

## **Submission from the Independent Education Union to the Inquiry into Discrimination and Bullying in Tasmanian Schools**

23 July 2024

Committee Chair  
Government Administration Committee A  
Parliament House  
Hobart TAS 7000  
Email: [assemblygaa@parliament.tas.gov.au](mailto:assemblygaa@parliament.tas.gov.au)

Dear Committee Chair

### **Introduction**

We thank the Government Administration Committee A (Committee) for inviting the Independent Education Union Victoria Tasmania Branch (IEU) to provide the Committee with any information we deem to be relevant to the Terms of Reference in the Inquiry into Discrimination and Bullying in Tasmanian Schools (Inquiry).

The IEU was created in 1994 through the amalgamation of associations representing staff in independent schools, Catholic schools and English Language Colleges in Victoria and Tasmania. We represent all staff who work in non-government education, and we have over 20,000 members across Victoria and Tasmania who we represent and dedicate our efforts to achieving the best outcomes for in the workplace.

The IEU tirelessly campaigns for the rights of workers in non-government education settings, by advocating for collective bargaining rights, competitive salaries, long service leave, protection from unfair dismissal, discrimination, reportable conduct matters and redundancy. The IEU continues to campaign and continues to advocate for the rights and well-being of education workers in Victoria and Tasmania.

We welcome the opportunity to provide a Submission to the Committee for its Inquiry.

### **Terms of Reference - Submissions**

These Submissions aim to provide comprehensive perspectives on the issue of discrimination in Tasmanian schools. We focus on the following systemic issues in non-government schools that discriminate against our members in Tasmanian schools which the Inquiry ought to consider:

1. Letter from Archbishop Julian Porteous dated 2 May 2024 distributed through Catholic schools (**Attachment A**);
2. Letter from IEU to Archbishop Porteous (**Attachment B**)
3. The inclusion of Faith-Based, and Lifestyles and Values clauses in enterprise agreements in non-government schools (**Attachment C**);
4. Statements of Faith in non-government schools (**Attachment D**).

Relevantly, we will address each of the above matters with respect to the Terms of Reference points (a) to (f)

- a. *Inquire into and report upon direct and indirect discrimination, prohibited conduct, unequal and disadvantageous treatment, bullying, and harassment in Tasmanian schools regarding students and staff.*

We recommend the Committee consider **Attachment A**, **Attachment C** and **Attachment D** in its Inquiry and report on this item. The IEU considers that each of these indicates that the relevant Tasmanian non-government schools arguably are engaging in direct and indirect discrimination, prohibited conduct, unequal and disadvantageous treatment, bullying, and harassment in Tasmanian schools regarding students and staff.

**Attachment B** outlines our position with respect to **Attachment A**, in that its contents amount to discrimination and prohibited conduct under the *Anti-Discrimination Act 1998* (Tas).

With respect to **Attachment C** and **Attachment D**, the IEU notes that it creates a discriminatory environment by doing or having the effect of doing the following:

*The employee must act in a certain way*

- i. The employee must have an active commitment to and involvement with a relevant Christian Church. That active commitment 'requires regular and frequent attendance' at the services of a Church holding a doctrinal position consistent with the relevant Statement of Faith. The Statement of Faith includes the notions of sex only being male or female, and that the notion of Family is only recognised through marriage between a man and a woman.
- ii. Employees are required to respect and maintain the lifestyle and values in the Statement of Faith and other public and internal documents that expound the College's teachings.
- iii. Employees must conduct themselves in the course of, or in connection with their work, in a manner consistent with the College's teachings and beliefs.
- iv. Employees must not act in a way that they know, or ought reasonably to know, is contrary to the College's Statement of Faith.

*The employee must believe certain things*

- i. The employee must possess and maintain beliefs consistent with the Statement of Faith.

- ii. The possession and maintenance of the beliefs is a condition of employment and an inherent requirement of the job.
- iii. Employees are required to respect and maintain the lifestyle and values in the Statement of Faith and other public and internal documents that expound the College's teachings.

*The consequences of not acting or believing*

- i. An employee whose belief, attendance or commitment ceases must inform the employer. If the situation continues, the employer may terminate the employment (reporting transgressions). The reporting transgressions obligation is a key part of the scheme. It is the means by which non-compliant thoughts and conduct must be brought to the school's attention.
- ii. An employee who acts contrary to the lifestyle and values requirements will be dealt with in accordance with conduct and performance management procedures, which may include termination of their employment.

The key term that discriminates in relation to Attachment C, is the obligation to report to the employer that the employee's belief, attendance or commitment has ceased. Additionally, discrimination may consist of the disciplinary processes that are applied after that reporting. The obligation to report is not 'a genuine occupational qualification or requirement in relation to the employment' nor is it to 'enable or better enable the educational institution to be conducted in accordance with those tenets, beliefs, teachings, principles or practices'. Rather, the purpose of such a disclosure would humiliate the employee and possibly lead to their dismissal.

- b. *Inquire into and report upon the measures necessary to prevent and remedy discrimination and bullying in Tasmanian schools regarding students and staff.*

With reference to the matters raised in response to (a), the IEU considers that the Committee ought to explore whether **Attachment A**, **Attachment C** and **Attachment D** would constitute breaches under the Anti-Discrimination Act 1998 and if so, what legislative changes are required in order to avoid the continuation of such breaches. Alternatively, should these matters not amount to clear breaches, whether it creates an environment in non-government schools which may lead to discrimination and bullying and how this can be prevented through legislative changes.

- c. *Examine the obligations and duties of Tasmanian schools under the Anti-Discrimination Act 1998 and other relevant statutes and policies regarding students and staff.*

Further to the responses in (a) and (b) above, whether employers are breaching their obligations under the Work Health and Safety Act 2012.

- d. *Examine and recommend what efforts are being made and should be made towards meeting those obligations by Tasmanian schools regarding students and staff.*

As outlined above, the IEU considers that certain schools have not met their obligations under the Anti-Discrimination Act. The IEU recommends exploring how legislation can be amended and enforced to ensure that documents such as **Attachment A, Attachment C and Attachment D** do not continue to have a presence in non-government schools.

- e. *Examine what other legislative or policy reforms may be required to address discrimination and bullying regarding students and staff.*

Please refer to response (c).

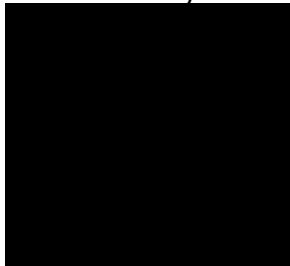
- f. *Determine the impact of discrimination and bullying on student participation, retention, and educational outcomes, and on staff recruitment, retention, workplace safety, and career development.*

To determine the impact, the IEU suggests thorough investigation, including interviews and collection of data from teachers, students and parents in non-government schools.

## **Conclusion**

The IEU strongly supports the Committee's efforts to address discrimination and bullying in Tasmanian schools. We are committed to working collaboratively with all stakeholders to create a safe, inclusive, and equitable educational environment for all students and staff.

