


The Foundation for American Christian Education

FOUNDATION



THE FOUNDATION COURSE SYLLABUS

The Principle Approach®
America's Method of Teaching and Learning

The Foundation for American Christian Education

Resolute in teaching Biblical principles that sustain liberty



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Key to the Abbreviations

CHOC I— The Christian History of the Constitution of the United States of America (Hall)

T&L— Teaching and Learning America’s Christian History: The Principle Approach (Slater)

RTM— Renewing the Mind for Teaching and Learning (Adams/Youmans)

The 1828— The American Dictionary of the English Language Noah Webster 1828 Facsimile Edition

NPHGG— The Noah Plan History and Geography Curriculum Guide (Youmans)

ECAP— Every Child A Promise (FACE)

GPI— God’s Principle of Individuality

Introducing The Foundation Course

Authentic American Christian Education

As the first step in the Principle Approach Master Teacher Certification Program, The Foundation Course serves as the cornerstone of the philosophy, methods, and curriculum of authentic American Christian education.

From the first decades of colonizing the continent, authentic Christian education existed and thrived without government schools. Extraordinary levels of literacy and reasoning were achieved in the populace through private, home and church education until well into the 19th century. Indeed, all education in America was Christian in the formative centuries of our nation resulting in the Biblical reasoning that frames the Christian constitutional Republic.

Authentic Christian education produced men and women, fathers and mothers, merchants, pastors, craftsmen, and statesmen who thought God's thoughts after Him through His Word. They built the early universities where Christian theology was the "queen" of the sciences. Their discipleship produced great revivals and awakenings. Their sons and daughters thought governmentally, first in light of personal character and conduct, and ultimately in terms of civil government. They gave us the first self-governing nation that became the model of liberty to all humanity and took the Gospel to the world.

The Foundation Course for Authentic American Christian Education re-teaches multi-generationally the principles and concepts that formed a self-governing nation. Because American education today is redirected towards an opposing goal, the authentic Principle Approach Christian education of America's formative years must be studied and relearned. The Foundation Course offers teachers and parents the

means of reclaiming the authentic philosophy and methods that belong to American children as their birthright.

The Principle Approach builds wisdom and knowledge upon Christian character and conscience in concert with the Christian home and the church. The home, the school and the church are interdependent in accomplishing the education of Christian children as the three basic institutions of society that form the culture. Today the dominant philosophy of education is secular and "progressive," indoctrinating 85% of Christian children K-12 and through post-graduate studies, undermining the influence of the Gospel through the Christian home and church. The result is the secular culture we live in.

We are often asked, "Who made up the principles of the Principle Approach?" Answer: Our Creator God embedded Biblical principles into the blueprint of the universe as the bedrock of natural and moral law. They recur throughout the Bible propelling the narrative that culminates in the Gospel. They are expressed in the writings of the Reformers and the framers of the Constitution and they undergird Christian individual and civil liberty. *If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.* John 8:31.

What to Expect This Week

Introducing Authentic American Christian Education: The Principle Approach®

Cultivate Vigor of Mind and the Love of God

“It is our bounden duty to consider the means whereby the whole body of Christian youth may be stirred to vigor of mind and the love of Heavenly things.” John Amos Comenius

To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth ... Proverbs 1:2-7. Make every effort to supplement your faith with virtue, and virtue with knowledge. 2 Peter 1:4-6 I will make you an eternal excellence, A joy of many generations. Isaiah. 60:15

Practice the Christian Idea of the Child

- Connect with each child as an individual of infinite value, made in the image of God and worthy of respect for the God-given purpose invested in each one.
- Enable the fulfilment of God’s purpose by the steady nurture of character, cultivation of conscience, inspiration of the heart, consecration of the soul, and instruction in wisdom.
- Elevate the child to worthy standards in support of his/her talents and gifts.
- Understand the whole of God’s purpose for man in human history to place certainty in hearts and cultivate trust in His providential Hand.

Reason from the Baseline of Biblical Principles

- Reason from the Bible as absolute truth to understand the vital questions of life instilling conviction rather than using persuasion.
- Immerse students in the Bible from infancy to furnish the soul and imagination with the synergy of the ages and the wisdom to overcome transient, momentary diversions.
- Discuss and document principles of life to produce principled thinking.
- Exercise spoken and written language to give students a most important life skill.

Educate for Statesmanship

Samuel Adams urges us to “renovate the age by impressing in the minds of youth the fear and love of the Deity ... and, in subordination to these great principles, the love of their country; of instructing them in the art of self-government, without which they never can act a wise part in the government of societies, great or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system...”

Impart the Art of Learning

Methods of teaching honor the natural needs of children to explore, know, and learn through individual inquiry and productive reasoning toward the possession of understanding. Learning therefore is based in:

- Research, reason, relate, and record—the steps of the art of learning.
- Recitation by discussion, presentation, and the writing process.
- Celebrate learning in culminating experiences (field studies, special days, orations, theses).

The Foundation Course is Taught from Primary Sources

The Practice of Reflective Learning

The Foundation Course is an intensive introductory course to authentic American Christian education, the Principle Approach.[®] The course is offered in various locations annually and taught by FACE-certified teaching fellows.

The following standards govern the course content, format, practice, resources, schedule, and delivery to ensure its consistent integrity in a broader distribution.

- A. The first three days of the course focus on the three foundational concepts taught from the FACE publications:
 1. *Teaching and Learning America's Christian History: The Principle Approach*, Slater
 2. *The Christian History of the Constitution of the United States of America: Christian Self-Government*, Hall
 3. *The American Dictionary of the English Language, facsimile 1828 edition*, Webster
 4. *Renewing the Mind for Teaching and Learning*, Adams and Youmans
 5. *The Noah Plan History and Geography Curriculum Guide*, Youmans
- B. The foundational concepts of American Christian education taught the first three days from FACE sources:
 1. THE CHRISTIAN IDEA OF MAN
God's Principle of Individuality (GPI) —
Thinking Governmentally (CHOC I pp. 1-2;
T&L pp. 141-157)
 2. PROVIDENTIAL HISTORY The His-tory
of God's Sovereignty (CHOC I pp. 6A; 3-9;
T&L pp. 115; pp. 141-144 NPHGG)
 3. BIBLICAL REASONING Reflective Learning
for Life (T&L pp. 88-112; RTM, NPHGG)
- C. The presenters will teach these foundational concepts by reading and discussing portions of the above sources, directing participants to highlight key concepts, and using the Notebook Method of relating and recording in the binder we provide. Presenters will demonstrate the Principle Approach[®] as they teach reflectively with discussion and engagement in the material.

