



TEACHER EMPLOYMENT APPLICATION

Notice to Applicant:

Thank you for your interest in a teaching position at Harding Academy. Our teachers are professional and supportive, and they make a huge positive impact on our students.

We are a Christian school, and we hire employees based on their Christian character and professional ability. Christian principles and actions must pervade the personal and professional life of any Harding Academy employee.

Our *Statement of Faith* is a foundational document for our mission as a Christian school. Our *Community Covenant* is an essential document describing the expected behavior of each Harding employee. A condition of employment is the affirmation of these documents and an agreement to abide by their standards and expected behaviors.

This form is intended for use in evaluating your qualifications for employment. It is not an employment contract. Please answer all appropriate questions completely and accurately. False or misleading statements made on this form or in an interview are grounds for terminating the application process or, if discovered after employment, for terminating employment.

Harding Academy does not discriminate on the basis of race, sex, religion, color, national or ethnic origin, age, disability, or military service in its administration of educational policies, athletic or school administered programs, or employment except where necessitated by specific religious tenets held by the school.

Instructions to Applicant:

1. Please read the above *Notice to Applicant*.
2. Complete the entire application. If more space is needed, use comments section on page 2.
3. If completing by hand, please print clearly (black ink).
4. Provide a copy of your resume, official college transcript, Praxis Teacher Exam scores, and state teaching certificate.
5. Complete the *Authorization to Conduct Background Check and to Release Reference Information*.
6. Send your completed application and supporting documentation to the appropriate contact (found online at hardinglions.org/about/employment).

Position:

Position for which the application is made _____ Date you can start _____

What employment categories would you consider? Full-time Part-time Temporary Substitute

Personal Information:

Name _____ Social Security No. _____

Current Address _____ Prior Address _____

Home Phone _____ Work Phone _____

Cell Phone _____ Email _____

Permanent Contact (Parent or other close relative)

Name _____ Phone _____

Address _____

Church Affiliation _____ Congregation _____

Would you be able and willing to sign and agree to abide by Harding *Statement of Faith and Community Covenant*? Yes No

If no, please explain in the comment area below.

Have you ever been reported for child abuse or neglect? Yes No If yes, please explain in the comment area below.

Have you ever pleaded guilty or been convicted of a crime other than a minor traffic violation? Yes No

If yes, please explain in the comment area below. (Convictions are not necessarily a bar to employment.)

Comments

Education:

Highest educational level completed? High School Two Year College Four Year College Masters Doctorate

List high schools and colleges attended.

School	City/State	Diploma Date	Major	Minor
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Teacher Licensure:

State	Number	Type	Areas of Endorsement	Expiration Date
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Employment:

Current or most recent employment

Company _____ Position/Job Title _____
Address _____ Dates Employed _____
Supervisor's Name _____ Phone _____ Pay Rate _____
Duties/Assignments _____

Reason for Leaving _____

Previous employment

Company _____ Position/Job Title _____
Address _____ Dates Employed _____
Supervisor's Name _____ Phone _____ Pay Rate _____
Duties/Assignments _____

Reason for Leaving _____

Previous employment

Company _____ Position/Job Title _____
Address _____ Dates Employed _____
Supervisor's Name _____ Phone _____ Pay Rate _____
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Reason for Leaving _____

Previous employment

Company _____ Position/Job Title _____
Address _____ Dates Employed _____
Supervisor's Name _____ Phone _____ Pay Rate _____
Duties/Assignments _____

Reason for Leaving _____

Organizations/Accomplishments:

List professional, civic, and social organizations to which you belong, held offices, received honors, etc. Include dates.

Other Related Skills, Knowledge, or Training:

Extracurricular Activities:

List clubs, sports, and other activities you would be interested in sponsoring, coaching, or advising.

References:

Include two educators familiar with your work ability. Also include the name of an elder or minister from your congregation. Do not include relatives.

Name	Street/City/State/Zip	Phone	Years Known	Relationship
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Faculty Candidate Questions:

What role does the Word of God play in your life, and how does it impact your role as a teacher in a Christian School setting?

Explain your philosophy and theology for teaching. What fundamental truths do you believe about educating students and how do these impact what occurs in your classroom? What does the biblical narrative have to do with teaching your students?

Tell us about something you are currently learning whether because of your own curiosity or a specific need.

What are three attributes of an excellent teacher? How would you assess these attributes in your own character as a teacher? Which one is most challenging for you? Why?

What are the three biggest challenges to effective instruction? How do you overcome them?

Teaching at Harding Academy requires collaboration and a willingness to be challenged and sharpened by colleagues and supervisors. Tell us about experiences with both a colleague(s) and a supervisor that illustrate the benefits you received from either collaboration or correction/critique.

