



CHRISTIAN COMMUNITY STATEMENT

To assure that we are like-minded in the LRCA joint venture approach to discipling LRCA students, our Christian community beliefs are set forth in this LRCA Christian Community Statement which is to be read together with the LRCA Doctrinal Statement, the LRCA Mission Statement, the LRCA Core Values Statement, the LRCA Educational Philosophy Statement, and any other policies or statements adopted or approved by the LRCA Board of Trust.

Appendix A to the LRCA Board Policy Manual

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19010 Cantrell Road • Little Rock, AR 72223

LITTLE ROCK CHRISTIAN ACADEMY CHRISTIAN COMMUNITY COVENANT

Little Rock Christian Academy (LRCA) is a Christian community (a "household of faith," Galatians 6:10). Through LRCA we exercise, express and sustain our Christian beliefs and Christian mission. Our commitment to one another is based on a relationship between fellow-followers of the Lord Jesus Christ (Christian fellowship), not a mere contractual relationship. Thus, the LRCA Christian community, by definition, includes Jesus. No Jesus; no LRCA. Our shared purpose is to work together in Christian fellowship to raise our children in the nurture and admonition of the Lord (Ephesians 6:4).

Our Christian community's foundational beliefs about the Lord Jesus Christ and His revelation of divine truth include those set forth in the LRCA Doctrinal Statement, the LRCA Mission Statement, the LRCA Core Values Statement, the LRCA Christian Community Statement, the LRCA Educational Philosophy Statement, and the other official LRCA policies or statements adopted by or approved by the LRCA Board of Trust. ("How can two walk together unless they be agreed?" (Amos 3:3)

As a Christian community and private Christian school, LRCA is a "religious organization."

As a private school, LRCA considers academic performance in its admission and retention decisions; however, **LRCA does not discriminate on the basis of race, color, national and ethnic origin in admission policies, administration of educational policies, scholarship and loan programs, and athletic or other school administered programs.**

The laws of interstate commerce prohibiting arbitrary discrimination on the basis of race, color, sex, national origin, age, and disability apply generally to religious organizations, with the notable exception (rooted in the constitutional right to free exercise of religion) that religious organizations are permitted to make choices on the basis of religious beliefs. LRCA will exercise its prerogative as a religious organization to neither commence nor continue an appointment, employment, admission, enrollment, or other category of LRCA Christian community relationship if it is believed by LRCA that so doing will cause confusion about, conflict with, or compromise of the LRCA Christian community mission to provide a distinctly Christian education from a Christ-centered worldview.

As a religious organization, the LRCA Christian community views trustee, employee, student, parent, and family lifestyle choices and conduct to be a reflection of religious beliefs and Christian commitment. LRCA will exercise its prerogative as a religious organization to neither commence nor continue an appointment, employment, admission, enrollment, or other category of LRCA Christian community relationship if it is believed by LRCA that so doing will cause confusion about, conflict with, or compromise of the LRCA Christian community's mission to provide a distinctly Christian education from a Christ-centered worldview.

Any such religious organization decision will be based upon the historical, orthodox doctrines of the church of the Lord Jesus Christ, as set forth in the sixty-six books of the Holy Bible, which the LRCA Christian community believes to be the Word of God and the infallible and authoritative rule of faith and practice. Any such decision will be made by the Head of School, subject to review by the Board of Trust. This policy will be applied to all LRCA affairs, including but not limited to all LRCA contracts, programs, activities, facilities, publications, and events.

I. OUR CHRISTIAN COMMUNITY

Little Rock Christian Academy ("LRCA") is a Christian community (a "household of faith," Galatians 6: 10) that exists to exercise and express our Christian beliefs. LRCA stands firmly upon the truth claims and moral foundations of Christianity, as expressed in the Bible as understood by the historical orthodox Christian church. Our specific beliefs include the tenets set forth in the LRCA Doctrinal Statement, Mission Statement, Core Values Statement, Educational Philosophy Statement, and any other policies or statements adopted or approved by the LRCA Board of Trust.

Our Christian mission is to create and nurture a community that serves families, churches, and the community at large by providing a PK-12th grade education, characterized by excellence in the pursuit of truth from a Christ-centered worldview. Our community provides a distinctive framework for nurturing consequential faith within our members.

A Community Committed to Consequential Faith. LRCA believes that authentic faith is consequential; it is the kind of faith that makes a difference in how a person chooses to live. According to empirical research on the faith lives of adolescents by the National Study of Youth and Religion ("NSYR"), a sizable number of teenagers attend church but just 8% are "highly devoted" teenagers whose faith makes a significant difference in their actions, identities, and lives.

"Almost Christian" is a shorthand term borrowed from the words of George Whitefield (1714-1770) and John Wesley (1703-1791) and used by Kenda Creasy Dean in her book, *Almost Christian*, to describe the circumstantial faith reported in the NSYR as the kind of self-centered, circumstantial faith practiced by a majority of American teenagers who described themselves as "Christian." LRCA is a distinctly Christian school. LRCA is not espousing a cultural almost-Christianity that causes teenagers to practice a positive disposition toward Christianity, but makes little consequential difference in their personal lives.

LRCA is ever exploring what allows some teenagers to have a faith that makes a consequential difference in their lives. LRCA seeks to join parents in proactively discipling students who will have articulable beliefs about a God who is both personal and powerful; will have a community to belong to which has disciplers with whom they can speak frankly about issues of both faith and practice; will understand their lives have purpose as being divinely oriented on behalf of others rather than being oriented solely on pursuit of self; and will believe that their lives are caught up in a larger story that's being guided by God.

