-day) absence, and (for Logic and Rhetoric students) an office visit.
- ii. Five (full-day) absences result in no credit for the term.
- iii. Accrued tardies resulting in absences will be combined with absences due to illness.
- iv. Any five absences result in no credit for the term.

When students are sick for an extended period of time, exceptions may be made in consultation with the Headmaster.

Attendance records for students are kept by the school office and reported on the student's report card each term. Two half-day absences are recorded as one full-day absence. The office reconciles attendance records so that an excused tardy is not counted on the student's report card.

Tardy Guidelines:

Students who earn five unexcused tardies within one term will receive an office visit.

GRAMMAR PROMOTION POLICY

Students enrolled in First Baptist Classical Academy must meet all the following criteria for promotion to the next grade:

1. Pass at least two terms of *Math, Language Arts (Reading & Writing), Social Studies, and Science.*
2. Failure to pass at least two terms each of Latin, Greek, Bible, Art, Music, or PE will necessitate some make-up work in the summer, at the recommendation of the teacher and Headmaster.

LOGIC & RHETORIC PROMOTION POLICY

Students enrolled in First Baptist Classical Academy must meet all the following criteria for promotion to the next grade:

1. Pass at least two terms of *Math, Language Arts, History/Geography/Social Studies, Science, Logic, and Bible.*
2. Failure to pass at least two terms each Music or PE will necessitate some make-up work in the summer, at the recommendation of the teacher and Headmaster.

****Please note that as a group 3 school we are not able to provide students with an official dogwood certificate upon completion of grade 12. Where possible we will provide students with any necessary documents to aid in applying at post-secondary institutions.**

GRADING GUIDELINES

Report cards are sent home with the students at the end of each term. Teachers are required to notify parents before the end of the grading period if a student is in danger of receiving a failing grade for the term. Progress reports go home mid-way through the term and are designed to help make parents aware of any area in which a student might be struggling or may need more focus. Parents are encouraged to respond to the report cards via email or scheduled meeting.

All academic grading in First Baptist Classical Academy uses a criterion-referenced base for evaluation. (The students' work will be evaluated against an objective standard in each class). The grade point average (GPA) is computed at the end of each term for Logic & Rhetoric students. The following percentages, grades, and grade points are used school-wide (*Note: Rounding is downward. An 89.7% is below 90%; therefore, it is a B+.*).

Academic Classes:	<u>%</u>	<u>Grade</u>	<u>GPA</u>	<u>Meaning</u>
	100-97	A+	4.0	Excellent
	96-94	A	4.0	
	93-90	A-	3.7	Good
	89-87	B+	3.3	
	86-84	B	3.0	
	83-80	B-	2.7	Satisfactory
	79-77	C+	2.3	
	76-74	C	2.0	
	73-70	C-	1.7	Accepted
	69-65	D	1.0	
	64-0	F	0.0	
Non-Academic Classes:		E		Excellent
		G		Good
		S		Satisfactory
		U		Unsatisfactory

HOMWORK

I. Philosophy and Guidelines:

- A. Students often need some amount of extra practice in specific new concepts, skills, or facts. In certain subjects (e.g., math or languages), there is not enough time in a school day to do as much practice as may be necessary for mastery. Therefore, after reasonable in-class time is spent on the material, the teacher may assign homework to allow for the necessary practice.
- B. Repeated, short periods of practice or study of new information is often a better way to learn than one long study period.
- C. Since First Baptist Classical Academy recognizes that parental involvement is critical to a child's education, homework can be used as an opportunity for parents to actively assist their child in his or her studies.
- D. Homework may also be assigned to students who, having been given adequate time to complete an assignment in class, did not use the time wisely. The homework, in this situation, serves a corrective, as well as practical purpose.
- E. Outside of ongoing memorization or larger projects, homework will not be assigned over the weekend or over holidays and vacations such as Spring break or Christmas break. Exception to this guideline; rhetoric students can expect to receive up to 2 hours of homework to be completed at home on Friday afternoon.
- F. Homework assignments are due at the beginning of the class.
- G. For each day an assignment is late, the grade is reduced by 10%. *Assignments may not be turned in for credit more than two days past the due date unless the student was absent (Logic & Rhetoric).*
- H. Many college professors do not allow late work. Additionally, our goal is to prepare our students for entrance into the work force where certain responsibilities must be carried out on time regardless of extenuating circumstances. In order to prepare our Rhetoric Students for College/University and entrance into the work force, they are required to turn all projects and papers in on time regardless of illness. This means that they may need to send or email work to their teachers on sick days.
- I. Should a student be absent on the day an assignment is assigned or due, the teacher, at his or her own discretion, may give a reasonable extension for the assignment to be completed. The extension will not exceed the number of school days missed during the absence. It is the student's responsibility to find out what work was assigned. In the case of extended illness, it is recommended that the parents contact the teachers directly in order to find out what assignments were missed.

II. Amount of Homework:

Since homework, by its nature, takes time at home, it is not to be assigned due to the teacher's poor planning or in place of an assignment which could have been completed in school. The necessity for doing homework will vary from grade to grade and even from student to student. The guide below should be regarded as approximate times, not as required minimum times.

<u>GRADE</u>	<u>APPROXIMATE HOMEWORK (average per night)</u>	<u>GRADE</u>	<u>APPROXIMATE HOMEWORK (average per night)</u>
K	10 minutes (infrequently)	6 th	45 minutes
1 st	10 minutes	7 th – 8 th	1 hour
2 nd – 3 rd	20 minutes	9 th -12 th	1 ½ hours—2 hours
4 th – 5 th	30 minutes		

Notes:

-Students who are new to the school and/or are “catching up” in their studies may need to invest more time as they transition into the school.

-There is no guarantee that a child will get “A’s” if he studies for the average amount of time. Parents who want to invest Herculean amounts of time in order to achieve high grades can do their child a disservice.

AWARDS

First Baptist Classical Academy Grammar School maintains a system of formal honors and awards for several reasons:

1. The recognition of good work is endorsed in the Scriptures, from the writings of Solomon (Proverbs), to those of Paul (Romans, Ephesians, I Timothy, etc.). Therefore, we seek to publicly recognize those students accomplishing the necessary prerequisites to receive the applicable award/honor.
2. We hope to encourage the motivation to good work among all the students by demonstrating to them that such work is not overlooked or taken for granted, but rather it is noticed and commended.
3. We want to draw public attention to the high quality of work being done by our students, to the glory of God and their parents.

II. AWARDS BESTOWED

- A. All year placement on the Headmaster’s List - Achieved 90% grade percentage average
- B. All year placement on Honor Roll - Achieved 80% grade percentage average
- C. The Gehring Award - Significant, consistent academic improvement
- D. Subject-Specific: Greek, Latin and Bible
- E. Outstanding Academic Achievement Award
- F. Watchman Award

The Watchman Award will be awarded to the student who stood above in the following categories, as determined through a nomination process from the Academy Staff.

