



# Angles

The Magazine of AASSH

July 2010



## Welcome to Angles: the magazine from AASSH

- AASSH is the Association for Anglican Secondary School Heads. Our national organisation, which covers England and Wales, is organised by Heads for Heads.
- Our patron is the Archbishop of Canterbury.
- The Headteachers/Principals come from a wide spectrum of schools, including: inner city, urban, suburban and rural; Grammar and Comprehensive; Voluntary Aided, Voluntary Controlled, Academies and the Independent sector.
- Some of our schools are inclusive of many faiths, others serve predominately Church of England pupils. Some are very successful; others face challenging circumstances.
- We come together at least once a year in a national conference. Regional and specific events are organised at other times as issues arise.
- We also meet with our partners in Diocesan Offices and in the National Society. We have a voice on education that is listened to by Government.
- We consider all aspects of school leadership and management. Fellow Heads support their regional colleagues in times of induction, challenge and adversity.
- Our association reaches those parts that others cannot reach, with the special fellowship and spiritual unity that makes our Church Schools unique.

## First thoughts

**It just happened that the photo ended up with four men. Dr Irene Bishop, one of the AASSH members invited to meet Archbishop Rowan at Lambeth Palace in April, had left by then. No hidden agenda...**

The invitation reflected the importance Archbishop Rowan attaches to the work of Church schools and academies. When he spoke to us in the grand surroundings of the great hall, I was reminded of his address to the AASSH Conference at Exeter in 2003, which explored the way in which our institutions resemble the church community itself:

“...the fully-functioning church school is itself a religious community, one in which different sorts of behaviour are followed and nurtured: where, above all, it is assumed that what is of consuming and urgent interest is not just a set of individual goals for teacher or student, nor the meeting of targets imposed by management (significant as these may be) but a

range of concerns about common humanity, expressed in actions and relations and worship; where the culture takes it for granted that there should be argument and involvement - in the most 'inclusive' way - about the needs of neighbours and of strangers, and space for stillness and thought and growth.

I want equally to emphasise for the sake of the Church that the church school's 'culture' can provide a crucial experience of what the Body of Christ means, for those, adults and young people, who would not otherwise see it.”

This second edition of 'Angles' explores that interface between 'standards' and 'grace', between individual goals and the needs of neighbours, and between precisely-calibrated targets and the immeasurable but priceless impact of a Christian attitude to life that is the hallmark of the work with our young people.



# Suffering students

**The more conservative newspapers are, as I write, warning of the dire consequences of the promotion of student voice in our schools. From September 2010, Heads and Governing Bodies will have to consult with students on everything, from what they are taught and the way they are taught it, to behaviour and the length of the school day. Some say this move undermines teaching as a profession, others that it's open to being used to legitimise management policies.**

There is somehow something very Christian in putting the child at the centre and using him or her as a focus for development thinking. Jesus shows real "anger" (Gk *aganaktein*, a strong term) when his disciples try to keep the children away from him. The context is interesting, following on as it does in Matthew and Mark from teaching about divorce, and in Luke hard on the heels of the rich arrogant prayer and the poor ardent sinner in the temple (Parable of the Pharisee and the tax collector). Jesus is teaching that the rights of women, children and the humble are very important

in God's eyes. In doing so, he strongly challenges the culture of his time.

As we wrestle with the need to engage a "student voice" in dialogue about running our schools, we will be challenging a culture that once asserted that only school leaders and teachers (like Nanny) really know what's best for pupils in school. Although that culture is now long gone, our new statutory obligations to consult the student body will help to move our pupils beyond the usual role of Student Councils (charitable activity, consultation on building improvements and extra curricular opportunities) to a new role as a Student Committee meeting to discuss the issues that middle managers will be debating at the same time. Having a summary of the School Development Plan, the SEF and a one-page summary of the last Ofsted inspection would be useful to help students, parents and staff to focus on the salient points!

It's not necessary, says Jesus, for children to become adults before they can participate in God's



Kingdom. Indeed, unless the adult can receive the Kingdom as a child accepts a gift (Matthew 18:3) it is doubtful whether the adult is ready to benefit from it. So in our schools, those who participate in "student voice" - and in the last analysis this should be on an elective, not a compulsory basis - will collaborate in a receptive and willing way, neither needing nor relying on adults to curb their discussions.

