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Anglican Schools: Communities of Faith, Hope and Love?

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The positive vision of Anglican schools as communities of faith, hope and love underscores the importance of these spiritual qualities, especially for communities which educate and form students. This paper addresses the crucial issue of developing mechanisms to ensure that rhetoric matches reality.

1. Great Variety of 'Anglican' Schools

As we all know, the term 'Anglican School' is applicable across a very broad spectrum. At one end of this spectrum are relatively new schools, some of which have been founded with a desire to keep fees as low as possible. At the other end are well-resourced, high-profile schools with long traditions and substantial fees. Some are fiercely independent, others work within the parameters of a diocesan board, while still others nestle closely with a local parish. Some schools take their relationship to the church very seriously, and actively seek to strengthen their links with their diocese and the wider Anglican family.

Schools are perceived differently by those who attend them, those who send their children to them, those who teach in them, those who lead them, those who provide a chaplaincy ministry within them, and by the wider community looking in at them from the 'outside'. There is, indeed, a great variety of 'Anglican' schools in terms of history and tradition, style, perception, their relationship to diocesan structures, and the nature of their 'community'.

A crucial issue, worthy of careful investigation, is just *how* our schools do (or have the potential to) display the 'marks' of a Christian community that is recognizably 'Anglican', and contribute to the mission of the Church. To what extent does the school live as a Christian community? How are the fruits of the Spirit evident in the curriculum, the organisational structure, the policies, the practices, and the everyday experience of students and staff?

2. Schools as 'Anglican' Communities

Despite the wider perception within some dioceses of the peripherality of Anglican schools, when one begins to look for evidence of the life of faith within them, one is drawn to conclude that they are, indeed, real communities: educational communities where faith ought to have an important place. Archbishop Rowan Williams (2003) draws attention to this in an address to heads of Anglican Secondary Schools in the UK¹. He argues that the distinctively Christian community of a church school brings a vital dimension to the fundamental purpose of education. He makes the point that much of the current rhetoric of educational management (in the UK, at least) seems to assume that the driving purpose of education is the imparting of knowledge and skills, with little recognition of the importance of what Williams calls "the construction of a 'quality of mind' in a collegial setting". There may, however, be some cause for optimism, given the legislative requirement that the UK Office for Standards of Education in Schools regularly inspects students' spiritual, moral, social and cultural development. In Australia, too, there is movement on this front, if not specifically naming the 'spiritual' dimension. The draft principles resulting from the Australian Government's recent *Values Education Study* (2003)² are designed to recognise that

in all contexts schools promote, foster and transmit values to all students, and that education is as much about building character as it is about equipping students with specific skills. They also recognise that schools are not value-free or value-neutral zones of social and educational engagement (p. 12).

For Williams, too, there can never be any sense of neutrality about the moral or spiritual ethos of a school; institutions which claim such neutrality are, in his view, "in fact generating an ethos of individualism, functionalism and ultimately fragmentation," the assumption being that the students' spiritual and moral development will be dealt with by some other social influences in their lives.

2.1 Education and Formation

Such rhetoric notwithstanding, there is a long tradition that understands education fundamentally to be about the *whole* person. In the experience of many people, the very best educators are those concerned with much more than the measurable educational 'outcomes' of the curriculum; they know that in the formative years of a person's life, one's learning extends beyond the functional model of education. We are 'formed' as we integrate our developing intellectual and other skills with our developing understanding of who we are and how we relate to the world in which we live. The community in which we learn forms us in this process of integration; the points at issue here are the nature of the community and the nature of the formation.

¹ Rowan Williams, *A Culture of Hope? Priorities and Vision in Church Schools*. The Association of Anglican Secondary School Heads annual conference, Exeter. Lambeth Palace Press Office, September 2003
http://www.archbishopofcanterbury.org/sermons_speeches/030911.htm.

² Australian Government, Dept of Education, Science and Training, *Values Education Study*. Carlton: Curriculum Corporation, August 2003.

