

Office Use Only

___ Full Time

___ Part Time

___ Substitute

Applicant Last Name

Applicant First Name

Position Applied for

Date Submitted

Interview Date and Time

Referred By

18943 120th Ave NE
Bothell, WA 98011



Phone: (425) 774-6622
education@pccs.org

PROVIDENCE
CLASSICAL CHRISTIAN SCHOOL

Staff Application

Your interest in Providence Classical Christian School is appreciated. . We seek staff members who, by the pattern of their lives in and out of the classroom, exemplify Christ, and who love and know children. We look forward to receiving your application!

Providence Classical Christian School does not discriminate on the basis of ethnicity, color, gender, or national origin in its recruitment, employment, or compensation of staff and faculty members.

Please return this signed application to:

PROVIDENCE CLASSICAL CHRISTIAN SCHOOL
18943 120th Ave NE
Bothell, WA 98011

If you have any questions regarding this application or about the school in general, you may contact the office at (425) 774-6622.

1. Personal Information

Last Name		First Name		M.I.	
Street Address		Apt. #	City	State	Zip Code
Home Phone	Alternative Phone			Email address	
Church currently attending (if any)		Are you a citizen of the United States?			
Name of Pastor		May we contact your church/pastor?			

A. How long have you attended your church?

B. Have you ever been arrested or convicted of any criminal act? _____ If so, please explain on a separate sheet of paper.

2. Short Answer Questions

A. On a separate sheet of paper, please answer the following (a paragraph or two is sufficient for each question):

1. Please give a brief account of your testimony.
2. What is your view of the Bible?
3. What is your view on the origin of man and the universe?
4. Explain your belief in, and commitment to, classical and Christian education?
5. Why do you desire to work at Providence?

3. Christian Background/Training

A. What, if any, is your denominational preference? _____

B. Why do you prefer this denomination? _____

C. If non-denomination, what type of church would/do you attend in the local area? (It is the policy of Providence that all teachers regularly attend a local Christian church) _____

D. Have you read the entire Bible? _____

E. What was your most recent work position?

4. References

Please give the names of individuals who can attest to your character.

PROFESSIONAL OR WORK RELATED REFERENCE:
(Include any professional work experience. Be sure at lease one of these references was a direct supervisor overseeing your work, in whatever capacity.)

Name	Position	Address	Phone

PERSONAL REFERENCES (Non-relative references. Please include a pastor):

Name	Position	Address	Phone

5.Various

1. Approximately how much time do you spend per week reading for pleasure (vs. required)?

2. Have you had any military and/or travel experiences? _____ If so, please briefly describe them:

3. What do you see as the most important characteristics (personal and professional) for the position for which you are applying?

General Purpose and Philosophy of Providence Classical Christian School

A. MISSION

Providence Classical Christian School was established as a private, Christian school committed to providing a classical and biblically-based education to young people in primary and secondary grade levels. Education at the School will be inherently different than government education in philosophy, method, and content. Our mission is to act in loco parentis, as an extension of the families who seek to fulfill their God given responsibilities of training and instructing their children in the Lord. Our mission is to provide a Christ-centered educational environment that produces students who have a love for learning and are equipped to think critically with a biblical worldview.

B. STATEMENT OF FAITH

The following is the foundation of beliefs on which Providence Classical Christian School is based. They are also the key elements of Christianity that will be unapologetically taught in various ways through all grade levels. The substance of these statements is that which will be considered primary doctrine in the school. Secondary or divisive doctrines and issues will not be presented as primary doctrine. When these types of doctrine or issues arise they will be referred to the family and local churches for final authority.

Summary Statement

We believe the Bible to be the inerrant and only Word of God, plenary inspired by the Holy Spirit. It is our only authoritative rule for faith and practice. It is the supreme standard by which all human conduct, creed, and opinion shall be tried and is the standard of and for all truth.

We believe that there is one God, eternally existent in three persons - Father, Son and Holy Spirit. He is omnipotent, that is, He is all-powerful. He is omnipresent. That is, He is present throughout Creation but not limited by it. He is omniscient. That is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, severe, loving, and full of mercy. He is the Creator, Sustainer, and Governor of everything that has, is, or will be made.

We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son as Creator and Redeemer.

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and lost - those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation.

