Worship Experiences in Church Schools: Towards a More Effective and Ethical Model

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This thesis is presented for the degree of Doctor of Philosophy of Murdoch University, 2013

I declare that this thesis is my own account of my research and contains as its main content, work which has not previously been submitted for a degree at any tertiary education institution.

....................................

Anne Faith Wright
Abstract

This study, "Worship Experiences in Church Schools: Towards a More Effective and Ethical Model", is directed to re-assessing the concept of school worship in the light of the increasingly secularised population of schools sponsored in Western societies by Christian denominations; i.e. a population in which a significant proportion of attendees may not come from a consciously embraced background of religious faith or may belong to an alternative faith tradition.

The main issues addressed were: (1) What is the nature and purpose of worship in the church school context? (2) What place can it play in the life of the school? and (3) How should worship activities be conducted, if they are to continue to occupy a place in the life of the church school?

First, the relevance of this enquiry was established through a literature survey of thought and practice in some comparable countries, and an analysis of findings obtained from empirical studies of contemporary Australian youth. Second, an ethnographic enquiry using grounded theory research methods illuminated worship practices in nine denominationally sponsored schools in Western Australia, drawing upon both staff and student perceptions.

Third, the enquiry then sought to generate a model for the conduct of school worship consistent with a biblical view of Christian worship and with the educational and ethical parameters of the school context. To this end, issues of indoctrination, education and enfaithing were also considered, leading finally to the formulation of a set of guiding principles for conducting worship activities in church schools.
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Glossary

Terms are included below which will have specific meanings in context, and will frequently occur in the study, and the following working definitions will apply.

**Anglican Church**: Formerly known as the Church of England of Australia, the Anglican Church of Australia continues as a synod within the Anglican Church world-wide.

**Assembly**: a large gathering of children within the school, usually within a designated grouping such as Junior school (primary years), Middle school (early adolescence) and Senior school (secondary years leading to graduation). At these events there is a celebration of children's work and some speeches by teaching staff. In each school, the designated year groupings attending assembly will normally run into hundreds of attendees.

**Chapel**: The usual term for school worship periods. Chapel may also refer to the building or space in which worship takes place. Chapel may include a variety of school worship experiences in a number of locations. The groupings of students at any one service is usually at least 100 - 300 in schools which number between 1100 and 1500 students (K-12).

**Chaplain**: In this context, the chaplain will normally refer to the person/s who are specifically designated and inducted by the Uniting or Anglican Church within the school. Chaplains working in a church school context usually have at least one university degree, which is commonly in theology, and are usually ordained by the denomination as priest or minister. They may have additional qualifications in education, social welfare or psychology. These persons will have primary responsibility for leading worship, oversight of the religious education (usually but not always), some pastoral oversight (or membership within the pastoral team for the school as a whole), and potentially a role which promotes voluntary community service and Christian ministries within the school. Some chaplains are also included in the executive decision making body for school management.

**Chaplains in State Schools**: Chaplains in State Schools in Western Australia are generally youth workers with oversight provided by Youth Care WA. Chaplains working in this context may have training within a Technical College and possibly some training in counselling or pastoral care. Within state schools, their employment will normally consist of voluntary programs held outside school timetables, and include some provision of pastoral care for students and their families.
**Church Schools** (in Australia): Those schools which are founded by a particular denomination or congregation, and represent the ethos of that particular Christian sect. In this context, the schools are church schools of the Uniting Church or Anglican Church serving students aged between 3 years of age and 18 years of age.

**College**: a term which covers both secondary and primary education: this term was devised in the nineteenth century to particularly highlight secondary education and preparation for graduation to university courses.

**Christian Education**: Education which seeks to predominantly explore Christianity and to nurture students in Christian faith development and spirituality. It may or may not focus on one particular denominational ethos, depending on the school. Christian Education programs are usually developed within the particular school, and are delivered by their own staff.

**Christian Schools**: This term is associated in the Australian context with schools founded since the 1970s in which Christian Education is given a primary focus within the context of providing overall education for primary and secondary years. While technically all schools which are faith based in the Christian tradition can be referred to as Christian schools (lower case 's'), in this study Christian Schools (upper case) will refer to those faith based schools which do not align themselves with more traditional denominational schools (or church schools) and seek to integrate what they perceive to be the Christian worldview into every aspect of the curriculum. (See also "church schools").

**General Religious Education** (GRE): Religious or Christian education which is taught on a non-denominational basis within the school context. In most states in Australia (NSW, Queensland, Victoria, South Australia and Western Australia), legislation has resulted in courses leading to graduation from secondary schooling which are generally focused on world religions studies. More recently there has emerged an interest in courses such as Philosophy and Ethics, which are less religious in nature, but still cover questions which explore theological issues from a philosophical perspective, such as the nature of being human, the search for meaning, and grounds for ethical decision making.

**Religion**: the organised practise of worship, buildings, festivals, and doctrines with reference to denominational, national and cultural institutions throughout the world.

**Religious Education**: Education which is focused on religion as a field of inquiry, with the aim of education in respect to all religions.
Special Religious Education (SRE): Christian or religious education which is taught by visiting clergy and lay people who represent their local church, religion or sect within the local state school.

Secular: Freedom to choose denominational affiliation with no particular Christian sect dominating the others. It also means such worship or education which avoids emphasising one particular theology; or disengages in conversations on denominationally divisive topics such as the worship of Mary or baptism, unless all possibilities are canvassed.

Secularism: a movement emerging from liberal humanism which seeks freedom from religious influence, or without religious influence.

Spiritual / spirituality: a number of definitions will be offered owing to the redefinition in every text visited for reading. Generally, spirituality refers to the quest of humans for ultimate meaning and purpose and finds expression within a chosen lifestyle. Its expressions are broadly varied and encompass those experiences described in religious traditions.

Uniting Church in Australia (UCA): The denomination of church which came into being on 22nd June, 1977 and incorporated all Methodist, and the majority of Presbyterian and Congregational churches across Australia.

The Uniting Church Schools in Western Australia (UCAWA) are as follows:

Methodist Ladies' College, Perth (MLC), a school for girls, years from Kindergarten to Year 12 (K-12).

Penrhos: Penrhos school in Como, Perth, a school for girls, years K-12.

Presbyterian Ladies' College, Perth (PLC), a school for girls, years K-12, with boys in pre kindergarten and kindergarten programs.

St Stephen's School: St Stephen's School, Perth, two co-educational school campuses in Duncraig and Carramar, Perth, years K-12.

Scotch College: Scotch College, Perth - a school for boys, years 1-12.

Tranby College: Tranby College, Perth, a co-educational college in Rockingham, years K-12.

Wesley College: Wesley College, Perth - a school for boys, years 1-12; with co-educational junior school (years 1-4).
K-12: Kindergarten to Year 12. The total years of schooling for a child in Western Australia, leading to graduation.

Worship: An act of homage or service rendered to a deity or some other entity. In the school context it will be defined as school worship or chapel periods which are undertaken specifically for the Christian worship of God. Within this context a variety of experiences and contexts will be described.

Abbreviations commonly used

WA: Western Australia

UCA: Uniting Church in Australia
1 Introduction

The year was 1992 and I was sitting in an Anglican school chapel just prior to lunch for the scheduled 25 minutes of chapel as a supervising teacher of boys in Sydney. The chaplain was sharing a story about a current cricketing hero, persevering under conditions of extreme heat and comparing this experience with persevering in faith. It was a bit of a stretch for my faith to accommodate this example, especially given that I, unlike the boys, am female and never watched cricket voluntarily. The chapel was stuffy with the heat and the smell of many bodies closely pressed against one another. The singing had been lacklustre and the boys were itching for lunch in just a few minutes. There was a prayer offered from the front of the chapel, and we were allowed out for a reprieve. Just what was the value of this experience for these burgeoning young men? Upon asking some of them how they perceive chapel, one memorable result in classes still rings in my ears, "Well, miss, I count bricks."

"Pardon?" I reply, "What was that you said?"

"Well" replied the truthful teenage student, "If I am bored during chapel, I count the bricks in the walls at the front. Or sometimes I add up the numbers on the hymn board in various ways."

This exchange is a stark reminder that students may be sitting quietly in front of the chaplain, but this is no guarantee that anything said within the context of chapel services may have any impact at all upon the designated audience. It is perfectly possible for the students to be happily vacant from the entire experience, and engaged in a distant and pleasant experience in sunnier climes while looking thoughtfully in the correct direction.

It further illustrates the contestability of the experience of chapel as commonly practised in denominational and Christian Schools around Australia. Indeed, are chapel experiences justifiable on educational grounds or in relation to the declared objectives of such schools? This issue has come to the author’s attention due to her involvement as a chaplain in Uniting Church Schools and become a focus of interest sufficient to warrant the current investigation.

So what is the shape of worship practice in church schools in Australia? Diverse answers, which depend upon the denomination of the church school and its ethos, confront the observer. Around 34 percent of students in Australia currently attend an independent
school, and 84 percent of independent schools claim a faith foundation\(^1\). In these schools, worship practices range from formal liturgies to brief reflections on 'virtue of the week' in assembly.

Practices vary greatly across church schools with respect to school worship, so the present study focuses on one segment of independent schooling, Uniting Church Schools in Western Australia, in order to gain an ethnographic sample of typical practices and understandings. These findings then act as a preamble to analysing the concept of school worship theologically in order to constructively critique those practices.

Students attending these schools originate from diverse faith backgrounds, and the largest grouping is increasingly composed of students of no particular faith, and the next, nominally Anglican. There are a small minority of students from other faith categories such as Buddhist, Jewish, Muslim, Hindu or Indigenous. There are a small but significantly vocal atheistic minority of students in any one class or year group. Anecdotally, around ten percent of students are regular church attendees - at Anglican, Catholic, Uniting, Orthodox, Pentecostal Churches or another denomination\(^2\).

Working in these schools in their worship settings therefore presents a creative challenge to their chaplains and worship leaders. How do they conduct worship with a predominantly non-denominational, yet spiritually questing, population of young people? Can it be called worship when the students attend chapel services under compulsion and how does that influence their attitude to this experience? Are there particular ethical constraints under which chaplains voluntarily operate in their conduct of worship, in order to avoid the charge by parents and staff of proselytising or indoctrinating students?

This investigation will explore school worship in church schools in Western Australia in order to begin a conversation regarding the practice and theology of this experience for chaplains, worship leaders and schools. It is the hope of the writer that this will lead towards a clearer understanding of the ethical and educational parameters for worship experiences in all faith based, Christian schools.

Uniting Church Schools have been founded and given oversight by denominational leaders and have functioned within state and national education legislation and authorities at

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\(^2\) See Appendix 1, Table 1.1 for a comparison of religious affiliation at enrolment 2011/12 for Four Uniting Church schools in the Perth region, and Australian Census Data, 2011
School Worship is not specifically commented upon in state or national education legislation except via laws regarding religious education (this will be explored in Chapter 4). Each state within Australia has made various provisions for Special Religious Education (SRE) by visiting teachers from a Christian denomination or faith group within the community, and for General Religious Education (GRE) as part of the curriculum in all schools. Denominational schools, often called 'church schools' in Australia, have preceded or developed alongside state schools throughout the history of educational development in Australian states. More recently, Christian Schools³ and schools of various religious groups (eg Muslim, Jewish) have emerged over the last 40 years since funding again became available for the development of Independent Schools (Docherty, 2007). In Christian and denominational schools it is common practice for teachers to be trained and/or expected to teach Christian or Religious Education and potentially to lead worship within the school.

School Worship in Protestant church schools has largely been conducted by local attending clergy or duly inducted chaplains. School worship is also being conducted by Deacons, Youth Workers, Pastors and other designated lay persons employed by the schools. For example, at the time of data collection (2012), Tranby College had a lay theologically trained Anglican as chaplain; Methodist Ladies’ College (MLC) was operating with a part time ordained (UCA) chaplain and a non-denominational youth worker conducting chapel services; and at St Stephen’s school there was no designated chaplain as a matter of policy and school ethos.

In the second chapter there will be a survey of the literature which has inquired into the worship practices of schools internationally. Few studies of worship practices have been conducted into church schools in Australia, although some studies into the practice of chaplaincy have taken place, and there are related studies of the spiritual wellbeing of students within schools and studies concerned with student development in spirituality.

It is important to consider the attending student population in church schools so that they are not voiceless in this discussion about their spiritual welfare or their spiritual journey of exploration. Thus, the third chapter will focus on describing the culture and spirituality of contemporary students.

³ See definition in glossary: Christian Schools are distinguished from Denominational or Church Schools, although technically all faith based schools in the Christian tradition could be labelled Christian schools
The fourth chapter introduces each of the seven schools under consideration for the research sample. Each of the schools carries within it a unique history which has developed its own ethos of Christian formation and values: Scotch College, Methodist Ladies’ College (MLC), Presbyterian Ladies’ College (PLC), Wesley College, Penrhos College, St Stephen’s School (Duncraig and Carramar campuses), and Tranby College, in order of historical appearance. The history of funding and/or oversight from the parent denomination is part of the story for each school, along with tracing the development of religious and worship practices over the course of school operation.

In Chapter 5, the methodology of the qualitative research into worship practices within these schools will be described. It has three foci:

- First there was observation of, and reflection on, the worship practices within each of the schools.
- Second, groups of senior school students were asked to participate in focus group discussions regarding their responses to these worship experiences and reflect upon its purpose and impact on their lives.
- Thirdly, an extended interview took place with each chaplain or worship leader in the seven schools, providing insight into their intentions and responses to their vocation as worship leaders within their own local contexts.

In Chapter 6, the inquiry will then move to a thick description of worship practices in the church schools under investigation. In the interests of maintaining confidentiality and encouraging frank disclosure, findings of the study have been generalised across the sample without identifying particular schools. As a further measure towards maintaining confidentiality, the Ethics Committee at Murdoch University required that two Anglican schools have been added to the sample, and results from these observations will be added to the descriptions.

How will the worship experiences be measured as conforming to a standard? In Chapter 7 a theologically grounded stipulation of Biblically based ideas of worship will be developed to provide a guidepost definition for use in evaluating school worship experiences. Against this foundation, school worship experiences will be evaluated, while recognising the constraints of both clientele and conditions of operation.
Chapter 8 will explore the question of whether chapel worship as generally practised constitutes either indoctrination or education. In Chapter 9 there will be consideration of the ethical guidelines which arise from the investigation.

The study will conclude with some proposed ways forward for ethically conducted experiences of chapel worship in Uniting Church Schools, and proposals to be considered for future development of this research.
2 Views of some Leading Christian Educators

2.1 Introduction
The experience of worship in church schools has not received a great deal of attention in Australian literature. There is a significant body of literature from the United Kingdom exploring the county school experience of worship, beginning with the work of John Hull in 1975. By comparison, in Australia there has been some quantitative data collection as part of understanding Australian youth spirituality, with a descriptive overview and some references to the worship experience. Qualitative analysis of worship from either the chaplains' or the students' perspective is generally missing. Likewise the theology surrounding worship in the school context or the ethical parameters which frame this educational experience is not particularly directed to the Australian Church school scene, despite similarities with the British educational environment. This chapter seeks to explore the literature relevant to the field, and direct the reader towards the research area under discussion: worship in church schools in Western Australia.

2.2 The Context of Worship in County Schools in the United Kingdom
In 1975 John Hull wrote a book titled School Worship: an Obituary. This book was the pioneer of sustained exploration on worship in county schools in England. Hull's work was seminal. He specifically explored the concept of worship and its history in schools in England from the period of 1870 onwards: in 1870, nearly all schools were church schools. Daily observance of worship was enshrined as part of law: it was to be specifically Christian and focused on the worship of the Christian God (Hull, 1975, 11). Various statutes of law since that time have continued to reinforce the concept of daily worship assemblies in all schools in the United Kingdom (1944 The Education Act, 1970 The Durham Report).

