



AXIOM23

STRATEGIC PLAN 2020-2023

axiōma – ‘that which is thought worthy or fit’



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CHAIR AND CEO STATEMENT

‘Just as the axle is the central point around which things rotate, the Bible, as our axiom, is to be the central starting point around which all of our beliefs and convictions must revolve’ – Ken Ham and Steve Ham (2015 p57)

Rehoboth Christian College helps Christian parents to meet their God-given responsibility to raise and nurture their children in the fear of the Lord (Deut 6:1-9). Giving shape to this Biblical mandate continues to be the chief aim of the Board and College leadership.

Rehoboth is now in its sixth decade of serving Christian families with distinctly Christian education – praise God for His faithfulness and abundant blessings over the years! We are proud that the tradition of Christian education that our founders sought continues as strongly as ever as we enter a new strategic cycle. Jesus Christ takes His rightful place at the centre of all things at Rehoboth, and His Word is the foundation on which we stand. He is our axiom, ‘the central starting point around which all our beliefs and convictions must revolve’ (Ham 2015 p57).

Christ, and what we learn about Him and His world through Scripture, permeates every aspect of teaching and learning, leadership and governance, life and faith at the College. Axiom23, the strategic plan you are holding in your hands, reflects this belief. Its chief aim is to describe the overall direction of education at Rehoboth over the next four years. From the pedagogical choices teachers make as they arrange learning spaces, plan lessons, and design assessments to the academic, pastoral, and personal outcomes for students, Axiom23 emphasises the need to teach, think, respond, and live with Christ at the centre.

As a covenant community, we also believe that learning extends beyond a student’s day at school. We recognise the vital partnership the College has with parents and the way they can guide the character of the education provided by Rehoboth via the Association. Training children to think, respond, and live Christianly, to see God in all things, is not easy, and not the job of teachers alone. The task of the Christian home is enormously important, and the responsibilities we have before God as parents are awesome!

The Learner Profile and four Strategic Priorities that form the basis of Axiom23 were developed collaboratively between the Board and Senior Leadership Team, and with input from College staff. Axiom23 builds on initiatives begun under the Locus2019 Strategic Plan, some of which have become part of our daily practice and some which are still becoming good habits. We are thankful to all our staff for the way in which they embraced the direction that Locus2019 described and for their hard work over four years to understand, develop, and implement it.

We enter the 2020-2023 season with a renewed vigour. Our desire is to ensure that all aspects of the College – from classrooms to homework, gardens to boardrooms, and the community that surrounds them – are dedicated entirely to helping students place Christ at the centre. With Christ as their axiom, we believe students will have the best opportunity to excel in their learning, discover their God-given gifts, and live for the glory of God alone.

Frank van der Kooy
BOARD CHAIRPERSON

Mark Steyn
CHIEF EXECUTIVE OFFICER





VISION, MISSION, AND PURPOSE

OUR VISION

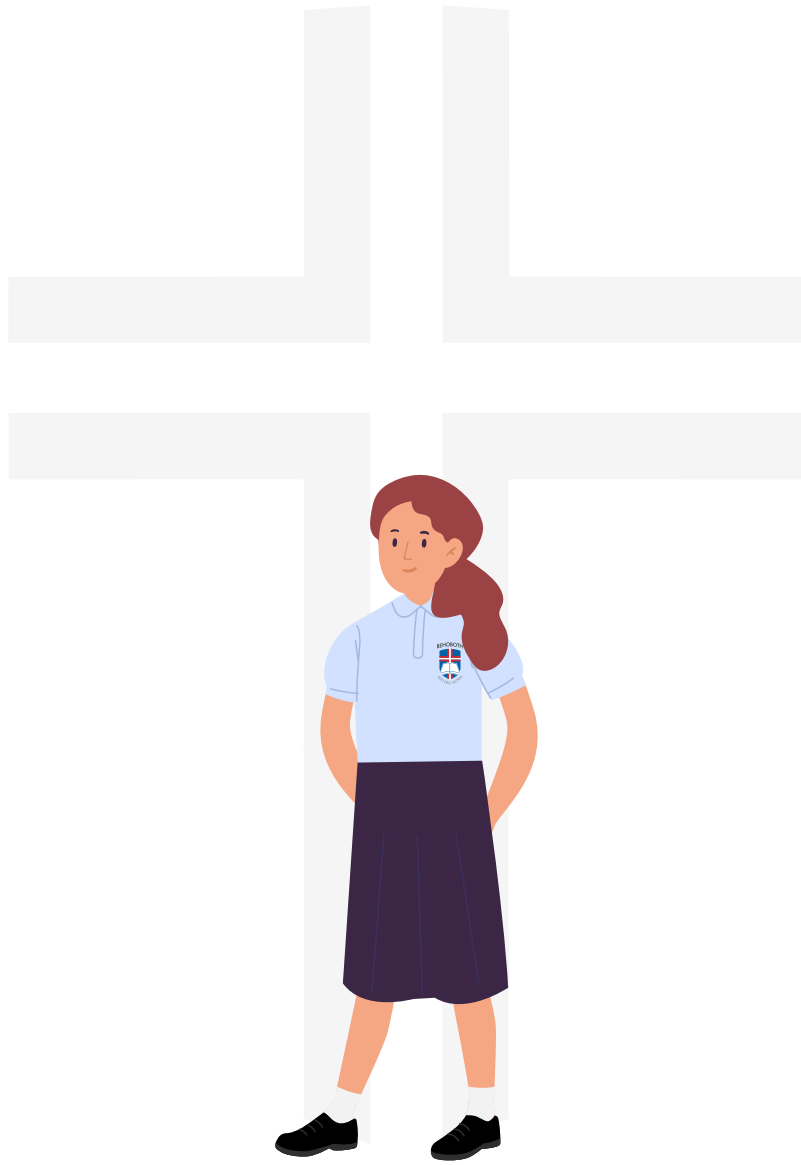
To engage the whole child to think, respond, and live with excellence for the glory of God alone.

