



PARENT/STUDENT MANUAL

STATEMENT OF NON-DISCRIMINATION

Veritas Academy of Tucson shall make no distinction in its admission or operating policies with regard to an individual's race, color, or national and ethnic origin because we recognize that there can be no preferential treatment with God (Romans 2:11).

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GENERAL INFORMATION

History and Concept

Veritas Academy began like so many things do – with a man and a vision. It was the spring of 1996 and the man was working rather discontentedly as an engineer in Oregon. Having newly come to Christ, he got up early one morning to study and pray. He opened his Bible and his eyes fell on words from the book of Luke: *And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing (9:1-2)*. In his mind he saw a vision of a facility that housed a school, physician’s clinic, and church. He asked the Lord to give him a sign; he offered up a fleece, saying if he was accepted into medical school he would become a doctor.

Twelve years later, while he was performing a routine medical examination, his patient offhandedly began to tell him about a Christian academy in Austin, Texas that had adopted what was called a University-Model. He was intrigued and immediately called his wife who was at home with their two young girls. Though their girls were not yet of school age, they, along with several other families, had been struggling with the schooling options available to them in Tucson. They wanted their children to have an academically rigorous, Christ-centered education and—believing it was their God-given responsibility to disciple their children in Christ—they wanted to be significantly involved in administering that education.

A week later they presented the concept to another couple over dinner and they resolved to begin praying seriously about opening a school. The new couple, in turn, explained the idea to another woman and she agreed, along with her husband, to give the matter prayerful consideration. That summer, the three women attended the UMS conference in Ft. Worth, Texas. In August 2008 the three couples formed a board and began to divide up responsibilities. The result of their efforts was the formation of Veritas Academy of Tucson in Tucson, Arizona, a private school with plans to service grades K-12.

Veritas Academy of Tucson is a private, classical Christian school that utilizes a university-type schedule and a teacher-parent integrated instructional approach. As a University-Model School (UMS), Veritas Academy of Tucson combines two proven elements of educational success—the professional classroom instruction of a teacher and the caring at-home mentoring of a parent—into a single, unified, college-simulated program. In doing so, it seeks to encourage a high level of academic achievement as well as strong ties between parents and their children.

As a classical school, Veritas Academy is oriented toward re-instating the belief that “God is the Light in which we see and understand everything.”¹ We employ a classical curriculum which emphasizes great literature and the chronological study of historical periods. Rather than promote a set body of facts to be

¹ Douglas Wilson, *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education* (Wheaton: Crossway Books, 1991), 59.

mastered, we seek to cultivate a mindset that is firmly rooted in the traditions of Western culture, and the knowledge and wisdom of a time when Christ and Christianity were the center and foundation of all learning.

Other proven elements of the school's program include character education, low student/teacher ratios, hands-on learning, a strong student work ethic, an effective college-preparatory curriculum, and servant-minded local operation and management.

The school was officially incorporated in May of 2008 and opened for its first day of classes in August 2010. Veritas Academy of Tucson along with her sister University-Model schools in other parts of the country, are now demonstrating that it is indeed possible for both parents and teachers to effectively work together for the common goal of providing God's children with a high-quality, Christian education that is both cost-effective and strengthening to families.

Non-Discriminatory Policy

Staff and General

Veritas Academy of Tucson makes no distinction in its employment decisions, student admissions, or operating policies with regard to an individual's gender, handicap, familial status, race, color, or national and ethnic origin because we recognize that there can be no preferential treatment with God (Rom. 2:11).

Academy Admissions

Veritas Academy of Tucson admits students of any gender, familial status, race, color, national and 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 and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, and athletic or other school-administered programs.

Foundations

Vision Statement

To challenge, equip, and encourage families by providing parents with time, tools, and community, that they may effectively train their children to develop character and conviction in the Truth, the Veritas, of God's eternal Word.

Mission Statement

Veritas Academy of Tucson exists to assist parents in their role of training children in the way they should go (Prov. 22:6), raising them to love and glorify God and others (Mk. 12:30-31), and to finish the race well (2 Tim. 4:7) by providing:

Time—to preserve and strengthen the God-ordained family relationship through the University-Model of education, offering resources and instruction to both children and parents (Eph. 6:4).

Tools—to teach children to think critically and creatively and achieve a high degree of academic excellence via classical curriculum; that they might grow in wisdom, stature, and favor with God and man (Lk. 2:52).

Community—to create a community of like-minded teachers, staff, and families working together in unity to encourage one another to love and good deeds (Heb. 10:24-25).

Doctrinal Position

1. We believe the Bible to be the inspired, the only infallible, authoritative, inerrant Word of God (2 Tim. 3:15; 2 Pet. 1:21).
2. We believe there is only one God, eternally existent in three persons—Father, Son and Holy Spirit (Gen. 1:1; Matt. 28:19; Jn. 10:30).
3. We believe in the deity of Christ (Jn. 10:33); His virgin birth (Isa. 7:14; Matt. 1:23; Lk. 1:35); His sinless life (Heb. 4:15; 7:26); His miracles (Jn 2:11); His vicarious and atoning death (1 Cor. 15:3; Eph. 1:7; Heb. 2:9); His resurrection (Jn. 11:25; 1 Cor. 15:4); His ascension to the right hand of the Father (Mk. 16:19); and His personal return in power and glory (Acts 1:11; Rev. 19:11).
4. We believe in the absolute necessity of regeneration by the Holy Spirit for salvation because of the exceeding sinfulness of human nature, that men are justified on the single ground of faith in the shed blood of Christ, and that only by God's grace and through faith alone we are saved (Jn. 3:16-19; 5:24; Rom. 3:23; 5:8-9; Eph. 2:8-10; Tit. 3:5).
5. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation (Jn. 5:28-29).
6. We believe in the spiritual unity of believers in our Lord Jesus Christ (Rom. 8:9; 1 Cor. 12:12-13; Gal. 3:26-28).

7. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life (Rom. 8: 13-14; 1 Cor. 3:16; 6:19-20; Eph. 4:30; 5:18).

Guiding Principles

Love and Glorify God

Our chief aim is to love and glorify God, as He is revealed in the Holy Bible, through everything we do. The Holy Bible is our standard of truth and final authority for faith and practice in all matters relating to this ministry.

And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the great and foremost commandment.” (Matt. 22:37-38)

Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. (Col. 3:17)

Whether, then, you eat or drink or whatever you do, do all to the glory of God. (1 Cor. 10:31)

Love People

We uphold that loving people is the most important command after loving God. We believe that Christ’s “church” is not a building but a body of people. For this reason, and because Christ came to save, sanctify and build up people, we believe that serving people should always remain paramount to serving the institution of Veritas.

The second [greatest commandment] is like it, ‘You shall love your neighbor as yourself.’ (Matt. 22:39)

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. (Rom. 13:8)

You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet. 2.5)

Now you are Christ’s body, and individually members of it. (1 Cor. 12.27).

Affirm, Encourage and Equip Parents

Veritas Academy of Tucson recognizes the unique opportunity and responsibility that parents have in spiritually educating their children. Therefore, we aim to empower and encourage parents in their God-given opportunities and responsibilities. *You shall love the Lord your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.* (Deut. 6:5-7). The first two instructions to God’s people after the original giving of the Great Commandment was that they keep God’s commandments in their hearts and teach those commandments in their homes. Parents are God’s first plan,

His single most effective agents for spreading the Gospel to children and discipling young believers. The vast majority of Christians come to a saving faith in Christ when they are children, under the influence of their parents. Furthermore, the successful sharing of a parent's faith and values is best facilitated when actively-involved parents take the time, make the opportunity, and employ the tools needed for developing close, loving, and nurturing relationships with their children. Whether the issue is instilling positive traits (e.g. respect for authority, personal integrity, honesty, dependability, loyalty, and commitment) or avoiding negative consequences (e.g. teenage suicide, substance abuse, adolescent violence, sexual promiscuity, and teenage pregnancy) parents must take their proper place on the front line. If the influence of parents ever breaks down, the cost will be measured in lost souls. The percent of children who come to faith later in life is so small, and the consequences of a negative, neglected childhood are so great, that the positive influence of parents early in life must command our utmost attention and priority. *He said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, even all the words of this law. For it is not an idle word for you; indeed it is your life.* (Deut. 32:46-47a).

Integrate Home and School

A Christian, University-Model School® exists to assist parents with the modern-day difficulties of preparing their children for college while also recognizing and supporting the parents' unique role in communicating their faith and values. For parents to succeed in their all-important task of discipleship, it is essential for families to experience meaningful time together. Traditional school systems, by their very structure, tend to rob parents and students of this most precious commodity. The University-Model gives time and access back to parents in exchange for their commitment to be academically and relationally involved with their students outside of class according to the college-preparatory, curriculum design. Such involvement, when lovingly and joyfully administered, leads to greater opportunity for parents to succeed in teaching their most important "subjects"—faith, hope, and love. This good-faith partnership between parents and teachers makes home and school integration for a family-strengthening, quality education both possible and practical.

Educate with Excellence

We are committed to educating students with excellence in a Christ-centered environment. *Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.* (Col. 3:23-24). Children, like their Lord, are to keep *increasing in wisdom and stature, and in favor with God and men.* (Lk. 2:52). Likewise, *How blessed is the man who finds wisdom and the man who gains understanding* (Prov. 3:13). Also, *Give instruction to a wise man and he will be still wiser, Teach a righteous man and he will increase his learning* (Prov. 9:9). If we are to teach and instruct students "as working for the Lord," the standard of our performance can be nothing less than excellence.

Assist Other Communities

We recognize that God does not need us to accomplish His work; yet by His grace He allows us to serve as workers in His harvest, with the promise that in doing so we will accrue eternal reward. For this reason, we will count it a privilege to assist and encourage those interested parties in the start-up and development of other University-Model schools.

