



KOINONIA
CLASSICAL CHRISTIAN SCHOOL

PARENT/STUDENT HANDBOOK
A.D. 2024-2025

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ABOUT KOINONIA

Koinonia Classical Christian School (KCCS) offers a classical and Christ-centered K-12 education. Our name (pronounced koi-nō-nē'-ä) comes from a Greek word that means “fellowship.” John uses this word in 1 John 1:3 when he says, “That which we have seen and heard declare we unto you, that ye also may have *fellowship* with us: and truly our *fellowship* is with the Father, and with his Son Jesus Christ.” We chose this name because we want to encourage and facilitate this kind of *Koinonia*.

We want our students to be in fellowship with one another, with those who have come before them in history and through great books, and especially with God their Father and His Son, Jesus Christ. We believe that as a like-minded community functioning in fellowship and living in conformity to Christ, obeying all that He has commanded, our lives will deeply satisfy us and supremely glorify God.

Mission

To develop students who gratefully acknowledge Christ in all of life, who humbly recognize Christ as the integration point of all wisdom, knowledge, and learning, and who joyfully glorify God.

Vision

We aim to diligently teach each student, in accordance with the Scriptures, to love the Lord our God with all his heart, soul, strength, and mind, and to love his neighbor.

We aim to bring up well-equipped, courageous students who are kingdom builders and culture influencers that possess depth and wisdom with virtue—arrows to be sent out.

We aim to cultivate these same qualities in like-minded staff and in the parents of our students that we may see our families, churches, and communities transformed by the power of God and brought into fellowship with Him and with one another.

Motto

Crede ut intelligas. Credo ut intelligam. (*pronounced: krā-de, üt-in- 'te-lē-, gäs. krā-dō-,üt-in- 'te-lē-, gäm*)

Our Latin motto is a marriage of maxims. The first statement from Augustine of Hippo, “Crede ut intelligas” means “believe so that you may understand.” The second from Anselm of Canterbury, “Credo ut intelligam” means “I believe so that I may understand.” It will generally be drilled in a call and response form with the leader calling, “Crede ut intelligas” and the students responding, “Credo ut intelligam.”

Marks of Successful graduates

- Sound Faith and Sound Reason
- A love and appreciation of Truth, Goodness, and Beauty
- A masterful command of language
- Literacy with broad exposure to books
- Well-rounded competence
- A life-long hunger to learn and grow

Statement of Faith

KCCS is a Protestant Christian School that has adopted the following Statement of Faith which keeps to primary Christian doctrines.

We confess the Apostles’ Creed that says:

I believe in God the Father Almighty; Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord. He was conceived by the Holy Ghost, and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again, from the dead, ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

- We believe that God reveals Himself through the creation, preservation, and government of the universe. We believe that God makes Himself more clearly and fully known through the Scriptures, which are the only inerrant and infallible Word of God, our ultimate and final authoritative rule for faith and practice. These Scriptures are made up of 66 books, from

Genesis to Revelation, the authority of which depend not upon the testimony of any man or church, and are all to be received as the Word of God.

- We believe that there is but one living and true God, eternally existent in three Persons of one power, substance, and eternity—Father, Son, and Holy Spirit. He is perfectly wise, the overflowing fountain of all good. He is omnipotent, omnipresent, and omniscient. 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, loving, and full of mercy. He is the Creator, Sustainer, and Governor of all that has been made.
- We believe in the true deity and full humanity of our Lord Jesus Christ, such that two distinct natures, divine and human, were inseparably joined together in one person, without conversion, composition, or confusion. We believe 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 that Adam was made from the dust of the ground and formed after God’s image and likeness, which was good, righteous, and holy. Because of Adam’s sin, all mankind is in a state of 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 that God freely justifies His own, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, for the sake of Jesus Christ alone.
- We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life, as the Spirit of Christ within us enables us to do freely and cheerfully what the will of God revealed in Scripture requires to be done. We believe that good works are only those which arise from true faith, conform to God’s Word, and are done for His glory.
- We believe God has appointed a day when He will judge the world in righteousness through Jesus Christ. We believe in the resurrection of both the saved and the 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. All who are united to Christ as Head of the Church are united with one another in love and have communion in each other’s gifts and graces.
- We believe God created mankind in His image, male and female. We believe this is a good distinction determined by God for each individual and is something that is to be celebrated

and is not subject to change. We believe that we must repent of all disordered affections, including gender dysphoria and same-sex attraction, as they are the result of sin and therefore are dishonorable. We believe that God defined marriage as the life-long covenantal, sexual, and fruitful relationship between one man and one woman, and that all forms of sexual activity outside of marriage are sin.

School History and Governance

Koinonia Classical Christian School was founded by families and individuals from Christ Fellowship Church who desired to give their own children and other Christian families an excellent and affordable classical Christian education. Our inaugural year was 2019.

KCCS is governed by a Board of Directors that is presently made up of our founding families and individuals. We are an independent, non-profit Christian ministry of Christ Fellowship Church and as such, are a 501(c)3 tax-exempt religious organization.

Our founding Board includes Victoria Berry, Jan Humphrey, Joshua and Joyellen Lopez, Caleb and Erin Ripple, Jeff and Andrea Ripple, Spencer and Mareli Ripple, and Bennett and Catherine Ulmer. Our current board consists of Victoria Berry, Jan Humphrey, Joshua and Joyellen Lopez, Caleb and Erin Ripple, Jeff Ripple, Spencer and Mareli Ripple, Emilio and Debbie Cruces, and Bennett Ulmer.

Husbands and wives who sit on the Board are allowed one vote. The Board meets regularly and will communicate through email, on the school website, and through scheduled informational meetings. Day to day operations are the responsibility of the Headmaster and teachers.

If you are interested in serving KCCS or have an item for the Board to discuss, please submit your question, comment, or request in writing by emailing info@koinoniaschool.org.

Association of Classical Christian Schools

Koinonia Classical Christian School is a proud member of the *Association of Classical Christian Schools*. The ACCS is organized to promote, establish, and equip member schools that are committed to a classical approach in the light of a Christian worldview. They are the primary public advocate for classical Christian education and offer an extensive array of member services to help build distinctive schools and provide accountability through accreditation. The ACCS seeks to set an educational standard for a unified and directed approach to classical and Christian learning.