We believe in the spiritual unity of all believers in our Lord Jesus Christ.

The Sovereignty of God

God from all eternity did, by the most wise and holy counsel of His own free will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. [The Westminster Confession of Faith (1646), Chapter III; Section I]

We believe that because of the fall, unregenerate man is dead to the things of God (Romans 5:12; Ephesians 2:1; Colossians 2:13). His will is not morally free, but is in bondage to his evil nature, therefore, he will not—indeed he cannot—choose the good over evil in the spiritual realm (1 Corinthians 2:14; Romans 8:7,8). Man, in this fallen state, is unable to exercise saving faith prior to regeneration.

We believe that God's election of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will (John 1:12,13; Romans 9:10-12; Ephesians 1:4-6), and was not determined by or conditioned upon any act foreseen in any individual.

We believe that, according to the most gracious will and purpose of God the Father, Christ's redeeming work was particularly efficacious for His bride, the elect of God (Matt. 20:28; John 6:39). We do not believe that the atonement only provided an opportunity for salvation, but that it procured and secured the gift of salvation through His blood to the elect alone (John 10:14-15, 26-27).

We believe that the Holy Spirit efficaciously calls the elect sinner through regeneration, providing repentance and faith as gifts subsequent to the new birth (1 Corinthians 1:23,24; 1 Peter 2:9). It is only through this calling that a man has any desire for Christ. And when the Holy Spirit efficaciously calls, a man will not be able to reject God's internal calling.

We believe that God will complete the work He has begun in each believer. If someone is truly regenerate, then he will not fall away from salvation (Romans 8:29-31). The basis for this is God's faithfulness, not the faithfulness of the believer. God will not lose those whom He has purchased.

Providence

God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy. [The Westminster Confession of Faith (1646), Chapter V; Section I]

Governments

We believe that God has ordained various governments among men. The three basic governments are civil government (Romans 13:1-7), church government (Ephesians 2:19-22; Hebrews 13:7,17; Matthew 18:15-17), and family government (Ephesians 5:22-6:4). All of these governments are dependent on the grace of God, common or special, working in individuals to bring about self-government. God has ordained the realm of each and assigned to them differing responsibilities within their separate jurisdictions.

We believe that Christian parents have the responsibility before God to provide their children with a godly understanding of the world in which they are growing up. To this end, Christian education, however administered, is essential (Deuteronomy 6:1-6). The civil government has no duty or obligation to rear or educate our children. That authority has been given to the parents, with ultimate accountability having been assigned to the father (Ephesians 6:4).

Marriage, Sexuality, and Gender

We believe God created marriage to be between one man and one woman in a "one-flesh" union for life, uniquely reflecting Christ's relationship with his church (Gen 2:18-25; Eph 5:21-33). Marriage also serves as the foundational unit of a stable society (1 Cor 7:2). It provides the best environment for children, and the decline in life-long, heterosexual marriage relationships is a significant contributor to many negative cultural developments.

We believe gender also matters to God. God's creation of each person as male and female is complementary within marriage and reflects the image and nature of God (Gen 1:26-27). Those who reject their biological sex reject God's design and the person He created them to be.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt 15:18-20; 1 Cor 6:9-10).

We believe that to preserve the integrity of Providence and to provide a biblical role model to the students and faculty, it is imperative that all persons representing Providence in any capacity (employees, volunteers, etc.) agree to and abide by the Statement on Marriage, Sexuality, and Gender.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity and that God offers redemption, forgiveness, and restoration to all who confess and forsake their sin (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11).

As a matter of firm policy, it is mandatory that all administration (board members, administrators, and teachers) subscribes to the above statement of faith in a manner and method prescribed by the board of directors, either by written statement or by oral testimony before the board.

C. EDUCATIONAL PHILOSOPHY

I. Of Being Christian

Providence Classical Christian School seeks to present all truth and knowledge in the context of the following biblical worldview:

Christian View of Reality

God created the universe of His own free volition. As Creator, God is absolute, autonomous, and self-sufficient. He is in no way dependent upon the created universe, whereas the creation is utterly dependent upon Him. God, in His creative activity, brought all things into being; whether they are material, spiritual, conceptual, or abstract. All of these created entities function together in the way He decreed that they would, according to His design.