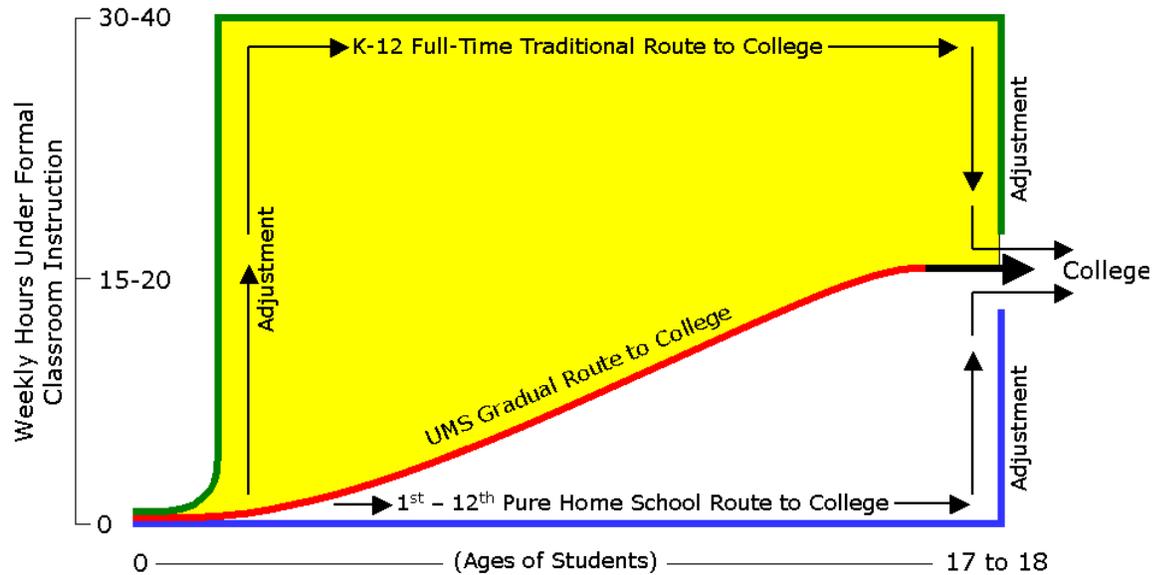
Philosophy of Education

Our philosophy of education is two pronged: The University Model is our structure of education and our approach to teaching is classical.

The University-Model

University-Model Schooling (UMS) was developed as a result of two guiding concerns: to offer students the opportunity to acquire a high degree of academic achievement and to preserve and strengthen the God-ordained family relationships in which the Christian faith is most effectively fostered. The structure in which these two concerns are brought together, University-Model Schooling, provides an academically challenging education while integrating the home and school in the common goal of discipling children.

A diagram of the UMS model, in contrast to traditional schools and homeschooling, is as follows:



Represented along the left side of this diagram are the different number of weekly hours students would encounter in a classroom setting guided by a professional teacher. Represented along the bottom, from left to right, are the ages of students up to 18, the typical age for high school graduation. The academic benefit of gradually preparing students for direct entrance into college vs. an approach that requires significant adjustments is evident.

More importantly, however, is the UMS goal of helping to preserve and strengthen the God-ordained family relationships in which the Christian faith is most effectively fostered. According to information gathered by well-known pollster George Barna, the most critical period when 94% of all boys and girls come to a saving faith in Christ is before the age of 18; 90% before the age of 14! Only 6% will make that soul-saving decision between the age of 18 and their death. Since parents are the most influential factor in this decision, it is vital that models of education exist that recognize the significance of keeping parents involved with their children during the early, critical years of a child's education. Represented by the shaded portion of this diagram is an indication of the additional amount of time the UMS model, in contrast to the traditional model, strives to preserve for the influence of parents. Unfortunately, if there is a breakdown in the preservation of parental influence during a child's educational years, then it will likely be measured in lost souls.

The key to success for the UMS model is the integration of a biblically based, parentally guided, Christian faith and a sound, teacher-facilitated, academic environment. The Bible gives parents authority and responsibility for raising their children with the goal of becoming disciples of Jesus Christ. In matters of education, that parental authority and responsibility, although not surrendered, may be shared with an educational institution when the parents consider it desirable or necessary. In such cases, a University-Model School® will assist, and not supplant, parents in their work of training and educating their children.

Parents will retain the oversight of their children's educational progress and will determine the manner and extent to which they will be involved in the academic institution. Parents will help place each child in the proper stage of academic progress. Parents will also be involved in the out-of-class instructional responsibilities of their children's courses based upon each child's age and stage of academic development. In addition, parents will continue to build into their children those character qualities that reflect their own understanding of the Christian faith.

The University-Model School, on the other hand, will operate under the umbrella of parental authority by offering a challenging academic track in the context of Christian values. The school will unapologetically speak and teach in a manner consistent with the school's statement of faith, emphasizing the necessity of a personal relationship with Christ and growth in Christ-like character. The school will also help parents properly place each of their children in an appropriate stage of academic development. In addition, the school will develop and implement academically challenging, college-preparatory courses that integrate an appropriate level of parental involvement into each student's out-of-class study. The school will encourage and expect the student to learn the material assigned and will provide regular feedback to both the student and parents concerning the student's progress in each class enrolled. Finally, the school will integrate the Christian faith and a biblical worldview into the context of the various subject areas offered, to the end that Christian character-building will receive support and enhancement outside the home.

University-Model Schooling is designed for those families in which parents take an active role in the oversight and implementation of their children's education. As the level of parental involvement progresses from being a private tutor in the elementary years to a guide for dependent study in Junior High to more of a course monitor in the Senior High courses, parents are expected to continue exercising loving and active responsibility for their children all the way through graduation. In partnership with these committed parents,

the school is then able to integrate the home and school effectively toward the common goal of Christian character development and solid academic preparation for college.

Classical Education

Classical education is a return to “the point at which education began to lose sight of its true object,”² equipping young people with the tools to learn and think³. It is firmly rooted in the traditions of Western culture, and draws upon educational methods which were employed at a time when Christ and Christianity were the center and foundation of all learning.

More than promoting a particular brand of curriculum, or mastery of a particular set of subjects, classical educators seek to cultivate a mindset. This mindset is marked by a belief that Christ is the wellspring of all wisdom and knowledge. It is humble, demonstrating a profound willingness to learn from the past. Cultivators of the classical mind argue, “We must understand the world in the light of Christ” and that “He is the light in which we see truth.”⁴

Recognizing that education is never “values neutral,” classical educators seek to transmit Christian values by “presenting all subjects as part of an integrated whole with the Scriptures at the center.”⁵ One of the primary methods to accomplishing this goal is the Trivium—a Medieval educational method which consists of three parts: grammar, dialectic, and rhetoric. Each part corresponds to the three main stages of childhood development.

The **Grammar** phase (grades K-6) emphasizes the accumulation of basic facts and memorization. Each subject has its own “grammar.” The grammar of history, for example, consists of dates, events, and personalities and it is items such as these which students are encouraged to commit to memory.

The **Dialectic** phase (grades 7-8) involves the study of logic and argumentation. Children are known to be naturally argumentative at this age, and the Dialectical approach seeks to capitalize on this tendency by teaching them the proper ways to argue. Students are taught to examine what they are taught and think it through, understanding that “it is good to question (provided the questioning is intellectually rigorous and honest);” however, the emphasis is not questioning for its own sake, but questioning in order to “find and close upon the truth.”⁶

Lastly, the **Rhetoric** phase (grades 9-12) emphasizes “clear-minded expression.”⁷ It presupposes that, by the age of 14, the average student’s thoughts have synthesized and that he or she has developed a point of view. The task now is teaching him or her how to express it logically, persuasively, and eloquently.

³ Dorothy Sayers, “Recovering the Lost Tools of Learning,” (speech, Oxford University., 1947).

⁴ Douglas Wilson, *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education*, (Wheaton, IL: Crossway Books, 1991), p. 62.

⁵ *Ibid.*, p.59.

⁶ *Ibid.*, p.95.

⁷ *Ibid.*, p.95.

Ultimately, classical education is oriented toward re-instating the belief that “God is the Light in which we see and understand everything.”⁸ It is within this tradition that we, at Veritas Academy of Tucson, seek to follow.

Servant Leadership

As a ministry that seeks to build up the body of Christ, this academy will conduct all aspects of its oversight and public relations in a manner that exemplifies the servant leadership of our Lord and illustrates His instructions to His disciples. Though our leaders will never fully achieve this goal, they shall also never cease to reach for its accomplishment.

Calling them to Himself, Jesus said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Mk. 10:42-45).

Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus. (Phil. 2:3-5).

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory. (1 Pet. 5:1-4)

Statement of Non-Affiliation

Veritas Academy of Tucson neither supports nor endorses the World Council of Churches, National Council of Churches, or any other world, national or regional organization which gives Christian recognition to unbelievers or which advocates multi-faith union. (Amos 3:3, 2 Cor. 6:14-17) This does not prohibit school families from being members of churches who do affiliate with said organizations.

⁸ *Ibid.*, p.59.

Non-Denominational Position

This ministry's Statement of Faith is fundamental to basic Christian tenets and contains those doctrines to which we unreservedly adhere and teach. It is our desire to maintain this position and to do so in all fairness to each family. In honoring this desire concerning the outreach of this ministry, there shall be no attempt made by parents, students, staff, or school board members to promote or disparage any doctrinal or denominational beliefs, practices, or positions regarding issues upon which the ministry itself has assumed no official stance. Included, but not limited to, are denominational positions regarding:

1. Church government-authority
2. Time and mode of baptism
3. Security of the believer
4. Timing of future events
5. Second work of grace – baptism of the Holy Spirit
6. Sinless perfection
7. Gifts of the Spirit – tongues, interpretation of tongues, healing, miracle working, discerning of spirits

We desire to remain united in the salvation and love of Christ, avoiding the dissension that may be caused by denominational distinctive.