Educational Philosophy

Koinonia Classical Christian School purposes to be inherently different in philosophy and content from what is offered by secular education. As a Christian school, we operate as an extension of the family whose charge it is to raise their children in the fear and admonition of the Lord (Deuteronomy 6:4-7; Proverbs 22:6; Ephesians 6:4). We want to help parents teach their children that everything they do should be done “heartily, as unto the Lord” as Paul says in Colossians 3:23. Therefore we encourage and require quality academic work and Biblical standards of conduct including Biblical discipline principles.

It is our firm belief that God’s character is revealed not only in the Scriptures but also in every facet of creation (Romans 1:19-20), so we teach that all knowledge is interrelated and can instruct us about God Himself. Our curriculum is Biblically based, and we teach all subjects as parts of an integrated whole with Christ as the integration point—the chief cornerstone (2 Timothy 3:16-17; Ephesians 2:20).

God wants us to love Him with not only our hearts, souls, and strength, but also with our minds (Mark 12:30). For that reason, we seek to challenge students at every level and teach them *how to learn* by using centuries-old, proven methods.

Therefore, in addition to being a Christian school, we are also a classical school.

In the 1940’s a scholar named Dorothy Sayers wrote an essay titled *The Lost Tools of Learning*. In it she not only calls for a return to the application of the seven liberal arts of ancient education, the first three being the “Trivium”—grammar, logic, rhetoric—she also takes three stages of a child’s development and lays it over the Trivium. She marries what she calls the “Poll-parrot” stage with grammar, “Pert” with logic, and “Poetic” with rhetoric (*see The Lost Tools Chart*). Thus, when we say “classical,” in part, we are talking about the arrangement and the content of the education we provide to our students.

Classical education, and more specifically classical Christian education, is designed to cultivate what Scriptures call “paideia.” The Association of Classical Christian Schools aptly describes paideia in the following way:

Paideia is at one level, the transfer of a way of viewing the world from the teacher to the student. At another it shapes and forms the child in terms of his or her desires, passions, and loves ... All schools reinforce some type of paideia. The difference is that classical Christian schools intentionally design their programs to form a Christian paideia.

In classical education more than data is being conveyed by a teacher to his students. Subjects and raw data aren’t really the point, rather, the goal of the classical Christian educator is to form the soul of his students. G.K. Chesterton said as much when he said, “Education is not a subject, and does not deal in subjects. It is instead a transfer of a way of life.”

The Circe Institute, on the classical difference, says this of our high calling as Christian educators:

We teach differently because we have a different perspective on the child. We don't believe that a child is a fortuitous blob of protoplasm waiting to be decomposed. We believe that she is nothing less than the Divine Image, an icon of the invisible God. She must not, therefore, be taught following techniques developed to instruct beasts. She must not be reduced to mere chemical responses to electrical stimuli. She must be taught personally, in relationship.

We teach different things because we have loftier goals for the child. We govern differently because we have a more serious perception of our task. We assess our work differently because we have higher standards. We confront the challenge of communication because we don't conform to the spirit of the age.

In conclusion, our aim for classical Christian education is to disciple and nurture Christian children to better love and understand God, His ways, and His creation so as to glorify and enjoy Him in everything. Parents can be confident that their children at Koinonia Classical Christian School will be loved with the love of Christ by our teachers and staff.

Christ-Centered

In all teaching we aim to:

1. Teach all subjects as parts of an integrated whole with the Scriptures foundational (2 Timothy 3:16-17; Ephesians 2:20) and Christ as the integration point (Colossians 1:15-20; Ephesians 4:15).

Secular education places man at the center of all things. Christian education places the God/man at the center. What does this mean? There is no such thing as neutrality in education. Every fact, every truth is understood in the light of a certain worldview. This means that history, art, music, mathematics, etc., must all be taught in the light of God's existence and His revelation of His Son, Jesus Christ. Because the Scriptures occupy a fundamental role in teaching us about this revelation, they must also occupy a fundamental role in Christian education.

This is not to say that the Bible was meant to be read as a science or mathematics text. It was not. It does, however, provide a framework for understanding these so-called secular subjects. Without such a framework for understanding, all subjects will degenerate into chaotic absurdity. Christian education is teaching our children how to think Biblically.

As R.L. Dabney stated, "Every line of true knowledge must find its completeness in its convergency to God, even as every beam of daylight leads the eye to the sun." As Christian educators, our goal is not to require the students to spend all their time gazing at the sun. We want them to examine everything else in the light the sun provides. It would be invincible folly to try to blacken the sun in order to be able to study the world around us objectively.

Because all truth comes from God, the universe is coherent. Without God, particulars have no relation to other particulars. In education, this position leads to the fragmentation of knowledge. History bears no relation to English and biology no relation to philosophy.

Because we have a Christian worldview, based on the Scriptures, we are able to give the students a unified education that is only possible because of the centrality of the Scriptures. Without that centrality, true education will wither and die. With it, all subjects will be understood, and more importantly, they will be understood as parts of an integrated whole.

2. Provide a clear model of the Biblical Christian life through our staff and board.
(Matthew 22:37-40)

Education does not exist for its own sake. It is not an exercise conducted on paper. Education occurs when information is transferred from one individual to another. We have already discussed how that information can be a part of an integrated worldview; this by itself is not enough.

If the subject matter is in line with the Scriptures but the life of the teacher is not, a conflict is created in the mind of the student. What the inconsistent teacher writes on the board and what he lives in the classroom are two different things. This same conflict can be created in the minds of the students and teachers if a Board member is living in a manner inconsistent with the Bible.

When hypocrisy is tolerated, it leads to greater problems. At best, the integrated Christian worldview becomes a dead orthodoxy – true words, but only words. At worst, anti-Christian living leads to anti-Christian teaching. The hypocrisy is removed by making the instruction as false as the life. As Christian educators, we recognize that hypocrisy on our part will place a stumbling block in the path of the students. The flow of information from teacher to student will be seriously hindered. Because we are in the business of transmitting a Christian worldview, we must also be in the business of living exemplary Christian lives.

3. Encourage every student to begin and develop their relationship with God the Father through Jesus Christ. (Matthew 19:13-15; 28:18-20)

Without regeneration, a Christian worldview and a Christian lifestyle are nonsensical impossibilities. If a man is dead, it is wasted effort to seek to revive him with a nourishing meal. If the life-principle is absent from the student, no amount of instruction and example on the part of the teacher will give that student life.

We have the responsibility to plant and water. We also have the responsibility to recognize that growth comes from God. God initiates growth in the life of the individual when he is born again. From that time on, the nourishment of instruction results in genuine growth as the Christian puts what he learns into practice.

