Family Handbook

Providence Classical Christian School

2026-2027

PROVIDENCE

CLASSICAL CHRISTIAN SCHOOL

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MISSION, VISION, AND STATEMENT OF FAITH

1.1 Mission and Vision

Providence Classical Christian School was established as a private, Christian school committed to providing a classical and biblically-based education to young people in primary and secondary grade levels.

Our mission is to partner with Christian parents in educating their children, in the classical tradition, to think and act biblically and to pursue academic excellence in joyful submission to the Lord Jesus Christ. The vision statement of Providence Classical Christian School is embodied in each word found in the school name.

Providence
Everything we do at Providence is grounded in historical Protestantism as embodied in our statement of faith. The doctrines of grace inform school curriculum, pedagogy, enrollment policies, and educational goals. God's sovereignty is acknowledged in all things as students, parents, and teachers submit to His authority as revealed in the Scriptures.

Classical
The classical trivium provides both the methodology and content of our instruction. Recognizing the grammar, logic, and rhetoric stages, we approach teaching in a way that corresponds to the child's cognitive development and cultivates a life-long love of learning. An emphasis on the liberal arts (including math and science) helps students develop into readers and thinkers as they study the great works of the Western world. Students are trained to develop soundness of judgment, wisdom of speech, and integrity of conduct.

Christian
At Providence, Christ is central to all we do. Our commitment to graduating students with tender hearts, sharp minds, and biblical discernment flows from our conviction that all things cohere in Christ (Colossians 1:17), who is the True, the Good, and the Beautiful. This commitment underscores our high, but grace-filled, behavioral standards, our close-knit community, and our culture of discipleship. The final goal of a Providence education is not a mere transfer of ideas but the training up of godly young men and women with renewed minds (Romans 12:1-2) and servant hearts (Philippians 2:5-8).

School
We affirm that parents are the primary educators of their children and that we exist to assist them in educating and training their children. As a school, we seek to complement, not replace, the necessary training and teaching provided by both church and family. Foundational to the vision of the school is the concept of *in loco parentis*, a Latin phrase meaning that we work alongside the parent. The students study under skilled and godly teachers to gain knowledge, understanding, and eventually wisdom.

1.2 Statement of Faith

The following is the foundation of beliefs on which Providence Classical Christian School is based. They are also the key elements of Christianity that will be unapologetically taught in various ways through all grade levels. The substance of these statements is that which will be considered *primary doctrine* in the school. 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 to the family and local churches for final authority.

We believe the Bible to be the inerrant and only Word of God, plenarily inspired by the Holy Spirit. It is our only authoritative rule for faith and practice. It is the supreme standard by which all human conduct, creed, and opinion shall be tried and is the standard of and for all truth.

We believe that there is one God, eternally existent in three persons - Father, Son, and Holy Spirit. He is omnipotent; that is, He is all-powerful. He is omnipresent; that is, He is present throughout Creation but not limited by it. He is omniscient; that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, severe, loving, and full of mercy. He is the Creator, Sustainer, and Governor of everything that has, is, or will be made.

We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son as Creator and Redeemer.

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and lost - those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation.

We believe in the spiritual unity of all believers in our Lord Jesus Christ.

We believe that God from all eternity did, by the most wise and holy counsel of His own free will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. [The Westminster Confession of Faith (1646), Chapter III; Section I]

We believe that because of the fall, unregenerate man is dead to the things of God (Romans 5:12; Ephesians 2:1; Colossians 2:13). His will is not morally free but is in bondage to his evil nature; therefore, he will not--indeed he cannot--choose the good over evil in the spiritual realm (1 Corinthians 2:14; Romans 8:7, 8). Man, in this fallen state, is unable to exercise saving faith prior to regeneration.

We believe that God's election of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will (John 1:12, 13; Romans 9:10-12; Ephesians 1:4-6), and was not determined by or conditioned upon any act foreseen in any individual.

We believe that, according to the most gracious will and purpose of God the Father, Christ's redeeming work was particularly efficacious for His bride, the elect of God (Matt. 20:28; John 6:39). We do not believe that the atonement only provided an opportunity for salvation, but that it procured and secured the gift of salvation through His blood to the elect alone (John 10:14-15, 26-27).

We believe that the Holy Spirit efficaciously calls the elect sinner through regeneration, providing repentance and faith as gifts subsequent to the new birth (1 Corinthians 1:23,24; 1 Peter 2:9). It is only through this calling that a man has any desire for Christ. And when the Holy Spirit efficaciously calls, a man will not be able or willing to reject God's internal calling.

We believe that God will complete the work He has begun in each believer. If someone is truly regenerate, then he will not fall away from salvation (Romans 8:29-31). The basis for this is God's faithfulness, not the faithfulness of the believer. God will not lose those whom He has purchased.

God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy Providence, according to His infallible foreknowledge and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy [The Westminster Confession of Faith (1646), Chapter V; Section I].

We believe that God has ordained various governments among men. The three basic governments are civil government (Romans 13:1-7), church government (Ephesians 2:19-22; Hebrews 13:7, 17; Matthew 18:15-17), and family government (Ephesians 5:22-6:4). All of these governments are dependent on the grace of God, common or special, working in individuals to bring about self-government. God has ordained the realm of each and assigned to them differing responsibilities within their separate jurisdictions.

We believe that Christian parents have the responsibility before God to provide their children with a godly understanding of the world in which they are growing up. To this end, Christian education, however administered, is essential (Deuteronomy 6:1-6). The civil government has no duty or obligation to rear or educate our children. That authority has been given to the parents, with ultimate accountability having been assigned to the father (Ephesians 6:4).

1.3 Statement on Marriage, Sexuality, and Gender

We believe God created marriage to be between one man and one woman in a "one-flesh" union for life, uniquely reflecting Christ's relationship with his church (Genesis 2:18-25; Ephesians 5:21-33). Marriage also serves as the foundational unit of a stable society (1 Corinthians 7:2). It provides the best environment for children, and the decline in life-long, heterosexual marriage relationships is a significant contributor to many negative cultural developments.

We believe gender also matters to God. God's creation of each person as male and female is complementary within marriage and reflects the image and nature of God (Genesis 1:26-27). Those who reject their biological sex reject God's design and the person He created them to be.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (Matthew 15:18-20;1 Corinthians 6:9-10).

We believe that to preserve the integrity of Providence and to provide a biblical role model to the students and faculty, it is imperative that all persons representing Providence in any capacity (employees, volunteers, etc.) agree to and abide by the Statement on Marriage, Sexuality, and Gender.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity and that God offers redemption, forgiveness, and restoration to all who confess and forsake their sin (Acts 3:19-21; Romand 10-9-10; 1 Corinthians 6:9-11).

As a matter of firm policy, it is mandatory that all board members, administrators, and faculty subscribe to the above statement of faith in a manner and method prescribed by the board of directors, either by written statement or by oral testimony before the board.

1.4 Christian Education and Covenantal Partnership

We believe that the Bible clearly instructs parents, and specifically the *father*, to "bring children up in the discipline and instruction of the Lord" (Ephesians 6:4). To this end, Providence Classical Christian School will operate from the legal notion of *in loco parentis*, where family authority will temporarily be delegated from the parents to the school. Thus, all school authority is derived from the parents (versus the church or civil magistrate).

Providence seeks to promote parental responsibility throughout its academic program. 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. Our teachers should have a love for learning, as examples to their pupils, being diligent to present themselves approved to God. God wants us to love Him with our mind, as well as with our heart, soul, and strength (Matthew 22:37). Therefore, we seek to individually challenge children at all levels, providing an environment that produces children who will have a lifelong love of learning.

In the programs and teaching at all levels, as well as through extracurricular activities and examples set by faculty and staff, Providence Classical Christian School strives to:

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

Providence seeks to present all truth and knowledge in the context of a worldview informed and predicated upon the truth of the Bible. As Creator, God is absolute, autonomous, and self-sufficient. He is in no way dependent upon the created universe, whereas the creation is utterly dependent upon Him. God, in His creative activity, brought all things into being; whether they are material, spiritual, conceptual, or abstract. All of these created entities function together in the way He decreed that they would, according to His design.

God is also providential, in that He governs all things that come to pass. His decrees are irrevocable; He alone is in ultimate control. While transcending all things, this providential oversight is not distant, but rather immanent and personal. At all times, He is intimately acquainted with and relates to everything in His universe.

The doctrines of Creation and Providence address the relationship of the created universe to its Creator. Neither creation as a whole nor any part of creation is autonomous. Only God is autonomous, and all creation is dependent upon and subject to Him. God alone is the ultimate reality, and the determiner of what is and what is not real.

God is self-referential in that He has complete knowledge of Himself and does not stand in reference to another standard that exists beyond Him. God knows all things because He originally conceived all things.

Man, on the other hand, does not conceive things originally, but discovers what God has known all along. Man, therefore, cannot truly know anything unless he understands it in reference to the God who originally conceived it (Proverbs 1:7). Thus, God is the ultimate truth from which all meaning and knowledge are derived.

Man comes to know only by revelation from God. Man can know nothing that God did not reveal to him. All knowledge is revealed to man through Christ (Colossians 2:3). All things were created by Christ and for Christ (John 1:3; Colossians 1:16). Christ is the point of contact between God and man, and through this contact God imparts knowledge to man. Ultimately, to reject Christ is to reject knowledge.

God alone is the standard of what is right and wrong, true and false. There is no ethical standard that is above or alongside God. God's character is the basis for all ethical judgments. It is His Word alone that reveals ethical standards and makes ethical judgments possible for men.

1.5 Classical Education

The basic building block for the structure of classical education is the Trivium, an educational model that deals with the content, method, and organization of education. The three stages of the Trivium consist of Grammar, Logic, and Rhetoric. The first stage, Grammar, focuses on the fundamental rules of each subject. The second stage, Logic, emphasizes the ordered relationship of particulars in each subject. The final stage, Rhetoric, is the clear expression of the grammar and logic of each subject. Each stage wonderfully integrates and corresponds to the way God has designed the development of our children. We seek to have a full pre-k-12 program because of the integrated and dependent nature of the Trivium, plus the advantages of division of labor a school can provide parents.

It incorporates specific courses in classical language study (Latin and/or Greek), Logic, and Rhetoric. In addition, primary and older sources of literature and knowledge are regarded highly and utilized regularly in the educational process.

The purpose of the Trivium is always to prepare for further study, to teach the student how to think, and to prepare the student how to learn. Our purpose in teaching subjects throughout the Trivium will be to equip the student with the tools of learning, rather than teaching the subjects as our final goal.

As a classical school we seek to:

1. Provide a clear model of the Christian life and the embodiment of the Providence Core Virtues in the lives of our faculty, staff, and board (Matthew 22:37-40).
2. Encourage every student to begin and/or further develop his relationship with God the Father through Christ (Matthew 28:18-20).
3. Emphasize grammar, logic, and rhetoric in all subjects.
    - Grammar is to be understood as the fundamental rules and data of each subject.
    - Logic is to be understood as the ordered relationship of particulars in each subject.
    - Rhetoric is to be understood as the means by which the grammar and logic of each subject is clearly expressed via the written and spoken word.
4. Encourage every student to develop a love for learning and to live up to his academic potential.
5. Provide an orderly atmosphere conducive to the attainment of the above goals.

For a further understanding of a classical and Christian approach to education, we particularly refer to the following sources:

- *Recovering the Lost Tools of Learning,* by Douglas Wilson (& Dorothy Sayers' *The Lost Tools of Learning)*
- *Wisdom & Eloquence*, by Robert Littlejohn and Charles T. Evans
- *The Case for Classical Christian Education,* by Douglas Wilson
- *Classical Education: A Movement Sweeping America,* by Gene E. Veith and Andrew Kern
- *Norms and Nobility,* by David Hicks
- *Climbing Parnassus,* by Tracy Lee Simmons

1.6 Statement on Creation and Origins

Providence affirms the theological position that God created ex nihilo, that He did so by His own means and for His own purposes and glory. We affirm that Adam and Eve were actual people, our first parents, from whom the whole human race descended, and that Adam and Eve's original sin resulted in the fall. We believe that the Bible is accurate in its depiction of these events in Genesis 1-3.

Providence holds to a literal six-day creation and a young earth as the explanation most easily supported by Scripture. However, we acknowledge that many Bible-believing Christians espouse an old earth view. We also acknowledge that the scientific evidence for the age of the earth is incomplete. Given our role to prepare and equip our students to think critically about multiple perspectives regarding origins and the age of the earth, teachers will present and evaluate the different major views of origins within the theological and scientific community.

We believe that macro-evolution as expressed in the Darwinian, neo-Darwinian, and theistic evolutionary models are biblically and scientifically untenable.

1.7 Providence Distinctives

1. **Unashamed of Biblical Truth**

All Scripture is God-breathed and useful in teaching, instructing, and training in righteousness (2 Timothy 3:16-18). Regardless of the culture's view of Scripture, Providence holds an unapologetic commitment to God's Word and the doctrines of grace. We desire that all employees, students, and parents boldly embrace, honor, and apply Scripture with courage and conviction (Romans 1:16).

2. Integration of the Bible in All Subjects

God's Word is central to everything at Providence: in literature, grammar, and writing because God is the author of language; in math and science for a greater understanding of the eternal truths God reveals in creation; in the visual and performing arts because God is the fountain of goodness and beauty; in Bible class because God's Word is life (Hebrews 4:12). God's Word is integrated in every class and program. All things cohere in Christ (Colossians 1:16-17), and we acknowledge that without Him we can do nothing (John 15:5).