The Durham report of 1970 in the United Kingdom recommended that worship should continue for two reasons:

a) The experience of worship is a necessary part of religious education, and
b) School worship is expressive of society's positive disposition towards religion and contributes to the preservation within the school community of those spiritual,
personal and moral values which derive from the Christian tradition (cited in Cheetham, 2004, 26).

John Hull stridently objected to children being subjected to acts of worship which were anachronistic and unsuited to the needs of society and students (1975, back page). He saw worship and education as mutually exclusive categories (1975, 59) and suggested that what took place in schools was at best an approach to worship or pre-worship given the nature of the participants in the activities. These students may have little or no faith or conception of the Christian God. Hull explored issues of worship, education, and indoctrination, and summarised the modern context as requiring a different structure and style of assembly (1975, 118 ff).

Again in 1988, The Education Reform Act sought to maintain worship according to five main principles. Worship was to be continued as a tradition within education which recognised the Christian heritage of the UK. Second, that collective worship contributed positively to the ethos of the schools. Third, worship was not to inappropriately force particular styles of worship upon students; fourth, that it did not result in fracturing the community according to faith traditions; and finally it was to be practically workable within the school organisation (Cheetham, 2004, 33).

In the 1990s, school worship in the UK could have been described as having certain common characteristics. McCreery wrote that collective worship was a form of worship peculiar to schools (1993, 33). It was educational and collective worship aimed to be inclusive of the whole school community and its diverse beliefs. The definition of worship was generally interpreted to mean ‘worth-ship’: valuing things which were considered to be of ultimate worth rather than narrowly directed towards a god. (Cheetham 2004, 36-39).

Over a period of 20 years as editor of the British Journal of Religious Education, Hull occasionally continued to explore the issues surrounding the practice of worship in county schools in the UK (eg Hull, 1994, 66-69; Hull, 2004, 7-19). His longer term view was to advocate acts of collective spirituality, where spirituality was defined to encompass the whole of human experience and life. As a result, worship in this context at times emerged almost devoid of meaning (Cheetham, 2004, 173).

Reflections upon school worship practice over three decades ago and today display a growing ambivalence towards Christian worship practice within a multi-faith context. As legislation has been reinforced as part of the cultural and religious heritage of England and
the UK, so the teaching staff required to put this legality into operation have found themselves in situations where they had neither the training, nor the inclination to proceed along the lines of worship intended by the original legislators (Richard Cheetham, 2000, 71-81; Iain Gray, 2001, 35-45; Richard Cheetham, 2001, 165-176).

In 2004, Cheetham's research resulted in the text Collective Worship in County Schools. This thoroughgoing text built upon his ethnographic research into worship experiences in county schools and explored issues of theology, philosophy and ethics, which is pertinent to this research, albeit in another national context.

In the United Kingdom, in 1870 worship experiences were directed towards the Christian God and were to be observed daily in all schools. By 2004, school worship in the UK had moved towards a relational emphasis in its content, and the term worship was generally defined as being 'worth-ship'. Worship had been redefined as honouring anything which was found to be of merit or worth within the life of the school, such as values of excellence in achievement, respect and tolerance (Cheetham, 2004, 38-39, 84, 92). The purpose and direction of worship had devolved into a different experience. Worship in county schools in 2004 was generally conducted by teaching staff rather than religious specialists, and was influenced by the ideas and concerns of the individual staff member. Staff members were often motivated by the desire to be inclusive, tolerant and perceived as non-indoctrinating. The 2004 practices and the intentions of those who framed various education acts up to 1988 appear to represent two completely different views of worship for schools in the United Kingdom.

2.3 Education Acts and Worship in the Australian Context

Australia has experienced much of the same sociological and cultural impact that modernisation and secularism have had on Britain. Britain and Australia have both undergone significant sociological change with the rise of multicultural populations, and Australia's religious affiliation to other religions apart from Christianity sits around 6 percent, similar to that of the United Kingdom. In 2001 in the United Kingdom, 72 percent regarded themselves as Christian, while in Australia the total was 68 percent in 2006, and 61 percent in 2011 (Cheetham 2004, 45\(^4\)). The landscape of the Australian sociological context and its spiritual expression for school aged young people will be described in the following chapter.

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Within the Australian context, a variety of state Acts have made provision for non-sectarian religious education in schools (GRE: General Religious Education) and for visiting teachers to provide for denominational teaching (SRE: Special Religious Education). The first Act for non-sectarian religious education in Western Australia was passed in 1893 (Austin, 1972, 182). Worship acts have not been specifically enshrined within these Acts, but are subsumed under teaching for religious, moral or spiritual development (Rossiter, 2006, 12-13). Within the history of the church schools in Western Australia, there has been a continuous tradition of worship experiences (eg Gregory, 1996, 88; May 2007, 36).

In the various Education Acts, there are references to spiritual development as part of education, and there are specific requirements to teach values within all schools. In a NSW Government white paper on education in 1990, the aims statement included:

Values and Education: The moral, ethical and spiritual development of students is a fundamental goal of education. It is clearly not confined to one area of the curriculum. In particular, this document will give greater emphasis on the link between education, work and personal fulfilment as well as encouraging imagination, creativity, excellence, and the search for meaning and purpose in life.

Similar aims statements appeared in the Adelaide Declaration on National Goals for Schooling in the Twenty-First Century (1999) which states 'These goals (of schooling) provide a foundation for the intellectual, physical, social, spiritual, moral and aesthetic development of young Australians' (MCEETYA, 1999). This occurs again with a statement on values in the National Framework for Values Education in Australian Schools (2003) (Crawford and Rossiter, 2006, 12-13, 244-247) and in the Melbourne Declaration of Schooling (2008, 4,5,7,13 et al)⁵.

There is the clear intention in current Australian Education Acts that students will develop spiritually during their educational progress through school as part of a broad based education.

### 2.4 The Purposes of Worship in School.

Various possible purposes have been proposed for worship in schools and their place within the overall education of students. Richard Cheetham argued that there were several

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Aims which had been articulated in British government documents and gathered in his research:

1. A social aim of building a sense of school community and ethos
2. A moral aim of encouraging good behaviour
3. An educational aim of increasing children's awareness and understanding of the variety of world-views and thereby increasing their range of possible choices
4. A national aim of promoting a sense of national identity and belonging
5. A religious aim of nurturing faith (2004, 6).

Clearly there was an agenda here to help shape the citizenship and character qualities of the future generation, as well as an affirmation of the traditional Christian values which were considered to be foundational to British society.

In the National Framework for Values Education in Australian Schools (2005), similar ideas can be detected behind the national nine values:

- Care and compassion
- Integrity
- Doing your best
- Respect
- A fair go for all
- Responsibility
- Freedom
- Understanding, tolerance and inclusion.
- Honesty and trustworthiness.  

These values and the accompanying teaching texts are a clear indicator that the national government was seeking to shape the future values and national identity via the education system for all students in inculcating positive values, and increasing relationship skills and awareness of ethical issues in the formation of its future citizens. It was expected that schools would speak about these values as being of worth in assemblies as well as working on them in class times with students. From the national perspective, assemblies and teaching about values informed the world view of students, and could be adapted to each particular context of education. Within a diverse educational system, it has been left up to

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individual church schools (and their clergy) to determine what (religious) content to teach within worship, so long as clear positive values, including the national nine values, are advocated.

Brian Hill in the *Journal of Christian Education* (2008, 43-55) identified purposes for religious education which can also inform the purposes of worship in church schools in Australia:

1. Appreciating our cultural heritage
2. Understanding present pluralism
3. Contributing to values education
4. Contextualising spirituality
5. Integrating personal identity.

and to:

a) help students appreciate the importance of the spiritual quest
b) help them understand how this quest is being pursued through various religious traditions
c) help them interrogate their own cultural conditioning and become competent to develop an adequate personal framework of meaning and value
d) encourage them to embrace worthy life goals and values.

Hill’s motivation in writing these purposes was to advocate the teaching of General Religious Education within all schools in Australia at all levels. This advocacy was in response to the increasing secularisation of education throughout Australia, and the ongoing push to marginalise all religious, and particularly Christian education in state schools, as a recent review and court case regarding state school chaplaincy in Australian schools amply testified.7

Tom Wallace, writing from the Australian Anglican context, discussed the development of a thoughtful spirituality in the education of students in church schools (2000, 2006). Building on the foundation of quantitative research by John Fisher (1998; 2008, 8-20) working in Victorian schools on the spiritual wellbeing indicator, Wallace used Fisher’s idea of

developing spirituality in relational terms. Spirituality was defined as relationally developed in four domains: relationship with self, with others, the environment, and with the Divine (or God) (Wallace, 2000, 41-49.). He encouraged chaplains to develop a thoughtful and practical spirituality in which values and spirituality were connected via a heightened relational awareness. His emphases included understanding and responding to issues of social injustice and environmental degradation as a practical outworking of the human spirit to the world in the light of a theological world view. Wallace included worship activities as part of the total educational picture in religious education in the school context (2006, 43-54).

The Anglican Western Australian progress map in Christian-religious education lists six major learning outcomes for the subject (2004, 2008). These are listed as Bible, story of the Church, philosophy, world religions, meditation, prayer and worship, ethical decision making and living. Wallace contributed to the formation of this program, and it is clear that worship and developing spiritual sensitivity are perceived as part of the religious education package, rather than as a separate field.

So the purpose of school worship for Wallace was to develop a thoughtful, relational spirituality within the student body which contributed to their whole wellbeing as humans.

In 2012, Anglican Schools Australia released a text on chaplaincy for Anglican schools. Ministry in Anglican Schools (2012) provided a series of theological reflections by chaplains and principals on various dimensions of chaplaincy including worship. The chapter on worship explored the term 'worship', and from there moved into an exploration of the use of modern technologies in church school settings (Stewart, 2012, 219-233). In a later chapter, Foord commented that the purpose of chapel was unclear in the church school, and that likewise there was debate between chaplains as to whether chapel was like church, a model of church or worship, or completely unlike church (2012, 146).

2011 saw the release of a chaplaincy working document from the Assembly of the Uniting Church by Chris Walker, in which chaplains were encouraged to view themselves as part of the ecclesiology of the church, accountable to its charge to bear witness, lead worship and provide fellowship and service opportunities within the diaconal ministries of chaplaincy. From The Chaplaincy Discussion Paper perspective, chaplains were ministers accountable for evangelism (witness) to the wider community regarding the claims of Jesus Christ. The  

The purpose of worship was affirmed as being 'the worship of the Christian God' within its church schools. From this document, one begins to discern some signposts towards a guiding definition of worship: it could include the indicators of witness, worship, fellowship and service (Walker, 2012, 31).

From the perspective of the institutional Uniting Church in Australia, the purpose of the diaconal mission in church schools, in the classroom and in worship is to lead the community into greater understanding of the gospel of Jesus Christ. It is perceived as an evangelistic or missional enterprise.

One can therefore begin to surmise the tension within the chaplain who is sent by the ecclesial body to work for witness, worship, fellowship and service, and the cultural clash with the school which follows a tradition of 'worth-ship' as defined by Cheetham (2004, 11). The chaplain may experience some cognitive dissonance when inducted into service in such a church school. Defining appropriate parameters within which to operate becomes a significant task for the incumbent.

In 2013, Malcolm Bartsch released a book which seeks to dialogue between theology and education, and acts as a theological primer for those in leadership in Lutheran schools in Australia. 'This is the process of doing theology in the Lutheran school: bringing out into the light new insights for the school situation together with those valuable and core insights from the past which together provide the theological and educational framework for an authentic Lutheran school' (Bartsch, 2013, 10). Bartsch identifies many qualities that he would wish to see typifying the Lutheran schools of Australia (of which there are now 87⁹), but first and foremost a Lutheran school is to be a community built on the relationship between the triune God and the community (ibid, 245). The school at worship is therefore the practise of that relationship in action and a key identifier of the school’s nature and purpose (ibid 244).

In short, the literature here surveyed has identified possible educational purposes for worship for all students which could incorporate the worship of God and development of community in a student body. The pursuit of meaning and the spiritual quest are not small tasks for the individual. These described purposes are theoretically framed and not grounded in the practical experiences of either the worship leaders or students in the

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Australian context. It remains to test these ideas against the current ideas and experiences of practitioners in subsequent chapters.

2.5 Mapping the Field: Studies in Spiritual Development and Schools.

In 2009, Dr Elizabeth Green undertook a review of current research into the impact of schools with a Christian ethos. This review included materials from England, Wales and some wider international literature to include around 100 items including both academic and grey literature. (Green and Cooling, 2009, 17). This overview of faith based schools sought to ascertain whether these schools provide a positive educational input into students' lives. These 100 reviews each used their own disparate data collection tools and measuring methods, making them difficult to compare. And they did tend to be overly focused on the academic results in order to provide evidence that faith based schools were advantageous to students. Among the conclusions which were drawn:

1) Students from faith based schools - both church maintained schools and independent Christian Schools displayed better spiritual health and a more positive disposition towards religion generally
2) Students from church maintained schools produced mixed academic results in comparison with non-denominational schools (ie no clear result)
3) Research suggests that home influence and religious affiliation may be a significant indicator for both behaviour and attitude towards religion (Green and Cooling, 2009, 77).

The limitations of the research indicated that more needs to be done in this area. Worship experiences in schools were not specifically part of this research review. However, worship would form part of the educational experience of students in the schools reviewed, as faith based schools will by definition tend to emphasise this part of the curriculum.

Research done by Lovat and Toomey in 2009 indicated that where religious/spiritual education incorporated the field of values education, significant improvement in the quality of learning in students resulted. They called the combination of quality teaching (and learning) and values education, 'the double helix effect' (2009, xviii, 11). However, their work did not emphasise specific values teaching and tended, owing to the breadth of the schools and their programs researched, to indicate that any positive values education
would have this effect. More specificity of values would be required in order to indicate a positive result for religious education or worship experiences.

Within the Australian context, significant research into the spiritual health of students has been undertaken with a quantitative analysis by John Fisher (2008, JCE Vol 51, No 1.) Fisher found that in schools where there was greater attention to teaching on Religious Education, worship and spiritual development, that there was an increase in spiritual health of students and less occurrence of youth suicide.

This research did not comment directly on worship experiences in schools, and there is little which does outside the work of Hull and Cheetham, and some quantitative analysis by Gay (1993), nearly all undertaken in the United Kingdom. There is an assumption that worship is generally part of the religious education experience, and sits alongside or within the religious journey of students as they journey through school.

Within the Australian context, some quantitative analysis and description has been provided by Rossiter as part of a much larger description of religious education in Australian schools (1981, 1988, 2005). While studies regarding religious education as a whole are well developed and vigorous, worship in the church school tends to be the 'poor cousin'.

More recently, a statistical review of spirituality and Australian culture has been undertaken by the Christian Research Association (Hughes, 2007, 2010) and by Kaldor, Black and Hughes in 2010 in Spirit Matters. These texts sought to develop an overview of the Australian population rather than detail. The typology presented in Spirit Matters informs the shape of Australian spirituality with a new understanding of a more complex picture than previously developed, and is synergetic with the sociological work of Gary Bouma (2006, 2011).

David Tacey has worked in La Trobe University in Melbourne running courses on spirituality and found that many students attending his courses were in pursuit of a new kind of spirituality (2003, 2007). Students found that religion and its confining structures in orthodoxy and culturally bound modes of worship simply did not relate to their contemporary spiritual condition. Churches were perceived as having failed to adequately converse with issues of modernity such as secularism and that they are now irrelevant relics of the past. And yet, Tacey (2003, 13-16) directs the reader to the longing for mystery, for the divine in some capacity, or for an expression of the longings of the soul.
which continues to drive young adults into nature spiritualities, new age expressions of faith, and a search for meaning in eastern religions. His work shows another window into the emergent spirituality of upcoming generations, albeit among university rather than school aged children.

