



PATRICK HENRY COLLEGE
STUDENT HANDBOOK

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TABLE OF CONTENTS

1.0. Biblical Foundations Statement	1
1.1. Statement of Faith.....	1
1.2. Statement of Biblical Worldview	1
2.0. College Principles Statement	5
2.1. Statement of Mission and Vision.....	5
2.2. Statement of Doctrinal Neutrality	8
2.3. Christian Philosophy of Education	8
2.4. Distinctives and Nonnegotiable Principles	20
2.5. Biblical Worldview Applications.....	23
2.6. Institutional Objectives	24
2.7. Statement of Ethical Values and Standards.....	24
3.0. Non-discrimination Statement	26
4.0. Student Covenant & Honor Code	26
5.0. Student Rights & Responsibilities	27
5.1. Patrick Henry College Standards	27
5.1.1. Legal Standards	27
5.1.2. Biblical Standards	28
5.1.3. Community Standards	29
5.2. Confrontation, Enforcement, & Discipline	30
5.2.1. Exceptions	30
5.2.2. Discipline Process	30
5.3. Grievances & Complaints	31
5.3.1. Academic Grievances & Complaints.....	31
5.3.2. Non-Academic Grievances & Complaints	31
5.3.2.1. Introduction	31
5.3.2.2. The Grievance Process.....	32
5.3.3. General Complaints	33
5.4. Academic Procedures	33
6.0. Student Life	33
6.1. Academic Development.....	34
6.1.1. Academic Advising.....	34
6.1.2. Library Resources	34
6.1.3. Learning Lab Program	34
6.1.3.1. Participation	35
6.1.3.2. Tutors.....	35
6.2. Spiritual Development.....	35
6.2.1. Chapel.....	36
6.3. Social, Emotional, & Physical Development	36
6.3.1. Student Clubs.....	36
6.3.2. Administrative Services	36
6.3.3. Counseling.....	37
6.3.4. Intercollegiate Athletics	37
7.0. Governance & Student Affairs Policy	38
7.1. College Governance (excerpt from <i>Governance Protocol</i>)	38
7.2. Student Affairs Policy (excerpt from <i>Governance Protocol</i>).....	41

Patrick Henry College reserves the right to make changes to the content of this Handbook as necessary. Thus, the online edition of this handbook available through the PHC learning management system (CAMS) or the Patrick Henry College website supersedes any printed version. Students will be notified of any substantive changes that may occur.

1.0. BIBLICAL FOUNDATIONS STATEMENT

- Statement of Faith (1.1.)
- Statement of Biblical Worldview (1.2.)

1.1. Statement of Faith

The College is, and shall always remain, a Christian institution dedicated to bringing honor and glory to the Lord Jesus Christ in all of its activities. Each trustee, officer, faculty member, and student of the College, as well as all other employees and agents of the College as may be specified by resolution of the Board of Trustees, shall fully and enthusiastically subscribe to the following Statement of Faith:

- A. There is one God, eternally existent in three Persons: Father, Son, and Holy Spirit.
- B. God is Spirit, and those who worship Him must worship Him in Spirit and in truth.
- C. Jesus Christ, born of a virgin, is God come in the flesh.
- D. The Bible in its entirety (all 66 books of the Old and New Testaments) is the inspired Word of God, inerrant in its original autographs, and the only infallible and sufficient authority for faith and Christian living.
- E. Man is by nature sinful and is inherently in need of salvation, which is exclusively found by faith alone in Jesus Christ and His shed blood.
- F. Christ's death provides substitutionary atonement for our sins.
- G. Personal salvation comes to mankind by grace through faith.
- H. Jesus Christ literally rose bodily from the dead.
- I. Jesus Christ literally will come to earth again in the Second Advent.
- J. Satan exists as a personal, malevolent being who acts as tempter and accuser, for whom Hell, the place of eternal punishment, was prepared, where all who die outside of Christ shall be confined in conscious torment for eternity.

1.2. Statement of Biblical Worldview

(Attested to by all trustees, administrators, and faculty.)

The Holy Scriptures. The Bible in its entirety (all 66 books of the Old and New Testaments) is the inspired word of God, inerrant in its original manuscripts, and the only infallible and sufficient authority for faith and Christian living. [II Timothy 3:16-17; II Peter 1:20-21; Hebrews 4:12; Psalm 119:11]

The Holy Trinity. The only true and living God exists eternally in three persons: the Father, Son, and Holy Spirit, each having precisely the same divine nature attributes and perfections. [Deuteronomy 6:4; Matthew 28:19; John 10:30]

God's Being. God is a self-existent and transcendent spirit, who is incomprehensibly holy, righteous, good, just, omnipotent, omniscient, wise, omnipresent, loving, gracious, and faithful. He alone is worthy of, and requires, all worship. [John 4:24; Exodus 3:14; Exodus 20:3-6; Isaiah 6:3; Psalm 96:13; Psalm 139:3-10; I John 3:20; I John 4:7-8; Jeremiah 9:24; I Timothy 6:15-17]

God's Creative Works. God created the heavens and the earth, and all that is in them for His own good pleasure. He has absolute sovereign authority and control over all His creation, and sustains it by His gracious providence. Humans and each kind of organism resulted from God's distinct and supernatural creative intervention and did not result from a natural evolutionary process, nor from an evolutionary process that God secretly directed. In particular, God created man in a distinct and supernatural creative act, forming the specific man Adam from non-living material, and the specific woman Eve from Adam. The first man and woman were therefore the progenitors of all people, and humans do not share a common physical ancestry with earlier life forms. [Genesis 1:1-2:4; I Chronicles 29:11; Psalm 23; Psalm 104; Colossians 1:16-17]

Jesus Christ. Jesus is the Son of God, the second person of the Holy Trinity, the promised Messiah and the Savior of the world. He humbled Himself by becoming fully human, while remaining fully God, was born of a virgin and lived a perfect, sinless life. Having redeemed us by His shed blood and death on our behalf, and having risen bodily from the dead, He later ascended into heaven. He now sits at the right hand of the Father as Lord and Head of His body, the church, awaiting the day when He will return bodily to earth. [John 1:1, 14; Luke 2:1-21; Galatians 4:4; Philippians 2:5-10; Colossians 1:13-20; Colossians 2:8-12; John 19-20; Acts 1:9-11; Revelation 20:1-6]

The Holy Spirit. The Holy Spirit is fully God, the third person of the Holy Trinity, who convicts the world of its sin and guilt. He is the Comforter and Counselor who indwells all believers, teaching them, giving them the ability to seek after God, and interceding in their prayers. [John 14:15-27; John 16:7-15; Romans 8:1-27; Galatians 4:16-26]

Man. Mankind was created in the image of God, free from sin and death designed to glorify God and to enjoy a deep, personal fellowship with Him forever. However, sin entered the world when Adam and Eve disobeyed God, and it is now inherent in the nature of all people. Although each person still carries the image of God, all are separated from God by their sin, and in need of salvation. Human life begins at conception; it is a gift from the Creator, sustained by His grace and to be taken only upon His authority. Abortion and euthanasia are sins and violations of the public good. [Genesis 1-3; Acts 17:28; Romans 3:23; Romans 5:12-14, 17-21; Romans 6:23; Genesis 9:6; Exodus 20:13; Psalm 139:13-16]

Salvation. God reconciles to Himself, redeems from sin, and freely gives eternal life to each person who repents of his sin, and places his faith in Jesus Christ alone for salvation. Christ's substitutionary death paid for the sin of mankind, once for all. Salvation is solely by grace, solely through faith in Jesus Christ alone; it is a free gift of God, not earned on the basis of human merit or works of any kind or degree. [John 1:12; John 3:16; Acts 17:30; II Peter 3:9; Ephesians 1:7-8; Ephesians 2:8-9; I Corinthians 15:20-22; II Corinthians 5:17-21; Romans 6:23; Hebrews 10:1-10; I John 5:11-13]

Sanctification. All those who have been saved from the penalty of sin are new creations in Christ, and have the privilege and obligation of growing in holiness, conformity to Christ, and obedience to His word, by the power of the indwelling Holy Spirit. [II Corinthians 5:17;

Ephesians 4:22-24; Romans 12:1-2; I Peter 1:13-2:3; Romans 8:5-17; Galatians 5:13-25; Philippians 3:7-14]

God has ordained three primary social institutions to order human affairs: the family, the church, and civil government. Each of these institutions honors God when it operates under the principles of His word within its God-given scope of authority:

Marriage and Family. The Lord is the author of the union of marriage, made evident when He provided a companion for the first man, Adam. This design resembles the unique relationship of Christ and His bride, the church. Therefore, marriage is a sacred God-made union between a man and a woman, which is to be separated by no man. It is to model the reverence, love, sacrifice, and respect exemplified by Christ for His bride. Husbands are the head of their wives just as Christ is the head of the church, and are to love their wives just as Christ loved the church and gave Himself up for her. Human sexuality is a great blessing created by God to be enjoyed within the context of a monogamous marriage between a man and a woman; any sexual conduct outside the parameters of marriage is sin. One of the many blessings of marriage is children, a gift from the Lord. Children are given to parents to nurture and educate, for the primary purpose of teaching them to love God with all their hearts, and inculcating in them a desire to fulfill this same purpose in the next generation. Parents remain responsible before God for the training and upbringing of their children, even when they delegate some of that work to others. [Genesis 2:18-24; Ephesians 5:21-33; Isaiah 45:5; Exodus 20:14; Galatians 5:19-21; Romans 1:24-28; Psalm 127:3-5; Deuteronomy 11:18-21]

The Church. Christ's church has a unique role in society, which only it can fulfill. God requires the church to be salt and light to the world, bringing the message of salvation and discipleship to individuals, and ultimately to nations.