In applying Williams' insights to the Australian Anglican school context, we are moved beyond the parameters of the *Values Education Study* (2003) which – though rightly identifying certain 'common values' - understandably does not attempt to source such values beyond saying that they are "consistent with Australia's democratic traditions including beliefs in equality, freedom and the rule of law, and our overall commitment to a multicultural society where all are entitled to justice and a fair go" (p. 16). Williams identifies the fact that for Anglican schools these values must rest on a firmer foundation which acknowledges a transcendent dimension, and which moves us beyond mere community agreement or parental/student/staff endorsement.

Given its moral and spiritual ethos, Williams argues, the church school ought to attend to the whole person, taking it for granted that "the culture that needs developing has to include what many would call the single and most definitive factor in all human history up to and even including modernity: the beliefs and practices that express human relation to something more than the individual and the sum of contemporary individual experience, relation to what is holy, creative and unsurpassable."

It follows, then, that an Anglican school might reasonably argue by its very *raison d'être* that it rightly does attend to the whole person in this way; that there is no need for it to apologise for this. In fact, one might hope that this quality would stand out as one of the reasons why parents choose an Anglican school for their child.

2.2 The Marks of Anglicanism

How can a school be recognizably 'Anglican' in a way which ensures congruence of principle and practice? The Anglican Schools Commission in Perth has articulated some significant marks of Anglicanism in identifying the purposes and goals of its schools³ (1998 and 2003). Three Christian purposes are listed, which could be taken as fundamental to *all* Anglican schools:

- to bear witness to God as Trinity,
- to offer students the opportunity to explore and develop faith, and
- to provide education "founded upon Christian beliefs, values and attitudes in the context of a community of faith and worship".

Further criteria which apply in relation to an Anglican understanding of the Christian life are outlined in Bruce Kaye's (1994) identification of the 'marks' of an Anglican school: ⁴

- ***Reason and Understanding***

Drawing deeply on Anglican history and theology, Kaye argues that reason and understanding are important Anglican qualities in the life of a school, enabling it to foster a Christian learning environment that takes seriously its context in the wider world. This necessitates a range of epistemologies which extend beyond the rationalistic

³ Two documents: (i) Tom Wallace (ed), *The Christian Purposes of Anglican Schools in the Diocese of Perth*, Anglican Schools Commission, WA, 1998.; and (ii) Anglican Schools Commission, *What is it that Makes Anglican Schools Distinctive?* Anglican Schools Commission, WA, www.asc.edu.au, 2003.

⁴ Bruce Kaye, 'Being an Anglican School' in *Panorama* Vol 6, #1, Summer 1994.

“to include the aesthetic as well as the rational, the affective as well as the cognitive” (p. 139).

- ***Tradition***

Kaye notes how Anglican theology has sought (and continues to seek) ways of relating its heritage to the contemporary particularities. The role of tradition in a school, therefore, must be more than merely maintaining the past. For Kaye, tradition is “walking in the footsteps of the heroes of the past in relating the past to the present for the benefit of the future” (p. 140).

- ***Incarnation***

Kaye argues that Anglican allegiance is “not to a system, nor to a philosophy, but to the Son of God incarnate”. He suggests that the Anglican school ought constantly be asking of itself how the image of Christ is borne and demonstrated in its daily life (p. 140).

- ***Worship***

Kaye sees worship not as peripheral to the healthy life of the school, but as central and fundamental to it. Anglican worship has a special function in the development and expression of Anglican theology. It is for this reason that any school which takes the name must engage in and be strongly committed to meaningful, engaging worship which is recognizably Anglican and connected to the wider curriculum.

- ***Wider Engagement***

Finally Kaye underlines the need for Anglican schools to engage with the wider Australian society, drawing out the necessity to act on the priorities of the Gospel and to reach out beyond the borders of the school and even the local community, and experience the diversity of Australian society:

...An Anglican school might...seek to develop an identity for all who have to live in a plural society, which is shaped by an open understanding of our Incarnational religion. Interactive, exploratory, persuasive rather than coercive, this method will produce more enduring results for our students and ourselves... (p. 141).

