



# Religious Schools & Colleges Guidance for Same-Sex Issues

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# *Marriage/Sexuality Issues Sample Doctrinal Language for Christian Schools and Colleges (Alternative 1)*

The following language provides a sample Christian school/college doctrinal statement for addressing marriage and related sexuality issues, to be approved by the school's governing body and used in its key governance documents, such as its constitution or bylaws. The language may be further tailored as a school's leadership may wish, in accordance with Biblical standards and accompanying Biblical references. Some statements regarding sexuality issues may also be found on the CLS website at [www.christianlawyer.org](http://www.christianlawyer.org).

*“We believe that God has established marriage as a lifelong, exclusive relationship between one man and one woman and that all intimate sexual activity outside the marriage relationship, whether heterosexual, homosexual, or otherwise, is immoral and therefore sin (Gen. 2:24-25; Ex. 20:14, 17, 22:19; Lev. 18:22-23, 20:13, 15-16; Matt. 19:4-6, 9; Rom. 1:18-31; I Cor. 6:9-10, 15-20; I Tim. 1:8-11; Jude 7). We believe that God created the human race male and female and that all conduct with the intent to adopt a gender other than one's birth gender is immoral and therefore sin (Gen. 1:27; Deut. 22:5).”*

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# *Marriage/Sexuality Issues*

## *Sample Doctrinal Language for*

### *Christian Schools and Colleges*

#### *(Alternative 2)*

The following language provides an expanded alternative school/college doctrinal statement for addressing marriage and sexuality issues.

ACME University has developed its Campus policies from a Christian perspective and desires to be a redemptive community. From a Christian understanding, a redemptive community is one in which we recognize the goodness of Creation (Gen. 1:31), the reality of the Fall (Gen. 3:17-19), and the redemptive work of Jesus Christ in bringing about God's purposes (Rom. 8:22). A redemptive community is one in which we honor one another as made in the image of God (Gen. 1:26). We do this by treating one another with respect, by extending grace and mercy to one another, by being loving and understanding, and by being patient and trustworthy. All this must be done in a manner that maintains order and discipline. In order for this to occur the University believes that members of the University community need the opportunity to learn and grow through accepting responsibility for their actions. A redemptive community is characterized by the fruit of the spirit: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Gal. 5: 22-23). The ACME University community wishes to model and foster these qualities of redemption and personal responsibility in the lives of faculty, staff, and students.

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AMCE University fully accepts the teachings of the traditional Biblical view with regard to the goodness of our sexuality, the importance of chastity, and the place of heterosexual marriage as God's intended context for complete sexual expression to occur (Gen. 2:21-24). Sexual misconduct that is prohibited includes disorderly conduct or lewd, indecent, or obscene conduct or expression, involvement with pornography, premarital sex, adultery, homosexual conduct or any other conduct that violates Biblical standards.

# *Marriage/Sexuality Issues*

## *Sample Doctrinal Language for*

### *Christian Schools and Colleges*

#### *(Alternative 3)*

The following language provides another alternative school/college doctrinal statement for addressing marriage and sexuality issues.

As an evangelical community of disciples and scholars who embrace the historic Christian understanding of Scripture, ACME University holds that sexuality is a gift from God and basic to human identity as well as a matter of behavioral expression. We hold that the full behavioral expression of sexuality is to take place within the context of a marriage covenant between a man and a woman and that individuals remain celibate outside of the bond of marriage. Therefore, we seek to cultivate a community in which sexuality is embraced as God-given and good and where biblical standards of sexual behavior are upheld.

