



Code of Conduct - Parent/Guardian/Visitor Including Communication Policy (Parents to Staff)

Prepared by	Principal
Date Prepared	June 2023
Date ratified by the Board:	
Monitored by	Principal
Review by	Principal, Leadership Team
Date for review	2023
Status	Active
Policy Pertains to:	All staff
File Details:	RANGS reference 3.6

Version History

Version	Date	Notes
1.0	June 2023	Initial Policy

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Rationale – Purpose and Principles

At Greenacre Christian College we seek at all times to provide an open, safe and welcoming community with high quality education, pastoral services and co-curricular activities. We require that all College community members demonstrate a commitment to the highest standards of ethics, professional behaviour and compliance with the College's Codes of Conduct.

The College is always willing to assist parents whenever they can, however there also needs to be a code of understanding about the College's position regarding dropping off and picking up children, email and SMS contact with staff, and the use of Social Media. With this Code of Conduct in place it is hoped that parents/guardians/visitors can appropriately direct their concerns and contribute to a harmonious environment that reflects and builds on the College's core beliefs and values. At all times the College has a duty of care towards all staff.

This Policy is intended to:

1. Provide a set of general principles to guide parents/guardians/ visitors in their interaction with staff, students and other parents of Greenacre Christian College;
2. Communicate the College's expectation as to how parents conduct themselves when on College grounds which includes dropping off or picking up children, through email and other channels of communication; and
3. Explain how parents/guardians/visitors can direct their concerns.

This Code is not intended to comprehensively address every situation, but is a general guide to playground principles, car park principles and communication. We ask that parents exercise discretion and care in their interactions with all others in their dealings with the College.

Scope

The scope of this Policy applies to all parents, guardians, relatives, friends, supporters, carers, visitors and invitees to the College. This Policy is written to ensure there are clear standards of behaviour in the College environment, or when attending any College related function or activity, or when picking up and dropping students at the College or when communicating to staff through email, SMS or commenting on the College through Social Media or any other public forum.

Definition

Any Code of Conduct has, as its primary goal, an understanding that the community of the College is founded on relationships based on shared beliefs and common goals. This Code of Conduct creates a climate of mutual respect and support for parents and visitors. It ensures a common understanding of expectations for personal behaviour, acceptable interactions with staff, other parents, other visitors and students.

General Code Of Conduct Principles

Personal Behaviour

All parents/guardians/visitors are expected to comply with behaviour that demonstrates respect for other people, the authority of the College, and sets a Christ-like example for students. The following standards of behaviour include but are not limited to:

1. Refraining from inappropriate language or conduct on College grounds. This includes wearing inappropriate clothing that may cause offence;
2. Refraining from smoking – all educational facilities and grounds are non-smoking areas;
3. Not possessing or being affected by alcohol or any illegal substance, whilst on College property;
4. Respecting and complying with all applicable Commonwealth and State laws;
5. Respecting the legal and moral rights of others and treating them with dignity, civility and respect at all times, especially if there is a disagreement;
6. Showing proper care and regard for College property and the property of others.

Interaction with staff, other parents and students

Parents/guardians/visitors are expected to interact respectfully with staff, students and other parents at all times. Any language which is abusive, insulting or aggressive in nature is not appropriate.

Parents/guardians/visitors are not permitted to discipline another parent's child whilst on College grounds. The duty of care whilst on College grounds remains with teachers.

All concerns related to general Code of Conduct principles need to be directed to the Principal.

General Car Park Principles

All parents/guardians/visitors are expected to comply with behaviour that demonstrates respect for other people, the authority of the College, Work and Health and Safety expectations and setting a Christ-like example for students.

All parents need to abide by all road rules, traffic control measures and staff directions when using vehicles on the College grounds. It is essential for the safety of all students at the College that the following processes and procedures are also followed:

1. Refrain from parking in car spaces designated as staff parking;
2. Refrain from parking across driveways, this includes college and neighbour's driveways.
3. Follow staff's directions when entering and existing the College site.
4. Drop off and pick up passengers in the designated area unless staff indicate otherwise.