The Foundation Course Curriculum

MONDAY—Thinking Governmentally

The Christian Idea of God, Man, and Child:

Thinking Governmentally

- A. The Unique Place of America in His-Story:
CHOC I pp. 1-2, [Handout #1 “Christian v. Pagan Ideas of Man]
- B. (I) God’s Principle of Individuality: Define ‘principle’ (course manual Glossary) *T&L pp. 113-117*; *p. 155* [Handout #2 “T-Chart”]
- C. Biblical understanding and application [Handout #3 “Gaining the Consent of the Learner”] Internal to External

The Biblical Christian Identity:

- A. (II) The Christian Principle of Self-Government
T&L pp. 119-121; *pp. 184-209*, [Draw T-Chart], – “I am properly self-governed when governed by Christ.”
- B. (III) America’s Heritage of Christian Character
T&L pp. 123-124; *pp. 210-224*, [Draw T-Chart], “Think Cause to Effect”
- C. (IV) Conscience as the Most Sacred Property
T&L pp. 125-126; *pp. 225-239* [Draw T-Chart] “Ask ‘Who or what is in control?’”

The Biblical Christian Community (Nation-State):

- A. (V) How the Seed of Local Self-government is Planted,
T&L pp. 131-133 [Draw T-Chart], Dual Form
- B. (VI) The Christian Form of our Government,
T&L pp. 324-332; *pp. 240-248* [Draw T-Chart] Tri-partite functions of self and civil government, Balance of Powers, “I plan, I do, I evaluate”

- C. (VII) The Christian Principle of American Political Union, *T&L pp. 267-268*; *pp. 343-352* [Draw T-Chart], Unity the basis of union

Language and Meaning for Thinking Governmentally:

- A. Words define thoughts *RTM pp. 21-27* [Handout #4 “Dictionary Flier]
- B. The 1828 facsimile edition of Webster; Definition of Education (course manual Glossary)
- C. [Handout # 5 & 6 “Definition as Research: ‘Teach’ and ‘Learn’”]

Education Philosophies Have Consequences:

- A. The timeline of American education,
RTM pp. 47-54, *ECAP*
- B. Prominent contrasts of the authentic vs. counterfeit,
T&L pp. 112-115; [Handout # 7 Bookmark “Where the Spirit of the Lord Is, There is Liberty”]
- C. [Handout # 8, “Seven Biblical Principles of Christian Liberty Chart”] Reviewing contrasts of the principles

Christian Scholarship for Leadership—The Model:

- A. Defeating the anarchy of the modern mind; education for leadership
- B. God is the source of all knowledge [Handout #9 “Eupraxia”]
- C. Basic scholarship – Principle Approach methods produce scholarship *RTM pp. 72-75*

End of Day Review and time to work on assignments; instructors available for tutoring

Emphatic Conclusion

The Foundation Course Curriculum

TUESDAY—The His-Story of God’s Sovereignty

Providential History

- A. Define ‘providence’ (course manual Glossary) and the doctrine of Providence, “Why is the Biblical doctrine of God’s providence a key component of all Principle Approach instruction?” (course manual “Clarifying Questions and Answers”) *RTM pp. 59-69; and p. 104-108*
- B. William Bradford wrote the story of God’s providence in the Plimoth Colony. What difference does that make to your understanding of the Pilgrim story? *CHOC I pp. 185-206*

Geographical Individuals

- A. Introducing Christian Geography *T&L pp. 141-153*
- B. The Continents, theater of His Story *CHOC I pp. 3-9*

God’s Hand in History

- A. The Chain of Christianity® Moves Westward *T&L pp. 311-316*
- B. Individual Links on Christianity’s Chain *T&L pp. 158-179* (Draw Timeline)

Key Individuals on the Chain

- A. Moses, CHRIST, Wycliffe, Columbus, Bradford, Washington *T&L pp. 311-316*
- B. Timeline of Individuals (Draw Timeline) *T&L pp. 158-179*

Key Documents on the Chain

- A. The Ten Commandments, Bible in English, Mayflower Compact, Declaration, Constitution *T&L pp. 311-316*
- B. Timeline of Documents (Draw Timeline)

Contrast Two Approaches to One History Lesson

One lesson on the Pilgrims taught two ways *CHOC I (Bradford)*

End of Day Review and work on assignments: instructors available for tutoring

Emphatic Conclusion

WEDNESDAY—Biblical Reasoning & Reflective Learning

Biblical Reasoning and Reflective Learning

T&L pp. 88-97 Contrasts

The Circle of Knowledge The unity and utility of all knowledge (**Handout #9 “Eupraxia”**)

Finding the Biblical Base: Four R’ing *RTM pp. 20-23*

Mastery Learning: The literary teaching methods the Bible demonstrates (**Handout#10 “The Teaching Methods the Bible Models from Hebrew Pedagogy” Ryken**)

Essential Components of the Lesson—

three-level instruction for mastery. (**Handout #11 Balancing Essential Components of Lessons**)

Integrating the Concepts of American Christian Education (**Handout #12 “Taking Content Deeper by Biblical Reasoning”**)

End of Day Review and work on assignments: instructors available for tutoring

Emphatic Conclusion

The Foundation Course Curriculum

THURSDAY—Workshop for Classroom Teachers

The Principle Approach Classroom—Consent to learn, disciplines to establish, scholarship routines to practice, celebrate

Begin with the whole-to-part—Whole Learning
Timelines NPHGG

Overview of the Christian History Literature Program—Language mastery and life principles
[Handout #13 “Literature K-8” Outline]

The Writing-Driven Curriculum—The Writing Process [Handout #14 “The Writing Process”]

Routines and Methods that form character and scholarship The Notebook Method

Analyze two model lessons (literature and history)
[Handout #15 “Lesson Format”]