Major Aims and Objectives

First Aim

Our first and most important aim at Veritas Academy of Tucson is to love and glorify God in all that we do (1 Cor. 10:31, 1 Pet. 4:11). Related objectives are as follows:

1. We will seek to delight ourselves in the Lord and celebrate His greatness regardless of our circumstances.
2. We will seek a daily, close, loving, and obedient relationship with our Lord Jesus Christ.
3. We will aspire through all aspects of this ministry's operations to be in constant, joyful, and whole-hearted submission to God's purpose and will as revealed in the Holy Bible.
4. We will consistently acknowledge, in word and deed, the Holy Bible as our standard of truth and final authority for faith and practice.
5. We will challenge our staff, students and their families to love God by becoming progressively more knowledgeable of and obedient to His will as revealed in the Bible.

Second Aim

Our second aim is to love people (Lk. 22:26). Related objectives are as follows:

1. We will evaluate all aspects of this ministry by how effective they are in “helping parents prepare college-worthy, character witnesses of Christ for the next generation.”
2. We will strive to protect our ministry’s vision, which is to help families, not allowing the interests of the ‘institution’ to take precedence over the interests of individuals.
3. We will encourage all families to be actively involved in a body of Christian believers.
4. We will encourage our students to develop their faith, love, and devotion to the Lord Jesus Christ and teach them to apply a God-centered perspective in all of their studies and activities.
5. We will cultivate within students an increased awareness of the world that exists beyond their immediate culture and comforts along with the growing understanding that God’s love and Good News are for all people everywhere.

Third Aim

Our third aim is to affirm, encourage and equip parents in their God-given roles and responsibilities (Deut. 6:6-7; Prov. 22:6). Related objectives are as follows:

1. We will encourage parents, whenever we have opportunity, to understand that their highest calling and foremost responsibility with their children is to train them to be faithful disciples of Christ.
2. We will strive to strengthen families as the first social and educational unit instituted by God and to demonstrate respect for the primary authority and responsibility for children that God has entrusted to parents.
3. We will seek to give parents greater access to their children by involving parents in the scholastic lives of their children’s training in a University-Model structure and system.
4. We will strive to provide relevant and practical family ministries, conferences, and services aimed at keeping parents encouraged, competent, confident, and on-task.
5. We will not view it as our role to disciple students but to assist, support, and encourage parents as they steward this formidable responsibility themselves. It has been pointed out that when a student seeks training in any vocation – speech therapy, for example – the educational institution in question does not teach the student by offering him speech therapy; but by giving him the tools to become a speech therapist himself. The same analogy holds true of Veritas Academy: in effect, we aim to help students become disciplers of others.

Fourth Aim

Our fourth aim is to effectively and systematically integrate the home and school throughout the curriculum design and student activities in order to keep facilitating parents’ relational involvement with their children while also preparing those children for college. Related objectives are as follows:

1. We will seek to develop curricular designs, instructional methods, and student-activity guidelines that effectively utilize and integrate the resources of both home and school.

2. We will seek to establish clear guidelines defining the relationship between the home and school as educational institutions.
3. We will seek to establish curricular and student-activity guidelines defining the respective responsibilities of the school and home instructors in the University-Model system.

Fifth Aim

Our fifth aim is to educate students with excellence, providing preparation for college that is both high quality and Christ-centered (Lk. 2:52; Prov. 1:2-7; 3:13-20; 4:1-9; 9:9; and 10:14). Related objectives are as follows:

1. We will teach a work ethic that values doing all things “as unto the Lord” (Col. 3:23).
2. We will promote and adhere to high academic standards.
3. We will stress the importance of character development as a basis for true academic success and achievement.
4. In our curriculum design and pedagogical practices, we will emphasize the acquisition and application of critical and creative thinking skills as well as the acquisition of data and the mastery of concepts.
5. We will strive for constant and consistent improvement in our instructional methodologies.
6. We will help and encourage our students to understand that all truth is God’s truth by integrating Biblical principles with the content of a classroom subject.
7. We will teach and encourage the use of good study habits.
8. We will train our students how to engage in independent study and research.
9. We will incorporate and integrate student activities as an important tool in the educational process.
10. We will strive to offer a balanced treatment of the arts, humanities, and sciences.

Sixth Aim

Our sixth aim is to reach out and serve people in other communities who need and want what University-Model schooling offers (Matt. 9:37; Matt. 25:34-36). Related objectives are as follows:

1. We will develop Veritas Academy of Tucson as a University-Model School®, with the care and attention needed to successfully represent an educational model that can be used by parents and educators in other communities who are seeking better ways to teach children.

2. We will seek ways to demonstrate effectively that the application of biblical principles on behalf of academically average students can indeed produce better college-preparatory results with less classroom time and less cost through the increased and more meaningful involvement of parents.
3. We will assist in this educational model by encouraging other interested servants of the Lord in the start-up and development of new University-Model schools when asked.

Character Development Program

The purpose of Veritas Academy of Tucson's Character Development Program is to oversee the administrative systems set in place to 1) preserve, reinforce, and promote the aforementioned Foundations of doctrine, philosophy, and major aims/objectives, 2) keep parents confident, competent, encouraged, and involved with their children, and 3) enforce behavior and discipline policies from a character-development point of view.

Once again, we make no attempt to replace or displace parents as the primary providers of character training for their sons and daughters. The faculty and staff do, however, make every effort to reinforce and enhance what the parents are on record as teaching in the home, beginning with matters of Christian faith and practice. But classroom time is too short and the scope of supervision too large for teachers to even think of being effective "character developers" if parents are not primary.

For this reason, an increasingly necessary element in our Character Development Program is Parent Encouragement Processes. Clearly, the educational objectives are best served when they promote healthy home environments and loving parent-child relationships. As today's parents are often in need of affirmation in their roles, confidence, time with their children, and practical tools for their all-important parenting tasks, Veritas Academy of Tucson's goal is year-to-year continuous improvement in the parent-encouragement "enterprise." By careful and consistent reading of school communications, parents can stay informed of the latest seminars and resources made available for their enrichment and edification.

While students are at school, we understand that parents have entrusted the school to maintain Policies of Student Behavior – matters such as order and respect in the classroom, safety and proper supervision, Christ-like courtesy and consideration for others, minimum distractions to the learning environment, proper dress, and academic honesty. Our Procedures of School Discipline are administered from a personal growth, not just a punishment, point of view. In addition to enforcing the rules, we hope to communicate the reasons behind the rules based on the meaning of mature character and motives. Our desire is to turn every student's misbehavior into a ministry to the student's true needs and an experience that motivates the student toward better choices in the future. Prayer, a listening ear, and time are essential for this to happen, and the Character Development Program seeks to ensure that it is provided.

Admissions

Parent and Student Responsibilities

Veritas Academy of Tucson is a University-Model Christian school whose mission includes a vital spiritual element. Both parent involvement and student cooperation are essential ingredients to the school's successful fulfillment of its mission. Therefore, as a condition of acceptance, all parents applying for admission must be in agreement with the school's doctrinal position. In addition, at least one parent must be a born-again Christian.

To facilitate the acceptance of those students appropriately suited for a University-Model format we have compiled a set of parent and student guidelines. Guidelines are as follows:

For Parents

1. Parents must be willing to provide the school with a completed application packet for each child applying for admission.
2. Parents must be in agreement with, and supportive of, the school's procedures for handling student discipline.
3. Parents must be willing to provide continually updated immunization records for each child.
4. Parents must acknowledge that each child has reviewed the “Code of Conduct” and “Dress Code Policy” and is willing to abide by those policies.
5. Parents must be willing to sign a statement indicating that:
 - a. They are in agreement with the school's purpose and spiritual objectives, and be willing to abide by the school's rules and regulations.
 - b. They are committed to the responsibility of providing a quality, Christian education for their children in accordance with existing law.
 - c. They accept primary responsibility for their children’s behavior at school and student supervision at home.
 - d. They will become familiar with and consult the policies of the school as published in the current parent/teacher manual and other official means of communication.
6. Parents must be willing to use a Christian Conciliation Service if ever necessary.

For Students

1. Students must be willing to adhere to the "Student Code of Conduct."
2. Students must be willing to adhere to the "Dress Code Policy."

Admission Procedures

1. **Attend an Information Meeting:** Parents are required to attend an information meeting about Veritas Academy of Tucson. These meetings are held at scheduled times, and parents will receive their admission packet of materials at this meeting.
2. **Application Packet:** If, after reviewing the school material and praying about the decision, you are still interested in pursuing our school, then please complete the application and return it to the school. Please note that the date your application is received will be used in determining registration priorities over other new students. Please also note that there is a \$100 per student application fee required at this time. This fee covers the admissions process and is non-refundable.
3. **Placement Testing and Evaluation:** Academic courses require placement testing for students entering grades K-5. Once a completed application has been received, placement testing will be scheduled so that each child may be placed in the courses best suited to his/her level.
4. **Family Interview:** This is a two-step process that is handled by the Admissions Committee. One interview will be done at the school by the Headmaster and one interview will be in the home by the Admissions Committee. The purpose of these meetings is to make certain that each family has had an individual opportunity to have their questions answered regarding our school, as well as to certify whether Veritas Academy of Tucson is the best fit for their family. A member of the Admissions Committee will call to arrange an interview.
5. **Letter of Acceptance:** Once the interview process has been completed, each family will receive a letter from the Admissions committee indicating their decision. This letter assumes your intent to have your child enrolled at Veritas Academy of Tucson for the upcoming year. In the unfortunate event that your plans change and you need to withdraw your child from Veritas Academy, please see our financial policies regarding tuition and refunds.