God is also providential, in that He governs all things that come to pass. His decrees are irrevocable; He alone is in ultimate control. While transcending all things, this providential oversight is not distant, but rather immanent and personal. At all times, He is intimately acquainted with and relates to everything in His universe.

The doctrines of Creation and Providence address the relationship of the created universe to its Creator. Neither creation as a whole, nor any part of creation, is autonomous. Only God is autonomous, and all creation is dependent upon and subject to Him. God alone is the ultimate reality, and the determiner of what is and what is not real.

Christian View of Knowledge

God is self-referential in that He has complete knowledge of Himself, and does not stand in reference to another standard that exists beyond Him. God knows all things because He originally conceived all things.

Man, on the other hand, does not conceive things originally, but discovers what God has known all along. Man, therefore, cannot truly know anything unless he understands it in reference to the God who originally conceived it (Proverbs 1:7). Thus, God is the ultimate truth from which all meaning and knowledge is derived.

Man comes to know only by revelation from God. Man can know nothing that God did not reveal to him. All knowledge is revealed to man through Christ (Col. 2:3). All things were created by Christ and for Christ (John 1:3; Col. 1:16). Christ is the point of contact between God and man, and through this contact God imparts knowledge to man. Ultimately, to reject Christ is to reject knowledge.

Christian View of Ethics

God alone is the standard of what is right and wrong, true and false. There is no ethical standard that is above or alongside God. God's character is the basis for all ethical judgments. It is His Word alone that reveals ethical standards and makes ethical judgments possible for men.

Summary

Whatever might rightly be called an education must teach the lordship of Christ. Any subject treated apart from Christ fails to meet the basic goal of education: To impart knowledge. Apart from Christ there is no education, for without Him knowledge is impossible. A Christian curriculum must include study in Christ's lordship, and that study must encompass all courses.

II. Of Being Classical

The basic building block for the structure of classical education is the Trivium. The Trivium is a model that deals with the method and organization of education. The three stages of the Trivium consist of Grammar, Logic, and Rhetoric. The first stage, Grammar, focuses on the fundamental rules of each subject. The second stage, Logic, emphasizes the ordered relationship of particulars in each subject. The final stage, Rhetoric, is the clear expression of the grammar and logic of each subject. Each stage wonderfully integrates and corresponds to the way God has designed the development of our children.

The Trivium also deals with content in that it incorporates specific courses in classical language study (Latin and/or Greek), Logic, and Rhetoric. In addition, primary and older sources of literature and knowledge are regarded highly and utilized regularly in the educational process.

The purpose of the Trivium is always to prepare for further study, to teach the student how to think, and to prepare the student how to learn. Our purpose in teaching subjects throughout the Trivium will be to equip the student with the tools of learning, rather than teaching the subjects as our final goal.

God wants us to love Him with our mind, as well as with our heart, soul, and strength (Matt 22:37). Therefore, we seek to individually challenge children at all levels, providing an environment that produces children who will have a lifelong love of learning

For a further understanding of a classical and Christian approach to education, see:

- *Recovering the Lost Tools of Learning* by Douglas Wilson
- *The Lost Tools of Learning* by Dorothy Sayers

III. Of Being a School

We believe that the Bible clearly instructs parents, and specifically the father, to “bring children up in the discipline and instruction of the Lord (Ephesians 6:4). To this end, Providence School will operate from the legal notion of in loco parentis, that is, family authority will temporarily be delegated from the parents to the school. Thus, all school authority is derived from the parents (versus the Church or State). A proper Biblical understanding and respect for the responsibilities of each God ordained government (Family, Church, Civil) will be taught

Providence School will seek to promote parental responsibility throughout its academic program. We want to help parents teach their children that all they do should be done “heartily, as unto the Lord.” Therefore we seek to encourage quality academic work and maintain high standards of conduct. Our teachers should have a love for learning, as examples to their pupils, being diligent to present themselves approved to God.

We seek to have a full K-12 program because of the integrated and dependent nature of the Trivium, plus the advantages of division of labor a school can provide parents.

This is the Statement of Faith of our school. If it is the statement of your basic Christian convictions also, please indicate this by your signature. If at any point you disagree or have questions, please state your view or question on a separate sheet of paper.

Signature: _____

Date: _____