

Cross Categorical Special Education Teacher

Reports to: Director of Student Services

FLSA Status: Exempt

Updated 04/2022

General Description

Mission and Vision:

High Point Christian School (HPCS) is seeking a candidate who would like to become a part of a team of teachers who prayerfully and skillfully develop students' attitudes, skills, and subject competencies that will contribute to their spiritual development as mature, able, and responsible Christians. The Cross-Categorical Special Education Teacher would do this with their focus being on supporting students with special needs and/or additional educational support. The position involves contact with students, school personnel, and parents who require service from the school.

Spiritual Expectations

Our Teacher shall be a mature, sincere Christ follower, who feels called by God to the teaching profession. We seek confirmation from our candidate that they:

- Have received Jesus Christ as their personal Savior.
- Believe that the Bible is God's Word and standard for faith and daily living.
- Are in agreement with the High Point Church's (HPC) Statement of Faith and HPCS' Christian philosophy of education.
- Have established a church home in the area, which has a Statement of Faith in significant agreement with HPC's Statement of Faith, and remains faithful in service and attendance.
- Strive to be a Christian role model in attitude, speech, and actions toward others, which includes commitment to God's Biblical standards for sexual conduct (Luke 6:40).
- Have the spiritual maturity, academic ability, and personal leadership qualities to "train up a child in the way he should go" (Prov. 22:6), and promote the spiritual development of a child through: Scripture study and memorization, prayer, witnessing, and unity in the Body of Christ.

Qualifications

Our Teacher shall meet the minimum qualifications for the job:

- Shows evidence of Christian maturity.
- Strong grasp of the essence of Christian education, and be in agreement with High Point Church's Statement of Faith, and the school's Christian philosophy of education.
- Experience and/or willing to work with students with special needs.
- Non-Violent Crisis Intervention training (*training provided*).
- Be familiar or be willing to learn about the Department of Public Instruction's Special Needs Scholarship Program.
- Meets the State requirements and qualifications for teachers: Holds a bachelor's degree from an accredited college or university.
- Holds or is eligible to obtain an Association of Christian School International (ACSI) teaching certification.

Physical Requirements

- Use of computer or telephone as needed to perform duties.
- Be able to stand, sit, walk, reach and bend.
- Ability to lift a minimum of 50 lbs.

Core Essentials

Our teacher shall reflect the purpose of the school, which is to honor Christ in every class and in every activity, such as:

- Agreement and acceptance of expectations of teachers, as outlined in the school's Staff Handbook.
- Keeping required ACSI and/or Wisconsin State certifications current.
- Integrating a Biblical worldview and leading students to a realization of their self-worth in Christ.
- Using the State of Wisconsin standards as Benchmarks.
- Placing his/her teaching ministry ahead of other jobs or volunteer activities.
- Maintaining a personal appearance that is in agreement with school policy.
- Using acceptable English in written and oral communication; speaking with clear articulation.
- Respectfully submitting and being loyal to constituted authority.
- Notifying the administration of any policy they are unable to support.
- Demonstrating the character qualities of enthusiasm, courtesy, flexibility, integrity, gratitude, kindness, self-control, perseverance, and punctuality.

Essential Functions

Our teacher shall cooperate with the Board of Elders, Campus Advisory Committee, and administration in implementing all policies, procedures, and directives governing the operation of the school by:

- Support assigned students and/or class of students by caring for their educational, physical, emotional, and behavioral needs while affirming their abilities and assisting those areas they require support in.
- Provide small group and tutorial instruction and supervision, as needed.
- Work in coordination with a team of people who support assigned students' needs. Communicate effectively with staff, students, and/or parents.
- Use de-escalation techniques and behavior modifications, as needed, from the Non-Violent Crisis Intervention training method.
- Utilizing valid teaching techniques to teach classes as assigned; following prescribed scope and sequence, as well as plan a program of study that meets the individual needs, interests, and abilities of the students, while achieving curriculum goals within the framework of the school's philosophy.
- Assessing the learning of students on a regular basis and keeping students, parents, and the administration adequately informed of progress or deficiencies, as well as providing sufficient notice of failure.
- Representing the HPCS in a favorable and professional manner to the school's constituency and the general public.
- Following the Matthew 18 principle in dealing with conflict with students, parents, staff, and administration.
- Attending and participating in required calendar events.
- Knowing the procedures for dealing with issues of an emergency nature.
- Informing the administration in a timely manner if unable to fulfill any duty assigned.