This duty to promote godly values includes:

- boldly but respectfully speaking truth in power and love to encourage government to adhere to principles of biblical morality; and
- encouraging all citizens to practice charity, lawfulness, justice, mercy, and other civic virtues necessary for the government of free peoples. [Proverbs 29:2, 4, 14, 18; Proverbs 28:4, 19, 27; Proverbs 31:8-9; Micah 6:8; Matthew 16:18-19; Matthew 28:19-20]

Civil Government. God Himself has ordained government and commands that everyone must submit to government; moreover, there is no authority except that which God has established. [Romans 13:1-5] Consequently, he who rebels against lawful authority is rebelling against what God has instituted, and those who do so will bring judgment upon themselves. It is necessary to submit to government, not only because of possible punishment but also because of conscience. We are to pray for all who hold public office, that we may live peaceful and quiet lives in all godliness and holiness. [Proverbs 14:34-35; I Timothy 2:1-2] Some governments are not legitimate; some authorities are not lawful. [Hosea 8:1-4] These are governments that do not recognize or that choose to ignore that human beings are created in God's image and therefore are entitled to the enjoyment of certain rights and responsibilities that inhere in their nature. Such societies and such governments are under God's judgment. [Jeremiah 18:7-10] Nevertheless, there is a proper way to rectify this situation. In keeping with scriptural principles and the American Declaration of Independence, we recognize that "Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes;

and accordingly all Experience hath shewn, that Mankind is more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed.” But when such a government 1) commands disobedience to God, 2) enjoins the right and duty of human beings to worship God, 3) denies other God-ordained rights by extreme oppression and tyranny, or 4) “when a long Train of Abuses and Usurpations, pursuing invariably the same Object (tyranny), evinces a design to reduce them under absolute Despotism” it is the right and duty of godly men and women “to throw off such Government, and to provide new Guards for their future Security.” Importantly, this action must be taken in accordance with God’s laws and in submission to other legitimate authorities, anarchy being as illegitimate as tyranny. [Jeremiah 32:32-35; Acts 5:29] While there are various types, scopes, and levels of government, there are some basic principles that God requires all general governments to follow. [Jeremiah 18:7-10] Moreover, there are other principles that, while not commanded, ought to be followed. All of these principles are derived from the tenor of the whole of scripture and from God-given reason, which makes plain the fact that human beings are created in God’s image and should live as He intended human beings to live—in ordered liberty—and not as beasts subject to ownership and coercion; and that they should govern themselves in equal submission to the laws of nature and nature’s God. [Genesis 1-2]

Therefore:

- governments must establish their legitimacy upon the will of a self-governing people; [Deuteronomy 17:4-10]
- government’s first duty is to protect the life, property, and other God-ordained, inalienable rights of the citizenry; [Genesis 9:6; Exodus 20:13; Acts 5:1-4; Ezekiel 46:18; Genesis 34:10; Luke 10:7; I Timothy 5:18; Romans 4:4]
- governments must operate under the rule of law, diligently applying the same legal rules and sanctions without regard to any individual’s power or stations in life; [Romans 2:11] and
- a national government, in order to defend self-governance, must be the highest level of legitimate human governance and must defend the sovereignty of the nation constituting it. [Genesis 11:1-9; Deuteronomy 17:14]

2.0. COLLEGE PRINCIPLES STATEMENT

- Statement of Mission and Vision (2.1.)
- Statement of Doctrinal Neutrality (2.2.)
- Christian Philosophy of Education (2.3.)
- Distinctives and Nonnegotiable Principles (2.4.)
- Biblical Worldview Applications (2.5.)
- Institutional Objectives (2.6.)
- Statement of Ethical Values and Standards (2.7.)

2.1. Statement of Mission and Vision

2.1.1 Mission of Patrick Henry College

The Mission of Patrick Henry College is to prepare Christian men and women who will lead our nation and shape our culture with timeless biblical values and fidelity to the spirit of the American founding. Educating students according to a classical liberal arts curriculum and training them with apprenticeship methodology, the College provides academically excellent baccalaureate-level higher education with a biblical worldview.

2.1.2 Vision of Patrick Henry College

The Vision of Patrick Henry College is to aid in the transformation of American society by training Christian students to serve God and mankind with a passion for righteousness, justice, and mercy, through careers of public service and cultural influence.

2.1.3. Profile of a Patrick Henry College Graduate

Patrick Henry College is primarily a teaching college. We are here to educate students both academically and spiritually. The Profile of a Patrick Henry College graduate was developed in answer to the question: “What are the desired characteristics of a PHC graduate in terms of academics, spirituality, leadership, and social ability?”

The Academic Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Have broad knowledge and appreciation of our roots and the value of Western civilization and the philosophical foundation of this civilization in the Christian tradition.
2. Have exposure to other cultures to evaluate such cultures because all people are God’s creation. This will include basic proficiency in a second language.

3. Have learned to critique and refute differing worldviews by comparing a fair reading of those views to the truths of the Word of God.
4. Have a thorough understanding of American history, government, and our Constitution.
5. Have the ability to analyze, synthesize, and critique information.
6. Have research skills that equip him to be a learner for life.
7. Have the ability to communicate persuasively in writing and in speech.
8. Understand the primacy of the Word of God and have the ability to logically apply it to every area of life.
9. Recognize and embrace truth, beauty, and goodness in the arts, literature, and other forms of communication.
10. Understand the principles of freedom.

Specifically, in his major field, a Patrick Henry College graduate should:

1. Be able to articulate and apply a biblical worldview in his field of study.
2. Exhibit general mastery of the field of study commensurate with others with bachelor's degrees from the nation's most highly regarded institutions.
3. Have substantial real-life experience in his field of study through mentoring and professional guidance.

The Spiritual Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Embrace God's authority in his life including the authority of the Word of God.

The fear of the Lord is the beginning of wisdom and knowledge. A proper fear recognizes that God is God and we are not. He has the right to rule in our lives because He is our Creator, He is good, He loves us, and He is sovereign. Being in right relationship with God's authority also implies a right relationship with other sources of authority in our lives both temporal and spiritual.

2. Love God with all his heart, soul, and mind.

Those who love God keep His commandments. The soul that loves God wants to voluntarily spend daily time with God.

3. Love his neighbor as himself.

All people are our neighbors. We need to view each individual as God does—a soul of infinite value who is flawed by the deliberate choice to sin. God loves each fallen, immortal person. We should do so as well. Our love should be practical and purposeful, with the attitude of a humble servant of others.

4. Be humble, teachable and willing to integrate God's truth into every area of life.

Elders must be teachable. This is an attribute that is equally applicable to those who would lead the nation and shape the culture. A teachable person does not live a compartmentalized life, walling God off from certain domains, but embraces the application of God's truth in every area of life. Being teachable requires a spirit of humility that demonstrates that we acknowledge that God is in control and He uses other people in our lives.

5. Understand and practice Christian liberty.

First and foremost, Christian liberty is freedom from the power of sin. It is also freedom from a legalistic approach to righteousness.

6. Be self-disciplined in body, mind, and spirit.

America's self-government necessarily depends on people who will govern themselves in light of God's rule. We should be fit—physically, mentally, and spiritually.

7. Demonstrate spiritual maturity and responsibility.

One of the key attributes of maturity is the ability to work for long-range objectives rather than demanding instant gratification. Spiritual maturity is demonstrated by living with the eternal perspective of God as our guide. It is also demonstrated in faithfully carrying out required tasks.

8. Be active for God in the life of his family, his church, the nation, and the world.

It is an attribute of spirituality to be a doer of the Word in a manner that manifestly impacts all human relationships.

9. Be a person of integrity and honesty, which includes intellectual honesty.

A graduate's word should be his bond. His character should be transparent, the same in private as in public.

10. Have the humility to listen to others thoughtfully, and the conviction to stand unwaveringly for the principles of the Word of God.

In the tradition of thinking Christians like the Apostle Paul on Mars Hill and C.S. Lewis, the ability to engage the world in debate requires us to truly listen and consider the opinions of others, while never compromising our commitment to God and His Word.

The Leadership Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Have a clear understanding of God's call on his life and pursue that call with passion.
2. Fear God and not man, which is the essence of courage.
3. Be able to inspire others to join the cause to which he is called.
4. Understand the times and know what to do for the future, evidencing vision.
5. Take initiative.
6. Be faithful in little things.
7. Be a servant who leads, fully respecting those he leads.
8. Persist to complete that which he begins.
9. Manage time, people, and finances with care and integrity.
10. Be committed first to his family, and then to his career.
11. Have a long-term perspective in temporal matters and an eternal perspective in spiritual matters.
12. Have an in-depth knowledge of leadership heroes.

The Social Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Understand the culture in which he lives.
2. Exhibit graciousness to others in manners and conversation.
3. Have a winsome appearance, dressed and groomed appropriately in professional and social circumstances.
4. Exhibit confidence and social discretion in a manner that commands respect.
5. Be able to engage in meaningful conversation with a wide variety of people.
6. Be engaged in the world, but not be of the world.

2.2. Statement of Doctrinal Neutrality

Patrick Henry College welcomes all people who have a personal relationship with Jesus Christ and who take seriously the claims of the inerrant Word of God. We have written our Statement of Faith to be inclusive of many doctrinal and denominational traditions. Many of our faculty and students are Baptist, Reformed, Charismatic, Pentecostal, Nazarene, and a great variety of other church traditions. Patrick Henry College does not take sides on certain doctrinal matters that often separate such groups of believers. Our students are fully engaged in robust, informal discussions on these matters. But the College itself is neutral on the doctrinal distinctives which go beyond the points covered in our Statement of Faith and are outside the mission of the College. We want all students and faculty from this wide community to feel welcomed and encouraged. We particularly want parents to have the assurance that PHC will not seek to undermine the traditions of their family's faith.

2.3. Christian Philosophy of Education

All things were created through him and for him. And he is before all things, and in him all things hold together. (Colossians 1:16b-17)

The Mission of Patrick Henry College is to prepare Christian men and women who will lead our nation and shape our culture with timeless biblical values and fidelity to the spirit of the American founding. Educating students according to a classical liberal arts curriculum and training them with apprenticeship methodology, the College provides academically excellent baccalaureate level higher education with a biblical worldview.

--Mission Statement of Patrick Henry College

“The purpose of Christian education is always twofold,” according to Robert Littlejohn and Charles Evans (2006). “We want our students to grow spiritually, intellectually, and socially, and we want them to foster similar growth in society” (p. 18).

To be of any earthly good, a person must understand the world around him and recognize what it needs. He must be capable of discerning between what is true and good and beautiful in society and what is not, and he must be empowered to make a difference through perpetuating the former. In short, he requires wisdom and eloquence. Our activist must understand himself to be the inheritor of a dependable tradition of wisdom (rooted in a transcendent, authoritative source) that he has the responsibility to steward and to articulate to his contemporary world. (Littlejohn & Evans, 2006, p. 18).

In this formulation, “wisdom” refers to the Spirit-informed understanding of all of life, and “eloquence” refers to the ability to communicate that understanding persuasively to others and thus to impact the culture. These two goals have always been a hallmark of classical education. Johann Sturm, the great Reformation educator, said that the goal of his Christian academy was to instill “a wise and eloquent piety” (Spitz & Tinsley, 1995). To achieve this end, Sturm built his academy around the classical liberal arts.

“The liberal arts tradition positioned faith squarely in the center of human identity,” according to Littlejohn and Evans (2006). “The purpose of education in such an intellectual economy was to deepen spiritual understanding through belief in an open, divinely ordered universe as a necessary means of understanding oneself and one’s place in the world” (pp. 24-25). A distinctly Christian appropriation of the liberal arts puts Christ at the center, as the *logos* through whom all things were made (John 1: 3) and in whom “all things hold together” (Colossians 1:17). This is why, in the classical Christian liberal arts, theology—the knowledge of God, as revealed in His word written and incarnate—was always considered the “Queen of the Sciences.”

Patrick Henry College has as its mission the cultivation of “timeless Biblical values” and the formation of leaders equipped to “shape our culture”; that is, to “wisdom” and “eloquence.” Thus, PHC has adopted the educational model of the classical Christian liberal arts.

On the Classical Liberal Arts

In their book *The Learning of Liberty: The Educational Ideas of the American Founders*, Lorraine and Thomas Pangle (1993) show how the American founders predicated the success of their enterprise on a particular approach to education: the classical liberal arts. People who are to govern themselves must be educated, they reasoned. Furthermore, people who are to be free must be given an education that equips them for freedom. “Liberal” education, for the founders, was essential for “liberty.”

The ancient Greeks and Romans had one kind of education—pragmatic, technical, job-oriented—for their slaves, equipping them to serve their masters and to contribute to the economy (Joseph 2002). They were given a “servile” education, from the Latin word *servilis*, meaning “worthy of a slave.” But free citizens of the Greek democracy or the Roman republic needed to cultivate all of their human powers, developing skills of thinking and communication to enable them to contribute fully to the *polis* of which they were a part. To this end, the Greeks and Romans developed a “liberal” education, from the Latin word *liberalis*, meaning “worthy of a free man” (Glare 1983).