For from such discussions are established the palaces of the Kingdom.

References are to Matt 19 vv 13-15; Mark 10 vv 13-16 and Luke 18 vv 15-17.

David Shannon  
2010

# The Standards Agenda and the Culture of Grace (A conflict between Ofsted and Church)

by Howard Worsley

**In the first of this two-part article, Revd Dr Howard Worsley, Diocesan Director of Education for Southwell and Nottingham, explores the theory of success. In the second part he discusses the spirituality of Ofsted and shows how grace and standards converge.**

As a diocesan director of education, I am frequently approached by vicars who berate Ofsted, with its insistence on fixed targets, tracking and progress. They usually perceive that the standards agenda of the education system has no compassion; it is theologically barren and is bereft of spirituality.

From the other side, I have headteachers trying to engage with governmental agendas and to do so in a Christian way.

An example of this came only last week from an executive headteacher whom I had appointed



to support a large Church of England VA school, which had recently failed its Ofsted inspection. He had come in, successfully brought his managerial expertise to bear on the church school so that the school moved out of category,

and ensured that a Christian ethos was upheld. However, he later wrote to me the following email;

“There is a growing perception amongst a minority of Christian parents that there is a conflict between the government

accountability agenda and the principles of a faith education. This is putting us in a difficult position, especially as the government/ Ofsted agenda is holding schools to account for performance based on results and this has coincided with our intervention in the school. One or two people are putting two and two together and making ten. Can you help us? I think that we need a ‘theological logic’, presuming theology does have logic.”

From my role, I perceive this to be the clash of two worlds and two cultures. One is the world of Church that perceives itself to embody grace, inclusivity and generosity and which runs the risk of demoralising the Ofsted agenda. The other is the world of government which perceives itself to be driving up standards, showing zero tolerance to failure and which runs the risk of despising the less professional world of Church.

Of course, seen in these stark terms, we have accepted a false dualism. The Church is by no means an institution that always embodies inclusivity and grace – as is seen by the internal debates over gender and sexuality - and Ofsted is certainly not an organisation that always achieves internal learning and reflection as is seen by the high profile issues surrounding Baby ‘P’.

In reality, both Church and Ofsted evidence aspects of inconsistency in their membership. There are many vicars who strongly defend the need for their local school to be fully inclusive for the children of their parish and who see no conflict in their sending their own (genetic) children to a different and separatist educational establishment.

Similarly, there are many government ministers who have championed comprehensive education whilst their offspring have received private schooling. These general examples show the tension inherent when a public representative is also a parent.

The Church is interested in fair measurement. The writer of the

Proverbs recorded that “a correct measure is a delight to the Lord” (Proverbs 111). However, Christian institutions are often very wary of attempting to measure success, and fear that it would be an act of selling out to a false god of strategic objectives. We do not Ofsted Churches. However, there is an argument that if the modern church is to add best value and to develop optimal practice, it needs to learn to create a theologically informed measure, that learns to both affirm and critique.

A small body of literature exists at this interface, whereby the Church draws on wider educational influences and is documented in a previous paper entitled “The Well-Church Guide: How the Church Measures Success” (Worsley 2004).

So to re-enter the debate, two prerequisites are needed:

1. Humility, that accepts our personal agenda and tendency for bias.
2. Openness, that looks for a means to connect rather than to separate. Secondly, we need to

identify the issues on which to reflect. They are:

1. What is the theology of success?
2. Does Ofsted have a spirituality?
3. Can grace maintain standards of achievement?

Finally, we need to focus our theological reflections back into the educational context from which they arose.

### What is the theology of success?

Success is a slippery word in that it can be defined narrowly within a tight band of time and within a specific focus of meaning, or it can be understood to span a far wider range.

