



# NSW LAW REFORM COMMISSION



**Contact:**  
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Director of Public Policy

## Executive Summary

This submission supports the preservation of religious freedom for faith-based schools, particularly the rights to employ staff that are required to uphold student conduct expectations in accordance with their Christian beliefs and to set standards for student conduct so to preserve the religious ethos of our schools. We commend and refer the Commission to the comprehensive legal and human rights analyses provided in the submissions by Dr Mark Fowler and Melos Education Limited. Rather than reiterating these legal arguments, our submission focuses on how Christian Schools Australia (CSA)-aligned schools operate in practice, and why current legal protections remain essential.

CSA-aligned schools are both educational and religious institutions, centred around a community of shared values and beliefs. Their mission is the holistic development of every student—spiritually, academically, emotionally, socially, and physically—within a framework of biblical values. Our schools are communities of shared faith, built on mutual care and respect, where Christian beliefs are integrated across curriculum, policy, culture, and practice. Families, including many who are not practicing Christians, choose our schools for the safe, impactful, values-based education we provide.

To fulfil their mission, CSA schools require the legal right to employ staff who share and live out the school’s Christian faith. Staff are expected to model Christian character and uphold the school’s Statement of Faith through both belief and conduct. This modelling we refer to as embodiment and is the lived out expression of all they do as they operate within the Christian school environment. This alignment is fundamental to our educational approach and our responsibility to students and families. Without this, our schools cannot maintain their distinctive Christian identity and genuinely live out their faith.

For the same reasons, CSA schools must retain the ability to implement and enforce student codes of conduct that align with their faith-based ethos. These codes are transparent, made clear at enrolment, and are designed to:

1. Uphold the school’s Christian mission,
2. Create safe and consistent learning environments, and
3. Support the partnership between school and parents.

By providing these documents prior to enrolment, parents and caregivers have the opportunity to seek clarity, develop understanding, and are afforded active choice. Equipped with this knowledge parents can make a confident decision to join the school community or self-select in terms of finding a school which aligns with their own values and beliefs.

Our schools welcome all students and treat all with dignity and compassion, including gender-diverse and same-sex attracted students, and children from families of other or no religious backgrounds. However, schools must be able to maintain consistent standards that reflect their biblical beliefs. This includes setting limits on student conduct, advocacy and campaigning that directly contradicts or seeks to undermine the school’s core values. While ensuring every student is respected and supported, the school is also responsible for ensuring that the community can

journey well together and respect the foundations upon which the school and community has been established.

Finally, this submission affirms the value of closed enrolment Christian schools, which serve families specifically seeking a faith-aligned educational environment. Though CSA is made up mostly of open enrolment schools we support the right for closed enrolment schools to enrol and employ from particular Christian faith traditions and communities. These schools should retain the freedom to prioritise admissions based on shared religious commitments, in line with their defined mission and community approach.

In conclusion, CSA-aligned schools are trusted by thousands of Australian families for the strength of their Christian values and their commitment to student wellbeing. To continue serving their communities faithfully, these schools must retain the legal protections that allow them to employ according to faith, uphold values-aligned student expectations, and preserve their distinctive mission.

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Dr Daniel Pampuch  
Chief Executive Officer

Dr Rachel Carling  
Director of Public Policy

## Introduction

Christian Schools Australia (CSA) is a national body that supports and represents schools for whom religious formation is an integral part of the education process. CSA member schools educate over 90,000 students and employ over 14,000 staff at more than 200 locations across Australia. In NSW we have 47 schools at over 48 sites, and educate 21,071 students.

Our member schools operate as independent, locally governed, religious organisations. Some are closely aligned with one or more Christian churches in their communities, while others have their heritage in a group of parents coming together to start a school. Parents, who account for over 50% of the revenue of our schools, are generally middle to low income earners. They have been significantly impacted by the current cost of living crisis, with many making substantial sacrifices for their children's education.

On behalf of our member schools, CSA welcomes the opportunity to make this brief submission to the NSW Law Reform Commission's Consultation on the Anti-Discrimination Act.