End of Day Review and written assignments

Emphatic Conclusion

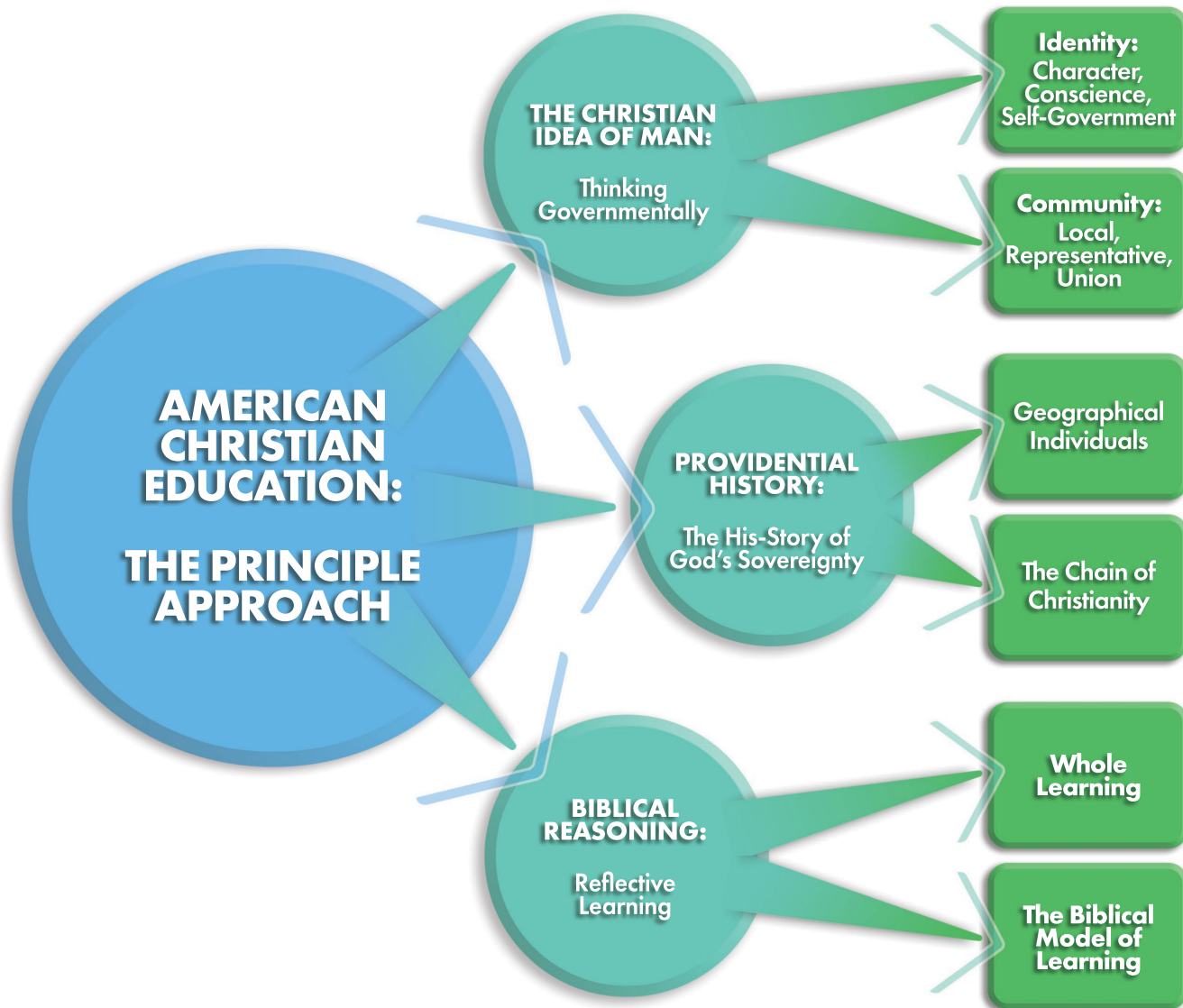
List of Handouts

1. Handout #1 Christian v. Pagan Ideas of Man”
2. Handout #2 “T-Chart”
3. Handout #3 “Gaining the Consent of the Learner”
4. Handout #4 “Dictionary Flier”
5. Handout # 5 “Definition as Research: Teach”
6. Handout #6 “Definition as Research: Learn”
7. Handout # 7 Bookmark “Where the Spirit of the Lord Is, There is Liberty”
8. Handout # 8, “Seven Biblical Principles of Christian Liberty Chart”
9. Handout #9 “Eupraxia”
10. Handout #10 “Ryken”
11. Handout #11 “Balancing Essential Elements of Lessons”
12. Handout #12 “Taking Content Deeper through Biblical Reasoning”
13. Handout #13 “Always Move from the Whole to the Part”
14. Handout #14 “The Lesson Plan Template”
15. Handout #15 “Key Individual Chart”

THE FOUNDATION COURSE

The Introductory Course of Authentic American Christian Education: The Principle Approach®

Essential Concepts and Support Topics from the General to the Specific



DAILY SCHEDULE

8:30-8:50 Inspire, pray, announcements
(10 minutes between each session)

- 1) 9:00-9:50
- 2) 10:00- 10:50

3) 11:00-11:50
LUNCH 11:50-1:00

- 4) 1:00-1:50

- 5) 2:00-2:50
- 6) 3:00-3:50
- 7) 4:00- 4:50

Course Schedule

MONDAY	TUESDAY	WEDNESDAY	THURSDAY
(1) 9:00 - 9:50			
The Christian Idea of Man and Government GPI	Providential History: The His-tory of God's Sovereignty	Biblical Reasoning and Reflective Learning	The Principle Approach Classroom
(2) 10:00 - 10:50			
The Biblical Christian Identity: <i>Character, Conscience, Self-government</i>	Geographical Individuals	The Circle of Knowledge	Whole to Part Overviews and Timelines
(3) 11:00 - 11:50			
The Biblical Christian Community <i>Local, Representative, Union</i>	Chain of Christianity: God's Hand in History	Finding the Biblical Base	The Christian History Literature Program
LUNCH 11:50 - 1:00			
(4) 1:00 - 1:50			
Language and Meaning for Thinking Governmentally	Key Individuals on the Chain: Moses, CHRIST, Wycliffe, Columbus, Bradford, Washington	Mastery Learning: The Literary Model	The Writing Driven Curriculum
(5) 2:00 - 2:50			
Education Philosophies have Consequences	Key Documents on the Chain of Christianity	Essential Components of the Lesson	Methods and Routines that Form Character and Scholarship
(6) 3:00 - 3:50			
Christian Scholarship for Leadership	Contrast Two Approaches to One History Lesson	Integrating the Concepts of American Christian Education	Analyze Two Model Lessons
(7) 4:00 - 4:50			
End of Day Review Written Assignments	End of Day Review Written Assignments	End of Day Review Written Assignments	End of Day Review Written Assignments
DISMISSAL			

Teaching Faculty of the Principle Approach Master Teacher Certification



Carole Adams

President of the Foundation for American Christian Education

Dr. Adams' work in Christian education inspired her and her husband, John, to establish

StoneBridge School (SBS) in Chesapeake, Virginia, where she served as head of school for 21 years. She serves on the SBS Board of Directors as School Founder and Academic Chairman. She served FACE founder Rosalie Slater as FACE vice-president for ten years and was appointed FACE President in 2006. Her accomplishments at FACE include: senior editor of *The Noah Plan*, a Principle Approach® K-12 curriculum; the author of *The Noah Plan English Language Curriculum Guide*; author of the "Classic Grammar" series; Editor of the FACE Journal; author of *Language Mastery Literature and Classic Grammar, Level Four and Level Five*; Editor-in-Chief of *The Biblical Foundations of the Constitution (CHOC III)*; articles in various educational publications; and frequent speaking engagements to audiences concerned about the education of American children. She was commended by the Commonwealth of Virginia General Assembly for her "educational accomplishments on behalf of the young citizens of the Commonwealth." Dr. Adams earned a BA in French from Old Dominion University, an MA in curriculum design, and a Ph.D. in educational leadership from Valley Christian University. She resides in Chesapeake, Virginia, with her husband, John. They are the parents of a son and two daughters, seven grandchildren, and several great-grandchildren.