Financial Policies

Tuition and Fees

A non-refundable application fee of \$100 per student is due with application. Families may choose to All payments are due by the first of the month and become delinquent after the 10th, at which time 5% of the balance due will be assessed as a late fee. If payments are delinquent by 15 days, a reminder letter will be sent to the family. If payments become delinquent by 60 days, the student will not be permitted to return to school until the balance is brought current.

Textbook costs are included in the tuition, however there will be minor costs associated with attaining certain necessary school supplies (pencils, erasers, art supplies etc.) and school uniforms for each student. These will be the responsibility of the parents to provide. A list of materials to purchase for the school year will be provided to you.

	One Payment Plan	Two Payment Plan	Monthly Payment Plan
School of Grammar (K-6)	\$4,000	\$2,000	\$400
School of Logic (7-8)	\$5,500	\$2,750	\$550
School of Rhetoric (9-12)	\$5,500	\$2,750	\$550

Multiple Student Discount

Veritas offers a multiple student discount for those families with three or more students in attendance. This discount is not available to families who receive scholarship monies for their full tuition. It is available to families that self-pay and/or rely on tuition tax credits for payments. You can receive 25% tuition for the third student in attendance, 50% off tuition for the fourth student in attendance, and 75% off tuition for any students after the fourth.

Refund Policies

If it becomes necessary to withdraw your child, a withdrawal form must be completed and returned to the school office by the following dates. You will be invoiced according to the chart below:

First Semester	Second Semester	Amount Due
Prior to July 1 st	Prior to January 1 st	0% of Semester Tuition
Between July 1 st —Sept. 1 st	Between Jan. 1 st —Feb. 1 st	20% of Semester Tuition
After September 1 st	After February 1 st	100% of Semester Tuition

Student Conduct

It is by his deeds that a lad distinguishes himself If his conduct is pure and right. (Proverbs 20:11)

Code of Conduct

The purpose of Veritas Academy of Tucson's Code of Conduct is to promote a Christ-like attitude in its learning environment and to encourage the development of positive Christian relationships among its students. Therefore, it is important that specific guidelines regarding behavior while attending our school be set. While on-campus concerns are primary, Veritas Academy of Tucson reserves the right to address any off-campus conduct deemed to be significantly effecting on-campus relationships and/or learning environment.

1. Students should show respect to adults at all times. Therefore, a title (Mr., Mrs., Coach, etc.) should be used when addressing an adult.
2. Students should treat each other with respect, kindness, purity and compassion just as God commands us in Matthew 7:12, *In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets*, and in 2 Timothy 2:22, *Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart*.
3. Veritas Academy of Tucson operates on an honor system with its students. This means that students are expected to be truthful, honest, and upright in their words and actions as a matter of personal conscience and beliefs. Violations of the honor system (consistent lying, dishonesty, impure speech or behavior) in matters pertaining to any facet of school life – academics, activities, and personal relationships – can result in consequences that lead toward expulsion (see Discipline Actions for Major Misconduct)
4. The school facility and grounds should be kept clean, orderly, and in a manner which shows an attitude of gratefulness.
5. There will be no horseplay, running, or rough play during or between classes.
6. Use of profanity is not permitted.
7. Public displays of affection between sexes such as hand-holding, kissing, etc. are not permitted.
8. Students should not bring radios, CD players, tape players, MP3 players, iPods, CDs, tapes, or computer discs to school unless specific permission is granted by the school administration.
9. Tobacco products, illicit drugs, alcohol, or weapons are not allowed on campus or at any school sponsored event.

Dress Code

Veritas Academy of Tucson's dress code is intended to reflect the school's aims to honor God and disciple students. It is designed to encourage modesty, decency, and propriety and to de-emphasize the use of clothing as a significant means of establishing self-identity or gaining attention or social status (Matt. 6:28-34; 1 Cor. 9:19-23; 1 Pet. 3:2-4; 1 Tim. 2:9, 10; Jam. 2:1-5). The Headmaster or one designated to act in his stead, retains the authority to determine the appropriateness of a given student's attire or hairstyle, and may remove from the campus or otherwise discipline any student deemed to be inappropriately dressed. The administration also reserves the right to grant a limited variance to these regulations for special purposes, such as related sports programs and physical education classes, special dress days or other instructional exercises, provided that high standards of modesty are always upheld. **All elements of the dress code are in force (and may be enforced) during regular school hours.** During that time, students anywhere on campus **must** be dressed in either proper class attire or proper sports attire. Changing into off-campus attire should be done off-campus. While dress code enforcement will be limited to school days, provisions and standards relating to modesty and decency should be respected by the students and are enforceable by the staff anywhere on the campus as well as at off-campus, school-sponsored events.

Veritas Academy of Tucson's dress code is in place as an application of Kingdom values taught in God's Word. As you prepare to explain the reasons behind the dress code to your children, please read the above passages and talk about them together. If you personally disagree with certain specifics of the dress code, feel free to communicate your suggestions to the school in writing, but we humbly ask that you defer to the present practice and speak respectfully of these matters in your home. We ask this for the sake of the Biblical principles they represent and for the peace and order of the learning environment.

Philosophy

Man looks at the outward appearance, but the Lord looks at the heart. (1 Sam. 16.7b)

At VAT, we are concerned about what goes into the student's mind as well as what is in the heart, for it is out of the abundance of the heart that the mouth speaks (Lk. 6.45) or that the child dresses. There are many positive reasons for a standardized dress code at VAT. A standardized dress code:

1. Instills in students a sense of loyalty and belonging to the school community.
2. Allows teachers to use their time teaching instead of judging the appropriateness of students' dress.
3. De-emphasizes excess fashion consciousness and socioeconomic differences.
4. Saves families' money and time and decreases conflicts over wardrobe choices.
5. Promotes safety on field trips and on campus where students are easily identifiable.
6. Presents a neat appearance and helps create a positive impression of our school and our students within the community.
7. Presents an outward expression of respect to classmates, parents, teachers, and staff.
8. Promotes a sense of modesty for all students.

As believers, seeking to follow God's plan for our lives, we should desire to reflect Christ in every aspect of our lives – including how we dress. (1 Tim. 2:9-10/Prov. 22:6)

Shirts

Any solid-color long or short-sleeved polo shirt with a collar, turtle neck, or mock turtle-neck may be worn. **All shirts are to be tucked in at all times with the exception of Kindergarten and First grade.** Polo-style shirts are allowed, but no alternate-color embroidery is allowed. Logos are allowed if they are smaller than a quarter. Chambray cloth, Oxford-cloth, or short sleeved and button-down collars are allowed. Special Veritas Academy of Tucson t-shirts and/or sweatshirts are permitted on designated days.

Outerwear

Any solid-color sweater or cardigan worn over a uniform shirt is acceptable. Students may also wear solid-colored jackets and sweatshirts that do not have logos/emblems/embroidery inside the classroom.

Bottoms

Pants, shorts, and skirts should be Docker/Chino-style OR corduroy navy/khaki/“light stone,” worn at the waistline, with or without pleats, zipper and snap or button is approved school dress. No jeans or jean material, cargo, cargo pocket or baggies are allowed. Kindergarten and first grade children may wear elastic waist pants.

Shorts and skirts must extend below the fingertips when standing. Skirts must be worn no shorter than three inches above the knee. Girls may wear bike-style shorts or leggings under skirts and jumpers. Girls may wear 100% cotton or polished cotton twill navy/khaki Capri or “flood” pants with belt loops and a belt. Stretch or denim pants are not allowed.

Belts (any color) are required beginning in the 5th grade if bottoms have belt loops.

Footwear

Shoes must be in good repair and worn with white, navy, or black socks or hosiery. Flat sandals are acceptable on non-P.E. days. No flip-flops, backless or thong-type sandals may be worn. On days when children have Physical Education, athletic shoes must be worn.

Accessories

Caps may not be worn indoors or backwards. Regarding piercings, only girls may be allowed to have a single stud in each ear; no large earrings or double piercings. Any other accessories (scarves, jewelry, hair bows etc.) should be modest, non-distracting, and tidy.

Exceptions

There will be designated “casual dress” and “dress-up” days during the school year when other clothes will be permitted or required. These days will be announced in advance. No torn clothing, crop tops, halters, tank tops, sleeveless shirts, or any other inappropriate clothing is allowed. Hair is to be neat, clean, out of eyes, and its natural color. Boys' hair length is to be no longer than to the top of the collar. Students attending any school event or function must be appropriately dressed in standardized dress or follow the

dress code as determined by the Headmaster. The school reserves the right to prohibit specific dress and dress-related items whether they are mentioned in these guidelines or not.

Enforcement

In an effort to enforce the academy's Student Dress Code in an impartial manner, the outlined process will be followed. We hope that this clarifies our student's expectations and motivates student's to avoid the hassles that come with dress code non-compliance.

1. Verbal warning will be given the first two weeks of school.
2. After the third week of school the student will be given a written warning to be sent home and signed by a parent and returned to school.
3. Continued violations will require a Headmaster-Parent meeting to address the issues not being complied with. The faculty and administration reserve the right to enforce this uniform code by all appropriate means and to make judgments in cases of dispute.
4. Further violations of dress standards could lead to suspension, or expulsion for further rebellion and disobedience.

Student Use of Electronic Devices

Communication Devices

Students may carry cell phones, iPods, and other such communication devices on campus, but they must be turned off and stored in bags, backpacks, etc. All student communications with parties outside the school should go through the central office while a student is on campus. Any variance to this policy must be granted by the Administration.