Tackling the question of how LRCA and LRCA parents can help foster consequential faith is the heart of what LRCA does. Consequential faith cannot be ultimately secured by human effort. "Cultural tools can provide support beams for, but not the content of, consequential faith. Christians believe that faith depends on the electrifying presence of the Holy Spirit, who gives cultural tools their holy momentum" (*Almost Christian*, Kenda Creasy Dean, p. 62). "Young people will not develop consequential faith simply by being absorbed into a so-called 'Christian' culture (if such a thing is even possible)" (Id., p. 84). Primarily, consequential faith is modeled rather than taught. "Teenagers' ability to imitate Christ depends, to a daunting degree, on whether we do" (Id., p. 112). The task of parents who desire consequential faith for their kids is to introduce them to "a way of life, not just a way of believing" (Id., p. 118).

LRCA believes that parents and congregations get from their children the kind of faith they model as parents and congregations, i.e., that teenagers imitate the kind of faith they see being lived by the disciplers in their lives. Disciples put into practice what is seen being taught. This places on disciplers the duty to model the beliefs and faith that the teachers and parents and congregations espouse as an authentic Christ-centered worldview.

Since it is LRCA's belief that parents and churches and the school all play an integral role in preparing young people for a faith that matters in practice i.e., for a faith that is consequential, LRCA is a school that is working proactively to build a "framework" upon which consequential faith can grow even while recognizing that faith is a unique gift of the Holy Spirit.

A "House" For the Glory of God: LRCA uses the metaphor of a house to describe the identity and structure of our Christian community. The foundation of our LRCA house is a Christ-centered, biblical worldview (BWV). BWV is the perspective from which all subjects are taught and applied at LRCA. Believing all truth is God's truth, LRCA intentionally teaches students to view life through the lens of truth revealed in the Bible. Christ Himself, said in

Matthew 7:24, "Everyone ... who hears these words of Mine and does them will be like a wise man who built his house on the rock." The rock of our faith is Jesus Christ. He is our Lord. He is the author and finisher of our faith ... and of our school. No Jesus; no LRCA. Period.

On the BWV foundation are erected three pillars: the LRCA core values of Truth, Excellence, and Love. These three pillars correlate to three important theological and practical concepts known as orthodoxy (right beliefs), orthopathy (right attitudes), and orthopraxy (right practices). TRUTH, our first core value, is an orthodox truth; meaning that it is concrete and absolute. LOVE, our second core value, is the leading mark of a Christian; meaning that the attitude (orthopathy) with which we choose to interact with others, even those with whom we disagree, is love. EXCELLENCE, our third core value, characterizes the way in which we pursue all practices and actions (orthopraxy); meaning that we strive to do all "heartily, as to the Lord..." Colossians 3:23. (A more detailed explanation of our three LRCA "orthos" is set forth in Appendix B).

Upon the three pillars is the roof of our LRCA house, our fourth core value: PARTNERSHIP. This is the partnership between school, home, and church which we call the Golden Triangle. LRCA's role is to come alongside the parents to assist the parents in discharging their parental duty to disciple their own children. Working together in partnership, it is our hope that the children being disciplined will be brought up in the nurture and admonition of the Lord (Ephesians 6:4) and trained up in the way they should go (Proverbs 22:6), all while receiving an outstanding education. With over 100 churches in Central Arkansas being represented by our LRCA families, the Christ-centered, biblical worldview taught at LRCA should be simply reinforcing what is being taught both in the home and in the churches of our LRCA parents.

Suspended over the roof of our LRCA house are the words: "Glory of God" for the reason that it is the desire of LRCA that all we do brings glory to our God - glory to the Father, the Son and the Holy Spirit - as we prepare students who are, hopefully, grounded in an orthodox Christian faith as they relate to others with love while excelling in college and, ultimately, successfully engaging a skeptical world.

Community Members: Our Christian community members include both representatives and participants. Our community representatives include our trustees, the head of school, employees, and recruited volunteers. These representatives play a vital role in carrying out LRCA's Christian mission as persons responsible for defining, cultivating, and leading our Christian community. Our community participants include our students, parents, unrecruited volunteers, and invited guest participants. These participants contribute to our Christian community, but they do not represent LRCA unless they are also serving in one of the representative roles identified above.

II. LRCA CHRISTIAN COMMUNITY STANDARDS

Our LRCA Christian community exercises and expresses its Christian beliefs and mission in various ways, including through standards related to our community members, our activities, and the use of our facilities.

We believe behavior is shaped by character and character is shaped by belief. Since we desire right character to be formed in our LRCA students, we want not only to teach right beliefs to our LRCA students but also to model those right beliefs before our LRCA students. As a general standard, LRCA will neither commence nor continue an appointment, employment, admission, enrollment, or other category of LRCA Christian community representation or participation if it is believed by LRCA that so doing will cause confusion about, conflict with, or compromise of the LRCA community's Christian religious beliefs or mission. This standard will be applied to all LRCA affairs, including all LRCA contracts, programs, activities, facilities, publications, and events.

There can be no exhaustive list of what conduct and lifestyles the LRCA Christian community expects of LRCA Christian community representatives and participants, but in all matters of orthopraxy, the rule for the LRCA Christian community is the biblical view according to the interpretation of the historical Orthodox Christian church. See the LRCA Religious Identity Statement.