It is not our role as educators to attempt to make God's work in human lives superfluous. There is no way to perfect human beings by means of instruction – even if that instruction is Christian in content. The error of thinking that education can perfect man is one that was with the government schools at

their inception and which still governs their philosophy. To repeat this error – even with Christian instruction – is to create a legalistic atmosphere in the school. This is in contrast to the Good News that God offers us in Christ which will create a moral atmosphere in the school.

Good instruction is conducive to rational Christian minds and godly Christian lives, but only if it presupposes and is built on the Gospel. This Gospel is that Christ died for our sins in accordance with the Scriptures and that He rose again on the third day. When a person is born again by the Holy Spirit, believing this message, they are given eternal life in Jesus Christ.

It is a goal of Koinonia Classical Christian School to bring every child who does not have a relationship with the Father into such a relationship through Christ. Then, and only then, will the rest of the education we offer be fully understandable. If the child already knows the Lord, it is our goal to encourage him to develop that relationship. As he grows, the education he is receiving will further that growth.

Classical

In all teaching we aim to:

1. Emphasize grammar, logic, and rhetoric in all subjects.

By grammar, we mean the facts and rules of each subject (we do not limit grammar to language studies). In English, a singular noun does not take a plural verb. In logic, A does not equal \neg A. In history, time is linear, not cyclic. Each subject has its own grammar which we require students to learn. This enables students to learn the subject from the inside out. By logic, we mean the ordered relationship of particulars in each subject. By rhetoric, we are talking about how the grammar and logic of each subject may be clearly expressed.

The structure of our curriculum is traditional with a strong emphasis on the basics. We understand the basics to be subjects such as mathematics, history, and language studies. Not only are these subjects covered, they are covered in a particular way. For example, in history class students will not only read their text, they will read from primary sources.

2. Encourage every student to develop a love for learning and live up to their academic potential.

This goal is impossible to realize unless the teachers have a real love for the subject. If the teacher is not excited about having this knowledge, then why should students be excited about acquiring it? Necessity may induce the students to learn the material; it will not induce them to love it. If they do not love it, they will content themselves with some minimum standard. The origin of this travesty of education is a teacher who also is content with some minimum standard. A teacher who is excited about the subject he teaches will be extremely sensitive to those students who are seemingly bored.

If this goal is successfully reached, then students will spend the rest of their lives building on the foundation laid during their time at Koinonia Classical Christian School, not only receiving the tools of learning but the desire to use them.

3. Provide an ordered atmosphere conducive to the attainment of the above goals.

We aim to maintain an ordered atmosphere in our school by means of strict, loving discipline. Indeed, when discipline lapses, fairness and love are usually the first casualties.

Our discipline policy includes the use of spankings. This is not done in a way that usurps the authority of parents. When a child is being disciplined, the parents are involved at every step. It is our desire to be a service to parents, not a replacement for them. This is true of the entire program at KCCS, but it is particularly true of our discipline policy.

We understand that some children may have deep-seated difficulties which cannot be solved by means of discipline at school. Nevertheless, our primary obligation is to the majority of students who require an ordered atmosphere in which to learn. We will not tolerate the ongoing presence of a disruptive student. He must either submit to the standards of the school or be subject to expulsion (*See our discipline policy for more details*).

Lost Tools of Learning Chart

This chart was developed by Logos School who pioneered the resurgence of classical Christian education in America. It is drawn from Dorothy Sayers’s essay, *The Lost Tools of Learning*, and illustrates the applications of the Trivium (grammar, logic, rhetoric) to the child at each stage of development so that teaching “cuts with the grain” of the predisposition of the child.

Beginning Grammar (Pre-Polly)	Grammar (Poll-Parrot)	Logic (Pert)	Rhetoric (Poetic)
Grades K-2	Grades 3-7.5	Grades 7.5-9	Grades 10-12
around ages 4-8	around ages 9-12	around ages 12-14	around ages 15-18
Student Characteristics			
<ol style="list-style-type: none"> 1. Obviously excited about learning 2. Enjoys games, stories, projects 3. Short attention span 4. Wants to touch, taste, feel, smell, see 5. Imaginative, creative 6. Likes to copy, imitate 	<ol style="list-style-type: none"> 1. Excited about new, interesting facts 2. Likes to explain, figure out, talk 3. Wants to relate own experiences to topics, or just tell a story 4. Likes collections, organizing 5. Likes chants, clever, repetitious word sounds 6. Easily memorizes 7. Can assimilate another language well 	<ol style="list-style-type: none"> 1. Still excitable, but needs challenges 2. Judges, critiques, debates, critical 3. Likes to organize 4. Shows off knowledge 5. Wants to know “behind the scenes” facts 6. Curious about Why? 7. Thinks, acts as though more knowledgeable than adults 	<ol style="list-style-type: none"> 1. Concerned with present events, especially in own life 2. Interested in justice, fairness 3. Moving toward special interests, topics 4. Can take on responsibility, independent work 5. Can do synthesis 6. Desires to express feelings, own ideas 7. Generally idealistic
Teaching Methods			
<ol style="list-style-type: none"> 1. Guide discovering 2. Explore, find things 3. Use lots of tactile items to illustrate point 4. Sing, play games, chant, recite, color, draw, paint, build 5. Use body movements 6. Short, creative projects 7. Show and Tell, drama, hear/read/tell stories 8. Field trips 	<ol style="list-style-type: none"> 1. Sing, chant, and sound-off factual information 2. Use questions and answers (catechism) 3. Teach through imitation (especially writing and art) 4. Field trips/drama 5. Make collections, displays, models 6. Integrate subjects through above means 7. Categorize, classify 8. Drills and games 9. Presentations 	<ol style="list-style-type: none"> 1. Times lines, charts, maps (visual materials) 2. Debates, persuasive reports 3. Drama, reenactments, role-playing 4. Evaluate, critique (with guidelines) 5. Formal logic 6. Research projects 7. Oral/written presentations 8. Guest speakers, trips 9. Collaborative work and discussion in groups 	<ol style="list-style-type: none"> 1. Drama, oral presentations 2. Guide research in major areas with goal of synthesis of ideas 3. Many papers, speeches, debates 4. Give responsibilities, e.g. working with younger students, organize activities 5. In-depth field trips, even overnight 6. Worldview discussion/ written papers



ACADEMICS

Curriculum Goals

Bible:

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

English:

- Equip every student with the skills necessary for good writing, including spelling, grammar, style, clarity, etc.
- Put a major emphasis on good writing by requiring the students to write often and correctly in each subject area.
- Encourage clear thinking by the students through requiring clear writing.
- Introduce the students to many styles of writing using the Bible and other high quality literature.