For Christians, the concept of winning can be like a red rag to a bull. Winning is likely to be connected to a form of prosperity preaching, in other words to a form of interpreting the Christian faith for selfish and utilitarian means. However, this understanding does not take into account that in the broadest sense, winning is about

development, improvement or even just surviving for the next stage in the procedure. God has to be about winning if he is a creator God who also redeems. God creates the cosmos in order to sustain it and to develop it. The whole theology of redemption thereby connects to God’s engagement with creation and God’s purposeful commitment to it. God is the ultimate winner and creation is all about God’s continuing loving relationship with all that He has made.

To the early Church, this thinking was more apparent in that the cross event was understood in terms of God’s victory over the power of death. This notion of Christ the Victor (*Christus Victor*) is seen in the early Anglo-Saxon poem, ‘The Dream of the Rood’, where the poet envisages the cross on which Jesus dies (the rood) to be telling a story of a mighty warrior whose battle strategy is to die in order that he might win. The rood has therefore to submit to being the cross onto which the Prince of Glory dies, thereby playing its part in the divine battle.



The atonement metaphor of 'Christus Victor' is one whereby Christ outwits the evil one by presenting himself as a willing victim as though on a fish hook when the bait is taken, and Christ is subsumed by death. He then bursts out of the tomb, breaking the power of death for ever. This early Church understanding

of Christ the victor was also present in artwork. The symbol of the cross was not seen as a Christian symbol throughout the first five centuries of Christianity, presumably because it was not initially seen to be so central.

Instead the symbols of bread or fish were prevalent.

However, when the cross became understood as a symbol of victory of as a symbol of meaning other than defeat, it became used more widely. In other words, Christianity saw itself to be about winning and it interpreted the very symbol of dying to be about victory, love and ultimate reconciliation in the cosmos.

Clive Woodward, coach to the England rugby team from 1997 –2003 understood success in very simple terms, eloquently described in the single word title of his inspirational book, 'Winning' (2004). Woodward used philosophy from the business world to impact on the amateur world of rugby. He saw success simply in terms of getting the English rugby team on its way to a world cup final and then to maintain momentum. The concept of success was straightforward in terms of a game of rugby, but the means of achieving it were more complex. Woodward had to change a culture that might be described as participatory (the taking part is what matters) to one that was clinical and professional.

The road to the final meant a new and professional approach that involved winning hearts and minds of sponsors as well as players, and which required the employment of a new management team (coaches, advisors, analysts, press officers etc.). Anyone who stood in the way of Woodward's focussed pursuit would not have experienced it as grace, and the physical presence



of the southern hemisphere rugby teams, that were previous champions, would not have experienced it as other than high level competition.

However, it is only in narrow terms that success can be described as winning. In broader terms it might still be about winning but will be more than a game, because it is about hearts and minds. To look more deeply into Woodward's success, we would need to examine the cost of winning (the cost in terms of finance, personal relationships etc.) and

the longevity of the change in the culture he was affecting.

We might also want to ask more searching questions like "Is it good to win at any cost?" or "Is the ultimate goal of winning a world cup a sufficient goal?" These questions will invariably highlight some of the more ethical issues connected with winning and scrutinise some of the routes that need to be taken to ensure victory.

Theology will want to offer a very wide-angle view of success as it looks on winning from God's



perspective. This will be a viewpoint that covers the passage of history, incorporating short-term failure and allowing for suffering and loss. In these terms, the incarnation is a story of God's identification with creation which involves death, but which brings about life. Therefore, the Christ event is successful in God's eyes because, ultimately, humanity is incorporated into the Godhead, and long-term it explains that reconciliation has been brought about after creation had been damaged. However, the story of atonement is nonetheless one of pain and suffering and it offers a

lasting reflection that details the cost of achievement.

The theology of success therefore offers a long-term perspective and suggests the inevitability of suffering as being part of the journey. What it also does, by focussing on the Christian narrative, is to bring a hope that conquers death and the sense that victory will ultimately result for what is true and what is of God.

**In the next issue, Howard explores how grace and Ofsted standards can converge.**

# Church schools: the more beyond?

by Terry Boatwright

**In Valladolid, Spain, there stands a monument to the great explorer Christopher Columbus who is depicted in a ship atop the world. Around the world, there is a banner bearing the inscription, 'Non Plus Ultra', meaning 'No more beyond'. In Columbus' time, those words were written on the edges of maps to indicate the accepted belief that there was no more beyond the known world.**

Beside the world is the statue of a lion destroying the word 'Non', so that the motto reads 'Plus Ultra', 'There is more beyond'. It commemorates the fact that Columbus, through living out his beliefs, demonstrated there was more beyond accepted limitations.