Student Discipline Procedures

Train up a child in the way he should go, even when he is old he will not depart from it. (Prov. 22:6)

General Discipline Guidelines

The keys to discipline are that the child must feel he/she is loved, that he/she knows and accepts the boundaries of behavior, and that he/she sees the proper direction in which to head to avoid repeated wrong decisions. The key to discipline for a school is that it gives its children support and direction while also working in harmony with the home. The primary goal of our staff will be to practice "preventative" discipline through the use of good teaching techniques. As the need arises, the school may also employ mild forms of reproof, rebuke, and correction (under no circumstances do we practice spanking or similar forms of corporal punishment) in order to encourage cooperation among the student body. The school will control the impact of serious discipline problems by limiting or withdrawing the participation privileges of consistently uncooperative students. As a University-Model School, we feel that the school staff is primarily responsible to utilize mild forms of reproof, rebuke, and correction for the purpose of sound classroom management and that the parents are primarily responsible for dealing with discipline problems of an ongoing or more serious nature. This, in effect, is the philosophy that informs the General Discipline Guidelines.

1. In most cases, a distinction will be made between elementary and secondary students in specific policies governing disciplinary procedures, since it is assumed that a greater degree of self-discipline and good conduct should be expected from secondary students.
2. Any discipline matter deemed to be of an urgent or potentially dangerous nature shall be brought immediately to the attention of the administration. It will not be necessary to notify the administration immediately of discipline problems of a routine or non-serious nature. Such problems will be handled at such times and in such a manner as shall be convenient to the administration.
3. The student shall be given an opportunity to correct his own behavior following the first offense of a routine or non-serious nature, and the parents shall not be notified unless the student or staff member involved specifically requests that they be notified. The parents shall be notified of any subsequent offenses. A copy of the relevant discipline referral form shall be mailed to them for this purpose, and the parents will be asked to sign and return the form indicating that they have read and understood it.
4. An administrative staff member will personally attend to serious, urgent, or potentially dangerous discipline matters, and the parents will always be notified in such cases. This administrative staff member shall enjoy a broad range of personal authority to act in such cases, including but not necessarily limited to suspension of the student from regular school activities.

5. Should repeated or serious first-time violations of the student code of conduct or dress code occur, a student may be suspended or expelled.
6. Since student participation at the academy naturally has an impact on other students, off-campus behavior can, at the discretion of the administration, have an impact on a student's level of school involvement and/or on a recommendation to the board for a change in the student's admission status.

Discipline Actions for Major Misconduct

Suspension

1. Suspension can be administered by either the Headmaster or the School Board
2. Suspension from all classes and activities with no permission to make up work.
3. Suspension from all classes and activities with permission to make up work.
4. Durations
 - a. One Day
 - b. Two Days (any combination of 2 successive weekdays, except for Friday-Monday)
 - c. Three Days (any combination of 3 successive weekdays)
 - d. Five Days (any 5 successive weekdays)
5. Suspensions may carry with them any number of requirements that the administration and/or board deem appropriate. Failure to meet those requirements can extend the duration of the suspension or lead to expulsion considerations.

Expulsion

1. Expulsion can only be administered by the School Board
2. Expulsion without permission to appeal. Expulsion must appear on the student's permanent record.
3. Expulsion with permission to appeal.
 - a. Student is suspended immediately from all classes and activities.
 - b. The family's admission agreement with the school is declared null and void.
 - c. If the family does not wish to appeal, then the student is officially no longer Veritas Academy of Tucson student and the record of expulsion will appear on the student's transcript.

- d. If the family wishes to appeal, they must submit their formal request for readmission in writing, stating their reasons for wanting to negotiate a new and more restricted admission agreement with the school.
- e. If the formal request is accepted, the student may continue to receive class assignments while the appeal is pending. Both parents (unless parent is single) and the student must schedule a time to appear before the board to discuss the appeal.
- f. Re-admittance, if granted, may only be on the condition that the family obligates itself to a new and revised admission agreement, complete with the board's required corrective actions, restrictive measures, and future accountabilities. Failure to keep the new agreement can result in automatic forfeiture of the student's admission status with no permission to appeal.
- g. If the new agreement is kept faithfully and without incident, the student may apply to have the record of expulsion deleted from his or her permanent record at the end of that school year or at a time later than that if the board deems it appropriate to the situation.

School-Home Communications

Communication between the school and the home is vital in any healthy academic setting, but because we function in a team-teaching situation with the parents, they are especially important in the University Model School. Besides the usual channels of communication utilized by almost all schools, Veritas Academy of Tucson has devised other methods, such as assignment sheets, to enhance the quality and clarity of school-home communications. Admittedly, some of these methods require some added effort from both parents and school staff; they are, however, well worth that effort in the long run, and ultimately increase, rather than decrease our efficiency. All members of the school community are encouraged and expected to make proper and on-going use of any communication methods the school may devise, in accordance with any relevant school guidelines.

Visitation Policy

By its very nature, Veritas Academy of Tucson encourages a high level of parental participation in education. However, in order to enhance both student safety and operational efficiency, Veritas Academy of Tucson has adopted the following guidelines governing the presence of visitors on the campus during regular school operating hours (8:00am-5:00pm on school days). For the purposes of this policy, "visitors" are defined as all individuals other than staff or students (on their respective class days) present in any part of the building other than the front foyer or office complex, or on the grounds other than the normal student loading area (e.g., the front walk).

1. All visitors must check in with the office staff/headmaster upon arriving at the campus. At a minimum, visitors must identify themselves, explain their intended business, and indicate how long they expect to be on campus. A written record of this information will be kept.

2. All visitors must be willing to comply with all rules and regulations governing student and/or staff conduct, including the appropriate dress regulations (variances for legitimate and honorable reasons may be granted).
3. Any student who is not a current or former student (who has graduated or left in good standing) must be accompanied by an adult.

Anyone failing to abide by these provisions may be denied access to any and all restricted areas or be required to leave the campus. Persons having no legitimate connection with the school or reason for being present on the school campus will be expected to leave immediately.

ACADEMIC POLICIES

Overview

At Veritas Academy of Tucson one of the primary goals is to partner with parents in the discipleship of their student(s). As a Christian school, we believe it is of the utmost importance to encourage our students in their daily walk with Christ. We hope to accomplish this not only by encouraging the development of good study skills but also by promoting a greater understanding of biblical truths that will help them feel confident to express and defend their faith as they develop and refine their biblical worldview.

“Classical Christian Education” Means:

- Rigorous and comprehensive study of western tradition/ideals that illustrate and reflect the character of God:
 - He is control of all things and therefore our authority. All creation is subjected to His will
 - He is good and we are not. We must recognize and break our will in order to know and accomplish His
 - He wants what is best for us. We must take what we learn about His will and apply it
- Structured and well-sequenced subject content that creates a “big picture” framework to organize information
- Use of the Trivium to categorize stages of knowledge acquisition by developmental level
 - Grammar Phase (K-6): the grammar, or framework, of each subject is built by memorizing basic facts.
 - Dialectic Phase (7-8): the framework is filled in with logic, argumentation and critical thought.
 - Rhetoric Phase (9-12): the structure of knowledge is used to logically, persuasively, and eloquently develop and express a biblically sound worldview.

Educational Philosophy Defined:

- Teachers and staff will impart disciplined, intellectually rigorous education to all who understand and accept their God-given responsibility to steward their intellectual abilities to their fullest potential.
- Teachers, as an authority, are held accountable for the level and validity of the academic material they impart to their students through their own high quality intellectual development.
- Students live under the authority of their parents, and are placed under the authority of their teachers, to receive the knowledge and tools necessary to fulfill their aforementioned responsibility.

- Parents are the ultimate, earthly authority over their children, and thus shoulder the ultimate responsibility to ensure their child’s academic success.
- Parents are responsible to impart a biblically sound character and worldview to their children, but these assets should be reinforced by the school in the development of school rules, policies, and behavioral expectations.

Teacher’s Character Required:

- He must demonstrate enough of a Biblically sound understanding of who God is and what God expects from him to effectively model/impart his understanding through his teaching.
- He must consistently demonstrate a willingness to work with, and submit to (where applicable), the relationships within the school environment (administration, parents, staff, etc.).
- He must hold himself to a rigorously intellectual, academic and spiritual standard and continue to actively seek intellectual and spiritual growth (especially in his subject area).
- He must demonstrate a clear and comprehensive understanding of “who the student is” (see above), as well as the ability to effectively manage the appropriate academic/behavioral expectations for his grade/developmental level.

Parents Cooperation Expected:

- As the God-ordained earthly authority over their children, parents have final say for their child (within the boundaries of the school rules, policies and procedures should they choose to continue attendance).
- They must consistently demonstrate a willingness to lead their children in spiritual and academic growth.
- They partner with teachers for the academic development.
- They take the lead on their child’s spiritual development.
- They must consistently demonstrate a willingness to work with, and submit to (where applicable), the relationships, rules, policies and procedures of the school environment in order to continue attendance.
- They should be an asset and helpmate to the advancement of the academic agenda, not a liability.
- Classes and support programs for parents should be/become routine events.

*Parental Roles*⁹

The required involvement of parents in the UMS model of education means that they are an integral part of the learning process. Since “Parent Roles” are designated for each course, instructors can routinely assign work to be done at home which can involve an appropriate level of parental involvement that is specific to the designated role. Through this process lies a tremendous area of ministry for an instructor who understands the significance of the relationship between a parent and a child to the faith and values of that child, AND who understands their own ability to positively influence that relationship at home.

Requiring the parents’ involvement in daily homework, appropriate to each grade level, creates the opportunity for each parent and child to spend time together whereas in other school settings they would be far apart. The additional time together, in and of itself, is vital in determining who will influence the faith and values of the student.

Co-Teacher

Courses that require a Co-Teacher role are primarily in the Grammar School. Responsibilities may be divided between the classroom teacher and the parent-teacher at home. An example of this is in the area of vocabulary. At Veritas, the direct teaching of vocabulary is primarily the responsibility of the parent. The classroom teacher simply provides the weekly plan. In all other areas of study in the Grammar School, the classroom teacher provides detailed plans and expects the parent-teacher to assist the student and instruct as needed.