2.6 Child Spirituality and Faith Development

American researchers and educators have made major contributions to the field of understanding faith development and spirituality - albeit that most Christian Education takes place within the gathered community of faith on Sundays - in the Church or voluntary context. This is a rich vein of work on developing children's spirituality and faith development, which includes the work of Fowler (1980), Groome (1981), Coles (1990), Berryman (1990).

In the United Kingdom theorists such as Vardy (1995), have contributed to understanding the place of spiritual experience within religious education. More recently Hay and Nye (2006), have explored the development of the spiritual experience as part of being human.

And in Australia, following in the tradition of Religious Education exploring spirituality and faith development, are writers such as Crawford and Rossiter (1981, 1988, 2006), Cupit (2005) and Hyde (2008). Theorists into the development of spirituality deserve greater attention and will be expanded in the next chapter.

There has also been an exploration of a wider, more integrated Christian approach to education by Van Brummelen (1988). This genre of teaching clearly encapsulates an enfaithing model of teaching. The goal has been to teach in a Christian manner using a Christian or biblical world view as the text for teaching philosophy in the classroom. While this text does not deal with worship in Christian Schools directly, it is still used in training Colleges where students are prepared for working in Christian Schools throughout Australia. These schools are largely the product of government funding assisting the formation of independent Lutheran, Baptist, Christian and other such schools since the early 1980s. There are currently 130 Christian Schools, 87 Lutheran schools, 44 Baptist schools, 17 Pentecostal and 12 Assemblies of God schools in Australia11.

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10 cf. Christian Schools definition in glossary: these schools represent a more recent development of independent, faith-based schooling in Australia, as contrasted with long-standing mainstream denominational schools.
According to Barbara Fisher, writing in Australia in 2010, for the Lutheran teacher training programs, the task of the teacher in the faith based school is to disseminate the truth whilst respecting the world view formation of the individual student (2010, 4). While an exploration of differing world views was described, the faith based school was ultimately endorsed as the preferred arbiter of Christian reality and world view to the students. This is an attempt to maintain an ethos which both the school and parents have agreed to support. In this context, there is a frequent appeal to teach in the classroom for conversion to Christianity. It is the ideal of such schools to employ only Christian staff who would be capable of leading some worship or reflection activities as part of their pastoral care of students. A thorough survey of this type of literature falls outside the purview of this study as Perth church schools are not generally advocates of this enfaithing model of schooling. It is mentioned as part of the wide body of literature regarding Christian Education in Australia which has occasional cross references to worship experiences for students.

2.7 Chaplaincy in Australian Schools

In 2001 research was undertaken into *Chaplaincy in Uniting Church Schools* by the Christian Research Association (Hughes and Bond). The issues regarding chaplaincy raised in that report continue to be relevant in 2012, including questions regarding worship. This quantitative national survey did not specifically address issues of school worship, but did include issues to be considered in the future of chaplaincy and worship in schools: religious pluralism, issues of compulsion, development of faith communities, and public worship for the school community (2001, 5). The latter two recommendations made by this report have been further progressed in limited trials by particular schools since the time of publication. The national supervisory body which commissioned the report, Uniting Education, has since been decommissioned.

Bednall (2006) maintained that principals of schools are the spiritual leaders of their schools. He claimed that principals not only direct the culture and character of the school, but that as leader, they are also de facto the leader of the spiritual side of its development. Bednall writes from the perspective of a leading educator and past principal. However, the principal, by this argument, is not only the spiritual leader, but also the head of English, Physical Education, Maths, all the Sciences etc. It is a model of leadership where all responsibility devolves to the principal alone, rather than being perceived as a teamwork approach. Due to the nature of the principals' many responsibilities, they usually delegate much of the authority of these roles to specialists and their collegial team, while retaining...
some oversight. While each principal will have special interests in particular aspects of school life, potentially including its spiritual life, the principal would not usually make such a claim for themselves, and would rather defer or devolve much of this responsibility to the chaplain. Depending on the leadership style and personality of the principal, they may view themselves as leading educator or team leader, rather than specifically as spiritual leader of the school. However, as team leader, the principal sets the cultural direction and ethos for the organisation and in that sense is the spiritual leader.

Bednall’s thesis highlights the tensions that can arise between a chaplain and the corporate leadership within the school community by its principal, if they are not synchronised in their vision for the spiritual direction of the school. The principle in which the head of the school is also spiritual leader of the school has been affirmed within Ministry in Schools (2012, 26, 96, 97) as the stated position of the Anglican Church in the Brisbane Diocese. By contrast in the Uniting Church, it is an issue about which the UCA is unlikely to make a definitive statement of position. In an organisation which is managerial in style with a series of interrelated councils (non-hierarchical), as a matter of ethos, it is unlikely to find wholehearted support for this position.

Foord (2008, 2012) sought to describe the nature of chaplaincy ministry in Sydney Anglican schools. He perceived worship in school as being like the shop front duty of ministry for the chaplain and raised some interesting perspectives by interviewing chaplains. Chaplains asked whether chapel activities could be called ‘worship' when the students do not gather voluntarily for this activity, and when most of the persons gathered are not religious or believers in Christianity. Discussion about this issue affirmed that worship is about the whole of life (2008, 78), and that it is worship wherever two or more believers are gathered. This is apparently in spite of the overwhelming population of observers and non-believers present. Foord pointed out that non-believers are welcomed in every gathered congregation of worship (2008, 79). This work highlights some common questions and concerns which chaplains share about the nature of worship within their schools. This material confirms the need for further investigation into chapel worship within the Australian Church school context.

Across Australia in 2013 there were 260 full or part time chaplains in 310 state schools in Western Australia with a Christian chaplaincy person appointed to serve the school.
community. Their roles are variously defined in each context and can include the following:

- School chaplains are active in promoting student wellbeing, particularly through the provision of pastoral care.
- School chaplains encourage reflection about the spiritual dimensions of life.
- School chaplains have an educative role in the areas of beliefs, values, morals, ethics and religion.
- School chaplains work as part of the school support team to facilitate connection into the school network and wider community of students who are suffering from bereavement, family breakdown or other crisis and loss situations.

State school chaplains are generally not involved in worship activities within their schools, but are occasionally asked to speak at assemblies and in classrooms regarding spiritual or values matters, and on occasion to offer meditations or prayers for students at the request of families. It should be noted that state school chaplains are encouraged to speak to students about the spiritual dimensions of life and to perceive this as part of their role in their employment. Michael Carr-Gregg, a leading child psychologist is also quoted regarding the positive effects of developing the spiritual life of students for their overall wellbeing. (ibid).

While it will remain beyond the scope of this study to consider the nature of chaplaincy in state schools, it should be noted that similar issues regarding indoctrination and the right of religion to be presented to students are contested within this sphere of education in Australian schools, despite the legal educational provisions of Special Religious Education and General Religious Education, and it may be anticipated that the findings of the present study could well merit attention in that sector.

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2.8 What is the Theology of School Worship?

In this summative review, it is sufficient to say that a theology of school worship has not been canvassed outside the work of writers such as Hull, (1975) and Cheetham (2004), and the latter is ethnographic in form and specifically applicable to county schools in the UK.

In Australia, Rossiter has surveyed school practices in worship as far back as 1981, 88, but his text in 2005 concentrates on spirituality and Religious Education and does not discuss worship practices in schools.

Foord (2008) sought to develop a theology of chaplaincy models, but this did not extend to worship: he explored some of the common dilemmas which chaplains face, and concluded that in fact the chapel experiences could still be considered as worship.

In 2007, Philip Hughes released an extended quantitative study on youth spirituality. It rated the influence of liturgical activities as being of little to moderate influence (as rated by young people, 188). Again, no theology of worship.

While practical handbooks of suggested assembly formats and worship ideas can be found (eg Stapleford centre materials), little consideration has been given to the theology of worship in schools apart from the strictures of legislation and indoctrination already discussed by writers such as Hull (1975), Cooling (2010), and Cheetham (2004) in the UK, and Rossiter in Australia (1981, 88).

2.9 Codes of Ethics for Australian Schools: Uniting Church Materials, State Schools Chaplaincy.

Codes of ethics have been developing across Australian schools for the past two decades. The Uniting Church first developed and passed a code of ethics for its ministers at the 1997 Assembly gathering. Principles of worship leadership which are relevant to the conduct of worship include:

- a faithful affirmation of, and celebration of sacraments
- in a mutual manner, offering pastoral care and nurturing people in faith
- recognising and valuing other people’s gifts
- working for justice and peace
- Respect, sensitivity and reverence for others

• confidentiality
• non-abuse of power.\textsuperscript{15}

Within congregational life, ministers are directed to lead worship in a manner which gives witness to the gospel, develops fellowship in the community, and sends the people out on mission and service to the world. There are worship service orders which are provided for UCA ministers, however these are generally viewed as guides or suggestions rather than as rubrics which must be followed\textsuperscript{16}. An active discussion regarding the future worship and directions of the Uniting Church ethos continues across the denomination concerning the function and authority of the founding document, the Basis of Union.\textsuperscript{17} These documents have a generic rather than specific impact upon the conduct of worship in UCA schools in much the same way as founding documents and statements of doctrine might in any denominational school.

In 2002, the Uniting Church (UCA) published a National Education Charter which could provide guidelines for schools of the 51 UCA schools throughout Australia. It provided broad guidelines for use within the church so that it had a response to Government policies and offices regarding proposals in education and to inform the development of educational ministries. This document was adopted as part of the preamble of the constitutions in Western Australian UCA schools by a proposal at the WA Synod meeting of 2011 (Synod meeting, UCA of WA, 2011, proposal 6).

State school chaplains have one of the clearest indicators of a code of ethics for the function of their duties. In the Youthcare Handbook for Schools (National School Chaplaincy Program, DET, January 2007) the code of conduct includes principles of respect for the authority of the principal, and the rights of parents:

• respect and being sensitive to other people's views, values and beliefs that may be different from his or her own
• uphold a parent/guardian and individual's rights to choose their values and beliefs
• actively discourage any form of harassment or discrimination on the grounds of religious ideology or doctrine
• under certain circumstances, refer a child to a Chaplain who is in accordance with their own beliefs and values


\textsuperscript{16} except in the case of services of marriage, in which case there are legal obligations to follow the set liturgy.

\textsuperscript{17} Website accessed November 2011. \url{http://www.uca.org.au/basisofunion.htm}. 
• not take advantage of their privileged position to proselytise for their own denomination or religious belief
• will not perform professional or religious services for which they are not qualified.

These principles do not apply directly to the context of the church school as parents agree that their child will undertake religious services and education at the discretion of the school and its denominational affiliation upon enrolment. However, it will be appropriate to ask chaplains in church schools their views regarding an ethical code for conduct of worship as will be reported in Chapter 6.5. The chaplain's employment with their church school would potentially be at jeopardy if they contravened the rights of the child and their parents beyond presentation of the Christian message at regular intervals. This leads towards an exploration of the question: What is the impact of the broader social context on the church school regarding the mission of the church for students?

The Chaplaincy Discussion Paper developed by Walker (2011) has some relevant material to the development of ethics with regard to sacraments, but contains no specific material on liturgy or the formation of principles for worship in schools.

These codes of ethics are potentially useful for the development of a code of ethics for the operation of worship in church schools, and will be taken into account in Chapter 9. Closer attention to the school worship phenomenon is warranted for particular application of ethical principles to that practice.

2.10 Conclusion
This wide ranging exploration of literature has been necessary in order to survey the field of input towards worship in church schools in the Australian context. Discussions tend to focus on the issues of the laws governing religious education, and extensive theoretical research in that field, quantitative studies undertaken in the field of worship in England and Australia, indoctrination and the consideration of the spiritual wellbeing of youth including exploration of the nature of their spirituality.

However, no extended qualitative research has been undertaken into a significant element of religious practice in schools, that of corporate worship in church schools in Australia. Why not? Perhaps this activity has been viewed as the province of clergy rather than educators, and also as the province of the denominational church. While there has been description in general quantitative terms, there has been little detailed attention to particular experiences.
In 2008 Andrew Jaensch, writing in the Lutheran Theological Journal advocated an approach towards worship in Lutheran Schools of learning by 'full immersion' into the experience. Altmann and Luske (2009) were deeply critical of the 'full immersion' approach of Jaensch. Brennen (2011) responded to the arguments regarding indoctrination with a clear rebuttal: outlining the theology of the purpose of Lutheran schools as one where Christian worship and the message of Christianity was foundational to the purpose of Lutheran schools. Clearly there is much to discuss regarding worship, and the ethics of its operation across the Australian context.

In a diverse composition of gathered students – even in a church school – can the experience properly be called worship? And how can diversity be recognised properly within this context by worship leaders without compromising the integrity of the affective experience? What ethical constraints accrue to this activity? Such are the questions which still need to be addressed more directly, and underlie the current study into worship in church schools, particularly:

1. **What is nature of chapel worship in the church school setting?**

2. **Given that worship is compulsory in faith based schools, what ethical constraints apply to this activity?**

It is because the voice of the students themselves is not often heard in any discussion regarding worship that the first description will be of the culture surrounding the students themselves. What is the composition and ethos of the current student population in WA? The next chapter outlines the landscape of Australian spirituality among its youthful population and current understandings of that spirituality from research.
3 The Landscape of the Young Australian Soul.

3.1 Introduction

With the advent of the mobile phone, schooling has undertaken a quiet revolution in terms of communication processes and pastoral care. The teen student, sitting quietly in class, has the phone in her pocket vibrating silently to alert her of a message. No longer passing notes, students are more likely to be quietly texting or even on facebook as a diversion in class-time on the laptop. New disciplinary procedures and policies are required for the use of technology in the classroom. This is the iGeneration (iGen).

On another front, teachers are regularly reporting that when an incident occurs in classes with a confrontation between the teacher and the student, parents were already on the phone to the deputy principal complaining about their child's treatment, before the class teacher had time to walk from the classroom to the deputy's office to report the incident at recess. New technology in the classroom is reshaping the way that people interact with the world. These are the years of 'never without my mobile' for teens, and 24 hour a day connectedness with facebook, chatrooms, blogs, text messaging and twitter. As a result, there is no down time for personal reflection in a quiet space. Bullying can take place in cyberspace without a break for sleep, and at times, without consequences in a space where there can be anonymity for the perpetrators.

This chapter reviews the landscape of Australian youth, as observed in schools, together with current scholarly literature and discussion. It begins with a summary of findings regarding youth culture and moves towards a theoretical understanding of spirituality. The chapter closes with some typologies of youth spirituality as currently presented in the research literature and a definition of spirituality.

3.2 Profiling the next generation: the iGeneration

This generation can be defined as those born since 1993-2010. In other words, those currently in school and soon to be in school. The previous generation, Generation Y, is usually defined as those born between 1980-1995, and some of this generation are in senior classes (Huntley, 2006, 11, 13). There is often an overlap of definitions regarding cut off points for generations and descriptors. What follows are current issues in Australian
middle and upper class schools from the perspective of current quantitative studies and with input from studies on Generation Y profiling.

The iGeneration has been raised without knowledge of life prior to the internet. They were raised on gaming consoles, from Playstation 2, or 3 to X-Box, to Wii. They are used to living with technology at arm’s length whether it is plugged into the iPod, or on Facebook, YouTube, Twitter, texting through their iPhones, Skype, blogging, email and so on. It is possible for children as young as 5 to have a mobile phone which is prepaid and in which they can only dial mum, dad and one or two others. This is the generation which is plugged in, switched on and overstimulated, 24 hours a day, 7 days a week (Lyon, 2000, 11). They are the generation who first experienced cyberbullying - the kind of bullying from which the child can never escape, even if they switch off the computer (www.cybersmart.gov.au, 2010). They are the generation who have computers in the bedrooms hooked into the broadband network (and now iPads or smart phone devices which also download internet items).

Are we in danger of raising a marshmallow generation?

Working hand in hand with some schools, in their zeal to shield these young people from discomfort, disappointment and distress, there is a tendency to overcompensate by swathing them in metaphorical cotton wool.

