



CORAM DEO
CLASSICAL SCHOOL

Parent-Student Handbook

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Table of Contents

Vision, Mission, and Statement of Faith	3
What Is Classical Christian Education?	5
Why Classical Christian Education?.....	8
CDCS Mission and Distinctives	10
The Defender's Code.....	13
School Logistics.....	14
Academic Protocols and Expectations.....	21
Portrait of a Graduate	23
Parent/Student Commitment	26

- VISION, MISSION, AND STATEMENT OF FAITH -

VISION

Vigorously classical. Unapologetically Christian. True education.

MISSION

Coram Deo Classical School exists to help students become fully alive in Christ through transformative encounters with the true, the good, and the beautiful.

LEADERSHIP

Coram Deo Classical School is a non-profit 501(c)(3) organization in the State of Georgia. The Board of Directors governs our school under the Word of God and its statements of faith, mission, vision, and goals. We operate under the oversight of the Officers of the Board, the Head of School, and an exemplary administrative team.

ACCREDITATION AND ACCS MEMBERSHIP

Coram Deo Classical School is fully accredited by the Georgia Accrediting Commission. We are also members of the ACCS (Association of Classical Christian Schools). The ACCS membership affords us access to time-tested classical training and classical resources for staff, teachers, and parents. We are listed on their website at classicalchristian.org.

STATEMENT OF FAITH

The following is the foundation of beliefs on which Coram Deo Classical School is based:

1. We believe the Bible alone to be the Word of God, the ultimate and infallible authority for faith and practice.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit. He is omnipotent; that is, He can do all things. He is omnipresent; that is, He is present to all creation, and has under His immediate authority all things which are in Heaven, in the earth, and under the earth. He is omniscient; that is, He knows all things. He readily exercises His power which is present everywhere, and to Him there is nothing that is impossible or unknown, that is, He knows what has been from eternity, what now takes place everywhere, and what will be to all eternity.
3. We believe in the deity 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.

4. We believe that, for the salvation of lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.
5. We believe that salvation is by grace through faith alone.
6. We believe that faith without works is dead.
7. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
8. We believe in the resurrection of both the saved and the lost: they that are saved to the resurrection of life and they that are lost to the resurrection of damnation.
9. We believe in the spiritual unity of all believers in our Lord Jesus Christ.
10. We believe that God wonderfully and immutably created each person as distinctly male or female (Gen. 1:26-31; 2:18-25; 5:1, 2). These two distinct and complementary genders together reflect the image and nature of God. To reject one's biological gender is a rejection of the image of God within that person and is a sin against God.
11. We believe that marriage was created and sanctioned by God in which God joins one man and one woman in a single and exclusive union (Gen. 2:24; Matt. 19:4-6).
12. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. Any form of sexual intimacy outside of marriage is immoral and is a sin against God (1 Cor. 6:15-7:6; Eph. 5:3-7). Sexual immorality includes, but is not limited to adultery, fornication, homosexual conduct, and pornography.
13. We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life (Ps. 139).

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the ultimate source of all that we believe.

- WHAT IS CLASSICAL CHRISTIAN EDUCATION? -

THE TRUE, THE GOOD, AND THE BEAUTIFUL

John Milton once described the purpose of education as the task of “repairing the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him.” His vision for education is one of restoring what was lost in Eden by cultivating wisdom (right knowledge) and virtue (right affections) in the souls of students, thus reorienting them away from their fallen natures and back toward their full humanity. This is a lofty mission and utterly impossible in our own strength. Therefore, no educational project can be ultimately successful without the grace and power of Christ awakening and restoring the distorted image of God in man.

Our knowledge of God comes through three distinct means: Truth, Goodness, and Beauty. These cosmic realities have been traditionally referred to as three *transcendentals*, universal, objective realities accessible to man that reflect the character and nature of God. The classical world studied these realities as they appear in the cosmos and noticed how they match with three concomitant properties in man: reason (*logos*), morality (*ethos*), and aesthetic desire (*pathos*). In essence, these properties proved mankind to be a thinking, feeling, moral agent (unlike plants and animals).

Education, then, was the process of aligning man’s natural faculties with their corresponding expression in reality. Truth appeals to man’s intellectual capacities, Goodness appeals to his moral capacities, and Beauty appeals to his aesthetic capacities. This quest for the true, the good, and the beautiful constituted the crux of a classical education with a disciplined study of music, athletics, poetry, history, Latin, Greek, mathematics, politics, philosophy, and theology that satisfied man’s innate longing for meaning and purpose.

WHAT HAPPENED?

In the medieval world, this classical approach was codified as the *liberal arts*, seven “arts” divided into two categories: the *trivium* (grammar, logic, and rhetoric) and the *quadrivium* (arithmetic, geometry, astronomy, and music). These categories, coupled with the spread of Christianity throughout the known world, led to an education both classical and Christian that flourished in the West for centuries. From universities to cathedrals, the Renaissance to the Reformation, the printing of books to the lively discourse in coffeehouses, classical Christian education encouraged a love of the true,

the good, and the beautiful as reflected in the person of Christ and produced magnificent artistry and cultural development along the way.