But it was not Greeks and Romans but Christians who systematized—and Christianized—liberal education. It was the church father Cassiodorus in the 6th century who first drew up the Seven Liberal Arts: the *trivium* of grammar, logic, and rhetoric; and the *quadrivium* of arithmetic, music, geometry, and astronomy.

Medieval theologians, in inventing the university, added to the liberal arts (the skills of the human mind) the three liberal “sciences” (the realms of knowledge): natural science (knowledge of objective reality, including empirical science and philosophy); moral science (knowledge of human beings, including history, government, and law); and theological science (knowledge of God, including Scripture and theology). This is the context for hailing theology as the “Queen of the Sciences,” since God is the source and the foundation for all knowledge and, hence, all education (Kimball, 1986).

The Renaissance was sparked largely by a rebirth of classical learning, focused not just on the logic of the scholastics but the rhetoric of the Greeks (Kimball, 1986). The classical liberal arts principle of returning to the sources led, in the field of theology, to a re-emphasis on the Bible, and thus to the Protestant Reformation. And when Luther and Melancthon planned the Reformation schools, to enable all Christians to read the Bible, they designed them so that not just the elite but the masses would not just learn to read but would also receive a “liberal” education (Faber 1998). And while acknowledging the Aristotelian notion that liberal education pursues knowledge as an end in itself, Luther related the concept to his doctrine of vocation. He maintained that cultivating one’s God-given talents by means of the liberal arts can equip Christians for whatever arena of love and service to the neighbor that God calls them to (Veith 2006).

Classical liberal arts education flourished again with the neo-classical movement of the 18th century and was instrumental in the nation’s founding (Pangle & Pangle 1993). But it gradually faded in the 19th century, and in the 20th century was largely supplanted by Dewey’s Progressive education. The liberal arts came back somewhat in the 20th century in higher education with core curricula and “Great Books” programs. And yet, the original conception of the liberal arts has been all but lost, as the common, coherent, wide-ranging curriculum of the liberal arts has given way to narrow academic specialization. In many, if not most, institutions, even the core curriculum has become fragmented, with students choosing from a menu of isolated classes that have little to do with each other and little to do with the intentional cultivation of the human mind.

Recently, not only the liberal arts but the *classical* liberal arts have been rediscovered by Christians endeavoring to create an alternative kind of education for their children than that offered in mainline secularist schools. Douglas Wilson (1991) pioneered an approach to Christian education built upon the *Trivium* of grammar, logic, and rhetoric. Today, over 200 private Christian dayschools are members of the Association of Classical & Christian Schools (2006), following Wilson’s curriculum and principles. In addition, there are an untold number of classical Christian schools unaffiliated with ACCS, such as those connected to the Society of Classical Learning and various denominational institutions.

Classical Christian education has also become a major curricular model for homeschoolers (Veith & Kern, 2001, pp. 67-81). Jessie Wise and Susan Wise Bauer’s *The Well-Trained Mind: A Guide to Classical Education at Home* (1999) has become a bestseller for W. W. Norton, a major secular publisher. Other widely-used classical resources for homeschoolers include Laura Berquist’s *Designing Your Own Classical Curriculum: A Guide to Catholic Home Education* (1994) and the online tutorials SCHOLA, Escondido Tutorial Service, and the Great Books Academy. Classical Conversations is a national network of homeschool co-ops and seminars. Today a complete K-12 classical curriculum is available online, in real-time classes, through online schools such as that of Veritas Press and Wilson Hill Academy. There is even a magazine for families pursuing this educational approach, *Classical Homeschooling*.

The dramatic academic success of the classical Christian model—as evident in test scores and student achievement (Veith & Kern, 2001, pp. 25-26)—is highly significant, since an increasing

number of Christian young people are now receiving a better education than their secularist peers, which, in turns, equips them for high-level Christian service and cultural influence.

Classical Christian Liberal Arts Education at Patrick Henry College

Despite the success of homeschoolers and classical Christian schools, few Christian colleges have taken an active part in this educational reform movement. Patrick Henry College was founded specifically to serve the best and the brightest of Christian homeschooled young people. Thus, the classical liberal arts—with a strong Biblical foundation—is at the heart of PHC’s educational philosophy.

PHC has a rigorous and extensive core curriculum of 63 credits, plus foreign language. The University of Chicago, which is famed for its liberal arts core, only has 45. The National Endowment for the Humanities, in a project designed to promote liberal education, proposed 50.

The PHC core embraces all seven of the classic liberal arts: grammar (Research and Writing; four courses in a foreign language;¹ courses in logic, rhetoric, mathematics, geometry, music, and science (with biology and physics taking the place of the ancient “astronomy”).

In addition, PHC requires two courses in the history of the United States, and two courses in the history of the Western World, two Western Literature courses, two courses in the theology of the Bible, Principles of Biblical reasoning, philosophy, Constitutional Law, economics, and two courses in Freedom’s Foundations.

The classical liberal arts, of course, is not just a sequence of courses but a conceptual framework and a methodology. The seven liberal arts cultivate mastery of language (grammar), analysis (logic), communication (rhetoric), aesthetics (music), numbers (mathematics), spatial relations (geometry), and empirics (astronomy) (Veith & Kern, 2001, pp. 11-16). Thus, other courses in a variety of subjects can contribute to this breadth of education.

The liberal arts stress content, the imitation of excellence, the pursuit of knowledge that is valuable in itself, and the exercise of the whole range of talents that God has given. The liberal arts curriculum is broad in scope, but its parts are integrated with each other, as students explore the connectedness of all the disciplines.

The core curriculum embraces the whole range of the content areas, as classified according to the “Natural Sciences” (biology, physics, philosophy), the “Moral Sciences” (history, law, the humanities), and the “Theological Sciences” (the Bible, theology, and the undergirding of every course in Christian truth).

The foundational liberal arts are the Trivium of grammar, logic, and rhetoric. These have to do with mastering language. Grammar is about exploring the structure, rules, vocabulary, and conventions by which language operates. Logic has to do with using the mind to analyze and discover truth, as well as to distinguish between truth and falsehood. Rhetoric is the art of effective communication that persuades others, and is thus a key to cultural influence.

Grammar has to do with basic knowledge; Logic with understanding; Rhetoric with creative personal application. The Trivium is a particularly powerful concept, in that *every subject* can be said to have its grammar (the foundational facts, rules, and information), its logic (the thinking required for understanding), and its rhetoric (its original application). In fact, the Trivium’s emphasis on

¹Latin and Greek have, historically, been touchstones of classical learning. PHC requires a classical language for its classical liberal arts program, though government majors may take other foreign languages.

knowledge, understanding, and application is a direct parallel to Bloom’s Taxonomy, so that an ancient concept of education is confirmed by modern educational psychology. Each part of the Trivium has its appropriate method of learning: grammar by lecture, reading, and practice; logic by dialectic (that is, Socratic questions and discussion); and rhetoric by student performance and application (Joseph 2002).

At Patrick Henry, classes tend to be heavily oriented to reading (often of the “great books” in the field) (grammar), discussion (logic), and student projects (rhetoric). PHC’s apprenticeship requirement exemplifies the rhetorical dimension of classical education, and it also follows the model of how classical universities prepared young people for their professions, giving them a rigorous grounding in the liberal arts and then sending them out to practice their craft under a master/mentor.

The classical liberal arts core curriculum is a true core. That is, every student in every program takes every class. There is no electivity in the core, which means that professors in the upper level programs can know what their students have already been exposed to—what books they have read, what subjects they have studied, what skills they have developed—so that learning can build on a common foundation.

One objection to having a 63-credit core would be that it would seem to necessitate fewer courses in the major program. Actually, though, since Patrick Henry—in another unusual feature—has a restricted number of majors and specialties, this is not necessarily the case.

A number of the core classes tie into the Government major: A two-semester “Freedoms Foundations” sequence, studying issues of government by discussing classic texts on the subject; two semesters of American history; two semesters of European history; Economics; and Constitutional Law do advance the government program in crucial ways. The same holds true for the liberal arts majors, with core classes directly impacting the programs in literature, history, and liberal arts.

The upper division courses also employ a liberal arts methodology. For example, the various Government tracks use the specialized “great books” that have shaped each discipline. Learning the basics of the field (rhetoric), in depth discussions (logic), and writing projects (rhetoric) characterize every class.

In fact the three-part structure of the curriculum also reflects the classical liberal arts. The core, where students learn basic knowledge from a number of fields, corresponds to grammar. The majors, in which students arrive at greater understanding, as they study a field in depth, corresponds to logic. The apprenticeship requirement, in which students creatively apply their knowledge and understanding in a real-world context, corresponds to rhetoric. Thus, a Patrick Henry College education is unusually comprehensive, rich, and effective.

Another element of the classical liberal arts, according to Littlejohn and Evans (2006), is a particular “ethos,” which they describe as “the essence or the ‘feel’ of the school as a community of faith and learning” (p. 53).

Ethos is the inarticulate expression of what the community values. It includes the quality of the relationships within the school, the traditions, the professional comportment, the approach to classroom management, the out-of-class decorum, the aesthetic personality of the school reflected in the student and faculty dress codes, the visual and auditory imagery, and the physical plant itself. And ethos is interfused with the academic culture including curriculum, pedagogy, faculty preparation, and student learning. Ethos is the way in which the school expresses (or doesn’t) truth, goodness, and beauty through the experiences of every person who enters our halls. (pp. 53-54).

For example, Littlejohn and Evans point out that “the physical environments of our schools are a prime opportunity to teach our students that beauty is something that God values and that ought to characterize all of our lives.” They argue that “there is no excuse for schools that purport to teach the absolute values of truth, goodness, and beauty not to make their students’ surroundings beautiful” (p. 67).

Patrick Henry College promotes an “ethos” appropriate to its ideals. Students dress professionally. They agree to abide by high standards of ethics and personal conduct. The buildings and furnishings are attractively designed, with allusions to the neoclassical styles associated with our nation’s founding. High standards of quality are evident, from the furniture in dormitory rooms to the food in the dining commons.

Foundational to all of the classical liberal arts as studied at PHC is the Christian faith, which provides a framework and a unifying narrative for all of PHC’s classes. Theology at PHC, as at the original classical universities, is the Queen of the Sciences.

*The fear of the LORD is the beginning of wisdom;
all those who practice it have a good understanding. (Psalm 111:10)*

Far from usurping or limiting learning, God’s Word offers a bigger vision of truth than merely human ideologies can provide. It is the standard of truth by which all human ideologies are judged. At the same time, the Christian faith gives a grounding for truth wherever it is found, shows the limits of human ideas in a fallen world, and frees Christians to explore all of learning (Veith, 2003).

A Conceptual Framework for Apprenticeships at Patrick Henry College

A “liberal arts education” is associated with the pursuit of knowledge for its own sake and is generally contrasted with the practical, job-focused training of “vocational education.” Actually, though, liberal arts education has historically been complementary with a very practical approach to on-the-job training: the apprenticeship methodology, which is a distinctive of Patrick Henry College.

The History of Apprenticeships

Though this approach goes back to classical and Biblical times, apprenticeship as a formal educational methodology had its origins in the medieval guilds. A young person would learn a trade or a profession under the tutelage of a “master” in that trade or profession. Working side by side with the master and helping him do his work, the apprentice learned by means of practical, real world experience.