Boys: wise, leader, patient, careful, hard-working, good, teachable, humble, studious, cheerful, brave, adventurous, strong, sacrificial, responsible.

Girls: wise, leader, patient, careful, hard-working, good, teachable, humble, studious, cheerful, gracious, gentle, discreet, modest, content.

V. ACADEMICS

GRAMMAR CURRICULUM GOALS

In keeping with our understanding and practice of the Grammar Stage methodology (see School Goals) and its approximate correlation to the Grammar years, we have divided each area below into Goals and Memory sections. The Goals are those basic principles we seek to achieve throughout the Grammar years. The Memory section contains an abbreviated list of material (the Grammar) we seek to have the students commit to memory through repetition within that subject area.

BIBLE

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

But with this apparent ease comes a variety of associated dangers. The class may fall into the trap of assuming that, because the Bible is being taught by a Christian teacher to (usually) Christian students, it is automatically being taught from a Christian worldview. This is not the case. It is easy to teach the Bible as simply another textbook or to approach it, as many universities and other educational institutions do, as simply “literature.”

On the other side, there can be a temptation for Bible class to become a worship service, with undue time being spent in fellowship, prayer, and singing. These are not bad in themselves, of course, but they can be used to distract the class from the material the course is designed to cover. The students may even assume that the lessons, prayer, and fellowship that they enjoy in Bible class are an adequate substitute for worship in a Bible-believing church. They are not. The students should be warned of this danger.

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

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

INSTRUCTION

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

BIBLE GOALS: We seek to:

1. Have the students read the actual text for themselves vs. only prescribed verses.
2. Encourage the students to understand the verses in context, along with other good interpretation principles.
3. Let the Scriptures speak for themselves with clarifications and illustrations by the teacher.
4. Show the students the richness and requirements of the Bible.
5. Teach the Biblical pattern of salvation; Law before Grace.
6. Encourage each student to come to the Father, through the Son, and grow in their knowledge and love of Him.

MEMORY GOALS: The students will recall:

1. The entire list of books of the Bible in correct order.
2. The major attributes of God, i.e., Loving, Just, Omnipresent, Omniscient, Creator, etc.
3. The names and significance of Adam, Abraham, Moses, David, Paul, Peter, etc.
4. The major acts and themes of the Gospels: Jesus' birth, miracles, crucifixion, resurrection.
5. The Ten Commandments
6. Catechisms as studied

LANGUAGE ARTS

God has chosen to reveal Himself to man through His Word. "In the beginning was the Word, and the Word was with God, and the Word was God," (John 1:1). God has communicated His message of salvation to man through His Son, the living Word of God, and through the Scriptures, His written Word.

Language and the desire and ability to communicate are obvious gifts from our Creator to man. Language reflects the very character and nature of God, as does all His creation. "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows" (James. 1:17).

The function of language is twofold: (1) by it we are able to understand others, and (2) through it we can express ourselves. Because God has used language to communicate to man, we also can use it to glorify and praise Him. If we have a superficial knowledge of English, we will necessarily have shallow capabilities of communication, in understanding both the written and spoken word. But if we have a profound grasp of the language, we will be able to receive far more from all we read and hear, and we will give far more to others in our writing and conversation.

Language is a tool in the Christian's hand. With it, great things can be accomplished for the glory of God. When misused, it can cause great damage. What are the uses of the tool? Christian students can be motivated to study their mother tongue so that they can understand the Scriptures and Christian writing and become more conformed to the image of Christ in their pursuit of holiness. Beautiful language can be employed in hymns, poetry, stories, essays, books, and conversation. Language study also equips them to refute the world's false philosophies with clarity and precision.

If the student is well-taught in the basics of English, he will be protected from misunderstanding the Scriptures (as well as from misunderstanding other, less important, works). For example, knowledge of figures of speech is important in the study of Scripture. Knowledge of who is the subject and what is the object of this or that particular sentence is also important. The student will also be protected from doctrinal error through understanding the difference between indicatives and imperatives. A list of many such things could be expanded far beyond the scope of this handbook.

The application of English to the other disciplines is obvious and far-reaching. What student can approach his field of study without employing language? A ready grasp of sentence structure and an expansive vocabulary will only make his other studies more

delightful to pursue and more rewarding to attain. Apollos is described in Acts 18:24 as, “an eloquent man mighty in the Scriptures.” Certainly, he must have been a lover of language and the Word. Language is the means by which the Christian student can shine his light before the world in relationships with family, friends, and so forth. Perhaps he will be called to full-time Christian service as a pastor or missionary, where his job will be to communicate the gospel clearly. But success in any occupation can be facilitated by a thorough understanding of language.

It is easy to point out the uses of language in the English classroom. There are many opportunities in literature study to examine the uses of language and evaluate the worldview of the author by what they say or how they say it. Composition assignments and vocabulary study afford instances where the student can apply new skills and refine old ones. Grammar must be seen as the frame that language is stretched upon like a canvas, giving it form, and enabling us to appreciate its beauty.

Once a student is taught to love language, he can enjoy limitless possibilities in self-instruction through reading, understanding, and appreciating the Scripture and secondarily, though many great literary works. The goal of the teacher is to impart that love!

INSTRUCTION OF ENGLISH:

In Grammar the subject English encompasses grammar, writing (handwriting and composition), spelling, and some study skills. The specific texts and materials that we use to accomplish the objectives in English have either been designed specifically for the classical school setting or they simply “cut with the grain” of the Grammar Stage.

ENGLISH GOALS: We seek to:

1. Equip every student with the skills necessary for good writing, including correct spelling and grammar, pleasing style, clarity of focus, proof-reading and self-correcting.
2. Put a major emphasis on good writing by requiring the students to write often and correctly in each subject area.
3. Encourage clear thinking by the students through requiring clear, focused writing.
4. Introduce the students to many styles of writing using the Bible and other high-quality literature.

MEMORY GOALS: The students will recall:

1. The names and functions of a noun, verb, adverb, adjective, preposition, etc.
2. Basic spelling rules.
3. Correct punctuation marking and capitalization rules.

READING

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

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

The first thing to realize is that Biblical thinking and captivating writing are not antithetical concepts. As believing Christians, our desire should be to do everything we do to the glory of God. This means we should not write, and we should not read, Christian books which are a bunch of nothing. A Christian literature program is *not* one in which the students read, "Christian books." A Christian literature program is one in which the students are taught to read great literature and to *think* while they read, as Christians. As they do, our children must be taught to appreciate a finely-crafted sentence unto the glory of God. As Christians, we are people of the Word, and consequently, we should be people of *words*. We should understand words and use them well.