By the early twentieth century, however, modern experimentation with education, coupled with the emerging acceptability of atheism and Darwinian naturalism, created a sharp fork in the road. Now, pragmatism, efficiency, skepticism, and individual autonomy began their slow march through the institutions. In response, Dorothy Sayers, an Oxford scholar and close friend of Lewis, Tolkien, and the Inklings, suggested a recovery of classical education, what she termed “the lost tools of learning.” One of her most remarkable recommendations was for educators to map the three parts of the medieval trivium (grammar, logic, and rhetoric) onto the three natural phases of child development (poll-parrot, pert, and poetic).

THE LOST TOOLS OF LEARNING

In the poll-parrot stage (approximately kindergarten through fourth grade), children are primarily sponges, absorbing large amounts of information at a rapid rate. They naturally enjoy memorizing, singing, chanting, dancing, and reciting their way through lessons. In the pert stage (approximately fifth through eighth grade), children are increasingly inquisitive, asking “Why?” about a hundred times a day! They naturally enjoy arguing, comparing, disagreeing, debating, analyzing, and understanding. By the poetic stage (approximately ninth through twelfth grade), children strive for individual expression, opinion, collaboration, and ownership. They naturally enjoy crafting their own take on an issue, exploring creative alternatives to an interpretation, expressing their views with their own style, and owning the responsibility of education for themselves.

To Sayers, these three stages coincide with a student’s process through the trivium. In the grammar stage (K-4), the student learns the fundamentals of a discipline; this would be the “basics” of a course of study that are memorized, reviewed, and built upon like subjects and verbs in English, musical scales on a piano, dates and battles in history, sums and differences in math. In the logic stage (5-8), the student advances from the basics and begins putting the pieces together, seeing how they compare or contrast, and evaluating them analytically. The student learns the tools of reasoning in order to understand the data they’ve already gleaned. In essence, they graduate from the *who*, *what*, and *when* to the *why*. Finally, in the rhetoric stage (9-12), the student responds to the work he has studied with his own input. He argues eloquently and persuasively for the best interpretation of a novel or the implications of a particular technological innovation. He has acknowledged the essential information of a given discipline,

analyzed it carefully, and now is equipped to offer a cogent and compelling argument in return.

Here's an example:

Grammar Stage: The student memorizes the presidents song and sings it weekly in class ("Washington, Adams, Jefferson, Madison...!"). She knows all of the presidents by name and in order.

Logic Stage: The student must explain the difference between John Adams' administration and Thomas Jefferson's. She already knows Adams came before Jefferson, but now she must analyze their similarities and differences.

Rhetoric Stage: The student must present a ten-minute argument defending which administration was better. She already knows the differences between the two but now must defend a specific claim based on evidence with rhetorical eloquence and skill.

Educating a child in accordance with these stages "cuts with the grain." By teaching a child in the context of his natural development, his heart is already bent toward the manner in which he is being taught, making both the material and the learning environment a matter of the heart, not only the head. This allows education to be *formative*, not merely *informative*. This formative education hearkens back to the classical model of pursuing the true, the good, and the beautiful as a means of becoming fully human, or, as Milton had it, "repairing the ruins" of Eden.

- WHY CLASSICAL CHRISTIAN EDUCATION? -

THE FOUNDATION

Education is not neutral. All educational projects are “religious” in the sense that *some* authoritative vision of the world will be offered from the teacher to the student. The third-grade student who is handed a ruler by her teacher is not simply receiving a math lesson in a vacuum; she is receiving a moral lesson in authority and ultimate reality. The line on the page is *three* inches, not six, and we know this by the objective standard (the aptly named “ruler”) that every pupil in the class holds in their little hands. In that moment, those children are not just learning how to measure something with a ruler; they are learning to recognize something that *rules*. The problem with so-called “secular” education is a problem of foundations. If there is no objective, authoritative truth, why can we not all be free to fashion our own “rulers”? The line on the page, *to you*, is three inches, but *to me*, it is six, or nine, or forty, or grapefruit. Why can we not all define our worldview by the lights of our own suns?

ROCK OR SAND?

As Jesus taught us, houses are built either on rock or sand (Matt. 7:24-27). Houses stand or fall by the strength of their foundations. In the same way, the “house” of our worldview is only as good as its foundation. There is no such thing as an empty throne, and if Christ is not seated securely on it, chaos is the only alternative. The school that attempts to teach math, history, science, literature, or music apart from the authority of Christ is not teaching from a position of neutrality; they are teaching that Christ is unimportant, irrelevant, and unnecessary to these realms of knowledge. They are never teaching “just math” or “just history”; they are building houses on rock or sand. In Christ, all things hold together; without Him, all things fall apart.