Our rights to religious freedoms within the context of faith-based schools are set out extensively in submissions made by Dr Mark Fowler and Melos Education Limited. Both submissions provide an analysis of international human rights law, critique of the Victorian regime, and the Queensland proposals.

This submission will not be repeating these arguments but commends them to the Commission for consideration alongside our submission. We believe the merits of religious freedoms is well established in these submissions.

This submission will focus on: how our schools operate; why exemptions are needed; what we need in terms of 'inherent requirements' related to employment; and our expectations in regard to student conduct and participation in school.

## What defines a CSA-aligned Christian School? (& how do we operate)

Our schools are both religious and educational institutions. The religious role, such as nurturing faith development and sharing biblical values, and the educational role, including academic instruction, are integrated within our schools.

The mission of a CSA-aligned Christian school is the spiritual, educational, emotional, social and physical development of every child. Every student is made in the image of God. Therefore, the unique needs of every child are the primary concern of a Christian school. CSA-aligned Christian schools aim to prepare students to live full, productive and purposeful lives, contributing to the wellbeing of their families, communities, and as global citizens.

*Parents select our schools because of the godly character, the good character, we instil in our students. We are overt about our faith from enrolment.*

Christian schools are places of belonging, built on shared values and beliefs, and committed to mutual care and respect. They are communities in which biblical faith, values, and beliefs are formative for the school community and integrated into curriculum, practice, and culture.

*We are in the business of education, not indoctrination. Our schools give students the opportunity to see Christianity-in-action. This is why all staff must have and live out a genuine faith.*

CSA member schools are closely aligned with parents and churches in their communities. They are one of the expressions of the body of Christ, serving parents by partnering with them in the education of their children. Many CSA member schools were commenced by, and remain affiliated with, a local church, and draw their enrolments from church families. Others are associated with, and supported by, members from a number of churches in their local area.

Most CSA schools also attract significant enrolments from families who, while not currently attending a Christian church, nonetheless deliberately choose the school because they desire an education for their children that is based upon Christian beliefs and values of which they are supportive.

*More than 50% of our students are 'unchurched' but their parents are looking for a safe space for their child. We provide that safe space.*

There are a range of elements and approaches which can be used to build and embed a Christian distinctive throughout a school. CSA believes that there are five elements that should be central. These elements are not static, rather they can be applied and adapted to ensure a Christian Distinctive is established and embedded in schools.

1. **Culture:** Culture is essentially “the way we do things around here”. In a Christian School, this is about Kingdom Education – having Christ at the centre, holding all we do together and giving it purpose and reason. Culture is captured in our stories, our interactions, processes, mission, and values. Clearly articulated, culture is an understanding of what Christian Education is about. The basic pattern of shared assumptions, values, beliefs and practices that govern the behaviours exhibited and approaches taken in a Christian School.
2. **Community:** Based on the principles of Ecclesia (the body of the faithful) and Koinonia (fellowship), Christian schools recognise the place of calling, journeying, and participation, as aspects of doing community together. Schools are able to work together as a body of believers in the pursuit of biblical truth, grace & shalom. Christian schools are not institutions, they are communities - people doing life together. People who share the same faith and beliefs. People who submit all things under the lordship of Christ and follow His precepts and teachings.
3. **Biblical literacy:** To be able to live as Christians we need to know His Word. We need to be shaped and formed and transformed by His teaching. This starts first and foremost by knowing the Bible, the grand narrative, and by being developed and trained in His ways. Biblical literacy is about the ability and motivation of staff and students to read the Bible with sufficient understanding, so that they can discern it’s basic meaning and apply these spiritual truths to their lives (which we call wisdom).
4. **Pedagogy:** In our context, pedagogy involves the comprehension of how faith forms the actual process of teaching. Moving beyond perspectives on the teaching matter and thinking about the teaching itself as Christians. Teachers are not just presenting information, they are living out their faith: in the way they see the students as made in the image of God; in recognising the calling or vocation they have; in their desire to nurture and grow the talents and gifts of each child; and, in preparing these young people for their unique calling.
5. **Leadership:** Leaders understand the calling and the commitment they are making to Christian education. Leaders can inspire others, develop people, plan and execute strategy and encourage both the heart and spirit of those they lead. CSA leaders are servant leaders. Leadership in a Christian school is not about prestige or positional authority. It is about seeing those around them thrive. It is about stewarding resources to see the mission fulfilled. It is about training up the next generation to take their place.