Church schools, like Columbus, through their expression of faith in action, demonstrate that there is more beyond, that there is a loving God and a purpose to life. Much has been said about the role of church schools in expressing the spiritual, but, I suggest, we should guard against that expression being too narrowly based on the obviously spiritual.



For instance, it is an obvious truth that church schools are about much more than academic success. However, I would argue that it is also a spiritual imperative to ensure that all pupils experience examination success. We must not downplay this in developing an authentic church school ethos. Christianity offers abundant life and, I believe, church schools have a spiritual duty to ensure that each pupil achieves the sort of academic success that offers abundant opportunities in life and

a sense of self-worth concomitant with the value God places on every individual. That means doing everything possible to offer every pupil a route to success by ensuring the curriculum has courses tailored to the widest possible range of talents and interests, not just the narrowly academic. At Bishop Bell School those courses include, amongst others, a British Horse Society Horse Care course run from our partner stables and an Institute of Motor Industry Motor Vehicle Maintenance course, operating from the garage we lease in Eastbourne. Both those courses are equivalent to at least four GCSEs at grade C.

Another 'self-evident truth' is that church schools should be more interested in education than economic profit. After all, it was Jesus who said that we cannot serve God and mammon. However, he also told his disciples to be wise as serpents. Whilst not serving mammon, I believe it is important to exploit every opportunity to use money to achieve our mission. Hence, at Bishop Bell School we run a number of businesses. For

example, our garage operates as a motor vehicle training centre, gaining income from other schools buying into our course to help pay for the facility. Profits from our IT service for primary schools, businesses and our nursery pay for the education of our post-16 trainees, enabling them to gain Advanced Apprenticeships worth two A Levels. We also sell our catering service, training courses, improvement services and administrative support to other schools.

The Apostle Paul explained to the Galatians that he would become all things to all people for the sake of the gospel. When I arrived at Bishop Bell School its pupils' self-worth was incredibly low, not because they were not cared for, but because they achieved so little. Hence, alongside developing our worship, Christian pastoral care and visible symbolism, we have also worked hard to ensure that we use every possible opportunity to ensure our pupils gain the success they need to realise there is more beyond the accepted limitations on their lives.

# Church school/faith school

by Richard Parrish

**In the first of a two-part article, Richard Parrish untangles the misconceptions about how we describe our schools.**

Listening to the news is a hazardous business for the headteacher of a church school. There is often a headline about “faith schools”- and it is often critical. A survey conducted, a piece of research published and ... hey presto, faith schools are the problem. This did not seem to happen when we were “church schools”. And it is hard to answer criticism aimed at such a

nebulous target. The term “faith school” is itself problematic, confusing and often emotive. When we talk about church schools, we know what we mean - both independent and maintained schools with a Christian educational foundation and a long history of public service. Not using the right name obscures that history.

For a church school is not defined by the faith which it holds, but by the community to which it belongs. The church is the community of faith, not the school. This is a subtle,

but important distinction. The link between faith and education is indirect: there is no hotline between God and the curriculum. The Christian message gives birth to the church, which then in turn seeks to offer a public education consistent with the values of its message. The concept “faith school” does not accurately reflect this dynamic.



The confusion does not stop there. Others have shown that all knowledge and education start from a position of philosophical

commitment and that “all schools have underlying beliefs which they cannot prove”. In this sense, all schools are faith schools. Using “faith” to refer only to schools of a religious character leaves out non-religious beliefs, implying that those worldviews do not count in the same way.

This may not answer the complaints about church schools, whether practical anxieties about admissions or social concerns about divisiveness or even philosophical misgivings about education having a religious dimension. But it does give us a better starting point for asking whether church schools are a good thing per se.

For the case we often make for our schools - based on their popularity with parents, their academic success and their strong ethos -could be made for any school. It is good for them to be “distinctive” and “inclusive”, but we also have to know why they are there in the first place and what their role is in education as a whole.