THE LIGHT OF CHRIST

Classical Christian education, therefore, stands as a bulwark against the myth of neutrality. We aim to recover a biblical vision of education that cultivates wisdom and virtue in the souls of our students through the vigorous pursuit of truth, goodness, and beauty wherever it may be found. We are dedicated to an unapologetically Christian education that is rooted in the best of our classical tradition. This is a vital endeavor in our day. God often shakes the temporary things of the world so that the permanent things will remain (Heb. 12:27), and the Western tradition stands as a time-tested testament to those stories, sciences, sums, and symphonies that endure because they reflect our eternal God. Though many of these cultural artifacts were shadowed by pagan unbelief,

we know that the shadow proves the sunshine, and so we joyously study these great minds and hearts by the perfect Light of Christ. A robust classical Christian education delights in traveling these weathered roads of the past, applying them to the context of our current age, and fixing our eyes on the God who sovereignly orchestrates it all for His glory and our good.

- CDCS MISSION AND DISTINCTIVES -

Our Mission

Coram Deo Classical School exists to help students become fully alive in Christ through transformative encounters with the true, the good, and the beautiful. Following the two greatest commandments of our Lord, we believe that becoming fully alive in Christ requires loving God with all your heart, soul, mind, and strength and loving your neighbor as yourself:

I. “With all your heart”

“Educating the mind without educating the heart is no education at all.” -Aristotle

One of the principal lessons of Scripture is that we become like what we worship. Man is a worshipping being, and we are far more loyal to the things we love than the things we merely know. As James K.A. Smith put it, we *are* what we *love*. It is not enough for students simply to know the right things; they must learn to love them as well. Coram Deo, then, centers on training the affections and rightly ordering the student’s loves.

II. “With all your soul”

“Beauty awakens the soul to act.” -Dante Alighieri

The classical conception of the soul included three distinct compartments: the mind (that which calculates), the will (that which chooses), and the appetite (that which craves). An education that caters merely to one of these is an insufficient education. Man is not just an intellectual thing (like a computer), nor is he simply a creature of instinct (like an animal). He is what Lewis called a man with a chest, able to balance the extremes of cool reason and indulgent passion with a virtuous will. Coram Deo, then, aims to turn the souls of students toward virtue through transformative encounters with the true, the good, and the beautiful.

III. “With all your mind”

“All things are ready if our minds be so.” -William Shakespeare

The life of the mind may be the first thing we think of when we hear the word “education.” Scripture tells us it is the glory of God to conceal a matter and it is the glory of kings to find it out (Prov. 25:2). In other words, God is honored when we try to figure out the world that He has made. As we strive for knowledge, understanding, and wisdom, we draw closer to Him, having our minds renewed and our worship of God deepened. Coram Deo,

then, invites students into greater understanding, greater complexity, and greater mystery as they mature in scholarship from the milk of youth to the strong meat God offers.

IV. “With all your strength”

“Courage is not simply one of the virtues, but the form of every virtue at the testing point.” -C.S. Lewis

Though Scripture advises that godliness is of greater value than physical training (I Tim. 4:8), we are also counseled to persevere, to endure, to run the race of faith with our eyes fixed on Jesus. These injunctions demand courage and faithful stewardship of our bodies, for spiritual disciplines can most certainly be reinforced by physical disciplines. As one sage said, every time we put our feet to the starting line, we’re given a chance to say no to the coward within. *Coram Deo*, then, strengthens the student spiritually, emotionally, intellectually, and physically through constant opportunities for sacrifice and courage.

V. Your neighbor as yourself”

“No one is useless in this world who lightens the burdens of another.” -Charles Dickens

There is no such thing as a self-made man. We are made in community and for community. As we are made in the image of God, who is Love, we reflect Him in loving one another (John 15:9). Contrary to the current ideology, we are not atomized individuals or completely disconnected, autonomous selves. We share our humanity with one another; we are members of one body, the body of Christ. *Coram Deo*, then, functions not as a transactional supplier of a service but as a relational body of like-minded believers who share our gifts, our time, and our lives with one another as acceptable acts of worship to God.

Our Distinctives

I. Vigor Over Rigor

It has become commonplace for schools to market themselves as academically “rigorous.” But what exactly does this mean? At *Coram Deo*, we offer an education that is *vigorous*. While “rigor” comes from the Latin meaning “rigid” or “stiff” (particularly as it relates to the *rigor mortis* of death), the Latin root of “vigor” means “liveliness” or “energetic enthusiasm.” This may seem a trifling difference, but it admits quite a wide gap in emphasis and purpose. In a sense, rigor is deadly, and vigor is lively. A rigorous education is difficult but may lead to a crushed or exhausted spirit in the student; worse, it may lead the student to see his work as meaningless. Rigor for its own sake is lethal. It threatens to disconnect the work itself from the purpose of the work. When a child asks why he must read the poetry of John Donne or balance challenging equations in

chemistry, we cannot simply point to the difficulty and say, “Because it’s rigorous.” We must offer a more robust confidence that points to the glory of our purpose as image-bearers of God. Doing box jumps in a gymnasium is rigorous. Doing box jumps in a gymnasium *in preparation for the homecoming game* is vigorous.