## Why is employment so important?

Our schools need the right to employ Christian staff for several interconnected reasons:

### 1. Mission Alignment

Our schools have a mission centred on integrating faith with education. Employing Christian staff ensures that the teachers and auxiliary staff share, support, and can actively promote the school's Christian beliefs and values in:

- Curriculum (e.g. teaching from a biblical worldview)
- Discipleship and pastoral care
- Daily observances like prayer, chapel, or devotions (both with fellow staff and students)
- Doing life together in terms of their daily interactions, role-modelling, etc.

*Our expectations for staff are clearly set out in a School Statement of Faith which is made available when upon application – this is not just a box ticking exercise for us. Our staff need to demonstrate that they align with our mission through, for example, church attendance.*

### 2. Role Modelling

Staff in our schools are expected to model Christian character and behaviour. For students, all staff serve as role models not just academically but spiritually. Christian staff are best positioned to represent our schools by:

- Demonstrating Christ-like behaviour
- Living out biblical principles
- Mentoring students in faith and character development

Even staff that have limited direct student engagement are critical to the ongoing maintenance of the religious life of our schools. This is found in their important contribution to religious activities, such as prayer and devotions, and in their contribution to our executive, management and other decision and accountability frameworks.

*For us, faith is not a theory... it is part of our broad, shared language. This shared language is not restricted to Christian studies or chapel, but integrated throughout our curriculum, our practices and our programs.*

This can mean, from time to time, that a staff member who no longer upholds our values, will find that they can no longer work for our schools. Staff who decide, for example, to convert to another religion, stop attending church, or start a relationship which is contrary to the biblical view of marriage, would be seen as no longer able to ascribe to the school's Statement of Faith. They would no longer be able to be a role model within our school. Many staff who find themselves in this situation, voluntarily cease their employment and chose to seek a place of employment that matches their newly adopted values and beliefs. On the rare occasion that they do not, the school needs the ability to address these matters, provide guidance, support, and if necessary the ability to part ways.

*I had a staff member who started to live with their fiancé before they were married. I found out about this when parents called my office to demand action. I counselled the staff member, only to find out that they had found themselves in a difficult financial position at the end of their lease. Our solution was for them to board with me for the few months before their wedding. This way they were able to continue to uphold our Statement of Faith and keep their job.*

### **3. Faith-Based Community**

Our schools are faith communities, not just educational institutions. Shared beliefs among staff, not only teaching, but also support and administrative staff, foster:

- Unity in purpose, values and mission
- A shared identity
- A spiritually supportive environment
- Common language and understanding around faith-based concepts and approaches.

*Employing Christian staff is what unifies us as a staff group... All staff are required to lead and participate in devotions, camps, etc – it is not just an 'add on' for us. We need to keep this unity. It is part of our history. It is the foundation on which Christian schools were built.*

#### 4. Parent and Stakeholder Expectations

Families who choose our schools often do so specifically for a values-based education. They expect staff to:

- Provide an extension of the instructions and values provided by the home
- Reinforce the Christian teachings students receive at home or church
- Be credible representatives of the values taught
- Be different from staff employed outside of Christian schools

*I chose to place my child in a Christian school, not because I personally share the faith, but because I wanted my child to be taught good values.*

**It is essential that CSA-aligned Schools continue to be protected with a legal right to hire staff who uphold our Christian Beliefs across the entire staff cohort. This allows us to preserve our Christian identity, maintain unity within our staff group, and respect stakeholder expectations.**



## What about student conduct?

CSA-aligned schools use Student Codes of Conduct: to protect our Christian identity; provide a consistent and safe environment; support families and help students grow in Christian character. These codes are presented, with full transparency, prior to enrolment. They set out our expectations for students and for families.