A. Specific Roles and Expectations for LRCA Community Representatives

Community representatives (trustees, the head of school, employees, and recruited volunteers) work separately and together in response to a calling from God to advance and carry out the LRCA mission. As such, LRCA Christian

community representatives are persons responsible for defining, cultivating, leading, and/or representing our LRCA Christian community, all as an expression and exercise of our agreed Christian community beliefs. Having a common mission, each LRCA representative is an integral part of the LRCA Christian community and LRCA expects each representative to comply with the following fundamental obligations:

Christian Beliefs: Each LRCA community representative shall affirm agreement with the beliefs of the LRCA Christian community as expressed in this LRCA Christian Community Statement and the LRCA Doctrinal Statement, the LRCA Mission Statement, the LRCA Core Values Statement, the LRCA Educational Philosophy Statement, and the policies or statements adopted by or approved by the LRCA Board of Trust. LRCA community representatives shall not subscribe to or promote any religious beliefs inconsistent with such beliefs. Each community representative must affirm that his or her calling to serve in the LRCA Christian community requires him or her to respect such beliefs and to abide by LRCA Christian community standards regarding the exercise or expression of such beliefs. "How can two walk together unless they be agreed?" Amos 3:3.

Christian Conduct: Each LRCA community representative shall at all times (both during working and nonworking hours) (1) model the Christian beliefs of our LRCA Christian community before others, (2) perform all responsibilities as a service to God, and (3) endeavor to comply with biblical standards of conduct as expressed in this LRCA Christian Community Statement, the LRCA Doctrinal Statement, the LRCA Mission Statement, the LRCA Core Values Statement, the LRCA Educational Philosophy Statement, and any policies or statements adopted by or approved by the LRCA Board of Trust.

Exclusively Religious Activities. Each representative shall be ready, willing, and able to lead or contribute to the exclusively religious activities of the LRCA Christian community such as prayer, devotional worship, or chapel services.

B. Specific Roles and Expectations for LRCA Community Participants

Although LRCA Christian community participants generally do not represent the LRCA Christian community, they do contribute to our community, to the experiences of other participants, and to the carrying out of LRCA's mission. Accordingly, we expect community participants to respect our beliefs and abide by the Christian community standards applicable to them.

Students: LRCA recognizes that each student is on his or her own journey toward a consequential faith in Jesus Christ. Accordingly, LRCA does not require students to overtly affirm our LRCA Christian community statements of belief. However, all students are required to respect our LRCA Christian community beliefs, abide by our LRCA Christian community standards, support our mission, and comply with applicable community standards in the course of participation in the LRCA Christian community.

Believing Parents: At least one parent of each student should be a devoted follower of the Lord Jesus Christ as demonstrated in testimony, lifestyle choices, and conduct; affirm agreement with the LRCA Doctrinal Statement; and be an active member of a local denomination of the historical Christian church. As discussed more fully in the Statement Regarding Parents of LRCA Students (Exhibit 1), each believing parent is a co-discipler. As such, believing parents are required to abide by applicable LRCA Christian community standards, manifest respect for the beliefs shared in common by the LRCA Christian community (including those expressed in this LRCA Christian Community Statement), and be fully supportive of the LRCA Christian community mission in word and conduct.

Believing parents must agree that:

- i. It is the responsibility of a parent to teach his or her child a biblical worldview (Deuteronomy 6:1-9, Psalm 78:5-6, Proverbs 22:6).
- ii. The primary responsibility for discipling a child remains with the parents (Ephesians 6:4); and
- iii. The parent and LRCA should be teaching and modeling the same truth as co-disciplers of the child/student and is willing to allow his or her child to be educated and influenced in an intentionally Christian environment that presents biblical truth from LRCA's interpretation of the historical orthodox Christian teaching of the Bible regarding both faith and practice, all as set forth in this LRCA Christian Community Statement.

Unbelieving Parents, Unrecruited Volunteers, and Invited Guests: Unbelieving parents, unrecruited volunteers, and invited guests serving as LRCA participants in an LRCA ministry support role are not required to overtly affirm the LRCA Christian Community statements of belief but, regardless of personal belief, are required to respect our LRCA Christian community beliefs, support our mission, and comply with applicable community standards in the course of participation in the LRCA Christian community. LRCA may give preference for volunteer positions to individuals who share our Christian beliefs.

C. Standards for Community Activities and Facility Use

LRCA engages in activities and uses LRCA facilities solely to exercise and express our LRCA Christian beliefs and to further our LRCA Christian mission. Because we believe that all our activities are conducted in service to God as means for spiritual action or growth, we consider these activities to be a form of worship.

We distinguish between exclusively religious activities and integrated religious activities. Exclusively religious activities refer to activities that primarily further only religious purposes, such as prayer, devotional worship, or chapel services. Integrated religious activities refer to activities that substantially further both religious and nonreligious purposes. Such activities are often similar to activities conducted by nonreligious organizations and may include certain educational, athletic, cultural, humanitarian, and social service activities. Other integrated religious activities may include the administrative, technical, and facility management activities vital to the operation of a PK-12 Christian school. We conduct such activities in response to God's calling and in furtherance of and in accordance with our Christian community beliefs. In addition, we present our Christian community viewpoints in such activities as applicable.

Restrictions: With respect to restrictions that may be imposed on the use of funds, facilities, or other benefits, we shall not agree to any restriction that would preclude us from conducting our integrated religious activities in furtherance of our Christian mission and in accordance with our Christian beliefs. To the extent consistent with this commitment, we may agree not to use designated funds, facilities, or benefits for exclusively religious activities.