Authorization to Conduct Background Check and to Release Reference Information

The undersigned has made application for a position with Harding Academy of Memphis and has authorized Harding Academy and/or its agents, including consumer reporting bureaus and law enforcement agencies, to verify any of this information.

The undersigned authorizes Harding Academy and/or its agents to thoroughly investigate references, work records, evaluations, education, criminal violations, and other matters related to his/her suitability for employment with the school.

The undersigned agrees to supply a fingerprint sample and submit to a criminal history records check to be conducted by the Tennessee Bureau of Investigation.

The undersigned releases Harding Academy and/or its agents, as well as his/her former employers, references, and all other parties from any and all claims, demands, or liabilities arising out of or in any way relegated to such investigation or disclosure.

The undersigned waives the right to view any references given to Harding Academy.

The undersigned certifies that he/she has carefully read and understands the above statements.

Applicant's Signature

Date

Applicant's Name (Printed)

Harding Academy of Memphis
1100 Cherry Rd.
Memphis, TN 38117

Please read the Harding Academy Statement of Faith (attached). Can you affirm this statement and commit to modeling the Christian principles described?



Statement of Faith

Harding Academy is more than a school. We are a community united by a common faith. Over the years, we have wrestled with what that means, and with what a Christian school looks like in our society. Our faith does not make us immune from the influences of the larger culture, or the weaknesses of the human condition, but it gives us a vision, confronts us when we are wrong, holds us accountable, demands that we change and grow, comforts us with forgiveness and loving encouragement, and motivates us to strive always to improve – and to make every effort to instill the same faith in our students. Ours is a story of living for God. We do not seek to be renowned for greatness by some cultural standard. We seek only to serve God humbly and with a whole heart. If anything that we accomplish or any students that we graduate are considered excellent or exemplary, *Soli Deo Gloria*.

We are monotheists. We use biblical names to refer to God, but recognize that anything we say is an analogy or a figure of speech referring to a being who is beyond our comprehension. We use the term *God* to refer to a being whose existence is not dependent upon anyone or anything else, and upon whom everything else depends. God is spirit, unbound by time, space, or corporeal limitation. God is ineffable, and the only appropriate response when contemplating God is awe.

And yet, we do understand God to some extent. We understand God because he has mercifully chosen to reveal himself to us through his creation, the prophets, the Bible, and ultimately in the person of Jesus. Jesus is both the ultimate revelation and the ultimate paradox. We embrace the mysteries of the incarnation and virgin birth. Even so, there is much that we cannot explain. We cannot explain how God remained God the Father while simultaneously emptying himself to become God the Son. We cannot explain how Jesus was simultaneously divine and human. Even God's greatest revelation is not entirely within our grasp. Ours is not a story of understanding leading to faith, but of faith leading to understanding.

At the very heart of who we are, without which our hope would be despair, is the fact that God did not simply become one of us, but sacrificed himself so that our sinfulness would not separate us forever from his holiness, and that Jesus demonstrated God's power over death by his bodily resurrection and ascension. In a sterile, disenchanted world that in the end offers only oblivion, we embrace this act of supreme love and supernatural power that allows the finite to approach the Infinite, allows the sinful to stand before the Holy, and gives the weak the forgiveness, strength, and purpose to live abundant, eternal life.

Harding is a place of struggle. When we put on Christ in baptism, we accepted the Spirit of God into our hearts, resolved to be guided by the Spirit, die to sin, and live in righteousness. Yet we do not live in righteousness. We continue to fall short of the glory of God. Our story is one of repeated falling, then by the grace of a loving God, helping one another back to our feet and

continuing the journey of faith together. Our ministry confronts us with an extraordinary tension. Any pretense that Harding employees are always righteous is not simply hypocritical, but denies the purpose of Christ's sacrifice. We must never set up a Pharisaical system of righteousness that condemns any employee who is struggling with sin. Harding would have no employees. Even so, Harding serves children and teenagers, ages when people are especially vulnerable. This ministry entails extraordinary responsibilities to protect and nurture. For this reason our handbooks, contracts and *Community Covenant* spell out in further detail the standards of attitude and conduct required of those who are employed by or enrolled in Harding.

At Harding we believe that people are whole, and that we are wholly religious. Our culture tells us that a distinction can be made between the religious and the non-religious, that individuals and schools can choose whether or not to be religious, and that individuals can be religious while the school remains religiously neutral. We deny that religious neutrality is possible, or that being non-religious is possible. When one probes the alternatives carefully, it becomes apparent that, while not everyone believes in God as we know him, all humans find it necessary to put some entity into the place from which they have removed God. All humans worship something (in the literal sense of ascribing ultimate worth to something). All humans deify something. All schools take a position on deity. The notion that the universe-creating, death-shattering Almighty God can be constrained to the realm of private opinion, and that academic, economic, public, and professional activities can legitimately be carried on without reference to him is itself a provocative religious position. Public schools and Secular private schools, while not Christian, are no less religious than Harding. God can be at the center, some other deity or deities can be at the center, an impersonal spiritual force can be at the center, human reason (individually or collectively) or some societal process can be at the center, or individual human pride or pleasure can be at the center. But one way or another, there will be a center that is functionally divine. Like Harding, all schools are religious. At Harding, we recognize it, and are unambiguously Christian.