Foundational principles from the Bible on human sexual relationships are as follows:

1. Humans, being created in the image of God, are inherently relational beings (Genesis 1:26).
2. The inherent relational nature of humankind is expressed in a variety of contexts including family, marriage, work, and for Christians, the body of Christ (Hebrews 10:24-25; 1 Corinthians 12:14).
3. Humans were created as gendered beings. They were expressly blessed by God to be fruitful and multiply and to exercise dominion over the earth (Genesis 1:26-28).
4. Heterosexuality is God's design for sexually intimate relationships. Sexual union between a man and a woman is only to take place within the marriage covenant (Genesis 2:18, 21-24; Hebrews 13:4).
5. Jesus reaffirms the marital covenant as existing between a man and a woman (Matthew 19:4-9).
6. The New Testament teaches that followers of Christ are to remain celibate outside the bond of marriage. In sexual union, both body and soul are deeply impacted. A person who engages in sexual unions outside the bond of marriage sins against his or her own body, which is the temple of the Holy Spirit (1 Corinthians 6:13, 18-20).
7. The sexual union between a husband and wife has been designed by God to bring them together as "one flesh," creating a solid foundation on which to build a family (Genesis 2:18-24);

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Ephesians 5:31).

8. In Scripture, several sexual behaviors are expressly forbidden, which include but are not limited to: fornication, adultery, incest, unnatural sexual intercourse, and homosexual acts (Exodus 20:14; Leviticus 18:7-23, 20:10-21; Matthew 5:27-28; Romans 1:20-27; 1 Corinthians 6:9; Galatians 5:19; Ephesians 4:17-19; Colossians 3:5).

ACME University pledges to guide the university community toward understanding and embracing their God-given sexuality as reflected in this statement. Any deviation from a biblical standard of sexual behavior is sin and therefore is an opportunity for repentance, grace, and redemption, so that as a community we might honor one another and glorify God.

# *Marriage/Sexuality Issues Sample Doctrinal Language for Christian Schools and Colleges – Limited to Transgenderism*

ACME University’s policy regarding sex, sexuality and gender identity is grounded in our long-standing institutional religious identity. This identity, in turn, is grounded in the teachings of the Bible as understood in the Protestant Evangelical theological tradition. This policy is intended to address transsexualism, transgenderism, and broader related gender identity issues. We acknowledge that uninformed and harsh actions by Christians have inflicted unnecessary pain. We recognize our obligation before God to love all persons, understanding such love in the context of God’s revealed truth. We affirm that God’s original and ongoing intent and action is the creation of humanity manifest as two distinct sexes, male and female. We also recognize that due to sin and human brokenness, our experience of our sex and gender is not always that which God the Creator originally designed, and yet affirm further God’s capacity to heal and transform our brokenness. With this foundational understanding of creation, fall, and redemption, we do not affirm the resolution of tension between one’s biological sex and one’s experience of gender by the adoption of a psychological identity discordant with one’s birth sex. Similarly we do not affirm attempts to change one’s given biological birth sex via medical intervention in favor of the identity of the opposite sex or of an indeterminate identity. As a Christian residential institution of higher learning we will respect those whose moral views diverge from ours, and seek to embody the gentle and patient love of Christ for all. We will make institutional decisions in light of this policy regarding housing, student admission and retention, employment hiring and retention, and other matters.

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# Sample School Bylaw Language

The following language provides sample Christian school bylaw language for addressing marriage and related sexuality issues, to be approved by the school's governing body. The language may be further tailored as a school's leadership may wish. Such additional considerations are noted below in bracketed italics.

**A. Marriage/Sexuality Issues Doctrine** [*See sample doctrinal language above.*]

**B. Church/school membership.**

The School shall have members who affirm its Statement of Faith [*or other expression of doctrinal beliefs*] through a written membership covenant or otherwise, as the School's governing body may direct. [*Need to have a written membership covenant or other prescribed mechanism for members' affirmation of faith. Bylaws typically also provide for membership qualifications, voting rights, procedures for membership admission and removal, and decision-making authority regarding such matters—e.g., within the governing board's authority.*]

**C. School discipline of members.**

[*The following is a sample disciplinary provision, which should be adapted as appropriate for school-specific goals and usage.*]

The School is a body of Christian believers who hold certain beliefs and standards in common. On occasion, members of the School may conduct themselves in a manner contrary to Biblical standards and the School's corresponding Statement of Faith. It shall be a high priority for the School to restore such persons into conformity with the fellowship as outlined in Matthew 18:15-17. The discipline of the School shall be entrusted to the Board of Directors. If Biblical discipline is necessary, the Board of Directors have the authority to place individual(s) under discipline (including termination of membership).

