

Christian Charter

2010



Moreton Bay Boys' College

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Christian Charter

Moreton Bay Boys' College is an independent school of education for boys which will, by providing a challenging, secure and supportive learning environment based on Christian principles, assist boys to reach their full academic potential and develop personal qualities of integrity, responsibility, care and compassion that will enable them to become young men willing and able to make significant contributions to the greater community. The Company will conduct itself as a brother school of MBC, in a spirit of co-operation for the benefit of each other, and will look to MBC to do the same. MBBC constitution para 3.1

Through its connection with MBC, Moreton Bay Boys' College is a school associated with the Uniting Church and has the centrality of the Christian faith as its core.

MBBC seeks to develop a boy in four ways:

- a. spiritual development which fully recognises the religious dimension of education throughout the curriculum and in acts of worship;
- b. moral and social development which builds character, enabling each boy to have the courage to do what is right;
- c. cultural development which incorporates the Christian heritage of this country, as well as the contribution made by other cultures;
- d. mental and physical development which releases each child's full potential to grow in the image of God.

To do so, MBBC espouses the following values: faith, integrity, community, engagement, learning, sustainability, and accountability.

These values find expression in the following three principles:

1. Faith is more important than ritual

The centrality of our faith is the death and resurrection of Jesus Christ, the Son of God. In understanding that we have a God who loves and cares for us, it is understood that the appropriate response is that we put God's love into action. This manifests itself in the following ways; love of neighbour; the pursuit of truth and justice; the challenge of service and duty; and the experience of trust and forgiveness. As a Christian community, it is understood that the College community has shared values and ideals based on our Christian beliefs. In this, we understand that God has given us all different abilities and talents but as a community we are strongest when we put those



talents to use for others rather than ourselves. In other words, it is about being the best for the world rather than just the best in the world.

This means the College provides opportunities and examples for students to demonstrate its MIRROR (Merciful, Independent, Resourceful, Respectful, Open-Minded, Resilient) attributes for themselves, their peers, their community and their world. This should not be restricted to some aspects of the curriculum, such as worship or religious education. Rather, we recognise that all aspects of the life of the College contribute to the spiritual and social development of our boys. Students will be able to find opportunities throughout the wider school curriculum and through relationships at all levels, to share the Christian gospel by living the life of faith.

Of these attributes, the first, merciful, has direct application in a life of faith. Being merciful means we are forgiving, tolerant, kind, compassionate, sympathetic, considerate, empathic, understanding of others. More importantly, being merciful requires that we take action. We can not just sit back and watch what happens in our world or to others around us; we need to be engaged and assist those who are powerless or in a worse position than ourselves. In other words, when we are merciful, we show strength tempered with compassion and empathy.

In doing so, we are educating the heart as well as the head. In our desire to develop young men who can lead and serve with faith and integrity, we encourage and assist boys to develop positive relationships within the community, through the demonstration of faith. In the first instance this means a positive relationship with oneself before relationships with others, at home, or school or in the wider community can be developed. Further, the professional environment of the College, and the relationships developed between school and home should all be based on the demonstration of faith.

The College welcomes all students regardless of their faith background. Similarly the chaplain may be from any Christian denomination. Its worship services are not confined to one Christian tradition rather they draw from a range of resources and Christian rituals to encourage the practical living of a life of faith and putting that faith in action. As James states, "faith without works is dead" (James 2:26).

The above provides a sense of spiritual sustainability, both for the individual and for the College generally. There is no more important relationship than that with God. God sustains each of us through his love and compassion, and as the pinnacle of his



creation, God entrusts us to be wise in the way we look after ourselves, each other and our world.

It also provides a mutual accountability, for each member of the College community is encouraged to be accountable to each other. Each action from each boy has a consequence that can impact on others. While we are all individually important, contributing to the common good is crucial. We are, of course, also both accountable to and responsible for ourselves for ensuring we give of our best by maintaining our own integrity. In doing this, we understand that our ultimate accountability is to God for how we use the gifts and abilities he has given us.

2. The College aims to inform students and families about Christianity but not seek to convert – this is an individual decision.

We live in a secular society which espouses a range of values such as selfishness, an emphasis on power and might, and the glorification of the individual at the expense of the other. As a Christian school, MBBC can provide a coherent alternative world view in which, for example, selflessness and a life of service provide the route to real contentment.