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

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

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

INSTRUCTION:

First Baptist Classical Academy will emphasize literature and good books, even at the earliest years. We want our students getting at the words. First Baptist Classical Academy emphasizes objective meaning for words and teaches students never to place themselves in the position of "creating meanings" for the text. Rather, students are taught to read carefully for the author's intention.

Literacy, considered in itself, is not an automatic blessing. Literacy can be used to master *TV Guide*, Nintendo instruction manuals, and *Maclean's Magazine*. Once a student is equipped in reading, he must also be taught to love the lovely. "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-meditate on these things" (Phil. 4:8). C.S. Lewis put it this way,

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

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

There is a wide range of ability in reading between the Kindergartner who enters the Grammar and the Grade Six student who is ready for the Logic Stage. Therefore, a thorough description of the particular pedagogy employed in each grade of the Grammar would be extensive. It is the general patterns seen in teaching which we will address here.

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

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

READING GOALS: We seek to:

1. Use phonics as the primary building blocks for teaching students to read.
2. Encourage the students to read correctly as soon as possible (normally in Kindergarten or Grade 1).
3. Introduce the students to high-quality children's literature as soon as possible through our reading program.
4. Carefully monitor the student's reading abilities to ensure he is at a reasonable level, is comprehending adequately, and is reading fluently, both orally and silently.
5. Integrate, wherever possible, other subjects into reading, such as history and science.
6. Develop oral reading skills.
7. Foster a life-long love of reading and high-quality literature, especially the Scriptures, after being taught to recognize the characteristics of such literature.

MEMORY GOALS: The students will recall:

1. The vowels and their sounds.
2. The consonants and their sounds.
3. The definitions of plot, character, fiction, non-fiction, biography, etc.

A NOTE ON THE GRAMMAR LITERATURE READING LIST:

Each grade is responsible to read through at least ten of the books on its literature list each year. In Grades Two through Six the list has been broken into the following three sections to provide clarity and accountability:

1. **CORE BOOKS:** These are books that each student will read through over the course of the year.
2. **AUXILIARY BOOKS:** This is a list of pre-approved books that a teacher may choose from in order to complete the required ten books per year. This list allows for some flexibility in challenging students with particular strengths or weaknesses.
3. **CHALLENGE BOOKS:** This is simply a list of good books for the avid reader to attack once his classroom reading is complete. These books can also be used to provide structure and quality for activities such as read-a-thons, and book-drives.

If you would like a copy of our extensive book list, please contact the office and our secretary will be happy to provide you with one.

MATHEMATICS

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

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

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

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

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

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

MATHEMATICS GOALS: We seek to:

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

MEMORY: The students will recall:

1. The four basic mathematics properties; i.e., addition, subtraction, multiplication, division, and their uses.
2. Multiplication facts to 12.
3. Addition and subtraction facts to 20.
4. All aspects of telling time, reading thermometers, identifying dates, and coin values.
5. All cardinal directions and basic geometric shapes.

HISTORY

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

Further, we believe that a Christian worldview of history must begin with a Biblical view of man, his nature and destiny. The Biblical view allows us to interpret and evaluate his actions according to God's unchangeable commands and principles. Students should come to understand that the actions of man are always under the superintendence and sovereign control of God (Prov. 21:1). Thus, the study of history educates us about God's interactions with our predecessors and thereby provides lessons for us and our descendants (Ps. 78, Ps. 102:18, Romans 15:4, I Cor.10:1-11). God raises up and brings down nations (Ps. 2). Nations and individuals that follow His righteous standards are blessed by Him, and those that rebel against Him are cursed (Prov. 14:34).

Certain other principles related to our beliefs about the study of history are:

1. History is linear, not cyclical; that is, it is proceeding along the path God directs from creation until Christ's triumphant return.
2. Historical sources, both primary and secondary, are to be compared and examined in the light of God's Word and sound scholarly standards.

Finally, we believe that, through the examples in and of His Word, God demonstrates that the careful study of history is a necessary activity for all believers as they seek a better understanding of and obedience to His will.

INSTRUCTION:

History, like all other disciplines, is best taught through the classical approach. That is, in the grammar stage students will learn the data and rules of history; in the logic stage, the students will examine the reasons, causes, and connections of history; and in the rhetoric stage, the students will express, orally and in written form, their understanding and evaluation of history.

History is a wonderful subject to teach, and there is a plethora of ways in which to present, practice and assess historical information in the Grammar Stage. The following is a list of a few of the different ideas that are used in our Grammar history program.

Story Telling: Students love to hear true stories of historical significance. It is the teacher's job to be well acquainted with the subject matter that they are teaching. This means a lot of reading, especially the reading of primary sources.

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

Flash Cards: Flash cards are a great way for a teacher to present new information while maintaining a manageable review of previous information. Some classes have the students make their own flash cards on 4" x 6" note cards. The lined side contains text having to do with the significant event or person and on the blank side the student draws a picture having to do with the text.

Singing: Historical information is the stuff that great songs are made of. Grammar aged students love to sing, and the lyrics are inescapably imbedded in one's mind with great delight.

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

Integration: One very natural connection that we try to take advantage of is that between history and literature. Many of our literature titles correspond to the time period that the students are studying in history. For example, the sixth graders may read *The Scarlet Pimpernel* and *A Tale of Two Cities* while they study the French Revolution. This is a great way to accomplish multiple objectives at once.

Primary Documents: It is essential that students learn to read primary documents in their study of history. In the upper Grammar this is especially beneficial and interesting.

HISTORY/GEOGRAPHY GOALS: We seek to:

1. Teach the students that God is in control of History and He will determine its ultimate outcome.
2. Enable the students to see God's hand in the history of the world and the Canada, specifically by illustrating the effect His people have had on history.
3. Broaden the students' understanding of history and geography as the students mature, specifically by deepening the level of exposure and research into various topics kindergarten through sixth grade.
4. Make history and geography "come alive" for the students through the use of a unit approach to history and its related areas and by using many forms of information and research, e.g., biographies, illustrations, field trips, guest speakers, music, art, foods, architecture, etc.

MEMORY: The students will recall:

1. The names and capitals of all of Canada's Provinces and Territories.
2. The names of continents, oceans, and most major countries of the world.
3. Key figures in history; e.g., Homer, Martin Luther, etc.
4. Key dates and their significance in history; e.g., Fall of Rome, 1492, 1620, etc.

SCIENCE

What does it mean to think of science from a Christian Worldview? It means to teach science indeed. Science is the systematic study of creation, based on observations. Three fundamental questions that need to be addressed are:

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

In the Bible we are told explicitly that in six days the Lord made the heavens, earth, the sea and all that is in them. Clearly the creation, or nature, is God's handiwork, and the more we study about creation the more we will know about Him. In a similar way, students of Vincent Van Gogh do not merely study biographies and critiques written about this famous artist. Instead, one

must study the handiwork of the artist in order to appreciate who he was. A close investigation of his actual paintings is an essential element of the discipline.