Transitional Co-Teacher

During these grades, the parent transitions from the role of Co-Teacher to that of a Guide for Dependent Study. When this transition takes place depends upon the individual student's level of maturity and responsibility. Parents and classroom teachers need to communicate effectively and work together to ensure that this transition takes place smoothly.

Guide for Dependent Study

This role usually applies to parents with children in grades 7 through 10 but may also apply to some students in 5th and 6th grades. Several academic courses at this level begin to cover subject matter that is unfamiliar to many parents and may require private tutoring from someone other than the parent. At the same time, the student is at a dependent age where disciplined study habits must be developed, not by parental force, but through positive encouragement and through the student's growing awareness of personal consequences. In order for the class to be successful, the classroom teacher is dependent upon the parent to make certain that the student keeps up with the course assignments and communicates with the teacher if difficulties arise.

⁹ Adapted from Character Driven College Preparation by Dr. John W. Turner, Jr. Copyright ©2008 Veritas Academy Page 6 of 31 Course Catalog 2008-2009

Guide for Independent Study

Most academic courses at the 11th and 12th grade levels require this role for parents. Here, the parents have the opportunity to supervise the progress of their students' independent schoolwork and provide any additional guidance they may need before entering college. Courses offered at this level will mimic that of a junior college program or higher where independent study and research skills, time management skills, a strong work ethic, and self-discipline are essential.

Private Tutor

Students in these courses are successful because each has a private tutor (Mom and/or Dad) at home who is willing and ready to assist as needed. Parents receive printed instructions from the classroom teacher on a regular basis outlining homework assignments, follow-up study over covered material, and preparation/review needed for the next class. At this level (5th - 10th grades) the need for a tutor will vary among students and subjects. In some cases, private tutoring by someone other than the parent may be necessary.

Course Monitor

Many elective courses, such as PE or Grammar School Art, involve equipment and/or expertise that require most of the teaching to be done in the classroom, leaving little for the parent to do at home. In these classes the primary responsibility of the parent is to maintain and express interest in the course by keeping up to date with what is taking place in the classroom and notifying the teacher of any concerns. Other elective courses, such as a foreign language or theatre, require additional practice or memory work to reach proficiency. In these cases, the parental and student responsibilities will be spelled out in advance by the classroom teacher. Parents need to willingly support students in the School of Rhetoric who have elected a mastery track in an elective such as Speech, Debate, Art, or Music as these students will be expected to put in additional time to reach mastery.

Project Assistant

With student projects, parental mentoring is needed on an intermittent basis. In many respects, this role is similar to that of the Course Monitor; however, at one or more times during the semester, help at home might be needed in support of a particular project. For example, additional assistance might be needed for student costuming, puppet making, science experiments, etc.

Positive Motivator & Cheerleader

Parents can experience great satisfaction and joy when they study each of their children to identify what motivates his or her best effort. With practice, they can learn how to tap those positive inner drives and passions to encourage each child toward success.

Children not only need motivators, they also need cheerleaders—those who believe in them at all times, "go wild" when they do well, and lift their spirits when they are down. Children never forget parents who motivate them and parents who never stop believing in them.

Attendance

Attendance Requirements

Students must regularly attend classes in order to successfully complete a course. This means that they may not be absent, whether excused or unexcused, more than four days during a semester for a course meeting two days a week or six days during a semester for a course meeting three days a week. The records of students failing to meet these attendance requirements may be reviewed by the Headmaster upon the completion of each semester. A decision on whether or not to grant credit for the course will be made based on attendance records, whether the course material has been learned, and other factors. It is the student's responsibility to learn and master the subject matter that was missed due to absence. Teachers will provide available materials to students upon request. Should credit not be granted, a grade of incomplete will be awarded. In most cases, a failure to successfully complete a course because of excessive absences will also prevent a student from being able to register for the next course in the sequence.

Any absence that is long-term (missing more than 3 consecutive classes for classes that are M, T, TH or two consecutive classes for classes that are T, TH), requires parents to complete the Extended Absence Form (which may be obtained in the school office).

Excused Absences

When a student is absent from class, it is expected that a parent will call to inform the school that same day. While students should make every effort to attend class on a regular basis, there may be times when they cannot attend a scheduled class. In most cases, the school will validate the following reasons as an excused absence:

- Doctor/dentist appointment (please try to schedule these outside of class time if possible)
- Personal illness
- Sickness or death in the immediate family
- Family emergencies (parents should contact an administrator if at all possible)
- Car trouble or weather or road conditions making travel dangerous or impossible
- College visit (only for juniors or seniors—one day in the fall, one day in the spring)
- School related activity (game, competition, academic meet, etc.) Please note: an excuse note is not required for school-sponsored activities.
- Church-sponsored mission trip (please notify the administration prior to the trip)

Any absence that is long-term (longer than three consecutive class days for a class that meets three times per week or more than two consecutive class days for a class that meets twice per week.) requires parents

to complete the Extended Absence Form (which may be attained in the school office) and will be evaluated by the Headmaster.

Tardy Policy

It is important to remember that when a student is late to a class, it disrupts the teacher and other students. If a student is more than 10 minutes late to a class they are considered tardy and the teacher will note such on their attendance sheet. Five tardies will equal one absence for that class.

Early Dismissal

Any student who needs to leave a class for a valid reason (doctor's appointment, extra-curricular activities, etc.) should have a note from a parent: (1) explaining the reason for the early release, (2) time and date(s) the student should be released, (3) when (or if) the student will return and (4) a phone number where the parent can be reached. If a student does not have a note with the above information, the parent must talk with school office personnel validating the student's early dismissal before the student will be released. No student will be released from a class without prior consent. The parent must sign the student out in the school office. Office personnel will give the parent an early dismissal slip so the teacher will know that the student has been signed out in the office. The student will then be released from class. Every effort should be made to schedule appointments after school or on home school days. If a student leaves more than 10 minutes early on five separate days in one semester, this will equal one absence for that class. The exception to this is for extracurricular activities that have been cleared through the office. Each child is permitted to leave early for one trimester each year (Fall/Winter/Spring) for an approved extracurricular activity (i.e., a sport not offered at Veritas).

Grading, Evaluation, and Feedback

General Perspective

We will strive to view and publicly present grades not as a commentary on the relative worth and value of the individual but rather as accurate reflections of the quality of his work in a given subject at a given time. While many in our society do indeed use grades for the purpose of classifying students, we commit ourselves to avoid this tendency. At Veritas Academy of Tucson, grades serve four basic purposes: 1) to help us teach, rebuke, correct and train, 2) to help us in the on-going placement of students at the appropriate level and subjects responsive to their needs, background, and abilities, 3) to provide us with a just and legitimate means of holding students accountable for the quality of their work, and 4) to provide us with an ongoing and widely understood means of communicating a student's relative progress and achievement to his parents and other parties, such as college entrance boards or other schools to which the student may transfer, who have a legitimate interest in knowing such information. In order to accomplish this, we purpose to establish just and objective standards which are based on legitimate expectations. This means that students will be graded by comparing their level of accomplishment against reasonable expectations of what they should be able to accomplish. It also means that we will make every reasonable effort to place students properly, basing such placement upon their background and abilities rather than any social criteria (such as age). Finally, it means that students will receive (or not receive) credit based upon what they have (or have not) done relative to a common standard, rather than upon individual considerations (such as learning disabilities).

The grading standards themselves will be oriented toward the work of the student rather than the student himself. They will recognize multiple levels of legitimate achievement, so that less is expected of lower level students (e.g., elementary) than of upper level students (e.g., secondary). They will be objective and evenly applied within a given class. They will also allow for individual differences by defining minimum passing standards in terms that allow for a range of acceptable achievement. The ultimate purposes of these standards will be to define what ought to be, as opposed to what is, and so give the student and his parents valid and meaningful feedback, to encourage a disciplined approach to academic study, and to encourage the student to progress in his learning and achievement.

Grading Standards

Most courses we offer (the exception being courses graded on a pass/fail basis) are graded on a scale of 0-100. The letter grade equivalents for the elementary system are as follows:

A grade of 90-100 is equal to an A

A grade of 80-89 is equal to a B

A grade of 70-79 is equal to a C

A grade of 0-69 is equal to an F

Other grades recognized by the academy are I (incomplete), WP (withdrew passing), WF (withdrew failing), NG (no grade given for course), and P (passing; applicable to a restricted number of courses, such as secondary P.E., which is graded on a pass/fail basis).

Late Work Policy

Whoever loves discipline loves knowledge, but he who hates reproof is stupid. (Prov. 12:1)

The hand of the diligent will rule, but the slack hand will be put to forced labor. (Prov. 12:24)

But the fruit of the Spirit is...self-control, against such things there is no law. (Gal. 5:22-23)

Veritas Academy of Tucson, desiring to promote both godly character qualities and high academic standards, has adopted the following general principles concerning student assignments turned in at some time beyond their due date. These principles are designed to promote the development of godly character qualities such as self-discipline, diligence, and self-control in the lives of our students and to give all faculty members a framework within which they may formulate their individual class policies.

1. An academic penalty (i.e., grade reduction) will be assessed for any work turned in late, unless the teacher feels that the student had sufficient reasons for turning the work in late or unless prior arrangements have been made. In general, "sufficient reasons" are events or conditions, such as illness, whose initiation or termination is outside of the immediate control of either the student or his family. This principle was adopted as a means of encouraging our students to adopt and cultivate the biblical values of self-discipline, diligence, and self-control.
2. Late work, if turned in within a reasonable period of time following the original due date, will be accepted and evaluated, allowing the student to receive at least some credit for his efforts. This principle was adopted primarily as a means of encouraging students to complete assignments, even when late, so that they might benefit from the learning opportunities those assignments represent.
3. Unless prior arrangements have been made with the individual teacher or unless there are sufficient reasons for turning the work in later, no late work will be accepted more than three weeks beyond its due date, or any time after the end of the semester in which it is due. This principle was adopted in order to assure that a student's grade at any given time is a reasonably accurate reflection of both his actual level of work and achievement up to that time and his current standing in the course.
4. All students will be notified no later than the end of the second week of a given semester of the specific ways that the individual teacher will apply these principles. This principle was adopted in order to assure that students would know how a given teacher intends to hold them accountable for any demonstrated lack of appropriate responsibility, diligence, or self-discipline.