Student Participation: In accordance with our beliefs and in furtherance of our mission, LRCA admits students of any race, color, national and ethnic origin to all the rights, privileges and activities generally accorded or made available to students at the school. As a private school, LRCA considers academic performance in its admission and retention decisions; however, LRCA does not discriminate on the basis of race, color, national and ethnic origin in administration of educational policies, admissions policies, scholarship and loan programs, and athletic or other school administered programs.

Facility Use: In furtherance of our purposes, we may provide services or goods to, and may allow use of our facilities by, other groups and persons who are not associated with LRCA. But we may prohibit any activity or any use of LRCA facilities by another group or person if we determine that such activity or use either:

- i. Expresses a message that appears to LRCA to be a message of support by LRCA for any view contrary to our LRCA Christian community beliefs or mission,
- ii. Is inconsistent with any applicable LRCA Christian community standard as may be adopted by LRCA from time to time, or
- iii. Undermines or interferes with LRCA's ability to accomplish its mission or to act in furtherance of its Christian community purposes.

D. Additional LRCA Christian Community Standards

"We believe that the Bible, consisting of 66 books of the Old and New Testaments, verbally inspired, free from error in doctrine, fact and ethic, and inerrant in the original writings, is the Word of God and the only infallible and authoritative rule of faith and practice." (See LRCA Doctrinal Statement.)

We believe the Bible is the primary source for the doctrines of the historical, orthodox Church, and first among or above all other sources of truth – of divine origin and superior to answers found by considering human reason, experience, or tradition apart from God's revelation to mankind. Ways of knowing or understanding God and His will that do not originate from canonized Scripture can be helpful in interpreting the Bible but are to be tested by the Canon and correctable by it, if those ways seem to contradict Scripture. Accordingly, reason, experience, and

tradition can be guides for what a believer should believe and how a believer should live, but only so long as in harmony with orthodox biblical truth.

Our LRCA Christian community presupposes, therefore, that the Bible is the final authority to questions like: “Why do I exist?” and “What should inform my beliefs?” It informs our Christian community thinking and we have, therefore, chosen God’s thinking on certain controversial cultural subjects.

As a Christian community, we teach students what God says about who they are, and we strive to build relationships that accompany our teaching. Our goal is to help our maturing students conscientiously “put off” and “put on” (see Ephesians 4:22-25) – leave behind understandings, attitudes, and actions that do not align with the teaching of Scripture and reprogram worldly thinking by choosing divine revelation as superior to answers found by considering human reason, experience, or tradition apart from God’s revelation to mankind – in order that our students may live thriving, fulfilled lives informed by, and in conformity with, faith in the Lord Jesus Christ.

The policies and practices we adopt are critical to our mission. They become a platform in the lives of our students, upholding our Christian understanding of God’s truth about His creation. Establishing a framework to address topics of cultural importance – like belief systems, marriage, and gender – requires not only a strong biblical understanding of what God says about such (“truth”), but also compassion and gentleness for any of our students/families who are influenced by lifestyles that vary from biblical teaching (“grace”). Our policies are, therefore, both unbendingly committed to upholding God’s design for humanity and framed in a way that allows every opportunity to lead our students to a God-honoring lifestyle.

In response to current cultural trends, LRCA articulates more specifically our LRCA Christian beliefs and associated LRCA Christian community standards on the following subjects.

1. Belief Systems Outside the Circle of Orthodoxy Embraced by Historical Christian Church

The doctrinal beliefs of the LRCA Christian community are those embraced by the orthodox, historical Christian church. Faith traditions such as the Mormons and the Jehovah’s Witnesses are considered by the LRCA Christian community to be outside the circle of orthodoxy embraced by the historical Christian church. (See LRCA Doctrinal Difference Statement)

It is the belief of LRCA that admission of a child of a parent who adheres to a faith tradition outside the circle of orthodoxy embraced by the historical Christian church would create confusion in LRCA’s mission to teach LRCA students the truth as stated in our LRCA Doctrinal Statement. There are, for example, words used in the LRCA Doctrinal Statement that have a materially different meaning in the Mormon system of faith or in the Jehovah’s Witness system of faith. The introduction of such doctrinal confusion would interfere with our Christian community and mission and, consequently, a believing parent may not affirm the doctrine of a faith system (e.g., Mormonism, Jehovah’s Witness) that does not align with the doctrine of the LRCA Christian community.

2. Human Sexuality and Marriage

We believe that God has created each of us to pursue intimacy with Him, and that He calls some to this pursuit through marriage and others through singleness. We believe that God (1) creates people in His image as two distinct genders, male and female, (2) has created the divine institution of marriage as a covenant relationship between one man and one woman, and (3) calls husbands and wives to exclusive sexual fidelity. We believe that sexual relations outside of such a marriage (whether involving individuals of the same or opposite sex) are inconsistent with God’s call to intimacy in our lives, undermine the dignity and image of God in us, and alienate us from God and from each other. We further believe that pornographic materials undermine the dignity and image of God in individuals and promote sexual conduct contrary to our beliefs.

Activities and Facility Uses: Our beliefs regarding human sexuality and marriage shall apply in all policies and programs in the LRCA Christian community. Among other things, in our policies and programs we will recognize only marriages consistent with our Christian beliefs about marriage. Any events in LRCA facilities pertaining to marriage (e.g., weddings, receptions, anniversary celebrations) must involve only marriages consistent with our Christian beliefs

about marriage. Also, no pornographic materials may be present in any of our facilities or activities.