All truth is God's truth. We are all created in the image of God and live in God's world. Even those who do not share our faith share a common experience of creation and a craving to know God, even though they may not express their faith in the same way. People are at different places on their journey to God. God loves them all, and so do we. We have deep respect for people from other traditions, recognize that we can learn from them, and are eager to share our faith with them. Even so, Harding is not pluralistic. We believe that God has revealed himself exclusively in the person of Jesus, and that only through Jesus is God truly known and human purpose fully realized. The foremost mission of Harding is to educate students to be followers of Jesus Christ alone.

Although we believe that the church is critical to the survival of the individual Christian, that no one makes the walk of faith alone, and we expect every employee of Harding to be part of a local fellowship, Harding is not church-centered. Harding was founded by members of the Church of Christ, a branch of the Stone-Campbell movement. Members of this movement were frustrated by the fragmentation of Christianity into an ever-increasing number of competing denominations, and sought to restore a simple vision of Christianity that went back to a time before the divisions began. They sought to be simply Christians, not a specific brand of Christian. They were often identified by their slogan, *Christians only, but not the only Christians*. Harding continues to embrace the best of that movement, with a focus upon the word of God, an emphasis upon spiritual and ethical formation, and a commitment to service and mission under the banner of Jesus Christ as Lord. We will not sustain human traditions when they cease to play a vital part in communicating the Good News to a younger generation. Harding Academy is *not* a church, but a Christian school. While we embrace and appreciate our heritage, we recognize that

God uses movements in space and time for His purposes, not for their own purposes and perpetuation. Jesus is Lord. His church will continue until he returns. But no specific temporal movement is lord. Harding seeks to be godly only, biblical only, and relevant to the students we serve.

Harding seeks to strengthen its relationships with all Christian fellowships who share the faith described in this document, that we may build one another up and work collectively for the growth of God's kingdom in Memphis. It is our desire to be an institution that intentionally serves our city as a source of restoration, reconciliation, and reformation. We embrace our kingdom obligation to be a source of hope in Memphis and for Memphis. The kingdom of God is global, and so will be the world in which our graduates serve. Yes, *serve*. Whatever else we teach them, however highly educated they may be according to conventional standards, the highest calling is to have the mind of Christ, the God who emptied himself and took the form of a servant. Because Memphis is a place of continual struggle, we believe that it is exactly the sort of place that Jesus would serve first. And ironically, the multi-ethnic stew that is Memphis is an ideal environment for students to learn how to express their faith cross-culturally and build friendships that bridge socio-economic and ethnic boundaries – the very skills and attitudes that they will need in order to thrive in a globally connected world. Harding believes that God is powerfully present and at work in Memphis. We wish to be a part of his work, and are committed to serving this city to the glory of God. We invite anyone who shares our faith to join with us in this exciting ministry.

Please read the Harding Academy Community Covenant (attached). Can you affirm the lifestyle expectations contained therein and commit to teaching and leading in congruence with those beliefs and commitments? If you have any reservations about any of the covenant, please share them.



Community Covenant

This *Community Covenant*, a companion document to the Harding Academy *Statement of Faith*, reaffirms the reality that Harding is a place of struggle. As trustees, employees, and parents, we experience constantly the tension between being broken sinners saved by the grace of God, while also being called upon to model Christian living for the good of our students. This tension is compounded by the need to demonstrate to our students the profound love and forgiveness provided by God, while simultaneously protecting them from influences that will undermine their relationships with God during their most vulnerable years.

We have no desire to establish a legalistic, Pharisaical system by which we judge ourselves or others. However, any Christian community must take seriously God's word and the sins about which we are warned in scripture. For this reason, while we are sensitive to the fact that forgiveness is at the core of the Christian faith, this tension compels us to discipline and in some cases to dismiss those whose words or conduct pose a threat to the formation of the students entrusted to us. Therefore, the Harding Academy Board of Trustees, administration, faculty, staff, and all other individuals serving in positions of authority or influence within our school community must accept and abide by these standards as a condition for their employment or

position. This includes non-employee coaches, parents serving as chaperones, and other volunteers. All must agree to abide by this covenant for the duration of their service.

The Harding Academy community recognizes and respects that there is diversity within the body of Christ on some issues and behaviors. We do not assert that every principle within the *Community Covenant* is necessarily the rule of conduct for all believers in all places at all times, even though some principles based on scripture are universal truths for all disciples. However, this *Community Covenant* fosters common cause and direction for Harding Academy in our collective ministry to children, young adults, and their families, guiding us all toward deeper discipleship.