Absences and Make-Up Work

Teachers may, at their discretion, require from parents a note explaining the reason for a student's absence before allowing the student to make up work or escape late penalties, as the case may be. Only those absences due to circumstances beyond the immediate control of the student or his or her parents will normally be considered excused. Whenever possible, arrangements for making up work should be made with the teacher prior to the absence.

Academic Incomplete

Students may be awarded a grade of "I" (incomplete) when circumstances beyond their control render them incapable of fulfilling all of the requirements for completing a given course by the end of the semester in which it is offered. All Academic incompletes must be approved by both the course instructor and the administration, and must be filed with the administration according to current guidelines and procedures governing such situations.

All course requirements must be fulfilled by the date determined by the course instructor and the administration. Any required work not completed by that date will be awarded a grade of "0." The student's final grade will be calculated after the date given for completion of the course using whatever grading system was employed for all other students in the course (unless other arrangements have been previously made) and including all grades earned up to that time. Course instructors must provide the administration with a description of the grading system to be used as well as any and all evaluation materials (e.g., tests and keys) necessary for completing the course.

Modifications to Instructions and Evaluation Practices

Veritas Academy of Tucson is not currently equipped to modify its instructional or evaluation practices or procedures in response to a student's learning disabilities or other special challenges, such as ADD. All students will receive (or not receive) credit based upon what they have (or have not) done relative to a common standard, rather than upon individualized standards developed in response to special needs.

*Academic Dishonesty Policy*¹⁰

Significance and Purpose

One of the major goals of Veritas Academy of Tucson is to aid parents and other Christian ministries in making disciples of the students admitted to the academy. We also wish to provide our students with a high

¹⁰ Veritas Academy of Tucson gratefully acknowledges its indebtedness to the University of North Texas for several of the fundamental ideas from which it developed its own policy on academic dishonesty. The UNT *Student Handbook* was especially helpful in defining the nature of academic dishonesty and in providing some guidance in developing the policy's approach to enforcement. UNT *Student Handbook*, 1997/98, p. 105

quality academic education, which we understand in terms of real spiritual, intellectual, and emotional growth. Among other things, this demands that we require our students and their parents to adhere to high standards of personal integrity, and provide corrective disciplinary action when they fail to do so. Academic dishonesty in any form is both a serious breach of personal integrity and a serious hindrance to real student learning. Because of this, the academy has developed this policy, which is intended to curb and, when necessary, correct academic dishonesty, in order to better help the institution minister to the needs of its students.

Definitions

1. General: Academic dishonesty is broadly defined as any attempt on the part of a student or parent, whether realized or not, to falsely represent the student's level of achievement or mastery in a given course or with regard to any element of that course. This includes but is not limited to:
 - a. Claiming or indicating in any form or fashion that the student has fulfilled any assignment or other academic responsibility, such as reading assigned texts or engaging in assigned study, when in fact he has not done so,
 - b. Using any assistance, including but not limited to copying the work of other students, in taking quizzes, tests, or examinations without the direct and explicit authorization of the course instructor,
 - c. Using any resources, including but not limited to solution manuals and teacher edition textbooks, other than those authorized by the course instructor in writing papers, preparing reports, solving problems, or completing other course assignments,
 - d. Obtaining quizzes, tests, examinations, or other academic materials or evaluation instruments created by or belonging to an instructor, other staff member, or the academy itself, including but certainly not limited to such materials properly used and in the possession of students currently or previously enrolled in the course, without the explicit authorization of the course instructor,
 - e. Engaging in plagiarism, which includes but is not limited to "the knowing or negligent use by paraphrase or direct quotation of the published or unpublished work of another person without full and clear acknowledgment" and "the knowing or negligent unacknowledged use of materials prepared by another person or agency"² which customarily sells or offers free of charge term papers or other academic materials,
 - f. Altering a graded paper or project for the purpose of disputing the accuracy of the grade, and
 - g. Collaborating without explicit authorization with another student or students during any quiz, test, or examination or in the fulfillment of any other academic assignment or responsibility.
2. Specific: The following guidelines define the academy's standard application of the general definition given above to (a) quizzes, tests, and other examinations, (b) homework, and (c) major

papers and projects. Individual course instructors may grant exceptions to these guidelines, but must do so explicitly, as indicated by the relevant policy statements given below. Any academic assignments, which, by their nature, are not addressed by these guidelines, will be governed by whatever guidelines are provided by the course instructor with regard to such an assignment.

- a. Quizzes, tests, and other examinations: all quizzes, tests, and other examinations, whether conducted in the classroom or in some other location, must be taken at a single sitting and without outside assistance of any sort, including but not limited to books, notes, other individuals, reference works, and audio or visual media. Any exception to these guidelines must be given in writing by the instructor on assignment sheets, the evaluation instrument itself, or other written instructions disseminated to all of the students in the class.
- b. Homework: homework should be done by the student alone and without assistance of any sort, including but not limited to information provided in teacher edition textbooks, unless such assistance is authorized, either orally or in writing by the instructor in the course, or by the catalogue or an approved curriculum guide's description of parent role for the course. The course instructor may grant such authorization, either in conjunction with the giving of the assignment or in response to student requests, at any time and for any duration to all of the students in the class or to selected students only, provided that the instructor feels it is in the best educational interests of the student(s) receiving such authorization.
- c. Major papers and projects: major papers and projects should be completed only by the student or by the members of a student group constituted by the instructor for the purpose of completing the paper or project in question without other assistance of any sort, except as explicitly authorized by the instructor. This authorization may be articulated either orally or in writing when granted in the classroom directly under the supervision of the instructor, but must be given in writing on assignment sheets or other written instructions disseminated to all of the students in the class when granted for work to be completed outside of the classroom setting.

Enforcement

1. Discovery and Determination of Academic Dishonesty: Determination of academic dishonesty may be made by the instructor the course in which it was deemed to have been committed. Other school officials, including proctors or other instructor substitutes, may alert the instructor to the possibility of academic dishonesty should they acquire or become aware of credible evidence, including but not limited to eye witness observations, which indicate that cheating, plagiarism, or other dishonest acts have taken place. Once the instructor has determined that academic dishonesty has indeed taken place, he shall inform the affected student(s) of his finding and, in conjunction with the relevant school officials, shall impose the proper penalties as described below.
2. Appeals Process: Should a student desire to appeal the determination of the course instructor, he must request in writing a hearing with the principal, who will arrange for a conference with the student, one or both parents (or guardians), and the instructor of the course. During this conference,

all relevant evidence will be presented and examined. Following the conclusion of the conference, the principal, or another administrator, should the principal be an original party to the case, will render a determination in the matter based on his assessment of the weight and credibility of whatever evidence is presented for review. Should the student desire to appeal the determination of the principal, he must request in writing a hearing before the Academic Affairs Committee, which shall be chaired by a member other than the principal for the purposes of the hearing. During this hearing, only that evidence that was presented and examined during the previous conference with the principal shall be reviewed; should new evidence having a serious bearing on the matter surface during the hearing, the matter shall be referred back to the principal for a new hearing to be conducted according to the procedures described above. The Academic Affairs Committee shall be responsible for determining the admissibility of any new evidence. Following the conclusion of a hearing before the Academic Affairs Committee, that committee, excluding the principal and any other member who has been a part of any earlier conferences or discussions regarding the matter, or any member who feels he may have a conflict of interests in the matter, will render a determination in the matter based on its assessment of the weight and credibility of whatever evidence is admitted for consideration. In all cases, the determination of the Academic Affairs Committee will be final. If that committee finds the student guilty of academic dishonesty, it shall impose the proper penalties as described below.

3. Penalties: The primary intentions of the imposition of penalties against students found guilty of academic dishonesty are to (a) act as a deterrent against such conduct, (b) to enhance the integrity of grades awarded by the academy, and (c) to place pressure on an erring student in the hope of motivating him to abandon this destructive behavior. Discretion in the administration of penalties may be exercised by the instructor in consultation with school officials in the event that a student voluntarily acknowledges academic dishonesty rather than being discovered. Otherwise, the penalties described below are to be dispensed automatically, once dishonesty is confirmed. The penalties are assessed according to the number of occurrences the student has been discovered to be engaged in academic dishonesty over the course of a full academic year (at least two full semesters).
 - a. First offense: a first offense will result in a written warning from the teacher to both the student and his parent(s), a grade of zero (0) for the assignment affected by the academic dishonesty, and a written report sent to the campus administration.
 - b. Second offense: a second offense will result in a written warning from the principal to both the student and his parent(s), a grade of zero (0) for the assignment affected by the academic dishonesty, a conference between the principal and the parent(s) of the student, and a writing assignment for the student, in which he investigates and reports on Biblical instruction regarding honesty and integrity.
 - c. Third offense: a third offense will result in a one-day suspension from school, in accordance with the guidelines generally applicable to such a suspension, a grade of zero (0) for the assignment affected by the academic dishonesty, placement of the student on scholastic

probation, which shall remain in effect until two (2) full regular semesters have passed with no further confirmed incidents of cheating, and removal of all participation privileges for extra-curricular activities, including those unaffected by the academy's policies on scholastic probation.

- d. Fourth offense: a fourth offense will result in expulsion from the academy.

