



EMMANUEL HALL

Family Handbook

2024-2025

History, Purpose, and Organization

- Emmanuel Hall is modeled after White Horse Hall in Moscow, Idaho.
- Our purpose is to assist Christian home-based educators by providing rigorous classical instruction, detailed curricular planning, rich community, and accountability from a confessionally reformed perspective.
- We aim to graduate students who love the Lord, love learning, and will embody the fruits of the Spirit and the classical virtues in distinctly masculine or feminine ways.
- Our education model: meeting one day per week in the classroom with detailed lesson plans for parents.

Statement of Faith

- A. In addition to the Apostle's Creed, the Nicene Creed, and the Definition of Chalcedon, the board and administration must cheerfully affirm the Statement of Faith found in the Appendix and the Belgic Confession.
- B. Faculty must cheerfully affirm and/or agree to teach according to the Statement of Faith and the Belgic Confession.
- C. Families attending Emmanuel Hall must subscribe to the Apostles' Creed, Nicene Creed, and Definition of Chalcedon, be in fellowship at a local Christian Church, and be willing to work agreeably with the views of the leadership of Emmanuel Hall.

Admissions

- A. Registration & Enrollment Dates
 1. Families can submit an interest form on the website at any time of year. Interviews for new families will be conducted after an application is complete.

2. Formal registration will open in the first quarter of '24.
3. Families will be admitted based on the judgment of the Head of School who are in alignment with the purpose, mission, and vision of the school.

B. Tuition, Fees, Financial Aid

a. Annual Tuition:

First Child	Second Child	Third Child	Fourth Child
\$2750	\$2250	\$1750	\$1250

- b. Tuition Cap: the maximum cost per family will be \$8,000/year regardless of the number of children enrolled. Any children enrolled beyond the Fourth Child will attend for free.
- c. An application fee of \$150 per family is due upon submission of the application.
- d. The first half of tuition is due in full on July 1st. The second half will be due on November 1st. Please talk to a member of the board if you need to set up a different payment schedule.
- e. Classes may be offered as electives outside the core liberal arts curriculum on an additional day. Instructors for these classes will set their own rates and meeting times. The school will keep a calendar to ensure these classes do not overlap. Families will be billed through the school.
- f. Families will be responsible for paying for most curriculum costs, but some books and curriculum materials may be covered by the school.
- g. Financial aid: We don't want to turn families away for financial reasons. While we are responsible for operating a financially sound institution, we work to keep the cost as affordable as possible. Even if the cost is a concern, we encourage families to apply and let us know if you need help with the cost.

Academics

A. Parent-Teacher Relationships

- a. We believe it is the parent's obligation to provide a Christian education for their children.
- b. In order to maintain a God-honoring and healthy educational environment, Emmanuel Hall reserves the right to dismiss families who are clearly misaligned with the mission and vision of the school. We promise to work diligently to understand differences with existing families that may threaten such a separation, and we will provide warning and guidance prior to such an action in cases that do not immediately threaten our community.

- c. Instructors and parents agree to communicate in a way that befits high Christian character, in the manner of Christ – assuming the best of each other, addressing conflict in a biblical manner, and repenting of gossip, complaining, backbiting, grumbling, and other such condemned behaviors in Scripture.
- d. Teachers will communicate with parents if a child needs correction. It is the parents’ responsibility to make sure children are not a distraction to the classroom.

B. Core Liberal Arts Curriculum

Grammar (Levels 1-3)	Logic (Level 4)	Rhetoric (Level 5)
“Exordium” (cultural catechism, singing, devotional, recitations)		
Humanities (History/Literature)	Humanities (History/Literature)	Humanities (Great Books)
Writing	Writing / Argument	Rhetoric (Writing/Speaking)
Science	Science	Science
Music / Art		

- a. Pedagogical Philosophy: As we seek to assist parents in their home-based education of their children, we will contract with skilled and experienced teachers to inspire and instruct the students in the classroom, provide detailed lesson plans, and evaluate assignments from the week. Instructors will teach from a perspective including three different approaches to education: Charlotte Mason, the Seven Laws of Teaching (John Milton Gregory), and elements of Dorothy Sayers’ classical model. All these methods have their strengths and weaknesses, but the cohesive thread is trying to teach in a manner that complements the frame of the student to inspire a love of the material. Parents will be given a weekly homework assignment sheet (HAS) or syllabus to help structure their week.
- b. Student placement: students will be placed into a level based first on their age, but may be moved up or down if they display the kind of ability and maturity more fitting for a different level. Students may participate in different levels for different subjects depending on maturity and capabilities. Teachers and the Head of School will make recommendations on levels but ultimately, placement decisions are the parents’ prerogative.
- c. The following are the Levels which students will be grouped into and the abilities and expectations of each (we may make slight adjustments to these due to enrollment levels and resources available):