At the moment all schools are much in the spotlight. This values what

we do, but creates unrealistic - and often contradictory - expectations of what we are here for. Paradoxically the best schooling comes from seeing it in proper perspective. Paul was a highly educated man, and yet he saw schooling as something basic, necessary, compulsory, provisional and imposed on you as a minor until you were able to grow up and leave it behind. In his case the defining event of his life was something else - an the face of Jesus Christ. Without that something else schooling acquires too much of a halo. Within a bigger picture, it is free to be itself. It is having such a bigger picture which gives the church a capacity to question what schooling is for and what its limits are - questions important for all schools. This is where the term “faith school” misses the point. For every school has its own hinterland and its own story to tell - about the curriculum it offers, the community it is and the vision it follows.

**In the next issue, Richard explores why this story is distinctive.**

# 200 not out...and going strong

by David Shannon

**2011 marks the two hundredth anniversary of the National Society. A leading supporter of Anglican church schools, the Society has a proud history. AASSH has a role to play in its bicentenary celebrations.**

The founding of Anglican schools 200 years ago grew out of the recognition that the Church must be involved in the education of the poor or lose its moral standing and influence in the new industrial towns and cities. Many of the new schools were therefore founded with the aim “to provide education to (say) 20 poor boys and 20 poor girls resident in the parishes of...”. It is fitting that the church has again been active in the last decade in providing excellent church schools in increasing numbers to service areas of social challenge.

There is some way to go before the National Society can say that its early aims have been fulfilled. As its website explains: The aim was to plant a Church school “in every parish of the land in order that the pupils may learn the Scriptures and be given moral education”.

As a result, thousands of schools were established. Although church primary education is widespread, there are still many towns and cities where parents find that there is no Anglican school for 11-18 year pupils, or that the one church school is hopelessly oversubscribed. Lord Dearing’s call



for 100 new church schools to be created in the first decade of the new millennium has met with an astonishing response but there is still work to be done.

A small group of AASSH headteachers are planning joint events with the National Society

and looking at the National Society’s involvement in AASSH’s 2011 conference. Likely venue: London. Likely time: the Autumn term as usual, but closer to the thanksgiving events for the bicentennial celebrations, which centre on a service in Westminster Abbey on October 14th, 2011.



And the theme? “Church schools and academies in the next 200 years - a Christian response to the world our children will lead”. We aim to invite our president, the Archbishop of Canterbury as the key note speaker, and the Secretary of State for Education. Other speakers could include

current leaders who would tackle different elements of the world which our children will lead: from a major charity to speak on the environment, a major industrialist on the financial and commercial world, and a “future thinker” on the technological world which our children will lead.

The National Society continues to be an educational charity. It provides resources for Anglican schools and Christians and teachers in all areas of education. The Society funds two large Religious Education centres in London and York; organises, oversees and trains for the inspection of the denominational aspects of Church schools; provides legal advice to Church schools, offers guidance on curricular matters, and works closely with the DCSF on educational policy and legislation.

We in AASSH wish every success to the Society for the next 200 years of its marvellous work.

# Church Schools Serving their Communities

## Opening a Sixth Form

by Alasdair Coates



- Six 11 - 16 schools in the borough.
- The local College of Further Education stops teaching A-Levels after years of lacklustre results.
- Students wishing to progress to A-Level have to travel 9 miles into a different Local Authority or 12 miles to a Grammar School.
- Take-up of post-16 courses is amongst the lowest in the country.
- Local families, businesses, teachers, Headteachers and politicians complain of a lack of aspiration in the Borough.

### Would you think there was a need for local delivery of A-Levels?

- The local Borough Council decide so.
- The MP backs it.
- The local Diocese supports it, as does the Church of England Board of Education.
- The local Muslim community, who ban their girls from travelling to the nearest other provision, also back it.
- Parents, teachers, governors and pupils are behind it.
- The Specialist School Trust supports it.
- The DCSF wants it to go ahead.