OUR MISSION

Rehoboth exists as an extension of the Christian home, partnering with parents as a covenant community to support them in their task of nurturing and educating their children to equip them for all of life.

OUR PURPOSE

We believe that it is our purpose as educators and parents to orient our students Biblically toward the knowledge of God, the Gospel, humanity, and all of God's creation, so that they would seek His will, see things as He sees them, and engage with and influence the culture in which they live. We believe that the Christian school must partner with parents and churches to develop the whole child (i.e. their spiritual, moral, academic, personal, and social growth), to inspire them to excel, to be intolerant of mediocrity, and to make wise choices. Such an education is distinctly Christian in its character, intentions, and outworking.



PREFACE

1

OUR HISTORY INFORMS OUR FUTURE

Our story stretches back to 1959, with the founding of the Association for Christian Education by a group of Dutch migrants who had been educated in Christian schools. As they settled into their new home, these men and women sought to continue the same tradition of Christian schooling for their children. Banding together, and with much hard work, sacrifice, and prayer, they were able to open the first Christian parent-directed school in Western Australia on 14 February 1966; a school where Jesus Christ would be honoured as Lord of all.

Parent-directed schooling; the teaching of the curriculum by Christian educators from a Christian worldview; the understanding that all of life comes under the Lordship of Jesus Christ; the acceptance of His Word as our final authority; the aim of Christian education to help students to think, respond, and live Christianly – these are the Association’s foundational principles. They are as central to the identity and character of the schools it operates now as they were in 1959. The following extract illustrates how these principles work together to achieve the Association’s Vision, Mission, and Purpose.

‘The Bible offers Christian parents clear instructions concerning the education of their children and which Christian principles and philosophy to teach them. In Deuteronomy 6:6-9, parents are given a Biblical mandate to educate their children according to God’s Word in everything they do.

Just being Christian parents or taking them to church each week will not fulfil that mandate. Children must be taught about God continually. Parents can choose assistance to help them on this journey, but it is the parents, not pastors, teachers, or textbooks, who are fully responsible to see that the Word of God is integrated into every aspect of their child’s lives [...] Only the Bible, carefully and consistently taught, will enable students to correctly think about everything.

[B]y the time a typical student finishes high school, he or she has spent more than 15,000 hours in school – many more hours than spent at church. What children see, hear, and learn during school hours must be brought in line with the truth of God’s Word.

A home, school, and church that teach from a Biblical worldview not only teach that the Bible is true but also establish the Bible as the foundation from which all subjects are taught. Romans 1:20 reinforces that we can know and understand aspects of who God is by studying the things He created.

When students can be taught at schools where the Bible is fully integrated, both the curriculum and extracurricular activities will provide a safe environment in which they can grow, make mistakes, and develop their God-given talents.’

– Dr Kristin Bird (2019)





2

OUR WORLDVIEW GUIDES OUR EDUCATION

Behind every idea, behaviour, practice, or value is a set of assumptions that tell us how things ought to be and help us to interpret the world. This 'big picture' view of life is what is called our worldview.

While we may not consciously think about it, everyone holds a worldview. It is the lens through which we make sense of the world. Our worldview provides the starting point for how we answer the big questions of life and influences how we respond to circumstances, the decisions we make, and the actions we take.

Determining our worldview is based on how we respond to four key questions:

Who am I? The origins question – where do I come from?

Where am I? The 'what gives life meaning' question – how did everything come to be?

What is wrong? The morality question – how do I judge right from wrong?

What is the answer? The destiny question – what is the end of all this?

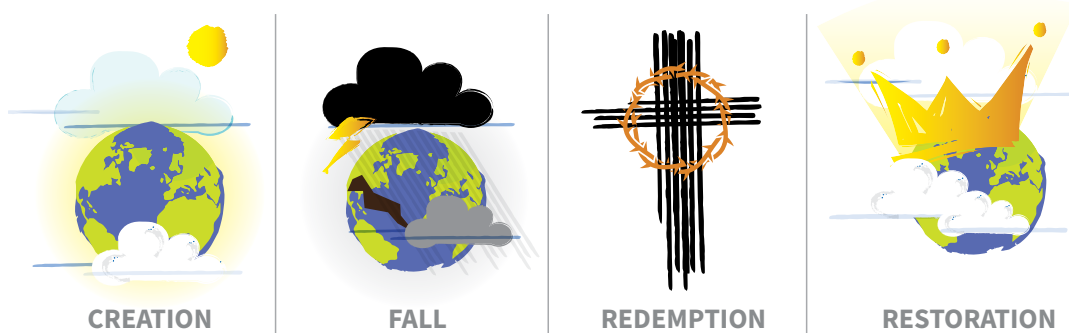
To paraphrase Christian apologist Ravi Zacharias (2019b), when people are looking for real truth, they must at some point answer these four questions in a rational way, and when they put their answers together, they must all fit coherently.