Now that we know where the creation came from, let's turn to the second question. Is nature saying anything in particular? Romans 1:20 states, "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." What is it that is clearly seen, being understood through what has been made? God's invisible attributes, eternal power and divine nature are seen. This passage says that these things are not only seen but clearly seen through what has been made, through creation. This means the creation is in effect a sermon on the invisible attributes of God, His eternal power and His divine nature. The creation is testifying to these things, and the result of this sermon is that man is without excuse. Need a Christian have any stronger motivation to study creation? When we investigate nature, we are in a very real sense, examining a sermon on the invisible attributes, the eternal power, and the divine nature of our creator.

Another reason that Christians should study science is so that they can fulfill God's mandate for dominion. The first command that God gave to man after his creation was to "Be fruitful, and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." One tool that aides us in our efforts to obey this command is science, and the fruit of science, technology. An obedient study and application of science helps the Christian to fill, subdue, and rule over the earth in an effective manner.

Since *the* creation is in fact *a* creation, a masterpiece made by the Lord our God; it is not surprising that Christians throughout history have led the field in science. As we teach our children more about the creation, it is important that we keep in mind that all of *this* was made by the Creator, that it all is proclaiming His attributes, that knowledge of it helps a servant to exercise subordinate dominion over creation, and that all of creation is sustained presently and graciously, by and for Him.

INSTRUCTION:

Our primary focus in the lower Grammar is on what has historically been termed Natural History or Natural Philosophy. That is, the study of plants, animals, rocks, etc., that primarily is native to our area. For example, we want our students to be able to go for a walk with their grandparents in the forest just outside of town and be able to name those parts of creation that they encounter.

When we teach students to name creation, we are helping them begin the process of taking dominion in a similar way that our ancestors did in the garden, (Gen. 2:19).

In the upper Grammar we continue the theme of Natural History with the addition of integrating different science topics with history. For example, while the students are studying the Renaissance they also learn about the history of anatomy (DaVinci and Vesalius) and human anatomy as well. The Grade Fives, on the other hand, study ancient history and Greek Mythology, and at the same time during the year we integrate a study of the constellations and the different myths that they symbolize. By integrating history and science in this way the students gain an appreciation and understanding for the interconnectedness of all subjects. The upper Grammar is also the time when the scientific method is introduced to prepare students for science in the Logic Stage.

SCIENCE GOALS: We seek to:

1. Teach that the Biblical creation account is true and legitimate, and to help students critically evaluate the hypothesis of evolution with the available evidence and data afforded by modern science.
2. Teach the students the basic elements of both accounts and that both systems are based on either sound or unsound faith.
3. Show the students that, because God made the universe, it has inherent order which in turn makes it possible to hypothesize and experiment (scientific method), as well as to identify, classify, and categorize elements of creation.
4. Treat the study of science as a part of the study of history. That is, show the students the natural integration between the advances, individuals, and applications of science, with the development of historical events within the cultures studied.

5. Use many forms of instruction to teach science, particularly identifying, classifying, categorizing, integrating with history and math, as well as experiments, demonstrations, collecting, field trips, and guest speakers.

MEMORY: The students will recall:

1. Local flora and fauna.
2. The work of each of the six days of Creation.
3. The basic anatomy of the human body.
4. The major classifications and fields of science.
5. The basic steps to the scientific method.

GREEK & LATIN

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

It is not an accident that Christianity is a religion that has, and perpetuates, a high view of *words*. The Lord Jesus Christ is Himself described as *the Word (ho logos)*. We must, therefore, understand that our theology of words must be dependent upon our theology of the Word.

So, we should begin at the beginning. We see in the creation of Adam that language was *not* a tool developed by man. Rather, it was (and is) a gift from God given directly and immediately to man. It was a design feature in man which enabled him to communicate *with God* (Gen. 1:28), *about God* (Gen. 3:2-3), and about the world God made (Gen. 2:20).

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

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

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

All these arguments can be applied, and ought to be applied, to one's native language. But how does this understanding apply to the study of a language foreign to the student?

First, *modern* foreign languages can be studied for obvious pragmatic reasons. Spanish can be studied and then later utilized in evangelism, preaching, etc. in a Spanish-speaking country.

Second, and of far greater importance, is the language of Koine New Testament Greek. Koine Greek should be studied, not because anyone speaks it today, but because the student will be better equipped to communicate with God and learn about God in the original language of the New Testament.

But does New Testament Greek *only* have benefits for Bible Study? In the study of Greek, the student is benefitted in a number of distinct ways. Some are unique to Greek and the learning of the Scriptures, while others are the fruit of studying any foreign language. Two are briefly summarized below.

- Such study prevents linguistic provincialism. The study of another language (whatever it is) helps a student come to understand not only the nature of the grammar of this new language and not only the grammar of his native language, but it will give him a grasp of *grammar itself*. This acquisition of knowledge about *deep grammar* will help even in non-linguistic areas like science, math, etc.
- The study of Greek is a roundabout way of studying English. Greek and Latin together have supplied English with *most* of its raw material. Most English words spoken today are descended to us from previous generations of Greek and Latin vocabularies. To know an English word's Greek origin and use is one step closer to mastering that word's present employment. Because virtually all of our students will spend the rest of their lives seeking to glorify God in English, the more we help with their abilities in English, the better off they will be.

Latin Instruction

Latin will be introduced to the younger children in Kindergarten to Grade 2. Every week students will learn Latin lessons that are peppered with songs, illustrations, hand-writing practice, stories, and activities for easy mastery and memorization. Students will learn hundreds of every-day Latin words to describe the seasons, body parts, food, animals, and common greetings. Students will learn through chants, songs, and daily repetition.

The Grammar Latin Program consists of the following basic objectives:

Kindergarten (1st Year):	Vocabulary acquisition, chants of endings.
Grade 1 (2nd Year):	More vocabulary, beginning grammar work, basic verbs, simple sentences.
Grade 2-3 (3rd & 4th Years):	More sentences, vocabulary, basic translation work, phrases, grammar.

Greek Instruction

One goal of our Greek instruction is to give the student a working vocabulary in Greek. This accomplishes something in two languages. This obviously equips the student to work in Greek, but it also greatly expands his command of English. And just as a craftsman wants to choose the right tool for the right job, so someone who is trained in language can choose the right word for the right job.

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

Therefore, an important part of the Greek program is to give our students a good grasp of Greek vocabulary and to show and emphasize the etymological connections to English. This is done in three ways. First, the students are expected to learn the Greek vocabulary contained in their textbook lessons. Second, the students are given Greek words each week to learn with the corresponding English derivatives. These English derivatives are not common English words but rather ones which are comparatively rare. This is to give the student a greater capacity to talk with God, about God, and about God's world with a much greater degree of precision than previously possible.