### But

- the Local Authority adamantly and implacably oppose any such development, on the grounds that if one school develops

such provision, it will become a magnet for more-able youngsters, diminishing the other secondary schools to create sink schools

- the Leader of the County Council declares that such a development would take place “over my dead body”
- the Portfolio Holder for Education refuses to sanction any change of status
- the LSC sets its face against any such development, claiming that enough places exist already within their defined Travel to Learn area
- local Heads create a lobby against the creation of any Sixth Form
- the college in the neighbouring LA mounts a campaign, spear-headed by Jack Straw, their MP and governor, who intervenes at (cross-department) ministerial level
- legal action is threatened.

## So

- our brand-new Sixth Form is now being built
- 180 applications have been received for the 100 places available this year
- 270 places will be provided, 135 in each year group
- the same officer of the LSC who denied that there was any need has predicted that our numbers will rise to 400
- an expansion slot for a further building has been incorporated into the design
- the Portfolio Holder for Education has resigned
- the Leader of the County Council has resigned.

## Those huge hurdles were all overcome

- through the Presumption,

available to High Performing Specialist Schools opting for Applied Learning as their second specialism, which effectively forces the LA and LSC to approve plans for Sixth Forms

- through the support of the Church of England, at national and diocesan level
- through the generous sponsorship of a married couple prepared to pay from their own personal wealth 10% of the capital build (10% of £7.5 million = £750,000, an enormous sum)
- through the dogged determination of campaigners and stalwart support of many in the school and wider community.

St Christopher's looks forward to serving all in its local community who wish to study within the precious ethos of a Church School.



# “All that is necessary for the triumph of evil is that good men do nothing.”

by Jan Burbridge

I've heard this phrase quoted from the pulpit on more than one occasion. Although often attributed to 18th century MP and Anglican, Edmund Burke, there's no evidence of it in his writings. However, it is a neat summation of a longer discourse of his, which included the words, "... duty demands and requires that what is right should not only be made known, but made prevalent; that what is evil should not only be detected, but defeated."

Powerful words, spoken in a secular context, but ones that I find challenging as a Christian. We live in times where there's a strengthening secular and atheist agenda and Christian Schools in particular seem to be the target of a small but vocal band of objectors who question the role, relevance and existence of Church schools. Now I'm not suggesting that those opposing Church Schools or Christianity are somehow

evil (heaven forbid!) but I am questioning the role we Christians are playing in supporting our Church Schools.

Most of us find ourselves in family or work environments where we believe we are 'placed with a purpose', to invest time and love in those around us. It is surely in our lives 'beyond the pew', that we really operate as the people of God. Most Christians work in a secular environment where faith may be held in common with others, but is rarely the badge of the employer. Church Schools are a rare and precious exception.

Since establishing Emmaus Recruitment just over a year ago we've come into contact with a truly inspiring number of head teachers, working with enthusiasm and optimism in the most trying of circumstances, sometimes feeling under-resourced, and yet producing astounding initiatives

which are bearing fruit among their students and the wider community. To carp and to undermine the spiritual motivation of these men and women, whilst offering nothing in its place, seems to be a social disservice of the highest order. Yet how should Christians respond? Aggressively? Defensively?

The answer, I believe, is 'robustly'! Christians must be influential everywhere and we need to do all we can to strengthen our schools in the transmission of Christian values.

As passionate supporters of Church Schools we're keen to open the debate around the appropriate Christian response which is why, at our 2nd Annual Conference on 14th May in London, we brought together four leading thinkers and practitioners from our Churches, communities and schools. Lord Mawson, social entrepreneur was joined by Steve Chalke, founder of the Oasis Trust, The

Rt Rev Kieran Conry, RC Bishop of Arundel & Brighton and fellow AASSH member Richard Parrish, Headteacher at Archbishop Tenison's, Croydon to discuss what role our Church Schools should play within our society.

Do contact us if you'd like to find out more.

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# Trinity's twenty five years

by David S Ainsworth

In the spring of 1984, the staff of two Manchester schools met together for the first time to discuss and plan for the opening of a new Church of England High School in central Manchester. Trinity CE High School, Manchester, was born, and opened its doors to boys and girls that September.

