

Matamata Christian School

STUDENT ENROLMENT POLICY

(Reviewed and adopted 22 September 2022)

Basis:

Clause 19 i) of the deed of agreement between the Matamata Christian School Association (The Association) and the Crown dated May 1998 gives preference of enrolment to children of parents who have established a “particular or general connection” with the special Christian character of the school and gives the Board of Trustees (The Board) authority to decide the existence and sufficiency of the connection, but subject to the approval of the Association.

Clause 19 ii) provides that, subject to places being available, the Board may accept enrolment of children of parents who do not have preference of enrolment up to the number agreed between the Crown and the Board from time to time.

Definitions:

Clause 2.4 of the constitution of the Association defines child and children to include “an adopted child, a fostered child, or such other child as is residing with a member (*of the Association*) and dependant upon them”.

For the purpose of this policy the terms parent or parents shall be taken as either singular or plural and shall include care givers.

The definition of the school’s “Special Christian Character” is contained in “Peria Christian Education Inc Special Character Definition Policy”. (See copy Student Enrolment Policy Appendix 1 Page 3 of 4)

Preference children

Preference children are children whose parent/s or care giver/s have proven the existence and sufficiency of their “particular or general” connection with the Special Christian Character of the school by providing a signed and verified copy of the declaration of agreement with and acceptance of the Association’s statement of faith and Special Character Definition Policy. (both included in appendix 1)

Non preference children

Non preference children are those children who are not preference children

Policy purpose

1. To define the existence and sufficiency of the “particular or general connection” with the special Christian character of the school required for preference of enrolment.
2. To define, subject to preference of enrolment, a further priority of enrolment for children at the school.

Enrolment Policy

The existence and sufficiency of the “particular or general” connection of parents of the school shall be determined by the parents providing a signed and verified copy of the declaration of agreement with and acceptance of the Association’s statement of faith and Special Character Definition Policy on the combined Matamata Christian School Enrolment Attestation and Application for membership of Peria Christian Education Inc form. (Student Enrolment Policy Appendix 1)

Such verification may be provided by a Pastor, Elder or leader in a Christian Church whose doctrine is in agreement with the Statement of Faith contained in the constitution of PCE, or a close relative or friend of the applicant. Should none of the above be available, then the Principal or Deputy Principal, or other responsible office holder at the school, may sign following an interview with the applicants.

Intakes:

Until enrolments reach 95%, applications for enrolment will be open throughout the year. When enrolments reach 95%, applications for enrolment will only be accepted during the enrolment periods decided by the School Board from time to time.

Enrolment priority:

First priority group for enrolment shall be **preference children** whose parents are members of the Peria Christian Education Inc (PCE or The Association).

Second priority group for enrolment shall be **preference children** whose parents **are not** members of the Association.

Third priority group for enrolment shall be **non preference children**, (children whose parents are not included in either the first priority group or second priority group for enrolment), subject to non preference places being available up to the number agreed between the Crown and the Association.

For each of the priority groups above in turn, further priority shall be allocated according to the following criteria:

1. Children who have siblings at the school.
2. Children of teachers at the school.
3. Children who are siblings of or children of past students.
4. Children with parents who are ministers or pastors in local mainstream Christian Churches.
5. Children who have previously attended a school or preschool with a Special Christian Character.
6. Children of parents who work (paid or unpaid) for local Christian ministries.
7. Children who live close enough to walk to the school or a bus route delivering students to the school.
8. Children drawn by lot.

Friends of the school listing:

All parents of the school shall be on the "Friends of the School" contact list and may receive irregular newsletters and emails from PCE. (Note: This will require an email address for each "Friend" and that PCE Association members are automatically "Friends").

Matamata Christian School Enrolment Attestation.

AND

Application for membership of Peria Christian Education Inc. (The Association)

Please indicate by signing, your acceptance or otherwise, of both the Statement of Faith and definition of "Special Character", and, if required, confirm your eligibility for membership of the Association under Clause 5.2 of the Constitution, all contained below within this appendix.