The early universities adopted this model in teaching students the arts and sciences, as reflected in the terminology and the system of degrees that are still used today. College faculties organized themselves along the line of the guilds. Just as the guilds granted licences as the apprentice advanced in his mastery of the profession, students studying under their “masters” were granted degrees. The first level of certification was the “bachelor’s degree,” the term referring to a junior member of a guild (Bachelor, 1989). With further study, the bachelor could himself become accepted as “master” and would be given a “master’s degree.”

These universities taught the classical liberal arts. Though professional colleges developed in specialized fields, such as theology, medicine, and law, the foundation for them all was the liberal

arts. The liberal arts involved the study of the arts (grammar, logic, rhetoric; arithmetic, geometry, astronomy, music) and sciences (natural science, moral science, and theological science) for their own sake, rather than what we would call “vocational training.” But the broad education of the liberal arts was considered foundational for all professions, which, for the most part, were entered into through apprenticeships.

With the Reformation, the liberal arts were connected to “vocation” in the theological sense, that God calls every Christian to a life of service in the family, the country, and the workplace.

The Reformation was accompanied by an educational explosion, motivated by the necessity to equip all Christians—women as well as men, plow boys as well as nobility—to read the Bible and thus to enter a personal relationship with God through His Word (Deuteronomy 6). Significantly, the Reformation schools and home schools did not stop with teaching basic literacy. They adopted the curriculum and the pedagogy of the liberal arts.

“You parents cannot prepare a more dependable treasure for your children,” said Luther, referring to earthly blessings, “than an education in the liberal arts” (Plass, 1989, § 1319). In his influential educational manifesto, “To the Councilmen of All Cities in Germany, That They Establish and Maintain Christian Schools,” Luther took up the question of whether it is not enough simply to teach people how to read in their own language and concluded that educating children through the liberal arts is particularly beneficial to society. Opposing the monastic view that only “spiritual” callings are legitimate vocations for Christian service, Luther stressed that the “conduct of government” should also be of concern to Christians. “In order outwardly to maintain its temporal estate, the world must have good and skilled men and women, so that the former may rule well over land and people and the latter may keep house and train children and servants aright. Now such men must come from our boys and such women from our girls. Therefore the thing to do is to teach and train our boys and girls in the proper manner” (Luther, 1524).

Luther believed that the “treasure” of the liberal arts prepared boys—and, significantly, girls—for whatever vocation God might lead them to, a calling of Christian service in the world. Luther’s own idea for how this kind of education should be carried out envisioned young people studying the liberal arts and working in a calling at the same time. “My idea is to let boys go to such a school for one or two hours a day, and spend the remainder of the time working at home, learning a trade or doing whatever their parents desired; so that both study and work might go hand in hand” (1524). Luther sought a liberal arts education in which “both study and work might go hand in hand.”

The norm, however, was for young people to study the liberal arts—whether on the primary level or at the university—and then enter their professions, usually through some form of apprenticeship. Universities came to offer special programs in law, medicine, and theology. But even then, neophytes prepared with this more specialized training generally apprenticed themselves to “masters” who mentored them with on-the-job experience.

In America’s early years, young men, including Thomas Jefferson and Patrick Henry, entered the legal profession by becoming apprentices of practicing attorneys (Legal education, 2004). Apprenticeship was also the route to becoming a medical doctor (Medical education, 1996) and to becoming a pastor (Rowden, 1971, pp. 83, 86).

The Apprenticeship methodology is still used in professional training today. Even with the advent of modern medicine, the apprenticeship model survives in medical schools (Glossary of Pediatric Clinicians, 2006) with future doctors put on the hospital floor as “interns” under the supervision of an experienced attending physician. Today’s theological seminaries also often include an apprenticeship phase—variously termed “vicarage year” or “mentored field experience” or

“practicum”—in which the pastor-in-training works in a congregation with an experienced pastor. Business schools also generally give students on-the-job experience through internships.

The apprenticeship methodology is at the heart of the distinctive educational approach offered by Patrick Henry College. By offering vocation-related experience and application of classroom learning, apprenticeship is the culmination of PHC’s classical Christian liberal arts curriculum.

Apprenticeship at Patrick Henry College

Apprenticeship at PHC is integrated with the school’s classical Christian liberal arts educational philosophy. Though grammar, logic, and rhetoric are foundational subjects—the Trivium of the classical liberal arts—they also each carry their own pedagogical approach (learning, dialectic, and performance) and can serve as a conceptual framework for a comprehensive education (knowledge, understanding, and application) (Veith & Kern, 2001; Joseph, 2002).

Apprenticeship represents the “rhetoric” stage of the liberal arts. Students, having learned the “grammar” of their disciplines and understanding its “logic,” go on to apply what they have learned in the “rhetoric” of their own creative performance in the field.

Furthermore, because PHC students have been equipped by the core liberal arts curriculum, they tend to have a strong knowledge base (grammar), are skilled in analysis (logic), and can express themselves well in speaking and writing (rhetoric). Thus, as they move into their major programs, where the Apprenticeship Methodology is featured, they are well-prepared to excel in their future callings.

Student Life and the Liberal Arts

The liberal arts make connections between disciplines. They also make connections outside of disciplines, to the formation of free citizens, to the formation of human beings as they live not just to themselves but in relationship with others. And education in the Christian tradition particularly has always been concerned with how the Christian is to live in the world, from facing moral issues to discerning personal vocation—that is, how to live out one’s faith in the various callings of the workplace, the family, the church, and the culture. So a liberal arts education, especially a Christian liberal arts education, is not simply a matter of the classroom but needs to extend into the rest of a student’s life.

In a liberal arts college, that means, among other things, that academics and student life need to be connected with each other. Patrick Henry College makes a special effort to bring these realms together.

Higher education today tends to segregate and compartmentalize students’ academic pursuits from their social life. This often becomes institutionalized with highly professionalized Student Affairs offices and highly specialized Academic Affairs programs existing side by side, but never communicating or interacting with each other. Students, though, must navigate through both worlds in order to have a successful college career.

Much recent scholarship in the area of Student Affairs points to the harmful effects of this compartmentalization. G. S. Blimling and E. J. Whitt (1999) in their attempt to identify best practices in college and university Student Affairs programs decry the “fragmentation and compartmentalization in higher education” (p.11).

Blimling and Whitt say that institutions of higher education are becoming more complex, and with that complexity has come a loss in the sense of community and a type of collective disassociation. Students are one of the primary losers in the fragmented educational process presented on many college campuses (p. 10).

Specifically, Blimling and Whitt are concerned with the chasm between academics and student life: “One of the most troubling potential consequences [of changes in higher education] is the separation of instruction from student services” (p. 6.)

The Carnegie Foundation for the Advancement of Teaching conducted a study of undergraduate education entitled *Campus Life: In Search of Community* (1990) that raised concerns about “an unhealthy separation between in-class and out-of-class activities” (p. 2) with many students “spending little time pursuing intellectual interests outside the classroom” (p.3). The study blamed in part the structure and organization of educational institutions:

Colleges and universities today have become administratively complex. They are often organized into bureaucratic fiefdoms. Especially disturbing, the academic and nonacademic functions are now divided into almost wholly separate worlds, and student life concerns have become the province of a separate staff, with a dizzying array of “services” provided. The question is: How can the overall interests of students be well-served in the face of such administrative fragmentation? (pp. 4-5)

Adrianna Kezar (2001) has studied three ways of remedying the current disconnect between academics and student life: restructuring; planned change; and cultural change. Patrick Henry College integrates academics and student life in all three ways.

Structure. Both the Dean of Academic Affairs and the Dean of Student Affairs meet together weekly for the sharing of information and mutual consultation. This meeting becomes a forum for discussing special student needs (for example, the academic accommodations needed by a student afflicted with Lyme’s disease), working out conflicts (for example, scheduling difficulties between a class-sponsored concert and a student-organized play), and solving problems (for example, student complaints about an academic policy).

Also, the Dean of Student Affairs is an associate member of the Faculty Senate (which consists of the faculty as a whole). The Dean participates in the deliberations, giving the perspective of Student Life. The Dean also participates in Faculty Workshops, including giving presentations on topics such as identifying depression and other problems in students and getting them the help they need.

Students themselves play a significant role in college governance. Students are represented at the Faculty Senate, the Executive Cabinet, and other committees. And the Student Senate can propose policies that are considered according to the Governance Protocol.

Planning. PHC plans educational events and learning activities outside the classroom as part of the regular activities of student life. Some of these are formal activities; others are informal.

Daily chapel activities include formal worship on Mondays, Wednesdays, and Fridays. The President’s office schedules speakers who will deliver substantive and challenging content in their messages. Tuesdays are for Christian Study Groups, with the campus community divided into small

groups for Bible study, prayer, or a book study. These often involve the participation of faculty and staff, who thus have the opportunity to interact with students outside of a classroom setting. At times, the whole campus community has studied the same book—for example, Littlejohn and Evans on the liberal arts in the Christian tradition—which provides a common intellectual experience, creates common frames of reference, and promotes an ethos of reflection beyond the classroom. Thursdays are for Wing Chapels, in which students meet in their residence wings for Bible study, worship, and mutual support. These are led by the Resident Assistants, who thus can interact with the students in their wing on a deeper level.

PHC also hosts a number of lectures and seminars throughout the year. Each semester includes a Faith & Reason Lecture, for which classes are cancelled to hear a faculty member and, alternately, a visiting scholar present a paper on a significant issue involving both Christianity and scholarship. This is accompanied by small group discussions, a special all-campus luncheon, and a panel discussion consisting mainly of questions from the student body. Coffee House Lectures, often sponsored by student organizations, feature smaller, more intimate presentations. Then there are seminars throughout the year on topics such as the job search, LSAT preparation, and the like.

Less formally, the RAs operate the Residence Life Programs, the purpose of which “is to promote and advance student learning and development within each of our living areas on campus.” Each RA puts on at least one program per semester. Drawing on faculty members and outside facilitators, the topics have included the development of study skills, discussion of health issues, presentations on spiritual disciplines, and particular topics such as “Women and Culture” and storytelling.

Student Affairs cooperates with Academic Affairs in operating the Peer Tutoring Program, which matches students who are on academic probation or who need help with particular subjects with student coaches.

Other Student Services work towards the liberal arts goal of forming whole human beings. The Apprenticeship program brings together academics, student life outside the classroom, and—since many of our apprenticeships lead to full-time job offers—career exploration. The Dean of Men also serves as Apprenticeship Coordinator and is in charge of Career Services. Faculty members serve as the students’ academic advisors. Some professors are also members of the clergy, and they sometimes help students with counseling needs. RDs and RAs are also alert for troubled students, and, when necessary, the Office of Student Affairs refers them to professional counselors.

Culture. As Kezar (2001) has shown (pp. 68-71), the most important factor in the integration of student life and academics is the campus culture. PHC seeks to create an authentic community of faith and learning.

The core curriculum, which all students take with no electivity, gives students a common academic experience that they can talk about and apply outside the classroom and that draws them together around books and ideas. G. D. Kuh (1996) stresses the importance of creating a common vision of learning and developing a common language. PHC students really do come together around the classical Christian liberal arts, an educational approach that is taught and reinforced throughout the campus culture. And the common language of “*telos*” (the end or purpose), “vocation” (the individual calling from God to love and serve one’s neighbor according to one’s

gifts), and “*ethos*” (the entire community climate) can be heard not only in classrooms and lecture halls but in the coffee shop, the dining commons, and informal conversations.