As indicated by the above quote from Michael Carr-Gregg, iGen can also be a very protected generation by their parents. This is the generation most driven to school, most enclosed in safety from the wilds of the environment and the dangers of the stranger, more paranoid about the sexual predator, with parents who are hovering around, trying hard not to let go for a minute.

The iGen are most often postmodern in outlook. They accept that life is choices and there are multiple layers to reality, many truths can be present simultaneously, and they are comfortable with this. Young people like to think of themselves as tolerant and inclusive especially in issues such as homosexuality, equal rights for women, antiracism and they are

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18 www.facebook.com – social networking and photo sharing
www.twitter.com – social networking and microblogging
www.youtube.com – video sharing
www.skype.com – calls over the internet
www.myspace.com – social networking
www.blogger.com – web log, interactive journal

pro-democracy (Hughes, 2007, 93-95). They are the generation of choices and individualism - life is whatever you choose to make of it (Hughes, 2007, 124-128).

They are used to a global environment, brought home to their bedrooms with the internet, outsourcing of phone service to the Asian subcontinent, and hooking into cable TV both in Australia and overseas (Hulu is one of the latest possibilities - American television online). They are also concerned about the Global Financial Crisis and implications for their own futures, global warming and the impact of pollution, terrorism since 9/11, and the rise of fundamentalism and sectarian forms of religion (Kaldor, Hughes, Black, 2010, 108-109).

On the home front, iGen are more likely to come from single parent families or blended families with one step parent, or have parents that never married or to live in an extended family environment. With marriage breakdown running at 33.4 percent for first marriages,\(^{20}\) the next generation are very wary about making commitments, and may well live in situations of some stress or transition at home.

Experiencing parental divorce/permanent separation or the death of a parent during childhood are both events that affect only a minority of children. Around one in four of today’s children will experience parental divorce/permanent separation before the age of 18 and one in twenty will experience the death of a parent. Each of these experiences can result in emotional and economic hardship for the family and a reduction in resources available to the child during their development. On average, those who experienced parental divorce or separation and those who experienced the death of a parent as a child had lower levels of school completion, employment participation and lower personal income as an adult than those who did not.\(^{21}\)

While good general health is often expected today, 14 percent of young people experience mental illness (Sawyer et al 2000). Some 3.7 percent of all school aged children and adolescents suffer from depression, 3 percent have a behavioural disorder and 11.2 percent are identified with ADHD (Attention Deficit Hyperactivity Disorder) (ibid). These same students are not very likely to receive appropriate professional care - only 17 percent will do so - and are far more likely to engage in self destructive behaviours including thoughts of suicide, smoking and drinking alcohol and the use of illicit drugs (Sawyer et al, 2000, 33 and 43).

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The iGeneration is so overexposed to the various forms of media and advertising that it can hardly be unexpected that their lives are marked by consumerism and materialism. They have been told so often that life is all about them, their comfort, pleasure and a demand to conform to fashion labels, brands, and to a particular body image that this can only give rise to increasing narcissism and a life journey in pursuit of spending. Everything is wanted immediately: credit appears to be bottomless, for at least some. Spending together and having the same 'stuff' is another way of stratifying social groups (M. Fisher, 2009; Huntley, 2006, 37, 174, 123).

This iGeneration will grow up through their families and move into a strong focus on friendships as their network of meaning and support (Hughes, 2007, 75-81). Where there has been family breakdown in particular, young people look to friends and partners as the next step in developing family. They hesitate to commit to marriage before 30, and normally have lived with their partner for at least a year (Huntley, 2006, 73).

Because choice can be so overwhelming and parents may not wish to pressure their children, particularly in the area of faith or spirituality, often children and young people want, and seek out structures to enable their quest for meaning. They believe in choice and therefore like to keep their options open while they explore. They are often very generous and seeking beyond themselves to 'make a difference'. The quest for a pilgrimage or a way to serve the wider community is as much about having the experience, as developing a life-long value (Hughes, 2007, 104; Hughes, 2010, 77-79).

In their teens there is a rising level of underage drinking and social drug abuse, together with sexually promiscuous activities from the mid teens onwards (Sawyer et al, 2000). These activities are often dangerous to long term health and the development of personal identity.

### 3.3 Spirituality: the Social Researchers.

The spirituality of this generation may well be described as agnostic explorers (Hughes, 2007, 154). In *Spirit Matters* by Kaldor, Hughes and Black (2010), a typology was developed describing the Australian population’s religion and spirituality as a result of extensive quantitative research and social mapping.

This summary diagram reproduced below (3.1) represents a slice of the broader Australian population, and is suggestive of the faith parameters that might be found among Australian youth in schools.
Reflectively Christian | 18%
Uncritically Christian | 6%
Christian and New Age/Buddhist | 2%
New Age/ Buddhist spirituality | 6%
Other Known Religions | 2%
Land/ Nature Spirituality | 9%
Something Beyond | 16%
Uncertain about the Beyond | 27%
Nothing Beyond | 14%

(Source: Wellbeing and Security Survey)

Table 3.1: Religion, Spirituality and Secularity in Australia: A Summary
(adapted from Kaldor, Hughes and Black, 2010).

In the introduction to this inquiry, a table was referred to (Appendix 1, Table 1.1) which illustrated that the school populations of four schools within this survey were similar in religious composition at the point of enrolment, to data gathered from the 2011 Australian Census. While school enrolment data has a significant amount of uncertainty encompassed within it (e.g., parents will register their child's religion with 'something that might assist the child gain entry to the school'), it is still reasonably significant that this data has overall correlations to the picture gained from census data. This indicates that church schools reflect the general religious affiliations of the wider community, rather than being representative of a religious community or its affiliate denomination. Furthermore, with closer investigation, this population group may have some overall correlation with the figure produced above from the work of Kaldor, Hughes and Black (2010).

22 The survey was administered in 2002 to 4500 adults randomly chosen from Australian electoral rolls. (Kaldor, Hughes and Black, 2010, 151). A total of 1541 questionnaires had been returned with all or nearly all of the questions answered. A total of 35% of valid dispatches.

23 See notes on Appendix 1. NB Catholic populations were not well represented as they would be generally found in Catholic religious schools. The overall Christian population was lower than that of the 2006 census data, possibly indicating that the coming generation will be less religious than previously. Census data does not indicate alternative spiritualities, unlike fig 3.1. There was also a rising tide of the population selecting 'no religion' at enrolment, even in a church school. There was a slightly higher concentration in these church schools of Uniting Church persons than the overall population, to be expected in a denominational school, but still only a small percentage of the whole. The total number of students represented from the four schools in Table 1.1 was nearly 6200.
Philip Hughes in *Putting Life Together* (2007) also engaged in significant quantitative social research which described young people's spirituality within the Australian context. This study, following and expanding the direction of John Fisher's work (1998, 2007, 2008), was constructed along relational lines of inquiry: relationship within the self, with family and friends, wider society, the environment and views of the world and ways of Life (2007, 28).

Hughes noted that the focus for young people in life was on enjoyment, often sought through experiences of excitement, and also through work, music, and study (2007, 9). Some 18 percent of young people were experiencing pain about life and themselves: these could be grouped into those who were traumatised from family relationship breakdown, or about issues surrounding immigration, and for others who lack a sense of purpose and meaning about life. Family relationships were identified as satisfactory for 90 percent of young people. They had developed a corresponding sense of responsibility towards these relationships. They also wanted a more just and peaceful world, and about 30 percent were involved in community volunteering at least monthly (2007, 9-11).

Young people primarily identified a scientific world view as their basis for a world view. Beyond this, there was a series of self chosen possibilities viewed as options and this included religious beliefs. (60 percent believed that they could pick and choose their beliefs, Hughes, 2007, 128). Across the secondary school age group (13-18 years), 50 percent of young people believed in God (ibid, 136), and 16 percent believed in no god or higher power. About 10 percent said they were not religious and had never been so (ibid, 2007, 152). Fourteen percent went to church regularly and another 10 percent went to church monthly. These figures generally support the typology presented in Table 3.1 above.

There has always been a component of students who believe in traditional religion in Australia, typically Christianity, and a few students who reflected another religious background. Few students at secondary school have explored and embraced new age spirituality unless it emerged from family background. Many students have declared an agnostic position regarding faith and some, even in primary school affirmed atheism. (also cf Hughes, 2007, 136)
There is a God who relates to us in a personal way

<table>
<thead>
<tr>
<th>Belief</th>
<th>13-15</th>
<th>16-18</th>
<th>19-24</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is a God who relates to us in a personal way</td>
<td>39</td>
<td>38</td>
<td>40</td>
</tr>
<tr>
<td>There is a God who is not personal but is something like a cosmic force.</td>
<td>8</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>There is a God but can’t say if personal or impersonal</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>There is a higher being that cares about us</td>
<td>19</td>
<td>15</td>
<td>14</td>
</tr>
<tr>
<td>There is some kind of life-force or power in the universe which is indifferent to us.</td>
<td>8</td>
<td>15</td>
<td>13</td>
</tr>
<tr>
<td>There is no God or higher being</td>
<td>15</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>Can’t say</td>
<td>8</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

(adapted from Philip Hughes 2007, 137)

Table 3.2 Belief in God or Higher Being by Age Group (percentages)

This table was more particularly directed at understanding belief in God among young people in 2004 - 5. It was taken from directly interviewing young people and adults, and indicates a fairly consistent pattern of beliefs about the presence of God across various age groups in Australia. There was significantly less faith in a personal god than membership of a Christian denomination at enrolment or census data might otherwise indicate. Taken together, these two tables are highly suggestive of data gathered in 2011 - 12 in church schools in Perth (see Appendix 1). The variations in faith patterns or denominational adherence were quite significant between these tables. Therefore, the researcher wanted to confirm or establish the parameters of what students thought and believed in one school in 2012 in Perth and this directed a particular strand of study into worship practices in schools, detailed in Chapter 5 and 6.

Source: National Telephone Survey asked about a range of other beliefs associated either with Christian traditions or other spiritual beliefs (1200 young people aged 13-24; 400 older people aged 25-59, Hughes, 2007)
Gary Bouma sought to describe the differing expressions of spirituality in Australia in *Australian Soul* (2006) and in *Being faithful in Diversity* (2011). His work added the understanding that fresh expressions of spirituality are being generated within the Australian context. In a period when the denominational church appears to be statistically on the decline, he protested that spirituality has emerged in multiple alternatives. His work evidenced the persistent rising of spirituality within the human experience, whether or not it is engaged with a particular religious tradition. His voice added weight to the evidence that indicates that young people were and are vitally interested in spirituality, however they are unclear about traditional religious expressions of spirituality (2006, 5). Bouma documented a variety of spiritual expressions with his sociological description of the Australian religious scene based on the definition of Beckford (Bouma, 2006, 7-14, Beckford, 2003).

Tacey (2003) in *Spirituality Revolution* recorded many of the features of young adult spirituality as expressed in the tertiary education context of La Trobe University. He described a rising tide of renewed spiritual interest in the wake of secularism and fatigue with the modernist project, now cracking at the perimeters. He clearly spoke to the wider Christian church about the quest for spiritual experiences which were not found within the traditional forms of denominational religion, and also warned about the rise of the unconscious or shadow side within (working from a Jungian context). In Tacey's understanding young people were interested in a spirituality which was defined against religion and sought freedom of expression and insights. This spirituality encompassed the whole of the bodily, psychological, social and spiritual dimensions (2003, 39).

Alisoun Nichol, writing in 2011, identified a clear history and description of spirituality as it emerged within the church context. Her work resulted in a qualitative typology of spirituality for those within the Anglican Church in Perth, Western Australia. It was an engaging piece of work, which echoed the quantitative work of Hughes (2007), Kaldor, Hughes, and Black (2010). Nichol’s work correlated imperfectly with that of Bouma (2006) and Tacey (2003) as it was largely descriptive of culture still extant within the religious community. She used three categories for developing the typology: the solitary self, the humanity related self, and the divine related self, then pair matched these in order to create a further 3 categories, and finally a seventh which was a combination of all three. Six ultimate types emerged, which focused on spirituality expressions and identity involving

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narrative, worship styles and engagement with church community (2011, 230). Even within the Anglican Church context in Western Australia, two types emerged which indicated alternative spiritualities and one which questioned the existence of God altogether. As this work was from within one religious tradition, and qualitative, it is not surprising that it did not describe the wider Australian spiritual context. Given that the current research has already shown that students come from a wide cross section of Australian society, it is unlikely that this typology would work for a school. However, testing this model and that of Hughes, Black and Kaldor (2010) in the research process would gauge whether their findings relate to secondary aged students in the Western Australian context of 2012.

Nicol’s work also included comparisons to the typologies of John Mabry, Flory and Miller and that of Nigel Leaves. It is expected that school aged children would not have a fully formed spirituality, but would be in the process of emerging, so these models can work as measures of comparison to the current study.

Having reviewed some aspects of Australian spirituality and some results of quantitative and qualitative analysis, the research turns to review the developments in religious and spiritual education theory both in Australia and internationally.

3.4 Religious and Spiritual Education Theorists in Youth Spirituality.

Discussion about faith development, religion and spirituality cannot commence without due reference to the educational theorists who preceded the more recent interest in spirituality. Flowing out of the educational theory of scholars such as Piaget’s cognitive development schema, it was assumed that students could not perceive the deeper meanings of religion at a young age. Ronald Goldman based religious education in a Piagetian understanding of the mind, and engaged children in conversations about life experiences as a direct way of building cognitive frameworks for religion (1965). There followed a series of religious education specialists who developed methods of teaching about religion from a predominantly cognitive perspective such as the phenomenologist Ninian Smart on world religions (1995). John Westerhoff (1976), and Thomas Groome (1980), added to this field of theory which engaged the child in religious education and was primarily cognitive. Their respective works included affective aspects such as church community experiences (Westerhoff) or reflected on life experiences and reflective praxis (Thomas Groome).
James Fowler presented a new psychological and educational framework for understanding faith development in 1981 with his book *Stages of Faith*. His typology included six life stages of faith, from infancy to old age, and was delineated by including various aspects of development: cognitive, perspective taking, moral, bounds of social awareness, locus of authority, form of world coherence and symbolic function. This work has become a classic in Religious Education and dominated the field for a decade and more. In the 1990s a new field of research interest began to emerge which recognised that children were more capable of spiritual experience than was previously imagined.

### 3.5 History and Definitions of Spirituality

Robert Coles, writing in 1990, extensively recorded the spiritual experiences of children, faithfully describing their religious world views. These views often echoed that of their parents and surrounding culture, but also, surprisingly, included experiences of the numinous which were more difficult to explain, particularly when the adult environment was atheistic. Coles found himself intrigued by these reported experiences. Coles’ philosophical starting point was framed by Freudian psychology. He considered religious experiences to be illusion, and yet, when he stopped and paid attention, finally began to apprehend a rich inner spiritual life and a story worth telling: that spirituality is a universal human experience, which assists human beings in making meaning (1990, 1-39).

David Hay and Rebecca Nye (1998) recognised spirituality as a distinct physical experience which did not necessarily coincide with that of religion. It was defined as the felt experience or awareness which was a universal human experience. Cogently argued, Nye put forward the case that spirituality was an emergent term which was positively associated with love, inspiration, wholeness, depth, mystery and prayer. Spirituality was associated with the foundations or roots of religion, and as such could function regardless of the belief system of the individual or their religious belonging (1998, 18-22).
In describing the parameters of the constitution of spiritual questing in the child, Hay and Nye (1998) came up with the following table:

| Awareness sensing | Here and now  
|                   | Tuning  
|                   | Flow  
|                   | Focusing  
| **Mystery sensing** | Wonder and awe  
|                   | Imagination  
| **Value Sensing** | Delight and despair  
|                   | Ultimate goodness  
|                   | Meaning  

**Table 3.3 Categories of spiritual sensitivity.** (Hay and Nye, 2006, 65)

The various activities of the child, observed in both play and work, could move fluidly between these different modes of creating meaning and sensing the spiritual world.