II. Collaborative Instruction

By intentionally providing a balance between classroom instruction and home instruction, the teachers partner with the parents in the education of their children, thus ensuring that the child’s upbringing is always tethered directly to their parents. Every teacher at Coram Deo teaches solely from the consent and authority of the parent; they stand *in loco parentis* but never between the child and the parent. In no way can the responsibility of education be outsourced by the parents to some “expert.” Students at Coram Deo receive a rich education in the context of their homes and in community with other believers, the best of both worlds.

III. Authority of Scripture

In Psalm 127, the great song of childrearing, the psalmist declares, “Unless the Lord builds the house, the laborers build in vain.” This truth undergirds every facet of our school’s life and culture. All of our labor is overtly, intentionally, and unapologetically anchored in the infallible Word of God. We strive to operate by *every* word that proceeds from the mouth of God; it is our highest authority. At Coram Deo, the Bible is not simply a class, an accessory at chapel, or a resource for personal inspiration; it is the unshakeable authority that governs everything we believe and everything we do. As per our name, we live life *coram deo*, “before the face of God.”

IV. The Defender’s Code

Jocko Willink has become quite famous for his quip, “Discipline equals freedom.” This truism does not just have practical application but also stands firmly on biblical truth.

As such, each Coram Deo student is called to the high standard of the Defender’s Code, a definitional statement of discipline that, when followed in faith, leads us out of a life enslaved to our vices and to a life of freedom and joy. It is our expectation that every student not only abide by but fully *embody* this code as an act of worship to Christ. Since He told us that we are the light of the world (Matt. 5:14-16), it is both our duty and our delight to let our light shine in such a way that the world sees something different in the way we think, the way we speak, the way we behave, the way we dress, the way we sing, the way we laugh, the way we dance, the way we fight, and the way we serve that they may glorify God as a result of our obedience.

- THE DEFENDER'S CODE -

D	Discipline	<p>DEFENDERS live disciplined lives, gladly welcoming the call to courage, sacrifice, and self-control as they seek to become more like Christ.</p> <p style="text-align: right;"><i>Rom. 12:1, Titus 2:12</i></p>
E	Excellence	<p>DEFENDERS put their best effort in everything they do, recognizing and rejecting the vices of laziness, procrastination, apathy, plagiarism, cheating, blame-shifting, and carelessness.</p> <p style="text-align: right;"><i>I Cor. 10:31, Col. 3:23</i></p>
F	Fidelity	<p>DEFENDERS are loyal to their school, thus representing themselves and the school honorably on campus, off campus, online, and everywhere. Defenders are defenders wherever they go.</p> <p style="text-align: right;"><i>Matt. 5:16, II Cor. 5:20</i></p>
E	Esteem	<p>DEFENDERS recognize the image of God in one another, thus treating each other the way God commands and prioritizing in-person fellowship over digital distractions.</p> <p style="text-align: right;"><i>John 15:12, Rom. 12:10</i></p>
N	Nobility	<p>DEFENDERS behave like sons and daughters of the King, refraining from vulgarity, inappropriate conduct, gossip, bullying, griping, pettiness, and disruption in class.</p> <p style="text-align: right;"><i>Rom. 8:17, Gal. 4:7</i></p>
D	Dedication	<p>DEFENDERS are dedicated to the process of education, arriving on time and well-prepared, fulfilling extracurricular expectations, leading by example, and encouraging their peers to do the same.</p> <p style="text-align: right;"><i>I Cor. 15:58, II Peter 1:5-8</i></p>
E	Etiquette	<p>DEFENDERS respect the art of scholarship by dressing like a scholar and adhering to uniform standards at all times. They present themselves appropriately and responsibly in all settings and at all times.</p> <p style="text-align: right;"><i>Rom. 12:2, I Cor. 6:19</i></p>
R	Respect	<p>DEFENDERS respect their elders by using polite language ("Yes, sir/ma'am," "Please," "Thank you,"). They also respect their learning environment by cleaning up after themselves.</p> <p style="text-align: right;"><i>Rom. 13:1, Heb. 13:17</i></p>
S	Sincerity	<p>DEFENDERS communicate truthfully at all times, striving to resolve conflict, repair broken relationships, and cultivate an atmosphere of honesty and trust.</p> <p style="text-align: right;"><i>Matt. 18:15-16, Eph. 4:25</i></p>

- SCHOOL LOGISTICS -

CHAPEL

Chapel is held once a month and is considered a crucial feature of the student's education. Attendance is required.

SICKNESS PROTOCOL

If someone in your home is sick or has symptoms and is awaiting test results, please do not send your students to school or events.

If anyone in your home has experienced flu-like symptoms or vomiting, please do not send your students to school until the home has been 48 hours symptom-free.

Allergy medicine can be given before classes, but no fever reducers should be given before attending school or events.

The staff will work with the families on a case-by-case basis when illness occurs to make up work.

Please contact Krissy Bush or Jan Storey to discuss when your student should attend.