**D. Dispute resolution**

[*The following is a sample dispute resolution policy, which may be adapted for school-specific usage.*]

We believe differences or conflicts should bring receptivity to change and growth, not litigation. Therefore, in the highly unlikely event that we are ever unable to resolve a dispute between us, we are asking you to join us in agreeing to attempt to resolve the dispute without litigation. By signing, you are agreeing with us that we believe that the Bible

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commands us to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see Matthew 18:15-20; I Corinthians 6:1-8). Therefore, it is agreed that any claim or dispute arising from or related to this agreement shall be settled by biblically-based mediation and, if necessary, legally binding arbitration in accordance with the *Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation*<sup>TM</sup>, a division of Peacemaker® Ministries (complete text of *Rules* is available at [www.HisPeace.org](http://www.HisPeace.org)). **Venue will be \_\_\_\_\_ and jurisdiction will be under \_\_\_\_\_ law. Judgment upon an arbitration decision may be entered in any court otherwise having jurisdiction, in conformity with the laws of the \_\_\_\_\_.** We understand and agree that these methods shall be the sole remedy for any controversy or claim arising out of this agreement and expressly waive the right to file a lawsuit in any civil court against one another for such disputes, except to enforce an arbitration decision. Notwithstanding this provision, to protect our school, we maintain liability insurance. Therefore, this conflict provision is conditioned upon agreement by our insurers that, in light of the particular facts and circumstances surrounding the disputed matter, this provision, and the process it establishes, will not diminish any insurance coverage maintained by the church.

*Alternative Dispute Resolution Language --*

**Conciliation Clause Option C (as recommended by ACSI for Christian Schools)**

The parties to this agreement are Christians and believe that the Bible commands them to make every effort to live at peace and to resolve disputes with each other in private or within the Christian community in conformity with the biblical injunctions of 1 Corinthians 6:1-8, Matthew 5:23-24, and Matthew 18:15-20. Therefore, the parties agree that any claim or dispute arising out of or related to this agreement or to any aspect of the employment relationship, including claims under federal, state, and local statutory or common law, the law of contract, and law of tort, shall be settled by biblically based mediation. If the resolution of the dispute and reconciliation do not result from mediation, the matter shall then be submitted to an independent and objective arbitrator for binding arbitration.

The parties agree for the arbitration process to be conducted in accordance with the Christian conciliation Rules of Procedure contained in the Peacemaker Ministries booklet *Guidelines for Christian Conciliation*. Consistent with these rules, each party to the agreement shall agree to the selection of the arbitrator. The parties agree that if there is an impasse in the selection of the arbitrator, the Institute for Christian



Conciliation (hereafter ICC), a division of Peacemaker Ministries of Billings, Montana (406-256-1583), shall be asked to provide the name of a qualified person who will serve in that capacity. Consistent with the rules of procedure, the arbitrator shall issue a written opinion within a reasonable time.

The parties acknowledge that the resolving of conflicts requires time and financial resources. In an effort to fully encourage and implement a biblically faithful process, \_\_\_\_\_ (name of school or organization) agrees to pay all fees and expenses, which may be required by the mediator, case administrator, and / or arbitrator, related to such proceeding. The issue of final responsibility for such costs will be an agreed issue for consideration or determination in the mediation or arbitration. The parties agree they will endeavor to exchange information with each other and present the same at any mediation, or, if to arbitration pursuant to the ICC Rules of Procedure, with the intent to minimize costs and delays to the parties. They will seek to cooperate with each other and may request the mediator, case administrator, and/or arbitrator to direct and guide the preparation process so as to reasonably limit the amount of fact-finding, investigation, and discovery by the parties to that which is reasonably necessary for the parties to understand each other's issues and positions, and to prepare the matter for submission to the mediator and/or arbitrator to inform the mediator and / or arbitrator. In addition, the parties agree that in the event of arbitration, they will use a single arbitrator who is experienced in the relevant area of law and familiar with biblical principles of resolving conflict.