Representatives and Participants: All LRCA Christian community representatives are required to affirm and live in accordance with our Christian community beliefs and standards regarding human sexuality and marriage. In connection with the use of LRCA facilities or participation in LRCA activities, both LRCA Christian community representatives and LRCA Christian community participants are required to respect our LRCA Christian community beliefs and not affirm or promote in word or deed any views that are contrary to these beliefs.

Finally, all guest groups are required to act and speak in a manner respectful of our Christian beliefs while participating in our activities or using our facilities. In that regard, the LRCA Christian community does not allow participation in our LRCA activities or use of our LRCA facilities by guest groups whose primary mission or objectives are to promote, encourage, or support views in conflict with our community beliefs, even if that is not the intended purpose of their event. For example, LRCA would not host a Christian group formed to affirm same-sex relationships, even if the group's particular event objectives were consistent with our beliefs.

3. Human Sexuality and Gender

Scripture says God created mankind in his image distinctly as male and female (Genesis 1:27). We believe the divinely intended gender of an individual is such an individual's biological sex at birth. Our care and concern for students experiencing gender confusion or transgender struggles do not negate our expectation that school rules and policies be respected and followed by all LRCA students and their parents. If a student or family chooses to not adhere to the policy set forth or insists on a gender identification different than the biological sex at birth, the student will be unenrolled from LRCA for non-compliance with stated school policy.

Activities and Facility Uses: Our beliefs regarding human sexuality and gender shall apply in all policies and programs in the LRCA Christian community. LRCA will treat all students in accord with each student's biological sex at birth. Students born as males will be classified as boys. Students born as females will be classified as girls. Examples of practical implications for on-campus issues would include: 1) Students will be required to use bathrooms aligned to their biological sex at birth. 2) Students will be addressed by pronouns or other descriptions that align to the biological sex at birth. 3) On overnight field trips and such, students will stay in accommodations with students of the same biological sex at birth. 4) In circumstances or events – such as athletics or activities – the student will be classified according to the biological sex at birth. We may designate certain activities, facilities or rooms, including restrooms and locker rooms, for participation or use by a single sex or gender and only individuals having the designated sex or gender as determined in accordance with our Christian beliefs may participate in such activities or use such facilities or rooms. When we determine necessary, we may through prayerful dialogue discern in accord with our Christian beliefs the gender by which LRCA will identify and address an individual, as well as the gender-particular facilities to which an individual may have access. LRCA may, as an expression and exercise of our Christian beliefs, choose not to promote or participate in public events, interscholastic programs, stage productions, athletic competitions, or other activities that we may believe contravene or create confusion about our beliefs about human sexuality and gender.

4. Social Media, Political Activity, and Other Public Statements

In some situations, advocacy for certain political positions may reasonably be construed by others as support for certain religious beliefs contrary to those held by the LRCA Christian community. In such situations, we ask LRCA community representatives to refrain from publicly advocating for such political positions.

LRCA community representatives are to refrain from assuming leadership as public advocates or spokespersons regarding civil rights for same sex marriage or civil rights for sexual orientation and gender identity contrary to our LRCA Christian community beliefs. In any public forum, including social media, we expect LRCA community representatives to respect and affirm our LRCA Christian community beliefs and to not challenge, disparage or undermine them.

If an LRCA Christian community participant chooses to express his or her disagreement with a particular LRCA belief that he or she is not required to affirm, we expect such participant to do so in a manner that respects our belief and makes it clear he or she is not expressing the view of LRCA.

III. IMPLEMENTING LRCA CHRISTIAN COMMUNITY STANDARDS

Noncompliance: If any LRCA Christian community representative or participant does not comply with any applicable community standard, such individual shall have an obligation to disclose such noncompliance to LRCA. If LRCA determines, through such disclosure or otherwise, that an LRCA representative or participant is not complying with an applicable community standard, then LRCA may, in its sole discretion, determine the impact of any initial noncompliance on LRCA's exercise and expression of its Christian beliefs, and whether such individual or group intends or is likely to continue in such noncompliance.

LRCA may also dismiss such individual from his or her position on the basis that such individual's noncompliance either (1) reflects that the individual does not affirm the Christian beliefs required for such position or (2) undermines the expression and exercise of the LRCA Christian community. Such action may be taken in accordance with any applicable procedures adopted by LRCA.

Spiritual Discernment: The determination as to whether any representative, participant, or activity or use of a LRCA facility does not comply with the applicable standards, as well as the impact of any such noncompliance on the LRCA Christian community or mission, requires spiritual discernment applied to each particular circumstance and shall be made in the sole discretion of the LRCA Head of School. With respect to uses by other groups or persons, LRCA may consider without limitation both the content of the proposed activities and whether the group or person is generally perceived as advocating any view contrary to LRCA's Christian community beliefs.

Any decision regarding the biblical values and the relevant Christian positions embraced by the historical orthodox Christian church of the Lord Jesus Christ will be based upon the teaching of the sixty-six books of the Holy Bible, which the LRCA Christian community believes to be the Word of God and the infallible and authoritative rule for both faith and practice. Any such determination will be made by the Head of School, subject to review by the Board of Trust.

Delegated Authority: To exercise or express our Christian community beliefs more fully, the Head of School may establish additional standards based on our Christian beliefs for the activities and facilities at LRCA or for LRCA community representatives or participants.