INCLEMENT WEATHER

We will notify you by email at 6:00 am on class days if classes are to be canceled for weather. We do not always follow the local school district's decisions.

UNIFORMS

Parents and students are to comply with the CDCS uniform policy. Uniforms can be ordered at [Land's End](#).

The goal of the uniform policy is for Coram Deo students to dress professionally and focus on learning for a successful school year. All uniform items may be purchased through our customized store with our vendors, Lands' End or Coweta Sports Center.

If an item isn't purchased through our vendor, it must match the item in style and color. We recommend getting approval from CDCS administration before purchasing from another vendor to make sure it's a good match.

Shirts – Lands’ End & Coweta Sports

- Polo shirts, long or short sleeve, with CDCS logo
 - K-12 colors: classic navy and white
 - K-6 girls peter pan polo colors: white
- Oxford shirt with button down collar, long or short sleeve, with CDCS logo
 - K-12 colors: blue and white
- Dri-FIT Nike and Silk Touch Polo with CDCS logo (available at Coweta Sports)
 - K-12 colors: navy and white
- Spirit Wear t-shirt w/ CDCS logo
 - May only be worn on approved days

Pants, shorts, skirts, skorts, jumpers & dresses – Lands’ End

- Pants & shorts
 - Chino style pants for boys & girls K-12
 - Chino style shorts for boys K-12
 - Colors: solid khaki or navy
 - There should not be fraying or torn areas on pants/shorts
 - Slim fitting pants/shorts must have a top to completely cover the hips
 - No “cargo” style shorts
- Skirts & skorts
 - A-line or pleated for girls K-12
 - Colors: solid khaki, navy, or school plaid
- Jumpers & dresses
 - Jumpers for girls K-6 in colors: solid khaki, navy, or school plaid
 - Polo dress for girls K-6 in colors: solid navy
 - Ponté dress for girls 7-12 in colors: solid charcoal heather & navy
 - CDCS logo is optional on the Ponté dress and plaid jumper
- **Dresses and skirts should fall at the top of the knee or below the knee.** All Lands’ End dresses and skirts bought from our school store in the proper size should meet these requirements.
- Undergarments should not be visible.
- Young ladies are encouraged to wear “bike” shorts under skirts, jumpers, & dresses. They may also wear solid navy or black leggings in cold weather. These items are available from Lands’ End, but may be purchased from any retailer.

****Clothing must fit in an appropriate manner. It is the responsibility of the parent and student to make sure all clothing items are not too tight or short.***

Outerwear – Lands’ End & Coweta Sports - All outerwear items are optional uniform items but must meet these requirements in order to be worn in class.

- Sweaters, cardigans, & vests with CDCS logo
 - Colors: solid navy
 - CDCS polo or oxford must be worn underneath
 - Navy button-down vests may be worn in keeping with uniform standards.
- Solid navy Blazer with (optional) CDCS logo
- Jackets & pullovers with CDCS logo
 - Colors: solid navy
 - No logo except CDCS logo purchased from approved suppliers
 - No hooded jackets or sweatshirts may be worn.
- Crew-neck sweatshirt
 - Colors: solid navy
- No outerwear accessories are permitted in the building, including hats, caps, beanies, scarves, and sunglasses.

Accessories – Lands’ End & other retailers

- Shoes, socks, & tights
 - Students may wear shoes & socks of their choice so long as they are tasteful and not a distraction. No sandals, crocs, house shoes or flip flops allowed.
 - Ladies may wear navy or black colored tights or leggings with skirts, jumpers, or dresses
- Ties (optional)
 - Gentlemen may wear a necktie or bow tie
 - Colors: solid navy, plaid (LE Classic Navy plaid), striped (LE Classic Navy/Gold)
 - Ladies may wear a cross tie
 - Colors: solid navy
- Belts
 - Students must wear a brown or black belt with their shirt tucked in.
- Jewelry
 - Jewelry should be modest and tasteful, enhancing part of the outfit.
 - Ladies may wear two pairs of earrings.
 - No nose/body piercings or gauges are allowed for either sex.
- Hats & hair
 - Hair should always be clean, neat, and well-groomed with natural colors.
 - Gentlemen’s hair should be above the ear and off the collar; they must also be clean shaven at all times.

- Hats/beanies may not be worn in the building.
- Ladies may wear hair bows, etc. in the color of their choice (no distracting colors).
- Visible tattoos are not permitted.