PHC fosters student responsibility, leadership, and initiative. The college’s drama group, Eden Troupe, is entirely run by the students, who put on stellar performances that they themselves have planned, produced, and directed. Student clubs, such as the De Tocqueville Society, bring in their own speakers and also organize social events. Streaming Media is a group for student filmmakers. PHC students also tend to be activists, getting involved in groups such as the International Justice Mission, which battles human trafficking. Even academic-related activities, such as the award-winning debate, Model UN, Mock Trial, and Moot Court teams, depend heavily on students to handle logistics and coaching.

The student culture includes a statement of community standards and an honor code, which students agree to uphold. Students also follow a dress code during class times to underscore the seriousness of academic pursuits and to cultivate a sense of professionalism. Student disciplinary issues are handled in a way to encourage personal responsibility, appealing to a sense of honor, Christian integrity, and love of neighbor, as opposed to a system of external control and forced compliance to external rules.

The concept of *ethos*, as described in Littlejohn and Evans (2006), which is quoted earlier in this statement of the college’s philosophy of education, describes well the inter-relation of every facet of an institution committed to giving students a liberal arts education. Again, *ethos* “includes the quality of relationships within the school, the traditions, the professional comportment, the approach to classroom management, the out-of-class decorum, the aesthetic personality of the school.” Student life, no less than the academic programs, shapes the ethos of PHC as a community devoted to both faith and learning.

Gene E. Veith, Provost

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2.4. Distinctives and Nonnegotiable Principles

2.4.1. Distinctives

Officially opened in a dedication service on September 30, 2000, Patrick Henry College is a distinctly Christian institution of higher education based on a vision for the future which draws on America’s past. This includes:

Christian Mission. PHC is committed to higher education as a Christian mission. The institution is non-denominational, but is grounded in all areas on the Lordship of Jesus Christ and a high view of the Word of God. Trustees, administrators, faculty, staff, and students share this faith commitment. Each and every faculty member is pledged by contract to undergird all of his teaching with a biblical worldview.

Academic Excellence. Patrick Henry College promotes academic excellence through the leadership of highly-qualified faculty; a robust classical liberal arts curriculum with a rigorous common core and upper-division apprenticeships; high-caliber academic facilities; and an outstanding library. Moreover, the College is accredited by a national institutional accrediting agency.

Financial Independence. As a matter of institutional conviction, Patrick Henry College operates on the basis of two guiding financial principles. First, the College aims to avoid debt in connection with its curricular or co-curricular programs, preferring to expand such programs only as funds are raised. Second, the College is governed by its Board of Trustees according to its Fundamental Statements; and will not accept any funding, private or governmental, which includes terms which supersede the Board’s authority or conflict with these Fundamental Statements.

Apprenticeship Methodology. In addition to traditional classroom experiences, PHC integrates elements of practical professional experience into its curriculum to prepare graduates for the realities of the contemporary workplace. For example, the Government major’s Public Policy track implements apprenticeship methodology through a “directed research” component, which establishes relationships between students and outside work sites (congressional offices, political campaigns, etc.), funneling research and writing assignments through faculty members for hands-on monitoring and mentoring. Some students in the Classical Liberal Arts major students combine their proficiency in classical language with curriculum development as they write an elementary Latin textbook that they use in teaching 8-to-12-year-old students.

Virtue-Centered Campus Life. Patrick Henry College strives to assist students in reaching their highest and best in their relationships with God, their families, and civil society. Virtue, rather than vice, is the goal of campus life.

Classical Liberal Arts Core Curriculum. Patrick Henry College's general education program emphasizes a classical approach to liberal arts education, including biblical studies, logic, rhetoric, philosophy, ancient and modern foreign languages, science, mathematics, Western civilization, American history, and a study of the great works of Western literature. The majors in the Department of Classical Liberal Arts continue these studies.

Outreach to Home Educators. PHC has designed its programs to resonate with the values of the Christian home school movement; however, this approach is not meant to exclude students who have attended public or Christian schools. PHC is open to all who share our values and approach to higher education. The independent thought, creativity, and strong work ethic which typically characterize home schooled students are hallmarks of PHC as well.

2.4.2. Nonnegotiable Principles

1. Patrick Henry College will remain true to the Word of God, as evidenced by our Statement of Faith, our Statement of Biblical Worldview, and the permeating presence of the biblical worldview in every course.

Our ultimate test of fidelity is to the Word of God—the Holy Bible. However, the College has wisely determined that it is important to establish certain bedrock interpretations of the Word that are not easily changed over time. These interpretations are found in two documents that are central to the College.

The Statement of Faith is the most fundamental document of the College. All those associated with the College are required to sign and adhere to the Statement of Faith—students, faculty, staff, and trustees. The Statement of Faith may not be changed except by a unanimous vote of the Board of Trustees.

The Statement of Biblical Worldview is an equally critical document, although the group required to adhere to its provisions is much smaller. Only faculty, senior administration, and trustees are required to adhere to the Statement of Biblical Worldview. We do not require students to sign this document at any time. This represents the philosophy of what will be taught, not what is required to be believed by students. Patrick Henry College embraces the practice of open inquiry for students within the boundaries of the Statement of Faith. For faculty, we embrace the principle of academic freedom within the boundaries of both the Statement of Faith and the Statement of Biblical Worldview.

2. Patrick Henry College is a non-denominational Christian institution.

The College neither has nor seeks any denominational affiliation. This includes an avoidance of doctrinal stands that divide those within the evangelical community. We identify with those individuals from a great variety of churches and denominations who hold to the principles set forth in our statement of faith. We anticipate that there will be individuals from nearly every Christian denomination who share our interpretation of the essentials of the Christian faith, including a high view of the deity of Jesus Christ, the literal inspiration of the Word of God, and the necessity for individual salvation through faith in Jesus Christ alone.

3. Patrick Henry College is neither a church, nor a family. We are here to support these two institutions in the lives of our students, not supplant either of them.

Our support for the local church begins with both our requirement that students attend a local church on Sunday as well as our purposeful decision to not create our own campus church with its own Sunday services. We support the continuing role of the parents in the lives of our students in ways that are unique. For example, we send a copy of the semester grades to parents (when the student is a financial dependent). We also support the parents' role in courtship.

4. Patrick Henry College offers challenging academics in a model that blends a Christian approach to classical education with real-life experience.

PHC offers world-class academic excellence in an educational model that embraces both a rigorous, classically-oriented core, together with a rigorous major that includes a full complement of classroom instruction and apprenticeship-based experience in real-life learning in the field of the major.

5. Patrick Henry College is committed to accountability through the accreditation process provided there is no compromise in biblical principle.
6. Patrick Henry College seeks to avoid both debt and government funding.
7. Patrick Henry College will preserve its special relationship with the home schooling community while actively seeking other students who have attended public and private schools.

PHC arose out of the Christian home schooling movement and will seek to continue to be the most home schooling-friendly college in the nation. However, PHC always welcomes students from other forms of high school education.

8. We believe that racial discrimination violates both the spirit of the Word of God and the hard lessons learned in the American republic.

The College's admissions and hiring processes neither ask for nor consider racial information. We have committed ourselves to not discriminate on the basis of gender, national origin, or disability status.

We choose to limit our student body, board, and staff to those who are committed to our statement of faith. PHC is committed to a non-discriminatory policy in so far as it is consistent with our statement of faith. The practice of homosexual conduct or other extra-marital sexual relations is inconsistent with our faith position.

9. Patrick Henry College will expect its students to adhere to behavioral standards that are consistent with our Christian foundation.

While we seek to avoid rules that suggest legalistic righteousness, for the good of institutional order and to convey a message that is consistent with the community we represent, we will always have student rules of conduct that will set us apart from the amoral, secular world.

10. Patrick Henry College is committed to being a vibrant member of the community of Purcellville, Virginia.

The College is committed to its current location and will endeavor to be the marquee institution of a wonderful, small town which is strategically located on the edge of the Washington, D.C. metropolitan community. We wish to be a blessing and a participant in the affairs of the Purcellville community.

2.5. Biblical Worldview Applications

- **Creation.** Any biology, Bible, or other courses at PHC dealing with creation will teach creation from the understanding of Scripture that God’s creative work, as described in Genesis 1:1-31, was completed in six twenty-four hour days. All faculty for such courses will be chosen on the basis of their personal adherence to this view. PHC expects its faculty in these courses, as in all courses, to expose students to alternate theories and the data, if any, which support those theories. In this context, PHC in particular expects its biology faculty to provide a full exposition of the claims of the theory of Darwinian evolution, intelligent design, and other major theories while, in the end, teach creation as both biblically true and as the best fit to observed data.
- **Equality.** We hold this truth to be self-evident: that all men are created equal. All human beings are created in God’s image, and all are precious and equal in His sight. Bigotry is a sin against God and man; therefore, it is appropriate that government forbid discrimination in commerce, education, and employment based upon ethnicity, national origin, or skin color.
- **Sexual Conduct.** Since any sexual conduct outside the parameters of the faithful marriage of a man and a woman is sin, any government which creates legal structures to encourage or condone inappropriate sexual activity or lust, heterosexual or homosexual, or which creates special legal rights and protections based on sexual conduct, is acting immorally and without authority. Pornography, because it degrades God’s image-bearers and incites sinful lust, is always evil and merits no legal protection.
- **Sexual Identity:** Since God created mankind in His own image as male and female, men and women are sexually different but with equal personal dignity. Consequently, any attempts to physically change, alter, or disagree with one’s predominant biological sex, including but not limited to elective sex-reassignment, transvestite, transgender, or non-binary “genderqueer” acts or conduct are sinful. [Genesis 1:26-28, Romans 1:26-27, 1 Corinthians 6: 9-11]
- **Private Property.** As God’s image-bearers with dominion and stewardship responsibilities over the remainder of creation, men and women have the inalienable right to own and manage their own property, subject to government regulation only in the unusual situation where the rights of others are endangered. Government systems, such as communism and socialism, which give the government primary control over property, are a violation of God’s creation order.
- **Government and Law.** Any legitimate system of government must be built on the dual realizations that all people (i) bear God’s image and are therefore entitled to enjoy a number of fundamental, inalienable rights, but (ii) are tainted by sin and therefore cannot be trusted to be free of all government restraint. Importantly, sin affects not only those governed, but also those who govern.

In the words of James Madison:

If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.

Therefore, governmental and legal systems:

- must be of law, not of men; with rules and processes that apply equally to all persons regardless of their ethnicity, national origin, or skin color; their wealth; or their influence or prestige;
- must provide the rights of self-government, so that citizens may either directly decide questions of law and policy or have a voice in selecting those who make such decisions;
- should—in order to achieve the highest possible level of stability and fairness—be based on the firm foundation of a written constitution and laws, whose meanings are determined by their text and the original intent of those who enacted them, with appropriate processes for change and amendment over time and with the approval of the people; to do otherwise invites governments to recognize the acts of men to be the highest laws of the land rather than the laws of nature and of nature’s God that have been committed to a written text; and finally,
- should maintain a separation of power among national, regional, and local governments and among the legislative, executive, and judicial functions of government, so that no leader or group of leaders may ever acquire unchecked power. [Deuteronomy 17:14-20]

2.6. Institutional Objectives

The College strives to provide an attractive learning environment, support services, and staff and faculty to enable students to:

1. Understand the principles of the Christian worldview.
2. Understand the liberal arts and sciences.
3. Enhance critical thinking and language skills in reading, researching, speaking, and writing.
4. Integrate the Christian worldview with the study of the liberal arts and sciences.
5. Develop and apply Christian leadership skills which integrate faith and lifelong learning.