This work was then expanded with further research by Brendan Hyde. In *Children and Spirituality* (2008), he identified four movements towards developing spirituality in children:

1. The Felt sense  
2. Integrating Awareness  
3. Weaving threads of meaning  
4. Spiritual Questing

**Table 3.4 Movements in spiritual questing in children** (Hyde 2008)

Hyde maintained that all children seek to make meaning in their lives, and that they search to formulate a world view which will enable them to develop life. They begin their spiritual quest from the very origins of speech and physical development and continue throughout life. His thesis was that the kind of experiential knowledge that develops did not necessarily deliver relativism (2008, 172), and represented a genuine quest for understanding, meaning, relationship and hope.
He began his observations with the child engaged in play. He maintained that children develop a first awareness of something more, or a mode which is inclusive and absorbing. Their attention moved into concentrated focus either with partners or alone, and the children began to enter another world of imagination and creativity in which exploration could take place. Within this realm, children seek to create meaning for their life experiences and to enact out difficult situations and relationships. There is an interesting connection here with the work of Jerome Berryman, who first signalled that play was an essential part of spiritual development for children in *Godly Play* (1991).

Hyde also identified particular factors which inhibited spiritual growth: material pursuits and trivialising (2008, 141 - 159). Children need quality time with trusted adults, opportunities to explore values clarification exercises, and opportunities to explore stillness, silence and solitude (Hughes, 2010, 71). These theorists were attempting to develop new ways of understanding and interpreting the child's experience of the spiritual world, given that children may not yet have developed sufficient vocabulary to adequately express their own experiences and world view (these latter explorations create an interesting link with worship possibilities which are creative, and allow for wonder and stillness.).

Each theorist has struggled with a definition for spirituality - working from historical roots of the term and its usage, and searching for a way forward in understanding. Jerome Berryman's work in *Godly Play* was particularly engaging for the reader, and yet did not attempt to explain the mechanism by which his process of child liturgy and play achieved its results. While theologically coherent, there were no particular insights into the child's thought processes or even the attempt to do so (1991). The work of both Nye and Hay, and Hyde each delves deeper into describing the mechanism for making meaning and spiritual apprehension. While it makes for fascinating reading, not many connection points have yet been developed between these latter theoretical concepts and practical implications for development of inquiry based religious education in the classroom or worship implications (Nye 2010).

The rising tide of interest in spirituality has been marked by an equal plethora of definitions of the term and descriptions of the phenomena, as the following examples will typify. What has become clear is that spirituality has broadened as a term from a narrowly defined 'spiritual experience' or a tradition within a religious denomination which is bounded by
particular prayer exercises, to become an all encompassing definition which describes the entire human experience.

From Crawford and Rossiter, we gain the following historical perspective regarding spirituality and religion:

Traditionally spirituality has had religious overtones. Traditional religious understandings of spirituality meant traditions in prayer and religious ritual evolved over centuries. However, increasingly these terms are no longer seen as being coextensive - what is religious is often now separated from that which is spiritual. This deliberate move away from identifying religious tradition with the spiritual is so that it can incorporate new religious movements, non-religious spiritual groups, incorporating new age movements, business and education. Spiritual education is seen as giving meaning and coherence to life, enhancing personal development and perceived as an inclusive term (2006, 9).

These same sentiments regarding the separation of spirituality from religion are repeated in Bouma (2008), Tacey, (2005), and Nye (1998) among others.

In 1999 David Smith, writing on behalf of the Stapleford Centre, quoted spiritual and moral development from SCAA (1995) as 'Something applying to the fundamental human condition experienced through physical senses and everyday language. It has to do with relationships with other people and for believers, with God. It has to do with the individual search for identity... the search for meaning and purpose in life' (1995, 2). Smith identified four windows on spiritual growth as:

- Spiritual capacities - human abilities which make us the kind of creatures which are capable of spiritual growth
- Spiritual experiences - ways in which we experience the spiritual dimension of life
- Spiritual understanding - the kinds of things we might need to understand in order to grow spiritually, and
- Spiritual responses - how our spiritual growth shows in the way that we live.

Smith (1995), Hill (2004, 73) and Cupit (2005) recognised that not all spiritual experiences are helpful or positive and some are dangerous. They recognised that spirituality was
experienced physically, and that it was understood and apprehended cognitively and affectively. The spiritual experience was a complete human experience.

Hill’s definition of the spiritual worked from the understanding that all human beings have innate capacities which are brought together with consciousness into spirituality. Spirituality, he maintained, ‘either transcends or confers meaning’ on our natural senses. (Hill, 2004, 73). Thus spiritual nature is an inherent human capacity which makes sense of life, and together with values, and shapes life purpose and direction.

Tacey described spirituality as:

Spirituality now refers to our relationship with the sacredness of life and the universe, and this relationship is no longer felt to be confined to formal devotional practice or to institutional places of worship. As time moves on we find we are able to define spirituality less and less, because it includes more and more, becoming a veritable baggy monster containing a multitude of activities and expectations (2003, 38).

Tacey discerned the multitude of practices surrounded the use of the word 'spiritual' and 'spirituality' and almost gave up on a definition!

In approaching this rise in new forms of spirituality, Bouma declared:

Religion and Spirituality both relate to dimensions of human life that intersect with but point beyond the ordinary, the temporal, the material and the physical. The terms 'spiritual' and 'religious' are not synonymous. Since the 1990s the term 'spiritual' has become popular, while the term 'religion' is waning. Because of its association with formal organisations the term 'religion' has taken on a rather negative connotation. (2006, 10).

From Bouma we continue the understanding of a division of definition between religion and spiritual as commonly perceived in the wider Australian population, but we are no nearer useful definition.

These definitions provide a sufficient groundwork for spirituality to be understood, in Tacey's terms as 'a loose baggy monster', which is variously interpreted to refer to the affective domains of knowing within a person's experience. It further seeks to be more fundamental than the spiritualities of any one particular religious tradition. But it does not
come without some boundaries and warnings identified by Smith (1999), Hill (2004), Cupit (2005), Tacey (2003), and Hyde (2008).

For the sake of clarity in this investigation, the term 'spiritual' will be used as the inner conscious awareness of human being which operates beyond (transcends) and can cause effects within or upon the physical level of that being's existence. In the Christian tradition, this quality is defined as being in the image of God (Genesis 1: 27). The way in which human beings relate to one another and the world is part of the quality of being spiritual, and may be either constructive or destructive in its consequences. It is on the spiritual plane that human beings engage in that quest for meaning, purpose and community which is typically associated with the religious impulse and the formation of a personal worldview.

The noun 'spirituality' in its descriptive sense identifies a dimension of human existence as distinguished from the physical, but is most often used as a term of commendation, variously implying a mystical or altruistic disposition. This normative usage tends to obscure the possibility of the destructive use of spiritual capacity (as per Hill, 2004, 74).

Spirituality is also expressed on a corporate scale across the wider society in various subcultures and even in the term 'the spirit of the age' or Zeitgeist.

The last part of this chapter will focus on understanding possible shapes of atheism that can emerge as part of Australian culture. Far from being a single, defined position, people of all ages hold a variety of positions and definitions within atheism, from the softer positions of agnosticism through to positive atheism.

### 3.6 Contours of Unbelief

No review of spirituality is complete without due regard to the harder edges of agnosticism which may result in positive atheism.

Tom Frame in 'Losing my Religion' (2009), traced the rise of various forms of unbelief in Australian society, prior to analysis of contemporary voices of atheism including Phillip Adams, Terry Lane, Tomas Pataki, Richard Dawkins, Christopher Hitchens and others. Early in the text Frame defined a variety of forms of unbelief. Non-belief is a position of neutrality, where the individual has made no decision, either for or against any particular proposition regarding the divine dimension in life. Disbelief is a positive position which asserts that there are insufficient grounds or evidence for faith in God. Unbelief, however,
is the default position whereby the individual is located somewhere between belief and disbelief in God. The majority of Australians are likely to fall into this third category and consequently believe in other values or ideals (Frame, 2009, 19-23).

Atheism has further variations. It begins with the understanding that there is no god. Negative atheism is compatible with agnosticism - the decision that there is no knowledge about God. Positive atheism asserts that there is definitely no god. However this is a difficult position to sustain, given that one cannot prove the non-existence of God. Some organisations such as the Atheist Foundation are committed to the promotion of positive atheism (ibid, 27-30).

Eighteen percent of students fall into the category of non-belief or unbelief in a deity. Around 16 percent of students would call themselves atheists, saying that there is no god (Hughes, 2007, 136-137). In forming their world views, they are influenced predominantly to develop this position by parents and their understanding of scientific world views they may have encountered either in the classroom or through the media and wider reading (Hughes, 2007, 128; eg Dawkins, 2008). Thus the positive beliefs (or RIBs) of students often incorporates a belief in a scientific worldview, which they may believe displaces a belief in a monotheistic god.

One of the interesting insights by Robert Coles (1990, 277-302), and confirmed by the work of Brendan Hyde (2008, 13-20), is that students have spiritual experiences, whether or not their parents and teachers confirm or disconfirm belief in a deity. As these experiences are frequently dismissed, so the child may learn that this part of their humanity is of no account with attendant consequences for the psyche in the long term future. Extreme positive atheism is not rising within the Australian context, despite a significant proportion of the population seeking to express their spirituality outside the church and a rising group reporting no religious affiliation in census data (Bouma, 2006, 68, Bouma, 2011, 10).

3.7 Conclusion

Bouma described Australian spirituality as being like a 'shy hope in the heart' (Bouma 2006, 20-27). Nichol (2011, 1-4) described the Western focus on consumerism as affluenza, or

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26 RIBs: Reasonable Initial Bets or foundational guesses/assumptions about the nature of reality. This concept originates with Brian Hill (2004). The assertion is that no one is without beliefs regarding the nature of the world and values or ideals of some nature.
acedia and spoke about the quest for spiritual formation as a remedy to a rising longing within human beings. Naylor, Willimon and Naylor describe it as the life quest for meaning, purpose, community and identity (1994).

Working in the field of spiritual development in church schools is not an infertile field which represents that last gasp of dying Christendom. The work of writers from Coles (1990), Bouma (2006, 2011), Tacey (2003) and others all confirm that the Australian spiritual and religious landscape is undergoing seismic shifts. The work of chaplaincy in schools is critical in assisting Australian school aged children to spiritually develop and become flexible and resilient for the future. This study seeks to develop understanding and some frameworks for the operation of one feature of school chaplaincy: the experience of worship in a Christian school in order to attend to this changing scene of spirituality in the Australian context.

In this chapter there has been an overview of the landscape of studies on youth spirituality including educational researchers and theorists, sociologists and theologians. It began with some descriptive material regarding contemporary school experiences of mobile technology, then viewed the quantitative social research and their theories of the emergent nature of Generation Y, iGeneration, youth culture and spirituality. In the discussion chapter (6), there will be further exploration regarding the responses of school aged youth to school worship experiences, and their spirituality, so that worship practices can operate from a basis of an informed understanding of the clientele. A specific theology for the school context will be developed in Chapter 7. In this way worship in church schools can continue to move constructively towards a synthesis of contemporary culture and creative use of traditional denominational requirements so that they may enable the development and expression of youth spirituality at this critical time in their lives.

The quantitative analysis of youth spirituality by Hughes and the Christian Research Association forms a backdrop for understanding the students in Western Australian church schools. It should be noted that the clientele of Hughes’ study (2007) came predominantly from Catholic and Lutheran schools in several states in Australia and may yield in Chapter 6 an interesting cross cultural comparison, along with some other typologies from

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27 Acedia was first used by Thomas Aquinas in *Summa Theologica* and is defined in the Oxford Concise Dictionary of the church as ‘a restlessness or inability to work or pray’.

Affluenza: a term coined by Clive Hamilton and Richard Dennis, 2005: the concept that consumerism leads to stress, depression and obesity in Western Society.
international studies, and that of Alisoun Nicol researching in the Anglican system in Western Australia.

Religious Education and Spiritual research theorists have also contributed their share of understanding of the affective domain of school aged children. This culminated in a definition of the spiritual nature of human beings as the inner conscious awareness of human being which operates beyond (transcends) and can cause effects within or upon the physical level of that being's existence.

An understanding of contemporary youth and their world views has been grounded in the data, and described via some sociological data. The study now turns to explore the particular context of education in church schools in Western Australia, that of the seven Uniting Church Schools in Perth.
4 History of Religious Education and Worship in Uniting Church Schools in Western Australia

4.1 Introduction

While some attention has been given to the theory and practice of worship in church schools in some other Western countries, few detailed studies of this kind appear to have been done in Australia (Rossiter, 1981, Hughes, 2007). Historically, worship has been the province of clergy while much of the task of Religious and Christian Education has been shouldered by lay teachers. As a result, whilst there has certainly been change within religious worship practices in Independent Schools over the last century, there have been few academic studies on this subject within church schools. Meanwhile, Religious Education has had a century and more of rigorous scholarly development of ideas and methods and content in the classroom. Christian Worship has been scrutinised widely by theologians and clergy in the congregational context, but far less in schools, which is a very particular domain for the exercise of worship.

Thus, this investigation focuses on worship practices and seeks to generate concepts of worship in schools and identify issues which will prove germane to similar samples of faith based schools across Australia. Uniting Church Schools of Western Australia have been chosen as the primary focus of the ethnographic study because they are conveniently located and broadly representative of this sector. The Uniting Church is still a young church and still forming its ethos and future directions (founded in 1977\(^{28}\)). Nationally it has 51 church schools and colleges, and has recently expressed a concern to take a more direct interest in ensuring that the Christian ethos of these schools is maintained. This thesis seeks to investigate the worship practices within seven schools, and reflect on the theology which underpins their practice.

Given the special parameters of school worship, it is appropriate to ask whether it is in fact worship taking place, or something that falls primarily within an educational framework. Additionally, as the work is with children and adolescents in a compulsory setting, what

\(^{28}\) The UCA was formed by the amalgamation of the former Methodist, Congregationalist and Presbyterian denominations in Australia, including most of the congregations/members of each of those listed.
parameters of ethics should frame chapel worship while still providing a worship experience for the students?

In this chapter there will be a survey of early Australian church school practice in worship until 1900, followed by an historic overview of each of the schools in the investigation sample, including notes on the religious practice in each school. This will detail the religious practice in specific schools within the sample study group in Western Australia up until the present time, and set it within its wider educational context.

Government Legislation at both federal or state level has not specifically addressed worship practices in independent schools, and has assumed that these would fall within the province of Religious Education Acts, allowing for the particular sectarian interests of the denominational church school.

4.2 Religious Practice in Schools in Australia 1830-1900

Worship in church schools throughout Australia has taken its cues from their founding traditions in the United Kingdom. Indeed the foundation of educational policy and the establishment of denominational schools were attempts to echo the culture and ethos there. Australia was a colony of Great Britain and remains part of the Commonwealth with the Queen of England as its Head of State. Therefore early enterprises in schooling sought to establish the Anglican church in Australia as the first model, and representatives of that church hoped it would become the dominant model of Australian schooling (Austin, 1972, 33). When this proved impossible in 1833, the eighth Governor of New South Wales (NSW) sought a system of education which would serve the new colonists; hence the introduction of the Irish system, a non-sectarian education in which all children were taught under one system and received general Christian instruction with a text composed of Scripture extracts (ibid).

The system which emerged in all states, including WA, was a dual education system with denominational church schools sitting alongside the state education system. By 1893 legislation had eventually been passed in all states allowing for both General Religious Education (non-sectarian General Religious Education) and in most for Special Religious Education (SRE)29. SRE was to be provided by visiting clergy or volunteers from within each

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29 GRE was to be provided as religious education within schools, and has largely been developed as subjects for Year 10-12 curriculae in secondary schools by the close of the twentieth century. Often the subjects focus on the study of world religions.
denomination to the local school either within school hours or immediately after school. (Austin, 1972, 182).