History/Geography:

- Teach students that God is in control of history and He determines its ultimate outcome, enabling students to see God’s hand throughout all of history.
- Develop students’ ability to identify whether or not history has been written from a Christian or a non-Christian perspective.
- Teach students how to study history, thinking critically as they evaluate reading material, identifying primary and secondary sources.
- Ensure the students know the value of ancient history and the history of western civilization.
- Broaden students’ understanding of history and geography as the students mature. Teaching them a general timeline of historical events from Biblical times to the present, focusing primarily on western civilizations.
- Make history and geography “come alive” for students through the use of many forms of information and research (i.e., biographies, illustrations, field trips, guest speakers, music, art, foods, architecture, etc.).

Science:

- Nurture in students an increasing wonder and appreciation for the orderly and glorious way God created the universe in six days, as described in the Biblical creation account, and the laws which govern it.
- Show students that because God designed the universe, it has inherent order which in turn makes it possible to hypothesize and experiment (scientific method). By this, revealing to the student, through guided inquiry, the intrinsic laws, systems, and truths God put into Creation.
- Develop students’ skills of observation and abilities to record and analyze information.
- Encourage students to apply their scientific knowledge to daily life and to treat the study of science as a means to an end and not as an end in itself.
- Introduce students to the history of science through significant historical scientific breakthroughs and the vast history of scientific giants.
- Use many forms of instruction to teach scientific concepts and methods (i.e., a large variety of experiments, demonstrations, research projects, illustrations, field trips, guest speakers, etc.).

Mathematics:

- Ensure that students have a thorough mastery of basic mathematical functions and tables.

- Put an emphasis on a conceptual as well as a practical understanding of math through the frequent use of story problems.
- Illustrate God’s unchanging character through the timeless, logical mathematical systems that He gave to man through His gift of reason.

Reading:

- Equip students with the phonetic skills and practice necessary to read well, that is, smoothly and with good comprehension.
- Carefully monitor and guide students’ growth in reading-related skills such as comprehension and vocabulary development while they are reading and enjoying worthwhile, challenging literature.
- Expose students to a wide variety of literature styles and forms; not restrict them to a dull, basal level.
- Integrate the love and practice of reading with many other areas of study, e.g. the Bible, history, and science to help students become a read-to-learn person all their lives.
- Teach students to read carefully and critically with an understanding of the Christian worldview and with the ability to identify opposing worldviews of the authors they encounter.

Latin:

- Instruct students in the fundamental vocabulary and grammar of Latin to better their basic understanding of English, the history and writings of Western Civilization, and the understanding of Romance languages.
- Reinforce the students’ understanding of the reasons for, and the use of, the parts of speech being taught in our traditional English grammar curriculum, e.g. plurals, nouns, verbs, prepositions, direct objects, tenses, etc.
- Cultivate scrutiny and logical thinking, which are inherent in the study of Latin.

Words To Live By

Built into each class and period will be “words to live by” which are proverbial sayings that are performed as a “sound-off.” The leader starts the sound-off by stating the words printed in bold letters. The students enthusiastically finish the proverb. Think of a military sergeant drilling his troops—let’s hear it!

New proverbs will be regularly introduced and all previous ones will be regularly rehearsed. Proverbs will be performed at least daily, but should be performed as often as they apply. For example, “**Obey...Right away! All the way! With a good attitude every day!**”

7th-12th Grades Hybrid Program

Koinonia Classical Christian School has chosen to partner with Logos Online School (logosonlineschool.com) to ensure that as students mature they are receiving instruction from the best and most qualified instructors available to them. Students in 7th-12th grades will enroll in Koinonia Classical Christian School and most of their classes will be online with live teachers and other students from around the country. This enables us to offer a robust educational experience to these students from day one.

Because of our partnership with Logos Online School, the program in which Koinonia Classical Christian School students (7th-12th grades) will be enrolled in is accredited by the National Association of Private Schools (NAPS) and NCAA approved. The diploma track is designed to meet or exceed most higher education institution's entry and scholarship requirements.

All students meeting our graduation requirements (24 credits) will receive an honors-level diploma with free official transcripts available upon request. We take seriously our responsibility to be advocates for our students in their future endeavors. Each student's transcript is given individual attention so that their work is presented in the best possible light.

There is a great deal of flexibility when deciding upon a course of study, and more classes available than are listed here. Below is what is typically suggested.

	Integrated Humanities 1 course = 3 credits	Math 1 credit	Science 1 credit	Language and Electives 1 credit each	
7th	Integrated Humanities A: Biblical & Classical Civilizations	Pre-Algebra	Physical Science	Latin I	
8th	Integrated Humanities B: Church Fathers thru The Reformation	Algebra I	Logic (this is an elective in high school)	Latin II	
9th	Integrated Humanities I: The U.S. & the Modern World	Geometry	Biology	Latin or Spanish	
10th	Integrated Humanities II: The Ancient World	Algebra II	Chemistry	Latin or Spanish	
11th	Integrated Humanities III: The Medieval World	Adv. Math	Physics		Apologetics or Intro to Classical Greek
12th	Integrated Humanities IV: The Modern World	Calculus	Adv. Biology		Senior Thesis, Econ & Govt, or Rhetoric
Recommended credits for high school diploma:	*3 credits each course (Lit. & Comp., History, Bible/Theology)	4 total credits	4 total credits	2 total credits of the same language required	2 total credits (or more)



ADMISSION

Koinonia Classical Christian School practices a Biblical philosophy of admissions, not discriminating on the basis of sex, skin color, national origin, or ethnicity. As a religious organization, Koinonia Classical Christian School reserves the right to discriminate in admission practices in favor of individuals whose faith complements our mission, vision, and Statement of Faith.

Standards and Procedure

Parents of students are not necessarily required to be Christians; however, at a minimum, they must have a clear understanding of the Biblical philosophy, mission, and vision of Koinonia Classical Christian School. Parents should be willing to cooperate with all written policies, namely regarding discipline (see Basic School Rules, Discipline Policy, and Spanking Policy) and schoolwork standards, as well as being in active communication with the respective teacher(s) and staff.