The purposes of this *Community Covenant* are as follows:

- to cultivate a school community that encourages spiritual, moral, and intellectual growth.
- to foster the modeling of lives before our students that are grounded in Christian principles and devotion to Jesus Christ, rather than a passive acceptance of prevailing practices.
- to pledge our commitment to teach and mentor Christian values through our words and actions.

Affirming Biblical Standards

We believe that the biblical foundation of Christian community is found in Jesus' two great commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind," and, "Love your neighbor as yourself" (Matt. 22:37-40). We desire to build our community on the principle of Christ's Lordship over *all* actions and thoughts, and to adhere to *all* biblical standards for godly Christian character and behavior. However, given the ministry of Harding Academy to children, young adults, and their families, we specifically commit to the following:

- honoring and revering God the Father, Son, and Holy Spirit by refraining from the use of their names in any irreverent manner;
- viewing the Bible as the revealed and authoritative word of God;
- being a people of love and humility, who treat others with dignity and respect;
- being a faithful, active member of a congregation of Christian believers that recognizes the Bible as the God-inspired guide for life;
- understanding and respecting the Stone-Campbell restoration heritage of Harding Academy;
- abstaining from sexual immorality, including the use of pornography, pre-marital sex, adultery, homosexual behavior, and all other sexual relationships outside the bounds of a monogamous marriage between a man and woman;
- embracing ethnic diversity as part of God's design for humanity and practicing racial reconciliation in Christ while seeking righteousness, mercy, and justice particularly for the helpless and oppressed;
- being a people of integrity whose word can be fully trusted and whose language is not vulgar or obscene;
- valuing the sanctity of life from conception to death;
- maintaining humility, modesty, generosity, and wisdom in our community with respect to money and material possessions;
- maintaining appropriate relationships with children and adults and avoiding all behaviors and situations that could give the appearance of impropriety;
- protecting ourselves and our students from sins that scripture condemns that are often overlooked, including pride, dishonesty, injustice, prejudice, immodesty, slander, gossip, obscene language, blasphemy, hypocrisy, self-righteousness, legalism, impurity, idolatry, witchcraft, hatred, jealousy, selfishness, gluttony, and sexual immorality.

Exercising Responsible Freedom

Beyond explicit biblical issues, the Harding Academy community seeks to foster the practice of responsible Christian freedom. Responsible Christian freedom requires thoughtful, biblically-guided choices in matters of behavior, entertainment, and interpersonal relationships.

In addition to the principles listed above, of particular concern in a school environment where we serve children, young adults, and their families are those issues related to alcohol, illegal drugs, and tobacco. The use of tobacco has been shown to be harmful to the health of those using it as well as those who are exposed to it. The use of illegal drugs, the abuse of prescription drugs, and the providing of alcohol to minors are by definition illegal and therefore prohibited within the Harding community.

However, the situation regarding the consumption of alcohol and use of tobacco by adults is more complex. The Bible requires moderation in the use of alcohol, not abstinence. Yet the fact that alcohol is addictive to many, coupled with the biblical warnings against its dangers, suggests the need for caution. Thus the question of alcohol consumption represents a prime opportunity for Christians to exercise their freedom responsibly, carefully, and in Christ-like love.

The Harding Academy community encourages responsible freedom in matters of entertainment, including the places where members of the Harding community may seek it. Harding expects that its members will exercise Godly wisdom in their entertainment choices. To foster a school atmosphere that is most conducive to becoming the Christian community of living, learning, and serving that Harding Academy seeks to be, we commit to upholding the following institutional standards:

- Harding Academy’s campus and all Harding Academy sponsored functions will be alcohol-free and tobacco-free. This means that the possession or consumption of alcohol or the use of tobacco in any form will be prohibited in, on, or around all campus properties, owned or leased. The same prohibition applies to all Harding Academy vehicles, whether on or off campus, and to all Harding Academy- sponsored events or programs, wherever they are held.
- In personal activities, adult members of the Harding community will live within an ethic of high responsibility and unquestionable moderation in any private use of alcohol. Abstinence in the presence of Harding Academy students who are non- family members is the mutually shared and expected norm. No one who has consumed alcohol in the hours prior to a school event should attend that event. Likewise, sharing or posting any images that depict serving or consuming alcohol will be avoided, especially when Harding Academy students are able or likely to view these images.
- Public statements, including those made within the scope of an individual’s role with Harding Academy as well as those posted online, should be not be in conflict with the principles contained within Harding’s *Community Covenant and Statement of Faith*.

I affirm in total/in part (choose one) these essential documents of Harding Academy of Memphis.

Printed Full Name

Signature

Date

If affirmed “in part,” please attach an explanation of your disagreement or hesitation in affirming the statements in question.