From the beginning of church schools' histories, each was populated by a mixture of students from within the denomination (eg Presbyterian) and other religious affiliations such as Anglican or Catholic. Due to the non-sectarian nature of religious education in national schools, many church schools moved towards, and advertised, that their teaching of religious instruction was also following a non-sectarian model, in order to attract a wider range of students (Austin, 1972, 96-98). An advertisement from the Perth Gazette, on the First April, 1870, exemplifies this era in education in Western Australia:

**Perth Middle Class School.**

Mr Stephen Stout begs to inform the inhabitants of Perth that he will open a Middle-Class School on Monday 4th April.

During the last eleven years Mr Stout has been engaged in teaching and his efficiency as a master is maintained by the numerous testimonials he has received.

The course of instruction will comprise all the essentials of a first class English education and will include Latin, French and Mathematics.

It is intended to establish this school on purely unsectarian principles.

Terms: eight to ten guineas per annum.


Perth 17, March 1870 (Adams, 1984, 83).

4.3 **History of Western Australian Religious Education, up to 1900.**

The first colony of free settlers of predominantly middle class background came ashore buffeted by high winds and rain squalls in June 1829, and once there, was very isolated. By this time the parameters of colonial life had largely been determined in the other colonies, and educational arguments regarding state education had been resolved in favour of the Irish Model (ie non-denominational Christian schooling for all children) (Austin, 1972, 88). There was no need to revisit the argument to prioritise the Anglican Church before others in the building of churches, where money was seen to be needed for every sect. So impartial government aid first allowed for some little aid being administered to all. By 1848 there were recorded 400 children attending school in two colonial schools and nine private
schools, ninety of whom were attending Catholic education (ibid, 93). The Anglican, Catholic and Methodist clergy followed soon after the establishment of the colony, and in due course began to found parish church schools with little or no external funding, and in the early days, little success. The colony had few funds to spare. Slowly a dual system of education began to emerge: both national schools and church schools.

Methodist settlers arrived aboard the Tranby in 1830 and within five years began the first Methodist primary school, with an Aboriginal school organised by Rev John Smithies a few years later. Up to a quarter of all children enrolled in the colonies in the 1840s attended Methodist schools. These were incorporated into Perth Boys' School and Perth Girls' School in 1847 (Boyce 2001, 2).

In 1871, and again in 1893, Education Acts were passed which allowed for Religious Education to take place at the beginning or the end of the school day in national schools. Funding was decreased for denominational church schools in 1871, and the most significant effect of these acts was to ensure secular (meaning non-denominational, rather than non-religious) education for the national schools. Documentation from early independent schools in the nineteenth century clearly shows inclusion of Religious Instruction in the core curriculum:

Middle Swan Academy

Principal - J. Logue, A.M., Ex-Scholar of Trinity College Dublin

The course of Education embraces the usual routine of Classical, Mercantile and Mathematical instruction, Hebrew, French with the strictest attention to the necessary accompaniments of History and Geography, ancient and modern; Globes, English, German, Reading, Scriptural instruction, &c. (Adams 1984, 21 and other examples 32, 39, 42, 44, 100)

Students in national schools had a book of non-sectarian scripture extracts and a time set aside for daily readings (Austin 1972, 53). However, Bishop Hale served for years on the Board of Education and in 1870 admitted that neither he nor any of his clergy ever gave religious education in the national schools to mitigate the possibility that 'The habitual use of this liberty by us might possibly give rise to suspicions and misapprehensions... and that in the long run harm might be done to the interests of Public Education.' (Austin 1972, 156). Hale committed himself to liberal education in the wider interests of serving the public education sector for WA.
In 1871 the Elementary Schools Act included a clause which was applied to all the schools in Western Australia: ‘dogmatic religious instruction must be confined to a period at the beginning or end of the school day’ (Austin, 1972, 162).

By the end of the nineteenth century, all states had passed legislation to the effect that schooling should be secular. The popular slogan of ‘free, compulsory and secular’ did not mean that parents did not contribute in any fashion to their children’s education. Small fees for texts and uniforms were always applicable. ‘Secular’ meant free of denominational dogma: although some groups were vigorously pursuing the abolition of Religious Instruction altogether, particularly in Victoria. ‘Compulsory’ often did not include children who were living as street urchins or the children of the indigenous populations (Austin 1972, 182).

<table>
<thead>
<tr>
<th>Colony</th>
<th>Date of Secular Act</th>
<th>Population at that date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victoria</td>
<td>1872</td>
<td>759,428</td>
</tr>
<tr>
<td>South Australia</td>
<td>1875</td>
<td>210,076</td>
</tr>
<tr>
<td>Queensland</td>
<td>1880</td>
<td>169,105</td>
</tr>
<tr>
<td>New South Wales</td>
<td>1880</td>
<td>741,142</td>
</tr>
<tr>
<td>Tasmania</td>
<td>1885</td>
<td>128,860</td>
</tr>
<tr>
<td>Western Australia</td>
<td>1893</td>
<td>64,923</td>
</tr>
</tbody>
</table>

(Figures from CMH Clark, Select documents in Australian History 1851-1900, 664-5)

Table 4.1 Defining the Code of Public Education, 1872-1895
After 1895, all aid to independent schools in Western Australia was abolished and only government schools attracted any funding (Austin 1972, 225-230)\(^\text{30}\). This meant that the Independent schools had to be able to attract sufficient funds from within the population to be self sustaining. Effectively this resulted in denominational schools (which could appeal to religious organisations and wealthy benefactors) becoming the norm, rather than small private enterprises.

By the close of the nineteenth century, the state system of education Australia wide had largely failed to produce secondary schools (Austin 1972, 245). The population of Perth was rapidly expanding (1891-1901), and only two secondary schools for boys were of any note in Western Australia: Perth High School (later named Hale), and Fremantle Grammar School (later St Peter's College). In 1894 Christian Brothers College was established in Perth, and another private school was founded in 1895, which was later sold to the Anglican Church in 1910 and became Guildford Grammar School (Gregory 1996, 4-5).

With few secondary schools in Perth, Prince Alfred College in Adelaide considered Perth as part of its catchment area for students in preparation for attending Adelaide University. The University of Western Australia was still waiting to be established in 1911 (Gregory 1996, 78).

### 4.4 Scotch College, 1896.

#### 4.4.1 Foundations and Religious Origins.

Scotch College opened in 1897 on Beaufort St Perth, with 28 foundation students: one third of whom came from no particular religious affiliation: almost half were Presbyterian, and a number of Anglicans, Wesleyans and Congregationalists (Gregory 1996, 12). The first buildings were rented, including the boarding house, on Beaufort Street. The founders were generally Presbyterian businessmen and women of middle and upper class connections. In its early years, the school Council included senior Presbyterian men

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\(^{30}\) Menzies introduced funding into independent and church schools in 1964. At that time 80% of church schools were Catholic. Federal funds for school buildings and scholarships were made available regardless of whether they were government or independent schools. This was further extended during the Whitlam era in 1973 when federal funding was extended to schools on a 'needs basis'. During the Howard government period (1996-2007), further funding was made available to independent schooling alongside the funding provided for state school chaplaincy (2006ff). Funding for independent schools is provided on a sliding scale based upon the catchment area for the school and its assessed economic ability to pay for school fees (Docherty, 2007, 108). In 2013, 34.9% of all students were enrolled in Independent schools, so that it can be fairly stated that Australia operates with a dual system of education: government schools and those funded partially by government and predominantly by parents. (www.isca.edu.au)
including Hon William Alexander, Rev David Ross, Rev Alex McCarlie and Francis Moseley (Gregory 1996, 6-7).

The first principals, Mr Sharpe (1897-1904) and P.C. Anderson, were principals who had been trained as theologians. P.C Anderson was well regarded as an athlete in golf and shooting, and stood over 6 foot 4 inches. Anderson, principal from 1904 to 1945 is regarded as creating the spiritual and cultural ethos of the school, given his length of tenure.

The motivations for founding this school were predominantly religious and sought to develop a certain 'muscular Christianity'. It was also heavily influenced by a thread of Social Darwinism which aspired to produce young men of fine character and strength which would help form the foundations of society in Perth and the wider world of the British Empire (Gregory, 1996, 43, 97). The following examples illustrate these attempts to form young men of muscular Christianity.

'Sergeant Major Emmott led prayers and scripture readings at the morning assembly each day in the hall' (1901-1906, in Gregory 1996, 88). This pattern would be repeated in many schools in WA at the time (as per the 1871 Elementary Schools Act).

In the 1920s, post the first world war, boys were taught about equality before God and the possibility of a new world order. There was encouragement to develop a strong social conscience with a variety of guest speakers at assembly, and by the formation of a Student Christian Movement branch in 1924 (Gregory, 1996, 165).

4.4.2 History of Chaplains, current Practice of Worship and Spirituality in the School.

The list of chaplains dates back to 1947 when Rev G Cameron was appointed to the school (Gregory, 1996, 429).

In 2012 Scotch College celebrated worship on a weekly basis in the designated chapel, and in school hall for the Junior School. Students attended worship in secondary school in vertically aged 'house' groupings and in middle and junior school groupings. The school chaplains had oversight of the spiritual and worship life of the school as a whole. Religious education lessons were integrated into the teaching of the International Baccalaureate program in Junior and Middle schools.
Students had opportunities to participate in service learning activities at all levels of the school, and senior students were also invited to attend service tours to India and Tanzania. A staff member was employed to specifically oversee community service learning activities, all of which were voluntary (Goyder, 2012, Synod Reports).

In 2012, Scotch had an indigenous students’ program with 15 boys integrated within the Scotch community. They are networked through national programs and partnerships with Yalari, The Australian Indigenous Education Foundation, and BHP Billiton. Indigenous programs such as this are perceived to be an outworking of the ethos of the Uniting Church within the school and its commitment to equity for all Australians (Goyder, 2012, Synod Reports).

4.4.3 Current Relationship with wider Uniting Church.

The branding of Scotch college in 2012 was 'Preparing boys for life'. Within this branding was the concept of spiritual, academic, physical and emotional formation for life in the wider community. The word 'boys' in the plural also clearly indicated that the focus was on the community or group rather than the individual. The word 'life' indicated a holistic education policy rather than one narrowly focused on academics or sporting achievements. The school used the International Baccalaureate (IB) program from Year 1 to 12 as a foundation method for teaching alongside the state curriculum system. The IB program uses inductive and collaborative learning techniques, and introduces a set of values titled as both 'Learner Profile' and 'IB Attitudes' in the learning environment which it seeks to foster. While the IB program is fundamentally a liberal-humanist program, it acknowledges the place of religion in the world as a suitable subject for study within integrated learning units (incorporating science, history, geography, politics, ethics) particularly in the primary and middle years. In senior years, the IB has a compulsory course in philosophy titled 'Theory of Knowledge' which replaces studies in religion.

In 2012, Scotch College enjoyed relative independence from the Uniting Church as a denominational body. The Moderator of WA attended ceremonies such as Speech Night, and the induction of chaplains and the commissioning of the principal.

31 http://www.yalari.org/
33 The Uniting Church in Australia was formed in 1977 with the uniting of the previously existing Methodist, Presbyterian and Congregationalist churches. This united body also included the schools of each of the former denominations who then became schools of the Uniting Church in Australia.
At the Western Australian Synod meeting of the Uniting Church in September 2011, the outline of a preamble was proposed and accepted in principle by each of the Uniting Church Schools. It was the declared hope that this would and will act as a framework within which schools develop their constitutions as schools. The preamble required schools to operate within the terms of the Uniting Education Charter developed in 2002. The vision for this preamble and its charter was to tie the schools more closely into the ethos of the Uniting Church for the future.

4.5 Methodist Ladies' College, 1907.

4.5.1 Foundations and Religious Origins.
Methodist Ladies' College (MLC) was founded within the Methodist tradition by the decision of Methodist Conference in 1906. The census in 1901 showed that the number of Methodists in Western Australia had increased, and now formed 13.3 percent of the population (May, 2007, 7). The Trustees of the Conference asked for permission to sell sufficient land in order to provide funds for the erection of a College for Girls (ibid, 11). Thus the school was funded in the first instance by the Methodist Church with the assistance of fundraising from interested parties. The foundation of this school was quite different to that of Scotch, which used independent finances. This school's property has always been owned by the Methodist Church (now the Uniting Church in Australia) and therefore has some differences in culture and relationship with the Church corporate.

The Methodist influences still remain in the ethos of the school at every level: from the instinct towards participatory decision making for policy, through to the strong emphasis on social justice and community service, and singing as an expression of joy and faith and the school's inclusive policies for girls (May, 2007, v).

4.5.2 Early Experiences of Worship and Religious Education in the School.
The school commenced in February 1908 with 37 students, and another 21 were enrolled during the year. The school grew steadily. The first principal, Miss Edith James, lasted less than a year and was replaced by Miss Maud Connell (1908-13) (May, 2007, 21).

As was typical of the era, the day began with a hymn, bible reading and prayer in the assembly hall. Scripture classes were held with a non-denominational perspective and boarders were walked to local churches according to their religious affiliation: to the local Anglican Church or to the local Methodist Church, and later to the Presbyterian Church as
these were available to the girls (May, 2007, 36). Religious Instruction was conducted by the principal on Sunday afternoons (ibid).

Beginning each day with assembly and worship was in accord with the British school tradition. Teaching from a non-denominational perspective was the heritage of the earlier schismatic divisions between church and government over educational issues. Due deference to the denominational adherence of families was also to be expected. However denominational boundaries were also clearly kept: a request of the local Anglican clergyman to conduct Anglican scripture classes in the school was denied on the grounds that classes were already non-denominational (ibid, 36).

Two principals, Mr Shepherd and Dr Hadley, were trained ministers of the Methodist Church (later Uniting). In the early years the local minister of the Claremont Methodist Church would undertake religious instruction and worship duties within the school as a visiting chaplain, until the first full-time chaplain to the school was appointed in 1975.

In 2012, a ‘Garden of Praise’ was completed between the Middle School Building and the rear of Langsford House. This space was the innovation of the mother and staff prayer group which met on site at MLC fortnightly (MLC, Strive, 2012). A large, religiously themed mural, and religious verses were scattered amongst a garden walk including an arbour with seating, and at its far end, views over the Swan River. It was anticipated by those involved in the development that this would provide a space for reflection for students or classes and a place where weddings might be held (ibid).

### 4.5.3 History of Chaplains.

MLC had a designated chaplain since its foundation in 1908 with Rev A.W. Bray who was the minister of the Methodist Church in Claremont. Deaconesses Ruth Nelson (1955-74) and Shirley Richardson (1962-1966) served in co-operation with the local clergy, assisting in pastoral care and resident in the boarding house. In 1975 the first full time chaplain was appointed, Rev Margaret Zayan (May, 2007, 333).

### 4.5.4 Current Practice of Worship, Religious Education and Spirituality in the School.

In 2012, Christian Religious Education classes were conducted weekly in Middle and Senior School and fortnightly in Junior School. Worship was conducted for Junior School, Middle School and Senior School on a fortnightly basis. In addition the chaplain spoke at
assemblies on alternate weeks, on values based on those selected by the school\(^{34}\). A youth worker position to promote voluntary activities such as camps, local service projects, overseas service tours, and youth group on Friday nights, has been operating at MLC since 2006. (see Cody, Synod reports, 2011, 2012). In 2012, MLC had five indigenous bursaries and a year round program of indigenous education events for both the whole school community and those in particular support of the indigenous students.

4.5.5 Current Relationship with wider Uniting Church.

The chaplain was appointed in consultation with the Synod and employed jointly by the school council and the principal. The school administered and paid the chaplain's position with the Synod providing some pastoral oversight. The Moderator attended functions such as speech nights, College Sundays (annually), and the commissioning of principals and induction of chaplains. Members of College Council were elected by Synod on recommendation of the school (Cody, Synod report, 2011).