General Communication Principles

Messages to Students

If a parent needs to have a message to their child during the day, they are to telephone the office (call 9642 3512). The College receptionist will ensure the message is passed on. When teachers are on class they have a duty of care to all students in the class and need to maintain that responsibility; parents are not to contact teachers or students directly for an urgent message.

Emailing staff – Appropriate Use of Email

The College recognises that email is a widely used means of communication. However, though it has an element of immediacy for the sender, it is often not the best way to communicate a concern or frustration which, because of the medium, may be misunderstood by the recipient. Further to this, email is not an appropriate communication tool when a parent requires an immediate response to a highly sensitive or complex situation. Email should not be considered an opportunity to send information that has not been considered in light of other Policy and Procedures of the College. Email, whilst a seemingly innocuous communication device, is now being understood and treated as a significant form of communication capable of being the subject of a subpoena by the Court system. Therefore, it always needs to be used wisely.

Some helpful suggestions about using email:

- Think twice before sending an email; it is easy to write and send but difficult to take back;
- Be cautious. You know exactly what you want to say, but the person receiving your email may find it hard to read the tone into what you have written;
- Be discreet, professional and lawful in interacting with staff;
- Be aware of College Policies and Procedures which you have agreed to follow;
- Consider the time of day or night an email is sent. Staff are on duty from 8am to 4pm, being the College's hours. Staff do work at home and may choose to answer emails out of college work hours but this is at the staff members discretion and should not be interpreted as an expectation by the parent/caregivers;
- Consider the length of the email and therefore whether it is the best way to communicate with staff at the College;
- If the staff member has not responded to an email in three days, please telephone the office and leave a message.

Parent Meetings

Parents are always welcome at the College to meet with staff. Unscheduled meetings before school may be problematic as teachers are preparing for the day ahead. Instead, parents should contact the office (call 9642 3512) or contact the teacher to make a mutually convenient time.

SMS, Private Messaging or Contacting Staff At Home

Parents should not contact a staff member at home, on their personal home phone, mobile, SMS or Social Media platforms if the matter relates to the College.

Social Media and Other Public Forums

Social Media and other Public Forums should not be used to criticise or denigrate others in the College community. The College reserves the right to request material publicly posted about students, staff, parents or the College that is inaccurate, confrontational, critical, offensive or disrespectful to be taken down. Likewise, the posting of photos of other children without consent is inappropriate. Matters that include libel or slander may be dealt with at a higher level.

Other Parental Situations

The College will endeavour to assist parents to manage conflicts as best as it can, but can only do this if it is informed of such matters. In some circumstances, parents are required by law to advise the College of areas of potential conflict, such as parenting and family court orders.

Whilst there is no obligation to inform the College of other situations where parents may be in dispute (e.g. separation or other Court Orders in place between parents or people at the College) any information received of this nature will be treated in strict confidence.

In any event, the College expects parents to behave lawfully on College grounds and observe the terms of any order, obligation or undertaking to which they may be the subject. The College takes issues that are brought to its attention seriously. If concerns are expressed in confidence, parents/guardians/visitors can expect to be treated with courtesy and respect in order to try and resolve the matter.

As a general guide, minor issues may be addressed (in private) with your child's teacher. Cases of inappropriate conduct or misconduct ought to be directed, in the first instance, to the College Principal. The Principal may wish to speak to the parent and then to the relevant class teacher. If the issue concerns other parents or students, the Principal may speak with those persons as well, unless there is a reason for the matter to remain between the parent and the College.

It is not possible to categorically state what will constitute a minor issue, inappropriate conduct or misconduct. Each situation must be considered as it arises. However, in cases of serious or repeated misconduct, the College may need to take steps to institute a temporary ban of a parent/guardian/visitor from entry to the College grounds (under The Enclosed Land Protection Act 1901) and may, or where appropriate, involve other authorities.

