



EDUCATIONAL CREED

1. Our Common Faith

- a) As a community united in Christ for the education of youth WE CONFESS with the Church universal that there is one God, eternal and indivisible in whom are three Persons, Father, Son and Holy Spirit, which three Persons are really, truly and eternally distinct, each one truly God, yet without in any way destroying the unity of the one and only God, who is one and not three;
- b) That this one God is the Creator of all things, visible and invisible;
- c) That man was created in the image of God with dominion over the creation;
- d) That man sinned by disobeying the express command of God, so repudiating his Creator and bringing God's wrath and curse on himself and on the whole creation over which he rules;
- e) That by the curse of sin justly imposed every man is cut off from communion with God and is dead in sin, wholly corrupt throughout the whole man, and utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil;
- f) But God in His love for the world, sent His only Son, Jesus Christ Our Lord, to be born of the Virgin Mary, being conceived by the Holy Spirit, to live and suffer on this earth as a man under the curse of sin, to endure the fullness of God's curse on sin in His death on the cross as a ransom for many, laying down His life for the sheep so that all who believe in Him should receive without regards to their works or merit, full and free pardon, the riches of God's favour as His sons and heirs, and eternal life in Christ, being renewed by the Holy Spirit in Christ's likeness;
- g) That the Lord Jesus Christ, having died for our sins, rose again the third day by the power of God, ascended to Heaven and is now seated at the right hand of God the Father Almighty who has put all things in subjection under His feet, appointing Him to be Head of all things to the Church, which is His Body;
- h) That, at the time appointed by God and known to no man, this very same Jesus shall come the second time in power and great glory to judge all men, living and dead, and,

having destroyed this present world, to establish the new heavens and new earth in which righteousness has permanent home;

- i) That when the Lord Jesus comes again all the dead shall be raised bodily, those who, by faith, have done well, to eternal life, and those who, through unbelief, have done evil, to eternal condemnation;
- j) That the risen Christ has sent the Holy Spirit into the world that by Him redemption might be effectually applied, the divine purpose of salvation accomplished, and the Church equipped for its mission on earth;
- k) That the redemption activity and gracious favour of God, Father, Son and Holy Spirit, is essential for the fulfilment of man's life.

2. The Word of God

- a) WE CONFESS that the Scripture of the Old and New Testaments, acknowledged in the confessions of the Reformation, is, in all things, our supreme standard by which all we do is to be judged;
- b) That this Scripture, written by men moved by the Holy Spirit, is itself God's Word written, God himself being the author;
- c) That scripture is the integral divine Word by which God, through His Spirit, draws us to and enlightens us in the truth, which is Christ Jesus our Lord, the eternal Word of God;
- d) That the same eternal Word who reveals himself in scripture reveals himself in all that He has created so that the revelation of God is one;
- e) That scripture is indispensable and determinative for our knowledge of God, of ourselves, and of the rest of creation, and also for the whole educational task.

3. Man's Life

- a) WE CONFESS that man, as God's image-bearer, is given dominion over the creation to rule it, manage it, and develop it for God, who is King over Kings and Lord over Lords;
- b) That man's life is fulfilled in a life of free, willing submission to God; a life lived in harmony with the law of God for His creation made known in the integral revelation of the Word of God;
- c) That, being now fallen into sin, man can attain this fulfilment only through renewal by the Holy Spirit after the image of his Creator;

- d) That for man to attempt anything at all in independence of God or in ignorance of God's revelation is inherently destructive of man and of the creation over which he is given dominion;
- e) That it is man's glory, as God's image-bearer to do everything so that the glory of God is revealed in his doing;
- f) That the development of the child as the image-bearer of God is a central concern of the educational task.

4. Sin and Education

- a) WE CONFESS that human life in its entirety is religion, unfolding itself as service of the one true God or of a God-substitute;
- b) That in sin man has repudiated God in favour of God-substitutes with the result that he is cut off from the knowledge of God, of himself, and of the meaning of the creation, so that the light that he supposes he has is darkness and his wisdom is folly;
- c) That, apart from the man Christ Jesus, no man is exempted from this falsifying of knowledge through sin, but all alike grope in darkness, being blinded to the meaning of life, of the world, and of man himself;
- d) That no area of human knowledge is free of this sinful falsifying;
- e) That true education is possible only where the fear of God is re-established by God's grace in the heart of man as the indispensable foundation of all wisdom and knowledge.