Unfortunately, the buildings were not those of a PFI, BSF or 21st century academy construction. Housed in accommodation which had been built in the early 1960s, the values and principles of the new school were, however, of much more importance;

**“Faith in the City  
Value in People  
Excellence in Education”**

This “educational Trinity” covered the following:

- A school which would offer places to children of all faiths but within the Anglican tradition, and a belief that, despite serving a very challenging immediate catchment area, the school could prosper and succeed.

- A belief in the intrinsic value of all adults and children making up the Trinity community.
- A commitment to providing the best education possible, thereby opening up opportunities for all.



The founding Head served the school for twenty one years, establishing a firm foundation and promoting the school's reputation in the Manchester Diocese and beyond. Mike Evans retired in 2005 and, as his successor, I stated at the time that it was an “honour and a privilege” to carry on and develop

the Trinity traditions. That statement still holds true today.

## How, then, did we recognise our twenty fifth anniversary in April 2009?

Firstly, during an identified week in April, as many lessons as possible were dedicated to the topics, the teaching and the learning experienced by pupils twenty five years ago. The present day Trinity community of approximately 1350 adults and students assembled on the school's all weather pitch, as a helicopter buzzed overhead, taking aerial photographs. Subsequently, everyone on the photograph was given two different complimentary copies; a close up “shot” and a panoramic view showing the city of Manchester in the background.

The Bridgewater Hall, Manchester, was booked for Monday, 20th April, 2009. The whole of the Trinity community was “bussed” to the Hall in a large convoy of coaches and the Trinity community of today was joined by the Trinity community of yesterday to make up an

audience of some 2000 people. In a 2 hour afternoon performance, the school celebrated its anniversary through dance, drama and music. There were also a number of keynote guest speakers, including the Chair of Governors, Founding Head, Lord Lieutenant, Bishop of Middleton, Dean of Manchester Cathedral and the Diocesan Director of Education. The star speakers, however, were five present day students representing Years 7, 8, 9, 10 and 11, who talked enthusiastically about their experiences of Trinity in the twenty first century.

The whole occasion was a moving and fitting tribute to the life and work of the school during the past 25 years.

The “educational Trinity”, established in 1984, is still pursued with zeal, determination, commitment and success.

# A reflection on Christian Leadership - Philippians chapter 2 verses 5-11

by Andrew Wilcock

- 5 Your attitude should be the same as that of Christ Jesus:*  
*6 Who, being in very nature God, did not consider equality with God something to be grasped,*  
*7 but made himself nothing, taking the very nature of a servant, being made in human likeness.*  
*8 And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!*  
*9 Therefore God exalted him to the highest place and gave him the name that is above every name,*  
*10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,*  
*11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

This passage gives us an insight into the topsy-turvy way God re-ordered the world when he raised Jesus from the dead on the first Easter Day.

St Paul is writing to the Christian community in Philippi. In verses 6-11 of chapter 2 he is quoting an earlier Christian hymn or poem that was quite possibly familiar to his readers. The words of the passage are electric and beautiful. Having been raised from death, Jesus is Lord of all creation. However, it would be easy to misunderstand what this means for the post-Easter world.

At the heart of the passage is the word 'therefore' at the beginning of verse 9. We could interpret this as meaning that, because Jesus willingly humbled himself (verses 6 to 8), God rewarded him by allowing him to be top dog for the rest of eternity (verses 9 to 11).

This would be to misunderstand the character of God, the work of Jesus and the nature of Christian leadership.

In pouring himself out, humbling himself and willingly walking the way of the cross, Jesus was living out in human form the way God has always loved his world, with an aching, limitless, passion. Jesus was God with a human face. The



'therefore' in verse 9 shows that God was saying 'Yes' to Jesus' way of being. Far from re-establishing Jesus as a conventional Lord (verse 11) God was saying that true Lordship looks like the self giving servanthood of Jesus.

As God's people we say with joy and surprise 'Jesus Christ is Lord' because we have discovered that

the love that took Christ to the cross is the strongest thing in creation, stronger than death. And we are called not only to confess this with our tongues (verse 11) but also to live it day by day (verse 5). If we are called to leadership in schools and academies or elsewhere, we are called to lead in the same way as Jesus did and does.