Yours sincerely



**David Brear**  
General Secretary





# We are Salt to the Earth

## Pastoral Letter

Most Rev. Julian Porteous DD, Archbishop of Hobart

### My Brothers and Sisters in Christ,

Our Catholic faith centres on the person of Jesus Christ. His death and resurrection have transformed the meaning and purpose of every human life. Our faith not only gives direction and inspiration to how we should live, but also gives us a clear understanding of the nature of being human.

As people of faith we seek to develop our understanding of who we are as human beings by looking to what the Sacred Scriptures reveal and to this we apply our human reasoning. This is the Catholic way. Our Catholic intellectual tradition sees faith and reason working in harmony with each other.

Revelation offered in Sacred Scripture provides us with a clear picture of our identity as human beings. The fact that each of us are individually created by an act of God enables us to see that we are personally loved by God. It teaches us that we are a unity of body and soul, that we are not just material but spiritual beings and that we have an eternal destiny.

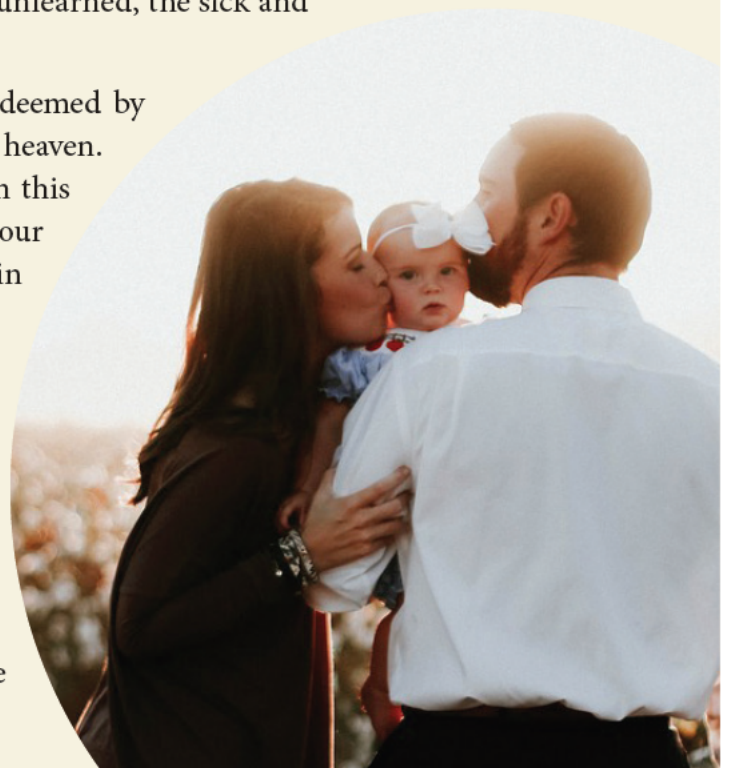
### Our dignity as human beings

Recently the Dicastery for the Doctrine of the Faith produced a “Declaration on Human Dignity”. It described our dignity as ‘ontological’, that is, it pertains to our very being. Our dignity is not something earned or bestowed by others. It is a given. Thus, “the vulnerable, the most insignificant, the outcast, the oppressed, the discarded, the poor, the marginalised, the unlearned, the sick and those downtrodden” all possess this dignity.

A Catholic understands that they are created in love, redeemed by the sacrifice of Christ, and offered eternal life with God in heaven.

We have an extraordinary dignity as human beings. From this flows some important beliefs which can differentiate our understanding of what it means to be human from many in our society today.

From the outset because we believe that God has revealed the truth about the human person, we attest to the fact that truth is objective and verifiable. We do not accept the postmodern view that truth is subjective, that reality is a merely political construction and morality is meaningless. Such a view, so prevalent in our society, attacks the very foundations of our society specifically the belief in objective morality which itself has provided the



basis of our system of law. So many today believe that there is no authority beyond the self. We believe, however, as Jesus himself taught, “You will know the truth, and the truth will set you free” (Jn 8:23).

We believe that there is a moral truth which is the source of genuine human flourishing. God revealed the core teachings of the moral law in Ten Commandments given to Moses. It is this objective moral law that teaches us, “You shall not kill”, that every human life is to be protected from the moment of conception to its natural end. Thus, we see abortion and euthanasia as opposed to God’s law, and we stand up in defence of every human life.

Believing in God as creator we see our identity as male and female as a gift. Thus, we see efforts to disconnect gender from biological sex as denying the reality of who we are and the precious identity we have as a man or a woman.

God created male and female as sexually complementary. This means that, sexually speaking, we have literally been made for the opposite sex. He intended that man and woman would be drawn to each other, desire a life-long union in marriage, and so provide a stable and loving environment for the generation and nurturing of children. Thus, the Church seeks to promote the indissolubility of marriage and discourages couples from living together outside the marriage covenant.

These well-known Catholic teachings are now the subject of rejection by many within our society, and we are experiencing efforts to curtail our freedom to live by and teach these essential truths about the nature of human life.

## God’s own people

When God was forming the People of Israel as his own people during their time in the desert after fleeing Egypt, he called them to be different from the nations around them. The books of the Law in the Old Testament called the people to see that they are first and foremost God’s own people and called to be holy, as God is holy (Lev 19:2). As God’s own people they were to live differently to the peoples around them. We read in the Book of Leviticus, for instance, the Lord commanding: “You must not behave as they do in Egypt





where you once lived; you must not behave as they do in Canaan where I am taking you” (Lev 18:3).

Similarly, St Peter urged the first Christians to see their special dignity as God’s own people when he taught, “But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of darkness into his wonderful light” (1 Pet 2:9).

We are familiar with the adage that Christians are to live in the world but not be of the world. Only in this way can we be ‘salt to the earth’, as Jesus expects of us (See Mt 5:13). In fact, Jesus warns us, that if salt loses its flavour it is good for nothing.

As our society sheds its Christian past, we find ourselves becoming more and more out of step with the society around us. There is constant pressure on us to conform with the way our society is moving. We are challenged as to why we do not accept what is now viewed as the reasonable and acceptable behaviour. But we cannot. We are different. We are God’s own people.

## **Imposition of ideology by legislation**

What we are now witnessing in our Australian society is the imposition of certain ideological positions on social and moral questions by means of legislation.

We have witnessed the liberalisation of abortion laws which now permit killing of the unborn up to full term, and the introduction of euthanasia laws which allow the taking of one’s life by ingesting a poison. At the same time laws are being passed in order to prevent objection to these measures against life. For example, prayer outside abortion clinics has been outlawed in many states. Pressure is being applied to Catholic hospitals to provide procedures which procure an abortion and allow euthanasia and assisted suicide.

Over the last 30-40 years we have witnessed an organised campaign to overturn the traditional Christian understanding of sex and sexuality in western society. This activist work culminated in the 2017 change to the legal definition of marriage to allow same sex couples to marry, following a public plebiscite.