P.E. Uniform – Land’s End & other retailers

- Tops – for boys & girls - long or short sleeve crew neck t-shirt, crew neck or hooded sweatshirt
 - Colors: light gray or navy
 - Coram Deo logo is not required; no other logo may be on the shirts
- Bottoms – for boys & girls - mesh basketball style shorts, compression pants/leggings allowed underneath for warmth, uniform track pants, sweatpants (old-school style)
 - Colors: bottoms, navy; compression pants, black
 - No running shorts or tight track pants with tapered leg
 - Girls only – “Active skort” from Lands’ End
 - Boys & Girls – “Track pants” from Lands’ End
- Students may wear athletic shoes of their choice.
- In cold weather, students may wear sweatshirts and athletic pants (see guidelines above). The sweatpants must be solid navy and the sweatshirt must be solid light gray or navy with no writing. Students may wear CDCS sweatshirts and athletic pants purchased from Lands’ End or other retailers (style matching the LE items). Gloves and hats are also permitted for outside class activities.
- CDCS “Active Track Jacket” is available from Lands’ End and may be worn in all CDCS classes including P.E.
- Students may get dressed for class 15 minutes before class begins. If a PE student has choir after PE class, they may remain in their PE uniform during choir.
- Approval for any other item colors/style can be approved by Krissy Bush.

Spirit Wear Dress Days

- Spirit Days will be determined by the CDCS principal
- Shoes, socks, hair, grooming, accessories, and all other guidelines mentioned above pertain to Spirit Dress Days.

LANDS’ END

- All required school uniform items listed above are available at Lands’ End.
- Items may be viewed and ordered through our [customized Lands’ End website](#) or you may call 1-800-469-2222

- When ordering online, enter the Preferred School Number, along with your student's grade level and gender. **The Coram Deo Preferred School number is 900190661**
- **The Coram Deo Logo Number is 1615718K**. When ordering via the phone, please let the customer service agent know that you will be having your item embroidered with your school logo.

COWETA SPORTS CENTER

- Dri-FIT Nike (7-12) and Silk Touch Polo (K-12) with CDCS logo
- Microfleece pullover and full zippered jacket with CDCS logo
- Items may be viewed and ordered through our [customized Coweta Sports website](#)
- If you have questions, call 770-251-4228 to speak to a Coweta Sports associate.
- Items purchased from Coweta Sports can be picked up from their store located at 1774 Hwy 154, Sharpsburg, GA.

LUNCHES

Students must provide their own lunches and water bottles. We have Chick-fil-A and pizza lunches on assigned days. Students are expected to respect and obey the lunch supervisor and parent volunteers.

PARENT VOLUNTEERS

We require the help of our dedicated parents. Lunch helpers are needed to serve with the lunch monitor each week, so parents will be provided the sign-up list for their dates of choice at the start of each school year. Parents will also be asked to help with field trips, elementary and high school events, desk lobby help, graduation reception, and fair competitions. There are many opportunities to be involved.

ARRIVAL AND DISMISSAL

Please drop your students off at school no more than 15 minutes prior to the scheduled start time.

Please do not allow a student to be present at CDCS without staff present.

Please notify a staff member if you will be more than 10 minutes late to pick up a child, or if there are any unusual carpool changes.

ATTENDANCE

A student enrolled in CDCS is expected to be present and on time to school every day school is in session. Students are also expected to attend and complete all requirements for every course in which they are enrolled. It is vitally important to each student's progress to attend each class day and period. Please use the time on the non-class days to schedule personal activities (work, appointments, etc.).

1. **Short-term absences:** If a student needs to be absent from school for any reason, the parents will contact the teachers affected as soon as possible (prior to the absence). Absences will be excused due to student illness or family travel or an emergency, but the teacher must be contacted by the parent prior to the absence for it to be considered excused. Even though an absence may be excused, the work assigned is not and is due immediately upon return with no penalty.
2. **Long-Term Absences:** If a student needs to be absent for two or more consecutive weeks, the parents should notify the teachers and administrative staff members in writing (via email) explaining the circumstances. This will allow the teachers to compile the necessary schoolwork, which the student would otherwise miss. Notification should be made as soon as possible to limit the amount of missed schoolwork.
3. **Maximum Absences:** If the total number of absences (excused or unexcused) totals six class days for the semester, the student may not receive credit for that semester. These cases will be decided by the administrative staff and Head of School.

COMMUNICATION ETIQUETTE

God-honoring and clear communication between the teachers and parents of Coram Deo is vitally important to the children's education. We must maintain humility and open avenues of communication. While Coram Deo is not a church, we are a group of Christians seeking to honor God in all that we do. Therefore, all members of the Coram Deo community (administration, faculty, parents, students) will be expected to adhere to the Matthew 18 principle of communication and conflict resolution.

- ACADEMIC PROTOCOLS AND EXPECTATIONS -

SMART DEVICE USAGE

Cell phones, smartwatches, and laptops are not allowed to be used on campus unless students have expressed permission from the teacher or administrative staff. Students are allowed to use laptops for homework assignments while in study hall.

LATE WORK POLICY

Assignments will be turned in at the appropriate time during class. Incomplete assignments will not be accepted.

1. **Excused Late Work:** Work will be turned in on the next class day attended after an excused absence with no penalty. It is the responsibility of the student to coordinate with the teacher concerning in-class tests that were missed due to an excused absence.
2. **Unexcused Late Work:** Refer to the teacher's syllabus for individual teacher policies. Teachers set individual policies regarding late work.

CHEATING POLICY

Every student who cheats on an assignment or test should know that he has been "caught" by God whether his parents/teachers find out or not.

