

Parent Handbook

2026-2027

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INTRODUCTION

OUR MODEL

Hybrid schooling blends on-campus instruction with at-home learning. Students attend school in person three days a week, where they receive direct teaching, community life, and guided instruction. The remaining two days are completed at home with parent support, with expectations tailored to each student's age and developmental stage.

This model is built on a strong partnership between families and teachers. By working together, we provide a rich and balanced educational experience that values academic growth, relational learning, and character formation—allowing students to thrive both in the classroom and at home.

DESCRIPTION OF COLLABORATIVE/HYBRID MODEL

Although the collaborative model shares similarities with other educational options, it is important to note the distinction:

What It's Not

- *Part-Time School.* Students receive in person, on-campus learning three days a week. The other two days a week are done at home under parent guidance, using a unified curriculum and plan and schedule.
- *Homeschool Group or co-op.* We partner with parents in order for students to receive a wholesome learning experience; however, we are functioning as a non-public NC school and require all students to be registered as an NCDPI student so no homeschool students will be permitted.
- *Traditional Private School.* We require a firm commitment from parents to collaborate through this partnership; therefore, it is important to understand the larger effort from the parents in direct education of their students.

What it is

- *NC Non-public education private school.* Ambleside Academy is a non-public NC approved school operating under the 180-day attendance requirement.
- *Established Curriculum.* We will provide a rigorous, hands-on curriculum for on campus and at home days.
- *Cohesive Vision.* This partnership with parents is vital for this model to be successful.
- *Structured Environment.* A structured environment and an empowering model that gives both teachers and parents a leadership role in the education of students.

MISSION STATEMENT

Our mission is to provide a Christ-centered education grounded in the Gospel, fostering real and respectful relationships within a safe and structured environment. Through the principles of Charlotte Mason education, we seek to nurture a lifelong love of learning, develop self-discipline and accountability, and equip students to grow in wisdom, character, and faithful stewardship of knowledge.

SCHOOL VISION

We are a Christian Learning Institution.

Christian - In partnership with families, we cultivate students through a Christ centered community where real learning, consistent habits, grace filled relationships, and identity in Christ flourish.

Learning - Our school cultivates lifelong learners with a love of learning, grounded in the Charlotte Mason philosophy. We emphasize what is worth knowing, the careful development of skills and habits, and the growth of confidence, perseverance and thoughtful independence. Within a strong learning community, students are formed to think strategically, innovate wisely, and steward their gifts with care throughout their lives.

Institution - Our mission is to foster accountability and excellence through thoughtful structures, clear procedures, and disciplined practices that support our shared work.

STATEMENT OF FAITH

The Doctrine/Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the following Doctrine of Faith accurately represents the teaching of the Bible. All instructional material of any form used among the Church shall be in complete agreement with the Doctrine of Faith.

THE BIBLE

We believe that the Bible (the canon of 66 books in the Old Testament and New Testament) is God's Word, that it is fully inspired in the original manuscripts, that the Spirit superintended the human authors without violating their individual personalities and writing styles, and that it is subsequently without error and is completely authoritative in all matters of life, faith, and practice. The Bible is the supreme revelation of the will of God for men and, as such, has been preserved through faithful translations in many languages, assuring us that we can have absolute confidence in the Word of God. We believe that the Bible is the sole authority for faith and practice; therefore, the Bible is not just the highest authority, it is the sole authority.

THE TRIUNE GOD

We believe that there is only one living and true God who is an eternal, self-existing, perfect Spirit. He is a personal Being and the Creator and Upholder of the universe. Though one God, He exists in three Persons: the Father, the Son, and the Holy Spirit. These Persons are equal in essence and in every divine perfection, but each has His own distinct work to perform.

A. Father: We believe in God the Father: the first Person of the Trinity, an infinite, personal spirit, and perfect in holiness, wisdom, power, justice, and love. We believe that He infallibly knows all, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer according to His will, and that He saves from sin and death all who come to Him through Jesus Christ.

B. Son: We believe in Jesus Christ: the Second Person of the Trinity, that He was conceived of the Holy Spirit, born of a virgin, fully God and fully man, genuinely tempted, lived a sinless life, suffered and died as the only acceptable substitute for the sins of man, rose again from the dead in bodily form, and ascended into heaven

where He is seated at the right hand of the Father. We believe that in heaven He continues His priestly work as intercessor for the saints, and that at the end of the age He will return to the earth to reign as King.

C. Holy Spirit: We believe in the Holy Spirit: the third Person of the Trinity, that He is the divine agent in creation, revelation, and redemption; that He convicts the world of sin, restrains evil, regenerates those who believe, and indwells, seals, gifts, empowers, guides, teaches, and sanctifies all who become the children of God through Christ; that He enables individual members of the body of Christ to be used in the Church.