The College does not seek to convert students or their families to Christianity, as it believes that each child should make his own decision about what he chooses to believe based on information rather than ignorance. Like Ezekiel (Ezekiel 2), the College's role is to proclaim the gospel and allow God to do the 'converting' (1 Cor 3:6).

To do so, the College teaches the truths of Christianity and seeks to provide positive Christian experiences, through the activities of the College. It can not be assumed that school families have even a basic understanding of the Christian message. Therefore we do not teach comparative religion; rather the Religious Education program is designed to inform students concerning the Christian gospel. This needs to be done (as with all teaching) in a relevant and engaging manner, in keeping with Principle 1. Similarly Chapel is designed to be relevant in structure and content to the age group of the participants. An understanding of the role of the Holy Communion service is fundamental and so it is held each term for boys from Year 7. Appropriate preparation for this service is undertaken via the religious Education program.



Formal school events should always acknowledge the greatness, love and mercy of God, as well as His gifts to us, so College bible readings and/or prayers are integral aspects of the formalities. Similarly, all school publications particularly the newsletter should reflect this as well, but with an emphasis of putting God's love into action.

3. As a Christian Community, the College endeavours to support all members of the Community

MBBC is a Christian community of people committed to the education of our boys epitomising, the African proverb, '*It takes a whole village to raise a child*'. In working together, at school and home, we maximise the opportunities and outcomes for each boy. Being a community of people also shows in the way we work together for the better of all, in the way we treat each other, in the way we support those less fortunate and in the way we speak and act, through displaying compassion, tolerance, care, and concern.

To support that community, MBBC will assist parents to find resources and assistance to strengthen them in their roles as parents and primary educators of their children.

To do so, we need to encourage a sense of engagement. As a community, it is vital that we are engaged in the wider world, through activities that benefits others, our world and the environment. Equally, we all have the opportunity to engage with God, the giver of all our abilities, so that what we believe drives how we live.

The College is also a community of learners. As a community of learners, we believe that learning (or education) can improve who we are and what we do, that we are always learning which means we need to develop the skills of life long learning and that there is something we can learn from everyone. This is why we value all aspects of the formal school curriculum - from literacy, numeracy and science, to the arts, as well as all aspects of the non explicit academic curriculum such as our ability to acquire knowledge and apply it. Thinking is integral to learning.

Supporting the community also means that the College seeks to maximize the potential of each individual student. This is done through the pathways program of the College.



Finally, the Chaplain needs to be available to all sections of the College community. While there is no formal chapel building, baptisms, weddings or funerals are all able to be held at the College for members of the past and present College community.

A handwritten signature in black ink, appearing to read 'R. Crouch', written over a light blue rectangular background.

Roderick Crouch

March 10



Appendix 1

The following are the guidelines of the UC Education Charter written in 2002

1. A THEOLOGY OF EDUCATION

This guideline values education as a critical component of people of faith. As we live out our commitment to Jesus Christ, we must continue to grow and learn in our faith, expressed as discipleship within our community. This practice assumes faith in action, where our commitment to Christ is expressed through our commitment to education, and living out what we learn as responsible citizens within the wider community and society.

Education is not a discipline or a practice promoted within the Church solely for its own life. The practice of learning is embodied within the community of faith, both through its commitment to ongoing learning about faith, but also in ongoing learning that allows for responsible participation in society. It is expressed through commitment to the education of the whole person, and nurturing motivation of personal and communal responsibilities through lifelong learning.

2. A COMMITMENT TO LIFELONG LEARNING

This guideline involves valuing the education process as something integral to each person throughout all of life. Lifelong education is a journey that allows each person to participate fully in society in ways that are life giving and sharing. Lifelong education involves teaching and learning about moral and ethical standards, nurturing the development of the whole person - body, mind and spirit - within the community.

Education is not simply about school. For most people in Australia, education begins within a family and community, and continues throughout life. Learning connects us with one another and with our world; and teaches us to become responsible citizens, locally and globally. Education assumes opportunities for knowledge and learning, encourages enthusiasm for teaching and invites each person to develop their full potential within the community.