Since this time we have seen the growth in what has been referred to as the ‘woke’ movement, seeking to overturn other traditional values and beliefs. This has included the push for ‘diversity and inclusivity’ training in the corporate sector and the attack on the biological reality of being male or female through a radicalised transgender lobby.

So called ‘Conversion Therapy’ laws have been introduced in some states which would penalise parents for counselling their children to fully embrace their biological sex. In Victoria a priest can be legally sanctioned for praying with someone about their sexual identity and the decision they make. These are gross violations of basic human rights.

Proposed federal legislation such as the ‘Misinformation and Disinformation Bill 2023’ offers further concern. Far from simply preventing the publication of false material, such legislation would threaten the very freedoms that are at the foundation of our way of life. It is not impossible in the coming years that the very expression of Catholic belief on certain matters could be essentially made illegal.

Slowly but surely our freedoms are being undermined.

## **Protect our Catholic schools**

We are also facing an existential threat to our Catholic schools. Currently protections exist in the commonwealth Sex Discrimination Act (SDA) which allow faith-based schools to discriminate with regard to students and staff in order to maintain the integrity of their religious mission and purpose.

The Albanese Government is proposing to remove these protections contained in Section 38 of the SDA effectively leaving our schools with no legal protections to ensure mission alignment with regard to what is being witnessed to or taught in the school. The Religious Discrimination Act (RDA) that is being proposed by the Albanese Government to address the removal of this section does not provide any kind

of similar protections. In fact, based on briefings I have received it allows for the possibility of a priest to have a complaint made against him for simply presenting Catholic teaching while preaching at a Sunday Mass.

We are accused in the media of wanting to ‘fire’ staff, or ‘discriminate’ against students who disagree with Catholic teaching. However, it is the case that no one is being forced to teach in or be a student at a Catholic school. It makes no sense for a person to seek to work for or enrol in a Catholic school if they disagree with the teaching of the Catholic Church. If they initially



can accept the Catholicity of the school but later find that their personal views are at variance with those of the Catholic faith, then it would only make sense they should seek an alternative educational institution more aligned with their views.

For some time now we have requested the government to develop religious freedom legislation that will enshrine freedom of religion as a positive right, in line with a number of international declarations like the Universal Declaration on Human Rights. Yet the proposed draft of the RDA does not do this.

We call on the Prime Minister to develop legislation that presents religious freedom in such a manner that will ensure that we are free to be who we are as people of faith. This legislation also needs to have a ‘state override’ provision to ensure that all Australians have the same consistent legal protection for the expression of their religious belief regardless of the state in which they live.

## Enough is enough

As the Church we cannot stand by as we experience our freedoms being taken from us. The time has come to take a clear stand and say, “enough is enough”. We do this not just for our own sake, but because we believe that Christian teaching is true and offers the only way for individuals, families and societies to fully flourish.

The Lord looked to his disciples to be salt to the earth. We are meant to have a positive contributing role in maintaining the health of our societies, preserving and flavouring them. We want to contribute to the wellbeing of the societies in which we live and to do this we must be free to be who we are and witness to the truth revealed by God and confirmed by human reason.



Archbishop Julian Porteous

2nd May, 2024, on the feast of St Athanasius

5 July 2024

Archbishop Julian Porteous  
Archdiocese of Hobart  
PO Box 62  
HOBART 7001  
Via email [REDACTED]

Dear Archbishop

### **Demand for Retraction and Apology of Discriminatory Letter**

I am writing on behalf of the Independent Education Union Victoria/Tasmania (IEU) members who have been adversely affected by the letter dated 2 May 2024 (**2 May letter**) which was sent by you through employers to parents of students in Catholic schools in Tasmania. Your letter has caused significant distress among our members, particularly those from the LGBTQIA+ community.

#### **Summary of Issues:**

##### **Discrimination Under the Anti-Discrimination Act 1998 (Tas) (ADA)**

1. The ADA prohibits discrimination and prohibited conduct in the area of employment under section 22, the schools are employers and are therefore covered by the ADA. The 2 May letter constitutes discrimination under s 16 of the ADA, encompassing both direct and indirect discrimination as defined in ss 14 and 15 respectively of the ADA.
2. The 2 May letter both directly and indirectly discriminates against employees (and others in the school community such as parents and students which is also prohibited under s 22(b) of the ADA). It directly discriminates against employees by treating them less favourably than a person without a prescribed attribute or characteristic, and indirectly discriminates against employees imposing a condition, requirement or practice which is unreasonable in the circumstances and has the effect of disadvantaging a member of a group of people who share a prescribed attribute more than a person not a member of that group.
3. Employers are prohibited from discriminating against any employees on any ground listed in s 16 of the ADA, however, the 2 May letter clearly breaches s 16 of the ADA.
4. The 2 May letter breaches s 17(1) of the ADA, which prohibits conduct that offends, humiliates, intimidates, insults, or ridicules individuals based on protected attributes. The contents of the letter make assertions that a reasonable person would anticipate that a person would feel offended, humiliated, intimidated, insulted or ridiculed by the assertions (set out below) in relation to the protected attributes as listed.
5. Under s 20 of the ADA, a person must not publish or display, or cause or permit to be published or displayed, any sign, notice or advertising matter that promotes, expresses or depicts discrimination or prohibited conduct. The 2 May letter breaches s 20 of the ADA by promoting discriminatory views.

6. Although you are not the employer, you are the author of the 2 May letter and you were involved in providing the letter to the Employers, causing its distribution through the Employers, and clearly aiding the employers in discriminating against their employees and against parents and students.
7. As such you are jointly and severally liable under s 21 of the ADA for aiding the Employers in contravening the Act.

### **Protected Prescribed Attributes**

8. The letter discriminates against employees, parents and students based on sexual orientation, lawful sexual activity, gender, gender identity, marital status and relationship status.
9. We outline below the assertions made in the 2 May letter and how the assertions made discriminate against our members and thereby contravene the provisions of the ADA referred to above.

- a. **Assertion: ‘Same sex marriage is contrary to traditional Christian understandings of sex and sexuality’** by reference to the protected attributes of sexual orientation and lawful sexual activity.
  - (i) The Condition imposed is to be in a heterosexual marriage and to avoid same sex relationships to be living consistent with traditional Christian understandings;
  - (ii) The condition disadvantages those who are not living in a non-heterosexual marriage, are drawn to same sex, as they are classified as excluded from living a life consistent with Christian understandings. That is, they are effectively excluded from the Christian community.
  - (iii) Clearly those living in a heterosexual marriage/drawn to the opposite sex are not disadvantaged as they are seen as Christian simply by virtue of their sexuality or gender identification.
  - (iv) It is unreasonable to exclude people in this way as it does not impact on their work.
- b. **Assertion: ‘There is only male and female sexes’**, by reference to the protected attribute of gender and gender identity.
  - (i) The Condition imposed is to be either male or female, impliedly as identified at birth.
  - (ii) The Condition disadvantages those who are not male or female, whether because they are intersex or identifying differently from the sex assigned at birth.
  - (iii) Clearly those identifying as male or female consistent with their identification at birth are not disadvantaged by this Condition.
  - (iv) It is unreasonable to exclude people in this way as it does not impact on their work.
- c. **Assertion: ‘Homosexuals are not embracing their biological sex’**, by reference to attributes of gender, gender identity, sexual orientation and lawful sexual activity.