The parties to this contract agree that these methods shall be the sole remedy for any controversy or claim arising out of the employment relationship or this agreement and expressly waive their right to file a lawsuit against each other in any civil court for such disputes, including any class action proceeding, except to enforce a legally binding arbitration decision. The parties acknowledge that by waiving their legal rights to file a lawsuit to resolve any dispute between them, they are not waiving their right to employ legal counsel at their own expense to assist them in any phase of the process.

# Sample Facility Use Policy

The following language provides sample language for use of a school's facility, to be approved by the Christian school's governing body and in light of marriage and sexuality-related issues. The policy should be tailored in accordance with a Christian school's governing practices, its own governing documents, and specific facility and operational considerations. Best practices considerations warrant using accompanying agreements between a Christian school and other parties, to describe short-term or long-term usage and other key aspects including the mission-related purposes for such shared usage, payment (if any, and cost-related basis therefor), insurance, other allocation of respective responsibilities, and alternative dispute resolution requirements. Such considerations are noted below in bracketed italics.

Christian school ("the School") owns certain real estate, including an educational and worship facility [*describe additional rooms or areas as needed: \_\_\_\_\_*] all of which is used to promote its educational and religious purposes. The School seeks to exercise wise stewardship over all aspects of the Property. Such stewardship may include occasional guest use [*and/or other description of anticipated use*] from time to time for purposes consistent with the School's educational and religious purposes and doctrinal beliefs. Based on these considerations, the School shall allow use of its Real Estate by others in accordance with the following requirements and guidelines.

1. Decision-making authority. The School's Board of \_\_\_\_\_ ("Board") shall make decisions as needed regarding the use of the School's Real Estate, all in the best interests of the School. [*Optional: Such decision-making authority may be delegated to a committee of persons appointed by and responsible to the Board, subject to the following doctrinal restrictions.*]

2. Doctrinal Restrictions. The School's Real Estate may be used only for purposes and in ways consistent with the School's doctrinal beliefs as reflected in the Bible, the School's Covenant as stated in \_\_\_\_\_ of its Bylaws, and otherwise, particularly with respect to sexual activity standards and other conduct. [*Include other restrictions, if appropriate—e.g., no alcohol.*] The School Board shall be the final decision-maker regarding whether any use is in conformity with, or contrary to, the School's religious doctrine.

3. The School may request donations or charge for cost-sharing contributions ("fees") in order to defray the estimated cost of facility use. No such fees shall be charged with any impermissible view to profit, and any and all fees are subject to waiver or reduction based on the prospective user's financial need. [*This language is generally in keeping with a church's federal and state tax exemption privilege. Specific legal guidance should be sought regarding such matters, particularly with respect to state-specific property tax exemption considerations.*]

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4. The School's Board (or a committee delegated thereby) shall be responsible for memorializing guest facility use. Such written agreements shall include identification of the religious/educational purposes served by a guest's facility usage, with appropriate Scripture references (e.g., worship, strengthening families, outreach to the lost). *[See above comment regarding importance of using agreements with facility users, both for short-term and long-term usage and with appropriate details regarding such usage. A statement that all uses not specifically described must be done in accordance with the Church's beliefs, as reflected in the Bible and other church documents, would be helpful as well.]*

5. Insurance coverage shall be maintained for all uses of the School's Real Estate, including certificates of coverage from other users as appropriate. *[This language is per best practices and may be modified as deemed appropriate.]*

6. The School's Board (or a committee delegated thereby) shall be responsible for communicating these requirements and other guidelines to all prospective guests of the Real Estate. *[This policy must be carried out in actual practice, in order for it to be meaningful and effective.]*  
*[Additional church-specific provisions may be added as appropriate.]*

# Sample Employee Handbook Language

The following alternatives provide sample language for a school's employment handbook, to be approved by the school's governing body and in light of marriage and sexuality-related issues. The language should be tailored in accordance with a school's governing practices, its own governing documents, and specific operational considerations. Best practices considerations may warrant using accompanying agreements between a school and its employees and volunteers, as well as further developing a school's employment and volunteer policies for other reasons such as risk management, legal compliance, and clarity. Such considerations noted below in bracketed italics.