Ultimately, however, there are only two worldviews: either we base our answers on the absolute truth of God's Word, or we base them on man's ideas; either we make Christ our axiom, or ourselves. There is no neutral, middle ground (Lk 11:23; Jn 8:42-47).

If we answer these four questions honestly, then we must acknowledge that they have consequences for how we choose to live our lives and raise our children. The responsibility of parents for the education of their children, the establishment of Christian schools, employment of Christian staff, and the desire to teach our children all subjects from God's perspective are consequences of our answers to these questions. Parents who take these things seriously and who obediently carry out their God-given responsibility find that the Christian school can be a great help in shaping Christian minds and lives.

'It's not whether you have a worldview or not, it's a case of whether the one you have is a truthful worldview or a false one' – Ravi Zacharias (2019a)

At Rehoboth, we express our worldview in the Creation-Fall-Redemption-Restoration framework:



This model presents God's 'big picture' plan in Scripture and puts all of life and learning into context. 'Teaching students to think critically about the world around them and how they fit into God's plan is an important part of education. Having the right perspective on this equips the students to serve God, regardless of future profession' (Bird 2019).



Acquiring knowledge, introducing skills, and developing our students' gifts and abilities via this Biblical framework grounds them in a Christian worldview and equips them with the 'Four Cs' they need to tackle challenges in the 21st century.

The Four Cs give a name to students' gifts (communication, collaboration, creativity, and critical thinking). Together with a Christian worldview, they help to develop a sense of responsible citizenship and Christian service as students become attuned to how the ultimate destination influences their decision-making in the present.

[The Creation-Fall-Redemption-Restoration model] 'helps us to understand the place and role that Jesus Christ has within the whole Scriptural story and, importantly, that He is the central pivot point of the Scriptures' – National Institute for Christian Education (2015)

Our aim is for the Christian faith to be real and lived out – by teachers in front of their students, with parents around the dinner table, among brothers and sisters at our churches, by students as they accept Christ for themselves and make the transition to life after school. We believe this is best achieved when Christ has been demonstrated to students as Lord of all and they have developed an appreciation for the practical application of faith to life.

We believe the Creation-Fall-Redemption-Restoration framework, coupled with the best time-proven educational practices and a commitment to helping students develop appropriate skills for 21st century environments, is a sound model for Christian education.

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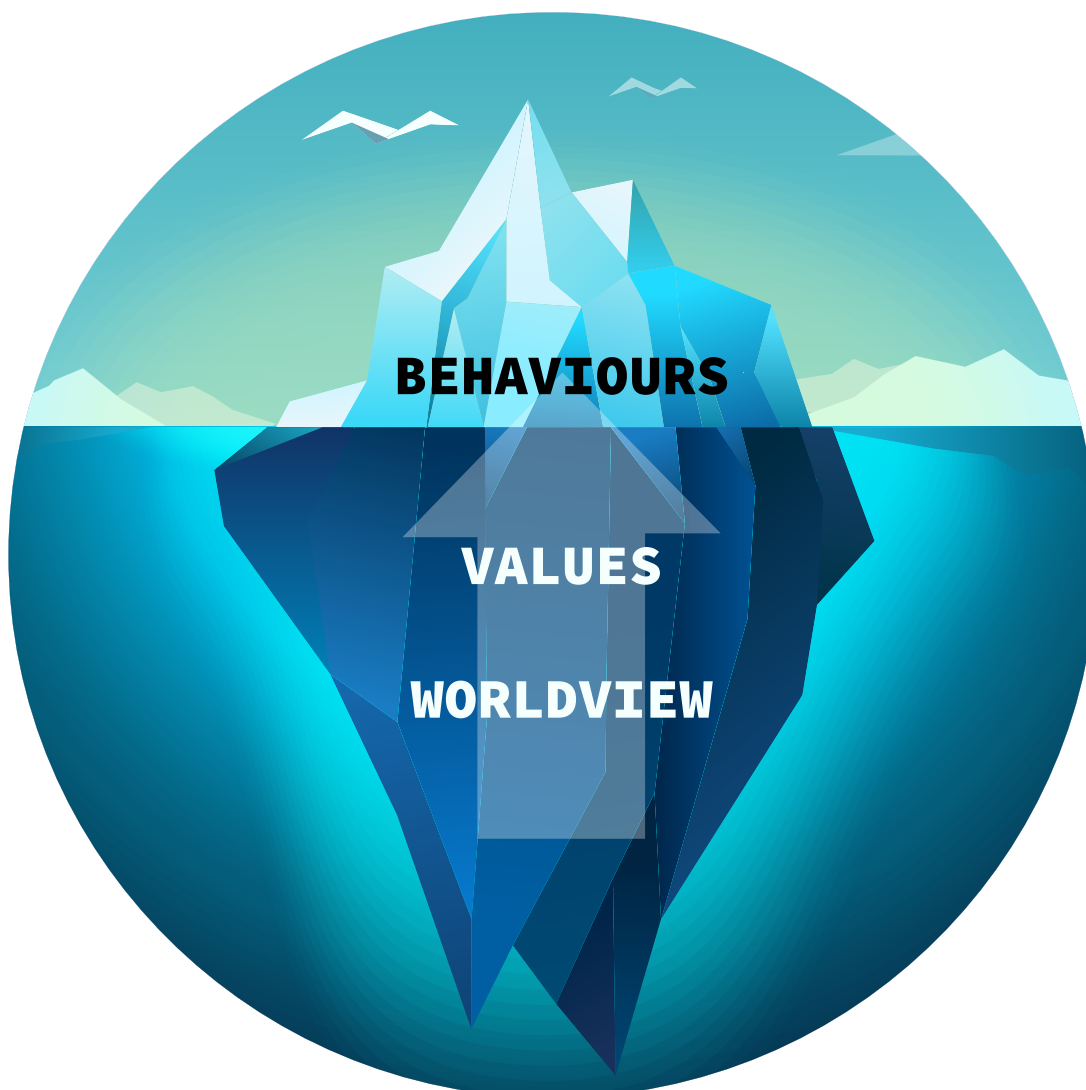
DETERMINING OUR VALUES AND BEHAVIOURS