The Codes, which are often set out as part of a broader policy such as Behaviour Management, help our schools to remain faithful to our mission and values. Specifically, they are designed:

### **1. To uphold our Christian identity and mission**

Our schools were founded to provide education that reflects Christian beliefs, values, and behaviour. Student Codes aim to preserve the religious ethos of schools by ensuring that students' actions align with the school's spiritual and moral framework, and do not detract from or undermine those frameworks. For this reason they apply to not only enrolling, but also existing students. Without this, the school cannot effectively fulfill its purpose of faith-based education and character formation.

*Our students are not pressured to convert – nor do they need to make a confession of faith at any time. However, we have standards we expect from our student body – if we cannot adhere to these, it would fundamentally change the nature of our schools.*

It is a practical reality that students who are gender-diverse or same-sex attracted are present within our school communities. Often this is because parents actively seek educational environments where their children are safeguarded from unfair treatment and bullying and where they will be loved. Our schools are committed to providing such a safe and inclusive space.

Consistent with the teachings of Jesus—“Let the little children come to me... for the kingdom of God belongs to such as these”—our schools endeavour to model His example by welcoming all students and recognising each child as a unique and valued individual, created in the image of God.

To stay true our Christian identity and mission, students who are in an ambassadorial role (e.g. student leadership) where they will be representing our school in the community, will be expected to uphold both the Student Code of Conduct and the Statement of Faith. As noted above, all students will be expected to not act in a way that would undermine our religious ethos.

### **2. To create a safe, respectful, and consistent environment**

Our schools report that a clear code of conduct sets expectations that help students grow in character, responsibility, and integrity – which are all key qualities central to Christian education. In addition, they:

- Create a shared understanding of expectations
- Promote Respectful relationships
- Encourage consistent behaviour
- Ensure decisions are made at the right level of maturity and development

Parents come from diverse backgrounds and family structures, and our schools welcome all children, including those from families outside of the ‘nuclear family’ model and/or from families who uphold a different religious view. It is a reality that parents with different views choose to enrol their children in our schools, fully aware that we uphold and teach, for example, a biblical view of marriage.

*We have had students from Muslim families come to our school. We do not stop for prayer time or observe Ramadan however we will ensure that their dietary needs are accommodated while on school camps. We are always upfront at the time of enrolment to ensure that parents and their children have an informed choice as to whether to choose our school or not.*

This commitment to our values does not equate to exclusion or discrimination. While we remain faithful to our doctrinal beliefs, we also seek to treat every student and family with dignity and respect.

It is also important to note that our schools maintain boundaries aligned with our beliefs. While we support and care for all students, activities that promote views contrary to our foundational Christian ethos—such as distributing material advocating for same-sex marriage—would not be permitted within the school environment.

*Students cannot openly oppose the Christian aspects of the school. Our students cannot petition the school to implement Wear It Purple Day for example, nor can they wear rainbow flags on their uniforms.*

### **3. To support parental partnership**

Codes of Conduct for students assist parents in their partnership with us. Families choose Christian schools because they want their children raised in a consistent moral and spiritual environment. A code of conduct reflects the values parents expect the school to reinforce—such as honesty, kindness, and respect. Enforcing the code strengthens the partnership between school and home, providing clarity and consistency; all essential in partnering with families well and in training up young people.

*Many parents come to us because of our values – whether they are Christian or not. One of the most frequently asked questions from parents looking to enrol their child in our school is to ask about LGBTIQ+ issues. This is asked by non-Christian parents as much as it is by Christian parents – they are looking for a safe space, not found in the public system. We play a significant role in providing parents with an environment which is free from ‘woke ideology’.*

**It is essential that CSA-aligned Schools continue to be protected with a legal right to implement student codes of conduct. These codes help us to uphold our identity, create a safe and consistent environment for students and support parental partnership.**

### A note on closed enrolment schools

While most CSA-aligned schools are open enrolment schools, a few are closed. A closed enrolment school is a school that restricts admissions to families who meet specific criteria, usually based on church affiliation. These schools may require a reference from a Pastor prior to admission for example. The purpose of a closed enrolment school is to protect the Christian integrity of the school, to create a cohesive spiritual environment for discipleship, and to partner with like-minded families in faith-based education. This approach is a choice which should be available for parents. Just like sports academies serve athletes, or arts schools serve performers, closed enrolment Christian schools serve church attending families who seek a specific form of faith-based education.