## Alternative 1

### Welcome

We welcome you to ANYWHERE CHRISTIAN ACADEMY ("ACA") and thank you for your service. We appreciate the vital role of ACA employees in accomplishing the mission of ACA to the people we serve and to the broader Christian community. *[Additional language may include provision for employee review of the Handbook, general applicability to the School's employees, disclaimers regarding "at-will" employment and implications thereof, and potential unilateral modification of the Handbook by the School.]*

### Compliance with Biblical Standards

Christianity is central to the purpose and mission of ACA. For this reason, all ACA affairs are conducted in full accordance with the Bible, the ACA's Mission, its Statement of Faith as contained in the ACA bylaws, as well as related policies reflecting the ACA's religious nature. Likewise, it is the ACA's policy to employ only committed disciples of Jesus Christ. Consequently, each employee is expected to review and affirm his or her agreement with such standards as a condition for continued employment with ACA, both in terms of doctrinal belief and practical application. For example, all employees are expected to reflect Christian values in their interaction with persons we serve, fellow employees, and others. In addition, employees are required to refrain from behavior that reflects negatively on the ACA's Christian standards. Violation of these requirements shall constitute cause for discipline up to and including employment termination. *[This language may be modified as the School leadership deems appropriate, to reflect the School's religious nature and expectations for its employees.]*

### Mission Statement

The mission of the ACA is to \_\_\_\_\_.

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### **Affirmation of Statement of Faith**

All officers, directors, and staff of ACA shall, as a condition of their employment in ACA, acknowledge in writing their acceptance of, and agreement with the following Statement of Faith, as set forth in \_\_\_\_\_ of ACA's corporate by-laws:

*[Insert statement of faith, including provision regarding biblical standards for sexuality and marriage.]*

## ***Alternative 2***

As an evangelical Christian community, ACME University expects that its faculty, staff and students will serve as examples of God-honoring excellence. This policy has been established with that basic principle in mind and to underscore that faculty and staff will be held to a standard of exemplary conduct in the area of human sexuality consistent with biblical standards.

For all ACME University employees, sexual intimacy must only be expressed within the context of marriage between one man and one woman. Violations of this policy include, but are not be limited to, sexual relations between unmarried persons or persons of the same sex, adulterous relationships, and viewing of pornography (unless part of a research project in the individual's academic discipline approved in advance by the Provost upon recommendation by the Institutional Review Board). Failure to comply with this policy may result in counseling, disciplinary action or termination from employment. This rule addresses only an employee's acts or conduct since employed.

## ***Alternative 3***

All employees of ACME University must affirm and sign the following Statement of Faith. Those who are not able to do so will not be considered for employment or will be subject to termination if, during their employment, they express by words or deeds that they cannot subscribe to the Statement of Faith:

1. Christian marriage is limited to a union between a man and a woman.

. . . [other elements of Statement of Faith]

## ***Alternative 4***

Cause for termination and dismissal may include, but is not limited to, any one or more of the following: homosexuality, heterosexual activity outside of marriage, intemperance, abuse of a student, absent without notification, and/or approval for 3 school days (abandonment of position), neglect of duty, scriptural error, or any conduct tending to bring discredit upon the school or upon the teacher that causes a diminishing of his/her effectiveness as a Christian role model for the students of Anywhere Christian Academy.

## ***Alternative 5 – Limited to Transgenderism***

In employment and in student life, ACME University regards sex at birth as the identification of the given biological sex of each member of our constituency. ACME University will not affirm attempted alterations by medical intervention of one's sex at birth. If a person who has experienced such treatments has repented of those actions and embraces the Christian perspectives articulated here, such a person may be accepted fully in this community. On the other hand, ACME University views the actions or intentions of those seeking fundamental changes of any kind from one's sex at birth as a rejection of the biblical and theological understandings to which the institution is committed, and hence as grounds for removal from consideration for employment for an employment applicant, and as grounds for termination of employment for a current employee (faculty or staff).