Second, our New Testament Greek program emphasizes a grasp of basic Greek grammar. In New Testament Greek, the rules for identifying what a word is doing in a sentence are much more defined than they are in English; the student of Greek can work

with a language that is more grammatically refined and precise than English is. This will result in a much more versatile approach to expression in English.

And finally, at the end of our Greek program there is translation work in which the students will use their knowledge of vocabulary, grammar, and word endings to render the Greek of the New Testament into English.

Thus, the goal of our Greek program will be to enable our students to think and speak with much greater precision.

The Grammar Greek Program consists of the following basic objectives:

1st Year:	Vocabulary acquisition, declensions, chants of endings, beginning grammar work, basic verbs, simple sentences.
2nd Year:	More vocabulary, grammar work, basic verbs, simple sentences.
3rd Year)	Translation work of the New Testament, grammar, writing of sentences, stories.

GREEK GOALS: We seek to:

1. Instruct the students in the fundamental vocabulary and grammar of Greek to better their fundamental understanding of English.
2. Reinforce the students' understanding of the reasons for, and the use of, the parts of speech being taught in our traditional English grammar class work, e.g., plurals, nouns, verbs, prepositions, direct objects, tenses, etc.
3. Cultivate study and logical thinking which are inherent in the study of Greek.

MEMORY: The students will recall:

1. The vocabulary introduced and used.
2. All of the declensions of nouns.
3. All of the conjugations for verbs.
4. Other chants, including verb examples and pronouns.
5. Subject-noun agreement.
6. Noun-adjective agreement
7. Forming questions and commands.

ART

"The kind of world God made is a model of what artists should strive to make and what all people should delight in."

VS.

"Art for art's sake!"

A definition of sorts is called for here. By "art" we mean the renderings, two- and three-dimensional, produced by people using painting, drawing, and sculpting tools.

Christian schools usually have problems teaching young people about art because often the schools have not developed a clear idea of where to draw the line, philosophically and practically speaking. The two quotes above illustrate two of the most frequent battle cries from opposing sides in the philosophy-of-art war. The second quote has its roots in the Enlightenment period in Europe. After man became “the measure of all things” in the Renaissance, it was a small step to all that man *does or makes* becoming autonomous from any Higher authority at all.

It might seem self-evident - by looking at the above quotes, to see on which side Christian schools should range themselves. Unfortunately, it is not. Unlike math or science, art is so...well... subjective. Or so we’ve all been conditioned to believe.

Scriptures like I Corinthians 10:31 teach us that nothing we do is outside of God’s sovereignty; all we do should be to His glory. Art is certainly no exception then. When the Lord talks about art in His Word, it is always in the context of skilled craftsmen, or those gifted in design work (see the tabernacle construction account in Leviticus). In Philippians 4:8, we are commanded to dwell on things of beauty and integrity. Therefore, art can and should be taught to young children initially in the form of basic skills - using the whole page, correctly holding the pencil and brush, studying and practicing perspective, mixing colors, and other universal artistic elements. Many times, teachers want to allow the children to be “creative,” but in Scripture and in the classical method, it is understood that children naturally learn through *imitation*, copying the acts of their elders. At First Baptist Classical Academy, we seek to systematically train the Grammar students in the requisite skills for art and complete art projects that combine skills, practice with copying from another picture, still life or design.

In a Christian setting, there is even less excuse than in a pagan setting for doing a poor job of instructing students in art. After all, by imitating and relishing the Creation through art, we show tangible praise for what our Father has done. What a great lesson to teach children!

INSTRUCTION:

Students in the Grammar participate in an hour-long art class once a week. In this class they are exposed to a wide variety of mediums and methods from sculpting to watercolor painting. When appropriate, this art instruction is integrated with other subjects which are being studied concurrently.

The foundation of the Grammar art program is imitation. Instead of instruction, which emphasizes encouraging the students to “express themselves” on the canvas, we seek to provide a content-laden curriculum which focuses on the teaching and development of specific skills related to various aspects of art. This is in direct opposition to the modernistic myth of children’s art being treated as a genre unto itself. We believe that for children to develop into good artists they need mature, trained guidance and an opportunity to imitate, practice and explore within a controlled fundamental situation. Students are required to select, evaluate and imitate a number of different projects throughout the year.

In the lower Grammar the instruction begins with teacher-directed sensory exploration and learned appreciation in the context of a God-centered love for the variety of creation as seen in color, smell, light, taste and texture. Special attention is given to teaching correct posture and hand position, formation and identification of geometric shapes, and spatial relationships such as perspective and using the entire sheet of paper.

As students mature, the program addresses teaching the names and major works of the artistic masters. The students are taught to recognize similarities and differences between artists through evaluating the works themselves and then sorting appropriately. At the same time, they continue to imitate a variety of works while seeking to master the concepts of proportion, shading, depth, color, contour, balance and positive and negative space.

ART GOALS: We seek to:

1. Teach all our students the basic fundamentals of drawing to enable them to create adequate renderings.
2. Encourage the students to appreciate and imitate the beauty of the creation in their own works.
3. Introduce the students to masters' works of the Western culture.
4. Equip the students to knowledgeably use a variety of art media.

MEMORY: The students will recall:

1. The primary and secondary colors.
2. The use of perspective in drawing.
3. The basic techniques for shading.
4. At least four famous artists.

MUSIC

In the study of music, there persists an age-old question: are we training capable worshippers of the Holy Triune God or are we simply mastering material for a fabulous performance? The worship of God is a calling for all of the saints, those who are called by His name (Ps. 29:2). The worship of God is never to be taken lightly (Jn4:24). Worshippers are called to enter into that worship with joy (Ps. 100:2). While a well-done performance of high-quality and tasteful music should never be overlooked or viewed as a waste of time, we seek to impart to our students the knowledge that music is a gift of God to His people, to be used for His worship, as well as for our own enjoyment.

The study of music provides opportunities for students to explore the gifts that God has given them. A broad base of introductory knowledge at the grammar stage helps all students to determine their likes and dislikes, and guides their future elective studies. Participation in musical performances provides an opportunity to offer the fruit of those gifts back, either as worship to the Lord or enjoyment for the Christian community. A student may also learn that God has not gifted them in the area of music. This provides the student with an opportunity to develop an appreciation for the talents God gives his friends and to support them in their endeavors.

Even though music has been ordained by God as an acceptable form of worship and communication with Him (Ps. 29:2), we see that music is also quite commonly used in the evangelical community as a tool to witness to unbelievers and communicate the Gospel message in a manner that pleases both the witness and the seeker.