1. For a **first offense**, the student will be given a zero. The zero will be averaged into his grade.
2. For a **second offense**, the student will be removed from class with a failing grade.
3. For a **third offense**, the student will be removed from the school with the understanding that the parent is still responsible to pay for classes until the end of the academic year.

ACADEMIC PROBATION

Scholastic probation means that students are subject to academic review for a stated length of time, for a semester, or in some cases for an entire year. Their progress or lack thereof will be monitored and reviewed by the appropriate teacher(s) and administrative staff member. Policies concerning late work will be strictly followed.

Students may be placed on scholastic probation for a variety of reasons:

- Incoming 8th graders may be placed on probation because of their 7th grade teacher's suggestion. This suggestion would be due to 7th grade work indicating they are not completely ready for high school preparation level work.
- Students will be placed on probation in the 8th-12th school years if a subject average drops below 71 in a semester.
- Students will be placed on probation for excessive absences.

Parents will be notified via email if their student has been placed on probation. Clear communication will help define parental efforts to improve the student's performance in the class. A parent may be required to observe their student's class.

At the end of the probationary period, the administration will review the student's performance and take one of three possible courses of action:

- Remove the student from probation.
- Extend the period of probation.
- Discharge the student from CDCS.

Remember that if the student is removed from the school, the parent is still responsible for paying tuition for that academic year according to the tuition contract.

DISCHARGE FROM SCHOOL

CDCS reserves the right to ask a student to leave the school at the end of a semester if there have been repeated violations in areas of attendance, academics, and discipline issues.

- PORTRAIT OF A GRADUATE -

Simply put, a Coram Deo graduate is *clothed in holy robes for glory*. What does this mean?

This phrase, drawn from the closing lines of American Puritan poet Edward Taylor's "Huswifery," captures the soul of our graduate. His prayer culminates in these words:

*...Then clothe therewith mine understanding, will,
Affections, judgement, conscience, memory,
My words and actions, that their shine may fill
My ways with glory and Thee glorify.
Then mine apparel shall display before Ye
That I am clothed in holy robes for glory.*

Taylor's image expresses what we seek to cultivate in every Coram Deo student—a life wholly surrendered, fully formed, and beautifully adorned in Christ.

"Clothe"

To be clothed implies previous nakedness. Our students acknowledge their fallenness and desperate need for grace. From their first day to graduation, their education aims at surrender, shedding the fig leaves of self-reliance and putting on Christ in all things (Col. 3:12–17).

"Understanding, Will, Affections"

Following Plato's tripartite conception of the soul, these three words correspond to the student's intellectual, moral, and aesthetic life:

- **Understanding:** The "head"—the capacity for reason and discernment—trained through vigorous study, the pursuit of truth, and the formation of a Christ-centered worldview.
- **Will:** The "chest"—the moral center where convictions are forged—strengthened through habit, sacrifice, and love of what is right.
- **Affections:** The "heart"—the seat of longing and desire—shaped through encounters with beauty, joy, and transcendent glory.

"Judgment, Conscience, Memory" - These serve as the inner compass of the graduate's soul, standards by which his head, heart, and hands are guided.

- **Judgment** enables the student to discern truth from falsehood, good from evil, beauty from ugliness in the confused and clattering maelstrom of the world (Heb. 5:14).
- **Conscience**, literally meaning “with knowledge,” is the moral compass, calibrated by right judgment, that guides the student’s will to act on what he knows to be true and good.
- **Memory** includes not only the power of recall but a deeper, Edenic ache, a sanctified imagination that remembers what humanity was made for and longs for its restoration.

“Words and Actions”

What forms the soul inwardly must shine outwardly (Matt. 7:15-20). A Coram Deo graduate follows Christ fully; his speech, his conduct, and his loves testify to the internal formation that has taken root.

“That their shine may fill my ways with glory and thee glorify”

The Coram Deo graduate fully embodies the principle put forth by the Westminster Catechism: that the chief end of man is to glorify God and enjoy Him forever. By completing an educational endeavor that rightly aligns his understanding, will, and affections toward what is True, Good, and Beautiful, the student lives a life in which God gets all the glory and he gets all the good. By glorifying God in all things, the student achieves the good life, full of shining glory (Matt. 5:16).

So when you see a Coram Deo student walk across the stage, dressed in cap and gown, know this: they wear more than regalia. They are *clothed in holy robes for glory*.