# *Sample Christian School Parent/Student Agreement*

1. **Privilege of Attendance:** I/We understand that my/our child's attendance at Acme Christian School (ACS or School) is a privilege and not a right. If at any time my/our child's conduct, academic progress or cooperation with the School's authorities is not in keeping with the School's requirements, regulations and/or *Statement of Faith*, I/we understand that the School Board reserves the right to expel my/our child. Further, I/we agree that in the event that I/we cannot continue to support ACS relating to the progress of my/our child, I/we agree to withdraw my/our child from ACS in a quiet and orderly fashion. I/We understand and accept that if I/we withdraw or are requested to withdraw my/our child, no refund of registration fees or used tuition will be made.

2. **Acceptance of Handbook:** As a parent/guardian, I/we accept all regulations of the School as presented in the *ACS Parent/Student Handbook (incorporated by reference as if fully set forth herein)*, including the *ACS Statement of Faith and Biblical Code of Conduct*, and fully support the School Board, administration and Staff in observance of such regulations and Doctrine and support the Christian learning environment created by ACS.

3. **Student Discipline:** I/We authorize ACS to employ such love-motivated discipline as it deems wise and expedient for my/our child in accordance with the standards the School sets for itself.

4. **Tuition and Fees:** I/We agree to pay all tuition and fees within the requirements outlined in the *ACS Parent/Student Handbook*. I/We understand and agree that all fees are paid directly to ACS and are **NON-REFUNDABLE**. I/We understand and agree that that no tuition will be refunded unless the Refund Policy is strictly complied with and then a refund shall only be to the extent of the portion of unused tuition.

5. **Acme Christian School** agrees to accept the child as a student for the school year **contingent upon payment of all tuition and fees in a timely manner**.

6. **School Activities:** In submitting this application for my/our child, it is my/our desire to have him/her attend the school year 20\_\_-20\_\_. I/We give permission for my/our child to take part in all school activities, including sports and school-sponsored field trips away from school premises, and absolve the school from any liability to us/me or my/our child because of any injury to my/our child at school or during any

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school activity. In case of an accident, allergies or serious illness, I/we request the school to contact me/us but we also waive and release Acme Christian School from any liability in regards to these circumstances. If ACS is unable to contact me/us or the provided emergency contact when circumstances indicate immediate action is required, the school may make whatever arrangements are required in its best judgment.

**7. Release of Students:** I/We hereby attest that I/we have legal physical custody of my/our child and that no other person has legal physical custody of the student. I/We acknowledge and agree that ACS may release the child to the custody of any person possessing legal physical custody of the student and to any person duly authorized **in writing** by any person possessing legal physical custody of the student.

I/We promise to notify ACS immediately **in writing** of any change regarding which persons have legal physical custody of the student and any change regarding the authority of ACS to release the student to the persons designed above. Additionally, I/we promise to notify ACS immediately **in writing** of the existence of any custody dispute involving the child, including any custody dispute existing at the time of this Agreement.

**8. Christian Conflict Resolution:** In the highly unlikely event that I/we are ever unable to resolve a dispute with ACS, I/we agree to attempt to resolve the dispute without litigation. By signing this Agreement, I/we agree with ACS that any claim or dispute arising from or related to this agreement and my/our child's attendance at ACS shall be settled by mediation and, if necessary, legally binding arbitration in accordance with the *Rules of Procedure for Christian Conciliation* of the Institute for Christian Conciliation, a division of Peacemaker® Ministries (Complete text of the Rules is available at [www.Peacemaker.net](http://www.Peacemaker.net)). We will attempt to mediate and resolve all disputes within ACS structure as outlined in the *ACS Parent/Student Handbook*. However, if mediation is not reached then we will mutually agree to an outside arbitrator or if we cannot agree then one will be picked by Peacemaker Ministries. Judgment upon an arbitration decision shall be binding and may be entered in any court otherwise having jurisdiction. The parties understand that these methods **shall be the sole remedy for any controversy or claim arising out of this agreement and expressly waive their right to file a lawsuit in any civil court against one another for such disputes**, except to enforce an arbitration decision. In that case, judgment upon an arbitration award may be entered by any court having competent jurisdiction, in conformity with the laws of [STATE] and venue for the mediation/arbitration will be in [JURISDICTION, STATE]. Of course, ACS is required to maintain certain insurance policies. Therefore, this