2.7. Statement of Ethical Values and Standards

All trustees, administrators, and staff of Patrick Henry College have the right, privilege, and responsibility to:

- Demonstrate Christian living and obedience in personal growth, in the interactions of College life, and in dedication to Christian calling and service.
- Seek an understanding and articulation of how the Word of God directs the search for truth; pursue excellence in the performance of their work; and show concern for those under their care and instruction.
- Value the contributions of all members of the College community and support each other in their various tasks.

- Be passionately committed to the mission, vision, and distinctives of Patrick Henry College.
- Integrate a biblical worldview into all aspects of their professional lives.
- Comply with policies and procedures established by the College.
- Participate in endeavors for improvement of the spiritual, economic, social, and cultural life of the community, especially when they have an expertise which may make their contribution particularly valuable and when such a contribution can be made without interfering with their primary obligations at the College.

3.0. NON-DISCRIMINATION STATEMENT

Believing that every person is created in the image of God and that Christ seeks reconciliation, the college is committed to ethnic inclusion, racial reconciliation, and the biblical view of men and women. In this faith context, Patrick Henry College does not discriminate on the basis of race, color, national or ethnic origin, sex, age or disability in its admissions policy, financial aid programs, or employment practices.

The College shall maintain its constitutional and statutory right to discriminate on the basis of religion in order to accomplish the religious mission of the College. The College chooses to limit its student body, board, and staff to those who are committed to its statement of faith. The practice of homosexual conduct or other extramarital sexual relations is inconsistent with the College's faith position.

4.0. STUDENT COVENANT & HONOR CODE

4.0 The History of the Student Honor Code

The Student Honor Code was formulated and refined by the student body of Patrick Henry College, and ratified by the Board of Trustees. It binds all PHC students, constituting an obligation of honor that each student owes to all other students.

The Honor Code is distinct from the Patrick Henry College Standards, presented in the subsequent section. The PHC Standards, formulated by the College's legislative process and ratified by the Board of Trustees, constitute the specific behavioral obligations that each student owes to the College. As a condition of admission to the College, every student agrees to be held accountable, by the College, to the PHC Standards. The College thus enforces the PHC Standards, including those which may overlap with the tenets of the Honor Code; however, students are responsible for holding each other accountable to the Honor Code.

4.1 Student Honor Code

We, the students of Patrick Henry College, fully aware of our daily dependence on the grace of God,² commit to set ourselves apart in thought,³ word,⁴ fellowship,⁵ and deed,⁶ to honor Jesus Christ, and to love our neighbor.⁷ We passionately aspire to live our best for the Lord by conducting ourselves in the spirit of Titus 2:11-12: "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age."

Therefore, I pledge, by the grace of God, to submit to proper authorities,⁸ to be honest,⁹ to respect the property¹⁰ and consciences¹¹ of others, and to speak edifying words.¹² I will refrain from using

² 2 Corinthians 12:9

³ 2 Corinthians 10:5, Philippians 4:8-9

⁴ Ephesians 4:29; Exodus 20:7, Colossians 3:8

⁵ Hebrews 10:25, Acts 2:42, Romans 12:4-5, Colossians 3:16

⁶ Colossians 3:17, I Corinthians 10:31

⁷ Matthew 22:37-40, John 15:12

⁸ Romans 13:1, I Thessalonians 5:12, Hebrews 13:17

any substances,¹³ such as alcohol, tobacco, or other drugs, in any way prohibited by proper authorities such as the government, church, family, or school.¹⁴ I will reserve sexual activity for marriage,¹⁵ and shun sexually explicit material.¹⁶ Finally, I will seek biblical resolution and reconciliation in my conflicts.¹⁷ I pledge to hold my fellow students accountable to these principles and ask that they do the same for me,¹⁸ in order that Jesus Christ might be honored and glorified.¹⁹

5.0. STUDENT RIGHTS & RESPONSIBILITIES

5.1. Patrick Henry College Standards

Students at Patrick Henry College are accountable to public legal standards, to Biblical standards, and to the College's community standards. The Christian approach to rules of every kind is that true righteousness is never forced compliance to external rules, but the fruit of faith in Christ, who frees us to do what is right and who motivates us to love and serve our neighbor, denying ourselves for the good of others. Some of the standards listed here are obligations we owe to God and our country. Others are lower-order obligations we take on as members of the distinct Patrick Henry College community.

By voluntarily joining the College community, students agree that the College will hold them accountable to all three types of standards.

5.1.1. Legal Standards

Members of the PHC community must obey the laws of the United States, of the Commonwealth of Virginia, and of the local civil community. The only exception would be in those rare cases in which the laws of man conflict with the laws of God, but even then, Christians who commit civil disobedience must accept the legal consequences of their actions.

The College may call on law-enforcement authorities when illegal behavior on campus is suspected. Students convicted of criminal behavior may expect to receive other sanctions from the College beyond those imposed by public authority.

Relevant standards of public law include, but obviously are not limited to, prohibitions against theft, assault and battery, the possession and sale of illegal drugs, the use of legal drugs for recreational purposes, sexual assault, providing alcohol to a minor, under-aged drinking (possessing alcohol when under the age of 21), etc.

⁹ Ephesians 4:25, Exodus 20:16

¹⁰ Exodus 20:15, 17

¹¹ Romans 14:13, Colossians 2:16-17

¹² 1 Thessalonians 5:10-11, Ephesians 4:29, Titus 3:9

¹³ Ephesians 5:15-18

¹⁴ Titus 3:1

¹⁵ 1 Corinthians 6:18-20, Hebrews 13:4

¹⁶ Romans 12:2, Philippians 4:8-9, Proverbs 4:23, Colossians 3:2-5, Matthew 5:27-28

¹⁷ Colossians 3:13, Matthew 18:15-17

¹⁸ Galatians 6:1-2, James 5:16

¹⁹ Philippians 1:27, Matthew 5:16, 1 Peter 1:14-15

Jurisdiction: By definition, public law standards apply to all PHC students at all times when they are under the jurisdiction of the relevant governing civil authority.

5.1.2. Biblical Standards

The Bible is “the only infallible and sufficient authority for Christian faith and living,” as PHC’s Statement of Faith affirms. The entire College community is therefore obliged to follow the Bible’s teachings. We cannot perfectly obey God’s law of ourselves and are in need of the grace and forgiveness of Christ. God’s Word, which contains both the law’s demands and the Gospel’s promises, is our highest authority.

Disagreements about doctrine and theology outside of PHC’s Statement of Faith and Biblical Worldview are not subject to the College’s jurisdiction and are properly matters for the discipline of each member’s local church.

Beyond doctrine and theology, the Bible also addresses sins of the heart, such as lust, hatred, and pride. These internal transgressions require the application of the Gospel and God’s grace. The College will seek to assist students in these matters as well as refer them to their churches for needed pastoral care.

Beyond internal transgressions, the Bible plainly addresses certain matters of action and external behavior. The College reserves the right to act against this category of overt violations of God’s Word, including but not limited to the standards noted below.

Jurisdiction: As followers of Christ, these biblically-based standards apply at all times, both on and off campus:

1. Students will treat each other and fellow members of the PHC community with courtesy and respect (e.g., Mt. 7:12, Rom 12:10, Phil 2:4).
2. Students have freedom of speech, but they will not misuse their liberty by spreading inaccurate information or by defaming others, and may never use obscene, abusive or harassing language (e.g., Ex 20:16, 23:1; Eph 4:29; 5:4; Col 3:8).
3. Students will not lie, which in an academic community includes all forms of academic dishonesty. This includes plagiarism, cheating, submitting work by another person as if it were your own, submitting fraudulent transcripts, and misrepresenting your work (e.g., making up research you did not perform, manufacturing data you did not collect, or faking the completion of assignments you did not really fulfill) (e.g., Ex 20:15, Prov 12:19, Eph 4:25, Col 3:9).
4. Students will avoid all occult activities (e.g., Deut 18:10-11, Acts 19:18-19).
5. Students will not access pornography; moreover, they will avoid entertainment that is salacious, prurient, or sadistic. This includes movies, television shows, music, or video games that create fantasies or virtual experiences of this type (e.g., Mt 5:28, 15:19; Rom 13:13).
6. Students will reserve all sexual contact for the sacred bonds of marriage between one man and one woman (e.g., Gen 2:24, 1 Cor 6:18, Heb 13:4).

7. Students will also refrain from inappropriate sexual actions even if they fall short of sexual contact, including, for example, sexual harassment, voyeurism, sexual solicitation or sexually suggestive dancing (e.g., Mt 18:6-7, 2 Cor 7:1, 1 Thess 4:3-6).
8. Students will dress modestly out of consideration for one another. Also, students will not dress in a way that will cause others to mistake them for a member of the other sex (e.g., 1 Tim 2:9; Deut 22:5).
9. Students will not advocate non-Biblical sexual practices, such as extra-marital sex, homosexuality or homosexual “marriage” (e.g., Is 5:20, Romans 1:26-27). (Supporting a candidate for public office who advocates such practices does not in itself constitute the advocacy of such practices.)
10. Students will honor their bodies as temples of the Lord, and respect and protect campus property (e.g., Mt. 7:12, Gal 6:10).
11. Students will refrain from drunkenness (e.g., Prov 20:1; Eph 5:18) (and note below that PHC community standards proscribe all use of alcoholic beverages).

5.1.3. Community Standards

A community is a group of people gathered together for mutual benefit and a common goal. They voluntarily agree, for the good of the whole, to follow certain conventions which may exceed what is required by the Bible or civil law. Every student is a member of the PHC student body from the time of enrollment until the day of Commencement and students should remember that they embody and represent the College community wherever they go. Our community standards shape the way that the PHC community represents itself and its mission to the world at large. All PHC students are leaders in one respect or another, and these standards assist them to remain at all times “above reproach” as Christian leaders (1 Tim 3:2).

We recognize that students are also members of families and churches, which are God-ordained communities to whom they have a higher obligation. (Groups of friends or acquaintances do not constitute a higher community in this sense. While different family situations may create different obligations on the part of the students, the ideal for which the College strives is respect and harmony within each family. Thus, the College will not and, as a practical matter, cannot attempt to enforce each family’s standards as a College policy.

This understanding will shape the College’s implementation of the specific community standards. The standards do not cover every possible situation or close every loop-hole, since the intention is to allow discretion and common sense, both in how these standards are followed and in how they are enforced. Detailed interpretations of the community standards are provided in the College’s *Student Life Manual*.

PHC community standards apply to all degree-seeking students while enrolled for credit.

1. Students will attend all College chapel events, which are mandatory for students enrolled in the campus program. Faithful attendance at chapel is an integral part of a student’s commitment to membership in the College community.
2. Students will follow the College’s campus dress code (specified in the *Student Life Manual*).

3. Students will refrain from inappropriate public displays of romantic affection on campus.
4. Students will follow campus operational policies (e.g., policy restricting weapons on campus the computer use policy, curfews, residence hall policy, regulations in official College publications, etc.).
5. Students will participate in the worship and life of a local church. Faithful church attendance is an integral part of a student's commitment to membership in the College community.
6. Students will not gamble for money or equivalent value.
7. Students will not possess or use tobacco or tobacco substitutes, including but not limited to e-cigarettes and chewing tobacco.
8. Students will not possess or consume alcoholic beverages (except where a church serves wine in Communion).