‘The goal of the Christian life is to attain in ever-increasing degree the standard of spiritual maturity which was seen in perfection in Christ’ – **J. Oswald Sanders (2019)**

Values are the ‘operating principles’ we live by. They originate out of our worldview, help us determine where to direct our energies, and give rise to our behaviours.

Think of it as an iceberg. Below the waterline, in the 90% of the iceberg we cannot see, is where we are busy formulating our worldview and values. These then work their way through our lives and manifest as behaviours.

The 10% of the iceberg that is visible is our lived out, day to day lives. In the case of the College, it is the behaviours and actions we take as we implement our strategic priorities.





Our values are expressed in the following four ways:

God first: We aim to put Christ at the centre of all planning, decision making, and student learning. Our motto, 'Soli Deo Gloria' (For the glory of God alone), is often explicit, but always implicit, in everything we do.

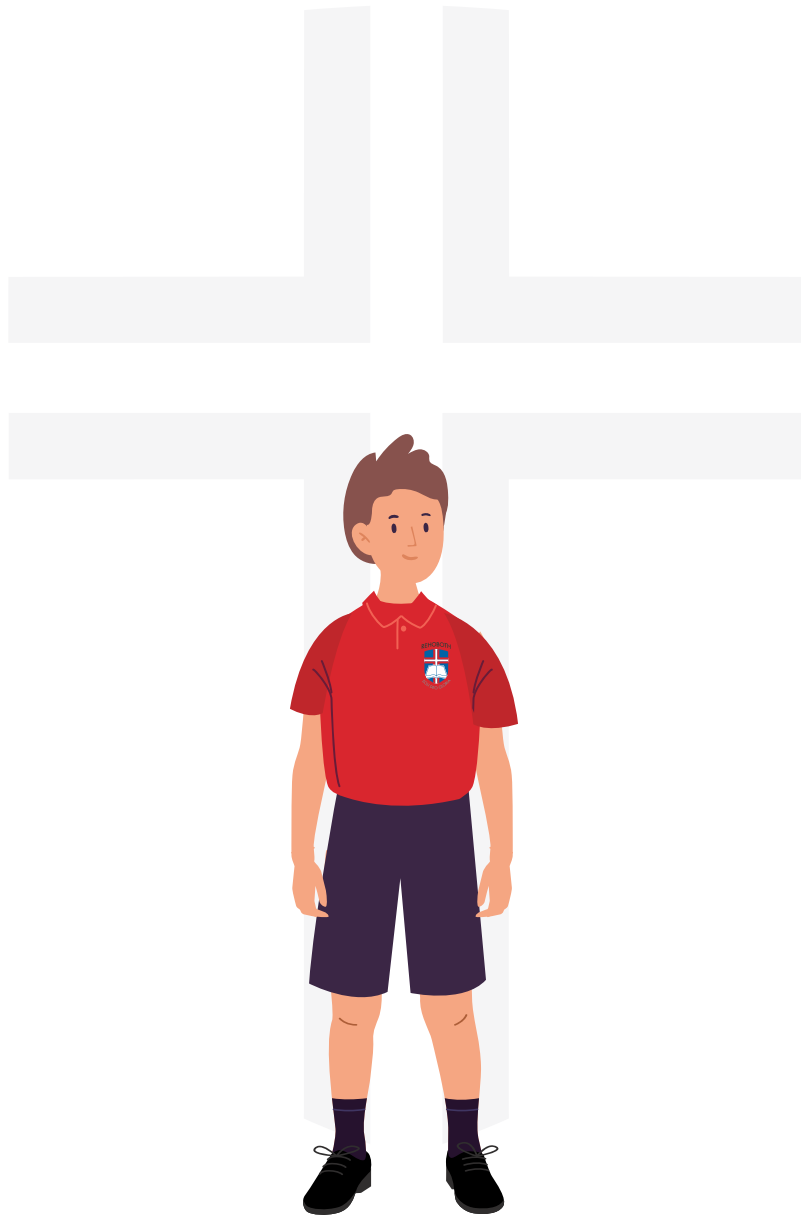
Five solas: These principles, originally developed during the Protestant Reformation of the 16th century, summarise our view of God and the Christian faith and connect us to our Reformed heritage:

- Sola Gratia – Grace Alone
- Sole Fide – Faith Alone
- Solus Christus – By Christ Alone
- Sola Scriptura – Scripture Alone
- Soli Deo Gloria – For the glory of God alone

Purpose, partnership, preparation: No educational model is values-neutral. They are all based either on God's Word or man's word. We therefore choose to make ours thoroughly Christ-centred and believe that the best Christian education:

- invites students to see the world through the lens of Christ and from the perspective of God's Word, instilling them with **purpose**;
- is based on a three-way **partnership** between the home, church, and school, encouraging students to develop a deeper understanding of Christ and Christian living; and
- promotes a whole-child approach that aims to **prepare** students for all of life, developing their spiritual, social, emotional, and physical potential without compromising on academic rigour.