GRADUATION REQUIREMENTS

***English (4 Credits)**

____ World Literature
____ British Literature
____ American Literature
____ English 101/102

***History (3 Credits)**

____ Ancient History
____ European History
____ American History

Classical Studies (4 Credits)

____ Introductory Logic
____ Intermediate Logic
____ Rhetoric
____ Thesis

*HOPE core class

**or 2 credits of the same language

***Science (4 Credits)**

____ Biology
____ Chemistry
____ Physics
____ Astronomy, Chem II,
Anatomy & Physiology, or
other advanced science

***Math (4 Credits)**

____ Algebra I
____ Geometry
____ Algebra II
____ Pre-Calculus
____ AP Calculus AB/BC

***Required Electives (4 Credits)**

____ Latin I
____ Latin II**
____ Physical Ed. (½ credit)
____ Health (½ credit)
____ Fine Arts

Optional Electives

____ Government (½ credit)
____ Economics (½ credit)
____ Author Seminar
____ Philosophy
____ Old Testament
____ New Testament
____ Apologetics
____ Public Theology
____ Art & Music History
____ Tolkien & Lewis
____ Classical Journalism/Yearbook

SENIOR STUDENTS

Seniors at CDCS with consistent academic achievement and who have adhered to the Defender's Code will be recognized. If a student has a 93 or above final average in a class, you may have the opportunity to exempt your final exam. Your teacher will let you know by May 1st if you are eligible for this privilege. The teachers will consider grades, absences, tardiness, and overall attitudes. You may only exempt a maximum of two final exams. Certain classes may not be able to exempt a final because of accreditation or dual-enrollment requirements.

TESTING

Coram Deo offers the CLT for lower and upper school students.



UPPER SCHOOL COURSE PROGRESSION

Subject	8th Grade	9th Grade	10th Grade	11th Grade	12th Grade
ENGLISH	English 8	World Literature	British Literature	American Literature	ENG 101/102
HISTORY	History 8	Ancient History	European History	American History	Elective (Gov/Econ)
LANGUAGE	Latin I	Latin II (Greek/German)	Latin III (Greek/German)	Elective	Elective
MATH	Course III	Algebra I	Geometry	Algebra II	Pre-Calculus
	Algebra I	Geometry	Algebra II	Pre-Calculus	AP Calculus AB/BC
SCIENCE	Physical Science	Biology	Chemistry	Astronomy or Physics	Elective (Astronomy or Physics)
CLASSICAL STUDIES	Introductory Logic	Intermediate Logic	Rhetoric	Elective (or Thesis)	Thesis (or Elective)
ELECTIVES		PE/Health	Fine Arts	Elective	Elective
Humanities Seal	Classical Journalism // Art & Music History // Tolkien & Lewis // Philosophy // Author Seminar				
Language Seal	Latin I, II, III // Greek I, II // German I, II				
Biblical Seal	OT // NT // Apologetics // Public Theology // Greek I // Greek II				
Archimedes Seal	Astronomy // Physics // Anatomy & Physiology // AP Calculus AB/BC				

GRADUATION HONORS QUALIFICATIONS

Determination for Valedictorian, Salutatorian, and honor graduates are made based on rigor, GPA, and class standings at the end of the first semester of the senior year.

The Valedictorian and Salutatorian will be determined based on the following:

- Number of CDCS rigor classes
- GPA of CDCS rigor classes
- GPA in all CDCS core classes
- Cumulative Average, 100 point scale, of all CDCS core classes

Courses of rigor offered at CDCS are Chemistry, Physics, Anatomy & Physiology, Algebra II, Pre-Calculus, AP Calculus, and any second, third or fourth year of Foreign Language. Core classes include all courses in English, Math, Science, History, and Foreign Language (HOPE GPA). Only courses taken in 9th-12th grades at CDCS will be included in the rigor or GPA calculations. The board reserves the right to adjust these qualifications if unexpected circumstances arise.

Other Honors:

Summa Cum Laude (3.9 GPA) - Yellow stole

Magna Cum Laude (3.75 GPA) - Double-braided gold cord

Cum Laude (3.5 GPA) - Single-braided gold cord

Humanities Seal (light blue cord)

Choose 3 or more of

- ___ Philosophy
- ___ Tolkien & Lewis
- ___ Author Seminar
- ___ Classical Journalism
- ___ Art & Music History

Biblical Seal (red cord)

Choose 3 or more of

- ___ Apologetics
- ___ New Testament
- ___ Old Testament
- ___ Public Theology
- ___ Greek I
- ___ Greek II

Head Prefect (blue and gold cord)

Language Seal (white cord)

___ 4 credits of language

Archimedes Seal (green cord)

2 Maths

- ___ Pre-Calculus
- ___ AP Calculus AB/BC*

3 Sciences

- ___ Astronomy
- ___ Anatomy & Physiology
- ___ Physics
- ___ Other approved science

*by teacher recommendation



CORAM DEO CLASSICAL SCHOOL PARENT/STUDENT COMMITMENT

Coram Deo Classical School desires to operate our school “in the presence of God,” meaning all that we do or say is under His authority and for His glory. Hear Paul’s instruction:

“I urge you therefore brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.” (Romans 12:1-2)

Therefore, we ask you to make a record of your commitment to the school’s vision, mission, and philosophy as we covenant ourselves together for the great work of education to the glory of God, for the good of His people, and by the power of His grace.

We have read the *Parent/Student Handbook* in its entirety and will comply with its contents.

Signature of Father _____

Signature of Mother _____

Signature of Student(s) _____

Date _____