



## Principles

1. Middleton Grange School's Deed of Integration, Special Character Statement and Statement of Belief (copy attached) are foundation documents for Middleton Grange School. Together these define the Special Character of Middleton Grange School and with the Education Act require the Christian Schools' Trust (the Proprietor) to preserve and safeguard the Special Character. (Section 416 Education Act)
2. The Board of Trustees recognises that Middleton Grange School's Strategic Plan must at all times be aligned with the foundation documents.
3. The Proprietor delegates to the Board of Trustees responsibility to ensure all Middleton Grange School practices comply with the Deed of Integration the Proprietor has with the Crown and where there is any doubt, the Proprietor will have the final right to interpret and determine compliance.
4. The Proprietor requires the Board of Trustees to establish, resource and review practices in all areas of Middleton Grange School life so that they are permeated by Christian belief as defined in the foundation documents above.
5. From time to time the Board of Trustees or the Proprietor may be required to respond to actions or ideas in the Middleton Grange School community which are adversarial to the Special Character of Middleton Grange School.
6. The role of the Proprietor appointed trustees to the Board of Trustees, has an additional and specific function to communicate to the Proprietor on matters of Special Character.
7. The Board of Trustees will ensure that all Middleton Grange School policies and Middleton Grange School activities are subject to the terms and principles of the foundation documents. All Middleton Grange School policies are reviewed regularly and may be amended by the Board of Trustees. The Proprietor will be informed of all changes to the Special Character Policy.
8. The Board of Trustees acknowledges the nature of the freedom we have as Christians to take advantage of all learning and understanding in the light of the Bible. Further, the Board of Trustees recognises the potential for the use of resources, ideas and pedagogies which are adversarial to the Special Character of Middleton Grange School if, through the use of these educational outcomes in a Special Character context, are strengthened. Guidance and professional development will be provided for staff to enhance their ability to critique resources, ideas and pedagogies from the perspective of the Special Character of Middleton Grange School.
9. The Board of Trustees requires Middleton Grange School to maintain a genuinely non denominational Christian stance and to accommodate within Board of Trustees, staff, parent and pupil community a wide range of denominational affiliation.
10. The Board of Trustees recognizes God is a Holy God yet offers to all through Christ undeserved favour (grace). We, His children, can bring grace to others when we think, speak, and act graciously according to His Word.
11. The Board of Trustees Community Concerns Policy will provide appropriate processes for dealing with concerns related to the Special Character of Middleton Grange School.

The Board of Trustees provides specific detail for the following:

## 1. Non denominational Special Character of Middleton Grange School.

The maintenance of a genuinely non denominational Christian stance is achieved on the basis of three main principles:

1. A clear commitment by all members of staff and Board of Trustees to the foundation documents which includes the confession of personal faith in Jesus Christ as Saviour, Lord and God.
2. A clear understanding that within the life of Middleton Grange School no exclusively denominational emphasis is permitted. This is understood to prevent the promotion of an exclusive interpretation of the Bible held by one church in respect of which other churches hold a contrary interpretation in good faith. The Proprietor has the sole discretion for determining which matters are foundational and not open to interpretation and which matters are “denominational”.
3. A careful adherence to the Bible and a straightforward understanding of the truths, duties and mysteries of the Christian faith which are set forth in it.

## 2. Selection of Teaching and Learning Resources

Middleton Grange School upholds the principle that God grants freedom to Christian educators to use a wide range of materials and methodologies in teaching and learning. Advice and support is provided to staff in the selection of materials and methodologies to ensure these strengthen the Special Character of Middleton Grange School. See Management Procedures.

Middleton Grange School accepts its responsibility to work with parents to ensure pupils’ educational experience is a carefully managed journey from a place of protection from ideas, information, philosophies which are in conflict with the Christian faith to a place of God-honouring engagement with the same.

## 3. Middleton Grange School Activities on Sundays

1. Middleton Grange School teams/groups/individuals should not ordinarily be entered into any regular seasonal sports competitions which require play on Sundays.
2. Where there are Sunday arrangements involving Middleton Grange School teams/groups/individuals, the Principal will decide whether to grant an exception and thereafter will give the parents the option of allowing or declining their son/daughter’s participation. Where possible opportunities for pupils to be involved in worship should be given.
3. Ordinarily, Middleton Grange School grounds/facilities should not be used on Sundays, however, the Principal will have discretion to grant exceptions to this on occasion.

## 4. Selection and Production of Performing/Visual Arts for Public Performance

1. Staff involved in the selection and production of work for wider public performance or the display of visual arts through whatever medium, will consult with the Principal or their delegate.
2. The Principal will make the final decision in relation to the selection process.
3. The Principal will report, at his discretion, any selection outcomes to the Board of Trustees and Proprietors.