Should you wish to enrol your child/children as "preference pupils", then you will need to have your attestation confirmed by a Pastor, Elder or similar position holder in a Christian Church, or a close relative or friend. Should none of the above be available, then the Principal or Deputy Principal, or other responsible office holder at the school, may sign following an interview with the applicants.

~~~~~  
**Either (Enrol your child/ren as preference. Please tick for your agreement)**

- I/we wish to enrol my/our child/children as "preference pupils" at Matamata Christian School.
- I/we hereby apply for membership of the Peria Christian Education Inc. *Note: While membership of Peria Christian Education Inc is **not** a requirement for enrolment, first preference is given to children of members.*
- I/we confirm that I/we have read both the Statement of Faith and definition of Special Character, and had time to ask questions. I/we attest my/our agreement with and acceptance of both the Statement of Faith and definition of Special Character. I/we understand that the beliefs, principles and practices contained therein will be lovingly, respectfully, and compassionately taught, practiced and promoted throughout all of school life.
- I/we confirm eligibility for membership of the Association under Clause 5.2 of the Constitution, all contained below within this appendix.

Signed: \_\_\_\_\_ Signed: \_\_\_\_\_  
Name: \_\_\_\_\_ Name: \_\_\_\_\_  
Email: \_\_\_\_\_ Email: \_\_\_\_\_

**Confirmation** I hereby confirm that to the best of my knowledge and observations, the applicant/s noted above have been truthful in signing this attestation.

Signed: \_\_\_\_\_ Name: \_\_\_\_\_  
Position: \_\_\_\_\_ Church: \_\_\_\_\_  
Contact Telephone number: \_\_\_\_\_

~~~~~  
Or (Enrol your child/ren as non preference Please tick for your agreement)

- I /we wish to enrol our child/children as "non preference pupils" at Matamata Christian School. I understand that due to the limited number of non preference positions available at the school, my child's name may need to be added to a waiting list.
- I/we confirm that I/we have read both the Statement of Faith and definition of Special Character, and had time to ask questions. I/we understand that the beliefs, principles and practices contained therein will be lovingly, respectfully, and compassionately taught, practiced and promoted throughout all of school life.

Signed: _____ Signed: _____
Name: _____ Name: _____

Peria Christian Education Inc

Statement of Faith

Holy Scripture and Education

By faith we confess the books of the Old and New Testaments to be the divinely inspired, inerrant Word of God (2 Tim. 3: 16,17), the only absolute rule for all faith and conduct, and therefore also for the education of our children at home and at school.

Christian Parents and Education

As believing parents we have Christ's comforting assurance for our children that theirs is the Kingdom of Heaven and that He will bless them when we bring them to Him (Mark 10: 13-16). Expecting the fulfilment of His promise and obeying the command of His apostle, we endeavour to "bring our children up "in the discipline and instruction of the Lord" (Eph.6:4) :

Since the responsibility for this task has been placed on our shoulders as parents, we gladly accept responsibility for that part of the education which takes place outside our homes in the school. We consider the establishment of Christian Schools, which are to assist us in the work of Christian nurture and education, to be our duty and God-given privilege.

Christian Schools

As Christ is the Saviour and Lord of the whole human life (Matt. 28:18_ Eph. 1:20-22 Co. 1: 16, 17), we understand by a Christian School such an educational institution as one in which not only is Christ honoured by prayer and study of the Bible, but in which all subjects are taught by the light of God's revelation in Jesus Christ contained in the Old and New Testaments.

For such a Christian School, we, as parents, claim all freedom in the field of education as long as this education takes place in obedience to the requirements of God's Word and in adherence to legitimate governmental standards and provisions.

God and Creation

All things were created by God so that "what is seen was not made out of what was visible" (Hebrews 11:3). God created them in, through and for Christ, (Col. 1:15-17), by His word and Spirit, (Gen. 1; Psa, 33:6), to the glorification of His Holy Name (psa. 8; Psa, 19:1-4; Rom. 11:36). It is also by God's hand, power and care that all created things are preserved and controlled (Psa; 99; Matt. 6:24f; Acts 17:24f). In order to understand world, man and history, we must see them in their relationship to God as the Bible speaks of them.

The Bible and Sciences.

Creation as well as Scripture has been brought forth by the one God of Truth. Therefore, any seeming discrepancy between the Bible and Science can only be due to human error either in science or in the interpretation of Scripture. Science is truly scientific when both nature and Scripture are taken seriously.

Man.

Man was created in the image of God to enjoy true communion with his Creator (Gen. 1 :26f; Acts 17:26f), Man was instructed to exercise dominion over the world in strict and loving obedience to God, to interpret all reality in accordance with His design and law and to reflect in his person and works the excellence of his Maker (Gen. 1:28f; Psa. 8:4f; Rom. 1:20).

Sin.

By disobeying God's law and forsaking his office, man estranged himself from God and his neighbour and brought God's curse upon himself and upon all creation (Gen. 3:16-19; Rom. 8:19f). He also became blind to life's true meaning and purpose, misused his knowledge and abilities, adhered to man-centred philosophies, and made himself false gods of his own imagination and desires (Rom. 1: 18f).