conflict resolution provision is conditioned upon agreement by the school's insurers that, in light of the particular facts and circumstances surrounding the disputed matter, this provision, and the process it establishes, will not diminish any insurance coverage maintained by ACS.

9. **Indemnification:** I/We agree and promise to indemnify ACS against any damages arising from any misrepresentation made herein and against any damages arising from the undersigned's failure to timely notify ACS pursuant to the promises set forth in the preceding paragraphs.

**By signing this Agreement, the undersigned agrees that they have read, understand and agree to be bound by this Agreement and the ACS Parent/Student Handbook including but not limited to the Statement of Faith, Biblical Code of Conduct and Christian Conflict Resolution clause and I/we have read, understand and agree to be bound by all ACS policies. NOTE: If the child lives with both parents, then BOTH PARENTS MUST SIGN THIS AGREEMENT.**

\_\_\_\_\_  
Date: \_\_\_\_\_  
(Signature of Student, Grade 9-12)

\_\_\_\_\_  
Date: \_\_\_\_\_  
(Signature of Father/Guardian)

\_\_\_\_\_  
Date: \_\_\_\_\_  
(Signature of Mother/Guardian)

# *Sample School Policy Incorporating Marriage/ Sexuality Issues, Employee Conduct, and Biblical Authority for Christian Schools and Colleges*

## **ANYWHERE CHRISTIAN ACADEMY BIBLICAL MORALITY POLICY**

ANYWHERE CHRISTIAN ACADEMY (“ACA”) stands firmly upon the historical truth claims and moral foundations of Christianity. This includes, but is not limited to, the biblical definition of marriage, the attendant boundaries of sexuality and moral conduct, and the clear biblical teaching that gender is both sacred and established by God’s design. Parents or the legal guardians, who choose to enroll their children at ACA, are agreeing to support these and other basic biblical values derived from historical Christianity. Parents understand and agree that ACA will teach these principles and biblical values.

In addition, the Board of Governors urges parents to recognize their scriptural responsibility (Deuteronomy 6:1–9, Psalm 78:5, 6, Proverbs 22:6) to provide their children with a Christian education and to understand that the primary responsibility for this task rests with the parents (Ephesians 6:4). ACA was founded and continues to operate upon biblical values and the desire and commitment for Bible-believing Christian parents to enroll their children in an intentionally Christian environment. ACA will accept students who are willing to support the school’s philosophy of Christian education, student conduct requirements, and the school’s above-stated positions and whose parents are willing to allow their children to be educated and influenced in an intentionally Christian environment. Continued enrollment at ACA is contingent upon this same understanding and support by both the student and parents.

ACA is a religious institution providing an education in a distinct Christian environment, believing its biblical role is to work in conjunction with the home to mold students to be Christ-like. On occasions in which the atmosphere or conduct within a particular home or the activities of the student are counter to or in opposition to the biblical lifestyle the school teaches, the school reserves the right, within

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its sole discretion, to refuse admission of an applicant or discontinue enrollment of a current student. This includes, but is not necessarily limited to, living in, practicing, condoning, or supporting sexual immorality, including but not limited to, sex outside of marriage, homosexual acts, bi-sexual acts; gender identity different than the birth sex chromosomal level; promoting such practices; or otherwise the inability to support the moral principles of the school (Leviticus, 20:13a, Romans 1:27, Matthew 19:4-6).