3. Centered on Classical Education

The classical model of educating the whole person is woven throughout our programs, curriculum, and pedagogy. The liberal arts, trivium (grammar, logic, and rhetoric), and the study of Western Civilization are integral to the form and content in the classroom. The ultimate purpose is to cultivate wise, virtuous students who are intellectually well-rounded, emotionally mature, and spiritually discerning.

4. Robust Parent Partnership

Providence honors the authority of parents by operating "in loco parentis" (in place of the parent) while students are in school. This partnership involves shared goals and parental commitment to Christian community, active participation in the school, and regular attendance at a local church. Alignment between school and home cultivates consistent God-honoring affections, norms, and habits.

5. Discipleship Mission

As a discipleship school, we not only teach classical academics but assist Christian parents in shaping student habits to love what is true, good, and beautiful. We focus on developing students of godly character who are growing in faith and maturity, resulting in renewed minds (Romans 12:1-2) and servant hearts (Philippians 2:5-8).

6. Standards of Excellence

Classical education is grounded in a pursuit of excellence. Students, staff, and faculty are all called to high standards because we understand that we are to do everything as unto the Lord (Colossians 3:23). We exhort students to joyfully embrace the hard work necessary to excel in academics, athletics, and character with humility, calling one another to love high standards and strive to meet them.

7. Positive Peer Influences
Next to parents, peers are the greatest influence in a child's life. We encourage students, first and foremost, to view themselves as brothers and sisters in Christ in community together. We foster age-appropriate student relationships and facilitate opportunities for older students to serve younger students. By disciplining both thoughts and emotions while emphasizing virtues of kindness, respect, and courage, students grow in wisdom and maturity (Galatians 5:22-25).

8. Masculine and Feminine Distinctions
Providence believes that God's creation of each person as male and female is good (Genesis 1:27) and that we should embrace our roles according to His design. Our expectations and encouragements differ appropriately as we consider gender-specific standards for attire, etiquette, athletics, and character development. Providence discourages romantic relationships among students, training young men and women to honor one another in Christ as they patiently prepare to pursue godly and fruitful marriages.

9. Enriching Music and Arts
God is the source of all truth, goodness, and beauty. As image bearers, God has given us the privilege of being co-creators with Him as we seek a Christ-honoring aesthetic through artistic expression (Philippians 4:8). The development of skills in music, art, drama, and other fine arts imitate the work of our Creator. More specifically, the strengthening of skills in music literacy and singing highlight our role as worshipers, culminating in heartfelt joy and gratitude.

10. "To a Thousand Generations"
God extends His mercy to a thousand generations to those who love Him (Deuteronomy 7:9). By God's grace, education in community builds faithfulness from generation to generation. In turn, our desire and expectation is that Providence students instruct their children and children's children to set their hope in God (Psalm 78:1-8), engaging in faithful civil and cultural engagement to extend Christ's kingdom.

1.8 Portrait of a Graduate

Our mission at Providence is to partner with parents in educating students to think and act biblically and to pursue academic excellence in joyful submission to the Lord Jesus Christ. Along with cultivating the Providence Core Virtues of kindness, respect, diligence, courage, and gratitude, our curriculum is designed to graduate students who possess and apply:

- Courageous obedience to God's Word
- Love of truth, beauty, and goodness
- Sound faith and sound reason
- Strong command of language
- Appreciation of Western Civilization's rich heritage

1.9 Core Virtues

The pursuit of Christ-centered virtue is central to our mission and vision as a classical, Christian school. Whether in the classroom, on the athletic field, or in the hallways, we strive to embody these five Core Virtues. They are woven throughout our curriculum, integrated into our Portrait of a Graduate, and serve as guiding principles for habit formation and interaction between students, staff, board, and parents.

John Calvin wrote, "As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom, and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods." Cultivating virtue requires intentional effort to align our thoughts, words, and deeds in accordance with Spirit-directed outcomes. While not an exhaustive list, these Core Virtues represent the distinct ethos of the Providence culture as lived out in the lives of all in the Providence community.

1. Gratitude
Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. (1 Thessalonians 5:16-18)
Gratitude is a core virtue of the liberal education meant to make people free. A grateful person is a free person, a person who trusts in the goodness of God, a person able to thank God regardless of circumstance. Gratitude for the

ability and opportunity to learn propels students to faithfulness and excellence in their education, preparing and enabling them to persevere in difficulty and rejoice properly in success. Humility and contentment, by-products of gratitude, develop the ability to give glory where glory is due and to serve where God calls. People trained in gratitude honor God and bless their neighbors.

2. Kindness
And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. (Ephesians 4:32)
The way we treat others reveals much about what we believe. Jesus said a tree is known by its fruit, and the fruit of kindness as manifested through words and actions reaps bountiful rewards in God's kingdom. Christ calls his people to demonstrate loving faithfulness, which is made possible only because He first loved us (1 John 4:19). To think of kindness and to be kind are two different processes; thus, kindness can only be seen in action. It must be taught and cultivated precisely because it opposes our own natural inclinations to put ourselves first. Kindness is a state of mind that continually seeks opportunities to bless others in tangible ways that bring glory to God.

3. Respect
Be kindly affectionate to one another with brotherly love, in honor giving preference to one another. (Romans 12:10)
Respect is as much an attitude as it is an action aimed at the well-being of others, their property, and their whole person. Given that our fellow neighbor is made in the image of God, each person we interact with - students, faculty, staff, and parents – is treated with respect, knowing that each one is unique in purpose, personality, and position. Respect means that we each recognize and yield to the God-given authority bestowed on parents and teachers to train, equip, and shepherd each child. Respecting others is derived from the golden rule of Christianity, to do unto others what you would have them do to you (Matthew 7:12) and to consider others above ourselves (Philippians 2:3).

4. Diligence
And whatever you do, do it heartily, as to the Lord and not to men. (Colossians 3:23)
The virtue of hard work is essential to any endeavor. The word diligence is taken from the Latin word meaning carefulness or attentiveness. Diligence is attending to the task at hand with intentional purpose and effort out of obedience and allegiance to God. In the school setting, diligence is not found in high grades and honors, nor is it found in putting in more time than others. Rather, diligence is doing one's best by getting the most out of the gifts and abilities God grants. The pursuit of excellence demands both determination and perseverance as we seek to glorify the Lord in all we are called to do.

5. Courage
Be of good courage, and He shall strengthen your heart, all you who hope in the LORD! (Psalm 31:24)
Courage is widely considered the virtue that bolsters all other virtues; it is often referred to as the chief of virtues. Socrates describes courage as wise endurance of the soul (Plato's *Laches*). Most important, throughout Scripture, our Lord admonishes his people to pursue courage and strength as they wholly trust in Him. The courageous Christian eschews conformity, mediocrity, and fear in favor of confidence in Christ. The fruit of this type of courage is a determination to be excellent in our work (1 Corinthians 15:58); fortitude to remain steadfast in trial, temptation, and persecution (James 1:2); and valiance in defense of the oppressed for the sake of justice (Isaiah 1:17).

ORGANIZATION

2.1 The Providence Classical Christian School Corporation

The Providence Classical Christian School Corporation is a private, nonprofit organization registered as such with the State of Washington and is the owner of Providence Classical Christian School. As a corporation, Providence Classical Christian School is managed by its Board of Directors and its appointed Headmaster.

Attempting to incorporate the federal (covenantal representation) model of government found in Scripture and the legal notion of *in loco parentis*, the school has sought to create an educational environment that promotes the family and the father's responsibility to bring his children up in the training and admonition of the Lord (Ephesians 6:4). The school operates, both in the realm of education and in its own governmental structure, with delegated authority from the family (specifically, the father).

The Board is not autonomous in setting policy and directing the affairs of the school but is in submission to the School Bylaws and all Articles contained therein. When a Board member ceases to meet the necessary qualifications for Board membership, the families (and/or Board) may exercise their authority in accordance with said Bylaws (see Article V, Section 4). The Providence Classical Christian School Bylaws is the document to which the Board and School (parents, staff, and students) are to submit. Ultimate authority rests in God alone, through the Lord Jesus Christ, as revealed to us in the Bible.

2.2 Board of Directors

The Providence Classical Christian School Board of Directors, subject to the availability of qualified (Article V, Section 3 of School Bylaws) Board members, will consist of five permanent, appointed Board members (four of whom serve at one time, while a fifth member takes a one-year sabbatical) and three elected, temporary Board members, each serving a rotating term of three years. Detailed operational guidelines and responsibilities of the Board are presented in the Providence Classical Christian School Bylaws.

The overall responsibility of the School Board is to operate Providence Classical Christian School according to biblical guidelines and in accordance with the Providence Classical Christian School Bylaws. As part of this task, the Board will be responsible specifically for the following:

1. Encouragement of the Headmaster, as well as any others who make significant contributions toward the advancement of the school's goals;
2. The hiring and continued evaluation of the Headmaster;
3. Ensuring that a prudent budgeting process allows for funding the day-to-day operations of the school; thus, the Board will evaluate and approve annual operating budgets for the school;
4. Approving detailed monthly financial statements within 30 days of the end of each month;
5. Approval of all school policies, including but not limited to such matters as hiring and firing of staff, maintenance of facilities, acquisitions of property and equipment, curriculum, student conduct, discipline, and fundraising.
6. Each Board member is required to remember that the authority of the Board is corporate. Individual Board members, in dealing with administration, staff, or parents, may not represent the Board as a whole unless specifically instructed to do so by the Board, or required to do so by the School Bylaws.
7. The Board shall strive to develop and maintain open channels of communication with local Christian churches. Each Board member shall be an active advocate of the School and be willing to discuss openly the purpose and mission of the school with church leaders and laymen.

2.3 School Administration and Faculty

The Headmaster is hired by the School Board to manage and administer the school in accordance with Articles I and II of the Providence Classical Christian School Bylaws. The Headmaster oversees the day-to-day operations of the school, including such duties as supervising teachers and office staff, class scheduling, student disciplining, and interviews with prospective new students and parents. As the only employee of the Board, the Headmaster works directly with the Board regarding long-term decisions on curriculum, school policies, budgeting, and facilities planning.

2.4 Non-Discrimination Policy

Providence admits students of any race, color, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national origin, or ethnic origin in administration of its educational policies, admissions policies, financial assistance, athletic programs, and other school-administered programs.

2.5 Accreditation

Providence Classical Christian School has been accredited by the Association of Classical and Christian Schools (ACCS) since June 2004. Providence is an approved private school in the State of Washington.

ATTENDANCE

3.1 School Hours and Dismissal

Office hours are generally 7:30 AM – 3:30 PM Monday through Friday. School begins at 8:00 AM for both grammar and secondary students. Dismissal for grammar will be 2:45 and 3:00 for secondary. Students should arrive between 7:45-7:55 but may arrive as early as 7:40.

School hours are from 8:00 AM – 2:45 PM (grammar), and 8:00 AM – 3:00 PM (secondary). Grammar students should be picked up between 2:45 and 3:00 PM. Secondary students should be picked up between 3:00 PM and 3:15 PM. In the event a student is not ready outside in the pick-up line, the driver will be asked to pull back around to the end of the line. Parents are expected to pick up their children promptly at dismissal time. Grammar students not picked up by end of carpool time will be monitored in the front office area while they wait for parents to arrive.

3.2 Attendance

At Providence a student is exposed to various types of instruction. Because each class period should contribute significantly to the curriculum objectives of Providence, and because the instructional program is progressive and sequential, consistent attendance is encouraged in all classes. In recognizing the authority of parents over their children, however, we understand that parents may decide that it is in the best interest of their child not to attend school on a particular day. Several guidelines to keep in mind:

1. Students are expected to attend all prescribed classes, i.e. parents and/or students may not choose which or how many classes to attend.
2. A record of attendance for each student will be kept. The total number of days absent and days present will be recorded on the student's semester report card.
3. Per WIAA guidelines, a student who is absent from school is ineligible to participate in athletics (practices or games) unless they are present for at least half the school day. This same principle applies for other afterschool activities as well (e.g. drama rehearsal, grammar family fun nights, secondary BASIC meetings and flings, etc.).
4. In the event the total number of absences, whether *planned or unplanned*, is equal to or exceeds fifteen days in one semester, the students may not receive credit depending on the nature of the missed time.

3.3 Absences

If a child becomes ill at home or away from school, (e.g. in the middle of the night/evening, on the weekend) and will not be in class on the next school day, it is the parents' responsibility to notify the school. Because illness can come at any time day or night, the following procedures and guidelines apply:

1. Parents must contact the school office by email (secretary@pccs.org) or phone (425-774-6622) and leave a message to be received the next school day if a child will not be in class.
2. If a child becomes ill while at school, the office will notify the parents to pick up their child as soon as possible. Parents will be instructed to pick up their child in the school office, as they will not be sent back to class.
3. Illness often comes with a fever and/or an upset stomach. A child must not have thrown up or had a fever for 24 hours before returning to school.
4. Students are expected to complete all assignments given to the class during their absence within a reasonable amount of time established by the teacher.
5. Grammar teachers will use the green folder system to provide the work students need to complete by gathering all necessary workbooks, textbooks, worksheets, etc., and delivering them to the front office for parent pick-up.
6. Secondary teachers will use the Teams platform to post information whenever students are absent. This includes assignments for the day and any handouts distributed in class. While our goal is to post everything on Teams for absent students, it will be impossible to completely eliminate the need for a parent to come to school occasionally (e.g. to pick up a book, a packet, project materials, etc.).
7. Although we ask all families to make every effort to plan vacation and travel within the school holidays, we do realize that there are times when this is not possible. When parents and students know of a planned absence (e.g. mission trip, vacation), they should send a note at least one week (two weeks is preferred) in advance explaining the future absence to the teacher (or teachers in secondary). Teachers will do their best to prepare materials ahead of time for the student to complete. All work provided to the student prior to pre-arranged

absences must be submitted upon return from the absence. Because in-class time cannot be duplicated outside the classroom, there may be material or activities missed that cannot be completed and grades may be affected by missed time.