2.3 Challenges and Tensions

However, there are particular challenges and tensions for schools in breathing life into these marks of Anglicanism, challenges which lie not least in the nature of an Anglican school community itself. Unlike a parish, where members of the congregation *voluntarily* identify with Anglicanism, our schools may have a *diversity of faiths* and denominational allegiances among both students and staff. Typically, membership of the Anglican Church is not a requirement for those who wish to study or teach at an Anglican school. In fact, members of the school community may be of any faith or none, though there will need to be a recognition and respect of the school’s Anglican ethos. This year at Overnewton College, one of our school captains is a Muslim; needless to say, he is sensitive and respectful of the Anglican community to which he belongs; and he was an enthusiastic member of the saxophone ensemble when it played for the Founders’ Day services in St Paul’s Cathedral.

Respecting such differences, but maintaining a strong commitment to Anglican understanding and tradition, may raise tension for a school, one which at its most creative will enable healthy dialogue and exploration of Christian perspectives alongside all others. This is most obviously so in schools which have compulsory chapel attendance, at Overnewton College. On the one hand, it is essential that Anglican worship be offered; on the other hand, it is essential to respect those who are of a different religious persuasion, or none. While unashamedly proclaiming the Gospel in the context of Anglican liturgy, chapel services will need to be conducted mindful of the presence of non-Christians. At the same time, it is also vital to remember that regular church-going is not the norm for the majority of Australian students, and that their major (if not sole) experience of Christian community is their experience in the school. Of course, such an expression of 'ekklesia' requires a re-thinking of Anglican worship, as well as the need for 'non-Anglican' (and especially non-Christian) parents to have clear understanding of the school's expectations in this regard when they enrol their child. Fundamentals of authentic Anglican community remain: Anglican worship (including the Eucharist) regularly offered for staff, parents and students; Baptism and Confirmation; and pastoral needs met, including marriages and funerals, as appropriate. This we do at my College, knowing that there are a large number of Catholics and Greek Orthodox students, as well as Baptists, and others – and Anglicans, too! In fact, there is a broad spectrum of religious traditions in the student body, and a great deal of goodwill for the Anglican ethos of the school from the Board, the Executive, staff and students.

So, while opportunities ought to be taken to build close links with local communities of faith where students and families would be welcomed into membership, one must nevertheless recognise that an Anglican school is a Christian community in its own right, and is different from, but not lesser than, a parish in this regard.

Rowan Williams argues that the rationale for the church school is the Body of Christ. When Christians gather together to worship, when they form an educational community, when they live out their faith in a community context, then Williams' argument cannot be doubted. It is in such a community that we might look to find faith, hope and love as cherished qualities, experienced systemically, personally and regularly. Another way of expressing this is to say that one might seek evidence of the 'fruits of the spirit' (Galatians 5.22-23) in the policies, daily practices and human interactions of the school.

2.4 Spiritual and Educational Leadership

Given the school is an 'Anglican' community, the exercise of spiritual leadership is an important consideration. While the school might have an ordained deacon or priest as its Chaplain, overall leadership and responsibility resides with Principal. The Principal has responsibility for every aspect of the school's life, including its spiritual direction. Much rests, therefore, on the spiritual maturity and commitment of the Head in an Anglican school, and the way in which she/he shares spiritual leadership. This is particularly so in relation to the Chaplain, who must exercise his/her vocation in a very

different way to that in a parish, where the priest has pastoral and liturgical oversight. By vocation and ordination, a priest is called and authorised by the Church to exercise a ministry of servanthood leadership among the people of God. When a bishop licenses a deacon or priest to a school chaplaincy ministry, then some understanding must obtain as to the parameters of such leadership, and how that leadership will be incorporated within the overall leadership of the Principal and other decision-makers within the school. This is not an easy task, given that there is no single model for the exercise of ordained ministry in Anglican schools. One vital consideration is that – unlike any other member of the staff – an ordained chaplain is accountable to both Principal and Bishop in very direct ways.