- (i) The Condition imposed is to be heterosexual.
  - (ii) The Condition disadvantages those who are homosexual as they are seen as not normal or confirming with correct concepts of male and female.
  - (iii) Those who are heterosexual are treated more favourably as their sexual preference is not deemed wrong and they are seen as properly confirming to male and female norms.
  - (iv) It is unreasonable to categorise people in this way as it does not impact on their work.
- d. **Assertion: ‘*Homosexuals living a homosexual life, or those in a same sex marriage, should leave, or alternatively do not belong in, the Catholic education system*’,** by reference to attributes of gender, gender identity, sexual orientation and lawful sexual activity.
- (i) The Condition imposed is to be heterosexual.
  - (ii) The Condition disadvantages those who are homosexual as they are told that by virtue of that matter they should leave, or do not belong in, the school community.
  - (iii) Heterosexuals are treated more favourably as they are not required to consider leaving or that they don’t belong by virtue of the sexual preference.
  - (iv) It is unreasonable to categorise people in this way as it does not impact on their work.
- e. **Assertion: ‘*Those drawn to the same sex are acting contrary to traditional Christian understandings of sex and sexuality*’,** by reference to attributes of gender, gender identity, sexual orientation and lawful sexual activity.
- (i) The Condition imposed is to be heterosexual.
  - (ii) The Condition disadvantages those who are homosexual as they are told that by virtue of that matter they should leave, or do not belong in, the school community.
  - (iii) Heterosexuals are treated more favourably as they are not required to consider leaving or that they don’t belong by virtue of the sexual preference.
  - (iv) It is unreasonable to categorise people in this way as it does not impact on their work.
- f. **Assertion: *Those drawn to the same sex are not fit to provide a stable and loving environment for the generation and nurturing of children***, by reference to attributes of gender, gender identity, sexual orientation and lawful sexual activity.
- (i) The Condition imposed is to be in a heterosexual relationship to provide a stable and loving environment for the generation and nurturing of children (i.e. having a family).
  - (ii) The Condition disadvantages those who are not in a heterosexual relationship as they are seen as not normal or confirming with correct concepts of a heteronormative world.
  - (iii) Clearly those living as heterosexuals are advantaged by this Condition which sees them as normal and able to provide a stable loving environment for nurturing children.
  - (iv) It is unreasonable to categorise people in this way as it does not impact on their work.

**g. Assertion: ‘Those who are divorced, single parents or living outside of marriage are not fit to provide a stable and loving environment for the generation and nurturing of children’ by reference to attributes of marital status and relationship status.**

- (i) The Condition imposed is to be in a heterosexual marriage to provide a stable and loving environment for the generation and nurturing of children (i.e. having a family in a heterosexual marriage).
- (ii) The Condition disadvantages those who are not in a heterosexual marriage as they are seen as not confirming with correct concepts of a heteronormative world.
- (iii) Clearly those living heterosexual marriages are advantaged by this Condition which sees them as normal and able to provide a stable loving environment for nurturing children.
- (iv) It is unreasonable to categorise people in this way as it does not impact on their work.

- 10. Overall, the content of the letter implies that homosexuals, those living in same-sex marriages, those identifying with a gender different from their birth gender, or who have children and who are divorced or living outside of the covenant of marriage, are not part of the community and should leave or do not belong in the Catholic education system. This violates the rights of our members to work in a non-discriminatory environment.
- 11. Based on the matters outlined above, the 2 May letter clearly breaches sections 16 (discrimination), 17 (conduct that offends, humiliates, intimidates, insults, or ridicules), and 20 (publication of discriminatory material) of the ADA. You are liable for all these breaches by virtue of your involvement in authoring the 2 May letter and causing its distribution through the Employers, and clearly aiding the employers in discriminating against their employees and against parents and students.

## **Demands**

### **12. Immediate Cessation:**

- Cease the distribution and any further dissemination of the 2 May letter.

### **13. Retraction and Apology:**

- Issue a formal written retraction of the letter to be sent to all staff, parents and students and a public written apology to all affected staff, students, and parents, acknowledging the harm caused and reaffirming the commitment to a non-discriminatory educational environment and workplaces.

### **14. Policy Review and Reform:**

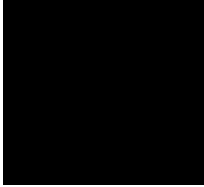
- Conduct a comprehensive review of all policies and practices to ensure compliance with the ADA and to prevent any future discriminatory actions. Implement training programs for all staff to promote inclusivity and respect for diversity.



Failure to address these demands promptly will compel the IEU to pursue further legal action, including but not limited to, filing formal complaints with the Anti-Discrimination Commissioner and seeking appropriate legal remedies.

We anticipate your prompt and positive response to resolve this matter amicably.

Yours sincerely



**David Brear**  
General Secretary



# DECISION

*Fair Work Act 2009*  
s.185—Enterprise agreement

**Circular Head Christian School Inc T/A Circular Head Christian School,  
Devonport Christian School Inc T/A Devonport Christian School,  
Launceston Christian School Inc T/A Launceston Christian School,  
Leighland Christian Parent Controlled School Association Inc T/A  
Leighland Christian School, Newstead Christian School Incorporated T/A  
Newstead Christian School, Southern Christian College Incorporated T/A  
Southern Christian College**  
(AG2021/8857)

## **TASMANIAN INDEPENDENT CHRISTIAN SCHOOL (TEACHERS) MULTI ENTERPRISE AGREEMENT 2022**

Educational services

DEPUTY PRESIDENT EASTON

SYDNEY, 1 MARCH 2022

*Application for approval of the Tasmanian Independent Christian School (Teachers) Multi Enterprise Agreement 2022.*

[1] Circular Head Christian School Inc T/A Circular Head Christian School, Devonport Christian School Inc T/A Devonport Christian School, Launceston Christian School Inc T/A Launceston Christian School, Leighland Christian Parent Controlled School Association Inc T/A Leighland Christian School, Newstead Christian School Incorporated T/A Newstead Christian School, Southern Christian College Incorporated T/A Southern Christian College (**the Employers**) have made an application for the approval of the *Tasmanian Independent Christian School (Teachers) Multi Enterprise Agreement 2022* (**the Agreement**). The application was made under s.185 of the *Fair Work Act 2009* (**the Act**). The Agreement is a multi-enterprise agreement.

[2] I am satisfied that each of the requirements of ss.186, 187 and 188 as are relevant to this application for approval have been met.

[3] Clause 4 provides “This Agreement commences on 1 January 2022 or seven days after approval by the Fair Work Commission, whichever is the later...”. Pursuant to s.54(1)(a) of the Act, the Agreement will commence seven days following the approval of the Agreement.