3.4 Parking, Drop-off and Pick-up

To maximize student safety, minimize disruptions to tenants at Parkside Center (our specific business park), and be faithful stewards of our building, Providence has developed guidelines for morning drop-off, afternoon pick-up, traffic flow, and parking. All Providence vehicles should only use the South entrance to Parkside Center off 120th Avenue and not the North or middle entry into Parkside Center. Vehicles should proceed around the perimeter of the Providence building which will be on your right. Continue around the back of the business park lot heading northbound, exiting ONLY at the north exit. Note that depending on the traffic on 120th, drivers may need to exercise a right-turn only option to avoid an excessive back up behind them. Additional drop-off and pick-up procedures will be communicated to all families in August.

3.5 After Hours

Students here waiting at school for an activity such as an athletic game or practice are under the supervision of the school coordinator (drama teacher, athletic coach, etc.) and expected to use their time for homework and agree to follow the after-school guidelines. Parents are expected to supervise their children when on campus after hours, including during sports events in which students are not actively participating but are attending.

The policies applied during the day for cell phones, music, and electronics will apply for this after-school time. The one exception to this rule is that students may use their cell phones to stay in contact with their parents (travel arrangements, etc.).

Students may not leave campus for any reason unless cleared by a faculty member or the athletic director. Senior privilege allows seniors to leave campus during this time, but they must check out with a coach, athletic director, or teacher.

Some activities for grammar students are offered at school (e.g. 6th grade athletics, Latin Club, etc.). Grammar students staying after school for these activities should be picked up from school as soon at these activities conclude.

3.6 School Closures and Emergency Notifications

Because Providence attracts families from a wide geographic area, determining the status of whether school will be in session during inclement weather is not an exact science. The safety of our families is of high importance, and with icy roads and snow we want to be cautious given our school has student drivers and draws families from such a wide range of locations.

In the event of a school closure or emergency our FACTS SMS Parent Alert feature will generate an SMS alert text to all parent, faculty and staff phone numbers registered in FACTS. The text header is PCCS-WA and the short code is 31706. We encourage you to add this short code to your saved contacts so it does not display as an unknown sender. It is not recommended for you to opt out by texting STOP as that will block future text notifications. Individuals who are currently opted out of Parent Alert texts may opt in by texting START to 31706.

School closures will also be communicated on our school website, email notifications and local news outlets. If we can confirm a delay or closure in the evening, we will notify parents, faculty and staff by 10pm. In situations where notice must be given in the morning, we will generate communication by 6 AM and no later than 7 AM.

3.7 Emergency Class Interruptions

Classes are not to be interrupted once in session except in case of an emergency. If an emergency occurs, please check in at the school office. Please do not go directly to your child's class. Please do not phone the school to speak to your child unless there is an emergency. Messages and forgotten articles from home may be left at the office to be delivered during recess, lunch or after school.

PARENT PARTNERSHIP

4.1 Cultivating a Strong Partnership

We believe that education can truly be a 'garden of delight,' a place where young plants are given excellent nourishment, rich 'soil,' and joyful encouragement. As a discipleship school, Providence seeks to partner with Christian parents whose faith is growing within the care of a church to ensure that the minds and hearts of students are cultivated at school as well as at home and church.

Indeed, partnership is at the very core of who we are as a community of faith and learning. By partnership, we mean we work together - with Christ at the center - in this shared vision and mission. Cooperation and collaboration are the paths to successful partnership.

Partnership between Providence and parents rests upon three important aspects:

1. Shared and Agreed Upon Goals
2. Intentional and Biblical Communication
3. Parent Engagement

1. Shared and Agreed Upon Goals

One distinct and beautiful thing about a Providence education is the clearly established "telos" – the end goal described in our mission and vision statements. We—both school and parents—have a clear picture of the desired outcome of a Providence education.

The Scriptures serve as our basis for all matters of faith and conduct, and together we seek to reason and appeal to God's Word in all our interactions. The Providence Core Virtues of **gratitude, respect, kindness, diligence,** and **courage** are also integrated throughout our school. We seek to model these virtues in all our interactions and instruct our students with these virtues at the heart of all we do. Our statement on student relationships (Section 7) outlines important expectations for how students are expected to interact with each other as brothers and sisters in Christ.

In addition to our mission and vision statements, our statement of faith outlines the tenets of how we view God, man, and the Bible. As a discipleship community of parents, staff, faculty, and students, we abide by biblical principles of Christian conduct. Words and actions which are expressly forbidden in Scripture, including blasphemy, profanity, dishonesty, theft, drunkenness, gossip, sexual intimacy outside of marriage, and homosexual practice are not acceptable.

Our classical, liberal-arts curriculum and philosophy promotes a variety of foundational distinctives: instruction in Latin and Logic; the study of great literature, art, and music; integration of disciplines; commitment to historical Christian theology and standards of morality; the cultivation of students' affections toward Christ and His Word; and the pursuit of students' hearts along with their behavior.

Our published goals outlined in the Family Handbook make up the non-negotiable "90%" that defines us as a school. These goals and beliefs serve as the engine for both our curricular and co-curricular offerings. When families and the school agree on this 90%, the other 10% can be approached with graciousness and flexibility. Agreement on the Providence mission and vision allows us to set aside preferences in uniform details, snow-day decisions, and the like. When we disagree on these non-central issues, there is opportunity to compromise, give preference to others before ourselves (Philippians 2: 2-4), and to choose contentment.

Walking shoulder to shoulder in agreement on the major objectives - the 90% - allows us to remain focused and united as a school community.

2. Intentional and Biblical Communication

Partnering well requires intentional, biblical communication from everyone in the community. The school must communicate the goals and priorities mentioned above; teachers must communicate students' academic and social progress; parents must communicate questions, concerns, or helpful information about their children. To this end, parents are expected to read the weekly grammar newsletters as well as the weekly *Highlander Herald*.

A key to biblical communication is understanding the power of the tongue, taking our words seriously. The tongue is a tool, a weapon that can cause great good as well as great harm. It has the power of life and death. As Christians involved in gospel community with one another, we should take great care that our words are life-giving, full of grace, and a source of encouragement. When they are not, we should repent to God and to those we have offended. Some of the surest indicators of true gospel-centered relationships are admitting mistakes and confessing sin against one another. General communication principles include:

1. **Thinking the best**: Inevitably teachers or parents may hear something inconsistent with partnership expectations or that doesn't sound accurate. To avoid rushing to a premature conclusion, it is important that both parties seek clarity and a full understanding of a situation while always thinking the best of the individuals involved.

2. **Matthew 18 Principle:** The principle of going to your brother directly requires all in the community to keep short accounts, and to seek reconciliation and forgiveness when necessary. All constituents are expected to follow these principles whenever a conflict arises, seeking to address the issue privately with the appropriate person involved in the conflict.

3. **Information in the classroom**: Please start with the printed resources that are available—handbooks, classroom newsletters, syllabi, etc. If you do not find the answer, use email to ask a straightforward informational question.

4. **Information about a non-classroom issue**: Begin with resources like the school calendar, *The Highlander Herald*, or Family Handbook. If ever in doubt on how to proceed, do not hesitate to contact the Grammar or Secondary principal and ask for help to know whom to contact.

5. **Student- or Teacher-related issues**: Whether in or out of the classroom, parents are encouraged to contact the teacher for issues related to their child or that pertain to the teacher. Helpful statements and questions include, "I'm sure that I have only part of the story," "Can I get your perspective on an issue my child told me about today?" and "I wanted to speak directly to you first." For issues outside the classroom, or delicate or sensitive issues, it may at times be appropriate to contact the Grammar or Secondary Principal.

6. **Concern about or conflict with another parent**: If you have met the other parent, begin by having a conversation with them if possible. You may ask the Grammar or Secondary Principal for assistance in setting up a conversation if you do not already know the other parent.

7. **Hearing gossip**: The best approach is also the most courageous - taking the initiative to redirect a conversation that includes gossip. If you are concerned that the gossip is continuing and is doing ongoing harm to members of the Providence community, please contact the Headmaster for advice on next steps.

The following serves as a guide for the best methods to communicate within the Providence community.

A. Email

Email is best used for providing information or asking a straightforward question; asking for a phone call or meeting appointment; follow-up from a conversation or meeting. At times, it is helpful for one of the parties to summarize a conversation, especially noting the action items that have been agreed upon. We are committed to thinking twice before hitting send on long emails that are laden with problems needing to be solved. A few additional things to note about email:

- Providence faculty and staff will do our best to consolidate communication into grammar newsletters, secondary teacher and principal email updates, and the weekly *Highlander Herald* rather than sending unnecessary emails to groups.
- School-wide emails will be sent only occasionally and about issues of importance.
- Faculty and staff will seek to respond to parental emails within 24 hours (excluding the weekend), and request families do the same to ensure timely communication.
- Providence email directories may not be used to solicit or advertise events or promote services without permission of the Headmaster.
- Teachers are not asked to check their email accounts in the evening. Please do not assume that a teacher will be able to answer a question before the start of school in the morning.

B. Phone Calls
Voice-to-voice communication is helpful when the issue at hand is complicated or weighty. It's often best to email a teacher to arrange a mutually-agreeable time for a phone conversation.

C. In-person Meetings: Meetings are the best way to solve problems and to involve more than two people in a conversation. In difficult situations, administrators are available to join teachers and parents (or students) in their conversations.

The following list indicates who to contact for assistance in the areas indicated. If you need assistance in an area that is not listed, call the main office and ask to be directed to the appropriate person.

Questions Regarding	Contact	Email
Academics	Classroom Teacher or Principals	firstnamelastname@pccs.org
Athletics	Mr. Morris, Athletic Director; Mrs. Elliott, Assistant A.D.	nathanmorris@pccs.org lindseyelliott@pccs.org
Attendance	Mrs. Colto, Secretary	secretary@pccs.org
Calendar	Mrs. Colto, Secretary	secretary@pccs.org
Finances	Mrs. Badillo, Finance Director	juliabadillo@pccs.org
Graduation	Mrs. Knudsen, College Advisor	collegeadvisor@pccs.org
Homework	Student's Teacher	firstnamelastname@pccs.org
School Records	Mrs. Lyshol, Admissions	anitalyshol@pccs.org
Student Life/Discipline	Principals Headmaster	alicekniss@pccs.org tylerhatcher@pccs.org ryanevans@pccs.org
Uniforms	Classroom Teacher or Principals	alicekniss@pccs.org tylerhatcher@pccs.org

3. Parent Engagement
"Engagement" rather than "involvement" is the best way to describe the role that parents play at Providence. Parental involvement—volunteering, attending school events, etc.—is important and necessarily fluctuates with seasons of life, but parental engagement both with children about what they are learning and with other adults and families of the Providence community provides strong support for students as they learn and socialize with classmates.

A. Modeling
Biblically, parents are their children's primary educators. Providence will consistently invite students to consider that which is true, beautiful, and good; will provide skills for a lifetime of learning; and will fill classrooms with faculty who love God and others. The school's influence pales in comparison to the impact of the daily-witnessed practices of parents.

For the partnership to be of greatest effect, students must experience alignment between church, school, and family. Adults must be consistent, winsome, and caring. Children are keen observers. Hypocrisy, double-standards, and inconsistency are deeply felt and have long-term effects.

We must reflect on what our children witness. How do we navigate conflicts with our spouses, neighbors, bosses, and co-workers? What entertainment do we choose? Which books are dusty on the shelf, and which do we read over and over? How do we speak of those in authority? What words do we use around the house and model for our children? How do we seek forgiveness? Are we kind? Do we think the best of others?

The truth is that we all – without exception – regularly fail our Lord, our fellow man, and our better selves. In these moments, what do our watching children learn about God, about His grace, and about making things right? Do they witness lives humbly submitted to the sanctifying work of Christ?

B. Reading (alone, to, and with your children)
One of the best ways to be engaged with a child's education is to read. Read to children, with them and in front of them. Encourage children to read beyond the classroom requirement so that they understand that reading is not about school, but about learning, growing, and stewarding the mind God has given them. The benefits of reading are quickly evident in the life of a student – well beyond the assigned work – and equip children for a lifetime of learning and joy.

C. Participating
The administration will hold various parent forums and meetings each year for the purpose of maintaining strong communication with parents. Because of our discipleship model, it is critical that parents take advantage of these opportunities when possible. We ask that *every* family be represented at the following events each year:

- Curriculum Night (September)
- Parent/Teacher Conferences (November and March)
- State-of-the-School Meeting (January)

There are many other very special events in the life of our school that always prove to be a tremendous blessing. We hope you will work these events into the rhythm of your family life.

- Back to School Open House (late August/early September)
- Fathers: Dad's Day (February)
- Mothers: Mother's Day Celebration (May)
- Christmas Concert (December)
- Highlander Music and Fine Arts Festival (May)
- Commencement (June)

D. Serving and Volunteering
Numerous opportunities throughout the year are available to help parents fulfill required Parent Partnership hours. Some volunteer positions are for one-time events while others are ongoing. Volunteering helps foster a closer, caring community at Providence, while allowing teachers to focus on academics. Many Providence events and activities are dependent on the support and creativity of parent volunteers.

E. Connecting
Engagement is a natural result of connecting. We desire and expect that Providence parents would be connected – both to what their child is learning and also to the lives of others in the school community. To be a part of Providence is to not only partner with the school but to partner with the other families God has brought together in this important work. As parents care for their children, it speaks volumes when parents are truly interested in what students are learning and experiencing at school. Knowing that parents also care for classmates and classmates' families prepares children for the communities they will love and serve in the future.