It is our strong desire that each student has a growing relationship with God through faith in the person and work of Jesus Christ. It is also our strong desire that the family is modeling humble reliance on the Holy Spirit to be faithful in weekly Biblical worship with a local orthodox Christian congregation and to strive to live in a manner that honors Christ. We desire to build a school culture that supports families in bringing up their children in the nurture and admonition of the Lord.

Upon completion of the application, an interview with the family will be arranged with the Headmaster or a Board member. Prior to the admission interview, parents must have read and familiarized themselves with the *Parent/Student Handbook* and *An Introduction to Classical Education: A Guide for Parents*, by Christopher A. Perrin (<http://classicalsubjects.com/resources/ICE.pdf>).

Each family seeking admission into Koinonia Classical Christian School will be evaluated on a case by case basis and generally the Headmaster will make the final admission decision.

Student Admission Requirements

Students should understand that their parents have delegated authority to Koinonia Classical Christian School; therefore, the child is subject to the instruction and discipline of the teachers and Headmaster in their roles as educators.

Students applying to KCCS will be given an entrance examination. Our goal is the long-term success of the student in an academic environment as opposed to automatic placement or promotion based on age. This means that depending on the child, some students may be able to place in advanced grades whereas other students may be admitted to a lower grade than anticipated.

Tuition and Fees

As we aim to keep tuition as affordable as possible for everyone, **not all books and required materials are included in the tuition cost.** Lists of required books and materials will be made available for each grade. You may acquire new or used books wherever you would like. These books will belong to you so they may be passed down to any siblings to save on cost. Books required for the first semester must be in hand by the first day of school.

Students in grades 7-12 must have their own computer or tablet and some kind of headset microphone which is not included in the tuition cost. Students in grades 7-12 are dually enrolled in Koinonia Classical Christian School and Logos Online School. You must know and follow all guidelines, policies, terms, and conditions from **BOTH** Koinonia Classical Christian School **AND** Logos Online School.

Lunches and personal classroom supplies that each grade requires are not included in the tuition or fees. Field trips and other special events also may not be included in the tuition cost.

You will also see below that we automatically offer discounts to families with multiple students which are applied from the oldest to the youngest.

K-6th	Yearly	Monthly (12 months)*
1-3 Students (each)	\$4,356	\$363
4th and 5th Students (each)	\$2,184	\$182
6th or more Students	FREE	

*Monthly tuition is based on a 12-month cycle beginning in June through May. If you enroll and are accepted after June, you will be invoiced immediately for the months that have transpired at the time of registration.

7th-12th	Yearly	Monthly (12 months)*
1-3 Students (each)	\$4,952	\$371**
4th and 5th Students (each)	\$3,572	\$271**
6th or more Students	\$2,556	\$172**

NOTE: You will pay a portion of the 7th-12th grade tuition directly to our partner, Logos Online School. Logos Online School. 7-12 tuition subject to change before July 2024. Amounts may vary slightly.

*Monthly tuition is based on a 12-month cycle beginning in June through May. If you enroll and are accepted after June, you will be invoiced immediately for the months that have transpired at the time of registration.

**This price is after the \$500 non-refundable deposit is paid.

Prepaid Tuition Discount

A 5% discount will be applied to each student's tuition paid in full with a single payment.

(NOTE: This discount only applies to the portion of tuition paid to Koinonia Classical Christian School, not to the amount of tuition paid to our partner, Logos Online School for 7th-12th grades.)

Full-Time Pastoral Discount

A 10% discount is available to pastors in full-time ministry.

(NOTE: This discount only applies to the portion of tuition paid to Koinonia Classical Christian School, not to the amount of tuition paid to our partner, Logos Online School for 7th-12th grades.)

Fees/Deposit

\$200 one-time application fee per family (*50% off application fee before May 1st*)

\$100 yearly enrollment fee per student (*includes 2 uniform shirts and an embroidered cardigan*)

\$25 placement fee per first-time student (*grades 2-12*)

\$500 yearly deposit is required upon enrollment for students entering grades 7-12

****All fees and deposits are non-refundable.****

Financial Agreement Policy

Tuition shall be paid yearly or monthly and is non-refundable.

For students enrolling in 7th-12th grades, tuition may either be paid in full at the time of registration or pay a \$500 non-refundable deposit to secure the student's seat in the class. Once the deposit is paid, the remaining tuition will be billed monthly. Koinonia Classical Christian School will only set up your students Logos Online School account but monthly payments to Logos Online School will be the sole responsibility of the parents and NOT Koinonia Classical Christian School.

Monthly tuition is based on a 12-month cycle beginning in June through May. If you enroll and are accepted after June, you will be invoiced immediately for the months that have transpired at the time of registration. For example, if a student registers on August 25, the family will pay the monthly payments for June, July, and August. They will then continue forward with the monthly payment plan for the balance of tuition.

Monthly payments must be made promptly when due. Families may opt to pay tuition over fewer months than 12 but the yearly tuition must be paid in full by the last day of school.

All tuition, for all students in Koinonia Classical Christian School and/or Logos Online School, no matter how it is billed, may be paid off in full at any time with no penalty.

A \$20 late fee may be charged for any tuition payments received after the fifth working day past your due date. If a check is returned due to insufficient funds, you will be charged a \$20 returned check fee by Koinonia Classical Christian School.

All families will be invoiced via CLASSREACH and invoices can be paid electronically, with cash, or by check. Checks may be given in person or mailed to the school. You will not be let out of contract if your child is withdrawn or expelled. Exceptions may be made if the vacated seat is filled by an incoming student in that class. Other exceptions may be made if a family moves their residence from the area due to job relocation; loss of job; death, or serious illness/injury which prevents the student from attending school.

For students no longer enrolled or attending, no report card or transcript will be issued until any money owed to Koinonia Classical Christian School is paid in full.

Families who have students dually enrolled in Koinonia Classical Christian School as well as Logos Online School, will be responsible to abide not only by the Koinonia Classical Christian School policies but also by the Logos Online School policies which can be found on their website at logosonlineschool.com.

Financial Assistance

We believe deeply in the mission of Koinonia Classical Christian School. As we seek first the Kingdom of God and His righteousness, everything else we need personally and as a school will be added. Jesus said to let the little children come and we intend to do just that.

KCCS has pledged to never turn any family away simply because of a true inability to pay. To determine what we can offer you, a detailed look at your income and expenses will be necessary. We will work with you to carefully and thoroughly consider your financial situation. When applying for financial assistance we also recommend families work with our partner at Fellowship Financial Coaching to determine what they can reasonably afford.