[4] I note that the Agreement does not expressly state the salaries of the employees under the Agreement. I also note that the earlier Agreement, *Tasmanian Independent Christian Schools (Teachers) Multi Enterprise Agreement 2019* (AE503624) does not provide any salary rate either. I am, however, satisfied that clauses 26-35 of the Agreement adequately establish enforceable salaries.

[5] I note that Clause 47.3 – Personal/Carer’s Leave is potentially inconsistent with the National Employment Standards (NES). Noting the submissions and the NES precedence provision (clause 9) of the Agreement, I am satisfied that the more beneficial entitlements of the NES will prevail where there is an inconsistency between the Agreement and the NES.

[6] The Independent Education Union of Australia (IEUA) was a bargaining representative for the Agreement and has given notice under s.183 of the Act that it wants the Agreement to cover it. In accordance with s.201(2) I note that the Agreement covers the IEUA.

[7] The Agreement is approved and, in accordance with s.54 of the Act, will operate from 8 March 2022. The nominal expiry date of the Agreement is 31 December 2024.



DEPUTY PRESIDENT

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## **PART D – Faith Basis for Participating Schools**

### **25. Basis of Faith**

#### **25.1 Application**

For the life of this Agreement;

- (a) an Employer who is party to this Agreement; and
  - (b) the Employees of that Employer who are covered by this Agreement;
- shall be bound by and observe the requirements set out in sub-sections 25.2 and 25.3 herein.

#### **25.2 Statement of Faith**

- (a) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that an Employee possesses and maintains a firm personal belief consistent with the Statement of Faith of the School, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. Accordingly, an Employee is expected by his or her Employer to possess and maintain throughout the term of this Agreement a firm personal belief consistent with the Statement of Faith of the School, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. At least, such an active commitment requires regular and frequent attendance at the Church's worship services.
- (b) Should an Employee cease to have a firm personal belief consistent with the Statement of Faith or cease to maintain an active commitment to and involvement with an appropriate Christian church the Employee shall inform the School.
- (c) If the situation continues after counselling and an opportunity for restoration, the Employer may terminate the Employee's employment.

#### **25.3 Lifestyle and Values**

The Employer and respective Employees acknowledge that:

- (a) The School bases its teachings and beliefs on the Bible, both the Old and New Testaments which the School regards as the inspired and inerrant Word of God.
- (b) These teachings are expounded in many of the School's public and internal documents, including the Statement of Faith.
- (c) These documents reflect the School's understanding of the lifestyle and values which all Employees of the School, regardless of their role, are required to respect and maintain at all times and are to be understood as source documents, defining the School's doctrines, tenets, beliefs and teachings.

## PART D – Faith Basis for Participating Schools

- (d) Without limiting the School's constitution, Statement of Faith and related documents which may provide more specific information, the School is an institution conducted in accordance with the doctrines, tenets, beliefs or teachings of the protestant stream of the Christian Faith and the provisions of this Section are included in good faith to avoid injury to the essence of the adherents of the Christian Faith.
- (e) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that all Employees of the School are required to be seen to conduct themselves in a manner consistent with these teachings and beliefs and in accordance with the Christian ethos of the School, and any School policy that may be developed from time to time, thus providing a specifically Christian role model and example to all students and families associated with the School.
- (f) It is an inherent, genuine occupational requirement and essential condition of employment and continuing employment that all staff members of the School must not act in a way that they know, or ought reasonably to know, is contrary to the faith of the School. Nothing in an Employee's deliberate conduct shall be incompatible with the intrinsic character of their position.
- (g) Acting contrary to the lifestyle and values requirements set out in this clause is likely to cause injury to the Christian beliefs of members of the School community who adhere to the School's doctrine, tenets, beliefs and teachings.
- (h) If an Employee acts contrary to the lifestyle and values requirements set out in this clause the matter will be dealt with in accordance with the normal School procedures in relation to conduct and performance management.
- (i) If a dispute arises in connection with this clause it shall be dealt with in accordance with Section 12 of this Agreement.



# DECISION

*Fair Work Act 2009*  
s.185—Enterprise agreement

**Christian Schools Tasmania**  
(AG2022/1198)

## **CHRISTIAN SCHOOLS TASMANIA ENTERPRISE AGREEMENT TEACHING STAFF 2022**

Educational services

DEPUTY PRESIDENT BELL

MELBOURNE, 2 MAY 2022

*Application for approval of the Christian Schools Tasmania Enterprise Agreement Teaching Staff 2022.*

[1] An application has been made for approval of an enterprise agreement known as the *Christian Schools Tasmania Enterprise Agreement Teaching Staff 2022* (the Agreement). The application was made pursuant to s.185 of the *Fair Work Act 2009* (the Act) by Christian Schools Tasmania. The Agreement is a single enterprise agreement.

[2] Having regard to the material contained in the application and filed in relation to it, I am satisfied that each of the requirements of ss.186, 187 and 188 as are relevant to this application for approval have been met. The Agreement does not cover all of the employees of the employer, however, taking into account the factors in sections 186(3) and (3A) I am satisfied that the group of employees was fairly chosen.

[3] The title of the Agreement in the Notice of Employee Representational Rights was different to the title clause in the proposed Agreement. Nevertheless, in the circumstances, I am satisfied that this constitutes a minor procedural or technical error for the purposes of s.188(2)(a). Further, having regard to the content of the declaration I am satisfied that the employees covered by the agreement were not likely to have been disadvantaged by the error. As a result, I am satisfied that the Agreement has been genuinely agreed within the meaning of s.188(2) of the Act.

[4] The Independent Education Union of Australia (IEUA), being a bargaining representative for the Agreement, has given notice under s.183 of the Act that it wants the Agreement to cover it. In accordance with s.201(2) I note that the Agreement covers the organisation.

[5] The Agreement was approved on 2 May 2022 and, in accordance with s.54, will operate from 9 May 2022. The nominal expiry date of the Agreement is 31 December 2025.



DEPUTY PRESIDENT

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- (f) the need to relocate Employees to another workplace; or
- (g) the restructuring of jobs.

***Change to regular roster or ordinary hours of work***

10.10 In this clause, for a change referred to in subclause 10.1(b):

- (a) the Employer must notify the relevant Employees of the proposed change; and
- (b) subclauses 10.11 to 10.15 apply.

10.11 The relevant Employees may appoint a representative for the purposes of the procedures in this term.

10.12 If:

- (a) a relevant Employee appoints, or relevant Employees appoint, a representative for the purposes of consultation; and
- (b) the Employee or Employees advise the Employer of the identity of the representative; the Employer must recognise the representative.

10.13 As soon as practicable after proposing to introduce the change, the Employer must:

- (a) discuss with the relevant Employees the introduction of the change; and
- (b) for the purposes of the discussion—provide to the relevant Employees:
  - i) all relevant information about the change, including the nature of the change; and
  - ii) information about what the Employer reasonably believes will be the effects of the change on the Employees; and
  - iii) information about any other matters that the Employer reasonably believes are likely to affect the Employees; and
- (c) invite the relevant Employees to give their views about the impact of the change (including any impact in relation to their family or caring responsibilities).

