

# What is a State Integrated School?

It is a school which began life as an independent (private) school. The 'owner-operators' of the school entered into partnership with the Crown, so that the school while now part of the State funded public education system, has a defined 'Special Character' which distinguishes it from other schools in the State system. The 'owner-operators', now called 'proprietors' remain the legal owners of the land and buildings and have the responsibility to protect the Special Character of the school. Day to day operations, as in state schools, are governed by a Board of Trustees. The proprietors appoint trustees to represent them on the Board. While functioning in every way as any other trustee on the board, their special interest is to protect, maintain and enhance the Special Character. An Integrated school is subject to Government review through the Education Review Office in the same way as any other state school.

## Statement of Special Character

The Special Character of Emmanuel Christian School is determined by the Christian beliefs and values stated in the deed establishing the Emmanuel Proprietor Trust as reflected in the Statement of Faith contained in the Fourth Schedule of the Integration Deed of Agreement.

The Emmanuel Proprietor Trust understands the fundamental importance of a clearly defined statement of its Christian position, and has adopted the following Statement of Faith (Article 2 of its trust deed):

- (i) We believe in one God, eternal in three persons, Father, Son and Holy Spirit, the only living and true God, the Creator of Heaven and Earth.
- (ii) We believe that the Holy Scriptures of the Old and New Testaments are the only inspired and infallible record of the revelation of God to man, and are the supreme authority in all matters of life and faith.
- (iii) We believe in the universal sovereignty of God over all that He has created and maintains.
- (iv) We believe in the Providence of God whereby He sustains the universe, governs the world, supplies the needs of His people and brings His will to pass.
- (v) We believe that man was created in the image and likeness of God to have dominion over the earth and to do all things to the glory of God.
- (vi) We believe in man's universal fall into sin through Adam's transgression and in his subsequent disobedience, guilt, condemnation and judgement before God.
- (vii) We believe that God by His grace, and according to His good pleasure, restores to himself and to His service, all who in true faith call on the name of Jesus Christ.
- (viii) We believe in Jesus Christ, the only begotten son of the Father: That He was conceived of the Holy Spirit, born of a Virgin, crucified as a ransom for many, died and was buried, was raised from the dead and ascended into heaven. He is presently at the right hand of God the Father, and will personally return to earth in power and glory to judge the living and the dead.
- (ix) We believe in the necessity of the work of the Holy Spirit to apply the benefits of Christ's redemption to individual sinners, working in them regeneration, faith, repentance, sanctification and glorification.
- (x) We believe one holy and universal Church which Christ the Lord and Head, gathers, preserves and defends for Himself by His Spirit and Word, out of the whole human race

## Statement of Educational Principles

### Concerning the Word of God

- That Scripture, the divinely inspired Word of God, alone is the fundamental and ultimate means by which God instructs us concerning Himself, mankind, and the structure of creation. Through Scripture alone, God the Holy Spirit draws us to and enlightens us in the truth.
- That the truth of all that God has created must be understood, interpreted and studied in the light of and in subjection to Scripture as being indispensable and determinative of all true knowledge.
- That Scripture reveals that the whole of creation is ordered by God as creator, provider and almighty ruler of all things. Thus the entire universe including philosophy, social order, ethics and ecclesiastical life, is to be understood, interpreted and applied according to the norm of Scripture.
- That Scripture reveals that Jesus Christ, the living Word of God, is the sole Redeemer and Renewer of our life in its entirety, and therefore our beliefs and reason must also be redeemed and renewed in His light as the one way, truth and life.

### Concerning Life and Faith:

- That all of life, in every part and expression, relates directly to God. That is, all that man does or neglects to do is either done in obedience to God, or is in direct rebellion against His divinely revealed will. Such rebellion is idolatry. Consequently education and scholarly study cannot be secular, but reveals itself either as being the service of the one true God, or as a form of idolatry.
- That the true application and interpretation of knowledge is made possible only when the human heart, enlightened by the Word of God through the Holy Spirit, has been renewed by faith in Christ Jesus. Such faith in Christ therefore plays its decisive ordering role in the understanding of our everyday experience and our theoretical pursuits.
- That, because of God's gracious preservation of creation after the fall of man into sin, men who reject God as He reveals Himself in His word as the ordering principle of life nevertheless discover and gain valuable insights into the common structure of reality.
- That Christians, in appropriating these discoveries and insights, should renounce every attempt at synthesis of Scripturally directed thought with any other non-Scriptural system of thought or interpretation.