Students as influencers for Christ: Drawing on Matthew 28:19-20, our aim as Christian educators, in partnership with the home and church, is to bring students into a more complete understanding of the sovereignty of Christ over all things, including their own lives, and to encourage them to accept God's covenant promises for themselves so that they might take their place in society as influencers for Christ.



STRATEGIC PRIORITIES

4

BE DISTINCT (LEARNER PROFILE)

‘The Christian’s labour has its orientation towards God Himself, and we must ask how it can be done distinctively and for His glory’ – **Timothy Keller (2012)**

Our purpose at Rehoboth is to develop and deliver distinctly Christian educational programs. It follows that such an education should be shaping students of distinctly Christian character.

Our call to students, therefore, is to **be distinct** – to develop and deepen their Christian identity and character during their time at Rehoboth. It is a call for students to engage with and take responsibility for their learning, to use the opportunities presented to them to discover the gifts and calling God has placed on their lives, to see Christ as worthy of their best, and to take their place as young men and women of outstanding character and citizenship.

It has always been our goal that students would graduate with a distinctly ‘Rehoboth’ character, one that takes into account the whole child’s spiritual, emotional, social, and physical development without compromising on academic rigour. At the same time, we recognise that each student is unique and will excel in some areas of the Learner Profile over others; this is the nature of the gifts and talents God has bestowed on them. Our aim is to nurture the five areas that are fundamental to the development of the whole child in age-appropriate ways and according to their abilities, gifting, and calling.

Here are the characteristics we seek to develop in our students:

BE DISTINCT

Oriented Biblically

Ref: Phil 3:8-15; 1 Tm 4:7-10; 2 Pt 1:3-8

Seeks His will

Ref: 1 Kgs 2:3; Prv 3:5-6; Mk 12:28-33; Eph 2:10

Inspired to excel

Ref: Rom 12:1; Rom 1:20; Phil 4:8; Col 3:23-24; 1 Tm 4:12; 1 Cor 7:17

Intolerant of mediocrity

Ref: Ps 1:3; Dn 3:8-25; Mt 7:24-25; Phil 3:13-15; Rom 8:28; Rom 12:1-2; Jas 1:12.

Engages and influences culture

Ref: Acts 17:16-33; 1 Cor 9:19-23; 2 Cor 10:1-5; 1 Pt 2:11-17.

Making wise choices

Ref: Prv 1:1-7; 1 Chr 12:32; 1 Cor 2:11-14; 1 Thes 5:21-22; Phil 1:9-10; 2 Tm 2:15; Jas 1:5.



Oriented Biblically: Possessing a keen sense of your spiritual state, with the understanding that you have been created in the image of God and have an eternal destiny. Biblically oriented people look upwards to find their identity in something greater than themselves – Christ and the authority of His Word – rather than taking their cue from the world around them (Sayers 2010). They are concerned with good spiritual habits and the process of spiritual formation, ‘the change of the inner person to the character of Christ’ which ‘results in a life of service to others and witness for Christ’ (Burer 2006).

Seeks His will: Faithfulness and obedience to God and the desire to pursue His leading in your life over and above the demands and expectations of culture. These are people who recognise that their gifts and talents are given by God and are able to align them to His will. They approach life with a genuine desire to learn – about God, His world, and themselves – and understand that Christ is Lord of all. Because of this they allow their faith to shape absolutely everything they do (Ashford 2015).

Engages and influences culture: This involves ‘living truthfully and honestly in harmony with Godly principles’ (Ham 2011 p106). When you live in such a way that everything you do and say points to God, ‘your witness serves as an attractive preview of God’s coming kingdom [...] There is no greater calling in life than to live as a preview of that kingdom’ (Ashford 2015 p20). Engaging and influencing the culture for Christ means deploying your God-given gifts in acts of culture-making within your spheres of influence (Crouch 2008). While there are many characteristics that define a person who is engaging and influencing the culture for Christ, two in particular stand out: humility – using your power, resources, and influence in service of others (Dickson 2011), and productivity – ‘effectively stewarding your gifts, talents, time, energy, and enthusiasm for the good of others and the glory of God’ (Challies 2015 p16).

Inspired to excel: Rising to the challenge of living for Christ alone brings out your personal best. Putting our hands and minds to good use is a Biblical mandate that predates the Fall, and so people who are inspired to excel are not motivated by things like money, career, or status, but by a heartfelt desire to bring only their best to the King – ‘nothing less will satisfy you or glorify God’ (Swindoll 1989 p274). People who are inspired to excel recognise that their study, work, or whatever they do is what God has called them to and that ‘it can be done excellently’ (Keller 2012 p184). They are characterised by an innovative spirit, the ability to think creatively, communicate well, and even inspire others to follow their lead. The pursuit of excellence is a mark of spiritual maturity, shaped by understanding what it means to be a living sacrifice, ‘dying to your own interest and living for God’ (ibid p231).