Please note that some costs to enrollment at Koinonia Classical Christian School and our partner school, Logos Online School (7-12), along with all related deadlines and requirements are beyond our control to adjust, discount, or waive. These costs that we have no control over and no ability to adjust, discount, or waive include but may not be limited to, the portion of tuition due to Logos Online School (7-12), the cost of required computer and equipment (7-12), the cost of required books (all grades), cost of school supplies, cost of lunches, and cost of uniforms. The financial assistance that we are able to offer is in the form of services offered by our gracious and generous on campus teachers and staff.

To apply for financial assistance contact the Headmaster at info@koinoniaschool.org to set up an appointment.

Continuous Enrollment Policy

We practice a continuous enrollment policy. This means enrolled students are assumed to be returning unless they opt-out and are therefore guaranteed a spot over those enrolling for the first time. Families do not need to re-apply and students do not have to re-enroll each year.

We assume our families are going to stay with us unless we are notified that a student will not be returning for the upcoming school year during the opt-out period, which ends January 31. Otherwise, students remain continuously enrolled.

Continuous enrollment also means the Statement of Agreement and Commitment you sign is in effect as long as a student is enrolled and is not something that must be revisited (unless Koinonia Classical Christian School makes changes or updates to the Statement of Agreement and Commitment and therefore requires your renewed consent). This means that you are responsible to promptly contact us if anything regarding your agreement or commitment changes, or if you have changes to your personal information, including, but not limited to: change in address, church, family, contact information, or student's health and medical information.

Continuous enrollment does not mean tuition will remain the same from year to year for the enrolled student or family. Tuition and fees are set by the School Board annually and announced by January 1.



GENERAL GUIDELINES

Basic School Rules

The following list of school rules are those essential policies to which we require all our students to acknowledge and adhere:

1. Love God. This means honoring and loving His standard and conducting oneself accordingly.
2. Love your neighbor. This means honoring and loving one another in word and in deed.
3. Students are expected to treat all property with respect and care. This includes all books distributed. (Students will be charged for lost or damaged textbooks.)
4. Quick and cheerful obedience is expected. There should be no talking back or arguing with teachers or staff.
5. Students are expected to be aware of and avoid off-limit areas of the campus.
6. Quiet talk and walk is the norm inside the buildings, including in between classes.
7. Electronic devices may only be used as tools to assist in the everyday routine of school (taking notes, writing papers, or using spreadsheets, etc.). If a teacher or staff member regards a device (or any item) a distraction, they will request it be put away or may take it up for a period of time they consider appropriate.

Student Etiquette

There are numerous ways that students are encouraged and expected to show kindness to one another, and to their teachers. Periodically, students will receive teaching and reminders about these expectations. We want Koinonia Classical Christian School to be a place where the aroma of Christian love is strong (2 Cor. 2:14-15).

We train our young men to show consideration and respect for ladies in the school. We train our young ladies to accept the sacrifice of the young men with humility and thankfulness. As some applications of this truth, we would like to see young men to do the following:

- Open doors for all ladies and always allow ladies to exit first.
- In hallways, men are courteous and defer to ladies by giving them space and avoid running into them.
- In all events where food is served, ladies are to be served and seated first.

We want to train all of our students to show proper respect to their teachers and administrators. For example, address them as “Mr.,” “Miss,” or “Mrs.” and respond with a “yes” or “no”, instead of “yeah”. “Sir” and “Ma’am” are always welcome.

Uniform Policy

Rationale for Uniforms

- Pressures felt by children to compete in areas of dress are destructive to the unity of the school and the body of Christ.
- Uniformity of dress code and common school colors help foster school spirit and identity.
- Uniforms actually help a student develop their own individuality and personality. Freed from the shallow means of using external attire to conform to whatever trend is popular, a student can proclaim their identity through the more meaningful methods of their character, actions, and speech.
- Our dress code is not neutral or arbitrary; it is a cultural representation of what is going on at Koinonia Classical Christian School. Our uniform represents that we are serious about scholarship.
- Uniforms tend to decrease the cost of student clothing. Often parents need only purchase two or three sets of uniforms to last throughout the school year, and often these items can be handed down to other children.

Clarifications

- All skirts must be at least to the top of the knee and be worn with modesty shorts by grades K-5th.
- Boys are expected to tuck in their shirts.
- Non-uniform jackets or sweaters may not be worn in the classroom, with the exception of male and female navy blazers.

- Exclusions: embroidery (other than school emblem), corduroy, denim, cargo pants/shorts, leggings (as pants), hooded sweaters, sweatshirts, hats, bandanas, or distracting styles (e.g. unnaturally dyed or unkempt hair, boys’ earrings, torn or soiled clothes, overdone makeup or jewelry, tattoos, immodesty, visible undergarments or camisoles, over or undersized clothing, etc.).

Uniform Guidelines

Ladies		
	Grades K-5	Grades 6-12
Jumper/Dress	Khaki, grey, navy, or plaid	
Skirt	Khaki, grey, navy, or plaid	Khaki, grey, plaid
Pants or Capris	Khaki	Khaki
Shirts	School polo, white polo, white or light blue oxford (long or short sleeves)	School polo, white polo, white or light blue oxford (long or short sleeves)
Outer Layer	Navy, red, or grey: vest, pullover, cardigan; school uniform jacket; navy blazer	Navy, red, or grey: vest, pullover, cardigan; school uniform jacket; navy blazer
Hosiery	Black, white, or navy blue tights or leggings, solid white, grey, or black ankle, crew, or knee high socks	Black or navy tights or leggings, solid white, grey, or black ankle, crew, or knee high socks
Shoes	Dress shoes, black and white cheer oxford style dress shoes, or solid, (or 2-tone) conservative athletic shoes	Casual tennis shoes or dress shoes (closed-toe)
Men		
	Grades K-5	Grades 6-12
Shorts or Pants	Khaki	Khaki
Shirts	School polo, white or light blue oxford (long or short sleeves)	School polo, white or light blue oxford (long or short sleeves)
Outer Layer	Navy, red, or grey: vest, pullover, cardigan; school uniform jacket; navy blazer	Navy, red, or grey: vest, pullover, cardigan; school uniform jacket; navy blazer
Socks	Solid white, grey, or black: ankle, crew, or knee high	Solid white, grey, or black: ankle, crew, or knee high
Shoes	Dress shoes or solid, (or 2-tone) conservative athletic shoes	Casual tennis shoes or dress shoes
Belt	Belts must complement shoes	Belts must complement shoes

Academic Calendar

KCCS classes are Monday through Thursday. Students (especially logic and rhetoric students) should consider Friday a school day and expect homework as well as other assignments.