In some Anglican educational institutions the Chaplain is a member of the governing council or board, with direct input into policy-making, and is, therefore, potentially able to bring theological insights to bear on educational, financial and other determinations. In some cases the Chaplain is regarded as a senior member of the staff, and might even be a member of an executive working closely with the Principal in day-to-day administrative matters. Here, again, there is the possibility of the Chaplain exercising a spiritual leadership, including a prophetic role: reminding the community of issues of faith and justice, even acting as a ‘conscience’ of the school at a policy-development level. But here, too, resides the potential for tension between – on the one hand – administrative decision-making and – on the other hand – the provision of pastoral care to those who might consider themselves disadvantaged by such decision-making. This tension can become particularly obvious when the Chaplain feels the need to act in a clearly prophetic way in reminding the school of its high calling to follow Christ.

In other schools (less ideally) the Chaplain might be regarded essentially as a religious education teacher employed with some responsibility to lead chapel services, or to respond to pastoral needs of students, staff and parents. Whatever the context, the manner in which the Chaplain operates as a spiritual leader within a school ought to be directly related to issues of centrality of faith and values: fundamentals of any Anglican school.

Rowan Williams argues that “the religious basis of a school displays ‘the management’ [sic] as itself answerable to a wider world of moral reference;” part – a crucial part – of the task of this leadership in an Anglican school is to underline and develop that answerability and connectedness. A high level of such connectedness could be operative when the place of faith is unarguably central: when a Christian world-view is recognized and honoured, when policy is formed in the light of spiritual priorities and Anglican sensitivities. Matters of faith would be perceived to be integral rather than ‘appended’ to the curriculum. In such a scenario, religious matters would arise in classroom discussion as well as Chapel services, and in staff in-service sessions, and religious studies would reach well beyond comparative religion or historical studies, to engage students with issues not only of values and morality, but – crucially – also with issues of faith in daily life in their own situations.

It would be unwise to assume that ideal conditions apply in Anglican schools across the country. One good example is provided by Ted Witham (1999)⁵ who, as a school Chaplain, visited various subject department meetings to explore the links between the subject discipline and the purposes of the school. Having been well received by the Social Studies, English and Maths staff, he was surprised at his reception by the Science staff.

There was immediate uproar. My visit was classed as unwanted and inappropriate 'inspection' by the school hierarchy. Science, they said, was pure discipline, and any interference challenged its integrity. I was threatening their academic freedom. My very visit implied that science had to yield to religious doctrine. I was given no opportunity to raise discussion. I was virtually dismissed with anger.

Such a perception of the compartmentalization of the spiritual dimension to a place apart from curriculum, or even from policy, administration, and indeed any aspect of the school's life, severely restricts the school's capacity to continue to address the issues surrounding the nature of its faith community and its Anglican identity.

Rowan Williams sees the church school as potentially demonstrating a 'culture of hope', "not least in reminding the educational establishment of unfinished business when it drifts towards the narrowest kind of functionalism." For him, the church school has the clearest possible rationale for offering students a corporate experience which intentionally forms socially active and responsible persons. This is especially important in a post-September 11 world which accords a ready linking of religious conviction and extremism and terrorist activities. Western sensitivities have been raised with regard to other religions, and especially Islam, and the importance of the study of comparative religions has increased. Moreover, the secularised 'first world' has been reminded that religion continues to hold a very important place in the lives of many millions of people around the globe. Anglican schools can play an important role in helping their students understand the heritage of other religions, and - very importantly - the heritage of the Christian religion. An Anglican school, welcoming students of any faith or none, nevertheless rests firmly on Christian principles. As Williams explains,

This is not in order to indoctrinate the unwilling; but there is a clear mission... which might be expressed by saying: "You may or may not share these convictions; but you will at least have seen what a community looks like that works with these convictions, and you will have experienced some of the results."

3. Measuring our Success

So what might all this mean for Australian Anglican Schools? No matter how high our ideals and goals, and how well we articulate them, the point at issue is their daily out-working, and whether they are realized in an integrated fashion in all aspects of the school's life. It is easy to see whether a chaplain has been appointed, or a sacred space

⁵ Ted Witham, "Do Anglican Schools Make Christians?" in *Outlook*, August 1999.

for worship is provided, if regular worship is conducted, or if courses are offered in religious studies. On a deeper level, however, any investigation of a school's 'Anglicanism' raises important questions as to the nature of the very institution itself, questions such as:

- 'To what extent does the school live as a Christian community?'
- How are the 'marks' of Anglican identity evident?
- 'How are the fruits of the Spirit evident in the curriculum, the organisational structure, the policies, the practices, and the everyday experience of students and staff?'
- 'How central to staff, students, and parents is the awareness of the 'Anglican' ethos of the school, its sense of 'belonging' within its diocesan family, and its consequent responsibilities?'