Breaches of The Code of Conduct

The consequences to a member of the College community for breaching this Code of Conduct will be determined by the Principal in accordance with the Greenacre Christian College Grievance Policy and may include one or more of the following:

- The College may place a temporary ban on any member of the College community from attending any co-curricular activity, after any breach in the Code of Conduct, whilst seeking a resolution;
- The College may place a temporary ban on any member of the College community from being on the College grounds in general, after any breach in the Code of Conduct, whilst seeking a resolution;
- The College may direct that any parent/guardian/visitor only communicate with members of staff through a nominated College representative, whilst seeking a resolution to the breach of the Code of Conduct;
- In the case of extreme or prolonged breach of this Code of Conduct, which has been consistently acknowledged by the College to a parent/guardian/visitor in writing, the College may see that the only option is to terminate the enrolment of the child of that parent/guardian.

Right of Appeal

The Greenacre Christian College Grievance Policy "right of appeal" will apply to any decision made by the Principal under this Code of Conduct. The Policy is accessible on, and can be downloaded from, the College's website.

Important Related Policy Documents:

- Grievance Policy
- Work Health and Safety
- Safeguarding (Child Protection) Policy

General Comments

It is important that parents show respect for staff and not publicly criticise them or seek to undermine their authority. If a parent has a particular concern about a member of staff, they can raise it with the staff member concerned or with the Head of School or the Principal, however, when doing so, they should observe the general rules of conduct set out in this Code. Rude, critical or abusive language should not be used. It is not productive and can make it harder to resolve concerns. Additionally, parents are to allow staff a reasonable amount of time (at least three days) to investigate, gather evidence, and consider the perspectives of other parties before making a decision about an issue that has been raised.

The College has a responsibility to follow its own Policies and Procedures and has an inherent duty of care to staff to ensure their well-being.

Statement of Faith, Life and Conduct

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. (Genesis 1:27, Matthew 19:4)
- (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)
- (i) Believers are called to relational conduct that conforms to and reflects the teaching of the Bible concerning human sexuality and marriage. Therefore:
- (j) outside of marriage, a believer must live a life of chastity;
- (k) children are a natural blessing of marriage; and
- (l) parents must instruct and care for their children and provide for their physical, spiritual, and educational upbringing.
- (m) (Genesis 1: 26-27, Psalm 127:3-4, Ephesians 5: 22-33)
- (n) 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)
- (o) 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)
- (p) 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)

1.6 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:
 - (c) conforms to the example of Jesus;
 - (d) rejects sinful actions and seeks to do good works;
 - (e) demonstrates the fruit of the Spirit; and
 - (f) recognizes that the body of the believer is the temple of the Holy Spirit;
 - (g) affirms and reflects the truth of the Bible about the nature of human beings, created, male and female, in the image of God.
 - (h) (Galatians 5:16-24, 1 Corinthians 6:19)

2. Life and Conduct Policy

The company has adopted the Life and Conduct Policy in Appendix One to clarify how the company applies the Statement of Doctrines and Beliefs for the life and conduct of members of the School community. This Statement shall not be inconsistent with the Statement of Faith of the company and must be read in conjunction therewith. To the extent that this Policy is

inconsistent with the Statement of Doctrines and Beliefs it will be void, but only to the extent of such inconsistency.

3. Final Authority for Matters of Belief and Conduct

(a) The Statement of Faith does not exhaust the extent of the beliefs of the company and its members. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that the company and its members believe.

(b) For purposes of the company's faith, doctrine, practice, policy, and discipline, the members in a general meeting are the company's final interpretive authority on the Bible's meaning and application provided that any such interpretation:

(c) shall be consistent with the Statement of Faith; and

(d) the doctrines, tenets and beliefs of the Church

Life and Conduct Policy is as follows:

Greenacre Christian College is a Christian learning community. As a Christian community it seeks to maintain itself by fostering those ideals and standards that are consistent with a Christian worldview. These ideals and standards are broadly moral; they would be characteristic of any community that was self-consciously Christian. This document is an attempt to specify those ideals and standards in accordance with the Statement of Doctrines and Beliefs of the School.