Supplemental Functions

Our teacher shall perform any other duties that may be assigned by the administration, such as:

- Supervising extracurricular activities, organizations, and outings.
- Utilizing educational opportunities and evaluation processes for professional growth.
- Providing input and constructive recommendations for administrative and managerial functions in the school.
- Supporting the broader program of the school by attending extracurricular activities when possible.

Philosophy of Education

HPCS seeks to partner with parents in the education of children. HPCS is committed to excellence in all things, including providing a learning environment in which God's Word and His truths are an integral part. HPCS encourages and facilitates spiritual, intellectual, physical and social development of each student for the sake of the child, the glory of God, and the furthering of His kingdom.

HPCS Statement of Faith

How do we speak concisely about our faith?

The Apostle's Creed

I believe in God the Father Almighty, the Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits on the right hand of God the Father Almighty, whence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

*The word "catholic" refers to all who believe in Jesus Christ as Savior and Lord. This creed received its title because of its great antiquity, dating from the first centuries of the church.

Who is God?

The Godhead:

We believe that there is one living God, Jehovah, perfect, infinite and eternal, who is unchangeable in His being, wisdom, power, holiness, justice, goodness, love and truth; who exists in one essence as three persons, Father, Son, and Holy Spirit, who are equal in their divine perfection and harmonious in the execution of their distinct offices. (References: Ps. 83:18; Ex. 6:2-3; Matt. 5:48; I Kings 8:27; Ps. 90:2; Mal. 3:16; I Tim. 1:17; Gen. 17:1; Isa. 6:3; Ps. 19:9; Ex. 34:6; Jn. 3:16; Matt. 28:19; Jn. 5:17; Jn. 14:16-17; Jn. 15:26; Eph. 2:18; I Jn. 5:7.)

The Father:

We believe that God is the Father of our Lord Jesus Christ, His only begotten Son, and spiritual Father of all believers in Christ. He is the Creator, Preserver, and Ruler of the Universe. (References: Jn. 20:17; Jn. 3:16; Gen. 1:1; Heb. 11:3; Neh. 9:6; Heb. 1:2; Ps. 103:19; Eph. 1:11.)

The Son:

We believe that in the fullness of time the Son humbled Himself and assumed human nature by being born of the Virgin Mary, thus uniting organically and indissolubly the divine and human natures in the one unique person of Jesus Christ. By becoming man, He was made like us, and having a body, He offered it as a sacrifice for us. Being eternal God; and without sin, the sacrifice He made on Calvary was infinite in value. He rose bodily from the grave and ascended into heaven, both as a confirmation of His divinity and of His ultimate triumph over sin and death. (References: Isa. 9:6; Matt. 1:18-25; Jn. 1:14; I Tim. 3:16; Heb. 2:14; Heb. 10:9-10; Jn. 8:58; II Cor. 5:21; Heb. 4:15; Jn. 1:29; Jn. 2:1-2; Rom. 1:4; Rom. 1:25.)

The Holy Spirit:

We believe that the Holy Spirit is the third person of the Trinity, co-equal with the Father and the Son. He proceeds from the Father and the Son. His principle ministry since His coming at Pentecost is to remove or convict the world of sin, of righteousness, and of judgment: to restrain the progress of evil until God's purposes are accomplished; to bear witness to the truth preached; the regeneration of those who repent of their sins and exercise faith in Christ; to instruct, comfort, and guide God's children; to sanctify them; to empower them for life and service; and give life to their mortal bodies by the Holy Spirit; and sanctified by the Holy Spirit. The believer is told not to grieve, not to quench, but to yield to, and to be filled with the Holy Spirit. (References: Matt. 28:19; Ex. 17:7 with Heb. 3:7-9; I Cor. 3:16; Jn. 15:26; Jn. 16:8-11; II Thess. 2:7; Acts 5:30-32; Jn. 3:3-8; Titus 3:5; Jn. 14:16-18, 26; Jn. 16:13; II Thess. 2:13; I Peter 1:3; Rom. 8:2; Acts 1:8; Eph. 3:16; I Cor. 2:14; I Thess. 1:5; Eph. 1:13; II Cor. 12:13; II Thess. 2:13; I Peter 1:2; Eph. 4:30; I Thess. 5:19; Rom. 6:13-19; Eph. 5:18.)