It is important to acknowledge that the perception of 'Anglican identity' usually falls a very clear second to the perception of the school as an 'educational institution'. It could well be possible to register a high score for 'school' and at the same time a much lower score for 'Christian' or 'Anglican'. In the heady mix of teaching and learning, managing educational development, timetabling, marketing, and all the other pressures of contemporary school life, we need mechanisms to ensure that neither the faith dimension becomes peripheralized, nor that our schools become essentially nominal in their Anglicanism in terms of their everyday life.

3.1 Establishing Criteria

The development of criteria for measuring a school's relationship to its founding principles has been explored in other traditions. One notable example is the instrument for self-evaluation of Jesuit high schools in the USA.⁶ By employing this instrument, it would presumably be possible for a school that was Jesuit by foundation and name to ensure its continuing adherence to fundamental principles which the Jesuits themselves

⁶ C. Melrose (Ed), *Foundations*. Jesuit Secondary Education Association, Washington DC, 1994. This instrument identifies Catholic (and especially Jesuit) principles in secondary schooling, and questioning the application of these principles in determining specific standards in relation to the day-to-day working of the school. It provides questions which each Jesuit school can answer in monitoring itself, and determine their own effectiveness as 'Jesuit' schools. The instrument establishes parallel principles, standards and questions in relation to academic matters, community and spiritual life and finances. The questions provided for the schools are clear and detailed. For example, they question whether "administrators and teachers take care not to encourage false values in the school by excessively stressing grades, rank in class, or competition among the students..." (p. 47). They ask "What are the methods used to insure that the program of co-curricular and extra-curricular activities... is being administered in a manner that is congruent with the Christian environment of a Jesuit school?" (p. 47), and "Are the Trustees, the President, the Rector, the Development Officer, and the Treasurer conversant with and convinced of the academic and spiritual goals and priorities of the school?" (p. 48). Importantly, they underscore that integrity must both be done and also be seen to be done, so that "in the daily running of the school and in the eyes of those outside the school, the quest for academic excellence and the responsibility for the total Christian growth of the students complement each other" (p. 49). They look for the signs that teachers are manifesting trust and cooperation among themselves and with their students (p. 51), and they are also concerned for integrity in human interaction, asking "Is there general agreement among the faculty that sarcasm, impatience, punishments which diminish the sense of worth of a student, and the like are not acceptable at the school?" (p. 51).

consider to be core to Jesuit identity. This would certainly provide an effective educational and spiritual plumline for each school.

In an endeavour to establish such a benchmark for Anglican schools in Perth, the Anglican Schools Commission (1998) advocates several strategies, which may be summarized as follows:

1. *The provision of meaningful Anglican worship in a Chapel or sacred space, the responsibility for which rests with the Chaplain.*
2. *The implementation of a religious studies program which is integral to the school, with a reasonable time and resource allocation, and taught by teachers who have themselves undertaken a course in Religious Education, and who have access to professional development opportunities.*
3. *An inclusive approach which affirms the dignity of all, recognizes diversity, and in which values of justice, compassion and service inform relationships. A major goal is that decision-making processes, policies and structures be founded on Christian beliefs, values and attitudes. The endeavour is to “create communities which are open to the possibility of human transformation and renewal by grace through word and sacrament”.*
4. *The provision of opportunities for Christian ministry and service.*
5. *Staff modelling of the Christian ethos, this to be achieved through the appointment of staff who are excellent teachers and committed Anglicans, and who have access to professional development in issues of faith and life.*
6. *Building collaborative relationships with parents and local parishes.*
7. *Establishing school councils with a majority of members who are practising Anglicans.*

The Commission (2003) also identifies common aims. One is the provision of a well-rounded education of the whole person, to meet the students’ “spiritual, physical, intellectual, social emotional, aesthetic and moral needs”. This aim rests on the theological premise of each individual’s inherent value, and the need to affirm the particularity of each student’s God-given gifts and capacities. A further aim is the high value each school is called upon to place on quality pastoral care, and the direction of substantial resources to the spiritual and moral dimensions of education.