Scope: The LRCA Board of Trust may amend this document at any time. This document does not create any express or implied contract of employment or alter the at will employment relationship between LRCA and its employees.

IV. Exhibit 1 - Statement Regarding Parents of LRCA Students

LRCA's mission is to create and nurture a community that serves families, churches, and the community at large by providing a PK-12th grade education, characterized by excellence in the pursuit of truth from a Christ-centered worldview.

We believe a Christ-centered, biblical worldview is good for all persons; and, we believe that LRCA must function as a household of faith, a Christian community engaged in a joint venture, in order that LRCA and the parents or legal guardians (hereinafter, collectively, "parents") of our LRCA students can disciple LRCA students, with like-mindedness. "How can two walk together unless they be agreed?" (Amos 3:3). Our decision to function as an LRCA Christian community is an exercise and expression of our Christian beliefs including, specifically, our beliefs regarding the duty of parents to disciple their children and the manner in which parents are to disciple their children.

As a Christian community, LRCA strives to be and remain like-minded with respect to the manner in which LRCA discipled students. LRCA is more than a mere contractual relationship; it is a Christian community defined by Jesus (no Jesus; no LRCA) and by our commitment to one another as followers of the Lord Jesus Christ. Our Christian community is like-minded and on a joint venture in the desire and decision to work together to disciple our children/students. Thus, LRCA is for like-minded parents, teachers, and other members who agree to work jointly to achieve the shared purpose of discipling the children/students in a Christ-centered worldview.

Philosophically, LRCA chooses to accomplish its mission by functioning as a discipling school. As a discipling school,

LRCA "serves families" by partnering with parents to bring up the child in the nurture and admonition of the Lord (Ephesians 6:4) and to train up the child in the way he or she should go (Proverbs 22:6). This discipling is to be done in conjunction with the family's local church so that the discipling partnership between school and parents becomes what LRCA refers to as the discipling "Golden Triangle." As co-disciplers, the mutually agreed objective of both school and parents is to disciple from the biblical world view (BWV) perspective, which our mission statement refers to as "a Christ-centered, biblical worldview."

There is not just one way for parents, even Christian parents, to "bring up" or "train up" their children. Many parents, including proactively Christian parents, rightly conclude that their child will be able to work out his or her faith more authentically in a secular educational environment. LRCA is available to those parents who are fully convinced in their own minds that the LRCA philosophy of Christian education matches their own philosophy as to how they want to disciple their children.

Parents of LRCA students have concluded that an intentionally Christian educational environment best fits their family's beliefs, values, and parenting practices. Consequently, LRCA is looking in the admission process for mission fit, or alignment, between school and parents. This is the reason the LRCA admission policy states that it is LRCA's preference that at least one parent of each student is a devoted follower of Jesus Christ as demonstrated in life; is willing to adhere to the LRCA doctrinal statement; and is an active member of a local church congregation.

The role of LRCA is to help the family help the child/student become a disciple of Jesus Christ, but LRCA relies on the parent to take the lead in both the evangelizing and discipling of his or her child. This is a process that takes approximately 18 years from birth. LRCA is not a Christian reform school; it is a school that desires to come alongside the family to help the family provide a vibrant, college preparatory, learning environment for the student who wants to learn and the family who wants their children to practice the Christ-centered, biblical worldview.

Parents who choose to enroll their children at LRCA are choosing to participate in the LRCA Christian community as co-disciplers and are thereby agreeing to support the biblical values and the relevant Christian positions regarding faith and practice embraced by the historical orthodox Christian church as it has interpreted the Bible and the teachings of the Lord Jesus Christ. Parents understand and agree that both LRCA and the parent will teach and model these principles and biblical values. The LRCA Christian community views conduct and lifestyle choices to be a reflection of religious beliefs and a reflection of actual commitment (or lack of commitment) to a Christ-centered worldview.

Appendix B to the LRCA Board Policy Manual

LRCA RELIGIOUS IDENTITY STATEMENT

Adopted by the Little Rock Christian Academy Board of Trust on October 21, 2014:

"Speak the truth in love." (Ephesians 4:15-16)

Ortho is a Greek prefix meaning "straight." The purpose of this statement is to articulate the three-dimensional aspect of LRCA's religious identity as a Christian community. It is the desire of LRCA to "speak the truth in love" - to teach an historical Christian orthodoxy, to model an historical Christian orthopraxy and, most importantly, to teach and model all with an historical Christian orthopathy.

ORTHODOXY - THE WORD OF GOD

The Greek word *dox* means belief or opinion. Orthodoxy means straight, or correct, beliefs. Regarding orthodoxy, what we believe is summarized by our Statement of LRCA Doctrinal Beliefs:

We believe the Bible, consisting of sixty-six books of the Old and New Testaments, verbally inspired, free from error in doctrine, fact and ethic, and inerrant in the original writings, is the Word of God and the only infallible and authoritative rule of faith and practice.

We believe in the Holy Trinity, one God eternally existent in three persons - Father, Son, and Holy Spirit the same in

substance, equal in power and glory.

We believe in the Deity of our Lord Jesus Christ, His virgin birth, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection, His ascension to the right hand of God the Father, and His personal and physical return in power and glory.

We believe God created man in His own image but that through sin, man brought upon himself and his posterity not only physical death, but also spiritual death which is separation from God; that all human beings by physical birth possess a sinful nature.