They are not trying to serve everyone, rather seek to meet the needs of a clearly defined group. To this end, they have a strong focus on formation.

Closed enrolment schools are not about exclusion or discrimination, but about preserving a specific religious mission. They operate alongside many other school options, and their enrolment policy helps ensure that families and staff are aligned in purpose, values, and approach.

## APPENDIX 1

### Example Statement of Faith (1 of 2):

### Statement of Faith

#### 1. Statement of Faith

The Statement of Faith is as follows:

##### 1.1 Introduction

- (a) Education, at its heart, is about exploring, discovering and embracing truth. Not only must the School impart knowledge, but teachers are called to enlighten knowledge with wisdom to help their students understand the world they live in and their purpose in it. (Psalm 19)
- (b) We believe that the ultimate meaning and purpose of life rests in Jesus Christ and His work on the cross. The School is a beacon of hope, built upon the foundation of the redeeming love of God through Jesus Christ. (Genesis 3, 2 Corinthians 5:19)
- (c) The School plays an important role in the formation of students, at the invitation of their parents - in leading and nurturing them, spirit, mind and body, to lay hold of their unique purpose and potential in God's world, and to equip them for a life of fulfilment and significance. It is the aim of the School that graduating students will be transformational in their future callings and vocations. (Psalm 139:1-18)

##### 1.2 Truth

- (a) The whole Bible is uniquely inspired by God and is therefore wholly trustworthy and of supreme and final authority in faith and life. (2 Timothy 3:16-17, 2 Peter 1:21).
- (b) We believe that the Bible, comprising the Scriptures in the Old Testament and New Testament, teaches the truth about essential beliefs of the Christian faith including who God is, who Humanity is, what the Gospel is and what response God requires from his people. (Deuteronomy 10:12-13, Psalm 119:105, Mark 1:15; John 20:31, Romans 12:1-2)
- (c) The character and attributes of God; His everlasting power and divinity are shown in the created universe which is consistent with the specific teachings of the Scriptures. (Psalm 19:1, Romans 1:20)

##### 1.3 God

- (a) The sovereign God is one, in three co-equal eternal persons, the Father, the Son and the Holy Spirit, who act together in

creation, providence, redemption, and restoration. (Matthew 28:19, Colossians 1:12-16)

- (b) Jesus Christ, the Son, is fully God and fully man. We believe in His virgin birth, His sinless life, His sacrificial death in our place, His bodily resurrection, His bodily return to heaven and His continuous role representing believers before the Father, and His return to judge the living and the dead. (John 1: 1-14, 2 Corinthians 5:21, Romans 8:34, Colossians 1:9-10, 1 Timothy 3:16)
- (c) We believe in the Holy Spirit who with the Father and the Son is worthy of our worship, who convicts the world of guilt in regard to sin, righteousness and judgement. The Holy Spirit unites us with Christ, and makes us partake in Christ's risen life, pointing us to Jesus, freeing us from slavery to sin, producing in us his fruit, granting to us his gifts, and empowering us for service in the world. (John 3: 5-7, John 14: 16-18, John 15: 26)
- (d) In His death and resurrection, the Lord Jesus Christ took the place of humanity, making full payment for the sin of all people. For those who accept his gift of grace and exercise faith in Him, He secures forgiveness, a right relationship with God, a new life now and everlasting life at the end of history. (Romans 3:23-26, 2 Corinthians 5:21, 1 Peter 1:3, 1 Peter 2:24)

##### 1.4 Humanity

- (a) God has created humanity in His image and ascribed dignity, sanctity and worth to human life from conception until death. God requires human life to be accorded respect and to be protected from harm (Genesis 1:27, Psalm 139:13-16, Exodus 20:13)
- (b) God has created humanity as distinctly male and female and has ordained a normative connection between binary biological sex and a person's true self-conception as male or female. The two distinct, complementary genders (sexes) of male and female together reflect the image and nature of God (Genesis 1:26-27). God's intended best for humankind is

that we live our lives in accordance with our biological sex. According to Scripture, our gender identity is to align with our biological sex, as designed by God. The determination of biological sex commences in the womb and is recognised at birth (Genesis 1:27; Genesis 5:1-2; Psalm 139:13-14; Mark 10:6). We recognise that in a very small number of cases sex may be indeterminate at birth and a determination of sex may be required. We acknowledge the biological sex of a person as recognised at birth and require practices consistent with that sex. (Genesis 1:26-27; Genesis 2:22-24; Genesis 3:21; Genesis 5:1-2; Psalm 139:1-5 and 13-16; Matthew 19:4-5; Mark 10:6-7)