In 2011, the current principal of MLC, Ms Rebecca Cody, served on two councils of the Uniting Church Synod (MLC, Strive, 2012; Cody, 2011).

4.6 Presbyterian Ladies' College, 1916.

4.6.1 Foundation and Religious Origins

Presbyterian Ladies' College (PLC) was founded in 1915 as the sister school to Scotch College. The Moderator of the Presbyterian Church, Right Rev Dods, invited a group of ministers together to discuss the possibility of establishing a Presbyterian College for girls (Whiteford, 1975, 1-2).

By this time MLC had been in operation for nearly eight years and the Presbyterian boys' school, Scotch College since 1896. The very tight economy at the close of the 19th century had begun to turn towards optimism, and a committee was formed to start proceedings. A previously existing private school, Ormiston College, was available for purchase from Miss Wilson. The school was located in Palmerston St, North Perth, with 80 students and 13 boarders. Decisions were made about salaries, rental of the building and advertising for a principal from Scotland, Western Australia or the Eastern States. Donald Carmichael was founding treasurer and noted as an excellent fundraiser for the school (ibid).

\(^{34}\) Since 2005 and the introduction of the national 9 values (noted in chapter 2.2), there has been an increase in discussion and direct teaching of values such as caring, respect, integrity etc. The values education program also includes the Virtues Project in Junior School cf website accessed June 2013, http://www.virtuesproject.com/virtueslist.html#assertiveness.
The finances of the school were raised by persons of goodwill from within the Presbyterian community. Some bequests were given at various times (ibid, 46), while at other times, funds were raised by loan from the church or the bank or when grants from the Government were available for new buildings. The long term tenures of members of College Council ensured the stability of the governance of the school. The Council was responsible for the school finances and kept oversight of principals and their work in similar fashion to the work at MLC. However, the process of acquisition of property and finances are more in keeping with the tradition of Scotch College, today helping to maintain independence of operation (Whiteford, 1975).

4.6.2 Religious Controls by Denomination at Board Level

The General Assembly of the Presbyterian Church took an interest in the affairs of the school, in approving its constitution and constituents of council, voting particular ministers onto the board for oversight and providing local ministers as chaplains to the school. Indeed in the early years of the school's existence, the Moderator of the General Assembly was the constitutional Chairman of the College council until 1941 (ibid, 17). In 1946 the General Assembly of the Presbyterian Church decided that the school should only employ Presbyterian principals, and that the minister of St Columba's should be an ex-officio member of the school council. At the time Dr Vera Summers was principal of PLC and not Presbyterian (1934-1960) (ibid, 24). As a result of this challenge, Dr Summers was granted a vote of confidence in her direction of the moral, religious and academic training of the students by council. The school thereby asserted its independence of the Presbyterian Church in its self regulation.

4.6.3 Early Experiences of Worship and Religious Education in the School.

In Presbyterian Ladies’ College: the story of a school (1975), there are few references to worship practices of students and none on provision of Religious Education. In 1963 there was discussion about church attendance for students - whether locally at St Columba’s as had been weekly practice, or in the city at Ross Memorial Church. Approval was given to travel to the city monthly for worship (ibid, 48). Clearly the school’s boarding community had a weekly worship service in one location or the other. At regular intervals fundraising for 'the Rice Bowl Appeal' or similar projects were reported to council as part of the activities of students (Whiteford, 1975, 38, 49, 50, 71).
4.6.4 History of Chaplains.
In 1936 the first chaplain was officially appointed to PLC: Rev E. Brice. More recently, from 2000 until 2009, the chaplain Rev Elke Riekmann served as chaplain at PLC, having immigrated to Australia from Germany and from the Lutheran tradition.

It is interesting to note that chaplains are drawn from a wider background than Australia and its Uniting Church denomination in pursuit of the most suitable candidates to work in the school. It should also be noted that while girls' schools may seek to have a female chaplain, this is still not always possible in reality.

4.6.5 Current Practice of Worship, Religious Education and Spirituality in the School.
In the Synod report of 2011, PLC recorded that it was running two service immersion tours: one to the Kimberley and the other to Cambodia. It also recorded community service leadership and fundraising opportunities, together with a significant number of service learning projects which incorporated an educational component. The school extended indigenous scholarships to 20 students from the Kimberley region, and provided ongoing support to those communities in education and opportunities for advancement. One of the 11 values cited in the report is 'rights and responsibilities: to accept that with privilege goes individual and collective responsibility for the well being of society'. This represents the continuing tradition of 'muscular Christianity' of the Presbyterian tradition: strongest in its practice of social welfare and engagement (Blackwood, 2011, Synod Report D.3-5).

In 2012 Religious Education was taught in the school on a weekly basis in the Junior and Middle Schools, and the chaplain was engaged in leading worship fortnightly for each year grouping, and for general pastoral care of staff and students. PLC also operates the International Baccalaureate program.

4.6.6 Current Relationship with wider Uniting Church.
As with other Uniting Church Schools in 2012, PLC hosted visits of the Moderator for special occasions and its Council members were nominated by the school and elected by the Synod. PLC also affirmed the acceptance of the proposed preamble structure to their constitution in 2011, as a way of enhancing their relationship with the wider denomination. One of the agreed details in the new preamble was allowing the Moderator to be visitor at
the Council meetings of Schools, a renewal of an original item not affirmed in the school minutes between 1941-1975 (Whiteford, 197535).

4.7 Wesley College, 1923.

4.7.1 Foundation and Religious Origins

Wesley College opened its doors on 13 February 1923 in South Perth, with 38 students and founding principal, John Frederick Ward (Boyce, 2001, 2). 'Core values of Wesley students have not changed in the succession of years: a desire to succeed against the odds, a strong sense of social justice and service to others, and finally, a willingness to take issue with authoritarianism' (Boyce, 2001, vii). According to Boyce, calls for Methodist schools were not inspired so much by denominational sentiment for exclusiveness, but rather to respond to community needs and motivated by a sense of Methodist mission, although not all members of the Methodist conference ever supported the foundation of private schools which could be viewed as being exclusivist or elitist (ibid, 2-4).

The foundation of MLC is cited as being part of the history of Wesley, as first discussions in founding a Methodist school were not specifically designated as to whether for boys or girls (ibid, 4-9). After the opening of Scotch, there had been a gentleman’s agreement not to compete directly, hence the decision to open MLC 'for girls' in 1908, but this agreement collapsed with the advent of PLC in 1915, and subsequently the decision was made to search for suitable land for a Methodist Boys’ School in Perth. A mix of private benefactors, MLC (on loan) and church agencies raised funds for the school. The largest benefactor was Sarah Hardey, daughter of founding Methodist Joseph Hardey, who had arrived on the Tranby in 1830 (ibid, 10).

4.7.2 Religious Controls at Board Level

To alleviate financial difficulties the management of the school was handed over to Methodist Conference control and the council was composed of members of the Wesley Church Trust in 1926 (Boyce, 2001, 41). This allowed control to fall into the hands of people who were not necessarily upholding the interests of a school, or were perhaps in favour of schooling which appealed to the elites of society, in the form of a Methodist fee paying school. This loss of financial control was a factor which the principals of the school would regret over the coming decades.

35 It should be noted that this text is dated prior to Union of the UCA, therefore regulations and constitutions of schools may well have changed in the interim about which there is no historical text.
Wesley was viewed as an outsider to the growing band of church schools in Perth. One factor in the outsider treatment given to Methodism and Methodist schools, was that it was perceived as sectarian and given to free church style of worship and revivalism. As a consequence, Methodism was disparaged by more established churches. Wesley College was shunned for some time by other Protestant (boys’) church schools, who formed a Public Schools Association (PSA) in imitation of schools of England. This was notably also a personal response by other principals to the incumbent principal, Dr Rossiter (principal 1930-52\textsuperscript{36})(Boyce, 2001, 84).

4.7.3 Early Experiences of Worship and Religious Education in the School.

The school day began with prayer, often from the Common Book of Prayer (Anglican), or of the headmaster’s (Ward, 1923-29) own construction, together with reading a portion of scripture and singing a hymn. The Methodist Conference seemed to offer little support to the College during its first thirty years, and its primary influence appears to have been regular reminders on prohibitions of drinking, dancing and gambling (Boyce, 2001, 25, 26). Methodism forbade any sporting activity on a Sunday and in its early years, Wesley boys attended church twice on Sunday if they were boarders, and had Bible Study class on Sunday afternoon led by the principal: first Mr Ward and later Dr Rossiter. Smoking, gambling, alcohol, dancing and card games were all also absolutely forbidden to the Wesley boys (Boyce, 2001, 52).


The first chaplain was appointed on a part time basis from 1935, Rev Trenaman. Since that time there has been a continuous history of chaplains.

In the 2011 Synod Report it is was recorded that:

The Chaplain, Rev Allan Mackenzie, continued to provide an engaging worship program with weekly Chapel services related to specific age groups. A new role 'Director of Student Wellbeing' was introduced in 2011, which has been developing a program to further build student resilience and self esteem. Part of the program was dedicated to development of values and ethics, and another to personal and interpersonal skills. In 2012, Philosophy, Religion and Ethical perspectives was a

\textsuperscript{36} There is a small but fascinating story of the personal animosity between PC Anderson (scotch principal for 45 years) and Rossiter. Rossiter’s doctoral studies could not be confirmed by the historian PJ Boyce and his personality was considered abrasive. Wesley was finally admitted to the PSA in 1946 once Rossiter’s retirement was confirmed (Boyce, 2001, 84).
course which ran in Junior and Middle School and became an elective in Senior School.

Wesley has a reputation for its strong indigenous education emphasis with over 30 indigenous students participating in a special program. The school describes itself as a diverse and multi-faith community (Mr David Gee, Synod Report, 2011).

4.7.5 Current Relationship with wider Uniting Church.

In Honest and Unsullied Days, Boyce noted the following:

The Uniting Church retains an indirect oversight over Wesley College. It is incorporated under the Uniting Church Act of 1976; its state Moderator serves as visitor, a largely ceremonial role; the Synod appoints the school chaplain and the headmaster submits an annual report to the Synod. Vestiges of early twentieth century Methodism in the College ethos and culture are now rather attenuated, not merely because of the school's preponderantly secular clientele but also because of the submergence of Methodist tradition in the new Uniting Church of Australia which took shape in 1977. But the Methodist Church in Western Australia has not always been a strongly committed or constructive sponsor of Wesley College. In the assessment of a serious historian of Western Australian Methodism: 'In general it would be reasonable to argue that the Methodist Church as a whole has never concerned itself seriously with the problems of education, either ministerial or at primary and secondary level.' That negative 1958 assessment also drew attention to the low educational level of most Methodist clergy in the state during the first half of this century (Boyce, 2001, 321-2).

This assessment by Boyce of the relationship of the school to the Synod provides a picture of estrangement; that relationship is now being reforged by the active work of the Synod in developing new collegial relationships with the schools. Work on the schools' commission has produced the aforementioned preamble to the constitution, and the current principal continues to develop the Christian ethos of the school.

4.8 Penrhos College, 1952.

4.8.1 Foundation and Religious Origins.

Penrhos College was founded in 1952 when MLC Claremont purchased St Anne's School, South Perth. The decision was made by MLC Council, on the basis that St Anne's was the
only Protestant school (Anglican) on the south side of the river, and the school was for sale due to the ill health of its principal, Miss Hargraves. The asking price was 12,000 pounds. The subcommittee which met to consider this offer had two Methodist ministers and 3 laymen. Later Mrs Way joined the committee as a parent with a daughter who currently attended the school. As things eventuated, Mrs Way became the founding principal of MLC South Perth. The uniform and all its badging, motto, logos and uniforms were initially the same as that of MLC Claremont. The ceremony of dedication was led by the MLC College chaplain Rev G.A. Jenkins (Laurie, 2003, 5).

The foundation of Penrhos was enabled by funds extended from MLC Claremont and the new school did not become fully independent of the mother school until after establishment on new grounds in Como. The site in Morrison Rd was secured when a grant of Crown Land became available from the government in 1966. The incorporation of a separate school council was established with Rev Wilbrey as first Chairman, once permission was given from the Methodist Conference in 1969. The debt owed to MLC Claremont was then set at $80,000. The focus for the next few years was clearly fundraising, particularly in light of building a new school on a new site in Como. By fundraising, Commonwealth grants and bank loans, Penrhos gained its financial and physical independence from MLC Claremont. The school moved in 1971 onto the new school site on Morrison Road, Como and was celebrated as ‘the school amidst the pines' (ibid, 66-77).

No significant decisions about the founding of Methodist schools were taken without approval, and some level of control by the Methodist Conference and its clergy. This was an hierarchical organisation with clear leadership coming from the regional governance of the Church.

4.8.2 History of Chaplains and References to Religious Education and Worship in the School.

From commencement of the new school, the chaplain Rev Saggers visited the school each week to conduct a worship service for staff and girls, and once a year they joined with MLC Claremont for a College Sunday service in Wesley Church in Hay St in Perth city (2003, 18). On this occasion they would wear white dresses together with the school blazer, shoes and hat. Wearing of this particular uniform was also repeated at Speech Nights.

The Western Methodist reported in September 1954 that Rev Saggers had 7 schools and 16 classes of Religious Instruction to teach each week. This was felt to be getting to be too
much for one chaplain, and a supernumerary minister was engaged (2003, 28-29). Rev Slater therefore also acted as a temporary chaplain, while serving concurrently as the Chairman of the School Council.

Rev Giese was appointed as chaplain in 1957 with a particular interest in pastoral care. It was also suggested to extend the work by engaging an additional deaconness. This suggestion was not taken up at the time. Still, they were thinking that pastoral care could be the domain of a deaconess rather than only that of clergy (Laurie, 2003 39). Girls were encouraged to be involved in some community service such as collecting rags for Royal Perth Hospital or serving tea at the South Perth Leisure Centre (ibid, 40). The various Christian ministries listed in the early history of the school therefore included worship, religious instruction, pastoral care and community service.

4.8.3 Current Practice of Worship, Religious Education and Spirituality in the School.

In 2011, Penrhos had weekly worship for the Junior School and a rotating timetable which allowed for worship every 8 school days of operation in the school chapel for the secondary school37. There was also a worship component within assemblies across the school and Religious Education was taught in Junior School (together with FISH: Fellowship in school hours). Recently the Middle School structure was reintegrated within the Secondary School (2011). Religious education took place within Junior School and years 7 to 9 together with an annual retreat for Year 11 in 2012. College core values were closely linked with the Christian life and witness at Penrhos (Mason, Melville, 2011, Synod Reports).

4.8.4 Current Relationship with the wider Uniting Church

In 2012 this school operated with the badging of the Uniting Church, and there was the usual minimal oversight by the parent denomination. The members of school council were elected by vote from the Synod annual meeting. They were visited on speech nights by various dignitaries, typically the Moderator of the Synod. Over the previous decade Penrhos has variously had ordained ministers, a lay pastor and/or youth worker as chaplain/s38 (Mason, Melville, 2011).

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37 Secondary school in this instance is for girls aged 11-18 years. Whereas Scotch, PLC, MLC and Wesley all have defined middle schools for children aged variously from 10-12 years of age or from 11-14 years of age. Senior or secondary school in these other schools is therefore defined as students aged from entry point after middle school until 18 years of age.

38 Between 2001 and 2012 the school has had a blend of one or two chaplains (both part time) who have been variously Church of Christ pastors, Pentecostal or ordained Uniting Church ministers. All were female. (Synod
4.9  St Stephen’s School, 1984.

4.9.1 Foundation and Religious Origins

Early in the 1970s, the Methodist Church identified a number of potential areas in which a new Church school might be started, eventually settling on the northern Perth suburbs. After the formation of the Uniting Church in 1977, the decision was taken in 1980 by the Western Australian synod to form a co-educational, secondary and day school north of Perth (Synod Minute 40/80). In 1980 the Uniting Church Education Committee reported to the Synod of a possible Crown Grant of land for the establishment of a school with specific concern for children who were socially or economically facing hardship (Vander Wal, 1995).