10.14 However, the Employer is not required to disclose confidential or commercially sensitive information to the relevant Employees.

10.15 The Employer must give prompt and genuine consideration to matters raised about the change by the relevant Employees.

10.16 In this term:

***relevant Employees*** means the Employees who may be affected by a change referred to in subclause 10.1.

**11. Job Security**

The parties to the Agreement are committed to job security for Employees with a preference for engaging Employees on an ongoing basis.

**PURPOSE AND FAITH BASIS**

**12. Purpose of Agreement**

The purpose of the Agreement is to:

- (a) Recognise that Christian Schools Tasmania is established for charitable religious and education purposes, conducted in accordance with the beliefs of the Christian religion and as set out in Christian Schools Tasmania's Statement of Faith.



- (b) Confirm Biblically faithful means for thinking, talking and deciding about the employment conditions of Employees serving within Christian Schools Tasmania.
- (c) Develop a mutual responsibility to create working environments where Christian Schools Tasmania and all staff are genuine participants and contributors to the organisation's mission and vision statements.
- (d) Acknowledge that the Schools of Christian Schools Tasmania work in partnership with parents in the key role of educating children; and that those Schools exist to provide teaching and learning that expresses and supports their Christian ethos and the Christian ethos of their member families.
- (e) Recognise that this education will be delivered in a manner that reflects highest quality teaching and learning in the twenty-first century.
- (f) Recognise that Christian Schools Tasmania is established and maintained to give access to affordable Christian education to as wide a cross-section of the Christian community as possible.
- (g) Acknowledge that employment of all staff is managed within Christian Schools Tasmania's policy framework, as well as State and Federal legislation and regulations.
- (h) Maintain and improve the effectiveness, efficiency, flexibility and innovativeness of Christian Schools Tasmania and its Schools through the implementation of agreed measures which increase the performance of Christian Schools Tasmania and its Schools.
- (i) Ensure all Employees are appreciated, valued, secure and fulfilled.
- (j) Provide a safer and better working environment.

### **13. Faith Basis**

#### **13.1 Application**

For the life of this Agreement, the Employer and the Employees who are covered by this Agreement shall be bound by and observe the requirements set out in subclauses 13.2 and 13.3 herein.

#### **13.2 Statement of Faith**

- (a) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that an Employee possesses and maintains a firm personal belief consistent with the Statement of Faith of the Employer, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. Accordingly, all Employees are expected by the Employer to possess and maintain throughout the term of this Agreement a firm personal belief consistent with the Statement of Faith of the Employer, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. At least, such an active commitment requires regular and frequent attendance at the Church's worship services.
- (b) Should an Employee cease to have a firm personal belief consistent with the Statement of Faith or cease to maintain an active commitment to and involvement with an appropriate Christian church the Employee shall inform the Employer.
- (c) If the situation continues after counselling and an opportunity for restoration, the Employer may terminate the Employee's employment.

### 13.3 Lifestyle and Values

The Employer and Employees acknowledge that:

- (a) The Employer bases its teachings and beliefs on the Bible, both the Old and New Testaments, which it regards as the inspired and inerrant Word of God.
- (b) These teachings are expounded in many of the Employer's public and internal documents, including the Statement of Faith.
- (c) These documents reflect the Employer's understanding of the lifestyle and values which all Employees regardless of their role are required to respect and maintain at all times and are to be understood as source documents, defining the Employer's doctrines, tenets, beliefs and teachings.
- (d) Without limiting the Employer's Constitution, Statement of Faith and related documents which may provide more specific information, the business of the Employer is an institution conducted in accordance with the doctrines, tenets, beliefs or teachings of the Protestant stream of the Christian Faith and the provisions of this Agreement are included in good faith to avoid injury to the essence of the adherents of the Christian Faith.
- (e) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that all Employees are required to be seen to conduct themselves in a manner consistent with these teachings and beliefs and in accordance with the Christian ethos of the Employer, and any Employer policy that may be developed from time to time, thus providing a specifically Christian role model and example to all students and families associated with the Employer.
- (f) It is an inherent, genuine occupational requirement and essential condition of employment and continuing employment that all Employees must not act in a way that they know, or ought reasonably to know, is contrary to the faith of the Employer. Nothing in an Employee's deliberate conduct shall be incompatible with the intrinsic character of their position.
- (g) Acting contrary to the lifestyle and values requirements set out in this clause is likely to cause injury to the Christian beliefs of members of the school community who adhere to the Employer's doctrine, tenets, beliefs and teachings.
- (h) If an Employee acts contrary to the lifestyle and values requirements set out in this clause the matter will be dealt with in accordance with the normal school procedures in relation to conduct and performance management.
- (i) If a dispute arises in connection with this clause it shall be dealt with in accordance with this Agreement clause 8.

## **SALARIES AND RELATED CONDITIONS**

### **14. Salaries**

- 14.1 For the life of this Agreement, this clause prevails over the Award subclause 17.1.
- 14.2 The minimum salary per annum payable to a full-time Employee will be determined in accordance with the provisions of the Award clause 14 (Classifications), and the following reference table, from the first full pay period commencing in the year indicated.



# DECISION

*Fair Work Act 2009*  
s.185—Enterprise agreement

**Christian Schools Tasmania**  
(AG2021/9289)

## **CHRISTIAN SCHOOLS TASMANIA ENTERPRISE AGREEMENT GENERAL STAFF 2022**

Educational services

DEPUTY PRESIDENT MASSON

MELBOURNE, 15 FEBRUARY 2022

*Application for approval of the Christian Schools Tasmania Enterprise Agreement General Staff 2022.*

[1] An application has been made for approval of an enterprise agreement known as the *Christian Schools Tasmania Enterprise Agreement General Staff 2022* (the Agreement). The application was made pursuant to s.185 of the *Fair Work Act 2009* (the Act). It has been made by Christian Schools Tasmania. The Agreement is a single enterprise agreement.

[2] The Employer has provided written undertakings. A copy of the undertakings is attached in Annexure A. I am satisfied that the undertakings will not cause financial detriment to any employee covered by the Agreement and that the undertakings will not result in substantial changes to the Agreement. The undertakings are taken to be a term of the Agreement.

[3] Subject to the undertakings referred to above, I am satisfied that each of the requirements of ss.186, 187, 188 and 190 as are relevant to this application for approval have been met.

[4] The Independent Education Union of Australia, being a bargaining representative for the Agreement, has given notice under s.183 of the Act that it wants the Agreement to cover it. In accordance with s.201(2) I note that the Agreement covers the organisation.

[5] The Agreement is approved and, in accordance with s.54 of the Act, will operate from 22 February 2022. The nominal expiry date of the Agreement is 31 December 2025.