We believe the salvation of lost and sinful man is a free gift of God's grace apart from works, based solely upon Christ's vicarious and atoning death, effected by the regenerating work of the Holy Spirit, and received by trusting in Christ's finished work on the cross, and that this salvation is eternally secured to all believers.

We believe in the present ministry of the Holy Spirit, by Whose indwelling upon salvation the Christian is enabled to live a godly life; that it is incumbent upon every believer to walk worthy of his calling to walk after the Spirit and not after the flesh.

We believe in the resurrection of the body of both the saved and the lost – they that are saved to the resurrection of life everlasting and they that are lost to the resurrection of eternal damnation.

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

Non-negotiable Theses of a Biblical Worldview

1. There is a God (Isaiah 43:10,11; 44:6,8; 45:5), that exists as the Christian Trinity: Father, Son and Holy Spirit (Genesis 1:26; Zechariah 12:10; 2 Corinthians 13:14; John 1:1).
2. God has revealed Himself in three ways: In creation, in the Bible, and in Jesus (Romans 1:18-20; I Corinthians 15:3; John 5:39; Acts 10:43; Hebrews 1:1-3; John 14:9).
3. The Bible is the inspired revelation from God and correct and authoritative in all it addresses (2 Timothy 3:16-17; Acts 17:11; Amos 3:7).
4. Truth and morals are knowable and absolute, not relative (Exodus 20:1-17) and are meant to lead man to know the God of Truth (all truth is God's truth).
5. God created the universe and all that is in it with order and design; the universe is not an accident (Genesis 1; Isaiah 44:24; 45:18; Jeremiah 27:5; Nehemiah 9:6).
6. All life on earth was created by God with a design and a purpose (Genesis 1: 11,12,21,24,25; I Corinthians 15:38-39).
7. God made man distinctly in His own image and from conception each person possesses dignity and value as a human. Man did not evolve. (Genesis 1:26-27; 2:7; 1 Corinthians 11:7, Job 31:15; Psalm 22:10; 139:13; Hosea 12:3; Luke 1:41-44).
8. The first humans, Adam and Eve, were created uniquely and specifically as male and female for the purpose of marriage oneness, and for illustrating the oneness between Christ and the church; the Father and the Son; and in the body of Christ at large (Genesis 2; Matt 19:4-6, Mark 10:5-9, Romans 5:14; Ephesians 5:31-33; 1 Corinthians 15:22,45; 1 Timothy 2:13).
9. Man is steward of God's creation and is to subdue the world in a manner consistent with biblical revelation (Genesis 1-2; 2 Timothy 3:16-17).
10. Sin entered the world through Adam and Eve (Genesis 3:1-6; Romans 5:12-14).
11. Every person born has sinned and is separated from God apart from Christ (Romans 3:23, Ephesians 2:12-13).
12. Only God can save. Man cannot save himself (Matthew 19:25-26).
13. Jesus is the only way to both escape the judgment of God and receive the grace of God (Acts. 4:12; John 14:6, Ephesians 2:8-9).
14. Upon receiving Christ, believers are declared righteous and acceptable to God (Philippians 3:9-10).
15. The believer receives the Holy Spirit upon accepting Christ, whose purpose it is to empower and reveal Christ from conversion forward (Ephesians 2:10; Romans 6:19, 8:11, 8:26).
16. The Gospel is the key to the conversion of all people (1 Corinthians 15:1-4; Mark 8:35; 13:10; Romans 1:16).
17. Christ introduced grace upon grace onto the life of every believer for those times when we fail to be like Him

(John 1:16-17).

18. Christ calls us to sexual purity regardless of our age or marital status. (1 Thessalonians 4:3)
19. The unseen supernatural world is just as real as the physical world (Ephesians 6:12; Job 1:6; Mark 5:2; Matthew 12:22).
20. Government is ordained by God and is God's provision for order and safety in society (Romans 13:1-7; John 19:11).
21. Our truest citizenship belongs in heaven (Acts 5:29; 4:19; Philippians 3:20).
22. Christlike character should guide believers in every area of life: personal, relational, public, and political matters, as well as medicine, science, art, literature, etc. (Genesis 1:28; Matthew 28:19-20).
23. All areas of life are Christian mission fields: home, work, social, political, church, recreational, etc. (Genesis 1:28; Matthew 28:19-20).

ORTHOPRAXY - THE WILL OF GOD

Praxy is a Greek word that means action or practice. Orthopraxy means straight or correct practice. LRCA's desire is that our orthopraxy does not ignore the truth that our orthodoxy declares.

As a religious organization, our LRCA orthodoxy consists of the teachings of the historical Christian Church as set forth in the sixty-six books of the Holy Bible, all of which we believe to be our infallible and authoritative rule for both faith and practice. What we require (or prohibit) as orthopraxy, as orthodox believers, cannot be summarized in an exhaustive list but we can offer some guidelines.

First of all, we require as orthopraxy all conduct required by the law that is not contrary to our beliefs. All such conduct is outside the boundaries of LRCA orthopraxy. Examples in this category would be underage drinking of alcoholic beverages or the illegal use/abuse of drugs or other substances.

Secondly, certain conduct proscribed by the historical Christian Church, considered to be unbiblical, may or may not be declared by the state to be unlawful. Generally, conduct that is both private and peaceful is not the concern of the state. This is because the state is in the order, peace and security business and not in the business of policing what conduct the Bible says is required (or prohibited) for Christians. Examples in this category would be adultery and fornication proscribed by the biblical rules for Christian conduct but not by the laws of the state.