5. Redemption in Christ

- a) WE CONFESS that God in Christ by the Cross has restored the whole creation to harmony with himself, making all things new in Christ;
- b) That, although the fulfilment of this restoration awaits the future revelation of Christ in glory, yet in principle, by the present work of the Holy Spirit in the world, it is a present reality to be reckoned with in faith in every area of life;
- c) That Christ in His redemption, by His Holy Spirit, is creating a new regenerated humanity bound in covenant community to Christ as Head;
- d) That this covenant community is God's appointed means, through the power of the Holy Spirit within the community, for communicating the redemption of Christ to the world;
- e) That, although, by the grace of God, men who reject the Word of God as the ordering principle of life provide many valuable insights into the common structure of reality, yet the religious direction of their thought remains radically opposed to that of the covenant

community in Christ, so that there can be no possibility of a synthesis of their systems of thought with the scripturally directed thought which Christ's covenant community is called to pursue.

6. Man's Task

- a) WE CONFESS that the whole cosmos is the creation of God remaining under His government, upheld by His power, and existing for His glory;
- b) That the cosmos is neither chaotic nor meaningless, but ordered and pregnant with meaning by the creative act of God, graciously preserved and sustained by Him in spite of the disruptive effects of man's sin, and subject to the law of the Creator in all things;
- c) That it is man's task to unfold the meaning that God, the Creator, has given to the creation;
- d) That man can fulfil his task only as, dependent on the Holy Spirit, he functions in subjection to the law by which God orders the creation;
- e) That the law of the Creator ensures a rich diversity within the unbreakable unity of the cosmos;
- f) That the whole creation finds its coherence and meaning in Christ who is the First and the Last, the Beginning and the End of the creation of God;
- g) That true education is the unfolding to the child of the creation in harmony with the order and meaning it has in Christ so that the child may be prepared and equipped for his office and calling in this world as God's image-bearer and steward.

7. The Special Task of the School

- a) WE CONFESS that the covenant community redeemed in Christ expresses itself in the field of education in the school where Christ is confessed as Head of the educational task in harmony with Scripture;
- b) That the school is only one of several ways in which the covenant community expresses itself in this temporal world, each one displaying in a distinctive manner the rich fullness of Christ's redemption;
- c) That it is the special task of the school to open out to the child the meaning and structure of the creation under the guidance of the Word of God as part of the equipment of the child for his calling in life in subjection to Christ as King;
- d) That the school, under Christ and by His Holy Spirit, is to advance the reign of Christ on earth in the field of education so that His Kingdom may come to expression here and

now, though with much imperfection and weakness, and so that our Lord may find us busy in His garden when He comes in glory.

8. The School Community

- a) WE CONFESS that parents united in Christ for the educational task, together with their children and with teachers and others who share with them a common confession of faith constitute a school community which is not in subjection to church, state or any other societal structure but to Christ alone who only rules as King over all;
- b) That, as it expects respect for its own sovereignty under Christ, so the school is bound to respect and uphold the sovereignty of family, church, and state, as well as every other societal structure, each in its own sphere under Christ, and to encourage such respect in the child;
- c) That this respect for the sovereignty of the societal structures under Christ requires that the school direct all its efforts towards its own special task, refraining from activities that infringe on the special tasks of the family, the church, that state, or any other societal structure;
- d) That, although parents have a primary responsibility for the education of the child, yet, as Christ has one body, and as believers are members together of that one Body, the task of the school is the responsibility of the whole Body of Christ;
- e) That within the school community the student is subject to the authority of the teacher, whose legitimate authority is to be upheld by the whole school community;
- f) That authority is never to be exercised or maintained for its own sake, but, in the school, is only to be used for the effective nurture of the child in harmony with the special task of the school and with an awareness that all authority is of God to whom all who exercise authority must give account.

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