



Vision and Mission Statements and Educational Creed

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Version History

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1.0	2011	New Illawarra Christian School Policy
1.1	October 2016	Update Vision and Mission Statements, reformatting. To ICE standards and add Policy History table.
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1 VISION

To increase the quality and accessibility of Christian education to families in the Illawarra.

2 MISSION

In Christ's service to partner with parents in providing a quality Christian Education founded on the Word of God.

3 EDUCATIONAL CREED

The educational principles by which the company is guided in all its activities and transactions are formulated in the following Educational Creed.

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. Proverbs 9:10.

A Our Common Faith

As a community united in Christ for the education of youth, WE CONFESS with the Church universal that there is one God, eternal and indivisible, in whom are three Persons, Father, Son and Holy Spirit, which three Persons are really, truly and eternally distinct, each one truly God, yet without in any way destroying the unity of the one and only God, who is one and not three.

That this one God is the Creator of all things, visible and invisible.

That man was created in the image of God with dominion over the creation.

That being tempted by the devil, man sinned by disobeying the express command of God, so repudiating his Creator and bringing God's wrath and curse on himself and on the whole creation over which he rules.

That by the curse of sin justly imposed, every man is cut off from communion with God and is dead in sin, wholly corrupt throughout the whole man, and utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil.

That God in His love for the world, sent His only Son, Jesus Christ our Lord, to be born of the virgin Mary, being conceived by the Holy Spirit, to live and suffer on this earth as a man under the curse laying down His life for the sheep so that all who believe in Him should receive, without regards to their works of merit, full and free pardon, the riches of God's favour as His sons and heirs, and eternal life in Christ, being renewed by the Holy Spirit in Christ's likeness.

That the Lord Jesus Christ, having died for our sins, rose again the third day by the power of God, ascended to heaven and is now seated at the right hand of God the

Father Almighty, Who has put all things in subjection under His feet, appointing Him to be Head of all things to the Church, which is His body.

That, at the time appointed by God and known to no man, this very same Jesus shall come again revealed in power and great glory to judge all men, living and dead, and having destroyed this present world to establish the new heavens and new earth in which righteousness has a permanent home.

That when the Lord Jesus comes again all the dead shall be raised bodily, those who, by faith have done well, to eternal life, and those who, through unbelief have done evil, to eternal condemnation.

That the risen Christ has sent the Holy Spirit into the world that by Him redemption might be effectually applied, the divine purpose of salvation accomplished and the Church equipped for its mission on earth.

That the redemptive activity and gracious favour of God, Father, Son and Holy Spirit is essential for the fulfilment of man's life.

B The Word of God

WE CONFESS that the Scripture of the Old and New Testament, acknowledged in the confessions of the Reformation, is the infallible Word of God, and so is in all things, our supreme standard by which our whole life is to be judged.

That this Scripture, written by men, moved by the Holy Spirit, is itself God's Word written, God Himself being the Author.

That Scripture is the integral divine Word by which God, through His Spirit, draws us to and enlightens us in the truth, which is Christ Jesus our Lord, the eternal Word of God.

That the same eternal Word, who reveals Himself in Scripture reveals Himself in all that He has created so that the revelation of God is one.

That the Scripture is indispensable and determinative for our knowledge of God, of ourselves, and of the rest of creation, and also for the whole educational task.

C Man's Life

WE CONFESS that man, as God's image bearer, is given dominion over the creation to rule it, manage it, and develop it under God, who is King over kings and Lord over lords.

That man's life is fulfilled only in a life of free, willing submission to God, a life lived in harmony with the law of God for His creation, made known in the integral revelation of the Word of God.

That, being now fallen into sin, man can attain this fulfilment only, through renewal by the Holy Spirit after the image of his creator.

That for man to attempt anything at all in independence of God, or in ignorance of God's revelation is inherently destructive of man and of the creation over which he is given dominion.

That it is man's glory, as God's image bearer to do everything so that the glory of God is revealed in his doing.

That the development of the child as the image bearer of God is a central concern of the educational task.

D Sin and Education

WE CONFESS that human life in its entirety is religion, unfolding itself as service of one true God or of a God-substitute.

That in sin man has repudiated God in favour of God-substitutes with the result that he is cut off from the knowledge of God, of himself, and of the meaning of the creation, so that the light that he supposes he has is darkness, and his wisdom is folly.

That, apart from the man Christ Jesus, no man is exempted from this falsifying of knowledge through sin, but from conception all alike grope in darkness, being blinded to the meaning of life, of the world, and of man himself.

That no area of human knowledge is free of sinful falsifying.

That true education is possible only where the fear of God is reestablished by God's grace in the heart of men as the indispensable foundation of all wisdom and knowledge.