This Life and Conduct Policy at Greenacre Christian College seeks to set forth:

- a) **Assumptions and Principles:** those assumptions and principles which should guide the conduct of responsible Christians which are foundational as Greenacre Christian College strives to maintain its identity as a Christian learning community.
- b) **Behavioural Standards:** In light of the above assumptions and biblical principles of Christian conduct, the specific expectations which seem most likely to require explicit statement in a community such as Greenacre Christian College and are established for students, parents and staff of Greenacre Christian College.

Assumptions and Principles

Basic Assumptions—Greenacre Christian College strives to maintain its identity as a Christian learning community. The **School** expects that all members of the **School** community will accept that the **School**:

- (1) Recognises the Bible to be the Word of God and hence fully authoritative in matters of faith and conduct.
- (2) Has a sincere desire for that commitment to mature both in insight and behaviour.
- (3) Understands that all **board** members, staff and those in leadership roles will call themselves Christian by virtue of the grace of God and their personal commitment to Jesus Christ

Biblical Principles—The community recognises that biblical principles are foundational for corporate life and individual behaviour. Those principles which seem most pertinent are the following:

- (1) Life within a Christian community must be lived to the glory of God, daily conforming ourselves to the image of Christ and recognising the Lordship of Christ in every activity (Matthew 22:36–38, 1 Corinthians 10:31, Colossians 3:9, 10, 17).

- (2) Love for and accountability to God should motivate Christian conduct (Deuteronomy 6:5, 2 Corinthians 5:10).
- (3) Consistent with the example and command of Jesus Christ, love and justice must be the determinative factors in the relationships of Christians with others (John 15:12–17, I John 4:7–12).
- (4) Christians bear responsibility for service to others. They are responsible to serve their neighbours and be involved in the process of alleviating such pressing worldwide problems as poverty, hunger, disease, illiteracy and racism (Matthew 7:12, 25:31–46, Galatians 5:14, 6:10).
- (5) The actions of Christians within a community are not solely a private matter. Accordingly members of the Greenacre Christian College community must hold their neighbours accountable for the implications of their conduct when it directly affects the welfare of the wider **school** community (Matthew 18:15–17).
- (6) The community collectively, and members individually, are responsible for the effective stewardship of abilities, opportunities and institutional resources (Luke 19:11–27, Corinthians 4:2).
- (7) Attaining common goals and ensuring orderly community life may necessitate the subordination of some individual prerogatives. Specifically, as servants of Christ we are called to practise forbearance. Christian freedom includes the option of not doing some things in order to contribute to the good of the larger community (I Corinthians 8:9–13, 9:19–23, 10:23–33).
- (8) Certain actions are expressly prohibited in Scripture and are, therefore, wrong. Christians are responsible to avoid those practices which are called sinful in Scripture. Similarly, Scripture commends some actions which are, therefore, right. There are other actions which are matters of individual conviction based on the given situation. In this latter area care must be exercised so as not to judge one another or to cause another to stumble or ourselves to fall (Matthew 7:1, Romans 14:1–23).
- (9) Christians are not asked to live the Christian life simply on the basis of their own moral character and strength. God has provided the authoritative Word of Holy Scripture, the guiding power of the indwelling Holy Spirit and the counsel of the Church—the body of believers both past and present. Christians are expected to study and obey the Scriptures, to cultivate a heart attitude which allows for the guidance of the indwelling Holy Spirit and to give serious consideration to the counsel of the people of God (II Timothy 3:16, II Peter 1:19–21, I John 2:27, I Peter 5:1–6).
- (10) Important to an understanding of all behavioural standards is the obligation of Christians to separate themselves from worldliness (Romans 12:2, I John 2:15). Worldliness is a subtle issue involving uncritical conformity to the prevailing spirit of the age. One's disposition concerning such matters as materialism, secularism, isolationism, security, success, injustice, hedonism and moral relativism must stand in perpetual review.

General Principles—We acknowledge that it is impossible to create a community whose behavioural norms will be totally acceptable to every Christian. Nonetheless, we believe it is imperative for us to specify certain behavioural patterns which must be sustained in order that the objectives of the **School** can be met. Therefore, it is assumed that individuals who have voluntarily joined the Christian learning community at Greenacre Christian College and are striving to exhibit the behaviour characteristic of a mature person of their age will:

- (1) Understand that they have become part of an evangelical Christian tradition, which is to be respected and valued, but which is continuously subject to review and evaluation. They also have freedom to offer constructive criticism of this tradition.