- (c) God calls some people to marriage, and some to a single state: one is not inferior or superior to another, and both have dignity, according to the Bible. God has instituted marriage between one man and one woman for life to be the only Scriptural covenantal, sexual and procreative union for humanity which signifies and mirrors the covenant love between Christ and his Church. Married couples must be sexually faithful to each other. Sexual relationships outside of marriage between one man and one woman are contrary to God's will and command for humanity (Genesis 2:23-24, Matthew 19:5-6, Ephesians 5:22-32)
- (d) God has instituted the family as the central social structure and parents have the primary responsibility for bringing up their children. God has also instituted the church to make disciples from all the nations and provide spiritual teaching. He has established civil government to make laws, keep civic order and promote human flourishing. Each of these institutions has distinct roles and responsibilities which overlap but one should not usurp the role of the other. (Genesis 1:28, Mark 12:17, Romans 13:1-7)
- (e) Humanity, originally created for a relationship with God, has turned away from God and thus become sinful by nature and practice, unable by any personal merit or effort to restore that relationship. This fall has corrupted human identity and purpose, impacted sexuality, family and social relationships and has separated humanity from fellowship with God. (Genesis 1:26-31,

Romans 1:18-32, Romans 3:23, Titus 3:3-7)

#### 1.5 The Gospel

- (a) Humanity's only means of restoring relationship with God is through salvation. Salvation is initiated in the believer solely by the grace of God, accomplished through the work of Jesus dying on the cross and applied by the Holy Spirit. Salvation is a free gift accepted by faith and includes the removal of guilt, being set apart for God, a new life of increasing transformation into the likeness of Jesus and eventually the resurrection to everlasting life. (Ephesians 2:8-10, Romans 8:28-30, Matthew 25:34-36)
- (b) Believers experience salvation when they are declared righteous by God as they commit their lives to Jesus in repentance and faith. This conscious commitment is made possible only by the work of the Holy Spirit within the individual; it is not a meritorious work. (John 3:16, Ephesians 2:1-10)
- (c) The Church is the company of all believers who have received new life through faith in Christ, formed by His Spirit into one body, of which Christ is the Head. The Church is commanded by Jesus to make disciples in all nations. (Ephesians 3: 4-10, Matthew 28: 19-20)
- (d) Satan is a personal spiritual being, opposed to God and the salvation of humanity, sworn to enslave and destroy the human race but his ultimate purpose has been brought to nothing by the Lord Jesus Christ. (Genesis 3:1-15, Matthew 4:1-11, Revelations 20:10, Colossians 2:15)
- (e) A person who rejects the gift of eternal life in the Lord Jesus Christ will be eternally separated from God. (John 3:36, Revelations 20:11-15)
- (f) The Lord Jesus Christ will personally return in glory and judgement to bring eternal life to the redeemed and eternal destruction to the lost, establishing a new heaven and a new earth, the home of righteousness, where there will be no more evil, suffering or death. (1 Thessalonians 4:13-18, 2 Thessalonians 2:1-8, Revelations 22:12, 17-20)

#### 1.6 The Response

- (a) Until Jesus returns, God calls believers to respond to the Gospel by living as