***Change to regular roster or ordinary hours of work***

- 10.10 In this clause, for a change referred to in subclause 10.1(b):
- (a) the Employer must notify the relevant Employees of the proposed change; and
  - (b) subclauses 10.11 to 10.15 apply.
- 10.11 The relevant Employees may appoint a representative for the purposes of the procedures in this term.
- 10.12 If:
- (a) a relevant Employee appoints, or relevant Employees appoint, a representative for the purposes of consultation; and
  - (b) the Employee or Employees advise the Employer of the identity of the representative; the Employer must recognise the representative.
- 10.13 As soon as practicable after proposing to introduce the change, the Employer must:
- (a) discuss with the relevant Employees the introduction of the change; and
  - (b) for the purposes of the discussion—provide to the relevant Employees:
    - i) all relevant information about the change, including the nature of the change; and
    - ii) information about what the Employer reasonably believes will be the effects of the change on the Employees; and
    - iii) information about any other matters that the Employer reasonably believes are likely to affect the Employees; and
  - (c) invite the relevant Employees to give their views about the impact of the change (including any impact in relation to their family or caring responsibilities).
- 10.14 However, the Employer is not required to disclose confidential or commercially sensitive information to the relevant Employees.
- 10.15 The Employer must give prompt and genuine consideration to matters raised about the change by the relevant Employees.
- 10.16 In this term:
- relevant Employees*** means the Employees who may be affected by a change referred to in subclause 10.1.

**11. Job Security**

- 11.1 The parties to the Agreement are committed to job security for Employees with a preference for engaging Employees on an ongoing basis.

**PURPOSE AND FAITH BASIS**

**12. Purpose of Agreement**

The purpose of the Agreement is to:

- (a) Recognise that Christian Schools Tasmania is established for charitable religious and education purposes, conducted in accordance with the beliefs of the Christian religion and as set out in Christian Schools Tasmania's Statement of Faith.
- (b) Confirm Biblically faithful means for thinking, talking and deciding about the employment conditions of Employees serving within Christian Schools Tasmania.

- (c) Develop a mutual responsibility to create working environments where Christian Schools Tasmania and all staff are genuine participants and contributors to the organisation's mission and vision statements.
- (d) Acknowledge that the Schools of Christian Schools Tasmania work in partnership with parents in the key role of educating children; and that those Schools exist to provide teaching and learning that expresses and supports their Christian ethos and the Christian ethos of their member families.
- (e) Recognise that this education will be delivered in a manner that reflects highest quality teaching and learning in the twenty-first century.
- (f) Recognise that Christian Schools Tasmania is established and maintained to give access to affordable Christian education to as wide a cross-section of the Christian community as possible.
- (g) Acknowledge that employment of all staff is managed within Christian Schools Tasmania's policy framework, as well as State and Federal legislation and regulations.
- (h) Maintain and improve the effectiveness, efficiency, flexibility and innovativeness of Christian Schools Tasmania and its Schools through the implementation of agreed measures which increase the performance of Christian Schools Tasmania and its Schools.
- (i) Ensure all Employees are appreciated, valued, secure and fulfilled.
- (j) Provide a safer and better working environment.

### **13. Faith Basis**

#### **13.1 Application**

For the life of this Agreement, the Employer and the Employees who are covered by this Agreement shall be bound by and observe the requirements set out in subclauses 13.2 and 13.3 herein.

#### **13.2 Statement of Faith**

- (a) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that an Employee possesses and maintains a firm personal belief consistent with the Statement of Faith of the Employer, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. Accordingly, all Employees are expected by the Employer to possess and maintain throughout the term of this Agreement a firm personal belief consistent with the Statement of Faith of the Employer, together with an active commitment to and involvement with a Christian church holding a doctrinal position consistent with the Statement of Faith. At least, such an active commitment requires regular and frequent attendance at the Church's worship services.
- (b) Should an Employee cease to have a firm personal belief consistent with the Statement of Faith or cease to maintain an active commitment to and involvement with an appropriate Christian church the Employee shall inform the Employer.
- (c) If the situation continues after counselling and an opportunity for restoration, the Employer may terminate the Employee's employment.

#### **13.3 Lifestyle and Values**

The Employer and Employees acknowledge that:

- (a) The Employer bases its teachings and beliefs on the Bible, both the Old and New Testaments, which it regards as the inspired and inerrant Word of God.

- (b) These teachings are expounded in many of the Employer's public and internal documents, including the Statement of Faith.
- (c) These documents reflect the Employer's understanding of the lifestyle and values which all Employees regardless of their role are required to respect and maintain at all times and are to be understood as source documents, defining the Employer's doctrines, tenets, beliefs and teachings.
- (d) Without limiting the Employer's Constitution, Statement of Faith and related documents which may provide more specific information, the business of the Employer is an institution conducted in accordance with the doctrines, tenets, beliefs or teachings of the Protestant stream of the Christian Faith and the provisions of this Agreement are included in good faith to avoid injury to the essence of the adherents of the Christian Faith.
- (e) It is an inherent genuine occupational requirement and essential condition of employment and continuing employment that all Employees are required to be seen to conduct themselves in a manner consistent with these teachings and beliefs and in accordance with the Christian ethos of the Employer, and any Employer policy that may be developed from time to time, thus providing a specifically Christian role model and example to all students and families associated with the Employer.
- (f) It is an inherent, genuine occupational requirement and essential condition of employment and continuing employment that all Employees must not act in a way that they know, or ought reasonably to know, is contrary to the faith of the Employer. Nothing in an Employee's deliberate conduct shall be incompatible with the intrinsic character of their position.
- (g) Acting contrary to the lifestyle and values requirements set out in this clause is likely to cause injury to the Christian beliefs of members of the school community who adhere to the Employer's doctrine, tenets, beliefs and teachings.
- (h) If an Employee acts contrary to the lifestyle and values requirements set out in this clause the matter will be dealt with in accordance with the normal school procedures in relation to conduct and performance management.
- (i) If a dispute arises in connection with this clause it shall be dealt with in accordance with this Agreement clause 8.

## **WAGES AND RELATED CONDITIONS**

### **14. Wage Rates**

- 14.1 For the life of this Agreement, the wage rates in this clause prevail over those in the Award subclause 17.1.
- 14.2 The minimum weekly wage rate payable to a full-time Employee will be determined in accordance with the reference table set out below, subject to the other provisions of this clause, from the first full pay period commencing in the year indicated.

For the purposes of this Agreement, the term "Salary Step" is the equivalent of the terms "pay point" and "commencement level" as used in the Award subclause 17.2.

***Minimum weekly wage rate payable – reference table  
(full-time, inclusive of annual leave loading)***

Classification Level	Salary Step	Effective 1 January 2022	Effective 1 January 2023	Effective 1 January 2024	Effective 1 January 2025
Level 1	1.1	\$895.30	\$941.62	\$989.49	\$1,038.92
	1.2	\$917.90	\$963.75	\$1,011.02	\$1,059.70







# One Creator God

## Belief

The Lord God is one – Father, Son and Holy Spirit. He fulfills His purposes in creation, revelation, redemption, judgment, and the coming of His Kingdom.