As always, we continually seek to maintain the instruction in cultural influences, to determine what is true, good, and beautiful in the performance of music. Quite often this topic will be discussed in Bible class or history classes at the rhetoric stage. A firm understanding of music at the grammar stage prepares students to enter into the conversation and argue their points appropriately.

In accordance with our school vision that “we graduate young men and women who...distinguish real religion from religion in form only; and that they possess the former, knowing and loving the Lord Jesus Christ,” we see the necessity of training all students as worshippers in preparation for the day that each one comes to faith in Christ.

MUSIC GOALS: We seek to:

1. Train the students to sing knowledgeably, joyfully, and skillfully to the Lord on a regular basis.
2. Systematically instruct the students in the fundamentals of reading vocal music.
3. Enrich the teaching of scripture through the teaching of many classic, meaningful hymns.

MEMORY: The students will recall:

1. The timing of whole, half, and term notes.
2. The difference between the bass and treble clefs.
3. The major instrument groups in a band and orchestra.

PHYSICAL EDUCATION

A Biblical worldview of physical education will recognize that:

- Loving God requires us to love Him with our heart, mind, soul and strength and that all physical activity is an opportunity to love God. (Deuteronomy 6:5)
- Christians should be trained to worship God in and through physical activity, physical education courses, and athletic competition. (Mark 12:30)
- Student's conduct should conform to the godly traits of perseverance, sportsmanship, diligence, determination, humility, holiness, self-control, selflessness, and kindness when involved in physical activity and athletic competitions. (Phil. 2:1-13, Titus 2:6, 11, 12; Col. 3:17, I Cor 9:24-26, Heb. 12:11)
- In all forms of physical activity and training we either obediently serve and glorify God or in disobedience serve and glorify man. (Matt. 6:24, Heb. 12:11)
- God, in making us male and female, gave us distinct strengths, weaknesses, desires, and tasks that are to be cultivated differently in the realms of athletic training and competition. (Gen. 1:27)
- Christ has gifted each individual with various levels of athletic ability or talent for personal sanctification and for the good and service of others. (II Cor 9:7-12, Col. 3:17, I Peter 4:8-11)

Relationship to Academics

Extracurricular activities will not take priority over the academic program at First Baptist Classical Academy.

Boys Athletics - Vision Statement

We affirm that God created us male and female from the beginning. We further affirm that the inherent differences between men and women touch every aspect of our lives. Therefore, we desire to cultivate Biblical masculinity through our boys' athletic program. We aim for our young men to behave in such a way as to proclaim their masculinity to a fallen world - that is, to learn and practice godly leadership and reject all forms of male abdication. We aim for the boys to put others before themselves and not seek after personal gain or glory; balancing the behavior of a gentleman with the art of intense competition. We desire our young men to act humbly on the court, on the field, and on the track. We aim for them to consciously prepare themselves, through athletic rigor, for becoming men of God in their future vocations. We desire the young men to model godly masculinity to the younger boys and to be living temples of Christ at home and away. Finally, we desire our young men to glorify God through their abilities and attitudes, and to further glorify Him through their relationships with other teammates, coaches, and spectators.

Girls Athletics- Vision Statement

We affirm that God created us male and female from the beginning. We further affirm that the inherent differences between men and women touch every aspect of our lives. Therefore, we desire to cultivate Biblical femininity through our girls' athletic program. We aim for our young ladies to behave in such a way as to proclaim their femininity to a fallen world -that they reject that which requires them to become masculine. We aim for the girls to learn the difference between feminine strength and masculine strength, balancing a gentle and quiet spirit with the spirit to compete. We desire our young ladies to be modest on the court, on the track, and in the locker rooms. We aim for them to consciously prepare themselves, through athletic rigor, for becoming better servants of Christ. We desire the young ladies to model godly femininity to the younger girls and to be living testimonies of the gospel at home and away. Finally, we desire our girls to glorify God through their abilities and attitudes, and to further glorify Him through their relationships with other teammates, coaches, and spectators.

Participation and Sacrifice

We want to instill in our athletes an attitude of sacrifice on and off the field of competition. This is exemplified in phrases such as: "My life for yours;" "Death, burial, and resurrection;" "Take up your cross and follow me;" "Greater love has no one than this that he lay down his life for his friends."

Contrary to this, we want our athletes to diminish the importance of the following when compared to their concern for their teammates: “How many points did I score?” “How much better am I than others on the team?” “How much playing time did I get? I may quit if I don’t get enough.” “Do I get to play the role that I want on the team?” “Am I having fun?” “Does this warm-up music pump me up?” “Do I look cool?” Sacrifice may mean:

- not playing as much as you wanted.
- playing in the back row when you think you are a better hitter than the one up in front.
- setting a good pick for a teammate, or passing the ball away from yourself to the open man.
- running the third leg of the 4X400 when you just finished running the mile.
- It always means loving your teammates more than yourself and giving yourself up for them.

PHYSICAL EDUCATION GOALS: We seek to:

1. Systematically work with the students to teach them basic exercises and game skills.
2. In cooperation with the families, encourage the students to establish and maintain good health.
3. To enhance Biblical patterns of behavior through activities requiring cooperation, teamwork, and general good sportsmanship.

MEMORY: The students will recall:

1. Recall basic methods of exercise.
2. The benefit specific exercises provide for various body parts.
3. The function of different muscles and how to strengthen them.

VI. OTHER INFORMATION

APPEALS POLICY

These guidelines are to be followed whenever there is a dispute or grievance concerning any aspect of First Baptist Classical Academy's operations, between any two parties connected in a direct way to the school. This includes students, parents, staff, volunteers, administration, and Board.

General Guidelines:

If any disputes arise which are not covered by this policy, the board will decide what procedures to follow based on a parity of reasoning from those procedures established by this policy.

Especially during the attempted resolution of concerns, the principles of Matthew 18 and James 3 will be followed.

There will be no reprisal for any party seeking appeal of any decision, and all appeals will be heard by an unbiased agent as outlined below (see Guiding Principles and Avoiding Bias).

Guiding Principles for Legal and Discipline Matters for Students

Whenever the legal rights of an individual may be affected by officials exercising legal decision-making authority, there is an expectation that the decision will be made in accordance with the principles of "procedural fairness" and "natural justice". These principles encompass the following elements:

- If a decision-maker (e.g., a principal or authority) is intending to consider a matter which may affect a person's rights, that person is to be informed of the matter;
- The person will be given a reasonable opportunity to make oral or written submissions to the decision-maker on the matter being considered;
- The person is entitled to know and answer the case against them, that is to say, be informed of and be given the opportunity to respond to all information submitted which might influence a decision, prior to the decision being made;
- The person is to be told the reasons for the decision;

the decision-maker is to act in a manner which is unbiased, fair and open-minded.