Christ.

Jesus Christ, the second Person of the Holy Trinity, is God incarnate, the Word became flesh (John 1:1-14). Laying down His life for His sheep (John 10:10-15), He paid the penalty of sin for them, being a ransom for all who truly believe in Him (Matt. 20:28; Rom. 5:6f; 1 Tim. 2:5-6).

Risen from the dead in His physical body (Luke 24:36-43), and having ascended to the throne of Heaven, He is the King of the Universe (Matt. 28:28, 1 Pet. 3:22). By His Word and Spirit He rules in grace over all true believers. Redeeming their life in its entirety, renewing them after His image and restoring them to fellowship with God and their fellow men, He seeks to make them obedient to God's will in all spheres of life (Rom. 8: 1-17).

The Holy Spirit.

The Holy Spirit, the third Person of the Holy Trinity (2 COL 13: 13), the divine source of all created life (Gen. 1 :2; Psa. 104:30), is also the source of Faith in Christ, the true, spiritual knowledge and of a new sanctified life in grateful obedience to God's will (John 3:3f; 1 Cor. 2:9f; 12:3; Eph. 3:14t).

Since, therefore, the fruit of all Christian education depends on the gracious operations of the Holy Spirit, both parents and teachers are to perform their task with constant prayer that the Spirit may enable them to be good instruments in His hands for bringing the children up in the discipline and instruction of the Lord, and that He may so bless their work that the children come to know the Lord Jesus Christ as their personal Saviour and Lord, whom to follow and serve in all spheres of life as their greatest privilege and joy.

Peria Christian Education Inc Special Character Definition Policy

(Adopted 6th November 2014)

(Reviewed and adopted 22 September 2022)

Basis:

Clause 15 of the deed of agreement between the Peria Christian Education (The Association) and the Crown dated May 1998 headed "Special Character Agreement" declares – *That the school shall, at all times in the future, be conducted and operated so as to maintain and preserve the school's Special Character and these presents (within the deed of agreement) shall be interpreted so as to maintain and preserve the Special Character of the school.*

Clause 16 headed "Special Character Definition" sub-clause ii) *The Special Character of the School is determined by the Christian beliefs and values held by Peria Christian Education Incorporated governed by an elected Proprietor,* empowers the Association Proprietor Board to define the Special Christian Character of the School.

Clause 11 of the Constitution of the Association contains the Statement of Faith (Appendix 1 to this policy) upon which the Associations beliefs and values are based.

Clause 12 of the Constitution empowers the Association Proprietor Board to decide on the interpretation of any clauses contained in the Constitution.

Policy purpose

This policy is intended to provide clarity regarding the Special Christian Character of Matamata Christian School.

Definitions:

Marriage:

Marriage is Biblically defined as being between one man and one woman (Gen 2:24, 1 Cor 7:2-16, Eph 5:23-33, Matt 19:5-6). It is recognised as being one person united to a person of the opposite sex as husband and wife in a covenantal, consensual and contractual relationship recognised in law.

Gender:

The Bible is clear that in the beginning God created mankind as male and female (Gen 1:27) and this portrayal is based on, amongst other things, the physical ability of the male and female together to procreate (Gen 1:28). As gender is God given (Psalm 139: 13-16) and there is nothing in scripture to indicate any difference between the anatomical and any other type of identity, the term "gender" is limited to the two separate and distinct sexes, male and female.

Policy:

The basis of the Associations beliefs and values shall always be the Statement of Faith contained in the constitution of the Association (Appendix 1 to this policy).

The definitions contained in this policy shall constitute sacredly held values and beliefs, and shall add clarity to the above mentioned statement of faith.

~~~~~  
**Association Membership:**

Clause 5.2 of the Constitution of The Association states that eligibility for membership shall be open to such persons over the age of eighteen years who:

1. are interested in furthering the Objects of the Association,
2. must be members and regular attenders of a Church whose doctrine is in agreement with the Statement of Faith of this constitution,
3. declare their agreement with the Objects of the Association,
4. agree with and accept the statement of faith,
5. agree to abide by this constitution,
6. indicate clearly their acceptance of Christ personally as Saviour and Lord, and
7. give evidence to the satisfaction of the Board of Trustees or it's delegated representatives that they are leading lives compatible with Christian Principles.

Clause 5.3 of the constitution states that full membership shall be open to any person or persons or any body corporate who believe in it's basic principles, who wish to foster the objects of the Association and who, before admission as members, subscribe in writing to the principles as set out in paragraph 5.2 and to the Statement of faith (Section 11) and annually thereafter, be prepared to re-affirm their commitment.