Intolerant of mediocrity: The world offers a poor alternative to the promises of God, and it is easy to become comfortable with the average and ordinary. But God has called us to a life of excellence by imitating His Son and offering ourselves as living sacrifices. Excellence demands that we resist a culture that pushes us to be something that God has not called us to be. If mediocrity is characterised by laziness, indifference, and a ‘close enough is good enough’ attitude, then people who are intolerant of mediocrity are those who are ‘no longer satisfied drifting along with the masses’ (Swindoll 1989 p77). They possess a well-developed sense of resilience and are willing to be distinct in standing for God, like Shadrach, Meshach, and Abednego standing before Nebuchadnezzar. They are characterised by the ability to think independently, recover quickly from setbacks, adapt to circumstances, and overcome adversity. They are able to balance patience, perseverance, courage, and moderation in equal measure. They are resilient people who do not give up and are not easily swayed, because they have a sure hope and believe ‘in a God who is accessible and invites us to come to Him in our times of need’ (McDonald 2018).

Making wise choices: Developing the skill of thinking Christianly about all of life so that you can act Christianly in all of life. Wisdom begins when you are rightly aligned with God and ‘living in such a way that [you] esteem God above all else’ (Challies 2007 p55). To be wise and to know God’s will, you must first fear God – ‘not a terrified, horrified fear [...] but a fear based on a realistic understanding of the infinite gap between God and man in holiness and knowledge’ (ibid p55). The whole process of making wise choices, characterised by the ability to judge, interpret, and discern truthfully, is rooted in the vital moral and ethical dimension of your worldview, ‘the understanding that there is good and bad, that there are God’s ways and other ways’ (ibid p45). It is therefore more than just what you know and can learn but separating right from wrong and how you choose to apply that knowledge. People who make wise choices are notable for their integrity and trustworthiness, their knack for getting to the heart of a matter, and a ‘heightened ability to see and understand issues from God’s perspective’ (ibid p71).

5

STRATEGIC PRIORITIES

Over the next four years, we aim to make the following four areas our priorities:

5.1 Thinking Christianly: Biblical Literacy as Curriculum Foundation

In order to think with the mind of Christ, we must have a thorough understanding of Christ's view of things. Since Christ is our axiom and our knowledge of Him is derived primarily through the Bible, it follows that all teaching and learning must be grounded in a Biblical authority. 'The Bible should determine how you understand reality, yourself, and those around you, and how you solve problems. It is not something we "adopt" in a single moment, but rather it is something we "develop" over a lifetime' (Smith 2015 p5). Developing Biblical literacy for students, staff, and parents is therefore a priority. For students, it is the basis for 'being distinct'; for staff, it is the key to connecting faith and practice; and for parents, it forms the foundation of an effective partnership with the College. Some of the ways we might achieve this include:

- a) implementation of a fully revised and updated K-12 Christian Studies Program;
- b) A well-communicated K-12 'road map' for parents that takes in all aspects of student learning at Rehoboth, with clearly visible continuity in Scope and Sequence and related curriculum information (QA 6.1.2);
- c) providing Christian perspectives, essential questions, and integration of Biblical Threads (as per the CEN curriculum guide *Transformation by Design*) for all units of work across all subjects K-12;
- d) implementing the habits of mind framework (reimagined from a Christian perspective) to develop a growth mindset and engage with issues, topics, and factors such as resilience etc.
- e) implement systems that will reinforce and reward and will contribute towards a culture of thankfulness and honour within the College community;
- f) refining a parent education program that covers the foundational principles of Christian education and Rehoboth's distinctives.

5.2 Teaching Christianly: Re-Orienting Pedagogy and Classroom Practice

To teach is to 'make choices about how time and space are used, what interactions will take place, what rules and rhythms will govern them, what will be offered as nourishment and used to build shared imagination, and what patterns will be laid out for students to move among' (Smith 2018 p12). Teachers have a remarkable influence over the lives of students, with research demonstrating that learning outcomes are influenced by teachers more than any other single factor (Hattie 2009). We will therefore prioritise the standard of teaching practice and delivery of curriculum to maintain academic rigour, ensure that students have every opportunity to learn at their best, and allow teachers to explore the intersections of faith and practice. Some of the ways we might achieve this include:

- a) utilising the 8People and AITSL models to assist teachers to grow and develop in their pedagogical practice so as to achieve improved learning outcomes for students in all subject areas;
- b) assisting teachers to re-imagine their practice and learning environments across all year levels K-12 to enable them to help students engage and take responsibility for their learning in age-appropriate ways (QA 4.2.2);
- c) re-imagining school as the 'home' of learning, a safe place where students know they are a valued member of their classroom communities and are free to explore their gifts (QA 5.1.1).



5.3 Responding Christianly: Discovering Gifting and Calling

'Our callings are our primary means to bring God glory, loving Him and our neighbour, and the primary ways in which our lives intersect with various cultural arenas. If we are seeking to fulfil these callings faithfully and with excellence, we will find ourselves able to witness to Christ with the whole of our lives in every dimension of society and culture' (Ashford 2015 p43-44). We are each uniquely gifted by God in order to fulfil these callings, and His expectation is that we put these gifts to good use (Matt 25:14-30). A major purpose of Christian education is to help students discover their gifts and to work with them to the best of their ability. In doing so, we can start them on the path to answering the call God has placed on their lives. Some of the ways we might achieve this include:

- a) developing age-appropriate learning activities that allow students to apply faith in areas such as IT and online environments, vocational situations, civics and citizenship, and general stewardship of God's creation;
- b) organising programs in ways that maximise opportunities for each child's learning and discovery of the gifts that God has given them (QA 1.1.3);
- c) addressing the diverse gifts of students by helping them to apply themselves in VET and ATAR, and offering alternate pathways such as portfolios;
- d) exploring opportunities to partner with tertiary providers to recognise diverse learning styles and pathways to provide broader opportunities for ongoing education;
- e) empowering parents to have meaningful discussions about how their children's faith informs their studies, vocation, and way of life.