Who are we as human beings?

Creation:

We believe that human beings were created by an immediate act of God; that the purpose of our creation is to glorify God; that humanity was created in the image of God, possessing the capacity for Christ-likeness; and that humanity was endowed with power of rational and responsible choice between good and evil. (References: Gen. 1:27; Col. 3:10; Acts 17:24-28.)

The Fall:

We believe human beings were subjected to trial in the Garden of Eden, under trial they lost their holy estate by voluntarily transgressing God's positive command and yielding to the enticement of Satan, were alienated by God, and became depraved physically, mentally, morally, and spiritually. In consequence of this act of disobedience, the entire human race became involved in sin so that in every heart there is by nature that evil disposition, which eventually leads to blameworthy acts of sin and to just condemnation. (References: Gen. 2:15-17; Gen. 3:1-6; Heb. 1:8-10; Rom. 5:12-18, 3:10-12, 23, 1:19-31; Eph. 4:18.)

Redemption:

We believe that God has provided redemption for all human beings through the mediatorial work of Christ, who voluntarily sacrificed Himself on the cross as a perfect sacrifice for sin, the just suffering for the unjust, being made sinful for us, bearing sin's curse, and tasting death for every person. (References: Matt. 20:28; Heb. 9:11-12; I Peter 3:18; II Cor. 5:21; Gal. 3:13; Heb. 2:9; I Tim. 2:5-6.)

How does God love us?

Salvation, Justification, and Regeneration:

We believe that salvation is wholly of grace, but conditional on repentance toward God and acceptance of Christ's work on the Cross by faith. When the sinner believes the Gospel and puts trust in Christ, the believer is declared righteous on the basis of Christ's punishment on the Cross. Regeneration makes the believer a new creation in Christ Jesus by the operation of the Holy Spirit through the Word, the believer is given a disposition to obey God. (References: Eph. 2:8-9; Titus 3:5; Acts 4:12; 16:31; II Cor. 7:10; Rom. 5:1-9; Rom. 4:4-5; Acts 13:39; II Cor. 5:17; Jn. 3:3-5; 1:12-13; I Peter 1:23.)

How does God work in our lives every day?

Sanctification:

We believe that in positional sanctification the believer is cleansed and set apart for God. In progressive sanctification, the believer becomes conformed to the image of Christ. Ultimate sanctification and complete victory over sin awaits us at the coming of Christ. (References: I Cor. 6:11; II Cor. 3:18; I Jn. 3:2.)

Why can we have confidence in God & hope in Him?

Eternal Security and Perseverance of Saints:

We are given everlasting life, are sealed for the day of redemption, and our life is hidden with Christ in God. We are given knowledge and assurance of eternal life. We are nevertheless warned not to accept the grace of God in vain, but to work out our own salvation with fear and trembling, to seize the hope set before us, and to take heed, lest there be in anyone an evil, unbelieving heart, leading one to fall away from the Living God. (References: I Peter 1:23; Jn.5:24; Jn. 10:27-29; Eph. 4:30; Col. 3:3; I Jn. 5:11-13; II Cor. 6:1; Phil. 2:12; Heb. 6:18; Heb. 3:12.)

What happens when our life on earth ends?

Resurrection and Immortality:

We believe that, at the return of the Lord, the righteous dead will be raised and the living believers will be changed so that both will have physical, spiritual, and immortal bodies like Christ's own glorious body. (References: Rom. 8:23; I Cor. 15; I Thess. 4:16-17; Phil. 3:20-21; cf. Luke 24:36-43; Acts 1:3.)

How do we worship & serve together?