Mike Myers

Director of The Leading Schools program

Dr. Michael Myers was a public-school science teacher but discovered the Principle

Approach® while attending Regent University in the mid-1980s. It was a life-altering encounter. Upon earning a Master's Degree in School Administration, he returned to Lancaster, Pennsylvania, and founded Dayspring Christian Academy as a Principle Approach school, serving as headmaster for 34 years. Dr. Myers earned a Doctoral Degree in Christian Education Leadership at Regent University in 2011. He is the author of the book *It's Time to Remember, America*, which is based on his radio spot, "Remember, America." The program began airing in 1993 and continues to this day. God has blessed Mike and his wife, Cathy, with three grown children, nine grandchildren, and one great-grandchild.



Kimberly Bebb

*FACE Teaching Fellow
Master Teacher*

Dr. Kimberly Bebb attended the University of North Carolina at Chapel Hill, earning a BS in biology and a Medical Degree. She completed the three-year postgraduate residency and is Board-Certified in Family Medicine. In 2021, Kim was certified in the FACE Principle Approach Master Teacher program. She resides in Wilmington, North Carolina, with her husband, Dr. Greg Bebb, and their six children, whom she has homeschooled using the Principle Approach®.



Linda Andrus

*Director of Content
Management*

Linda is a FACE Master Teacher and taught at StoneBridge School (SBS) before a career in marketing and advertising. Linda and her husband, Keith, were one of the founding families of SBS, and all three of their sons received a Principle Approach® education, graduating from the school. She is a co-author of *Language Mastery Literature and Classic Grammar, Level Four and Level Five*. Linda resides in Portsmouth, Virginia. Her sons are married, and she has three beautiful daughters-in-law and 12 grandchildren.

Clarifying Questions and Answers

Knowing Liberty ¹

Question: *Is the term liberty misunderstood today compared to its Biblical meaning and particularly in relation to American liberty?*

The quest for liberty has persisted in men's hearts as civilizations have risen and fallen throughout human history. It has sparked intermittent, man-designed movements towards personal freedom that persistently fell far short of civil liberty for all. The fact that God loves liberty was proven in 18th century colonial America as the fullest expression of civil liberty took form in a Constitutional Republic with a personal bill of rights, a federal system ensuring local self-government, and the voices of "we the people" clearly heard. Biblical principles formed the structure of this expression of liberty illustrating "Where the Spirit of the Lord is, there is liberty" and proclaiming that God's Spirit is the place of liberty and the object of man's unending quest. American liberty is God-governed liberty.

Because the philosophy from which children are schooled in one generation forms the philosophy from which men are governed in the next, parents and teachers are responsible and accountable for sustaining the Biblical concept of liberty generation to generation. In the United States of America, the permanence of civil liberty is in the power of parents and teachers to possess and teach a correct Biblical understanding of liberty as defined by the generation that gave their posterity the American expression:

Noah Webster, 1828: "Natural liberty, consists in the power of acting as one thinks fit, without any restraint or control, except from the laws of nature. It is a state of exemption from the control of others, and from positive laws and the institutions of social life. This liberty is abridged by the establishment of government."²

John Locke, 1632-1704: "To understand political powers right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man."³

Locke's straight-forward philosophy is woven deep into our American governmental form and our culture...

Mr. Ben Gilmore explains Locke's statement: "To understand political power right:" Political power refers to person-to-person relationships, the 'horizontal' as opposed to the 'vertical' relationship with God. To understand "And derive it from its original" think of peeling an onion back to the seed, digging back to the very beginning. We get so involved in day to day activities that we tend to lose contact with the

¹ Adapted from Mr. Ben Gilmore from his blog: ACHstudyGroups.com.

² Webster, Noah. *American Dictionary of the English Language: Facsimile Edition 1828*

³ Locke, John "Of Civil Government" quoted in CHOC I, p. 58.

fundamentals. Locke reminds us of the natural state of man, the state of perfect freedom. Then he defines that state for us, “... to order their actions, and dispose of their possessions and persons, as they think fit, ... without asking leave, or depending upon the will of any other man.” Noah Webster’s American dictionary became the standard of excellence in the English-speaking world. The similarity in texts illustrates Locke’s influence in American colonial life.

The truly free man might think, “I am free to do anything I wish until I reach a boundary. The ‘Golden Rule’ is a boundary.” Others think, “I must get permission before I take any action.” Does this last thought show that others may have lost track of their liberty?

To derive liberty from its source, “Where the Spirit of the Lord is, there is liberty.” Without the presence of that Spirit there is bondage to sin, that is, “rebellion,” as sure a bondage as any external tyranny. Natural liberty exists only in accord with natural law, God’s governance of the universe. **Civil government that aligns with God’s moral law is authentic American liberty.**

John Winthrop’s “Little Speech on Liberty”⁴ is worthy of being memorized by every American youth:

There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man as he stands in relation to man simply, hath liberty to do

what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *omnes sumus licentia deteriores*. [Too much liberty debases us.] This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it.

The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this, is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free...

⁴ The History of New England from 1630 to 1649, by John Winthrop, Esq. First Governor of the Colony of Massachusetts Bay from His Original Manuscripts. Quoted in CHOC, I, p. 262.

God's Providence as the Context of Life and Learning

Question: *Why is the Biblical doctrine of God's providence a key component of all Principle Approach® instruction?*

Westminster Catechism, "God's works of providence are His most holy, wise, and powerful preserving and governing all his creatures and their actions."⁵

Providence, n. [Fr from L. providentia.] In theology, the care and superintendence which God exercises over his creatures. He that acknowledges a creation and denies a providence, involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars. A belief in divine providence, is a source of great consolation to good men. By divine providence is often understood to mean God himself.⁶

PROVIDENCE is described as the continued exercise of God's creative energy by which the Creator, keeps all creatures in being, involves Himself in all events, and directs all things to their appointed end. Identify in subject areas the many opportunities to demonstrate the following leading ideas:

1. God is completely in charge of this world, though his hand may be hidden, his perfect rule extends to all things.

2. The Bible rules out all limitations to His providence teaching God's providential control over the universe, the physical world, the brute creation, the affairs of nations, man's birth and lot in life, the outward successes and failures of men's lives, things seemingly accidental or insignificant, protecting the righteous, supplying the wants of God's people, giving answers to prayer, and the exposure and punishment of the wicked.
3. Describing God's involvement in the world and in the acts of rational creatures requires complementary statements—for example, a person wills an action, an event is triggered by natural causes, or Satan shows his hand—yet God overrules. People may go against God's will of command—yet they fulfill His will of events. People's motives may be evil—yet God uses their actions for good (Gen. 50:20; Acts 2:23). Although human sin is under God's decree, God is not the author of sin Gal. 1:13-17).
4. God's concurrent or confluent involvement does not (1) violate the natural order (2) ongoing causal processes (3) free, responsible agency of humans (4) take away responsibility and power of second causes.
5. Of evil that infects God's world: spiritual, moral, physical:
 - a. God permits evil, Acts 14: 16.
 - b. He uses it as a punishment, Ps. 81:11-12; Rom. 1:26-32.
 - c. He brings good out of evil, Gen. 50:20; Acts 2:23, 4:22-28, 13:27, 1 Cor. 2:7-8.