Mark 12:29; John 1:1, 4; 4:24; 5:23; 10:20; Matt. 28:18, 20; Acts 5:3, 4; 2 Cor. 13:14; Heb. 1:1, 3; 1:8; Rev. 1:4-6; 17:11; Gen. 1:26; 3:22; Is. 44:6; 48:16; 61:1; Rom. 9:5; 1 Tim. 1:17; Phil. 2:5-6; Ps. 110:1

HUMANKIND

We believe that humanity was created for God, by God, and in God's own image, but that in Adam's sin the human race fell, inherited a sinful nature, and thereby incurred physical, spiritual, and eternal death, which is separation from God. All humans are now sinners (by nature and conduct) and are justly under divine condemnation. Humanity fell through disobedience, incurring both physical and spiritual death and severely marring the image of God in us. Human beings are totally depraved and, of themselves, utterly unable to remedy their lost condition because they are dead in their trespasses and sins.

Gen 1:27,31, 2:16-17, Eccl 7:29, Gen 3:6-7, Rom 5:12,19, Ps. 51:5, Is 53:6, Rom 3:9-18, 23, 5:15-19, James 2:10, Jn 3:36, Rom 1:20.

THE TERMS OF SALVATION

Salvation is made free to all people by the Gospel. Christ died for everyone that would believe in Him and, by His death, they are given salvation by grace alone through faith in Christ alone. It is initiated by God and is accomplished by grace apart from any human works. God commands all persons to repent and believe. All who have faith in the Lord Jesus Christ are forgiven, regenerated, justified and the perfect righteousness of Christ is imputed to them. They are given spiritual life (sanctification) which is demonstrated by a pattern of growth in grace, faith, and obedience till death.

I Jn 2:20; I Tim 4:10; II Peter 2:1; Eph 2:8-9; Titus 3:5-6; II Tim 1:9; Jh 3:16; Acts 16:31; Rom 5:1; Eph 1:7; I Peter 1:23.

THE CHURCH

We believe that the Church, the Body of Christ, is composed of all true believers who are placed into that Body by the baptizing work of the Holy Spirit. The Church is distinct from Israel. A local expression of the Church is an organized congregation of baptized believers, associated together by a common faith and fellowship in the Gospel, to glorify God in reverent and orderly worship. These congregations are called "local Churches". Each local Church is autonomous, is not subject to the control of any outside persons or organizations and has the power and right to confess its own faith and conduct its own affairs in accordance with the teachings of the New Testament. On all matters of membership, polity, government, discipline, and benevolence the will of the local Church is final. A local Church is to observe the ordinances ordained by Christ himself, baptism and the Lord's Supper. Baptism is the immersion of the believer into water in the name of the triune God and that it is required for membership in the local Church. Christ instituted the Lord's Supper as a memorial to His death and that it should be practiced within the local Church. Some local Churches practice Feet Washing, as Christ did, in order to

teach believers humility. The local Church is a picture of the bride of Christ and Christians are biblically mandated to utilize her as the main source for Christian discipleship.

Acts 2:41-42; 8:35-39; John 3:23; Rom. 6:3-5; Col. 2:12; Matt. 3:6, 3:16, 28:19; 1 Cor. 11:23-28; John 13:4-14; 1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27

A CHRISTIAN SABBATH (THE LORD'S DAY)

The divine law requires that one day in seven be set apart from secular employment, and amusements for rest, worship, holy works and activities, and for personal communion with God. Due to the fact that the early New Testament Church was given to the pattern of Sunday worship and met on Sunday regularly, Sunday has been accepted as the main day of worship for this congregation.

GIVING

We believe that every Christian, as a steward of that portion of God's wealth entrusted to themselves, is encouraged to financially support his local Church. We believe that God has established the tithe (10% of gross income) as a basis for monetary giving in the Old Testament and used as a basic starting point for the New Testament Christian. However, every believer should also give other offerings sacrificially and cheerfully to the support of the Church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made.

Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17

CIVIL GOVERNMENT and RELIGIOUS LIBERTY

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the Church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the Church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God.

Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; 1 Pet. 2:13-14

FAMILY RELATIONSHIPS

We believe that men and women are spiritually equal in position before God, but that God has ordained distinct and separate spiritual functions for men and women in the home and the Church. The husband is to be the leader of the home, and men are to be the pastors of the Church. Accordingly, only men are eligible for pastoral licensure and ordination by the Church. We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the Church. The wife is to submit herself to her Scripturally obedient husband as the Church submits to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle examples and appropriate discipline, including Scriptural corporal correction.

Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12; Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4, Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7.

HUMAN SEXUALITY

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 homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, pornography and all sexual deviances are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or medication. We also believe that surgeries that attempt to alter one's own appearance in order to indicate a shift in gender identification is a sinful defacing of one's body which is fearfully and wonderfully made by God. We believe that individuals experiencing gender dysphoria should seek help medically, psychologically, and spiritually both from within and without the Church. We believe that the only legitimate Christian marriage is the joining of one naturally-born man and one naturally-born woman.