5.4 Living Christianly: Student Care, Development, and Preparation

Pastoral care, discipling, and respectful relationships are keys to ensuring students are well cared for and have a firm foundation for their life and learning. Parents and churches also have a key role in building this foundation in partnership with Rehoboth. Our call to students to 'be distinct' provides a vocabulary to speak about these characteristics with our children and paints a picture of how we would like to see students grow and develop over the course of their educational journey, so that they can distinguish themselves academically, spiritually, emotionally, and socially. Some of the ways we might embed this Learner Profile and care for students may include:

- a) drawing on our Learner Profile as a framework for discipleship ensuring students are safe, well cared for, and have a firm foundation;
- b) building trusting relationships that allow each child to feel secure, confident, and included (QA 5.1.1);
- c) assisting students with frameworks that help them form and maintain Godly relationships and provide pastoral care and student welfare to assist in achieving respectful relationships;
- d) supporting students to collaborate with, learn from, and help each other (QA 5.2.1);
- e) developing a follow-up program with graduates to chart their post-schooling progress;
- f) implementing systems that promote good mental health habits;



CONCLUSION

6

6.INTERACTION OF STRATEGIC AND SUPPLEMENTARY PLANS: IMPLEMENTATION PLAN

Axiom23 was written in alignment with the *Education Act 2013* and its key reform directions for schools: quality teaching, quality learning, empowered school leadership, transparency and accountability, and meeting student need.

While Axiom23 describes the strategic priorities of the Association and the overall direction of education at Rehoboth during the next four years, how we will achieve those priorities is described in a series of supplemental plans. In this way, our strategic direction underpins and guides all decision-making, activities, and programs undertaken by the College.

Taken together, Axiom23 and these supplemental plans constitute the Association’s ‘implementation plan’ as required by the Act. How each part of the implementation plan interacts is represented in the following diagram:





7

ALIGNING VISION WITH PRACTICE

If a strategic plan is to be more than simply words on paper, a commitment must be made to honour the vision it describes by being open to change, embracing a spirit of innovation, and working together to find creative ways of delivering on the strategic priorities outlined.

Achieving the goals described in Axiom23 is therefore not the work of any one teacher, Board member, parent, or student, but an effort of the whole Rehoboth community operating in unison and under the direction of the Holy Spirit. It is a community of Christian families working together to help each other obediently raise their children to make Christ their axiom by providing schooling that is Christ-centred.

‘[Excellence] is the stuff of which greatness is made. It is the difference between just getting by and soaring – that which sets apart the significant from the superficial, the lasting from the temporary. Those who pursue it do so because of what pulsates within them, not because of what others think or say or do [...] Those who impact and reshape the world are the ones committed to living above the level of mediocrity’. – **Charles R. Swindoll (1989 p276)**

Whether it be learning through play in Early Childhood, team teaching and problem-based learning in Upper Primary, developing 21st century learning skills in our Years 7-8 Endeavour Program, or ATAR and VET pathways in Years 11-12, our desire is for Rehoboth students to learn to think, respond, and live Christianly.

Think, respond, live – these are key words of Axiom23 as we seek to place Christ at the centre of all things. Our aim is that no area of the College is untouched by this vision, so that Rehoboth might be like the city on a hill that Jesus spoke of (Matt 5:14-16), a light for the world and beacon of Christian education in Western Australia. Our prayer is that students will take hold of these key words and make them their own, drawing close to Jesus in everything and committing themselves to excellence because they want to give Him all the glory.







REFERENCES

8

REFERENCES AND FURTHER READING

We have only been able to make the briefest reference to issues and concepts such as worldview, culture making, Christian living, and how they relate to education. So, we encourage you to read more about these topics, discuss them with friends and family, ask questions, and so on. The material listed below has informed our own thinking and practice and may be a good place to start. However, as with all things created by humans, they are not perfect and not all of these writers and thinkers are Christian or necessarily share our particular understanding of Scripture. We therefore do not necessarily endorse all the views represented in their entirety and trust you will take the time to investigate each for yourself.

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8

SCRIPTURE REFERENCES

Below are the full Scripture references cited throughout this plan, taken from the English Standard Version.

Deuteronomy 6:1-9

¹ “Now this is the commandment – the statutes and the rules – that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, ² that you may fear the Lord your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. ³ Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.

⁴ “Hear, O Israel: The Lord our God, the Lord is one. ⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates.”

1 Kings 2:3

[...] ³ and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn.’

1 Chronicles 12:32

³² Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command.’

Psalms 1:3

³ He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.’

Proverbs 1:1-7

¹ The proverbs of Solomon, son of David, king of Israel:

² To know wisdom and instruction,
to understand words of insight,

³ to receive instruction in wise dealing,
in righteousness, justice, and equity;

⁴ to give prudence to the simple,
knowledge and discretion to the youth –

⁵ Let the wise hear and increase in learning,
and the one who understands obtain guidance,

⁶ to understand a proverb and a saying,
the words of the wise and their riddles.

⁷ The fear of the Lord is the beginning of knowledge;
fools despise wisdom and instruction.

Proverbs 3:5-6

⁵ Trust in the Lord with all your heart,
and do not lean on your own understanding.

⁶ In all your ways acknowledge him,
and he will make straight your paths.’