1. **Level 1** (ages ~5-7) - Pre-readers & early readers. Students are expected to be able to write their name, identify letters, numbers, and colors with ease, use markers and scissors without help, and orally summarize.
2. **Level 2** (ages ~7-9) - Fluent readers, able to read simple picture books and answer basic comprehension questions. Students should show proficiency in everything characteristic of Level 1. By the end of this level, students will be able to read and comprehend books such as *Courage of Sarah Noble*.
3. **Level 3** (ages ~9-11) - Proficient readers, able to read books such as *The Lion, the Witch, and the Wardrobe*, and answer both summary questions and thematic/idea questions about the text.
4. **Logic** (ages ~11-14) - Advanced readers at or above the level of *The Hobbit* or *The Adventures of Tom Sawyer*, able to identify complex ideas in the text and write interesting 2+ page essays about these books.
5. **Rhetoric** (ages ~15+) - Able to read and discuss books like *Tale of Two Cities* and independently identify and write about themes and complex philosophical/theological ideas. Able to participate with maturity in classroom discussions. Able to research, write multi-page papers, and present with confidence in front of peers and other adults.

C. Student Evaluations & Grading

- a. Teachers will issue detailed progress reports to give feedback to parents on their student's performance.
- b. Individual assignments will be graded on a pass/fail basis with specific feedback on areas of improvement or noting where a student excels.

D. Attendance

- a. Given that we meet only one day a week (and sometimes more if students take electives), we have high expectations for community attendance and involvement during the days we meet. We trust that parents are striving to schedule appointments, vacations, and other activities on non-school days to maintain community and fellowship with other families and classmates.

- b. Sometimes providential reasons prevent a student from attending. Parents will agree to notify the appropriate instructor and work to complete make-up assignments.
- c. Parent Attendance
 - i. We are seeking to build a cooperative culture between families as we educate our children; this is hard to do without spending time together as families. We would like to encourage parents to be involved as much as possible. This is particularly the case for the morning Exordium and lunchtime when the children will be out of class. While the children are in classes, we would encourage parents to organize productive uses of the time, which could include things like preschool activities for the younger children, taking shifts in the nursery for moms who need time for weekly planning, etc.
 - ii. Two of the main reasons for an expectation for a parent to be present are oversight when kids are not in class and for correction or discipline if a child is being a distraction or disobedient in class. As children get older, though, this should cease being a need, so we will not require a parent to be present at all times for Levels 3, 4, and 5.
 - iii. For parents with children in Levels 1-2, we also recognize that it would be helpful to have flexibility for things like running a quick errand or taking younger children home for nap times while your older children are in class. To accommodate this, you are welcome to arrange for someone else to be the “parent” in charge of your children while you need to be away. We may have mothers with older children or grandmothers in the community who would be happy to help with this.

Culture

A. Honor, Respect, Obedience, Order

- a. All students are expected to interact and behave in ways that befit a Christian:
 - i. Obeying, honoring, and respecting teachers, as well as other adults appointed to positions of authority;
 - ii. Respecting and honoring other students;
 - iii. Obeying promptly with cheerfulness;
 - iv. Behaving appropriately for the setting (eg. sitting still and quiet during presentations, singing loudly during group singing, walking through hallways without being distracting);

- b. Staff, faculty, parents, and students are expected to treat our hosting venue with respect: cleaning up messes, fixing things we break, and leaving things better than we find them.

B. Dress Code

- a. Since we meet only one day per week, we do not require parents to buy uniforms for their students. We function on the understanding that if you have to ask if a clothing item rises up to meet the dress code, it probably doesn't. We will provide more details on the dress code before school starts.
- b. Modesty is a ruling principle for both boys and girls, as well as staff, faculty, and parents. Items of clothing should not draw attention to oneself.

C. Technology

- a. Students are expected to cheerfully obey any rule or prohibition that a teacher makes regarding technology.