Check KoinoniaSchool.org or ask a teacher or administrator for the most up-to-date academic calendar.

Closings/Delays/Early Dismissals

In the event that we must deviate from our planned calendar, parents will be notified by a school official as soon as possible via email. These notices will also be posted on the school website, KoinoniaSchool.org.

Attendance

Punctuality:

Students are expected to be present and on-time each day Koinonia Classical Christian School is in session. A student who arrives after 8:05 a.m. is considered tardy. If a student is counted as tardy three times in one quarter, these three tardies may be counted as one absence.

Absences:

If a student arrives after 10 a.m., he will be considered absent for the whole day. If a student needs to be absent from school for one or more days for any reason, the parents should contact the school office by note, e-mail or phone as soon as possible.

Make-Up Work:

In the case of an unplanned absence, a student may have one day for each day absent plus one additional day to turn in the missed work. For example, if a student misses three days unexpectedly (e.g. illness, family emergency) then he may have four days to make up any missed assignments.

In the case of a planned absence, a student or parent must notify the teachers at least one week in advance. All assigned work will be due the first day the student returns following the absence. For example, if a student plans to miss three days (e.g. family trip) then the student should contact his teacher to obtain the assignments he will miss when absent. Those assignments are due the day the student returns to school. We recommend that prior to any planned absence, the student work ahead as much as possible.

Long-Term Absences:

If a student needs to be absent for three or more consecutive days, the parents should notify the school in writing explaining the circumstances. This will permit the office to inform the appropriate teacher(s) and to compile the necessary schoolwork (if possible) which the student would otherwise miss. Notification should be made as soon as possible to limit the amount of missed schoolwork. However, when extended absences are voluntary (versus emergency or illness) we expect all schoolwork to be completed. We recommend that prior to any planned, extended absence, the student work ahead as much as possible. This eliminates both the need to work on vacation or doing a significant amount of make-up work. It is the student's responsibility to complete the assignments or work as outlined or prescribed by the teacher(s).

Maximum Absences:

In the event the total number of absences, whether planned or unplanned, for one quarter is equal to or exceeds five days, the student may not receive credit for that time period. In the event the total number of absences, whether planned or unplanned, for one semester is equal to or exceeds ten days, the student may not receive credit for that time period. The student's parents will meet with the Headmaster (and teacher(s) if necessary) to determine whether the student will receive a letter grade, or a grade of P (pass) or F (fail) on his report card.

In the event the total number of absences, whether planned or unplanned, is equal to or exceeds fifteen days in one semester, the student will not receive credit for that semester. The student's parents will meet with the Headmaster who will make a recommendation to the Board of Directors.

Students need to attend school faithfully. Exceptions to attendance requirements may be granted based on unusual or unexpected circumstances and approved by the Headmaster.

Guidelines for keeping sick children at home:

Fever/Colds: please keep your child at home if he has a fever over 100 degrees or is experiencing symptoms that would interfere with his ability to perform in the classroom (uncontrollable coughing, severe lack of energy, etc.). He may return after he has been fever free for 24 hours (without fever-reducing medication).

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

Be advised: if you as the parent deem your child unwell despite a lack of any of the above conditions, please keep your child home to rest. The above guidelines are the minimum standard that we hold as a school.

Release Of Students

School ends at 3:15 pm. Parents/guardians or their designees must pick their children up promptly. Older students may be released to walk/ride a bike at the end of the day with written parental permission.

Student drivers and any passengers of student drivers must register with the office.

Teachers are not to release a student to anyone besides a parent/guardian without first checking with the office. The office should immediately be made aware if a child is removed during regular school hours by a parent/guardian or their designee. A child is never to be released to a person not known by the school without the express permission of the parent/guardian.

Leaving Campus Policy

High school students who are drivers or passengers registered with KCCS and who have been given parental permission, may leave campus during lunch. This is a privilege and may be revoked should it become a problem in any way.

Students who participate in off-campus athletic programs or other off-campus extra-curricular activities must cooperate with teachers and staff as we seek to be flexible in this area.

Homework Philosophy and Guidelines

Homework is a normal, usual and required experience for learning at Koinonia Classical Christian School. There is a strong relationship between remembering old learning and/or mastery of new concepts and homework. For a student to reach their full potential, homework is essential. Homework is an important tool for teaching time management, diligence, and personal responsibility as well as the curricular content. Parents should help students organize their work and budget their time, especially in grammar grades, to develop proper habits of upper grades.

The time spent in doing homework will vary by subject, grade, and individual students. All students should have daily reading that should be completed at home. Upper school students should expect increased work requirements. While Koinonia Classical Christian School does not have classes on Fridays, students should consider it a school day and expect homework as well as other assignments.

Additional reasons for homework include:

- Students often need extra practice in new concepts, skills, or facts. Therefore, after reasonable in-class time is spent on the material, the teacher may assign homework to allow for the necessary practice and rehearsal of new learning.

- Repeated, short periods of practice or study of new information are often a better way to learn than one long study period. Daily homework allows for shorter periods of study.
- Parental involvement is critical to a child's education. Homework may be used as an opportunity for parents to actively assist their children in their studies. This will also keep the parents informed as to the current topics of study in the class and/or if a student is being successful at their work.
- Homework may also be assigned to students who have been given adequate time to complete an assignment in class but failed to use the time wisely.
- Some students may work more slowly than others, so they may have homework in order to complete an assignment. All students should make every attempt to complete all homework on time and complete all assignments.

Grading Guidelines

The students' work will be evaluated against an objective standard in each class with the individual student's ability rightly considered. The following percentages and grades are used school-wide. (*Note: Grades are rounded to the nearest percent.*)

K-6th Academic Classes	Percent	Grade	
	100 - 97	A+	(elementary only)
	100 - 94	A	
	93 - 90	A-	
	89 - 87	B+	
	86 - 84	B	
	83 - 80	B-	
	79 - 77	C+	
	76 - 74	C	
	73 - 70	C-	
	69 - 0	F	

Non-Academic/Other Classes	Percent (if applicable)		Meaning
	100 - 90	E	Excellent
	89 - 70	S	Satisfactory
	69 - 0	U	Unsatisfactory

Discipline Policy

All discipline will be based on Biblical principles, e.g. confrontation of sinful behavior, confession and apologies (public and private), swift/painful consequences, restitution, restoration of fellowship, no lingering attitudes, etc. The vast majority of discipline problems are expected to be dealt with at the classroom level. Love and forgiveness will be an integral part of the discipline of all Koinonia students. Student misbehavior will not be tolerated at school or otherwise.