2. Students will be treated with respect and dignity and to know what is expected of them.

3. In the event of discipline matters, the following guidelines will be followed:

- a) A student who is accused of breaching a rule will be notified of that of which he/she is accused, with the essential facts of what he/she is alleged to have done. In more serious cases, notification will also be given to a student's parents.
- b) An accused student will be given an opportunity to tell his/her side of the story. Where the stakes are minor, this can be satisfied by the principal or teacher asking the student to explain her/his actions. More serious matters require more formal investigation and documentation.
- c) The student and parent will be informed of the FBCA appeal procedure.

AVOIDING BIAS

All teachers, administrators, committee and board members should follow these rules to avoid bias or the appearance of bias:

- Don't prejudge the evidence of the particular circumstances of the student's case, or give the appearance (e.g., in public statements) of having done so, even if you have strong convictions on such matters.
- Remove yourself from participation in the appeal decision if you have a close relationship or history of personal conflict with the student, the student's family, or a staff member closely involved with the incident-giving rise to discipline.
- Remove yourself from the hearing and decision if you have been involved in the disciplinary action in an earlier stage of the appeal process. (Testimony may be given in such a case, but do not be part of the appeal decision-making process.)
- The Board, if hearing an appeal from a disciplinary decision made by an administrative officer such as a Headmaster must not conceive its role too narrowly. Perception is the student has a full right of appeal, not just a review of whether the Headmaster acted within Board policy. As stated in the Ombudsman's guideline, for example, "school boards cannot simply endorse the decisions of their administrators."
- Don't receive evidence or representations from administrators or staff in the absence of the person appealing, and avoid the appearance of doing so. The administrative officer(s), who have taken a role in the investigation or the disciplinary decision, should not be present during the Board's deliberations.
- The appeal-hearing committee will not hear or receive evidence that will not be shared with the other party in the dispute. Do not receive evidence or representations from administrators or staff in the absence of the person appealing, and avoid the appearance of doing so.

Appeals Process

All appeals procedures are to begin with the immediate supervisor and progress upward to the School Board, as follows:

- i. Students/parents to teachers:
 1. All concerns about the classroom must first be presented to the teacher by the parents, or if the student is mature enough, by the student himself. If the student presents the concern, a respectful demeanor is required at all times.
 2. If the problem is not resolved, the parents or student may bring the concern to the appropriate administrator or Headmaster. If the student brings the concern, he must have permission from his parents to do so.
 3. If the problem is still not resolved, the parents should appeal the decision to the First Baptist Classical Academy Board. They may request a hearing from the board in writing. The request will be passed through the Headmaster. The Headmaster is required to pass the request on to the Board.
 - ii. Parents/patrons to administrator:
 1. If parents or patrons have a grievance or dispute about the general operation of the school (apart from the operation of the classrooms), they should bring their concerns to the Headmaster.
 2. If the situation is not resolved, they should present their concerns to the First Baptist Classical Academy Board. They may request a hearing from the Board in writing. The request will be passed through the Headmaster. The Headmaster is required to pass the request on to the Board.
 3. This procedure applies to Board members who are acting in their capacity as parents/patrons, and not as representatives of the Board.
- C. Volunteers to Staff/Administration:
1. If any volunteer has a concern about the volunteer work, he will present that concern to the staff member responsible for his oversight (teacher, development director, etc.).
 2. If the problem is not resolved, then the concern should be presented in writing to the Headmaster, followed by a meeting with him to discuss the concern.
 3. If the problem is still not resolved, the volunteer may request a hearing from the Board in writing. The request will be passed through the Headmaster. The Headmaster is required to pass the request on to the Board.

D. Staff to Administration

1. If any staff member has a concern about their work, he will present that concern to his immediate supervisor (Headmaster, Board appointed liaison, etc.).
2. If the problem is not resolved, then the concern should be presented in writing to the Board.

2. Should the person(s) making an appeal wish to continue the process of appeal beyond the FBCA School Board, they may request a FISA-appointed Ombudsperson by contacting Janet Dhanani at the FISA office: 604.684.3163.

EMERGENCY & ACCIDENT PROCEDURES

If your child becomes ill or has an accident at school, you or one of the adults you designate, will be contacted immediately. Please be sure that you have provided our office with up-to-date telephone numbers for your home, place of work and the number of a relative, friend or neighbour. If it is determined that your child needs immediate emergency medical assistance, your child will be transported in accordance with school policy to Royal Inland Hospital for emergency care.

First Baptist Classical Academy conducts several drills during the year including fire drills, earthquake drills, and emergency lock-down drills. School policy is to conduct six (6) fire drills, three (3) earthquake drills, and two (2) lock-down drills per year. When the alarm bell rings, everyone must leave the school building through designated exit doors and meet in assigned areas. Each classroom has a map posted near the door showing the route to be taken and the place to assemble. Teachers stay with their classes at all times while outside during drills. The signal to re-enter is given by a member of the administrative team.

EXTRA-CURRICULAR ACTIVITIES

General Philosophy

First Baptist Classical Academy will seek to provide an extra-curricular activities program in order to supplement the academic program. First Baptist Classical Academy recognizes that God has gifted students in a variety of ways, including abilities in athletics, drama, music, academic study, and in other areas. We will seek to provide an opportunity for these students to develop and use their God-given ability.

We believe that participation in extra-curricular activities provides a good opportunity to encourage Christian students to mature in their faith and obedience to the Lord Jesus Christ.

We believe that an extra-curricular activities program enhances the atmosphere of the First Baptist Classical Academy student body, providing students and parents with an opportunity to express positive school spirit.

We also recognize that extra-curricular activities provide an opportunity to make the programs established at First Baptist Classical Academy known to the broader community of Kamloops.

Conformance to First Baptist Classical Academy Philosophy

All extra-curricular activities must conform to established First Baptist Classical Academy philosophy and standards.

STUDENT SUPERVISION POLICY

Before School: The school's front door will be unlocked at 8:10 each day. Students are to put away their items for the day and report to their classroom, standing silently at their desk by 8:30.

During School: The Headmaster (or delegate) will provide supervision during morning recess, lunch playtime and lunch. Lunchtime supervision will often be provided by a parent participant or volunteer, who has completed a CRC and undergone annual training on First Baptist Church's Child Protection Policy and Abuse Awareness Training.

After School: The Headmaster (or delegate) will unlock the front door 10 minutes prior to the end of the school day. The Headmaster (or delegate) will stand by the front door. The Headmaster (or delegate) will ensure these students only leave with their parent or parent's designee (as stated in writing from the parent). All students in Grades 2 and older are dismissed by their teacher. No after-school supervision is provided.

Any students who are still on the school grounds at 3:15, with no parent with them, will go with the Headmaster (or delegate) to the secretary's office to phone a parent. The Headmaster (or delegate) will remain with these students until a parent arrives.