# Committee Members



**Rachel Allard**

The Grey Coat Hospital

After experiencing schools in London, Geneva, Yorkshire and Nigeria, as a child and as a volunteer, I started as an English teacher in London in 1974, and have been Headteacher at The Grey Coat Hospital since September 1999. I learned the job working as Deputy Head at St Saviours and Olave's with Irene Bishop.



**Dr Irene Bishop**

St Saviour's and St Olave's School

Dr Irene Bishop has been a teacher in inner London comprehensive schools for 38 years, the last fifteen as the head of St Saviour's and St Olave's Church of England Girls, a comprehensive school in Southwark. Our most recent Ofsted report and SIAS 2009 declared the school to be "outstanding".



**Terry Boatwright**  
Chairman

The Bishop Bell C.E. Mathematics & Computing Specialist School

AASSH Chair and Executive Headteacher of the Bishop Bell Causeway Partnership, which pairs The Bishop Bell C.E. Mathematics & Computing Specialist School, whose head I have been for thirteen years, and a local National Challenge school. On Chichester Diocesan Board of Education, Chair of the Diocesan Recruitment & Morale Working Group, and East Sussex Schools Forum, and on the National Society School Improvement Consultative Group. Hobbies include squash and sea kayaking.



**Alasdair Coates**  
Treasurer

St Christopher's C.E. High School

Having taught English for 15 years, I was appointed Head of St Christopher's C.E. High School 17 years ago. My Scottish roots lead me to the hills, rebuilding a 300 year old cottage, off-roading and walking, hence our vibrant DoFE Award programme. I believe high achievement flows from happiness, high self-esteem and a sense of spiritual purpose.



**Elisabeth Gilpin**

St Mary Redcliffe and Temple School at the Heart of Bristol

Elisabeth Gilpin is Headteacher at St Mary Redcliffe and Temple School at the Heart of Bristol. She was Headteacher of St Augustine of Canterbury Joint Roman Catholic and Church of England school in Oxford. She has taught Science in six other schools in Oxford, Bath and West Sussex. She worked for Oxfordshire Local Authority between Headships as leader of the 'Unlocking Potential' project jointly supported by a Farmington Fellowship at Harris Manchester College, Oxford. She loves salsa dancing.



## Ros McMullen

David Young Community Academy

Ros McMullen is Principal of David Young Community Academy in Leeds which is highly successful, adding significant value to the achievement of its students. DYCA opened in 2006 replacing 2 of the lowest performing schools in Leeds and it has the highest deprivation indices in Leeds. The Academy is sponsored by the Diocese of Ripon and Leeds. Ros is a catholic and is married with 3 young children. She can't remember what spare time is, but loves family holidays.



## Lesley Morrison CBE

St. Martin-in-the-Fields High School

Lesley Morrison has been teaching for over 30 years and the Headteacher of St Martin-in-the-Fields High School for Girls since 1998. St Martin's is an 'Outstanding' school, based in South London just outside of Brixton, in a vibrant, multi-ethnic community. The school has a 60/40% admissions criteria and so there is a significant number of other Faiths who make a valuable contribution to the strong inclusive ethos.



## David Shannon Associates Members' Representative

David Shannon has extensive experience of leadership in Church Schools, having been a Head of Upper School (Davenant), Deputy Head (Bluecoat Blackheath) and latterly a Head of the National School (Hucknall, Southwell Diocese) for 16 years. Newly retired, he is a qualified specialist schools Trainer (Diploma and Trust/ Foundation teams) and a SIAS inspector.



## Nick Taunt Vice-Chairman

Bishop Luffa C.E. School

My first 20 years of teaching, from 1980, were in large community comprehensives. In 2000 I became Head of Bishop Luffa C.E. School in Chichester. Three grown-up children now in primary teaching, health and post-grad biochemistry. No idea where the science came from: I enjoy music, walking and the allotment.



## Andrew Wilcock Secretary

Bishop Ramsey C.E. High School

My career in teaching has taken me round the M25, starting in Croydon, then Crawley, Leatherhead, Guildford and now Ruislip, North West London where I have been Headteacher of Bishop Ramsey School in Ruislip, since 2002.

I have a wife who writes about food and nutrition, two teenage children and two dogs.

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