Gen. 2:24; Gen.19:5; Gen. 26:8 -9; Lev.18: 1-30; Rom.1:26-29; I Cor. 5:1; 6:9; I Thess. 4:1 -8; Heb.13:4; Gen. 2:24; Rom. 7:2; I Cor. 7: 10; Eph. 5:22-23

ABORTION

We believe that human life begins at conception and that the unborn child is a living human being made in God's image. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies are justifiable due to rape, incest, birth defects, gender selection, population control or any other reason.

Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44

EUTHANASIA

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus, we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God.

Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28

LOVE

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions.

Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18

DRUG ADDICTION

Prescription and illicit drug abuse have become a major issue in our society. We believe that people are forbidden by God in His Word to participate in the abuse of prescription or illicit drugs for any other purpose than prescribed by the medical community. This prohibition includes overuse or misuse of medications prescribed by a doctor.

1 Cor. 6:20

RACISM

As the Church of Jesus Christ, we vigorously condemn all forms of racism and ethnic prejudice. We are all one body in Christ in which and in whom there is no difference. We do not discriminate among our membership based on race, color, or ethnicity.

Gal 3:28, Eph 2:11-22, Acts 10:34-35.

BOARD MEMBERS

Blake Coghill - Not Voting Chairman

Jacqueline Griffin – Treasurer

Steve Gurley

Daisie Hill

Pam Mozingo

Dian Pike – Secretary

Joanna Pike

Nancy Smith

POLICY AS TO NOTICE OF NON-DISCRIMINATION

AMBLESIDE admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the academy. It does not discriminate on the basis of race, color, national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, athletic, and other school administered programs. Students who are accepted for enrollment are expected to be cooperative, well-mannered, and positive toward the school and its distinctives. We believe this policy to be consistent with the clear teaching of Scripture (James 2:1-9).

CHANGES IN POLICY

AMBLESIDE reserves the right to amend the policies and procedures outlined in the handbook with reasonable notice. This document is not all-inclusive, as situations may arise that are not already outlined in this manual. AMBLESIDE administration reserves the right to exercise administrative discretion in responding to these situations.

PHILOSOPHY OF PARTNERSHIP

Ambleside Preparatory Academy exists to partner with families in cultivating students within a Christ-centered learning community. Parents are not consumers of education but covenant partners in the formation of children's minds, habits, and hearts.

Our shared vision is:

“Rooted in Christ, shaped by grace, and committed to life-giving relationships.”

Parents are expected to support the spiritual, academic, and institutional commitments outlined in the Student Handbook.

VISION ALIGNMENT & EXPECTATIONS

Christian Community Commitments

Parents agree to:

- Support the school's statement of faith and moral expectations
- Model Christian conduct and speech in interactions with students, staff, and families
- Uphold biblical family responsibilities and discipleship in the home

Learning Community Commitments

Parents agree to:

- Support Charlotte Mason educational principles and academic expectations
- Encourage habits of diligence, attention, and perseverance at home
- Partner with teachers in academic growth rather than undermine classroom authority

Institutional Commitments

Parents agree to:

- Respect school procedures, leadership decisions, and disciplinary processes
- Address concerns through appropriate channels
- Avoid gossip, public criticism, or divisive behavior

PARENT CONDUCT & COMMUNICATION

Parents are expected to:

- Communicate concerns directly with teachers or administration
- Avoid triangulation with other parents or students
- Follow the Matthew 18 principle of direct, respectful conversation
- Represent and present the school positively in public and on social media

Failure to align with these expectations may result in conferences, warnings, or reconsideration of enrollment, as attendance is a privilege, not a right.

DISCIPLINE PARTNERSHIP W/ FAMILIES

Discipline at Ambleside is corrective, restorative, and formation oriented. Parents are expected to support disciplinary actions and reinforce expectations at home.

Parents may request conferences but agree that final disciplinary authority rests with school leadership.

REPORTING CONCERNS OR INCIDENTS

Parents may submit concerns related to:

- Student safety
- Bullying or harassment
- Moral or conduct violations
- Institutional integrity concerns

Reports will be reviewed and investigated according to school policy. Anonymous reports may be considered but will not prompt action without corroborating evidence.

ENROLLMENT & WITHDRAWAL

Enrollment at Ambleside is a privilege contingent upon alignment with the school's mission, values, and policies. The school reserves the right to request withdrawal of any family who persistently undermines the school's Christian, learning, or institutional commitments.

AGREEMENT & ACKNOWLEDGMENT

Parents are required to sign an annual acknowledgment affirming they have read, understand, and agree to support the Student Handbook and Parent Handbook policies.