The Commission traces Anglican openness to diversity to both its Catholic and its Protestant roots, and so identifies inclusiveness as a common goal; inclusiveness in terms not only of belief, but also student background, socio-economic status and abilities.

Since Anglican schools seek to provide an excellent standard of education, they must maintain their capacity to be aware of, and respond to, educational initiatives from around the world. However, the Commission demonstrates the necessity to interpret such initiatives through the Anglican tradition:

Anglicanism maintains continuity with the past in its liturgies, its adherence to the historic creeds, and its episcopal and synodical form of polity while retaining a capacity to be responsive to its cultural and contemporary context. In its schools the church preserves what is good from the past while being thoughtfully responsive to education innovation.

Finally, the Commission identifies the importance of stability and reliability in leadership and teaching staff:

Anglicanism by its very structure provides stability in leadership and a series of checks and balances in the decision-making processes which impact on its parishes and its agencies. No school or parish can operate in complete independence. There is a reasonable assurance to parents that a school's education policy and practice will not be overly influenced by any particular person or pressure group.

3.2 An Instrument for Australian Anglican Schools

One of the challenges facing every Anglican school – no matter where it sits on the wide spectrum identified at the start of this paper – is that of establishing protocols by which to ensure that the rhetoric of Anglican school matches the reality. Given the primary institutional identities operating, one approach would be to develop an index of qualities of ‘Anglican’ schools by placing a ‘school’ template alongside an ‘Anglican’ template, each of which would possess both explicit and implicit dimensions.

(a) The Explicit Identity of every school is geared to knowledge and skill-development of its students:

- Academic curriculum: programs, content, outcomes
- Co-curriculum
- Procedures, policies
- Structures (educational and administrative)
- Systems (for decision-making, etc)

Of course, as we know, these are applicable to *all* schools, faith-based and secular alike, and are by no means ‘value-free’.

(b) The Implicit Identity

The value-zone for an Anglican School has to do not only with an explicit religious curriculum, but more importantly with its implicit identity understood through an Anglican filter, geared to fostering quality of mind in a collegial setting. This point was made superbly by Rowan Williams. He said that this quality of mind was directly related to:

- Moral and spiritual ethos
- Civility: relationships and good citizenship
- More than 'good works', or good values

He went on to say that this quality of mind is fostered by *more* than knowledge and skill-based education. He shows that it is more than 'values education'. Therefore the Anglican school's culture must include beliefs and practices that express human relation to:

- something more than the individual
- something more than the sum of contemporary individual experience
- that which is holy, creative, unsurpassable

The Anglican school has a clear rationale for this implicit identity. It is about much more than having Chapel services and teaching Divinity. For Williams it is about "letting our educational work and all involved in it be included in that greater perspective which is opened by religious commitment" – so that teachers and students are both aware of being participants together in something bigger than a single institution. Our 'implicit' identity should be evident in the habits and rhythms of everyday life together.

For students to reach their potential and be fulfilled in life, then, both are necessary: the 'Explicit' curriculum for material and intellectual well-being, and the 'Implicit' curriculum for spiritual and moral well-being.

The explicit curriculum can provide for students to do well in the wider world in a material and intellectual way. But much more than this, our implicit curriculum will work towards a set of outcomes which we can set alongside our academic outcomes: namely the 'fruits of the Spirit' (love, joy, peace, patience, kindness, goodness, faithfulness, self-control), and the awareness of the transcendent, expressed in Anglican ways – in an Anglican ethos.