The Church:

We believe that the church invisible and universal is an organism composed of all those who are called out of the world, separated to God and vitally united by faith to Christ, its living Head, and Ruler; that the church local and visible is an organization made up of a company of professed believers in Christ, voluntarily joined together and meeting at stated times for worship and instruction in the Word, to observe the ordinances, and to administer discipline. It is the duty of the church to give the Gospel as a witness to all people; to build itself up in the most holy faith; to minister to the widows and orphans, the sick and afflicted, stranger and sojourner; and to glorify God. (References: I Peter 2:9; cf. Jn. 15:18; Eph. 1:22-24; 4:15-16; I Cor. 12:12-27; Acts 2:46-47; 20:7; I Cor. 16:2; Matt. 18:15-17; I Cor. 5:1-5; Matt. 28:18-20; Acts 1:8; Acts 5:42; Jude 20-21; Eph. 4:11-12; 16; Acts 20:32; Acts 6:1-9; James 1:27; I Peter 4:11.)

What special services do we share together?

Ordinances:

We believe that two Christian ordinances were appointed by Christ to be administered in each church, not as a means of salvation, but as sacred visible signs and symbols of the facts and realities of salvation:

Baptism:

We believe that baptism by immersion in water is the public confession of Christ as Savior and Lord. It is a symbol of one's union, by faith, with Christ in death, burial, and resurrection, and therefore is to be administered by immersion only to those who have given evidence of faith in Christ as their personal Savior. In effect, baptism identifies the believer with the visible body of Christ. (References: Matt. 28:19; Mark 16:16; Acts 2:38-41; Rom. 6:3-5, Col. 2:12; Acts 8:36-39.)

The Lord's Supper:

We believe that the Lord's Supper should be observed by all believers in obedience to the command, "This do in remembrance of Me." It consists of partaking of the bread and cup, which symbolize the death of Christ for the remission of our sins, our need for self-examination, and union with Christ and with other believers. The Lord's Table is open to all believers who are in right relationship with God and one another, regardless of denomination. (References: I Cor. 10:17; Matt. 26:26-30; Luke 22:19-20; I Cor. 10:16; I Cor. 11:23-26.)

How do we engage our community?

Attitude toward Society:

We believe that civil government is ordained of God for the punishment of evildoers, and for the protection of the good. We, therefore, consider it our duty to pray for rulers and magistrates; and to be obedient to their authority, except in things directly contrary to the commands of God. We are not to withdraw from the world, but to endeavor to be its salt and light, doing all in our power to bring righteousness and justice to human institutions and relationships. (References: Rom. 13:1-7; I Tim. 2:1-3; Titus 3:1; I Peter 2:13-14; Acts 4:19; Acts 5:29; Matt. 23:10; Matt. 5:13-16; I Cor. 5:9-10, John 17:15.)

What do we believe about future events?

Christ's Second Coming:

We believe in the personal, visible, pre-millennial and imminent return of Christ. First, Christ will descend into the air to catch away His waiting bride, the Church. Christ will descend with His saints to establish the long-promised kingdom, and to reign upon the earth for a thousand years. Prior to Christ's ultimate return to reign, the great tribulation judgments will be visited upon the apostate and rebellious world. (References: Jn. 14:1-3; Acts 1:10-11; Mark 13:34-37; I Thess. 4:14-18; I Cor. 15; Rev. 3:11; Jude 14; Rom. 8:16-19; Col. 3:4; Rev. 19:14; Dan. 7:13-14; Luke 1:32-33; Rev. 5:9-10; 20:4-6; Jer. 30:7; Matt. 24:21; II Thess. 1:3-10; Rev. 6-19.)

Judgments:

We believe that the believer's sins are judged in Christ on the Cross; and that the believer's works will be judged for rewards at the judgment seat of Christ at the time of His coming. We believe that the unrepentant wicked will appear before God for judgment at the great white throne after the Millennium to be consigned to that judgment. (References: II Cor. 5:21; Gal. 3:13; Jn. 5:24; I Cor. 3:8-15; 4:5; II Cor. 5-10; II Tim. 4:8; Eccl. 12:14; Matt. 10:28; Mark 9:43-48; Rom. 2:8-9; Heb. 9:27; Rev. 20:10-15; cf. Rev. 14:9-11.)

What future may each of us choose?***The Eternal State:***

We believe that after all God's enemies are consigned to punishment, the present order of things will be dissolved and the new heaven and the new earth, wherein dwells righteousness, shall be brought in as the final state in which the righteous will dwell forever. (References: Isa. 65:17; 66:22; II Peter 3:10-13; Rev. 7; 21:1-22.)

Approved by the High Point Church congregation on April 30, 2006