⁵ Westminster Catechism, "God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures and their actions."

⁶ Webster, Noah, *An American Dictionary of the English Language*, Facsimile Edition 1828, Foundation for American Christian Education.

- d. He uses evil to test and discipline those He loves, Matt. 4:1-11; Heb. 12:4-14.
 - e. He will one day redeem His people from the power and presence of evil altogether, Rev. 21:27; 22:14-15.
6. Christians are promised NEVER: Christians are never in the grip of blind fortune, chance, luck, or fate. All that happens to them is divinely planned, and each event comes as a new summons to trust, obey, and rejoice, knowing that all is for ones' spiritual and eternal good, Romans 8:28. Christians are promised YES: All the promises of God find their YES in Him "who has anointed us and who has put his seal on us and given us His Spirit in our hearts as a guarantee!" 1 Cor. 1:19-22.

Every subject has a 'His Story.' Find it. Identify the key individuals God chose in revealing the subject. Use the leading ideas to draw the student's heart to trust in God's providence for life. This brief summary attempts to capture the leading ideas with brief reference.

America On The Chain of Christianity

Question: *Why is America so prominent in the FACE publications and can 'American' be removed from the Principle Approach for adaptation to the education of students in other nations?*

Every nation has a providential history in Christ His Story. Each nation can trace in her history the impact of the Gospel, or its absence, on the founding, the

formation, and the unfolding destiny of the nation.

The Principle Approach method of education by Biblical principles, to form Christian character and scholarship in individual students, is America's historic method of Biblical reasoning that puts the truth of God's word at the heart of every subject in the curriculum. The research first published by Verna Hall, and the companion educational program written by Rosalie Slater, identified the Principle Approach as the educational method evident in the colonial and founding era of America's history. It was the method by which America's founding fathers discerned and designed the constitutional federal form of republican government that gave citizens of the United States the liberty and prosperity by which to build the nation.

The Principle Approach is first Biblical, Christian, and then American. However, it is as universally applicable as are Christ and the Bible.

The publications of the Foundation, which document the Principle Approach, are titled to accurately represent their identity ideologically and practically—*The Christian History of the Constitution of the United States: Christian Self-Government; Teaching and Learning America's Christian History: The Principle Approach; The American Dictionary of the English Language*, etc. The Principle Approach is applicable in any educational setting in any nation. Application involves researching the history of the nation to identify the providential history context and the national literature in which to apply Principle Approach methodology. Application in

another cultural and national context however, does not nullify the root nature of the Principle Approach which is Biblical, Christian, and American.

It is possible to practice the Principle Approach methodology using The Noah Plan curriculum and employing the 1828 Noah Webster dictionary without emphasizing America's Christian history, however, the American model of education and government remains an historical memorial to the power of truth in liberating man. How the American has been faithful or unfaithful to its principles is etched in the annals of American history and today's headlines and is another topic.

The Proprietary Nature of The Principle Approach

Question: *What are the proprietary rights of the Foundation for American Christian Education to the Principle Approach®?*

The Foundation encourages the expansion and impact of the Principle Approach through others in their respective spheres of influence to affect a nation-wide, even world-wide, "education that honors God and that teaches study content in the light of God's Word."⁷

The Principle Approach® is a registered trademark of the Foundation for American Christian Education (The Foundation; FACE). This is a legal designation that fulfills in every way the Biblical foundations and definitions concerning property. The original author of the Principle Approach, Rosalie June Slater, during her lifetime in 1995, authorized the FACE Board of Trustees

to secure copyright registration (i.e., legal title) to the name "Principle Approach" as a means of sustaining the integrity of the philosophy and methodology in its original intent.

The seminal volume, written by Rosalie June Slater and first published in 1964 by the Foundation, bears the title *Teaching and Learning America's Christian History: the Principle Approach*.

This original volume presents the Principle Approach as a Biblical methodology of teaching and learning patterned after "America's historic method of Biblical reasoning that puts the truth of God's word at the heart of every subject in the curriculum."⁸

The Foundation invests its resources including labor, time, and money in giving definition, description and practice to this specific idea—the Principle Approach. Since 1964, its efforts have centered upon the Foundation's mission *to publish and teach America's Christian history and method of education by Biblical principles to restore Christian self-government and character to the individual, to families, to churches, and to the nations*.

The very nature of the Principle Approach (restoring the Christian self-government and character) demands a wide-spread dissemination and practice of the method. The Foundation recognizes, encourages, and often rewards other individuals, institutions, and ministries who teach and/or practice the Principle Approach. As proprietor of the term "Principle Approach," the Foundation requires that those individuals, institutions, and ministries give due recognition of proprietary rights

⁷ Slater, Rosalie J., *Teaching and Learning America's Christian History: the Principle Approach*, FACE: San Francisco, 1975, p. xix.

⁸ Slater, Rosalie J., *Teaching and Learning America's Christian History: the Principle Approach*, FACE, San Francisco, 1964, p.88.

by appropriately referencing the Foundation, and obtain express permission of the Foundation in accordance with copyright laws where there is extensive use. Those who practice and teach the Principle Approach have the responsibility of maintaining its integrity aided by the many publications and training provided by the Foundation that establish thoroughly the original nature and process of Principle Approach practice. Likewise, the Foundation maintains its stewardship responsibility in protecting its property from any unapproved use.

The Careful Use of Textbooks

Question: *Does the use of modern published textbooks violate the integrity of the Principle Approach®?*

The question of using textbooks is not only one of the quality and nature of available tools and resources, but, more importantly, one of the philosophy of government by which one teaches. Who or what is in control of the curriculum, methodology, pacing, assessment, and other facets of the home or school classroom? And, secondly, what is the ideology or worldview that is directing and regulating the content, whatever the text source may be—is it good? is it true? and what is its targeted end or purpose?

According to scripture, the first obligation of the Christian parent is to impart the knowledge of God as the “only foundation of all sound knowledge and learning.”⁹ Home is the first sphere of education; schoolmasters may be hired to serve the home in upholding its authority.

The parent or teacher is the living textbook and governor of learning whose character and scholarship mold the character and scholarship of the student. The most effective learning comes through this relationship, heart to heart and mind to mind. Modern textbooks used exclusively or indiscriminately will impede or distort this natural teaching-learning order.