5.2. Confrontation, Enforcement, & Discipline

5.2.1. Exceptions

Almost every policy and rule has occasional exceptions. However, students should never presume that they qualify for an exception, but must always ask the proper authority, usually the Dean of Student Life, before deviating from the College's rules and policies set forth in this Handbook. Exceptions granted once do not become normative.

5.2.2. Discipline Process

The goal of our student discipline process is to be educational, developmental, and redemptive in all we do. We are committed to providing a process that will both protect the rights of students and help us achieve fundamental fairness. We strive to be consistent and fair while dealing with each student and each case of alleged misconduct individually. In most instances, the resolution of serious infractions will include discussion with the offending student's parents.

Students may refer to the document available under "Forms" in the student CAMS portal that describes the discipline process that will be used within Student Life. The document is listed under the title Discipline Process within Student Life. If a student who is accused of alleged misconduct is not satisfied with the resolution proposed by the Office of Student Life, he may request the use of the formal judicial process. The document describing the judicial process may be found in Appendix A.

The Student Life Office (under informal resolution) or a Hearing Board (under formal judicial process) may choose to assign one or more of the following sanctions to a student who is found, based on the evidence available, to be responsible for the action of which the student is accused:

- A. **Warning:** A student may be given a formal written reprimand.
- B. **Restitution:** A student may be required to provide financial compensation to PHC or other parties in order to cover the cost of damaged property.
- C. **Monetary Fine:** A student may be required to pay a specified fine.

- D. Work Hours: A student may be required to work a specified number of hours on campus without pay.
- E. Counseling: A student may be referred to a counselor.
- F. Removal of Activities or Privileges for a Specific Period: The student may not participate in College clubs, events, and extracurricular activities. This includes intercollegiate and intramural athletics, student government, and other social events.
- G. Involuntary Removal of Offending Cause: If a student's property, such as pets or stereos, is the subject of a Complaint, the student may be required to remove the property from campus.
- H. Involuntary Relocation: Involuntary Relocation requires a student to move to a different room, different residence hall, or off-campus by a specific date.
- I. Probation: Probation is a specific period of time during which the student's behavior is under especial scrutiny. Violations occurring during this time will be considered more serious than they would without the condition of disciplinary probation.
- J. Suspension from College Activities: The student will not be permitted to engage in PHC activities, including classes, official clubs, college sporting events, debate tournaments, etc. The student may remain on campus and eat in the dining hall.
- K. Suspension from the Campus: The student will not be permitted to engage in PHC activities and may not reside or eat on campus for a specific period of time. This suspension may also extend to the remainder of the semester and require the student to reapply for admission to the College.
- L. Expulsion: Student status is permanently terminated.

5.3. Grievances & Complaints

5.3.1. Academic Grievances & Complaints

The College's policy regarding academic grievances and complaints is listed in the *Catalog* under "Academic Information."

5.3.2. Non-Academic Grievances & Complaints

5.3.2.1. Introduction

The procedure outlined in this policy shall be used to resolve grievances of students that involve faculty or staff members. This policy relates to Non-Academic Student Grievances, such as offensive treatment, and moral misconduct. For sexual harassment complaints, please see the Sexual Misconduct Policy posted online.

This policy does not apply to grievances relating to classroom procedures, grade complaints, and decisions relating to an academic program. The procedures for those complaints are specified under "Academic Grievances & Complaints" above"

Students who wish to file a general complaint that does not relate to mistreatment from a specific person, should refer to the section addressing "General Complaints."

5.3.2.2. The Grievance Process

1. Students' personal grievances, which may include complaints of offensive treatment by a member of the administration, faculty, or staff, should be reconciled according to the principles of Matthew 18:15-17 and I Corinthians 6:1-8. Wherever possible, the student with the grievance should confront the one who offended him to explain the grievance, first one-on-one (Matthew 18:15), and then with one or two witnesses (Matthew 18:16). It is preferable for brothers and sisters in Christ to reconcile their differences in this way whenever possible.

However, because of the nature of some grievances and the relationship between students and administrators/faculty/staff, the aggrieved student may not feel that he can raise the grievance directly with the one who has wronged him. In this case, the student may feel free to approach his Resident Assistant or Resident Director for counsel and assistance in resolving the grievance. The person who is approached will work as an advisor to see that the student is treated fairly and lovingly throughout the process, regardless of the outcome. Where possible, the student and the advisor together will approach the offending party and seek reconciliation.

2. A student who believes his grievance cannot be reconciled through personal reconciliation or with the aid of an advisor may initiate a formal grievance process by filing a written letter of complaint with the Dean of Student Life. (If the complaint is against the Dean of Student Life, the appeal may be made directly to the President, as prescribed below.) Whenever possible, the complaint should be filed within 30 days of the alleged wrongful conduct.

The Dean of Student Life will conduct an appropriate investigation, which may take the form of an administrative hearing, and will render a written decision within 30 days of the filing of the complaint, recommending appropriate sanctions if wrongdoing is found.

3. If either the student or the faculty/staff member is not satisfied with the Dean of Student Life's response, either party may appeal, in writing, to the Hearing Board within 14 days of the decision. The Board will investigate and respond, in writing, within 30 days.
4. The aggrieved student, the alleged offender, and any advisor who becomes involved are expected to approach personal grievances with a spirit of love and support, as befits brothers and sisters in Christ, seeking in all things to do what is just and honorable. No student will be subject to negative consequences, beyond the actual resolution of the grievance, as a result of raising a grievance in good faith. Students who falsely or maliciously raise grievances in order to harass or discredit other members of the campus community are subject to appropriate disciplinary action.
5. All proceedings must be kept strictly confidential. Any reports, complaints, appeals, and responses regarding a student grievance, together with any other pertinent information and supporting materials, will be kept on file in the Office of the President for a period of at least five years.
6. If students consider themselves ill-used in this process, they are free to report the matter to PHC's accrediting agency: Transnational Association of Christian Colleges and Schools; P.O. Box 328, Forest, Virginia 24551; Phone (434) 525-9539 • Fax (434) 525-9538; E-mail: info@tracs.org. Patrick Henry College also recognizes the State Council of Higher Education for Virginia's regulatory oversight of its programs, including distance education resulting from the College's participation in the State Authorization Reciprocity Agreement. If after exhausting this process the grievance cannot be resolved, the student may submit a written complaint to the following: State Council of Higher Education for Virginia, Private and Out-of-State

Postsecondary Education; 101 N. 14th Street, 9th Floor; James Monroe Building; Richmond, VA 23219.

5.3.3. General Complaints

The College desires to treat its students fairly and to serve their needs effectively. It is open to constructive input regarding how it may improve its service to students. Students who wish to file a general complaint that does not relate to mistreatment from a specific person, should submit a Student Complaint Form to the office of the Executive Team member responsible for the area of complaint. For example, complaints involving Student Billing should be submitted to the Vice President of Finance & Administration. (See references above under “Non-Academic Grievances & Complaints” for information on how to file grievances relating to mistreatment from a specific person.)

Students may submit a Student Complaint Form by printing out the Form from the student CAMS portal, completing the Form, and submitting it to the appropriate Executive Team member via campus mail.

When the Executive Team member receives a Student Complaint Form, it will be distributed to the appropriate office. The office receiving the Form will investigate the complaint and make appropriate changes or amends, as needed. The office receiving the complaint will communicate in writing to both the student who filed the complaint and the Executive Team Member regarding the handling of the complaint. The Office of the President will keep a file of all student complaints and documentation of how they were handled.

Students who feel their complaint was not handled in a satisfactory manner should communicate with the President’s office. If they feel a satisfactory resolution has not been reached, they are free to report the matter to PHC’s accrediting agency: Transnational Association of Christian Colleges and Schools; P.O. Box 328, Forest, Virginia 24551; Phone (434) 525-9539 • Fax (434) 525-9538; E-mail: info@tracs.org. Patrick Henry College also recognizes the State Council of Higher Education for Virginia’s regulatory oversight of its programs, including distance education resulting from the College’s participation in the State Authorization Reciprocity Agreement. If after exhausting this process the grievance cannot be resolved, the student may submit a written complaint to the following: State Council of Higher Education for Virginia, Private and Out-of-State Postsecondary Education; 101 N. 14th Street, 9th Floor; James Monroe Building; Richmond, VA 23219.

5.4. Academic Procedures

See the Catalog for all academic policies.

6.0. STUDENT LIFE

Our focus verse: “We proclaim [Jesus], admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.” (Colossians 1:28)

The primary purpose of the Office of Student Life is to serve the needs of students. We seek to continually expand our understanding of our students’ needs and our ability to address them. We seek in all we do to be educational, developmental, and redemptive. Our programs and services are developed and provided from a distinctively Christian perspective, and we honor the Lord Jesus Christ in all we do.

We use a holistic approach that helps each student develop in all areas - academically, spiritually, morally, socially, emotionally, and physically. Service is at the heart of all we do. We seek to follow the example of Jesus, who came not to be served, but to serve (Matthew 28:20).

The role of Student Life is to partner with and support those who have the primary responsibility to see the College achieves its educational mission. Some of our programs have a clearly educational component, and in this way we are active partners with the faculty in promoting student learning. However, the primary role of Student Life is supportive. We seek to help students find balance and health in all areas of their lives and to provide efficient administrative services so students can take full advantage of the educational opportunities the College offers.

6.1. Academic Development

Because of our commitment to serve the individual needs of each student, academic advising is provided by our faculty members rather than through a centralized advising center. This ensures that each student has a specific person who knows him personally and can assist him in defining and achieving his academic goals. Similarly, academic support is facilitated by faculty members, who provide assistance to students in their classes, as needed.

Student Life helps foster intellectual development in students by integrating our efforts with those of the faculty and academic administration. Through our collaborative efforts, we promote student learning both inside and outside the classroom, creating a seamless living-learning experience for each student.

6.1.1. Academic Advising

Toward the end of each semester students will pre-register with their faculty advisor to determine their academic program for the coming term. At any time during the school year a student may consult his faculty advisor concerning his course of study and future academic plans. The student's first resource for getting questions answered is to see his advisor. When the junior year is reached, each student is furnished with a pre-graduation audit showing his standing in relation to graduation requirements. While everything possible is done to help the student plan an acceptable program, the final responsibility for fulfilling graduation requirements rests upon the student. A final graduation audit will be produced by the Registrar upon receipt of the graduation application.

Students new to the College will be assigned a faculty advisor by the beginning of their first semester. Class schedules for new students are arranged in consultation with the advisor or the Office of the Registrar.

6.1.2. Library Resources

The PHC Library has a variety of resources to assist students academically. Speak to the librarians for all inquiries as to resources available. The librarians are also able to assist students with learning how to do research.

6.1.3. Study Support Center

At Patrick Henry College we want every student to excel in our academic program. We realize, however, that God has gifted each person differently and not every student is equally prepared to meet the rigors of Patrick Henry College's academic program. Some students come with an excellent ability to comprehend difficult material but have not yet cemented the study skills and reading habits necessary for success. Some students come with great study habits but struggle with specific subjects. Others have difficulty writing strong papers. We have established the Study Support Center

with the goal of setting up each student for success by coming alongside those who struggle and helping them overcome their individual weaknesses. If you'd like additional information, speak with a Student Life staff member.