Providence is not a perfect school seeking to partner with perfect parents who attend perfect churches. We do, however, desire to humbly seek to honor God and His good and perfect gifts by together giving attention to that which is praiseworthy.

4.2 Parental Involvement

Parents are encouraged to become involved at Providence in manifold ways, especially helping teachers in and out of the classroom. There are many different opportunities for volunteers at Providence. Some of these are through the classroom teacher, through the Parent Teacher Fellowship (PTF) and through the Fundraising Office. Volunteer opportunities are frequently posted in the weekly Highlander Herald, as well as in grammar classroom newsletters.

Parent volunteers must complete a state and federal background check prior to their volunteer commitment. Upon arrival, parents should sign in at the front desk with the school secretary and pin on a volunteer badge to identify yourself as a volunteer that day. We ask parents to keep children not enrolled at Providence at home while volunteering.

4.3 Grand Tour Chaperones

Every year, Providence students finishing their junior year take a trip to Europe in June prior to their senior year. The school provides two chaperones, and parents are invited to attend the trip as space allows. As a school field trip and learning experience, the school has found that the ideal ratio is two students to one adult. Because of this, it is possible that not all interested parents will be able to attend the trip. Chaperones assume the full cost of the trip, which is slightly higher than the student cost. Many factors are important as we determine the needs of each trip, with the following guidelines to help determine needs.

1. Parents must fully embrace and support the expectations set out in the "Grand Tour Expectations and Responsibilities" contract.
2. The ratio of young men and young ladies will determine the ratio of men/women needed for each trip.
3. Because of space limitations, one parent per child may attend the trip.
4. All things being equal, the following will be considered:
    a. Preference will be given to parents who have not joined a previous Grand Tour.
    b. Parents who have been involved in volunteering at the school and been involved in the life of secondary students will be given priority.
    c. Preference will be given to parents who have more longevity at the school.
    d. Preference will be given to those who share Providence's views on student relationships as outlined in the Family Handbook.

4.4 Parent Teacher Fellowship

The purpose of the PTF is to partner with the Providence Board of Directors, Administration, Faculty and Staff in furthering the school's mission, promote fellowship among parents and teachers, and foster unity within the school community.

The PTF consists of a President, two Vice-Presidents, a Secretary, and a Treasurer. The parents accepting these positions will work with parents to encourage involvement and volunteerism. PTF also helps to generate funds through various fund-raising activities to support the Providence operating budget and for extra items not covered by the operating budget of Providence.

4.5 Parent Partnership Hours

Because our school is predicated upon a philosophy of partnership, each family at Providence is required to volunteer at least **35 hours** for a family with a student in five-day kindergarten – grade 12. Families with a three-day kindergarten student only are expected to volunteer for **17 hours**, and families with only a pre-K student have a minimum of **10 hours**. Partnership Hours may be accumulated in a variety of ways, ranging from golfing at the Golf Marathon, to helping in the classroom, to baking cookies at home for a school event, to attending a field trip with a class. Hours served should be entered in FACTS Families will be billed for the hours below the required 35 hours at a rate of $25 per hour. Instructions for entering hours on FACTS:

1. Log on to FACTS and choose Family Information and Choose a Parent's Name
2. Choose Add Service Hours

4.6 Christmas Teacher Gifts

At least once during the year (around Christmas time and possibly at the end of the year), parents may be offered an opportunity by a parent coordinator (e.g. the 3rd grade room mom) or the PTF to direct a monetary gift toward specific faculty or staff members. These gifts are considered "love gifts" and are not tax deductible, nor are they considered taxable income for the recipients (the IRS views gifts provided to show goodwill, esteem, or kindliness as non-taxable income). Any giving opportunities are optional.

4.7 Solicitations

As a general rule, direct selling or marketing of any kind to faculty, staff, or parents is prohibited at school. School email addresses and distribution lists are not to be used for solicitation purposes.

4.8 Resolving Conflicts

The gospel is clear: we are all sinners, fallen short of God's glory. Because we believe in the truth of the gospel and that our faith and conduct be grounded in Jesus Christ, we have the privilege of seeking restoration with one another when conflict does arise. Using the principles outlined above in "Cultivating a Strong Partnership," all constituents are asked to follow the following protocols in the spirit of Matthew 18 to resolve conflict at school. The general expectations are as follows:

1. All concerns must first be presented to the teacher by the parents, or if the student is mature enough, by the student himself.
2. If the problem is not resolved, the parent/student may bring the concern to the Principal.
3. If the problem is not resolved, the parent/student may then bring the concern to the Headmaster.
4. If the problem is still not resolved, the parent may appeal the decision by requesting a meeting with the Providence School Board.

ACADEMICS

5.1 Philosophy of Curriculum

The curriculum at Providence makes use of both secular and Christian materials in various courses. It is important to remember that Providence is not only a Christian school but a *classical* Christian school, which means that we will draw from the classical tradition as we consider our curricular choices. This means, in particular, reading the works of the ancient Greeks and Romans who were not Christians. Their gods were unquestionably the wrong ones, but the ancient thinkers understood the centrality of a properly ordered universe and knowing one's place within it.

They were also men of virtue, men who understood that a man's deeds are the window to his beliefs, and who sought to praise and emulate courage, justice, prudence, and temperance. When, centuries later, the Christians added the so-called theological virtues of faith, hope, and love to these four classical virtues, they were consciously gleaning that which was admirable in their classical forbears for the furtherance of the gospel. Principles considered when making curriculum choices include the following:

1. We know from Scripture that early Christian apologists were familiar with secular writings - knowledge which was used in the explanation and defense of the Gospel (*e.g*. Acts 17:28, Acts 26:14, Titus 1:12, 1 Corinthians 9:16).
2. In addition, we see throughout history that many godly men were well-versed in, and made use of, secular literature, including Augustine, John Calvin, and C.S. Lewis.
3. We believe that truth comes from God, including that truth which he has seen fit to reveal to non-Christian thinkers. Christians should champion all truth, wherever it is found, and proclaim it to God's glory (Colossians 2:3,8).
4. In order to be conversant in the great discussion that is Western Literature, students must be familiar with the works which its writers take for granted their readers know.

5.2 Promotion Policy

Students in PreK through 6th grade will be promoted to the next grade level when they demonstrate sufficient academic and social proficiency needed for future success. Evaluations will be based on multiple criteria, including class work, graded work, teacher/administrator observations, and diagnostic testing where appropriate.

When it becomes apparent that a student may not be ready for promotion to the next grade level, the parents, teacher, and Grammar Principal will meet and create a plan to identify what needs to be accomplished in order for the student to be promoted.

In considering promotion of students currently enrolled, special emphasis should be given to the appropriate level of mastery (see the Curriculum Guide Objectives) of the following skills/subjects in the grade noted:

a. PreK to Kindergarten: Behavioral maturity and academic readiness for Kindergarten.
b. Kindergarten to First Grade: Behavioral maturity and reading readiness for first grade.
c. First Grade to Second Grade: Able to read silently and orally with adequate speed, correct use of phonetic skills, and fundamental comprehension. Able to write neat, complete sentences. Able to add and subtract single digit numbers with at least 70% proficiency.
d. Second Grade to Third Grade: Cumulative mastery of above requirements, plus: Able to read fluently and independently, using books of a second-grade level. Able to write neatly and correctly identify the basic parts of a sentence. Able to spell correctly with at least 70% proficiency. Able to add and subtract two-digit numbers with at least 70% proficiency.
e. Third Grade to Seventh Grade: Cumulative mastery of the above requirements, plus: Satisfactory (70%) proficiency of curriculum objective for this grade level.

At the secondary level, students must pass (D+ minimum) all core classes and earn at least a 2.0 GPA each semester to advance to the next grade level. If a student does not pass a semester class, a summer work option may be granted as a means of credit recovery. Each scenario is handled on a case-by-case basis as determined by the teacher and Secondary Principal.

5.3 Assessing Academic Readiness for New and Returning Students

Providence assesses each student to determine his academic readiness upon entering a new grade or class. This is especially needful for students transferring into Providence Classical Christian School from other Christian schools, public schools, or home-school environments. This process includes an admissions placement test. There are a number of benefits to be gained by determining a student's academic background and aptitude, including:

1. The teacher can see his students as individuals and learn their strengths and weaknesses, which will enable him to plan his lessons with individuals in mind.
2. Grouping, especially for reading and math, can be established more knowledgeably and readily, without undue time spent on review. This will be a benefit to the rest of the class as well.
3. The teacher can plan to build on the student's previous specific growth and can relate that progress more informatively to the parents.

To best assess students, teachers will use student records, standardized test scores, admissions testing, and grades (current year and prior years).

5.4 Guidelines for Student Class Placement

Numerous factors are taken into account as the administrative team decides how best to assign students at grade levels with multiples sections. These factors include girl and boy ratio, student academic needs, student personalities, teacher experience, number of new students, and overall classroom dynamic. Every effort is made to find the correct balance in each class environment. Because multiple factors are considered, parents are asked to avoid making specific requests of teachers or administrators regarding the class placement of their children.

5.5 Guidelines for Advanced Course Placement

At times, students exceptionally strong in a specific subject (e.g. math) may be promoted to a higher level. The teacher, in collaboration with the administration and the parents, will make this decision based on the following criteria:

1. Grades in homework and tests (consistently in the 95% range or higher)
2. Standardized test scores
3. Student work habits, attitude, and study skills (e.g. diligence, humility, ability to work independently, etc.)
4. Satisfactory progress in all other subject areas
5. Willingness to do extra work necessary to fill in concepts potentially missed in advancement

In situations where a student has advanced to a higher level than the class, it is imperative that a high standard of performance be consistently maintained. Generally, a student placed in an advanced class should maintain 90% or better in the class, with no test below 80%. Parents should be aware that failure to maintain this level of performance may result in a student's placement back in the normal grade-level class.

5.6 Latin and Language Requirements

Latin is an important foundation to a classical Christian education. The vocabulary, grammar, analytical thinking, and attention to detail which the study of Latin entails enhance students' performance in all other subjects. Because knowledge of the Latin language is cumulative, one stage must be mastered before moving on to the next stage. It is our goal to see most students maintain an average of 75% or above. A student who is struggling significantly in Latin may be required to meet with the teacher for outside help, work with a tutor, or do additional study at home under the supervision of parents.

Students are required to study Latin in grades 4-6. In middle school (grade 7-8), all students must take Latin for two years, but in order to help all students be successful, Providence offers two tracks: introductory Secondary Latin and intermediate Secondary Latin. Most new students entering 7th grade will be placed in the introductory class (for beginners, students with limited Latin, and students who might benefit from a fresh start), while those who have mastered grammar Latin and are ready to continue will be placed in the intermediate track. Placement into either track is based on a number of factors (grades in grammar Latin, work speed, study skills, overall mastery of Latin, and overall academic needs). Levels of Latin beginning with Latin 2 count on the high school transcript (typically taken in middle school) only for those students who take Honors Latin 3 and Honors Latin 4 during the 9th and 10th grade years. See the section on High School Transcripts for more details.

High school students must study two years of the same foreign language, either Spanish or Latin. When a student reaches 9th grade, he or she commits to studying the same foreign language during 9th and 10th grades, choosing either Spanish 1 and 2 or Honors Latin 3 and 4. For students entering Providence in 8th and 9th grades, we recommend beginning Spanish 1 in 9th grade to meet foreign language requirements.

5.7 Grading Philosophy

Students at all grade levels require both encouragement, support, and correction to grow academically and intellectually. Grading practices differ depending on the grade level, but the goal in all grading is to provide accountability in helping students maximize their potential according to their God-given gifts. While grades are a necessary part of education, narrative feedback on formative learning is prioritized as teachers work toward preparing students well for their summative assessments.

The evaluation process includes feedback on both academics and habit of the heart and the intellectual and moral virtues. Thus, teachers provide both letter grades (numeric grading) as well as narrative (i.e. non-numeric) feedback commensurate with learning areas such as attitude, diligence, and effort. Although mid-term progress reports and semester grades will be issued, ongoing conversations during parent-teacher conferences, email correspondence, and phone calls provide a valuable means of communication for teachers and parents throughout the year.

5.8 Grading Guidelines

Official grades (e.g. for the transcript if applicable) will be issued only at the semester level. Year-long classes will consist of two semester grades. For all grade levels with numeric grades, the Percentages, Grades, and Grade Point Equivalents are as follows (with the exception of high school Honors courses and Dual Credit courses):

97.5% - 100%	A+	4.0
93.5% - 97.4%	A	4.0
89.5% - 93.4%	A-	3.7
86.5% - 89.4%	B+	3.3
83.5% - 86.4%	B	3.0
79.5% - 83.4%	B-	2.7
76.5% - 79.4%	C+	2.3
73.5% - 76.4%	C	2.0
69.5% - 73.4%	C-	1.7
66.5% - 69.4%	D+	1.3
63.5% - 66.4%	D	1.0

0% - 63.4%	F	0.0

High School Honors courses and Dual Credit courses use the following:

97.5% - 100%	A+	5.0
93.5% - 97.4%	A	5.0
89.5% - 93.4%	A-	4.7
86.5% - 89.4%	B+	4.3
83.5% - 86.4%	B	4.0
79.5% - 83.4%	B-	3.7
76.5% - 79.4%	C+	3.3
73.5% - 76.4%	C	3.0
69.5% - 73.4%	C-	2.7
66.5% - 69.4%	D+	2.3
63.5% - 66.4%	D	2.0
0% - 63.4%	F	0.0

Progress Reports are to be issued two times a year at mid semester. The purpose of a mid-semester progress report is to communicate to the parents (and the student) the academic and behavioral progress of their child. These are not official grades; rather, they are akin to a half-time score of a basketball game.