Modern textbooks innately carry the false philosophies and vain conceits of contemporary culture to impose its secular worldview and agenda. They centralize the direction, control, regulation, and restraint of information in accord with the goals and standards of the state and federal governments that fund them. The original American ideals of Christian character and self-government have long been abandoned in contemporary texts and replaced with socialistic and humanistic ideologies. Christian publishers often publish the modern curriculum with the adornment of scripture, or “issues” such as creationism, not recognizing the anti-Christian principles at the core of the text.

America depends for the perpetuation of her liberty on a citizenry tooled in **Christian character and self-government**. Those principles must serve as the backbone of education generation to generation or be abandoned at the peril of our liberty. The ongoing generational decline of standards in American education results in teachers who are not masters of the content and who submit their authority in Christ to the supposed superiority of published textbooks. Their lack of dominion makes them ready slaves to the ideologies latent or even blatant in the texts published for schools.

⁹ Slater, Rosalie J., *Teaching and Learning America's Christian History: the Principle Approach*, FACE.

The Principle Approach builds the teacher first in a sound philosophy of Christian education and then the student as the teacher becomes the master of the subject and truly the living textbook. The classroom governed by a Biblical classical philosophy and methodology of education will subordinate the use of

appropriate texts to the practice of the Principle Approach methodology and its notebook method towards the end goal and purpose of forming Christian character, self-government and scholarship in the American student.

Notes:

Glossary of Terms

Particularly Relevant to The Foundation Course of Authentic American Christian Education

Prov´idence, n. [Fr from L. *providentia*.] 1. The act of providing or preparing for future use or application 2. Foresight; timely care; particularly active foresight or foresight accompanied with the procurement of what is necessary for future use, or with suitable preparation. How many of the troubles and perplexities of life proceed from want of providence! 3. In theology, the care and superintendence which God exercises over his creatures. He that acknowledges a creation and denies a providence, involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars. A belief in divine providence, is a source of great consolation to good men. By divine providence is often understood God himself.

Prin´ciple, n. [It. *principio*; Fr. *principe*; L. *principium*, beginning.] 1. In a general sense, the cause, source or origin of anything; that from which a thing proceeds; as the principle of motion; the principles of action. 2. Element; constituent part; primordial substance. 3. Being that produces anything; operative cause. The soul of man is an active principle. Tillotson. 4. In science, a truth admitted either without proof, or considered as having been before proved. In the former sense, it is synonymous with axiom; in the latter, with the phrase, established principle. 5. Ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning. On what principle can this be affirmed or denied? He justifies his proceedings on the principle of expedience or necessity. He reasons on sound principles. 6. A general truth; a law comprehending many

subordinate truths; as the principles of morality, of law, of government, &c.

Individual´ity, n. Separate or distinct existence; a state of oneness.

Char´acter, n. [L. character; Fr. *caractere*; Sp. *caracter*; It. *carattere*; Gr., from the verb to scrape, cut, engrave.] 1. A mark made by cutting or engraving, as on stone, metal or other hard material; hence, a mark or figure made with a pen or style, on paper, or other material used to contain writing; a letter, or figure used to form words, and communicate ideas. 2. A mark or figure made by stamping or impression, as on coins. 3. The manner of writing; the peculiar form of letters used by a particular person. 4. The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others; these constitute real character, and the qualities which he is supposed to possess, constitute his estimated character, or reputation. Hence we say, a character is not formed, when the person has not acquired stable and distinctive qualities.

Con´science, [Fr. from L. *conscientia*, from *conscio*, to know, to be privy to; *con* and *scio*, to know; It. *conscienza*, or *coscienza*; Sp. *conciencia*.] 1. Internal or self-knowledge, or judgment of right and wrong; or the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them. “Being convicted by their own conscience, they went out one by one.” John 8:9. “The conscience manifests itself in the feeling of obligation we experience, which precedes, attends and follows our actions.” E. T. Fitch. “Conscience is first occupied in

Glossary of Terms

ascertaining our duty, before we proceed to action; then in judging of our actions when performed.” J. M. Mason.

4. Consciousness; knowledge of our own actions or thoughts. 5. Knowledge of the actions of others.

Prop´erty, n. [This seems to be formed directly from proper; if not, it is contracted. The Latin is *proprietas*, Fr. *propriété*, from which we have propriety.] 4. The exclusive right of possessing, enjoying and disposing of a thing; ownership. In the beginning of the world, the Creator gave to man dominion over the earth, over the fish of the sea and the fowls of the air, and over every living thing. This is the foundation of man’s property in the earth and in all its productions. Prior occupancy of land and of wild animal gives to the possessor the property of them. The labor of inventing, making or producing anything constitutes one of the highest and most indefeasible titles to property. Property is also acquired by inheritance, by gift or by purchase. Property is sometimes held in common, yet each man’s right to his share in common land or stock is exclusively his own. One man may have the property of the soil, and another the right of use, by prescription or by purchase.

Sovereign, a. 1. Supreme in power; possessing supreme dominion; as a sovereign prince. God is the sovereign ruler of the universe. 2. Supreme; superior to all others; chief. God is the sovereign good of all who love and obey him.

Hu´man, a. [L. *humanus*; Fr. *humain*; Sp. *humano*; It. *Umano*] 1. Belonging to man or mankind; pertaining or relating to the race of man; as a human voice; human shape; human nature; human knowledge; human life, 2 Having the qualities of a man. 3 Profane; not sacred or divine; as a human author.

Philos´ophy, (Closest equivalent to Worldview): [L. *philosophia*; Gr.; love; to love, and, wisdom.] Literally, the love of wisdom. The objects of philosophy are to ascertain facts or truth, and the causes of things or their phenomena; to enlarge our views of God and his works, and to render our knowledge of both practically useful and subservient to human happiness.” True religion and true philosophy must ultimately arrive at the same principle.

Educa´tion, n. [L. *educatio*.] The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.

Form, v. t. [L. *formo*.] To make or cause to exist. And the Lord God formed man of the dust of the ground. Gen. 2. 2. To shape; to mold or fashion into a particular shape or state; as, to form an image of stone or clay. 8. To mold; to model by instruction and discipline; as, to form the mind to virtuous habits by education.

Meth´od, n. [L. *methodus*; Gr. with and way.] A suitable and convenient arrangement of things proceedings or ideas; the natural or regular disposition of separate things or parts; convenient order for transacting business, or for comprehending any complicated subject.

Glossary of Terms

Re´ason, v. i. [Fr. *raisonner*; Sax. *ræswian*.] To exercise the faculty of reason; to deduce inferences justly from premises. Brutes do not reason; children reason imperfectly. 2. To argue; to infer conclusions from premises, or to deduce new or unknown propositions from previous propositions which are known or evident. To reason justly is to infer from propositions which are known, admitted or evident, the conclusions which are natural, or which necessarily result from them. Men may reason within themselves; they may reason before a court or legislature; they may reason wrong as well as right. 3. To debate; to confer or inquire by discussion or mutual communication of thoughts, arguments or reasons. And they reasoned among themselves. Matt. 16:7. "Stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord." 1 Sam. 12:7.