3.3 Overlaying the Explicit and Implicit Curricula in an Anglican Context

What, then, are the implications of all this? Well, we might want to look for evidence of our implicit outcomes in our explicit identity:

- Are our academic programs influenced by these spiritual qualities, or do they exist entirely independently of them?
- What of our co-curriculum?
- Are our procedures and policies consonant with these spiritual values, or do we see them as entirely separate?
- Is the school's structure of governance and leadership driven by these spiritual qualities, and does the way we manage echo these outcomes?
- Are we systemically open to allow these spiritual qualities to come to the fore in our finances, marketing, and all other decision-making?

- And how do all of these elements relate to our Anglican heritage? How do they :
 - witness to God as Trinity?
 - reflect an understanding of worship as fundamental?
 - value diversity?
 - affirm dignity of all?
 - show a commitment to both rational & affective learning?
 - bear the image of Christ?
 - show a strong commitment to engagement with society and all its needs?
 - provide spiritual leadership?
 - endeavour to further church/school relationships?
 - encourage staff modelling of the Christian ethos?

And on a very practical level, we must ask ourselves how these qualities affect our explicit activity:

- Is policy development at Board and Executive level guided by spiritual qualities?
- Do our financial priorities reflect these qualities?
- Do our employment practices demonstrate these spiritual fruits?
- Are our systems for decision-making at every level as open and positive, and as patient as they should be?
- Do we determine what is and what is not acceptable in accordance with spiritual values?
- Do we as teachers show patience and self-control in our classroom management, in our discipline procedures?
- Do we work for peaceful relationships, showing kindness to our colleagues, to those to whom we report, and those who report to us?
- In our meetings at every level, do we foster these spiritual qualities, or can we become selfish, even sometimes 'cutting'?
- Can we discern an increasing openness to Christian values and experience among staff, students and parents?
- Is the 'Anglican' nature of the school recognized and embraced, or quietly pushed to the background of the school's awareness?
- Does the school offer opportunities for staff and students to further their own spiritual growth?
- Are there visible symbols of the school's Anglican heritage?
- Is the fundamental Anglican nature of the school reflected in the staffing and resourcing of chaplaincy and religious studies?

In relation to the College in which I have served for just on one year, I know that *some* of these things are operative. I see a fair and generous attitude towards staff and their conditions. I see a commitment by staff to support the Anglican ethos. I see a warm response from students. This year we have a special focus on Spirituality which we have explored at staff conferences, and through a College Mission, and which we support by an annual theme which has a definite Christian basis (this year it is 'Respect for all'). In addition to all of this, the College has an outstanding Pastoral Care program.

I hope and pray that these qualities will continue to grow and bring blessings to the entire community.

One thing I am sure of is that being an Anglican School is more than having a bishop on the Board, and a bishop's mitre on the crest or on the letterhead; it is about more than conducting Chapel services, and offering religious studies. It is about more than having sound values, commonly agreed values, or even teaching about these values. It is about translating the ideal of the Christian Community "into the daily details of priority and discipline and management" (Rowan Williams). Therefore faith, hope and love – the enduring principles of I Corinthians 13.13 – need to be fundamental in our schools, and we need to work to maintain our integrity in this matter.

The world is looking to the Church not only to proclaim the Gospel but to live it. Paedophile priests have done enormous damage on this front, but so do dioceses when pragmatism prevails over principle; so do parishes when financial survival prevails over prophetic ministry; and so do schools when we sit too comfortably with the Gospel and domesticate the subversive and challenging teachings of Jesus himself, when we think we are doing enough when we provide 'good' education and 'good' values, and when we fail to measure our success in both the explicit and the implicit ways. A Christian school – an Anglican school – has a higher calling, an openness to that which is holy, creative, unsurpassable.

We ought to rejoice in the 'hope' which Williams sees in Anglican schools. The call to live authentically as individuals and as institutions is ringing in our ears. The Holy Spirit is in our midst. And parents continue to enrol their children in Anglican schools in greater and greater numbers. The challenge for us is to understand and honour our Anglican heritage, to live in the power of the Spirit, to ensure the fruits of that Spirit are evident, and to monitor ourselves to guarantee that we have a realistic view of how well we answer that call to recognise and rejoice in the faith, hope and love which we are to demonstrate.

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