Office Visits

There are five basic behaviors that may result in a visit to the Headmaster or designee:

1. Disrespect shown to any staff member. The faculty or staff member will be the judge regarding disrespectful behavior.
2. Dishonesty in any situation while at school, including lying, cheating, and stealing.
3. Rebellion, i.e. outright disobedience or defiance in response to instructions, failure to comply. The faculty or staff member will be the judge regarding rebellious behavior.
4. Fighting, i.e. maliciously striking others.
5. Obscene, vulgar, or profane language, including words or actions that take the Lord's name in vain.

During the visit with the Headmaster or designee, the nature and degree of the discipline will be determined. The Headmaster or designee may require seeking forgiveness from the offended party, restitution, community service, physical exercise, loss of privilege/opportunity, spanking, or any other measures consistent with appropriate Biblical guidelines.

Most frequently when a student's needs to be removed from the classroom for disciplinary reasons, a loving and firm conversation with the headmaster will usually be all that is necessary. In such cases, parents are not contacted unless the situation must escalate to more serious disciplinary action such as a spanking.

If a student receives serious disciplinary action from the Headmaster or designee, the following accounting will be observed within each semester of the school year:

- The first two times a student is sent to the office for serious disciplinary action and not just a conversation, the student's parents will be contacted and given the details of the visit. The parents' assistance and support in averting further problems will be sought.
- The third office visit will be followed by a meeting with the student's parents and Headmaster or a Board member.
- Should the student require a fourth office visit, a two-day suspension may be imposed on the student.

- If a fifth office visit is required, the student may be expelled from the school.

Expulsion

The Koinonia Classical Christian School Board realizes that expelling a student from school is a very serious matter and should always be carefully dealt with on a case-by-case basis. Forgiveness and restitution are fundamental to our total discipline policy. Any student who persists in opposition to Biblical standards as understood and taught by Koinonia Classical Christian School (this includes, but is not limited to, sexual immorality and homosexual orientation), or who does not cooperate with the educational process, or whose parents fail to do likewise, may be expelled.

Serious Misconduct

Should a student commit an act with such serious consequences that the Headmaster deems it necessary, suspension or expulsion may be imposed immediately. Examples of such serious misconduct could include acts endangering other students or staff members, extreme violence, vandalism to school facilities, violations of civil law, or any high-handed act in clear contradiction to Scriptural commands. Students may be subject to school discipline for serious misconduct which occurs after school hours.

School Culture

If a student has a significant negative influence on other students, the Headmaster has the right to seek to expel the student. Examples of such behavior would include, but not be limited to student romances, disobedience to parents, love of worldliness, and a surly attitude. A student may be expelled for persisting in opposition to Biblical standards as understood and taught by Koinonia Classical Christian School (this includes, but is not limited to, sexual immorality and homosexual orientation), or not cooperating with the educational process, or whose parents fail to do likewise. If this option is exercised, the Headmaster will meet with the parents as well as with the Board and the Board will make the final decision. The parents may then have the option to withdraw their student to prevent expulsion.

Re-admittance

Should an expelled student desire to be readmitted to Koinonia Classical Christian School at a later date, the Board will make a decision based on the student's demonstrated attitude and actions of repentance and circumstances at the time of reapplication.

Spanking Policy

Spankings may be administered by the Headmaster or designee when deemed appropriate, with a faculty member (witness) present. Every attempt will be made to phone the parent. A wooden paddle is used, and two swats are the norm. After the spanking is administered, time is spent with the child to discuss apology,

restitution, forgiveness, repentance, and encouragement and then returned to class. (See Proverbs 1:7, 13:24, 19:18; 22:15, 23:13-14 and 29:15).

If parents do not agree with their child/children being spanked, they must notify the school in writing of their disagreement. In such a case, parents or no less than two other emergency contacts besides themselves must be available to come to the school immediately in order to properly resolve the issue to the satisfaction of the Headmaster.

We understand special ward children (foster care, etc.) are prohibited by law from being spanked; therefore, it is the parent/guardian's responsibility to inform the school in writing of these situations.

Resolution Of Conflict

The Bible calls us to demonstrate humility and love toward one another. However, understanding the weakness of our flesh, interpersonal conflicts will inevitably arise between members of our school community. We are committed to open and honest resolution of such matters in accordance with Scripture (Matthew 18:15-17).

Therefore, we expect all members of the KCCS family to:

1. Refrain from participating in destructive criticism of KCCS, especially to or around students.
2. Address problems by going directly to the person involved and addressing the matter in a loving and open way.
3. Address problems or differences which cannot be mutually resolved directly with the party involved to the next highest person within the school administration, until a satisfactory resolution is reached.

Parent Involvement

The family unit is of first importance to Koinonia Classical Christian School since the family is the most important human institution ordained by God. No other institution is given the high calling of bringing forth and raising up children. Therefore, Koinonia Classical Christian School is continually seeking ways to constructively involve the parents, grandparents, and siblings of our students in the school's regular and special programs.

Verbal and informal communication between parents and teachers should be considered open and ongoing. Parent-teacher conferences may be scheduled as needed.

Parents or grandparents are welcome to eat lunch with their children, participate in special events and field trips, volunteer as a teacher's aid, and volunteer as guest speakers.

Field Trip Guidelines

Since field trips are an extension of classroom learning, generally, all rules pertaining to conduct on campus must be adhered to on all curricular field trips. Parents and families are generally welcome to participate in field trips although some trips may not be suitable for younger siblings. Parents who wish to act as a chaperone must pass a background check and attend any meetings pertaining to the trip they will chaperone. As a chaperone, you are to act as an assistant to the teacher and are responsible to supervise the students assigned to you by the headmaster.

ACKNOWLEDGEMENTS

We are grateful for those who have gone before us in the resurgence of classical Christian education. We would like to particularly acknowledge The Association of Classical Christian Schools, Logos Press, The Oaks in Spokane, Washington, Rockbridge Academy in Millersville, Maryland, Grace Academy in Georgetown, Texas, and Logos School in Moscow, Idaho. We are indebted to the labors of these and others, and we are grateful they have generously shared their labors and resources with schools like ours.

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