- restored disciples of his Kingdom in a broken world with a commission to spread the Gospel, to make disciples and to engage in personal, relational, communal and civic conduct that is transformed by the Gospel and which serves as an example to the world. (Matthew 28:19-20, Matthew 5:13-16)
- (b) Believers are called to personal conduct which:
- (i) conforms to the example of Jesus;
  - (ii) rejects sinful actions and seeks to do good works;
  - (iii) demonstrates the fruit of the Spirit; and
  - (iv) recognises that the body of the believer is the temple of the Holy Spirit;
  - (v) affirms and reflects the truth of the Bible about the nature of human beings, created, male and female, in the image of God.
- (Galatians 5:16-24, 1 Corinthians 6:19)
- (c) Believers are called to relational conduct that conforms to and reflects the teaching of the Bible concerning human sexuality and marriage. Therefore:
- (i) outside of marriage, a believer must live a life of chastity;
  - (ii) children are a natural blessing of marriage; and
  - (iii) parents must instruct and care for their children and provide for their physical, spiritual, and educational upbringing.
- (Genesis 1: 26-27, Psalm 127:3-4, Ephesians 5: 22-33)
- (d) Believers are called to communal conduct which includes active participation in a local church and the use of their gifts for works of ministry, including communicating the gospel to others, making disciples, loving each other, loving one's neighbours including through ministries of mercy and compassion, and active witness in the world. (Hebrews 10:25, Romans 12:4-8)
- (e) Believers are called to civic conduct which includes being salt and light to the world, obedience to the civil authorities in all things which do not contradict the Word of God and a commitment to living quietly and peaceably as a blessing to the community in which the believer is placed. (Matthew 5:13-16, Jeremiah 29:7, 1 Peter 2:13-17, 1 Timothy 2: 1-4)
- (f) Believers are still sinful by nature and practice and they will never perfectly respond to God's call in this life so must continue in repentance and faith relying on the grace of God as well as extending grace to others. However, it is only by striving to respond in faith to God's call that believers will find true meaning and purpose to live a fulfilled life. (Romans 7:23, 1 John 2:2, Jeremiah 31:34, 1 John 1:7)
- 1.7 Maintenance of Christian Ethos
- In effectuation of the foregoing belief statements (and in particular those stated at clauses 1.1(b) and 1.1(c), and 1.6) the **School** exists to spread and strengthen the teaching of the Christian religion, as articulated in the **Statement of Faith**, the maintenance of the doctrines upon which that religion rests, and the observances that promote and manifest that religion. In light of this purpose, in the context of Christian schooling conduct that is inconsistent with the Christian beliefs of the **School**, including on the part of the student body (who are a part of our community), can impact detrimentally on:
- (a) the School's ability to be conducted in conformity with its Christian doctrines, tenets, beliefs or teachings;
  - (b) its ability to maintain its religious ethos; and
  - (c) its ability to model a Christian standard of conduct to each individual student and to the student body.
- The use of School facilities or property in a manner that is inconsistent with its religious doctrines, tenets, beliefs or teachings can have the same impact. Such conduct can remove the ability of the School to act in conformity with its doctrines, tenets, beliefs or teachings and can incur injury to the religious susceptibility of adherents of its religion.
- Psalm 127:3; Proverbs 22:6; Matthew 5:13-16; Matthew 18:6; Matthew 18:10; Mark 9:37, 42; Luke 17:1-2; Acts 20:28; Ephesians 2:20-22; Ephesians 5:3; Hebrews 10:24-25; Hebrews 13:17.

STAFF MEMBER: ..... SIGNED: ..... DATE: .....

Example Statement of Faith (2 of 2):

## Statement of Faith

The school staff believes:

- That the 66 books of the Bible are the Word of God, divinely inspired in all parts without error in its origin and the sole authority for doctrine and practice;
- In the one Triune God, eternally existent as Father, Son and Holy Spirit, who created the physical universe by His direct and immediate spoken word and man in His own image, during the six days of creation;
- That Satan is a real personality and an evil presence in the world;
- In the pre-existence, incarnation, virgin birth, sinless nature and life, miracles, substitutionary death, bodily resurrection, ascension to heaven and personal bodily return of the Lord Jesus Christ;
- In the total depravity of the nature of man and the entrance of death into the world through his fall in the Garden of Eden and the absolute inability of man to save himself from eternal punishment by his own works;
- In the regeneration of man by the grace of God and the work of the Holy Spirit, which is available to whoever comes to Christ through faith in His finished work on the cross;
- In the spiritual relationship of all believers with the Lord Jesus Christ and witnessing to His saving grace and living a life of good works and service, through the ministry of the Holy Spirit.