E Redemption in Christ

WE CONFESS that God in Christ by the Cross has restored the whole creation to harmony with Himself, making all things new in Christ.

That, although the fulfilment of this restoration awaits the future revelation of Christ in glory, yet, in principle, by the present work of the Holy Spirit in the world, it is a present reality to be reckoned with in faith in every area of life.

That Christ in His redemption, by His Holy Spirit, is creating from among the old humanity in Adam, a new humanity in Christ, united in the Church, which is His body, the covenant community bound to Him as Head, and that the children of believing parents belong to that covenant community.

That this covenant community is God's appointed means, through the power of the Holy Spirit within the community, for communicating the redemption of Christ to the world.

That, although, by the grace of God, men who reject the Word of God as the ordering principle of life provide many valuable insights into the common structure of reality, yet because the religious direction of their thoughts remains radically opposed to that of the covenant community in Christ, there can be no possibility of a synthesis of their systems of thought with the Scripturally directed thought which Christ's covenant community is

called to pursue.

F Man's Task

WE CONFESS that all things are created by God and, as His creation remain under His government, upheld by His power, and existing for His glory.

That it is man's task in his dominion over the creation to discern the being, shape, form and the several offices that God has given to every creature to serve its Creator, so that for the glory of God, and the good of man, he may cultivate the creation in accordance with God's commands and in harmony with the laws which God in His faithfulness maintains in His creation.

That the creation is neither chaotic nor meaningless, because God has graciously preserved and sustained it in spite of the disruptive effects of man's sin, and kept it subject to His law so that man is not a meaning maker, but instead may see the structure and meaning of God's creation.

That man cannot truly know the creation in this God given meaning without an obedient listening to Scripture as God's written Word in the light of which he studies the creation.

That the law of the Creator ensures a rich diversity within the unbreakable unity of the creation, which holds together in Christ, Who is the First and the Last, the Beginning and End of the creation of God.

G The Special Task of Parents

WE CONFESS that God has given the parents the responsibility for the nurture of their covenant children by discipline and instruction according to the Word of the Lord.

That, in accordance with this responsibility, God has given parents authority over their children to guide and direct them in the way of righteousness.

That, God has given children on their part a corresponding responsibility to honour, respect and obey their parents in the Lord.

That faithful training of children means instructing them in the covenant revealed in Scripture by which God binds His people to Himself in wholehearted love, which covenant is the key to fulfilment of all man's life.

That the responsibility for this nurture remains always the responsibility of the parents and, since all life is religion, it is the task of the parents alone to determine the religious character and direction of the education of their children in every aspect of their learning, yet as members together of Christ in one Covenant, the whole body of Christ shares this responsibility with the parents.

H The Special Task of the School

WE CONFESS that true education is the preparation and equipment of the child for his office and calling as God's image bearer and steward in this world.

That a school where Christ is confessed as Head of the educational task in harmony with the Scripture is a valid, but not only expression of the life of the Covenant community redeemed in Christ.

That it is the special task of the school to lead the child to discern the meaning and structure of the creation under the guidance of the Word of God and to train the child in the use and development of his God given talents, so that he may be equipped to serve Christ as King in all spheres of life to the Glory of God and the well-being of his fellow men.

That the school, under Christ and by His Holy Spirit, is to advance the reign of Christ on earth in accordance with its special task so that His Kingdom may come to expression here and now, though with much imperfection and weakness, and so that our Lord may find us busy in His garden when He comes in glory.

That the School Community, in the corporate functioning of which the authority and right of parents in the education of their children are to be recognised, is not subject as regards its special task, to Church or State, or any other outside authority.

That, while the school is entitled to expect freedom from interference in its special task, it is required to respect and uphold all legitimate authority, in particular the authority of family, Church and State and to encourage this respect in the child, according to the Word of God.

That the authority of the teacher over the student, which is to be upheld by the whole school Community, is given for the effective nurture of the child within the limits of the special task of the school, and is to be used only for this purpose with the recognition that all authority is of God to Whom all who exercise authority must give account.

I Confession

CONFESSING CHRIST AS KING OF KINGS, AND LORD OF LORDS, THE REDEEMER AND REDEEMER OF ALL OUR LIFE, WE PURSUE THE EDUCATIONAL TASK TOGETHER, WITH CONFIDENT HOPE AND HUMBLE RELIANCE ON GOD WHO, FOR JESUS' SAKE, SENDS HIS HOLY SPIRIT TO LEAD US INTO THE TRUTH, WHICH IS CHRIST, AND WITH GLAD SUBMISSION TO GOD'S WORD AS THE GUIDE OF ALL OUR ENDEAVOUR THAT IN ALL THINGS GOD MAY BE GLORIFIED THROUGH JESUS CHRIST, WHOSE IS THE GLORY AND THE DOMINION FOR EVER AND EVER. AMEN