6.1.3.1. Participation

The Study Support Center is located in the upper-reading area of the library. Tutors are available for any student on a drop-in basis at selected times during the week. Tutors help students develop good study skills, reading habits, time management, or strengthening academic weaknesses. It offers help in these three distinct areas:

- Overall academic mentoring:
- Subject specific mentoring
- Writing mentoring

Students required to attend Study Support Center include:

- Conditionally admitted students
- Students on academic probation

6.1.3.2. Tutors

Tutors are students who have demonstrated excellent academic ability and potential to help others grow academically. The Study Support Center Coordinator will advertise and take applications for positions as tutors late in the spring semester for the upcoming term. Tutors are paid for their services and should expect to be scheduled for two 3-hour shifts per week, usually in the evening. Tutors will receive training at the start of the term. Tutors are also responsible for recording attendance of students seeking help, particularly those required to attend Study Support Center. In general, the Support Center will have on duty two tutors who between them will be able to cover a variety of subjects and skills.

6.2. Spiritual Development

We promote spiritual development in students through coordinated efforts providing a comprehensive set of spiritual formation opportunities. These experiences are intended to supplement the active involvement of students in local churches. They help to integrate spiritual development into the living-learning experience of each student, versus allowing this area of development to become compartmentalized and separated from the learning experience.

Corporate chapels are a foundational component of this plan. We also offer small group experiences such as wing chapels within the residence halls. In these settings, students (sometimes along with faculty and staff) explore what the Bible teaches and how to apply scriptural principles to everyday life. They also provide challenge, support, and encouragement for one another and pray for each other.

Moral development is enhanced by many aspects of our life together in the campus community. Students who are found to be in violation of the behavioral expectations of the College have the opportunity to develop morally as a result of the student discipline process. Moral development is also enhanced by the biblical instruction students receive. This instruction helps students understand that Scripture and one's relationship to Christ provide the foundation for morality and ethics.

Students learn to identify the universal, unchanging moral principles in Scripture and how to apply them to practical issues of our day.

6.2.1. Chapel

Historically, Christian colleges in America have required attendance at chapel. A sign of the secularization of many of these schools has been making chapel attendance optional. The Trustees and Administration of the College regard mandatory daily chapel as an important component of a Patrick Henry College education, and thus require that students attend every chapel service. Students who need to miss chapel on a regular basis for any reason should submit a Chapel Exemption Form to the Office of Student Life for approval.

Off-campus students with a class during the class period immediately before or after chapel must attend that chapel.

Chapel is a time to worship the Lord, hear His Word, and experience the fellowship of other believers. Students should take advantage of this daily opportunity to come before the Lord amid the demands of the semester, and should not spend the time doing other things, such as homework. Constructive ideas regarding the chapel program are welcomed, and should be submitted to the Office of the President.

See Student Life Manual for chapel attendance policy.

6.3. Social, Emotional, & Physical Development

Several aspects of the Student Life program enhance social, emotional, and physical development. A significant service area in this regard is the residence life program. Resident assistants and resident directors help students learn how to live together in healthy ways and develop positive relationships. These peer advisors act as resource people, helping new students adjust to life at the College and providing encouragement and support throughout each student's time at PHC.

Students also develop socially and emotionally as they participate in student government, clubs, and other student activities. Physical development occurs as students engage in intramural and intercollegiate sports and make use of our various athletic facilities.

6.3.1. Student Clubs

Student Organizations officially recognized by the Office of Student Life are approved through the Student Senate, and they must have at least 10 members, by-laws, a faculty sponsor, and have formally applied to the Student Senate to qualify. Official student clubs must then maintain their status with the Student Senate who tracks the number of members and updates by-laws in the interest of quality control amongst official Student Organizations on campus.

6.3.2. Administrative Services

The Office of Student Life manages student requests for housing changes, chapel exemptions, and overnight guests. Student Life also houses Judicial Process Request and Complaint forms. Students wishing to begin a new student club can find the list of requirements on the wall outside the Office of Student Life.

6.3.3. Counseling

Advice and counsel on non-academic issues and concerns is available through your Resident Assistant, the Resident Directors, other Student Life Staff. Of course, your academic advisor or any of your professors are available to discuss non-academic issues with you as well. The Office of Student Life has a list of resources for each area of struggle, as well as a network of professional counselors for more serious issues. The Office of Student Life has two contracted counselors that are available to meet with students. Their hours will be made available each semester.

6.3.4. Intercollegiate Athletics

Philosophy and Purpose: At Patrick Henry College, our intercollegiate athletic program will always be secondary to our academic program. This is because the College is first and foremost an academic institution. Because of our high level of commitment to academic excellence, the athletic program must never be allowed to become preeminent; it must always play a supporting role. Thus, the college offers no athletic scholarships.

Nevertheless, we recognize that the athletic program benefits our students and the college as a whole. Through their participation in sports programs, student athletes benefit physically and socially. Athletic competition also builds school spirit for the entire student body.

The purpose of the athletic program of the College is to glorify God through our actions, attitudes, and words, both on and off the playing field. We seek to develop Christ-like character in our student athletes, and we seek to be effective ambassadors for God in all we do.

Sponsored Sports and Scholarships: Patrick Henry College currently offers intercollegiate sports in Men's Soccer, Men's Basketball, Women's Soccer, and Women's Basketball. We hope to sponsor additional sports as our student body continues to grow.

7.0. GOVERNANCE & STUDENT AFFAIRS POLICY

7.1. College Governance (excerpt from *Governance Protocol*)

3.0. GOVERNANCE FUNCTIONS

3.1. Board of Trustees

The College is governed by a Board of Trustees, which is the final authority for the College. The Board has moral and legal responsibility for the institution, including but not limited to the power to:

- determine the mission and basic programs of the College;
- appoint the Chancellor emeritus and any other emeritus positions;
- employ and terminate the President; and oversee him in the performance of his duties;
- acquire full title to and dispose of real and personal property;
- generate revenue and invest funds;
- establish policy; and
- delegate authority to the President.

The Board of Trustees does not delegate to the President its authority to determine high-level policy affecting the institution's identity, mission, basic programs, and *Governance Protocol*; however, the Board of Trustees otherwise delegates its executive and policy-making authority to the President, except as specified by *Board of Trustees Bylaws*, by law, by accreditation standards, or by Board action. On behalf of the Board of Trustees and subject to any determination made by them, the Chairman of the Board of Trustees distinguishes high-level policy matters from delegated matters, when needed.

In order to fulfill their duties in an informed manner, members of the Board of Trustees have access to the College and its employees and students, and may be present at sessions of all College committees and boards, except when such bodies convene in executive session.

3.3. Administration: President and Executive Officers

3.3.1. President

- The President, as the chief executive officer, and by delegation from the Board of Trustees, directs the affairs of the College through the administrators and faculty;
- The President exercises the executive authority of the College, including the authority to establish employment contracts on behalf of the Board of Trustees except as required by Board of Trustees Bylaws, by law, by accreditation standards or by a specific action of the Board of Trustees;
- The President exercises such policy-making authority as delegated to him by

the Trustees;

- The President interprets and implements all matters of Board of Trustees policy;
- The President provides for official communication between the College community and the Board of Trustees;
- The President is a member, *ex officio*, with voting privileges, of the Board of Trustees and of all College committees and boards; and
- The President, in cooperation with the Chancellor, articulates the College's mission and vision, sets strategy for the College's development, builds support for the College, and represents the College to the public at large.

3.3.2. President's executive officers (as listed in Article 2.4. above)

The President's executive officers form the primary team through which the President manages all affairs of the College. They exercise executive authority in their respective jurisdictions as delegated from and directed by the President. They also exercise policy-making authority in their respective jurisdictions as delegated from and directed by the President, in matters requiring neither presidential nor trustee approval. (See Article 4.0. below.)

3.3.3. Succession

In the event that the President is unable to perform his duties, the Board of Trustees will establish an interim leadership structure.

3.4. Campus Bodies

3.4.1. Executive Team

The President's Executive Cabinet is comprised of members as listed in Article 2.4. The Executive Cabinet is the primary body through which the President receives counsel about proposed policy and all college issues. The Executive Cabinet meets at the call of the President. At his discretion, the President or his designee may convene the Executive Cabinet with the executive officers alone.

3.4.2. Faculty Senate

The Faculty Senate is comprised of members as listed in Article 2.5. The corporate faculty convened as the Faculty Senate formulates academic policy and other academic regulations for the College, subject to approval by the President, or where necessary the Board of Trustees. It may also give voice to any faculty concerns. The Chairman of the Faculty Senate is elected by the Senate and may not be an executive officer of the College. The Senate meets at the call of its chairman, or of the Dean for academic affairs (however titled), or the President, no less frequently than yearly.

In matters not spelled out here, the Faculty Senate operates according to its own governance regulations.

3.4.2.1. Curriculum and Academic Policy Committee

The Curriculum and Academic Policy Committee is a standing committee of the Faculty Senate and may speak and act for the Senate in matters of curriculum and academic policy and other regulations, unless the Senate interposes itself. It may also give voice to faculty concerns under its purview. Its members are elected by the Senate as determined by Senate rules, and should include the chairmen of academic departments. The Dean for academic affairs (however titled) serves as its chairman. The committee meets at the call of its chairman, no less frequently than quarterly.

3.4.2.2. Faculty Affairs Committee

The Faculty Affairs Committee is a standing committee of the Faculty Senate and may speak and act for the Senate on faculty employment policy including rank and promotion recommendations, unless the Senate interposes itself. It may also give voice to faculty concerns under its purview. Its members are elected by the Senate as determined by Senate rules. Its chairman is selected by the Dean for academic affairs (however titled). The committee meets at the call of its chairman, or of the Dean for academic affairs, no less frequently than once each semester.

3.4.3. Student Senate

The Student Senate is comprised of members as listed in Article 2.6. The Student Senate promotes the well-being of students consistent with the College's mission and helps to formulate policy and regulations affecting student concerns, subject to approval by the President, or where necessary the Board of Trustees. The Student Senate operates according to its own governance regulations.

7.2. Student Affairs Policy (excerpt from *Governance Protocol*)

4.2.3. Student Affairs Policy

Policy governing the student life functions of the College is typically formulated by the Dean for student affairs (however titled), proceeding as follows.

The Dean for student affairs. The Dean formulates a proposed policy or policy change as needed, in consultation with the Dean for Academic Affairs, the Student Senate, and affected students, faculty, and staff members.

- In matters of consequence, the Dean seeks an advisory opinion, in writing, from the Student Senate.
- The Dean presents the proposal to the President, along with any advisory opinion received from the Student Senate.

The President.

- If the President concurs with the proposal, he approves and enacts it, causing it to be placed in the relevant College policy manual; or, if it requires Board of Trustees approval, he forwards it to the Trustees for their action, and enacts it if they approve.
- If the President does not concur, he sends it back to the Dean for Student Affairs for appropriate action.
- When he considers it necessary and extremely urgent, the President may reformulate a proposal, or formulate and enact student affairs policy independently of this process; however, he must present the reasons for his policy, and for his independent action, to the Student Senate, and to the Trustees, in writing.

The Board of Trustees. On policy matters not delegated to the President, the Trustees act on the proposed policy by approving, rejecting, or modifying it.

The Student Senate may also independently formulate policy proposals that are within the purview of the Office of Student Life. In this case, the Student Senate presents its proposal to the Dean for Student Affairs, who must carry it forward to the President with a negative or positive recommendation. The President proceeds as above.