**Genesis 1; Isaiah 46:9-10; Mark 12:29; Ephesians 1:3-14**

## Educational Practice

Because God is the creator of all, 'sacred' and 'secular' domains of learning cannot be separated. Since humanity's purpose is to glorify God, all learning should be directed to that end, seeking to enthrone God as the creator and rightful king in the way we teach, learn, speak and act.

## Conduct and Lifestyle

All people are created in the image of God and as such are entitled to a fundamental respect for their person.

As a Christian community we recognise that we are a part of God's people, and He has given instruction for how we respond to and behave with one another accordingly.

# Humanity and the Fall

## Belief

God made humanity, both male and female, in His own image, giving all people immeasurable dignity and worth. Our rebellion against God sees us disconnected from Him, falling short of His glory and deserving of judgement. God has shown us amazing grace by reconciling us back to Him through Jesus.

**Genesis 1:27; Psalm 8; John 3:16-21; Romans 3:23-24**

## Educational Practice

Our schools strive to enable each student to realise their unique God-given potential. Because of sin, all human endeavour and learning that is divorced from the knowledge of God is futile. A Christian school is a redemptive community where the reconciling work of Jesus Christ in all of creation can be shared and experienced.

## Conduct and Lifestyle

Since God has shown us amazing grace by reconciling us back to Him through Jesus, we seek to be a community of peace, grace and restoration. Where there is disagreement or where relationships break down, we firstly look to the Scriptural principles for resolution.



# Jesus Christ

## Belief

God the Father has shown His love by giving Jesus Christ, His Son, for us. Fully human and fully God, born of the virgin, Mary, having lived a sinless life, Jesus willingly died in our place as a sacrifice for our sin. He rose victorious over every evil and against all sin, sickness and death. He was taken up to be with God, His Father, where He lives forever as the only mediator between God and humanity. He will return one day in glory and power.

As the exclusive and all-powerful saviour, we believe that Jesus Christ is the key to life's purpose and meaning, and is the unsurpassed model for human flourishing.

**Matthew 1:18-25; John 1:1-18; 1 Corinthians 15:55-57; 2 Corinthians 5:21; Ephesians 1:20-22; Colossians 1:15-20; 1 Thessalonians 4:16; 1 Timothy 2:5; 1 Timothy 3:16; Hebrews 1:1-3**

## Educational Practice

We believe that Jesus Christ is the Lord of life and all creation, and therefore of learning. Thus we understand a Christian school to be an educational institution in which everything is taught in the light of God's revelation in Jesus Christ, and where He is honoured in and through all aspects of school life.

## Conduct and Lifestyle

Our relationship with Jesus Christ is honoured and nurtured by daily prayer and study of the Bible.

He gave us the great commandment to love God and to love others as ourselves. Consequently, in our organisation, we strive to treat each other with honour, care, respect, and courtesy at all times.

# The Holy Spirit

## Belief

The Holy Spirit, the third person in the Trinity, is God's presence in the world. He leads people to repent and turn to God and makes the life and work of Jesus Christ real in the hearts of those who trust in Him.

**Matthew 3:11-17; John 16:8-14; Acts 2:38-39; Romans 8:1-16; 1 Corinthians 2:9-16**

## Educational Practice

The Holy Spirit is the source of all knowledge and truth and of faith in Jesus Christ. The Holy Spirit is present in every Christian's life, illuminating their minds to understand the Bible and its application to all of life. In a Christian school, students' minds can be renewed and transformed by the Holy Spirit, who works in and through Christians.

## Conduct and Lifestyle

The Holy Spirit produces evidence of His presence – love, joy, peace, patience, kindness, goodness, gentleness and self-control – which makes the work of Jesus Christ effective and produces in Christians the increasing likeness of Jesus in their character and behaviour. We therefore expect such evidence to be present in the lives and conduct of Christians.

# The Bible

## Belief

The Bible is the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humankind. The Bible was written by people, inspired by God and has ever since been protected and confirmed by God.

The Bible is the sole and final source of the beliefs expressed in this Statement of Faith, and is our highest authority in all matters of faith and practice.

**Deuteronomy 6:5-7; Psalm 19:7-11; Isaiah 55:8-11; Matthew 5:17-19; 2 Timothy 3:16-17; Hebrews 4:12; 2 Peter 1:21**

## Educational Practice

The Bible is the authority that governs education in our schools and illumines all learning and every dimension of life. Creation and the Bible have come from the same 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 the Bible.

## Conduct and Lifestyle

The Bible is our highest authority in all matters of faith, professional practice and public and private lifestyle.

# A Christian

## Belief

A Christian is someone who has been reconciled to God through faith in Jesus Christ and the work of the Holy Spirit. A Christian responds to God's grace and lives a life of trust in and obedience to Jesus Christ.

**Matthew 28:18-20; Acts 11:26; 2 Corinthians 5:18-19; Galatians 3:26-29; Ephesians 2:8-10**

## Educational Practice

The purpose of Christian education is to best prepare and equip students for life.

The good news of Jesus Christ and faith in Him informs, impacts and ultimately permeates throughout everything within our organisation.

The organisation maintains its identity as a Christian learning community by employing only Christians who share the responsibility for delivering Christ-centred education to students.

## Conduct and Lifestyle

The Christian journey is designed to be undertaken with other believers in community that demonstrates the transformative love of God.

Through shared worship, fellowship and service in the church, Christians are called to encourage, challenge and strengthen themselves and others by a common love of God and a desire for the life Jesus wants for His people.

# The Family

## Belief

Families are designed by God as the cornerstone of human society.

Families are formed and sustained through the gift of marriage. Marriage is the relationship between one man and one woman, entered into for life to the exclusion of all others.

**Genesis 1:27-28; Mark 10:6-9; Ephesians 6:1-4**

## Educational Practice

Our schools grow out of parents' vision and commitment to Christian education for their children.

Our schools operate in partnership with parents, acknowledging that parents have the primary God-given responsibility of nurturing their children to maturity.

## Conduct and Lifestyle

Marriage is an institution that is to be honoured, whether or not we are called into it ourselves, and is the proper context within which God's good gift of sexuality is to be enjoyed.

The family is the primary community in which parents teach their children to learn, love, serve and grow.

God's plan and desire has always been for parents to raise their children to know and love Him and walk in His ways.

# The Church

## Belief

The local and global networks of people who follow Jesus Christ in Christian groups and denominations comprise the Church: a new humanity, the family of God and Christ's body on earth.

Through the Church we are shepherded towards ongoing transformation into Christ's likeness.

**Matthew 16:18-20; 1 Corinthians 12:27; Romans 8:28-30; 2 Corinthians 3:18; Ephesians 2:19-22; Hebrews 10:25; 1 Peter 2:9-10; Revelation 5:9-10**

## Educational Practice

Our organisation is independent of any particular church denomination or community. We work together with Christians from various Christian communities.

## Conduct and Lifestyle

Jesus Christ commissioned His followers to spread the news of God's plan to everyone, teaching them how to find and follow Him. He commands us to love God with all our heart, mind and strength, and to love others as ourselves.



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