3. A RECOGNITION OF OUR RIGHTS AND RESPONSIBILITIES

This guideline reminds us that each of us is created in the image of God and is therefore a person of value. The guideline brings with it a responsibility to respect our world and its inhabitants. Such a responsibility requires us to work for the provision of a just society that promotes integrity, sustainability and liberty for the communities in which we live.

Education equips us to participate in society. It encourages the development of skills in community participation, promoting integrity and critical thinking. Education helps us to value such things as cultural and religious diversity; it enhances our understanding of citizenship, national, local and global identity. It teaches us how to live and belong safely, creatively and responsibly within our local, national and international communities.

4. ACCESS TO EQUITABLE AND QUALITY EDUCATION

This guideline seeks to maximise learning opportunities through a commitment to quality teaching and learning experiences for all people, regardless of their age, gender, geography, ability or socio-economic status. Such a commitment is expressed through providing opportunities for individuals and communities to access a variety of quality learning opportunities, allowing the development of their full potential.



Education is a human right and needs to be available to all. Education can be provided in a variety of forms and contexts. It should reflect the diverse backgrounds, cultures and needs of individuals and communities. The practice of equitable and quality education requires a commitment to a variety of learning models and contexts; respects the needs of individual learners, especially those whose ability requires special education provisions; and directs resources to areas of greatest need.

5. VALUING THE DIVERSITY OF EDUCATIONAL EXPRESSION

This guideline acknowledges the diversity of ways in which learning can effectively occur. Education is delivered and embodied through a range of models, contexts, styles and forms. Diversity values our traditions and our backgrounds, and influences the learning communities that we seek to be. Our commitment to education is expressed in access to a diversity of educational experiences that nurture the unique gifts of each person.

Education occurs in many ways and embraces many traditions and experiences, including those of the indigenous peoples of Australia, those with special education needs and those from rural and isolated areas of the continent. Education assumes a range of models and approaches for individuals and communities that are different. Education requires the experience of safe places, the opportunities to explore new ways of expressing faith and encourages a sense of belonging and participation within and across communities.

6. VALUING TEACHING AND RESEARCH

This guideline actively acknowledges and affirms the contribution that the teaching profession and those engaged in educational research contribute to Australian society. It actively recognises the importance of places of learning, and the vital role that teachers play in facilitating learning. Our commitment to education is expressed through valuing those involved in the discipline of teaching, and in our celebration and affirmation of this gift to our community.

Education is a responsible task that impacts the formation of our society. Those entrusted with the task of teaching and educational research directly affect the integrity of our community. Education includes the need to value and affirm the teaching profession and those who support the ministry of teaching. It entrusts the community with the responsibility to discern and encourage those who offer educational leadership and wisdom.

7. THE IMPORTANCE OF FAMILIES IN EDUCATION

This guideline recognises that education is nurtured primarily and informally within the family, broadly understood. Formal education usually occurs beyond the family and includes the building of community, the integration of values, and the responsibilities of civic society. Within the context of diverse educational experience, the family usually provides a context for culture and tradition, as well as being a strong place for encouraging learning. Our commitment to education requires us to value families and family life for lifelong learning.

Education occurs throughout life both formally and informally. Our experience of family and our family's relationship with our community are important ways in which we understand who we are and realise our full potential. Integral to nurturing creative learning environments and responsible communities, a commitment to education recognizes the importance of families, in their diversity of expressions, as essential to the active task of learning.



8. PROVISION OF PASTORAL CARE AND CHAPLAINCY

This guideline expresses the desire of the Uniting Church to participate actively in the pastoral care of students and staff within educational institutions. In our commitment to holistic education, we recognise the importance of spiritual development as part of lifelong learning. Our commitment to education recognises that as an organization concerned with faith and justice, we are responsible to ensure that pastoral care and chaplaincy in Government and non-Government institutions are generously provided and freely available.

Education involves a commitment to the development of body, mind and spirit of each individual. This needs to be supported in tangible ways. Pastoral care and chaplaincy is highly valued by the church as a way of nurturing and supporting the whole person. In promoting a commitment to education, the Uniting Church pledges itself to contributing such ministry to the task of education as part of its tradition of supporting learning communities.

The Uniting Church in Australia is committed to being a community of learning, and to advocating for education within the Australian community. The Uniting Church also recognises that education does not exist in a vacuum but that all educational institutions belong within communities who support them and accept responsibility for them.