Letter Grades and Character Evaluation Grades:

- E Excellent – Meets the standard with excellence
- G+ Between Excellent and Good
- G Good - Meets the standard; few or no problems in evidence
- G- Between Good and Needs Improvement
- N Needs Improvement – Does not meet the standard; unsatisfactory
- I Incomplete - work missing or insufficient grades

Along with the academic letter grade, teachers will evaluate each student based on three character categories from our Core Virtues, using the rubric above (e.g. “E”, “G+”, etc.).

Diligence and participation are an integral part of student success at Providence and will be incorporated into the secondary grading system. Preparing to learn, seeking to honor the Lord with a positive attitude, arriving at class with the necessary materials, and participating and contributing actively are all critical to the learning process at the dialectic and rhetoric level.

Homework assignments are due at the *beginning* of the period in which they are due. Any assignment turned in after the assignments are collected is late. Secondary students will earn a .5% deduction from their overall course grade for each tardy after the first three in each class (example: five tardies in History will result in a 1% deduction in the overall semester grade in History).

For each day an assignment is late, its grade is to be reduced 20% for the first day, 50% for the second day, and the assignment’s adjusted score will be based on the points earned. Assignments may not be turned in for credit more than two days past the due date. There are two exceptions to this requirement. First, if a student had an unplanned absence (illness, family crisis, etc.), the due date is to be extended by the number of days they were absent. Second, if a student had a planned absence (vacation, operation, move, etc.) of three or more days, the due date may be extended by half the number of days they were absent. If the student was given the work prior to the planned absence, the teacher will require the homework to be submitted upon arrival back from the absence.

5.9 High School Graduation Requirements

The increased requirement from 27 credits to 30.5 credits is effective with the class of 2030.

Students must earn the following minimum credit requirements in grades 9-12 to graduate:

English	4 credits
Math	4 credits
History*	3.5 credits
Bible/Theology**	3.5 credits
Science	3 credits
Rhetoric	2 credits
Foreign Language	2 credits
Music	2 credits
Fitness/P.E.	1.5 credits
Senior STEM	1 credit
College Advising	1 credit
Art	0.5 credit
Civics	0.5 credit
Ethics and Current Issues	0.5 credit
Grand Tour	0.5 credit
Protocol	0.5 credit
Total Minimum credits	**30.5 credits**

*** An additional .5 History credit is required in Civics**
**** An additional .5 Bible/Theology credit is required in Ethics and Current Issues**

In addition:

1. All juniors and seniors must take two years of Rhetoric to graduate (i.e., Rhetoric I or Honors Rhetoric I during the junior year, and Honors Rhetoric II or Advanced Honors Rhetoric II during the senior year).
2. Juniors (grade 11) must be enrolled in a minimum of six classes throughout the year, including Math, Chemistry, Theology, English, and 11 Rhetoric.
3. Seniors (grade 12) must be enrolled in a minimum of five classes throughout the year. Seniors must take Apologetics, English, 12 Rhetoric, History, and to fulfill the Senior STEM requirements must take either Calculus or Physics (or both).
4. The foreign language requirement should be a minimum of two years of the same language.
5. Additional course and credit clarifications:
    a. Music - Students in grades 9 and 10 must take music (1 credit each year). Music in grades 11 and 12 is offered as an elective.
    b. Art - Must be taken as an elective at least once in grades 9-12.
    c. PE/Athletics - May be accomplished through an after-school sport, a fitness elective, an organized sport outside of school, or through an independent program approved by the Secondary Principal.
6. Students must take the PSAT exam during their junior year and either the SAT, ACT, or CLT exam during either their junior or senior year.
7. Northwest History must be taken in 8th grade and will count as a .5 high school history credit.
   High school students who have not met this graduation requirement prior to enrolling at Providence will complete an independent study Northwest History course before the start of the senior year as a pass/fail class.
8. Students transferring into Providence from another school or homeschool may receive credit for work completed previously when Providence receives sufficient documentation of their previous work. The Secondary Principal is authorized to accept this work toward Providence graduation requirements provided the work is of similar nature (i.e., similar course objectives and similar time of study). Only classes attended, and grades earned while at Providence will count toward the Providence transcript GPA.

9. Students who transfer to Providence Classical Christian School from another school, or students who have failed a course at Providence Classical Christian School, may petition for a waiver of individual graduation requirements. The petition will be reviewed by the Headmaster.
10. Notwithstanding #1-3 above, upon written request of the parents, the Secondary Principal may waive a course (up to two credits) for students who have academic difficulty subject to the following conditions: The student has academic difficulty as demonstrated by school performance and standardized test scores; the student is a long-time Providence student; the parents have demonstrated a clear commitment to their child's education by working with Providence teachers and administrators, and the parents and Secondary Principal agree that the work required is too difficult for the child in question.

5.10 High School Transcripts

All courses taken in grades 9-12 will officially be credited toward a student's high school transcript. In addition to every class offered in grades 9-12, Providence has determined that several other classes taken in middle school meet the high school standards, and will thus be listed on a student's high school transcript:

1. Latin courses Latin 2 and above – All Latin classes beginning with Latin 2, only for those students who take Honors Latin 3 and Honors Latin 4 during the 9th and 10th grade year;
2. Math courses Algebra and above – All math classes beginning with Algebra;
3. 8th Grade Northwest History – This is a one-semester class taken by all 8th grade students.

These classes will count on the high school transcript and will be calculated into the high school cumulative GPA with one exception. 8th Grade Northwest History will be included on the transcript as a pass/fail class.

5.11 AP Philosophy and Course Options

From our inception, Providence has sought and created an intentional curriculum with the classical, Christian focus. Congruence with our mission and vision has been paramount in all curriculum choices as we necessarily avoid much of the state-sanctioned options adopted in other schools. As such, Providence has been cautious in our associations with areas such as standardized testing, "college prep" philosophy, and AP (Advanced Placement) courses. That said, the school and our students may gain some benefit in some of these areas, including AP testing, when these things are determined to align with, and not oppose, our mission and vision for classical and Christian education. We avoid distinct "AP Track" across multiple classes, where some students are perceived to be doing "real work" while standards are lowered for others.

Providence has chosen to participate in the AP program in a limited number of courses to supplement the coursework in the upper high school grades, as long as it fits with our designed curriculum and does not derail our curricular goals and objectives. Benefits include college credit in many of the private and public universities Providence graduates attend, resulting in both cost savings and additional course opportunities. Students also gain some benefit in earlier registration at the college level when they enter the freshman year.

On a practical level, preparing for AP tests should require some extra work during the school week and minimal additional homework, equipping students for the types of questions they will encounter on the tests and filling in information that the College Board finds necessary that we do not cover in our curriculum. Should there ever be a time where the requirements of the College Board for AP exams are shifted in such a way that they no longer significantly overlap with what we are trying to teach our students in classes on the same subjects, we will not hesitate to eliminate AP prep from those courses.

5.12 Homework Philosophy

Homework is an essential part of the education at Providence Classical Christian School. After-school study reinforces the day's learning activities and emphasizes that the school day should not be the only time when the student's task is to practice, review, or learn. Students often need some amount of extra practice in specific new concepts, skills, or facts. Therefore, after reasonable in-class time is spent on the material, the teacher may assign homework to allow for necessary practice. Homework is generally assigned Monday through Thursday.

Creating an environment at home conducive to good study habits and appropriate use of time is crucial to student learning. Providence recognizes parents as partners in their children's educational progress and stresses the need for parents to establish and monitor homework time, free from the distractions of television, video games, email, text messaging, and other manifestations of popular culture.

When involved in athletics and other extracurricular activities, students must be especially careful to budget their time wisely and communicate effectively with parents, teachers, and coaches.

5.13 Average Homework Time Allotments Per Grade Level

The guide below should be regarded as maximum times for the average student, not as required minimum times, and then only if homework is assigned. In any event of homework normally being assigned, a weekly homework assignment sheet should be used in the grammar grades 1 through 3 and a student-owned planner should be used in grade 4 through 6 and in secondary. Homework times depend on many factors, including a student's ability level in each subject, management of time, and personality factors (e.g., Is the student a perfectionist? Are they particularly interested in and engaged in a certain assignment? etc.). Teachers work to maintain appropriate limitations on homework time according to the following:

Kindergarten	None (work at home for 3-day kindergarten students)
1st Grade	20 minutes
2nd Grade	30 minutes
3rd and 4th Grade	45 minutes
5th and 6th Grade	60 minutes
7th-8th Grade	90 minutes
9th-10th Grade	120 minutes
11th-12th Grade	130 minutes

5.14 Secondary Semester Exams

Comprehensive exams provide us with the opportunity for review and reinforcement of material taught to date. They also provide another indicator of the degree to which students have retained what has been taught to date. All secondary teachers of classes that meet four or five times a week are required to administer some type of comprehensive assessment at the end of each semester. Written exams are the most common type of assessment but are not mandatory.

5.15 Academic Probation Policies

Academic probation is used to provide motivation to a student whose academic achievements are not up to his capability. If implementation of this policy would be counter-productive to the objective, the Secondary Principal may decide not to place a student on probation. The following guidelines apply only to secondary students.

1. Secondary students are required to maintain at least a 2.0 grade point average (average of all subjects) each semester. A student may be placed on academic probation, at the discretion of the teacher and Secondary Principal, for failing any class during a semester.
2. Grade point averages (GPA's) for each secondary student will be calculated at the end of each semester.
3. If a student's GPA is at or below 2.0 (i.e., a "C" average), that student will be placed on academic probation during the following semester. A parent/teacher conference will be arranged at this time.
4. Students on academic probation are ineligible to participate in extracurricular activities.
5. If, at the end of the next semester, the student's GPA has not risen to at least a 2.0, that student will be expelled.

Students participating in extra-curricular activities must have a minimum GPA of 2.5 in the previous semester and must maintain a GPA of 2.5 during the athletic season in which they are playing. Students on academic probation for athletics are subject to the following guidelines:

1. Any student whose cumulative GPA drops below a 2.5 during a sports season will be placed on academic probation for a minimum of two weeks.

2. Students on academic probation may practice with the team, but may not play in games, travel with the team, or sit with the team while on probation.
3. Students are encouraged not to attend games while on academic probation, but to instead spend their time on their studies in an effort to work themselves off academic probation.
4. While on academic probation, grades will be monitored by the Athletic Director at least every two weeks. A student is technically taken off probation once he has brought his semester grades up to the 2.5 cumulative GPA minimum requirement as determined by the athletic director.
5. If, after a month (four weeks), a student still has not met the minimum GPA requirements for athletic participation, the students will be dismissed from the team for the duration of the season.

5.16 Guidelines for Work Missed During a Suspension

Students suspended are expected to complete all assignments given during their absence within a reasonable amount of time established by the teacher (generally within the same time frame as a student who misses time due to illness). Generally, students serving suspensions will not receive credit for work (including class work, quizzes, tests, etc.) missed during the suspension. Because learning course material during the suspension is still essential to success in the class, students are required to complete all work missed in order to receive a final semester grade.

5.17 Credit Recovery Procedures

Should a student fail a semester class required for graduation, the Secondary Principal and teacher will determine the best method to rectify the grade. Two options exist:
1. Retake the same course at Providence the following year. In such cases where this option is possible, the retaken course and grade will replace the failed semester grade on the student's transcript.
2. Summer work may be required to raise the grade to a passing mark. In such cases, the additional work must be pre-approved by the teacher and Secondary Principal. Upon confirmation of successful passing of summer work, the failing mark ("F") will be changed to a "D" for the semester(s) on the transcript.

5.18 Learning Differences and Disabilities

Providence distinguishes between mild learning disabilities and severe learning disabilities. A mild learning disability is defined as any condition in a potential student or student which does not require a separate classroom, program, and staff in order to provide the education services desired by the parents (e.g., Hyperactivity, Attention Deficit Syndrome, dyslexia, etc.). A severe learning disability is defined as any condition in a student which would require a separate classroom, program, and staff in order to provide the educational services desired by the parents (e.g., Down syndrome, deaf/mute, blind, etc.).

Students diagnosed with a mild learning disability are expected to meet the same expectations as all students enrolled at Providence. The following guidelines have been established to help students with mild learning disabilities succeed at Providence:

1. With the understanding that every student is unique and demands certain attention as a member of class, the classroom teacher will provide the same amount of attention to a student with a mild learning disability as she will any other student in class.
2. Students diagnosed with a mild learning disability may use a computer or other technologies, provided they do not pose a distraction in the classroom and that they are still held accountable to master the skills and objectives other students in the class are accountable for.
3. At the discretion of the teacher, extended due dates and/or additional time to complete a paper or project may be given. Such extensions will be minor, to prevent the student from getting behind in other assigned work.
4. Parents may request to opt out of certain classes/courses given the approval of the Headmaster. Opting out of certain classes may affect the report card grading, honor roll status and/or graduation eligibility.

Children with severe learning disabilities may be admitted to Providence under certain conditions. The school (teachers and administrators) will work with the parents to decide whether or not enrollment of the student is mutually beneficial to the school and family. The number of students in a particular grade level, the make-up of the class, and the overall fit in the classroom will be considered when making the final enrollment decision. The school is unable to hire additional personnel to work specifically with the student, and families will be responsible for

providing special services for the student. As a rule, parents of students requiring five-day support must be in the classroom three out of the five days but may hire school-approved aides for the other two days. Exceptions to the rule will be considered on a case-by-case basis by the Headmaster.