- (2) Explore the broad range of human opinion and ideas without necessarily engaging in the whole range of human behaviour.
- (3) Strive to exemplify those positive elements of Christian behaviour that are taught in Scripture (Romans 12:6–21, Galatians 5:22, 23, Colossians 3:12–17, II Peter 1:5–9).
- (4) Be concerned about the welfare of other individuals within the community and of the community as a whole.
- (5) Assume responsibility for their own behaviour as it reflects upon their Lord, their community and themselves, particularly in the area of personal freedom, where discretion, moderation and restraint must be practised.
- (6) Continually assess themselves, their personal growth and their place within the community.

Behavioural Standards

In light of the above assumptions and biblical principles of Christian conduct, the specific expectations which follow are established for **board** members, staff and other leaders within the Greenacre Christian College. These expectations will also underpin the teaching program for students within the **School** in an age appropriate form.

It will be noted that these behavioural standards distinguish between practices governed by Scripture and practices governed by consent of the community for its common good. The latter, which are established to enhance the quality of community living, are not to be confused with specific God-given directives, which are required of all Christians.

Practices Governed by Scripture—The following behavioural expectations are binding on the **board**, staff and leaders within the Greenacre Christian College community.

- (1) Members of the community will live in moderation and with concerns for the poor and marginalised of the community (Micah 6:8, Matthew 25: 31 – 46)
- (2) Those words and actions which are expressly forbidden in Scripture, including but not limited to blasphemy, profanity, dishonesty, theft, drunkenness, sexual relations outside marriage between a man and a woman, will not be accepted, either on or off campus.
- (3) Members of the community will strive to overcome pride, covetousness, jealousy, lust, immodesty, as all are destructive to the unity of the Body of Christ. Instead, each member of the community will enable and help others to nurture the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.
- (4) Recognising the Christian obligation to submit to governing authorities (Romans 13:1, I Peter 2:13), individuals related to Greenacre Christian College are expected to uphold the laws of the local community, the State or Territory and Commonwealth in accordance with the teaching and principles of Scripture.

Practices Governed by Consent of the Community for Its Common Good—In addition to behavioural obligations set forth in Scripture, **board** members, staff and other leaders within this community choose to impose upon themselves the following rules for behaviour out of the conviction that they serve both the long-range interests of this institution and the immediate good of its individual members. Violations, therefore, must be regarded as serious breaches of integrity with this community to which each member has voluntarily chosen to associate.

- (1) The principle of resting one day in seven was instituted by God for the benefit of the creatures made in God's image. Because Jesus declared Himself to be Lord of the Sabbath and because the **Church** celebrates

His resurrection on Sunday, the **School** will avoid business as usual on Sunday, particularly in terms of scheduling events and the use of facilities during the Sunday morning worship hours, unless necessary. Likewise the **School** will not promote community activities that would clash with Sunday morning worship hours.

- (2) The **School** is smoke-free. Members of the community will not use tobacco products on campus, on adjacent properties or while attending **School**-related events or on **School**-related business. This standard is in keeping with the findings of medical authorities concerning the danger to one's health in the use of tobacco products. Further, it recognises that Christians are responsible to be stewards of their bodies and considerate of the rights of others.
- (3) The **School** is alcohol-free. The consumption of alcohol is prohibited while attending **School**-related events, on or off campus where students are present. This position reflects the **School's** concern with the physical, social and personal effects of alcohol use and the growing body of knowledge about the detrimental effects of alcohol on brain development for children and adolescents. At no time will the illegal use or abuse of alcohol be tolerated by members of the community. The **board**, staff and **parents** will demonstrate responsible use of alcohol at any events where no students are present, and alcohol is served.
- (4) Members of the community are not to use or possess drugs illegally. This includes the use of those drugs prohibited by law and the abuse of those drugs controlled by law.