### Concerning the Cosmos - the Created Order

- That the whole cosmos is the creation of God remaining always under His government, upheld by His power and existing for His glory.
- That the cosmos is neither chaotic nor meaningless, but ordered and filled with meaning and purpose by the creative acts of God and graciously preserved and maintained/sustained by Him in spite of the disruptive effects of man's sin, and thus subject to God's absolute rule in all things.
- That the law of the creator ensures a rich diversity within the unbreakable unity of the cosmos.
- That the whole creation finds its coherence and meaning in Christ who is the first and last, the beginning and the end of the creation of God.

### Concerning Man's Task in the World:

- That it is man's divinely ordained task to unfold and interpret the meaning and purpose of the world and all things in it.
- That man can fulfil this task only as he investigates, evaluates, and studies it in subjection to God's Word.
- That true education is therefore the unfolding of the creation to the child in harmony with the order and meaning that it has in Christ. This education results in the child being prepared and equipped for his office and calling in this world as God's imagebearer and His steward.

**Concerning the Special Task of Parents:**

- That God has given parents the responsibility to nurture their children by educating them according to the Word of God.
- That, to enable them to carry out this responsibility, God has given parents authority over their children to guide and direct them in the way of righteousness as He calls on children to honour and obey their parents in the Lord.
- That the faithful training of children means instructing them within the framework of God's covenant of grace by which God binds His people to Himself in wholehearted love and a call to obedience. This covenant is the key to and the framework within which man finds and works out the fulfilment of all of life.
- That, while parents may invite others to share with them in the nurture of their children, the responsibility for this always remains that of the parents whose task it is to determine the character and direction of the education of their children in every respect.

**Concerning the Special Task of the School:**

- That a school at which Christ is confessed as the head of the educational task in harmony with the Scripture is both a valid and necessary expression of the life of the covenant community redeemed in Christ.
- That the school is only one of several ways in which the covenant community expresses itself in the temporal world, each one displaying in a distinctive manner the rich fullness of Christ's redemption.
- That it is the special task of the school to open out to the child the meaning and structure of the creation under the guidance of the Word of God as part of the equipment of the child for his calling in life in subjection to Christ as Lord.
- That the school, under Christ, and by His Holy Spirit, is to advance the reign of Christ on earth in the field of education so that His Kingdom may find expression here and now, though with imperfection and weakness.

**Concerning the School Community:**

- That parents, together with their children, united in Christ and in obedience to His will for their lives, together with teachers and others who share with them a common confession of faith, constitute a school community. Such a community is not in subjection to the Church, State or any other human authority as regards the outworking of its special task, but is subject only to Christ who rules over all things.
- That, while the school is entitled to expect freedom from interference in its peculiar task, it is nevertheless required to respect and uphold all legitimate authority, in particular the authority of the Family, Church, and State and to encourage this respect in the child according to the Word of God.
- That the responsibility, and the corresponding authority of the parents for the nurture of their children is to be fully recognised and safeguarded by the school at all times insofar as such parents share with and promise to uphold the statement of faith to which all members of the association subscribe.
- That within the school community the student is subject to the authority of the teacher, whose legitimate authority is to be upheld by the whole school community.
- That authority is never exercised or maintained for its own sake, but that it is to be exercised in harmony with the special task of the school. All authority is of God, to whom all must give account.

**Concerning the State:**

- That the civil authorities should at all times recognise the God given responsibility of parents for the education of their children.
- That in a pluralistic society in which many world and life views exist side by side, it is the task of civil government to protect the freedom and integrity of all citizens what ever their religious standpoint.
- That, in order that justice and equity be enjoyed by citizens in the education of their children, it is axiomatic that the civil authority grant equal and proportionate financial support to all schools that are open to the children of our land.