5.19 Secondary Honors and Awards

The school will maintain a system of formal honors and awards for several reasons:

1. The recognition of good work is endorsed in the Scriptures in several places including Proverbs, Ephesians, and 1 Timothy. Therefore, we seek to publicly recognize those students accomplishing the necessary prerequisites to receive the applicable award or honor.
2. We hope to encourage the motivation to good work among all the students by demonstrating to them that such good work is not overlooked or taken for granted, but rather noted and commended.
3. We desire to draw public attention to the high quality of work being done by our students to the glory of God and their parents.

Academic Awards

Students will be recognized for their outstanding scholastic achievements each semester in a school assembly. At the grammar level, students are recognized for the A Honor Roll for attaining an A standing in every course of study during the semester, and the A/B Honor Roll for attaining no more than two Bs during the semester.

At the secondary level, the following academic levels are awarded each semester:

- Summa Cum Laude 3.90 - 4.0 GPA
- Magna Cum Laude 3.70 - 3.89 GPA
- Principal's List 3.30 - 3.69 GPA

Students achieving the above Grammar and Secondary scholastic awards will be listed in the school newsletter and have their names read aloud at an assembly following the reporting period in which they were earned.

Valedictorian and Salutatorian

Two seniors every year will be selected as valedictorian and salutatorian to speak at commencement. Every spring a committee of secondary teachers will select the valedictorian and salutatorian based on several factors: academic performance (including cumulative high school GPA), course schedule (i.e. classes taken in high school and honors courses), and Christian character/spiritual testimony. To be eligible to receive either award, a student must have attended Providence for at least two years.

Highlander Award

In select years, the Highlander Award may be given to one senior at commencement who models the Providence core virtues, embodies the portrait of a graduate, and advances the school mission and vision. The recipient exemplifies commitment through service, leadership, and active involvement in multiple activities including academics, athletics, drama, music, and house council.

Character Awards

Grammar school will give character awards to one student in each grade (K-6) at the end of each quarter. These awards recognize students for exceptional virtues and character traits, and are given at the grammar assemblies. At the end-of-the-year assembly, based on teacher feedback, one student from each grade level pre-k-6th grade will receive an Overall Excellent Character Award.

Secondary students will be given character awards at the end-of-the-year assembly, based on peer feedback. The Student Character awards will be given to students who demonstrate the fruits on the spirit (Galatians 5:22-23) and who are viewed by their peers as living consistent lives of discipleship, service, and virtue (Colossians 3:17). The number of students recognized at the assembly will be determined by the Headmaster and Secondary Principal, based solely on the specific feedback from the secondary students.

Secondary Faculty Award

Each year faculty will nominate students for the Faculty Award, to be presented at the end-of-the-year awards assembly. The general expectation will be to present the award to one male and one female student (grades 7-8), one male and one female student (grades 9-10), and one male and one female student (grades 11-12). However, this will depend on the number of qualified students as determined by the faculty and may vary from year to year. Students who receive the Faculty Award will have their names engraved on the Faculty Award Plaque for permanent display at school. Qualifications include conduct, attitude, and academic virtues.

5.20 Controversial Subjects

Controversial topics are topics not explicitly defined as primary doctrine in our statement of faith that tend to elicit controversy or may be divisive among Christians. Examples include issues related to sexuality, entertainment standards, or secondary doctrines such as baptism. Inevitably in the course of teaching, controversial topics will arise. In covering these subjects, faculty members will conduct an impartial and charitable discussion with the students, encouraging them to further pursue the topic with parents.

Students at Providence encounter classical art at each time period they study. Much of the art, from the primitive to the Renaissance, reveals the human figure in various degrees of nudity. Sometimes it is stylized, while other times more realistic. While art containing nudity will not be publicly displayed, parents should be aware that students, particularly in upper grammar grades and secondary will encounter these works as a part of their study. Providence does not include or honor art that uses religious symbols, events, or people in deprecating or disparaging ways. Our aim is to think upon what is excellent and praiseworthy according to principles outlined in Philippians 4:8.

STUDENT LIFE AND CULTURE

6.1 Extracurricular and Co-curricular Activities

A Providence education is much more than academics. The student life experiences encompass athletics, drama, music, the arts, the house system, leadership, and community activities. Rather than sitting as a tangential component of a Providence education, they are a robust element of life in both middle and high school. These co-curricular and extra-curricular activities seek to cultivate students of wisdom and virtue, building on the core virtues of gratitude, kindness, respect, diligence, and courage.

6.2 Athletics

At Providence we believe that the athletic program complements the academic program of our school in enabling our children to love learning and to think Christianly. In order to accomplish this means, we strive to:

- Teach sports as part of an integrated life with the Scriptures at the center;
- Provide a clear model of the biblical Christian life through our coaches;
- Encourage every student to begin and develop his relationship with God the Father through Jesus Christ;
- Emphasize grammar, logic, and rhetoric in each sport;
- Encourage every student to develop a love for learning and to live up to his athletic potential;
- Provide an orderly atmosphere conducive to the attainment of the above goals.

To facilitate scheduling of activities and to encourage competition, Providence Classical Christian School will strive to maintain membership in the CMSL (Cascade Middle School League) and the WIAA (Washington Interscholastic Activities Association). For more information on the school's Athletic Program, please refer to the Athletic Handbook of Providence Classical Christian School.

6.3 School-Sponsored Events

School-sponsored events are defined as events organized by the Providence faculty and staff acting in their official capacity as a teacher or administrator. Events organized by parents, volunteers, PTF representatives, or any individual approved by the Headmaster will also be defined as a school-sponsored event and the individuals listed will be responsible to ensure that these guidelines are followed. School-sponsored events meet the same standards for quality and content established in the educational programs at Providence. Events must also ensure that the

same standards for student conduct established at the school are maintained at all events sponsored by Providence. School-sponsored events require the attendance of a staff or faculty member from Providence Classical Christian School. Attendance at school-sponsored activities is limited to students who are currently enrolled in Providence.

6.4 Secondary House System

Upon entering secondary in 7th grade, students are inducted into one of six houses. Siblings are always together in the same house; students without an older sibling will be placed in a house based on a variety of factors, including boy/girl ratio, personalities, and house dynamics. Within their houses, they interact with other members from all grades of the secondary school and take part in academic and athletic challenges, host activities for primary students and for other houses, engage in works of service, and learn to function as part of a group, assuming in turn both leading and supporting roles.

Houses provide this familial camaraderie as students, faculty, and families come together for various culture- and tradition-building activities that cross age and grade boundaries. Houses also provide secondary students with a healthy and counter-cultural sense of honor, teamwork, sacrifice, and privilege in keeping with their changing frames and responsibilities as Christian adolescents. Finally, houses are a tradition the younger students look forward to with anticipation as they watch their older brothers and sisters participate, while providing older students the opportunity to be involved in something which is geared specifically to their level of maturity and development.

Students take on responsibilities within their houses which require them to grow and stretch as they compete, serve, strive, fail, and succeed alongside their housemates. In the house activities, older students are given responsibility appropriate to their maturity and are encouraged to exemplify the qualities of scholarship, good sportsmanship, humble service, and self-sacrifice, thereby blessing one another and honoring God. Each house will compete yearly for the house cup through a variety of competitions, including summer reading, fall retreat games, field day, and mystery bowl.

The house system also provides the larger structure from within which student government is established. Functioning as a student council, the House Council is made up of students in the 9h to 12th grades, selected by their housemates to represent them. One representative from each house is elected from within each house, with other members chosen by the faculty. From this Council, the representatives choose their President, Vice-President/Treasurer, Secretary/Historian, and Communications Director.

The origin of the house system lies in the heritage of English schools where it has played an important role in the culture of many schools not only in Great Britain, but in Canada, and on the east coast of the US. The six houses of Providence Classical Christian School take their names and inspiration from works of English mythological literature: Caspian (*Chronicles of Narnia*), Eorl (*The Lord of the Rings*), Heorot (*Beowulf*), Orfeo (*Sir Orfeo*), Pendragon (*King Arthur*), and Loxley (*Robin Hood*).

House	***Eorl***	***Caspian***	***Heorot***	***Orfeo***	***Pendragon***	***Loxley***
Members	*Eorlingas*	*Dawn Treaders*	*Scyldings*	*Bards*	*Knights*	*Archers*

Insignia	*Horse, Sun*	*Ship, Dragon*	*Hart (Stag), Shield*	*Harp, Crown, Stars*	*Dragon, Cross*	*Lion, Cross*
Colors	*Green/White*	*Lt. Blue/Purple*	*Wine/Black*	*Navy/White*	*Red/Black*	*Royal/Grey*
Metal	*Gold*	*Silver*	*Gold*	*Silver*	*Gold*	*Silver*
Motto	*Aernan, Eorlingas!*	*Mane ā mare supervenit*	*Dom gewyrce!*	*Whiðer thou gost ichil þe.*	*Justitia in victoria*	*Dieu et le droit*
Translation	*Forth, House of Eorl!*	*Morning comes from over the sea*	*Honor [we] shall win!*	*Wherever you go I will [go] with you*	*Justice in victory*	*God and the right*

6.5 Senior Prank and Skip Day

One of the traditions for seniors every year is to organize a good-natured prank/skip day. The goal of the day is to offer the seniors a fun opportunity to catch the school community by surprise by leaving thematic "decorative" marks for teachers and the student body. Such events build community and allow the students a creative and fun outlet not only for the teachers and secondary students, but for our grammar students as well. The senior prank is facilitated by a staff member and approved ahead of time by the Secondary Principal.

CONDUCT AND DISCIPLINE

7.1 Philosophy

Displaying Christ-like virtue is a priority at Providence. While we are all imperfect, our goal is to honor one another and point one another to Christ as our savior who is merciful, gracious, forgiving, and benevolent. When students or adults treat one another contrary to our core virtues of kindness, respect, and gratitude, it offers an opportunity to see their need for Christ by repenting of their sin, trusting in His righteousness, and reconciling appropriately with our Christian brother or sister.

Our discipline policies are aimed at encouraging students, faculty, and parents to honor the Lord in word and deed in a manner worthy of the calling we have in Christ (Ephesians 4:1). Our philosophy is intended to point all to the righteousness of Christ as we live together in community.

7.2 Guiding Principles

The following are guiding principles for our student code of conduct and citizenship:

1. God is glorified when we respond to situations and topics with appropriate attitudes and behaviors (decorum). Reverence is fitting when considering God's holiness and name and during times of corporate worship and prayer. Likewise, solemnity, celebration and merriment all have appropriate times and places in the life of the school. Teachers will proactively instruct students in biblical and community standards for the variety of circumstances that they will face. Students are called to ever-increasing decorum as they mature.
2. Fidelity to the truth is commanded by God and is at the core of all meaningful relationships. Students will demonstrate honesty in all their dealings with one another and the staff.

3. Because the classroom is a community of learners, students will refrain from practices that distract classmates from their work. Gadgets and electronic devices will be left outside the classroom. Arriving late to class interrupts learning; students are expected to arrive promptly.
4. Providence cares about the health and well-being of its students, so the possession and use of drugs, alcohol, tobacco, or weapons of any sort is strictly forbidden on school grounds. Students are to refrain from intentionally hurtful physical contact.
5. The Bible mandates appropriate use of and response to authority; therefore, students and staff will show one another mutual respect and courtesy. Students must obey instructions from Providence staff promptly, completely, and cheerfully. Students are to make eye contact when spoken to by an adult.
6. Scripture exhorts us to avoid unwholesome speech while using words that build one another up. Insults, careless joking, complaining, gossip and unkind, vulgar, or profane speech have no place in the Providence community.
7. Students are expected to exhibit good stewardship of their own belongings, the property of others, and of the school. Students will not take or use items not belonging to them without permission of the owner; when using the belongings of others, including textbooks, students will use respect and care. Staff and students will together strive to keep the school's campus neat and clean. Students may not chew gum on campus.
8. Students and staff, as people of integrity, are expected to conduct themselves according to biblical and Providence community standards, both in school and out of school. This expectation of conduct includes the area of social media and electronic communications.
9. While embracing the Bible's high standards for behavior, Providence aims to strengthen, restore, and reconcile —not condemn—those who are tempted to sin and/or have sinned. Temptation to live outside God's design is not in itself sinful, although it stands as a serious warning that we must train for godliness (1 Timothy 4:8). Historic spiritual disciplines and the practice of virtue are tools for this training. On the other hand, the celebration of sin, refusal to repent, and repeated, undisciplined practice of sin are reason to be separated from the school community

7.3 Student Relationships

One of the marks of the Body of Christ is relating to one another as what the Bible calls "brothers and sisters" in Christ. The brother/sister principle is the foundation for all healthy, God-honoring relationships. These relationships are where we live out various commands we find in Scripture: be kind to one another (Ephesians 4:32); encourage one another (1 Thessalonians 5:11); pray for one another (James 5:16).

Brother-to-brother, sister-to-sister, and brother-to-sister realities have implications for living in community as students. For example, flaunting tight-knit friendships that exclude others, interacting with a member of the opposite sex in a flirtatious or romantic way, and gossiping result in damage to student relationships and group unity. Rather, hospitably inviting others into a circle of friends, guarding one another's purity, and building one another up are fitting ways for brothers and sisters to relate in a school community.

The most appropriate paradigm for student relationships is that of brothers and sisters in Christ. Groups of friends are encouraged to look out for others who ought to be included in activities and conversations; exclusive conversations between members of the opposite sex are discouraged and will be addressed as such. Public displays of affection are not permitted on school grounds or at school-sponsored events. Students whose parents allow them to date outside school may not relate as couples during the school days or at school events.

These principles apply both to relationships that are close and to relationships in which there is tension or conflict. We desire students to experience the richness of friendships that develop among schoolmates who enjoy common interests and experiences while celebrating diverse personalities and gifts within the Body of Christ. Our neighbors, whom Jesus tells us to love as we love ourselves, are our classmates, teachers, and other students here on campus.