Governance & Board

- A. The governance of the school is as follows:
 - a. The Board, which consists of Caleb Forrey, Sam Rust, Jordan Tucker, and Isaac Waitman
 - b. Head of School: Brian Tromburg

Calendar & Schedule

- A. Emmanuel Hall intends to open for the Fall of 2024. Details regarding scheduling are upcoming.

Statement of Faith

Adapted from “A Modern Statement” as found in
The King’s Congregation Confession

We believe the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice.

We believe that there is one God, eternally existent in three Persons; Father, Son, and Holy Spirit. The Lord God is omnipotent; He is the Almighty. He is omnipresent—entirely present throughout all creation while not limited by it. He is omniscient, with nothing at all hidden from His sight, whether past, present, or future. In all things, He is limited by nothing other than His own nature and character. He is holy, righteous, good, severe, loving, and full of mercy. He created the heavens and earth, and everything in them, in the space of six ordinary days, and all very good. He is the Creator, Sustainer, and Governor of everything that has been made.

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

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption.

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

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

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

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

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

Creation

We believe that according to His wise plan and simply by His all-powerful act of speaking, God created from nothing, and as completely distinct from Himself, every finite thing which exists, whether physical or spiritual, and that all are dependent upon His will, His power, and His providence.

We believe that creation was an act of the sovereign, good pleasure of God, equally that of Father, Son, and Holy Spirit, for the purpose of manifesting His glory, power, wisdom, and goodness; and that all things were created good.

We believe that the world which God created was at its very beginning invested and inhabited with a rich diversity of already mature, identifiable kinds of things and creatures.

We believe that the account of creation in the first chapter of Genesis is straightforward, accurate, and historical, showing the origin of all things including the human race, whereas the more specific focus of the account in chapter two of Genesis is the history of the first man and woman.

We believe that the numerically sequential days of the creation week in Genesis 1, consisting of an evening and a morning, were the very first chronological days of genuine history, of the same general duration of days in a conventionally understood week, and that step by step through these days God made the heavens and earth a well-ordered cosmos, inhabitable for man, after which God ceased His work of physical creation.

We believe that man was immediately and instantaneously created by a special engagement of the Triune counsel, not after the "kind" of any animal, but as the very image of the uncreated God Himself.

We believe that Adam and Eve were historical figures immediately created by God, equally as His image, with divine mandates for subduing the world, marriage, labor, and sabbath rest.

Family Government

We believe that God has ordained man as the head of woman and, more particularly, the husband as the head of his wife. The husband is answerable to God for the spiritual state of everyone in his household (Eph. 5:23).

We deny that the hierarchy established by God in the household diminishes in any way the

worth of women in the sight of God or their husbands (Gal. 3:28). Righteous men rise up and call their righteous wives blessed (Prov. 31:28).

We believe that men are responsible to protect their families and to provide for them (1 Tim. 5:8), loving their wives as Christ loved the church (Eph. 5:25). Wives are responsible to minister to their husbands and children (Tit. 2:4), to be homemakers, keeping their homes well-managed and clean (Tit. 2:5).

We deny that reversal or rejection of God's assigned roles to husbands and wives can occur without serious damage to the family and, consequently, to the church and society (Tit. 2:5).

We believe that believing parents have an obligation before God to provide their children with a godly understanding of the world in which they are growing up. To this end, genuinely Christian education, however administered, is essential (Dt. 6:1-6).

On Biblical Sexuality

We affirm the Bible's teaching on the creation of man and woman and the establishment of the marriage relationship as only between one man and one woman. There are two sexes, male and female. We stand against all attempts to confuse the Bible's clear teaching in this area.

We believe that Christians who struggle with various sexual temptations should receive ongoing pastoral care, including those who are tempted to engage in sexual perversions. At the same time, we believe that any teaching that combines LGBTQ identity with identity in Christ is completely unbiblical. We believe that encouraging Christians who face certain sexual temptations to identify as lesbians, gays, bisexuals, and transgenders, whether in sexually active relationships or not, is unbiblical, and further, that this teaching will have destructive effects in the long term, both for individuals who follow it and for any Christian bodies that accommodate it.

We exhort all Christian institutions to declare the Bible's full and clear teaching on sexual behavior, whether in desires or actions, and to encourage individuals to repent of sinful desires and sexual behavior as they turn to Christ to resist temptation. We encourage patient pastoral care for struggling individuals who repent of their sins and seek to be obedient to Jesus. We exhort the broader Christian Church, and particularly Reformed Churches, to hold their churches and pastors accountable to faithful biblical doctrine and practice in all areas of sexuality.