SCHOOL-SPONSORED EVENTS

This policy seeks to ensure that school-sponsored programs meet the same standards for quality and content established in the educational programs at First Baptist Classical Academy. It also seeks to ensure that the same standards for student conduct established at the school are maintained at all events sponsored by First Baptist Classical Academy. Finally, this policy is designed to limit the liability assumed by First Baptist Classical Academy for school-sponsored events.

School-sponsored events are 1) events which are organized by a First Baptist Classical Academy staff member acting in his official capacity as a teacher, administrator, etc. or 2) events approved by the Headmaster or 3) events which are published on the First Baptist Classical Academy yearly calendar or 4) events which receive financial support from First Baptist Classical Academy (including fundraising opportunities provided through First Baptist Classical Academy).

1. School-sponsored events should be consistent with the goals of First Baptist Classical Academy.
2. School-sponsored events require the attendance of a staff member from First Baptist Classical Academy.
3. Class time is not to be used for planning school-sponsored activities.
4. Attendance at school-sponsored activities is generally limited to students who are currently enrolled at First Baptist Classical Academy. Exceptions may be granted by the Headmaster.
5. Timely information about school-sponsored activities must be provided to the parents. All written communication must be submitted to the Headmaster prior to being sent to the parents.
6. Parents must sign a written waiver releasing First Baptist Classical Academy from any liability for all events taking place off campus. This statement will also authorize medical treatment to be given to the student in case of injury.
7. The Headmaster must approve all proposed activities, determine the number of chaperones required, and approve a date for the event.
8. Only school-sponsored activities will receive support from First Baptist Classical Academy (*e.g.*, no charge for copier and/or telephone use, bulletin announcements to publicize the event, use of supplies).

9. All overnight events must be approved by the Board of FBCA.

ELECTRONICS

Items such as MP3 players, laptops, smart watches (including “Fitbits” with calculators or communication capabilities), and cell phones are commonly found in the hands of our students. These devices can be wonderful tools that enrich our lives and learning. However, as it is not possible for school faculty to properly monitor internet connected devices during the day, students are not permitted to have these devices during school hours unless permission has been granted by the Headmaster. If a student uses such a device in class, the item will be confiscated for the day (first offence) or longer for repeat offences. We will contact parents if such use persists.

Please note that some teachers will permit the use of electronics in certain courses.

For the purposes of this electronics policy, “during school hours” includes all time that a student is the responsibility of FBCA and/or between the times of drop-off and pickup.

DRUGS, ALCOHOL, TOBACCO AND VAPOUR PRODUCTS

The presence and/or use of any illicit drugs, alcohol, tobacco and vapor products is expressly prohibited on school grounds by students, staff, parents, volunteers, or other individuals who may be present. Bringing such prohibited items onto the school grounds is means for immediate disciplinary action.

CHILD ABUSE POLICY

The Child, Family and Community Service Act imposes a duty on any person who has reason to believe that a child needs protection to promptly report the matter to the appropriate authorities.

“Reason to believe” means that, based on observation or information received, the person believes that a child has been or is likely to be at risk.

Understanding child abuse and neglect and knowing how to take appropriate action are critical in protecting students at First Baptist Classical Academy. Responding to child abuse and neglect is a societal responsibility. First Baptist Classical Academy shares this responsibility with parents, child protection social workers, police, and every citizen. First Baptist Classical Academy pledges to help by identifying and reporting suspected child abuse and neglect, cooperating with all investigations, and supporting our students, both emotionally and socially, and in our classrooms.

Child abuse and neglect means the physical or emotional injury, sexual abuse, negligent treatment or maltreatment of a child under the age of 19 by a person who is responsible for the child’s care. Child abuse refers to the non-accidental situations in

which a child suffers physical trauma, deprivation of basic physical and developmental needs, or emotional injury as a result of an act or omission by a parent, supervisor, or legal guardian.

There are three major categories of abuse:

1. Physical or sexual abuse (physical injuries, molestation, incest or sexual abuse)
2. Physical neglect (gross lack of supervision or abandonment, gross or repeated failure to meet the child's nutritional needs, failure to seek or comply with needed medical advice)
3. Emotional injury or neglect (failure to meet the emotional needs of the child for normal development, refusal to recognize and seek help for a child's emotional disturbance).

School Procedures

All employees, parents participants, and volunteers are required to participate in annual training in the responsibilities and procedures for reporting suspected child abuse. The purpose of the protocol is to establish and clarify the practices of the faculty and staff involved with responding to reports of child abuse and neglect, especially as they interact respecting:

- Reporting suspected child abuse and neglect
- Investigating suspected child abuse and neglect
- Sharing information about suspected child abuse and neglect.

The protocol is intended to:

- Facilitate collaboration between the Parties to ensure the safety, well-being and protection of children
- Be consistent with relevant legislation including the Child, Family and Community Service Act, the School Act, and the Freedom of Information and Protection of Privacy Act.

Guidelines for Maintaining Confidentiality

A person must not disclose information obtained under the Child, Family and Community Service Act except in accordance with the CFCS Act and the Freedom of Information and Protection of Privacy Act. The Child, Family and Community Service Act is the legislative authority regarding confidentiality and disclosure.

DIVORCE, SEPARATION & CUSTODY

Divorced and separated families are realities of contemporary life which affect the school's responsibilities to its students. The following procedures have been adopted to assist the school in situations where a non-custodial parent wishes to become involved in school-related activities of a child, or wishes to have contact with or take custody of the child while at school.

Ordinarily, the school will not resist or interfere with a non-custodial parent's involvement in school related affairs, or access to the child's records, unless the school is presented with a court order or comparable legal document, which restricts such involvement or access. First Baptist Classical Academy will not otherwise 'choose sides' between parents.

The non-custodial parent may not take custody of a child or remove the child from school premises, unless the parent presents either a written court order, or a written authorization signed by the custodial parent, which permits such custody.

If the action of parent(s), custodial or non-custodial, become disruptive to the operations of the school, the school has the right to restrict access by such parent(s), and to take other reasonably necessary action.

Concerning student activities which require parental consent, the school will accept consent only from the custodial parent, unless authority to grant consent is given to the non-custodial parent by a court order or comparable legal document.

Copies of school work, certificates, awards, progress reports, and report cards will be provided to the primary custodial parent. Parents who have been awarded joint custody of their children must identify a primary custodial parent as the single point of contact for the school. It is expected that the custodial and non-custodial parents make their own arrangements for the distribution of school materials.

Financial correspondence will be sent to the primary custodial parent, unless written correspondence from the primary custodial parent is on file specifying what can be released to the other parent. If both parents have agreement to share the costs of their children's schooling, the financial obligation will rest with the primary custodial parent to ensure the account is kept current or a prearranged payment plan is maintained.