Daniel 3:8-25

⁸ Therefore at that time certain Chaldeans came forward and maliciously accused the Jews. ⁹ They declared to King Nebuchadnezzar, “O king, live forever! ¹⁰ You, O king, have made a decree, that every man who hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, shall fall down and worship the golden image. ¹¹ And whoever does not fall down and worship shall be cast into a burning fiery furnace. ¹² There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, pay no attention to you; they do not serve your gods or worship the golden image that you have set up.”

¹³ Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought. So they brought these men before the king. ¹⁴ Nebuchadnezzar answered and said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image that I have set up? ¹⁵ Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. But if you do not worship, you shall immediately be cast into a burning fiery furnace. And who is the god who will deliver you out of my hands?”

¹⁶ Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. ¹⁸ But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.”

¹⁹ Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. ²⁰ And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. ²¹ Then these men were bound in their cloaks, their tunics, their hats, and their other garments, and they were thrown into the burning fiery furnace. ²² Because the king’s order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. ²³ And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

²⁴ Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, “Did we not cast three men bound into the fire?” They answered and said to the king, “True, O king.” ²⁵ He answered and said, “But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.

²⁶ Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, “Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!” Then Shadrach, Meshach, and Abednego came out from the fire. ²⁷ And the satraps, the prefects, the governors, and the king’s counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them. ²⁸ Nebuchadnezzar answered and said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king’s command, and yielded up their bodies rather than serve and worship any god except their own God. ²⁹ Therefore I make a decree: Any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins, for there is no other god who is able to rescue in this way.” ³⁰ Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.’

Matthew 5:14-16

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”

Matthew 7:24-25

²⁴ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.’

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SCRIPTURE REFERENCES

Matthew 25:14-30

¹⁴ “For it will be like a man going on a journey, who called his servants and entrusted to them his property. ¹⁵ To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶ He who had received the five talents went at once and traded with them, and he made five talents more. ¹⁷ So also he who had the two talents made two talents more. ¹⁸ But he who had received the one talent went and dug in the ground and hid his master’s money. ¹⁹ Now after a long time the master of those servants came and settled accounts with them. ²⁰ And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ ²¹ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²² And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ ²³ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²⁴ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, ²⁵ so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ ²⁶ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? ²⁷ Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. ²⁸ So take the talent from him and give it to him who has the ten talents. ²⁹ For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. ³⁰ And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

Matthew 28:19-20

¹⁹ Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Mark 12:28-33

²⁸ And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” ²⁹ Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. ³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ ³¹ The second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” ³² And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. ³³ And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbour as oneself, is much more than all whole burnt offerings and sacrifices.”

Luke 11:23

“Whoever is not with me is against me, and whoever does not gather with me scatters.”

John 8:42-47

⁴² Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. ⁴³ Why do you not understand what I say? It is because you cannot bear to hear my word. ⁴⁴ You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. ⁴⁵ But because I tell the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷ Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

Acts 17:16-33

¹⁶ Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. ¹⁷ So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. ¹⁸ Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babbling wish to say?” Others said, “He seems to be a preacher of foreign divinities” – because he was preaching Jesus and the resurrection.

¹⁹ And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting?

²⁰ For you bring some strange things to our ears. We wish to know therefore what these things mean.” ²¹ Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

²² So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. ²³ For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. ²⁴ The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. ²⁶ And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, ²⁷ that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, ²⁸ for

“‘In him we live and move and have our being’;
as even some of your own poets have said,
“‘For we are indeed his offspring.’

²⁹ Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. ³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

³² Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” ³³ So Paul went out from their midst.’

Romans 1:20

²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.’

Romans 8:28

²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose.’

Romans 12:1

¹² I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.’

1 Corinthians 2:11-14

¹¹ For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. ¹⁴ The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

1 Corinthians 7:17

¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.’

1 Corinthians 9:19-23

¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰ To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹ To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. ²² To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings.’

2 Corinthians 10:1-5

¹⁰ I, Paul, myself entreat you, by the meekness and gentleness of Christ – I who am humble when face to face with you, but bold toward you when I am away! – ² I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. ³ For though we walk in the flesh, we are not waging war according to the flesh. ⁴ For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. ⁵ We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.’

Ephesians 2:10

¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.’

Philippians 1:9-10

⁹ And it is my prayer that your love may abound more and more, with knowledge and all discernment, ¹⁰ so that you may approve what is excellent, and so be pure and blameless for the day of Christ.’

Philippians 3:8-15

⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith – ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead.

¹² Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. ¹³ Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵ Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you.’

Philippians 3:13-15

¹³ Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵ Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you.’

Philippians 4:8

⁸ Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.’

Colossians 3:23-24

²³ Whatever you do, work heartily, as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.’

1 Thessalonians 5:21-22

‘[...] ²¹ but test everything; hold fast what is good. ²² Abstain from every form of evil.’

1 Timothy 4:7-10

⁷ Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; ⁸ for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. ⁹ The saying is trustworthy and deserving of full acceptance. ¹⁰ For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all people, especially of those who believe.'

1 Timothy 4:12

¹² Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.'

2 Timothy 2:15

¹⁵ Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.'

James 1:5

⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.'

James 1:12

¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.'

1 Peter 2:11-17

¹¹ Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. ¹² Keep your conduct among the Gentiles honourable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.'

¹³ Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, ¹⁴ or to governors as sent by him to punish those who do evil and to praise those who do good. ¹⁵ For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. ¹⁶ Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. ¹⁷ Honour everyone. Love the brotherhood. Fear God. Honour the emperor.'

2 Peter 1:3-8

³ His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. ⁵ For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, ⁶ and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, ⁷ and godliness with brotherly affection, and brotherly affection with love. ⁸ For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.'



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