As in any community, conflict will arise here at the school. It is normal, and God uses it for our sanctification. Given this reality, we want to help students learn to resolve conflict in a biblical manner. First, that involves refraining from

gossip with other students. Speaking directly to a person with whom you are having a conflict is crucial. Enlisting the help of a parent or teacher can be helpful. If you struggle with a relationship on campus—whether with a fellow student or a teacher—and need help to know how to proceed, students are encouraged to speak with a parent or our Dean of Students or Director of Student Life for counsel.

7.4 Honor Code

By virtue of their enrollment at Providence, all students agree to hold other students accountable and do what is necessary to protect the school community from anything that may be harmful or destructive. Sin can fall into two categories: acts of commission and acts of omission. Examples of acts of commission include gossiping, stealing, or taking the Lord's name in vain. Sins of omission include not telling a teacher about a student you witnessed cheating, or not standing up for a student getting teased. The school Honor Code involves acting in a way that avoids both sinful acts of commission and omission.

The Honor Code is not intended to function as an internal police force; rather, it involves acting in a way – whether on or off campus - that represents Jesus Christ and upholds the unity or reputation of the school community. Because sin harms everyone in the community, it is imperative that we all hold one another accountable as brothers and sisters in Christ. When students have knowledge of a situation, they have an obligation, for the betterment of the school community, to inform a teacher or administrator so the sin can be dealt with and potential for harm *to the community* will be minimized.

7.5 School Discipline

As a community seeking to honor and glorify our Lord Jesus Christ in all we do (Colossians 3:17), the school discipline policy has been developed to communicate expectations we have for all our students. These expectations flow from our school statement of beliefs and foundational vision. Some of the guidelines below apply to secondary students only. In September, all secondary students will receive a Student Handbook, which outlines the policies and expectations for the upcoming year. All secondary students are expected to read through the Student Handbook and affirm their commitment to uphold the standards outlined therein.

Discipline will be determined by the teachers, and if necessary, the Grammar or Secondary Principal. The discipline will be administered in the light of the individual student's problem and attitude. All discipline will be based on biblical principles (e.g., confession, restitution, public or private apologies, forgiveness, restoration of fellowship). While the vast majority of discipline problems are to be dealt with at the classroom level, certain conduct may automatically necessitate discipline from the Grammar or Secondary Principal, including:

a. Disrespect shown to any staff/faculty member as determined by the staff/faculty member
b. Dishonesty in any situation while at school (e.g., lying, cheating, stealing)
c. Fighting (e.g., intent to physically harm others)
d. Vulgar or profane language, which includes taking the name of the Lord in vain
e. Sexual immorality or violation of student relationship guidelines
f. Illegal substance abuse, including drugs and alcohol
g. Possession or use of weapons on campus
h. Violation of United States or Washington law

During an office visit, the Grammar or Secondary Principal will determine the nature of the discipline. If a student commits an act with such serious consequences that the Grammar or Secondary Principal deems it necessary, the office visit process may be bypassed and suspension or expulsion imposed immediately. Students may be subject to school discipline for serious misconduct which occurs after school hours. Should an expelled student desire to be re-admitted to Providence at a later date, the Board will make a decision based on the student's attitude and circumstances at the time of reapplication.

7.6 Academic Integrity Policy

Essential to the core of our statement of beliefs, academic integrity involves upholding the standards and integrity consistent with Scriptural teaching. Students are expected to take personal responsibility for their work, demonstrating the highest level of effort in their work both inside and outside of the classroom. Academic dishonesty, cheating, and plagiarism will not be tolerated. Examples include (not limited to):

1. Submitting any AI generated text in your work, including rephrased AI generated text, and representing it as your own or using AI tools to complete work on any assignment without explicit teacher instruction
2. Submitting another's work and claiming it as your own
3. Copying and pasting information from a source (e.g., a document on the internet) and claiming it as your own (whether explicitly or implicitly)
4. Using another's work by summarizing, rewording, or editing without correctly citing the sources
5. Encouraging or conspiring with another student by inappropriately furnishing work, answers, or information
6. Obtaining information about a test or quiz (intentional or otherwise) without permission from a teacher
7. Using written information on any assessment without teacher approval
8. Altering grades or scores without teacher approval

Consequences for violation of the school academic integrity policy may include receiving a "0" on the given assignment/assessment, suspension, or expulsion. Specific consequences will be handled by the Grammar Principal, Secondary Principal, or Headmaster, and appropriate faculty members, on a case-by-case basis based on the circumstances of the violation.

Student Use of Artificial Intelligence (AI)
Overview

Generative artificial intelligence (AI) is defined as a form of artificial intelligence capable of producing text and other forms of content based on prompts entered by a user. AI tools such as ChatGPT, Caktus, Copilot, and Bing Chat are widely and freely available to the public, including students. Because this is a relatively new technology, access to AI necessitates consideration of what role, if any, this tool plays in classical, Christian education. In *The Abolition of Man*, C.S. Lewis points that humanity's technology develops far faster than our ethics because we spend more time asking, "*Can* we do this?" than we do asking, "*Should* we do this?" In considering any new technology, we want to be principled and wise by asking three key questions.

1. What does it mean to be a human being?

The most fundamental truth about human beings is that they are made in the image of God. This truth defines who we are, what we are to do in this world, and how we are to treat each other. The image of God is the foundation of all human rights and undergirds all discussions of ethics. But most important to our question of the use of AI, being made in the image of God means that all humans are made to create: we have a drive to learn about our world and bring into being new things that make the world a better place. This creativity is fundamental to who we are as humans and brings satisfaction and fulfillment when we exercise this creativity. To uniquely create, think, consider, and express ideas is a significant element of student learning. The use of AI can significantly hinder these noble pursuits.

2. What is intelligence?

To best understand the proper use of AI in our school community, we should do so within a broader framework of how we view intelligence. First, we use our intelligence morally by discerning the virtuous and upright course of action in certain circumstances. Second, we use intelligence spiritually, by allowing us to contemplate and pursue truth for its own sake, leading to the contemplation of God, an essential practice for spiritual growth and transformation (2 Cor 3:18). Third, intelligence has a productive or technical use when it guides our application of knowledge to produce new ideas or artifacts that benefit our community. All three uses of human intelligence--moral, spiritual, and productive--require education and lots of practice. Allowing student use of AI tools bypasses this training, compromises the learning process and development of independent thinking, and instead encourages students to have the *appearance* of intelligence without an appropriate development of that intellect.

3. What is the value of good, hard work?

AI provides a short cut that renders void the cultivation of diligence, which is one of the five Providence core virtues. Humans are made to work, to innovate, to produce. These activities are essential to our being made in the image of God. And doing good, prayerful work is one way that we worship the Lord. Paul exhorts, "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ" (3:23-24). This is a call to view our work as worship, as something done for the Lord. Christians honor the Lord by doing good, hard work. The wrong use of AI tools allows us to avoid work *and so robs God of worship.* It also robs us of the experience and prayerful struggle required to do good work.

AI Policy

Though there are legitimate uses of AI (Artificial Intelligence) tools, **Providence prohibits the use of AI in all student work.** This applies to all assignments given, but especially to all aspects of the paper-writing process, including research, editing, and proofreading (use of simple editing tools such as a spell checker are appropriate, but revising or generative tools such as Grammarly or Copilot are not). Use of AI replaces student work by outsourcing student creativity to a machine, essentially stunting the growth of student intellect and preventing students from learning how to honor the Lord through hard, prayerful work. When a student uses AI to produce content that the student then claims as his own, this is a violation of the 9th Commandment. The use of any form of AI technology on coursework is therefore prohibited and violates our academic integrity policy and constitutes academic dishonesty. If a student is not sure if a technology uses AI, he should ask his teacher before using it on coursework. If a teacher suspects a student has used AI on an assignment, the secondary principal will be consulted to determine next steps. Consequences for violation may include redoing an assignment by hand at school, receiving a "0" on the given assignment, suspension, or expulsion.

7.7 School Uniforms and Dress Code Policy

Our Uniform Policy is driven by a desire to create and promote an environment where dress is not a distraction to the educational process. Some general 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.
3. Clothing represents the vocational calling of student, and inherent in the uniform standards is a desire to create an environment where undue attention is not drawn to specific students.
4. Expectations differ for boys and girls, and modesty is expected in all manners of dress.
5. Uniforms should be clean and in good repair, and students are expected to be in uniform while on campus unless specified otherwise. The administration is responsible for the determination of the policy, and the enforcement of the policy is the responsibility of parents, administration, faculty, and staff.

To find the grade-level and gender specific lists of uniform items for the current year, **please consult the school website (My Providence tab – School Uniforms).** Dress uniforms are generally worn every Wednesday and during special events (e.g., first day of school, the end-of-the-year assembly, etc.). The school calendar contains the dates of all the dress uniform days. Seniors (12th grade students) have the option on select days to wear professional (non-uniform) dress commensurate with the teacher dress expectations.

Our expectation at Providence is that the students will come to school dressed in their uniform daily. Students violating the uniform policy will be spoken with by a faculty member or the Grammar or Secondary Principal, and parents may be contacted. Students choosing not to comply with uniform standards may be given clothes to wear at school or may be temporarily suspended until proper clothes are brought from home. In egregious cases, the student's parents and a teacher or administrator will meet with the family to determine the most appropriate consequences.

Occasionally students are allowed to wear non-uniform dress at specific events (e.g., Fall Retreat). On such occasions students are expected to dress appropriately and modestly. Clothing must be clean and free of rips and tears. Tank tops, halter tops, and midriff cut tops are not allowed. Students are not to wear clothing containing

inappropriate language or humor, or that displays advertisements for music bands, movies or TV shows, alcohol, or cigarettes.

7.8 Student Technology Principles

The goal of a Providence education is to develop the whole person in a Christ-centered life, to cultivate wisdom and love for the good, true, and beautiful, and to equip students to be servant leaders. Such formation requires reading great works, grappling with great ideas, learning hard work through self-discipline in study, growing in character, and actively engaging with peers, parents, and teachers. We desire students to develop habits of observation, attentiveness, patience, concentration, and memory, and to engage others in civil discourse and discussion. Every tool of learning must be evaluated on the basis of its contribution to these stated goals.

At Providence, we examine modern technologies according to the above student goals and seek to use them appropriately to fulfill our mission. We do not seek to avoid technology. A Christian classical (liberal arts) education develops free people, so the wise use of the common tools of the age must be part of that education. Cell phones, laptops, and tablets are staples of modern life and excellent tools for particular tasks. However, like all technologies in a fallen world, they are liable to be used in ways that are not edifying. Use of these technologies in school, as well as improper or excessive use of these technologies can undermine the very qualities and skills we seek to cultivate. Hence, we seek to create a focused learning environment that teaches students discernment.

7.9 Student Technology Practices

Use of cell phones and electronic devices on school campus is limited. In creating an environment of community and mutual service to one another, students are asked to comply with a limited use of such technologies while on the school campus. The following expectations apply to all students:

<u>Cell phones</u>

1. Grammar students in Pre-k through grade three may not bring cell phones or wear smartwatches to school. Students in grades four through six may not wear smartwatches to school, but they may bring cell phones when they are engaged in Providence after school sports or drama, and during these times only. All students bringing a phone to school must have a parent signed Cell Phone permission form, and they must be turned off and checked in with their teachers when they arrive in the morning
2. Secondary students bringing a phone to school must also have a parent signed Cell Phone Permission form. Students must turn the phone off upon arrival and store their phone in the Cell Phone Habitat. Students must follow the same procedures for a smart watch and may not wear them during the school day.
3. Students may not have on their person or use cell phones for any purpose between the time they enter the building and when they leave.
4. If it becomes urgent to make a phone call, a student may go to the office and ask permission to use the front desk phone.
5. Limited phone use may be granted by the yearbook or journalism teacher for specific photo opportunities during designated school events.
6. After-school use of cell phones on the school campus should generally be limited to a quick checking of voice mail/text messages or a brief phone call. Cell phones should remain in the Cell Phone Habitat until the student is ready to leave the campus. Cell phones should not be used to listen to music, check websites, watch videos, play games, etc. Students may not access the internet through the school server on their phones, iPods, etc. These devices may be used after school for students staying for activities (drama, athletics, etc.) as directed by a coach or teacher.

<u>Computer Usage</u>

1. Laptop usage at school is generally reserved to grades 9-12.

2. Laptops may not be used before school, during school, or after school unless specific, explicit permission is given by an individual staff or faculty member. This permission must always be *explicitly given, not assumed*. When given, permission for laptop or tablet use is restricted for school-related assignments or projects during the specific class in which permission was granted. This precludes using them for email, instant messaging, playing games, surfing the web, viewing photos or videos.
3. Students will not be permitted to take notes in class using laptops or tablets. Our observations and the research are in accord—students looking at screens are less engaged with one another and with the teacher. There may be exceptions to this based on a student's diagnosed learning needs.
4. Generally, laptops may not be used during study halls. Students are expected to spend time on homework that does not necessitate use of a computer.
5. School-owned computers may be used only for classes requiring such use (i.e., yearbook, computer applications, etc.). School-owned computers may not be checked out and used by individual students outside of these specific classes requiring such use.
6. Senior privileges:
    a. Laptops may be used by seniors during independent study halls for school-related work.
    b. Laptop music with headphones is permitted during independent study halls according to the above guidelines.
    c. As necessary and as specifically requested, a faculty member may grant a one-time exception to the cell phone policy for job-related or college-related use for seniors. In such cases teachers of seniors will be notified of the exception given.
7. Printing of documents should be done at home and may be done at school only with permission from a faculty member.