## 5. Fundraising

God grants liberty to Christians to explore widely avenues of funding. However, the Board of Trustees wishes to do so in a manner that enhances unity in Middleton Grange School community. One potential source of division within our community is the use of funds derived from gambling. Middleton Grange School acknowledges that while gambling itself is a denial of the providence of God there is a wide range of views among the Middleton Grange School community on the issue of accessing funds that are derived wholly or in part from gambling activities.

In order to take account of the range of views on the use of gambling related funds, Middleton Grange School wishes to avoid funding sources or sponsorship where any of the funds are derived from gambling activities or anything else in conflict with Middleton Grange School's Special Character eg promotion of alcohol.

Overriding all is the principle of not doing harm to our brother in the exercise of our liberty and so damaging the unity that we enjoy in Christ.

1. A senior leader will co-ordinate all Middleton Grange School fundraising proposals. Proposals must go to that person for approval.
2. The senior leader will be guided by the Special Character policy

## 6. Content of Health Curriculum

The Board of Trustees recognizes that as a state school Middleton Grange School is required to deliver a health curriculum and consult with the parent community every two years. The Board of Trustees also recognizes that the delegated authority it has from the Proprietor, means that all curriculum material must be in harmony with the Middleton Grange School's foundation documents and that this takes precedence. [ Section 475 Education Act].

Key foundation beliefs include:

1. Human beings are created in the image of God
2. That each person is uniquely created male or female
3. Marriage as defined in the Bible is the God given way for legitimate sexual expression and a key metaphor to describe the relationship between Christ and the Church and for the procreation of the human race
4. Modesty is a key Biblical virtue.

## 7. Human Sexuality

In the beginning God created male and female. Marriage is an institution created by God in which one man and one woman enter into an exclusive relationship intended for life, and that marriage is the only form of partnership approved by God for sexual relations.

Appendix: Statement on Human Sexuality by the Christian Schools' Trust (CST)

	<b>Board of Trustees</b>	<b>Christian Schools' Trust</b>
<b>Name</b>		
<b>Position</b>		
<b>Signed</b> on behalf and with the authority of the Board		
<b>Date</b>		
<b>Next Review</b>	With CST Review / Apr 2021	With CST Review / Apr 2021

## Appendix

### Christian Schools' Trust Statement on Human Sexuality

How sex is understood and expressed reveals deep convictions about the nature of the human person. For believing Christians, the human person is made in the image of a loving and personal God who has made all that is and can be known and that which is unseen – the material time-space creation, and the transcendent realm of eternity. God exists in three persons: the Father, the Son (Jesus Christ), and the Holy Spirit. This divine trinity composes a society of persons and a model for the understanding and ordering of human relationships.

In Genesis, the first book of the Judeo-Christian Scriptures (the Old and New Testaments, the Bible), the human person is made in God's image, male and female, and bears an impress of the invisible Creator. The human person has a primary identity as either male or female, and together these separate but complementary persons have potential to provide intimacy and fulfil a divine mandate to reproduce human kind. Bearing the impress of the Creator means each person reflects the nature and character of God by embodying a capacity for moral judgement, creativity, intelligence, love and relationships.

The biblical narrative explains that the expression of these qualities is affected by a broken relationship with God through rebellion and selfishness which has characterised all humanity since the entry of sin into the world in rebellion against God. Sin occurred from a human desire to live outside God's plan and boundaries. Human beings retain this ability to choose a self-directed path and live intentionally outside divine relationship. The result is a distortion of human purpose and direction.

Contemporary western culture has eschewed the biblical world view in favour of social attitudes and legal change which replace the primacy of male and female as a genetic and biological fact, with 'gender' as a fluid psychological and social construct. This has resulted in group identity politics, a widespread acceptance of same sex relationships, and the normalisation of fluid sexual identities known as 'transgender', 'inter-sex' and 'asexual' persons.

The school believes Scripture teaches on the nature of the human person; that is, that all persons

1. are made in the image of Almighty God and bear the impress and character of the Trinity. They are genetically and biologically male or female
2. have identity and value by virtue of this fact; and,
3. that the work of the school affirms the equality of male and female and their complementarity for creating and sustaining families.

These points have important implications for the understanding of marriage and family.

Marriage is the union of a man and woman for intimacy, fellowship with God and each other and as the context for procreation and the extension of the human family. The mystery of this three-fold relationship is that each person remains a unique individual but grows in unity and oneness. Marriage reflects the character of the triune God and provides the setting for nurture, support, sexual expression, and identity. Children are a gift from God for the extension of His purposes for creation: to extend the human family and participate in the redemption of a fallen world.

Family thus occupies a unique purpose in the created order. It is the locus of human identity, connection, self-awareness and understanding, as well as the primary site of nurture and growth. Concepts of 'male and 'female' are essential to this understanding; as are biological determinants and aspects of social conditioning. The Christian school assists the family in the nurture of children but it does not displace or usurp it.