Thirdly, some practices proscribed by the historic Christian church, in violation of biblical commands for conduct acceptable for a follower of Christ, are affirmatively protected by the law as an individual right under the constitution. A declaration, therefore, by the state that conduct is lawful or even constitutionally protected does not necessarily make that conduct consistent with the orthopraxy of the historical Christian Church. An example in this category is the declaration by the U.S. Supreme Court that homosexual marriage must be included in the definition of marriage officially sanctioned by a state. Such a declaration by the state does not change the view of the historical Christian church, or LRCA, that the rite of marriage for Christians is between a man and a woman.

LRCA's philosophy is that behavior is shaped by character and character is shaped by belief. And, since we want right character, we teach right beliefs and we will neither commence nor continue appointment, admission, enrollment or employment of LRCA Christian community representatives or LRCA Christian community participants whose behavior is contrary to the Christ-centered worldview we believe in and espouse as the LRCA Christian community.

ORTHOPATHY - THE LOVE OF GOD

Pathos is a Greek word that refers to passions, emotions, and empathies. Orthopathy means a straight, or correct, emotion or attitude.

The Bible requires not only that we speak truly about God (orthodoxy) and obey Him (orthopraxy), but that we love Him with all our heart, soul, mind, and strength (orthopathy). Our orthopathy shapes our approach to orthodoxy and orthopraxy. A balanced orthopathy finds its roots in love for neighbor. This central biblical teaching is found only once in the Old Testament, in Leviticus 19:18, but the related command to exercise care and hospitality for the alien and stranger is prevalent in the biblical tradition. One example of this is found in Leviticus 19:34, which says "The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God." This oft-repeated teaching of the Old Testament is echoed in the New Testament,

from the teachings of Jesus discussed above, to the example of his life and ministry as an itinerant preacher relying upon the hospitality of others, to Paul in Romans 12:13 mentioning the need to “extend hospitality to strangers,” and to the author of Hebrews discussing the same (13:1-2).

Our mission is “to serve families, churches and the community by providing a K3-12th grade education, characterized by excellence in the pursuit of truth from a Christ-centered worldview.” The very mission of LRCA is to “serve families” and that mission is discharged by coming alongside LRCA parents to help those parents discharge their non-delegable parental duty to bring up their child up in the nurture and admonition of the Lord. Our educational philosophy is rooted in Ephesians 6:1-4: “Do not provoke your children to wrath, but bring them up in the nurture and admonition of the Lord.” It is for that reason that LRCA admission policy requires “at least one parent who is a devoted follower of Jesus Christ as demonstrated in [the parent’s] life, adherence to our LRCA doctrinal statement, and local church membership.” LRCA is a Christian discipling school. It functions as a “household of faith” (Gal 6:10). In order to accomplish the school mission, Christian fellowship is a necessity.

When, as a school, we must make a discriminating choice that is based upon the religious orthodoxy or orthopraxy of our Christian community – in order to provide the proper discipling environment for our students – LRCA will do so in love, which is our fundamental love in Christ for both the neighbor and the stranger we encounter along the way.

Appendix C to the LRCA Board Policy Manual

LRCA DOCTRINAL DIFFERENCES STATEMENT

Adopted by the Little Rock Christian Academy Board of Trust on June 14, 2014:

LRCA is a private, non-denominational, broadly-evangelical Christian school. As such, the LRCA Christian community contains within its walls a spectrum of doctrinal views and ecclesiastical practices that correspond to the full diversity of the local Body of Christ, all within the circle of truth that is the orthodoxy and orthopraxy of the historical Christian church. The school seeks a harmonious balance in its representation of such differences in the classroom, and it does so by reference to a three-tiered board policy:

First, all members of the Board of Trust and all employees of the school subscribe annually to the Doctrinal Statement of LRCA. Since the Doctrinal Statement expresses the core essentials of the Christian faith, all instruction, student interaction, and internal curricula operate within the theological boundary of the statement. Correspondingly, the Board of Trust through the Head of School ensures that essential doctrinal elements of the Christian faith not explicitly contained in the Doctrinal Statement are nonetheless protected in a manner consistent with the Board of Trust’s determination of settled evangelical orthodoxy. It is the school’s certain function to affirm unreservedly in the lives of its students the irreducible tenets of our biblical Christian faith.

Second, the school recognizes that - outside of the essentials of evangelical orthodoxy - the Body of Christ incorporates a significant diversity of viewpoints on some doctrinal issues. Since Christian doctrine outside the scope of LRCA does not take a formal position on issues of its Doctrinal Statement, it is appropriate that the faculty instruct the student in the origins and implications of specific doctrinal differences, without maintaining or implying that any one denominational view represents a preferred position.

Third, the school also recognizes that - perhaps even more broadly than doctrinal differences - the families and churches of the local Christian community employ a broad variety of specific faith practices, many of which have grown from the distinctive subculture of the individual churches. The school and its employees do not offer opinions on the propriety of ecclesiastical practices, particularly where those opinions have the potential to divide and not unify the Body of Christ. It may occasionally be appropriate to link a particular practice to a specific doctrinal point, but that representation ought never to become an expression of preference or a critique of one Christian practice relative to another.

In all, the school seeks, first, to minister to families and their churches by affirming and deepening a student’s faith in our essential and commonly-held Christian doctrines, and secondly, to illumine that student’s understanding of doctrinal and ecclesiastical differences in a manner that affirms the unity of the Body of Christ.