Prem´ises, n. [Fr. *premisses*; L. *præmissa*. 1. In logic, the two first propositions of a syllogism, from which the inference or conclusion is drawn; as, All sinners deserve punishment; A B is a sinner. These propositions, which are the premises, being true or admitted, the conclusion follows, that A B deserves punishment. 2. Propositions antecedently supposed or proved.

Prac´tice, n. [Sp. *practica*; It. *pratica*; Fr. *pratique*; Gr., from the root of to act, to do, to make.] 1. Frequent or customary actions; a succession of acts of a similar kind or in a like employment; as the practice of rising early or of dining late; the practice of reading a portion of Scripture morning and evening; the practice of making regular entries of accounts; the practice of virtue or vice. Habit is the effect of practice. 4. Actual performance;

distinguished from theory. There are two functions of the soul, contemplation and practice, according to the general division of objects, some of which only entertain our speculations, others employ our actions. South.

Essen´tial, a. [L. *essentialis*.] Necessary to the constitution or existence of a thing. Piety and good works are essential to the Christian character. 2. Important in the highest degree. Judgment is more essential to a general than courage.

Represent´, v. t. s as z. [Fr. *repræsenter*; L. *repræsento*; re and Low L. *præsento*, from *præsens*, present.] 1. To show or exhibit by resemblance. 2. To describe; to exhibit to the mind in words. 3. To exhibit; to show by action; 5. To supply the place of; to act as a substitute for another. The parliament of Great Britain represents the nation. The congress of the United States represents the people or nation. The senate is considered as representing the states in their corporate capacity. 6. To show by arguments, reasoning or statement of facts. The memorial represents the situation of the petitioner. Represent to your son the danger of an idle life or profligate company. 7. To stand in the place of, in the right of inheritance.

Pat´tern, n. [Fr. *patron*; Arm. *patroum*; D. *patroon*. See Patron.] 1. An original or model proposed for imitation; the archetype; an exemplar; that which is to be copied or imitated, either in things or in actions; as the pattern of a machine; a pattern of patience. Christ was the most perfect pattern of rectitude, patience and submission ever exhibited on earth.

Glossary of Terms

Stand´ard, n. [It. *stendardo*; Fr. *etendard*; Sp. *estandarte*; D. *standaard*; G. *standarte*; stand and ard, sort, kind.] 3. That which is established as a rule or model, by the authority of public opinion, or by respectable opinions, or by custom or general consent; as writings which are admitted to be the standard of style and taste. Homer’s *Iliad* is the standard of heroic poetry. Demosthenes and Cicero are the standards of oratory. Addison’s writings furnish a good standard of pure, chaste and elegant English style. It is not an easy thing to erect a standard of taste.

Domin´ion, n. [L. *dominium*. See Dominant.] 1. Sovereign or supreme authority; the power of governing and controlling. The dominion of the Most High is an everlasting dominion. Dan. 4. 2. Power to direct, control, use and dispose of at pleasure; right of possession and use without being accountable; as the private dominion of individuals. Locke.

Learning, ppr. Gaining knowledge by instruction or reading, by study, by experience or observation; acquiring skill by practice.

Creden´tial, n. That which gives credit; that which gives a title or claim to confidence; the warrant on which belief, credit or authority is claimed, among strangers; as the letters of commendation and power given by a government to an ambassador or envoy, which give him credit at a foreign court. So the power of working miracles given to the apostles may be considered as their credentials, authorizing them to propagate the gospel, and entitling them to credit.

Con´fidence, n. [L. *confidentia*; It. *confidenza*; Sp. *confianza*; Fr. *confiance*, confidence. See Confide.] 1. A trusting, or reliance; an assurance of mind or firm belief in the integrity, stability or veracity of another, or in the truth and reality of a fact. "It is better to trust in the Lord, than to put confidence in man." Ps. 118:8. "I rejoice that I have confidence in you in all things." 2 Cor. 7:16. Mutual confidence is the basis of social happiness. 2. Trust; reliance; applied to one’s own abilities, or fortune; belief in one’s own competency. 5. Boldness; courage. Preaching the kingdom of God with all confidence. Acts 28.

Good, a. [Sax. *god* or *good*; Goth. *goda*, *gods*, *goth*; G. *gut*; D. *goed*; Sw. and Dan. *god*; Gr.: The primary sense is strong, from extending, advancing, whence free, large, abundant, fit, and particularly, strong, firm, valid] [There are 40 points of definition.] 3. Complete or sufficiently perfect in its kind; having the physical qualities best adapted to its design and use; opposed to bad, imperfect, corrupted, impaired. We say, good timber, good cloth, a good soil, a good color. "And God saw everything that he had made, and behold, it was very good." Gen. 1:31. 4. Having moral qualities best adapted to its design and use, or the qualities which God’s law requires; virtuous; pious; religious; applied to persons, and opposed to bad, vitious, wicked, evil. 5. Conformable to the moral law; virtuous; applied to actions. "In all things showing thyself a pattern of good works." Tit.2:7. 30. Benevolent; merciful; gracious. "Truly God is good to Israel, even to such as are of a clean heart." Ps. 73:1.

The Foundation Course Daily Assignments

Monday

1. State briefly the Christian vs the pagan idea of man and government.
2. Make an educational application for each of the Seven Principles of the Principle Approach.
3. Explain God’s Principle of Individuality.
4. How do words form your worldview?

Tuesday

1. (a) Draw the Providential timeline of your life or
(b) Explain the Biblical doctrine of providence and how it impacts one’s worldview.
2. Explain the concept of The Chain of Christianity.
3. What did you learn when you observed the two different ways to teach one history lesson?

Wednesday

1. Explain how Four-R’ing identifies the Biblical basis of a subject.
2. Explain the “Circle of Learning” and how learning proceeds from God and is interrelated.
3. Explain the importance of the notebook method.

Thursday

1. Explain the key distinctions of the Principle Approach classroom.
2. Explain the distinctives of the Principle Approach to teaching literature and writing.
3. Outline briefly your own personal philosophy of education:
 - What is the purpose of education?
 - What is the nature of education?
 - What are the ends or objectives of education?
 - What is the role of the parent in education?
 - What is the role of the teacher?
 - What is the role of the student?
 - What are the proper methods of education?
 - What curriculum should be included? Excluded?

Overview of the FACE Principle Approach® Master Teacher Certification Program

Cultivate Vigor of Mind and the Love of God

The Master Teacher Certification Program was developed with the Christian school in mind. The program aims to teach and train a new generation of teachers and administrators the historic model of authentic American Christian education—the Principle Approach. This model of education achieved almost 100% literacy in the original colonies and produced citizens who could clearly reason, write, and articulate the principles of Biblical liberty. The foundation of liberty resides in the basic literacy of our youth, which requires the skills and ability to know and handle, with wisdom, these truths. You have answered the call to restore Biblical education to its rightful place in the curriculum. The Principle Approach Master Teacher Program enriches you with growing confidence in the integrity and practice of authentic American Christian education.