Consequences for violation of the technology policy:

1. The first violation of the Technology Policy will result in a two-week loss of all electronic devices on school campus.
2. The second violation of the Technology Policy will result in a one-day suspension and a one-month (30 days) loss of all electronic devices on school campus.
3. Any subsequent violations of the Technology Policy will result in escalating consequences determined by the Secondary Principal and Headmaster. Such consequences may include longer-term loss of electronic device privileges, suspension, or expulsion for willful and repeated violations.
4. A student who has violated the Technology Policy within the previous academic year will be treated as already having one violation, should a new incident occur. More than one year without a violation will reset to a record of no violations.

7.10 Behavior on and off Campus

Since Providence is responsible to preserve a healthy and faithful Christian school culture, students should be aware that they may be held accountable for behavior off campus. The Christian life cannot be compartmentalized, and thus the identity of the student is a result of his or her actions in school and outside of school. Students should expect to be held accountable for any egregious offenses (as defined by the school administration), and repercussions for such offenses may include suspension or expulsion. This includes sins of speech or deed, whether committed in person or in cyberspace, whether or not other Providence students or families are involved.

7.11 Suspensions

Students suspended from school may not attend any morning or evening school-affiliated or school-sponsored activities. All suspensions will count as unexcused absences. Work missed during suspensions may receive no credit, or partial credit, but must be submitted in order to receive a final semester grade.

HEALTH AND SAFETY

8.1 Health Policies and Procedures

When should my child stay home? It is expected that students will come to school healthy, well rested, and ready for class. Students with a fever of 100' F or higher, diarrhea, contagious viruses, severe colds, vomiting, intestinal

flu, and the like, should stay home to recover and to avoid infecting others. If a student is too tired or ill to participate in class, the office will notify the parents. The student should be picked up from school within an hour. Prior to returning to school, students must be free of fever, vomiting, and diarrhea for a minimum of 24 hours without the use of symptom-alleviating medications.

The school does not provide any medications for students. All medications to be dispensed at school must be supplied by the family. Students should take medications at home if at all possible. We recognize, however, that in some cases it is essential for medication to be administered during the school day. For the protection of our students and staff, and in accordance with Washington state law, the school has policies and procedures in place for the handling of all medications in the school. For a staff member to dispense any over the counter or prescription medication at school an Authorization for Medication form must be signed by both a parent and a healthcare provider. Please see our full Medication Policy available here which provides specific guidelines for over-the-counter and prescription medications for both grammar and secondary students.

Immunization Requirements:
As an approved private school in the state of Washington, we adhere to the state immunization requirements. Families must provide proof of compliance by submitting a complete immunization record or valid exemption form for each enrolled child. Failure to provide proper documentation **prior to the first day of school** may result in your child being excluded from attendance (per RCW 28A.210.080 and RCW 28A.210.090).

8.2 Permission for Secondary Students to Self-Administer Over-the-Counter Medication

We require written permission from a parent allowing secondary students (grades 7-12) to carry and self-administer a one-day supply of over-the-counter medication. Parental permission delegating the responsibility to their student for self-administration of non-prescription medication (Tums, Tylenol, Advil, cough drops, antihistamine) can be granted on the annual emergency form in FACTS. In doing so, the parent releases the school from any obligation to monitor the student and assumes full responsibility for the student's use of medication. The parents will hold harmless the school and its employees in any claim arising from student self-administration of medications. Self-administration does not apply to prescription and controlled substances. The student must not share medication. The medication must be in the original container, and the student may only carry a one-day supply. This policy applies to school-sponsored activities occurring before/after school and overnight programs. This privilege may be revoked if guidelines are not followed. **Grammar students may not carry or self-administer medication of any kind at school.**

8.3 Guidelines for Managing Students with Food Allergies and Life-Threatening Conditions

Food allergies can be life threatening. In any school setting the risk of accidental exposure to a food allergen is present. School staff, parents, teachers, physicians, and students themselves must work together to minimize the risk and provide a safe educational environment for food-allergic students. The school will review annual health records submitted by parents. A confidential list of students with allergies will be distributed to each teacher at the beginning of each year.

Parents are required by law (RCW 28A.210.320) to notify the school of a child's life-threatening health conditions prior to the start of the school year. Emergency forms in FACTS must be reviewed and updated annually by parents, with any medical conditions clearly noted. Authorization for medical forms, action plans, and medication must be provided prior to the start of the school year, or your student may be excluded from attendance until all items are received. Parents are also asked to provide properly labeled medication to the school and replace medication after use or before expiring.

8.4 Contagious Illness

The school will take every appropriate precaution to reduce the risk of infection of any student or teacher by any known serious or contagious illness that students may have been exposed to. This will include, but is not limited to, isolating the student(s) who may be sick or has been exposed. Providence cannot be held responsible for the

communication of any serious disease that was introduced to the school without the knowledge of the administration. Upon receiving reliable information that a student or teacher at Providence has contracted, or has been in contact with, a serious illness, the Headmaster will take the necessary precautions to protect the student body, faculty and staff. If necessary, health officials and the Disease Control Center may be contacted for more information and assistance. All cases of serious illnesses that have affected or could affect the school will be reported to the Board.

If you know your child has head lice, please keep him or her home until all live lice and eggs (nits) are removed. If live lice or nits are found in your child's hair at school, your child will be sent home until lice are treated and nits are removed. You must bring your child back to school for a lice check prior to having him or her admitted back to class. If your child has head lice, please inform the school so we can determine whether or not a check in a particular grade level is necessary.

8.5 Emergency Disaster Plan

Providence recognizes that the most important responsibility we have as a school is to protect the spiritual, emotional, and physical safety of the children we have been entrusted with. As we act in loco parentis, it is essential that we act prudently at all times, and in particular when emergencies arise. In order to do this, we must think through possible scenarios ahead of time and plan accordingly for them. We have outlined specific procedures in our Emergency and Disaster Plan that include possible emergencies, some more unlikely than others. Our goal is to be ready should any of these scenarios occur, adequately preparing the staff and faculty to act calmly and prudently, and also trusting in God's sovereign rule in our lives. The goal of this plan is:

1. To provide procedures for response to an emergency/disaster at Providence.
2. To establish the general concept of operation and emergency response organization required to respond to a variety of emergencies/disasters.
3. To identify and assign to personnel various tasks and responsibilities for emergencies/disasters and response operations.
4. To coordinate emergency response with local authorities.

If a disaster were to occur on-site, the primary concerns would be the following:

1. The safety and well-being of the students and staff.
2. The protection of the physical plant.
3. The preservation of school records.

Located in each classroom is an **emergency packet** with emergency procedures containing the following:

1. Class list (grammar) or grade level lists (secondary)
2. Site map for the school, with the emergency exit route
3. Red or green colored card (for display after exiting building during emergency)
4. **Emergency Action Plan Card** for each of the following:
    a. Lock Down
    b. Fire and Hazardous Materials
    c. Earthquake
    d. Bomb Threat

Routine drills will be conducted at school so that all students and staff are well prepared for any emergency that could occur during school hours. Additionally, school administration has developed relationships with local police and emergency response teams to ensure effective school safety protocols.

8.6 Fire, Earthquake, and Lock-Down

When the alarm sounds for a specific drill, all students are instructed to take seriously the expectations and procedures. Secondary students should be mindful that they are setting an example for our younger students and should exit the building quietly and orderly; the same standards are expected when re-entering the building. The goal of each drill is to be prepared in the event an emergency situation develops at school (e.g. the 2001 earthquake in Seattle) Specific procedures for each of the drills above will be reviewed and discussed in class.

8.7 Release Of Students

Teachers are not to release a student to anyone before first checking with the office. Parents should notify the classroom teacher and the school secretary if someone other than the parent is to pick up the student from school.

The office should be made aware of any instance where the parent or legal guardian has requested that their child be dismissed before the end of a regular school day. It is the parent's responsibility to notify both the teacher and office staff if a child needs to be dismissed early for appointments such as doctor and dentist visits. On such a day the parent must pick up their student in the office, and only after signing him or her out.

8.8 School Visitors

Providence is a closed campus; the school day, including lunch, is for the benefit of students and faculty in the current school community.

- Former students who live locally are welcome to attend school events (e.g., athletic games) but may not visit during the school day.
- Student events outside of school hours, such as secondary BASIC or Fling events, are for Providence students only.
- Former students who have moved far away may request to visit during a school day when back in the area but must be given advanced permission from the Headmaster.
- Prospective students are welcome to participate in all activities while visiting on campus, and current students are encouraged to engage them in conversation.
- Alumni are welcome to visit on campus.
- Adult visitors, such as youth pastors, are welcome to visit at lunch but should call ahead to ensure that there are no other activities planned.

FINANCES AND ENROLLMENT

9.1 Admissions

Providence is open to children of parents desiring a classical, Christian education and who are academically capable of meeting the curricular school standards. As a requirement for student attendance, Providence requires at least one parent be a Bible-believing, Christ-professing, church-attending Christian. All students must be convinced they want to attend Providence and agree to honestly and wholeheartedly apply themselves to "study to show (themselves) approved unto God" (2 Timothy 2:15, KJV). They also agree to be courteous and respectful to their peers, staff, faculty, and community. They agree to live by and support the school honor code.

Providence admits students of any race, color, national and ethnic origins to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in admissions policies, scholarship or loan programs. Providence reserves the right to select students on the basis of academic performance, religious commitment, lifestyle choices, and personal qualifications including a willingness to cooperate with school administration and to abide by its policies.

9.2 Enrollment and Re-Enrollment

As a discipleship school, Providence believes that a positive and constructive working relationship between the school, student, and the student's parents is essential to accomplish the school's educational mission. The school accordingly reserves the right to terminate or not renew a student's enrollment contract if the school reasonably concludes that the actions of the student and/or his or her parents or guardian make such a positive and constructive relationship impossible or otherwise seriously interfere with the school's accomplishment of its educational purposes.

The admission process is usually sufficient to ensure that students who are admitted have the ability to do the academic work required at Providence; however, re-enrollment is not automatic. Students must earn their place in the school each year. When a student continues to have academic difficulty, it may become apparent that Providence is unable to serve his or her best interests, and accordingly, he or she may be denied re-enrollment.

Regular church attendance (3 out of 4 worship services a month) is foundational to the biblical mandate to raise children in the "nurture and admonition of the Lord." Regular church attendance for the student and at least one parent is a requirement for initial and ongoing enrollment at Providence. School administration reserves the right to terminate at any time (or not renew) a student's enrollment based on failure to exercise reasonable efforts to maintain active involvement of the student and at least one parent in regular church attendance.

The decision not to offer re-enrollment to a student is made by the administration after discussion with the student's teachers. Written comments, grades, progress reports, and conferences should supply early warning to both the student and parents when persistent problems arise.

9.3 Referral Tuition Credit

Word-of-mouth advertising is our most successful form of advertising at Providence Classical Christian School. Under the following guidelines, Providence parents who refer a new student qualify for a $500 tuition credit:

1. Referrals must come from current Providence parents (e.g. must be a parent in the school with at least one enrolled student for the current year).
2. The referred student must be in grades pre-k-12, and must be a student new to Providence (e.g. never before enrolled as a student).
3. The new student must be accepted into a class with available space, and must begin in September (e.g. the start of school year).
4. In order to qualify for the tuition credit, both the referring family and the referred family must sign the Referral Tuition Credit Form (available online).
5. Referral Tuition Credit Form must be submitted by the end of September in order to qualify for the current year. Forms submitted after the deadline will be credited in February of the following school year.
6. Tuition credit is lost if the referred student withdraws prior to the end of the second semester.
7. Tuition credit is $500 for the referring family (for students referred to grades K-12) and $500 for the new family. Referral for a pre-k student is $200 for both the referring family and the new family.
8. Families may qualify for a maximum number of tuition referral credits, not to exceed the total tuition owed for current year. Referral credits may not be transferred and must be used in the current year only.
9. In situations where multiple families refer the same student, it is the responsibility of the families to determine who will receive tuition credit and specify such on the Referral Tuition Credit Form.

9.4 Development and Fundraising

Providence families have a long tradition of excellence and generosity in supporting our school's mission with their time, talent, and treasure. This tradition is important because your child's education is made better by each dollar contributed, hour volunteered, and ability shared. Every family volunteers a minimum of 35 hours a year, any of which can be associated with the projects below. Providence has four main school fundraisers each year:

1. Annual Fund - The money raised in the Annual Fund will go toward either financial aid or facility-related expenses. Whether it's $25 or $25,000, the annual fund allows everyone to make a gift appropriate to their financial ability.
2. Golf Marathon - All monies raised for the Golf Marathon will be toward need-based financial aid. The Golf Marathon allows friends and family to participate in raising funds for Providence. The goal is to have 35-40 golfers for this all-day golf event!
3. Jog-A-Thon - All monies raised for the Jog-A-Thon will be toward need-based financial aid. The goal here is for each grammar student to raise $250 in pledges.
4. Benefit Auction - All monies raised for the Auction will be toward need-based financial aid. The goal is for each family to procure $150 worth of goods or services, with one item valued at least $100.

In addition to the four school fundraisers, parents may want to take advantage of opportunities that may help individual students and families. These fundraisers are optional but are designed to help students and families offset the costs of the Grand Tour trip to Greece and Italy.

Our 11th grade students (juniors) sell wreaths and all revenues go directly into their Grand Tour accounts. This occurs in the fall (September-November) prior to Thanksgiving and Christmas. Parents should contact one of our 11th graders if they are interested in purchasing a holiday wreath or garland. Please note that the monies in each student's account belong to the school to be used to offset costs of the trip, assuming the student joins the trip; in the event a student leaves Providence or is otherwise unable to attend the trip, the monies will be distributed to the other students in that grade, or to other students in need at the administrator's discretion.