Controversial Issues Policy

One area of particular concern for Christian schools is the relationship between sound academic instruction and the treatment of difficult or controversial issues. In order to provide our school community with some common guidelines regarding our school's approach to this matter, the board officially adopted the following statement defining, in broad terms, the school's stance. Anyone having questions regarding the application of this position to specific classes, lessons, or materials should consult with the principal.

Scriptural Basis

In the World but Not of It

In His prayer for His followers, as recorded in the seventeenth chapter of John, Jesus requests of the Father that He keep believers safe in the midst of the enemy territory into which Jesus Himself is going to send them: *I do not ask You to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world... I do not ask on behalf of these alone, but for those also who believe in Me through their word* (Jn. 17: 15-18, 20).

It is largely from this prayer that the Church has come to understand that it is to be in the world, but not of it. Were it not for the direct intervention of the Father, working through His grace in response to the prayer of His dearly beloved Son, such a goal would be impossible to achieve or maintain; even with divine help it is no small challenge. There are, no doubt, a number of reasons why the Lord has placed His children in such a difficult circumstance, but there is at least one which bears directly upon one of the fundamental issues involved in bringing up children in the discipline and instruction of the Lord (Eph. 6:4b) and so is of tremendous significance to Christian education, both in theory and practice. Specifically, we are referring to the Lord's express desire to build His kingdom through the activity of His disciples.

The Great Commission and the Training of Disciples

When we talk about training up a child in the nurture and admonition of the Lord, we are, in essence, talking about making disciples. This, of course, is simply an application of the Great Commission to parenting and education. The Great Commission defines the purpose of the Church in the World today: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age* (Matt. 28:19-20). If we are to train our children to become true disciples it is necessary that we understand what it is, exactly, God wants to see in a disciple, and what He desires to accomplish through a

disciple. If we do not take time to understand His purposes, we will undoubtedly fall far short of the full measure of cooperation that He desires from us as He works in our lives and the lives of our children. And to the degree that we fall short of cooperating with Him as He works toward His goals in discipleship, we are falling short of obeying both the Great Commission and the instructions given us in Ephesians 6.

The main qualities that God desires to see in a disciple are love and loyalty ("baptizing them in the name of the Father and of the Son and of the Holy Spirit;" baptism was and is a sign of deep commitment to God) and obedience ("teaching them to observe all things that I have commanded you"). This, of course, is the affirmative side of His desire that his children not be of the world. One of the main works that God desires to accomplish through His disciples is spiritual reproduction ("Go therefore and make disciples of all the nations...") and this is one of the primary reasons He not only places His children in the world, but actually sends them to the world. Thus a Christian education, if it is to be fully in line with God's word, must seek to cooperate with Him in producing disciples who do not retreat from the world, nor join in the values of the world, but who are prepared in such a way that they can effectively and triumphantly invade enemy territory and thus aggressively extend the reach of the Kingdom of God into an unbelieving world.

Training for Warfare

In practical terms, what this means is that we must train our children for warfare. The world hates both the Lord and His followers (Jn. 15:18-25; 17:14), and will do whatever it can in an attempt to destroy both His kingdom and the lives of those who follow Him. Some, in rightly perceiving this hatred, have sought to protect their children from all of the world's malice and wickedness. While such a stance may be understandable in light of parental love, and nobly motivated in a desire to keep their children unstained from the world, it is not conducive to preparing children to be aggressive and effective witnesses to the unbelieving masses of humanity. Others, rightly understanding the need to send their children out as lights into the world, have launched them largely untrained into a highly hostile environment from whence they often come away grievously wounded, if indeed they come away at all. Obviously, neither approach is either satisfactory on practical grounds or in keeping with the purposes of the Lord. Fortunately, our loving Father has, as should be expected, left us many explicit instructions as well as a perfect instructional model regarding the proper approach for preparing His servants for dangerous but effective combat. The instructions, of course, are contained in the word, and the model is the word itself. It is upon these instructions and according to this model that Veritas Academy of Tucson has sought to formulate a policy designed to help us teach our students skills they can use to have a significant impact upon the unbelieving world without becoming entangled in its values, priorities, or practices.

Educational Instructions

The educational instructions given us in the word include both normative standards and pedagogical principles. By normative standards we mean standards against which all other beliefs or practices are to be compared and evaluated. Instruction we would classify as normative standards would include all teachings relating to moral absolutes, doctrinal positions, church practices, and so forth. It would go far beyond the purposes of this position statement to enumerate all of the standards of belief and conduct which the Lord has revealed in His word; sufficient for our present purposes is a frank acknowledgment and acceptance of His word, and His word alone, as the source we will employ for evaluating the moral, theological, or

practical quality of all with which we come into contact. Instruction regarding the way in which those standards are built into the thinking and lives of our children, on the other hand, we might classify as pedagogical principles, or divinely established means for communicating and instilling God's normative standards to and in our children. These divinely appointed means for communicating the truth of God's word can largely be summarized as teach constantly and teach completely, treating from a godly perspective all of life's realities, both the good and pleasant and the sinful and ugly.

Biblical Model

It is this idea of dealing with not only the good and pleasant but also the sinful and ugly which has often caused a good bit of discomfort to many sincere believers, and which at times has also been a topic of fierce debate among godly Christians on both sides of the issue. Be that as it may, it is impossible to avoid the fact that God's word, which was intended for the instruction and training of His children, confronts all aspects of life, including a wide range of sins and sinful human passions. For example, when presenting the life of King David, the scriptures treat bluntly and directly his admirable qualities but also his adultery, his deception, and his planned murder of an innocent man. Indeed, good and godly principles are often taught using sinful and ugly realities as a point of comparison and contrast (for example, Hebrews 3 and 4). If we take the wisdom and goodness of God seriously, then we cannot blithely assume that a godly approach to education is one, which assiduously avoids dealing with uncomfortable or controversial subjects; to do so would be tantamount to accusing God Himself of ungodliness! Out of respect for the Lord and His word, then, we must ponder the nature and contents of the exemplary "textbook" He has given us to better understand His approach to instructing His children in matters pertaining to life and godliness.

Guiding Principles

Treating Difficult or Controversial Topics

Out of respect for the purposes and instructions of the Lord, and for the educational example He has given us, Veritas Academy of Tucson recognizes the following principles for treating difficult or controversial topics and adopts the accompanying policy guidelines which we believe faithfully reflect and implement those principles.

Principle 1: One of God's purposes in the training of disciples is to equip them to reach others with the gospel of Jesus Christ and to then teach them to obey all that He has taught us. Therefore, we will not encourage our children to retreat from contact with a sinful world, but rather train them to effectively reach out to unbelievers.

Principle 2: In order to effectively reach others, we must learn to build personal and cultural bridges, to in effect follow in the footsteps of the apostle Paul by "become[ing] all things to all men" for the sake of the gospel (1 Cor. 9:19-23). This means that our students must develop the ability to understand others and their cultures and thought forms, and to use that understanding for the purpose of effective communication. Therefore, we will from time to time engage in the study of other peoples, cultures, and thought forms, including godless cultures and thought forms, so that our students might be better able to understand and so communicate with all with whom the Lord, in His sovereign authority, may bring them into contact.

Principle 3: God explicitly warns His children against becoming worldly in their thought and attitudes. This does not mean that they are to avoid all knowledge or study of difficult, unpleasant, or sinful realities (or indeed they would have to avoid much of the word itself), but rather that they are to become increasingly proficient in distinguishing between good and evil and increasingly inclined to reject the evil in favor of the good by learning to evaluate all with which they come into contact by the standards and examples contained in the word of God. By doing so they will develop the ability to reach others without sacrificing those habits of thought, attitude, and conduct which are distinctively Christian and necessary for true obedience to the Lord. Therefore, whenever they are brought into contact with difficult or controversial realities, students will be taught and encouraged to evaluate and correctly respond to those realities in light of God's word, so that they may be able to confront the world without becoming stained by the world.

Principle 4: Dealing effectively with difficult and controversial issues and topics generally requires the use of higher order thinking skills, such as analysis and evaluation. Thus these issues and topics can and should be used to develop these skills. Furthermore, the scriptures encourage us to develop wisdom, which includes the exercise and application of higher level thinking skills. Therefore, teachers will use the pedagogical opportunities presented by the treatment of difficult or controversial issues to challenge their students to develop skills in analysis, evaluation, synthesis, and proper applications, and to apply these skills to godly purposes.

Summary

At Veritas Academy of Tucson, we do not intend to shield our students from all of the sin and ugliness inherent in a fallen world, but rather to teach them to confront those realities openly and honestly and, especially, from a God-centered perspective, so that they might be in the world—and have an impact on the world—without becoming of the world. All disciples, including our students, are and will continue to be engaged in warfare. We believe it is our responsibility to train them under controlled but not unrealistically soft circumstances so that they might be able to take ground for the Kingdom without becoming casualties.

Petition Policy

If a student or family is not satisfied with the result or application of a current policy at Veritas Academy, or if there are extenuating circumstances which apply to a particular student or family, they may appeal the current policy for consideration by the administration or board. The appeals process is as follows:

1. Fill out an Appeal Form and submit it to the Administration.
2. Administration will review the Appeal and schedule an appointment with the student or family.
3. If the student or family is not satisfied with the outcome of the appointment with the Administration, the student or family may request that the Administration present the Appeal Form to the Board.

4. After the Board reviews the Appeal form with the Administration, Administration will inform student/family of the decision.
5. If the student/family is still dissatisfied, they may alert the Administration who will facilitate a meeting with the Head of the Board of Trustees.
6. After the meeting, the Head of the Board of Trustees will meet with Administration.
7. After this process has been completed, the final decision will hold. No other Appeals are permitted.

At no time is a student or family permitted to bring up an Appeal with a Board member outside of this process.