The program is designed to equip teachers with instructional, planning, and curriculum skills, based on the Biblical philosophy of education that frames the Principle Approach methods. Participants will create a teacher notebook for lifelong use with the tools for the independent completion of Practicum I and Practicum II.

Basics of the Program:

The Foundation Course is the prerequisite for applying to the Certification Program. Submit the completed course assignments.

Principle Approach Master Teacher Certification

Application Process. Complete the online application and submit it with the following documents:

- a. Resumé or CV.
- b. History of your teaching experience.
- c. History of your Principle Approach training.
- d. An essay explaining why you want to enter the program.
- e. A letter of recommendation from your pastor.
- f. Consent to be directed by an assigned FACE certified mentor.

Practicum I: Complete and submit the assignments in the online Canvas site as they are completed.

The Application Course: Attend the week-long summer session offered only in person at the Chesapeake, Virginia campus.

1. **Complete the daily Application Course assignments: Submit these on Canvas.**
2. **Obtain approval of completion from your mentor who will help prepare you for Exhibit.**

Practicum II: Complete the assignments, including your model lesson, and present this lesson to your mentor by video submission or through an online meeting platform.

Exhibit: Attend the 3–5-day session where you and your fellow graduates will present your lesson to a panel of Master Teachers for evaluation. CELEBRATE your new Master Teacher designation.

Comparison of Two Educational Approaches

<p>The Workbook Approach</p> <p><i>Conditioned Learning</i> <i>Consumer-Oriented</i></p> <p>RESULT: <i>Dependent Character</i></p>	<p>The Notebook Approach</p> <p><i>Reflective Learning</i> <i>Producer-Oriented</i></p> <p>RESULT: <i>Independent Character</i></p>
<ol style="list-style-type: none"> 1. Curriculum is structured by the pursuit of information and its regurgitation. Glorifies man and his knowledge! 2. Discourages original thinking through true-false, fill-in-the-blank, one-word responses. 3. Produces no record of learning—papers discarded, workbooks destroyed. Student has no sense of “value” for the effort. Parents not certain what is being taught. 4. Subject is not the internal property of the student. Information quickly forgotten! Language must be “dumbed down” for understanding. Communication is vague. Student often unable to give meaningful answers. 5. Produces the ability to take short answer tests with a “recognition” mentality. Students parrot back the “right” answers for the “A” on the test. 6. Has no standard of Christian scholarship or work ethic—no accountability for learning! 7. Discourages a lifetime enjoyment of learning. 8. The burden of learning rests on the teachers! 9. Teachers are tied to teacher manuals and canned curriculum content—someone else’s ideas and lesson plans. 10. Fosters opportunities of irresponsibility, ignorance, illiteracy, inertia—a slavish, dependent mentality and character—a liberal, socialistic, secular world and life view! 	<ol style="list-style-type: none"> 1. Curriculum is structured by Biblical principles and leading ideas. Glorifies God as the author of the subject! 2. Encourages mastery of subjects. Students research. Required to write complete thoughts, sentences, paragraphs, essays. 3. Produces a permanent record of learning. Student values his labor and is able to refer back to his study. Parents see exactly what is being taught and required daily, as well as the child’s progress. 4. Student takes command of the subject and it becomes his personal property. Must be able to reason and think critically; acquires the ability to articulate with perspicuity—speak and write with the mastery and authority of God’s Word. 5. Produces reflective understanding. Essay tests require an understanding of principles and concepts. Students reason for themselves, solve problems. 6. Holds student to the standard of excellence in Christ. He practices Christian scholarship. 7. Produces “philomaths”—those who love learning and pursue a lifetime of study. 8. The burden of learning rests on the student! 9. Teacher becomes the lively textbook, the living epistle in the classroom, by researching and developing his own curriculum and lesson plans. 10. Fosters opportunities for individuality, industry, productivity, accountability, reasoning, mastery of knowledge—a self-governing, independent mentality and character—a conservative, Biblical, Christian world and life view!

Now What?

Next Steps

Let it be written for the generation to come, that a people yet to be created may praise the Lord.

Psalm 102:18

1. **Get involved with FACE.** Join forces with us to influence your local community by:
 - a. Starting a Christian History Study Group. FACE offers many resources to support you.
 - b. Continue your own education with an online workshop or course like *Renewing the Mind for Teaching and Learning*, or our monthly lecture series, *Lessons in Liberty*.
 - c. Spread the word about the vital need for education to be a top priority for the future of our nation, churches, and families.
 - d. Visit our bookstore at [FACEBookstore.net](https://face.net/face-bookstore) for new resources.
2. **Do you want to teach children, kindergarten through twelfth grade? Consider becoming a FACE Principle Approach Master Teacher.** You're invited to apply to our Master Teacher Certification Program to be equipped to lead students in a method of education that produces scholarship, self-governing character, and Biblical reflective thinking and reasoning.

The two-year program will enable you to:

- a. Practice the Principle Approach methodology, design a curriculum, and build lesson plans.
- b. Deepen your knowledge of the Bible and how to apply Biblical principles to each subject.
- c. Cultivate Christian character and self-government in the classroom through the practice of Christian scholarship.
- d. Reason from truth in every subject of the curriculum.
- e. Deepen your knowledge of history from God's perspective – providential history.
- f. Balance daily classroom lessons to deepen reasoning skills and then apply them to life and learning.

- g. Teach and train the next generation in the Biblical principles of government so they may enjoy the peace and blessings of liberty.

The certification program is delivered over a two-year span and driven by independent time management. You will be asked to work with a mentor to receive individual direction. The customized program:

- a. Complete The Foundation Course and submit its prescribed Daily Assignments (p. 23) to AmyGreen@FACE.net
- b. Complete the online application with required attachments. <https://face.net/pamtcp-app/>
- c. Complete Practicum I in cooperation with the assigned mentor within the 7 month period.
- d. Attend The Application Course, a one-week in-person course at the FACE Chesapeake, Virginia campus.
- e. Complete Practicum II to be mentor-approved as a prerequisite for attending the Chesapeake campus's final Exhibition course.
- f. Prepare a Principle Approach FACE mentor-approved model lesson in your subject to present as your final project, culminating in awarding the FACE Principle Approach Master Teacher certification at the graduation ceremony and celebration.

3. **The FACE Leading Schools Program was created because Christian pastors, educators, and leaders discerned the need for true Biblical education for American Christian children.** FACE supports leaders in their vision to build a Principle Approach school through mentoring in best practices for Principle Approach Christian school leadership and development. If you, or someone you know, are called to start a school or transition an existing school to Principle Approach, visit here for requirements and to apply to the program <https://face.net/face-leading-schools-program/>.