ACA believes that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship that is divinely designed for the birth and rearing of children and is a union made in the sight of God, taking priority over every other human relationship. This is validated by Gen. 1:27-28; 2:18, 20, 23-24; Isa. 54:4-8; 62:5b; Jer. 3:14; Ezek. 16; Hosea 2; Mal. 2:14; Matt. 19:4-6; Mark 10:9; John 2:1-2, 11; 1 Cor. 9:5; Eph. 5:23-32; 1 Tim. 5:14; Heb. 13:4; and Rev. 19:7-8.

ACA believes that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved. This is validated by Gen. 6:5; 8:21; Deut. 30:19; Josh. 24:15; 1 Kings 20:40; Ps. 51:5; Isa. 64:6; Jer. 17:9; Mark 7:21-23; Luke 16:15; John 7:17; Rom. 3:10-12; 5:12-21; 1 Cor. 15:22; Eph. 2:1-3; 1 Tim. 2:5; Titus 3:5; Heb. 11:6; and Rev. 22:17.

ACA believes that to follow the teachings of the Scriptures regarding marriage and divorce we must affirm that sexual relationships outside of

marriage and sexual relationships between persons of the same sex are immoral and sinful. We further affirm that heterosexual monogamy is God's plan for marriage, and we regard sexual sin of the spouse, such as adultery, homosexual behavior, bestiality or incest, as the only biblical grounds for considering divorce, and then only when appropriate counseling has failed to restore the relationship. ACA abhors the trend to ignore God's laws of chastity and purity, and vigorously opposes public acceptance of sexual promiscuity and all factors and practices that promote it. The school maintains a biblical view of human sexuality that makes the sexual experience, within the framework of marriage, a gift of God to be enjoyed as communion of a man and woman, as well as for the purpose of procreation. Sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. The depth of the sinfulness of homosexual practice is recognized, and yet we believe the grace of God sufficient to overcome both the practice of such activity and the perversion leading to its practice. This is validated by Ex. 20:14, 17; 22:19; Lev. 20:10–16; Matt. 5:32; 19:19; Mark 10:11–12; and Luke 16:18.

Gender differentiation and male/female uniqueness are part of a divine design that God indelibly engraved upon creation. God gives our bodies to us for spiritual and relational purposes, as well as physical ones. It is His desire that the most fundamental distinctions we experience as human beings should remind us that our completeness is ultimately found in communion with Himself and others. For this reason, “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’” (Genesis 2:18). Personal fulfillment involves intimate fellowship and union with God, as exemplified by the ideal of Christ as the bridegroom and the Church as His bride (Ephesians 5:22-32; Revelation 19:7-9). Based on our biblical and theological study, there is no argument for a “third gender” among humans. Gender confusion and dysphoria are ultimately the biological, psychological, social and spiritual consequences of the human race's fallen condition. This state of depravity affects all persons individually and collectively. While society is at liberty to destigmatize or legitimize any behavior it chooses simply by reclassifying and renaming it, Christ-followers adhere to biblical boundaries. It is our Christian conviction that renaming them cannot normalize sin and its expressions. We call upon biblical Christians to continue to accept their role as witnesses who speak prophetically about the need for repentance and sanctification in every culture.

## **Statement on Marriage, Gender, and Sexuality**

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor. 6:18; 7:2-5; Heb. 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of ACA as Christian ministry, and to provide a biblical role model to the ACA families, it is imperative that all persons employed by [the organization] in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess. 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor. 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of [the organization].

## **FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT STATEMENT**

The 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 sole and final source of all that we believe. For purposes of ACA's faith, doctrine, practice, policy, and discipline, our Board of

Governors is ACA's final interpretive authority on the Bible's meaning and application.

### **SANCTITY OF HUMAN LIFE STATEMENT**

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.)

### **MARRIAGE POLICY STATEMENT**

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, ACA will only recognize marriages between a biological man and a biological woman. Further, the Board of Governors, Superintendent, and Staff of ACA shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of ACA shall only host weddings between one man and one woman.

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