The original committee which met to consider the development of the school was chaired by Rev Des Cousins, together with Rev Marie Wilson and eight other lay persons. A year later the school constitution was drafted and approved by the Synod of W.A., and a school council was formed, including a significant number of the original committee members and its chair. The first principal was Mr John A. Williams appointed in May 1983 and the school opened its doors in February 1984 with 128 students. The school reached its full complement in 1988, and opened its primary school division in 1993. The Duncraig campus caters for students from Year 3 to 12, and the Carramar campus caters for students from Pre-primary to Year 12. A new early learning centre opened in 2011 in Hepburn Heights.

In 2000, work commenced on the Carramar campus of the St Stephen’s school during the principalship of Dr Gavin Collinson, and in 2001 opened its doors for pre-primary classes through to Year 8. St Stephen's school is now the largest of the Uniting Church Schools in Western Australia.

4.9.2 Religious Controls by Denomination at Board Level.

As seen from the above discussion, the founding of the school and its decisions were vested in the W.A. Synod of the Uniting Church. St Stephen’s School was founded with a small deposit of money from other Uniting Church Schools plus Government grants and loans. The decision was taken to keep the school fees considerably lower in this school in order to make it accessible to those who were economically disadvantaged. Given the

Reports, 2001-2012). This is another indicator of the difficulties in finding suitable persons to fulfil the role of chaplain in the UCA church schools.

community in which the school campuses operate, a considerable amount of government financial support has been available on a per capita basis.\(^{40}\)

The School's philosophy is founded on developing a strong Christian community in which each staff member is committed to the Christian aims and objectives of the school. (St Stephen's School Information Handbook, 1981)

**4.9.3 References to Experiences of Worship and Religious Education in the School.**

In the School Information Handbook of 1981: 'The school's Christian emphasis would be reflected in its loving community of faith which presents the Christian message clearly... and that each individual would be ultimately free to choose his own belief system.'

And, 'a participation of the whole School, in larger and smaller groups, involving staff, students and parents in worship and presentation of the Christian message as an integral part of school life' (ibid).

St Stephen's school has a strong history of commitment to pastoral care through its house system\(^ {41}\) (ibid). The Carramar secondary school campus is divided into three Houses and administered through a head of pastoral care for each House. Each homeroom within each House also administers devotion once a week. Each House also endeavours to organize one worship every term. The House is also the organisational grouping which administers devotions three times each week (Pilotes, 2012, personal communicaton).

The school motto is 'Serve God, serve one another'. Its vision is: 'working together as a Christian community in the Uniting Church tradition to inspire learning that transforms and empowers lives.' The values listed are learning, faith, care, service, and community (C. Roberts, 2009).

**4.9.4 History of Chaplains.**

By policy decision, St Stephen's Duncraig and Carramar do not have designated chaplains working within the school, but have a relationship with the Church which meets on site at each school. In 2011, every teacher has specific times when they will prepare their class

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\(^ {41}\) The House System is a set of 3 or 4 vertically aged groupings within the school. Each student belongs to a house (or section).
group of students to lead worship for the school. This model accords most closely with that described by Richard Cheetham in the UK in County schools (2004).

4.9.5 Current Practice of Worship, Religious Education and Spirituality in the School.

In 2012, a rigorous Faith and Values program operated throughout the St Stephen’s Duncraig Campus. The Carramar campus was similarly directed towards the development of Biblical literacy in Religious Education for students. There were a significant number of charity fundraisers and an active servanthood program operating within the school with the focus on Uniting Care appeals and work within the local community and the combined worship service with North Trinity Uniting Church congregation (Synod reports, Van Drunen, 2011, 2012).

St Stephen’s actively promotes holistic education and pastoral care through its staff and student worship times and devotions once a week in class groupings. Regular retreat days are provided for Year 11 and 12 students (ibid).

4.9.6 Current Relationship with wider Uniting Church.

Part of the philosophy developed during the foundation of St Stephen’s school was to share their school site with a local congregation. While a chapel building does not exist on site at Duncraig or Carramar, worship takes place within the buildings of the school each week, and its ministers seek to develop relationships with the life of the school (Pilote, 2012, Wilson 2012, personal communication42).

As with other schools of the Uniting Church in Western Australia, they prepare an annual report for Synod and welcome the moderator as visitor to the school on celebratory occasions.


4.10.1 Foundation and Religious Origins

Early in the 1990s the congregation of Rockingham Uniting Church and Rev Owen Roberts (as executive officer of the Schools Education Committee for the Uniting Church) began to consider the possibility of founding a school in their area. They wished to establish a low fee paying school similar to that of St Stephen’s School. This move was endorsed by the

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42 It should be noted that there is no published history of the school available (as yet), apart from the school website notes, and therefore the history has been constructed from interviews, school publications and synod reports.
Council of Synod, and the work began to raise funds in order to purchase land, plan buildings and hire the first staff\textsuperscript{43}. The six other Uniting Church Schools of Perth each contributed $10,000 as a loan towards a deposit on the land for the development of the school (L. Hadley, 2012, personal communication). Further funds were granted from the Commonwealth Government together with a low interest loan from the State Government (Tranby College, 1997). Work on the building of the school began in earnest in 1996, and it opened its doors in January 1997 with Mr Doug Burtenshaw as foundation principal, with 221 students from Kindergarten to Year 8, and 24 teaching staff (ibid). By mid 1998 the second principal, Mrs Jo Bednall was acting principal, and in 1999 was formally installed to that role. Mrs Bednall is current principal of Tranby (1998- ) and an active member of a Uniting Church congregation (J. Bednall, 2012, personal communication).

The school is named after the Tranby Brig which arrived in Perth on 3 February 1830 carrying Methodist colonists to Perth. It landed in Fremantle and a number of passengers went on to become significant citizens within the new community. From its origins the school operated as a Uniting Church school and symbols of the UCA brand have been incorporated into the school logo.\textsuperscript{44}

The school now operates as co-educational from Kindergarten to Year 12 with Primary school from Kindergarten to Year 6, Middle School in years 7 to 9 and Senior School for years 10 to 12. There is also a day care centre and after school care centre operating on the school site (ibid).

\textbf{4.10.2 Religious Controls by Denomination at Board Level}

The first chair of council was the immediate past Moderator of the Synod of Perth, Mrs Lillian Hadley from 1996-2001 (L. Hadley, 2012, personal communication). In 2013, Tranby College operates under the Uniting Church ethos and its oversight. The Synod appoints members to the school board, and the school’s constitution requires the inclusion of representatives from the local (Rockingham) congregation and members from the Parents and Friends’ organisation.

The vision and mission statement of Tranby College (Tranby publication, 2000) clearly states that it is ‘building an accessible and inclusive community in which students are educated to discover and realise the excellence within themselves. Within the values and


ethos of the Uniting Church in Australia, it is developing people of conscience who play a responsible role in creating sustainable compassionate communities.' A Christian mission statement follows which affirms faith in Jesus Christ, and values each individual as a child of God.

The values of Tranby College affirm personal mastery, breadth and depth of learning, respect, integrity and service.\(^{45}\)

The school has agreed to the new preamble being appended to its constitution and endorsing the Educational Charter of the Uniting Church (UCA Synod minutes, 2011).

### 4.10.3 Current Practice of Worship, Religious Education and Spirituality in the School.

On 18 May 1997, Tranby held its official opening as an act of worship conducted by the Moderator of the Uniting Church, Rev John Dunn. The proceedings included speeches by a number of government dignitaries ranging from local to federal levels. On this day, the Tranby College Prayer was used for the first time and in 2012 was still a feature at assemblies and worship services (Tranby College, 1997).

At the close of each year a thanksgiving service, rather than a speech night, is held to celebrate the work of the students for the year (L. Hadley, 2012, personal communication). In addition, the school celebrates Tranby day commemorating the arrival of Methodist settlers into Perth on the Tranby Brig.\(^{46}\)

The school is committed to an holistic education which includes spiritual growth via regular worship experiences and weekly teaching periods in Religious Education for most year groups of students. Tranby has an active commitment to community service and charitable giving to local and national bodies including UnitingCare West (Cartwright, 2011).

### 4.10.4 History of Chaplains.

Tranby has employed its first chaplain since April 2010. The prime role of the chaplain is to lead the development of Christian worship and spirituality through chapel services, to co-ordinate the classroom Religious Education program, and lead staff reflections on spirituality throughout the College (Cartwright, 2011). The chaplain is theologically trained in the Anglican tradition, another indication of the post denominational era at work within


UCA schools, along with the flexibility of the Uniting Church in Western Australia to allow lay and pastor-chaplains\(^{47}\) for the needs of their schools. The chaplain in this school is part of the executive leadership, is head of the Religious Education department, and takes all worship services across the school (J. Wall, 2012, personal communication \(^{48}\)).

4.11 Summary of the Survey of Uniting Church Schools in WA.

A certain historical freedom regarding the operation of church schools allows for chaplaincy within the independent sector and for each denomination to have oversight of the development of religious education and worship experiences within the particular church school, as can be seen from the foregoing survey of seven schools in Western Australia. Each school has developed a unique ethos flowing from its original denominational roots: Presbyterian, Methodist or Uniting.

Over the course of the 115 years since the foundation of Scotch College, the seven Uniting Church Schools of Perth now operate with some independence of the oversight of the Uniting Church in Australia. Apart from annual reports to Synod, and ceremonial visits by the Moderator, there is limited evidence of oversight or review by the parent denomination. Membership on the councils of the schools usually contain a certain number of persons who are regular attenders or linked to Uniting Churches, and all positions are ratified by a vote from Synod. Principals (and teaching staff) are required to adhere to the ethos of the Uniting Church\(^{49}\).

Funding a school in the Methodist tradition meant a decision from the Methodist Conference in order to start the school and property would be purchased with the proceeds of funds from other Methodist missions, schools or churches, hence tying the school closely to the parent church as a way of serving the communities to which they were sent. Presbyterian schools however, were generally founded as a result of interested persons gathering and raising funds from within the wider community. This has helped to create some difference of ethos between the two types of school in their origins. Newer schools such as Tranby and St Stephens have been funded partially from within the Uniting Church via other Uniting Church Schools in providing some of the deposit on the initial

\(^{47}\) In March 2013 the chaplain was commissioned as Pastor for Tranby College. The Ministry of Pastor is recognised as a commissioned role within the Uniting Church suitable for lay persons with some theological training and a call to ministry.

\(^{48}\) It should be noted that there is no published history of the school available (as yet), apart from the school website notes, and therefore the history has been constructed from interviews, school publications and synod reports.

\(^{49}\) Anecdotally, It is often unclear to teaching staff what this adherence to the ethos of the UCA actually might mean in practical terms.
purchase of land. This is in accord with the Methodist tradition (Hadley, 2012, personal communication). These schools have focused on developing a Christian ethos in outlying areas of the metropolitan area and worked to keep their fees lower, in order to service different socio-economic communities.

In a recent Synod meeting of September 2011, the church schools agreed, via the presence of their delegates and principals, to insert a preamble structure to their constitutions which would guarantee that they would operate within the terms of the Charter of Education for Uniting Church Schools. This preamble was the result of a report on the future relationship between schools and Synod ordered by Moderator Robert Watson in 2007 (Dowling, 2011). The task group which proceeded from the report’s findings, formulated the preamble (meeting during 2008-2011) which was then passed at Presbytery/Synod meeting in 2011. In addition to the guarantee to operate within the Charter of Education, each school agreed to ‘follow the Basis of Union in spirit, in order to serve God’s passion for a better world’. The Chair of Council in each school was to be responsible to ensure that the school remain faithful to the call of the National Education Charter, and that the Moderator would be always recognised as visitor. Further statements were also made concerning the composition of school council bodies so that they included Uniting Church representation and provided for contemporary governance procedures (Dowling, 2011).


In summary, the National Education Charter is founded on gospel values and principles of education and contains eight key principles:

1. A commitment to lifelong learning
2. A recognition of rights and responsibilities
3. A theology of education founded on Jesus Christ, with faith expressed through action
4. Access to equitable and quality education for all
5. Valuing diversity of educational expression (affirming differing models and methods of learning)
6. Valuing teaching and research in Australian society
7. The importance of families in education (the informal learning environment as key)
8. A commitment to the provision of pastoral care and chaplaincy with holistic and spiritual education.
In a further page titled ‘experiencing principles in action’, Uniting Church educational institutions are called upon to witness to Christian values and uphold the ethos of the Uniting Church by committing to the above principles\textsuperscript{50}. Since publication of the charter in 2002, a number of Uniting Church Schools have written their reports for Synod using the key principles of the charter as a guiding framework.

The intention of the preamble and the inclusion of the Education Charter is to carefully orchestrate negotiation between the schools and the Synod of Western Australia, and to bind the schools more closely to the Church for the future. The hope is that schools will become more accountable to the church for their conduct of business and reflect more nearly the ethos of the Uniting Church.

4.13 Conclusions

At the conclusion of this chapter, it can be seen that certain general trends emerge from the church schools’ practices of religion and worship in particular in Western Australia. First, there is less liturgical worship being practised within schools: moving from the daily practice within assembly periods at Scotch in 1896, until weekly or fortnightly or even once a term experiences of liturgical worship in some newer schools\textsuperscript{51}. Alternative experiences may occur in a range of opportunities, including devotional periods in tutorial groups of 10-25 students once a week, Religious or Christian Education periods which are compulsory, voluntary service programs and tours, voluntary Bible study groups and youth clubs and opportunities to attend Sunday worship on site (see Appendix 2A).

Second, there is often less Religious Education and/or Christian Education being offered as part of the compulsory component in Uniting Church Schools than has occurred in past history. Weekly compulsory classes from Kindergarten to Year 12 may have been replaced by a one year program in Year 8 or 9, or have a written curriculum which is not implemented in primary schools by the classroom teachers, or be reconfigured into a Philosophy and Ethics program or Values education program in senior years of schooling. However, there may also be an occasional retreat day for a year group to supplement the lack of Religious Education in Years 11 and 12 (cf Appendix 2A and 2B).

Third, there has been an increase in the amount of voluntary service opportunities being provided for students, including overseas visits to orphanages and inland remote service


\textsuperscript{51}See appendix 2A and 2B for results of observations of worship within these schools in 2012.
tours to share in education projects with indigenous communities. Service tours have been considered to be highly successful life experiences for students according to Synod reports (2011, 2012 and anecdotally). There has also been a noteworthy increase in bursaries for indigenous students in Uniting Church Schools in the last decade. Similarly, bursaries for indigenous students have been highlighted in synod reports, and there is a small but growing body of evidence from one college of significant, positive long term results in the recipients (Gee, 2012).

Fourthly, there is an increasing emphasis on values education in response to government initiatives, requirements and educational research (eg Lovat and Toomey, 2009). This may be taught in classroom programs or more commonly through assemblies and often as part of the principal's addresses to students, and as an expression of the school's ethos (worship observation notes, 2012).

The reduced practice of liturgical worship in schools increases the interest in the current investigation. It raises questions regarding the marginalisation of worship within the church school: its efficacy for students and perceived value by the education community within each school. While it will ultimately fall outside the province of the current investigation to consider the particular frequency of practice of liturgical worship within church schools, this historical overview illustrates the need for further exploration and conversation with the founding denomination whose brand appears prominently on these church schools' communications. It may be reasonably assumed that such a need also exists in church school sectors not investigated in the present study.

The next chapter will introduce the methodology of the investigation and frame the parameters of the current inquiry and sampling decisions.
5 Planning the Ethnographic Phase of the Study

5.1 Introduction
The previous chapters have laid the groundwork for the investigation into worship practices in church schools in the Australian context and shown a need for further exploration of this aspect of spiritual development in the current educational climate. From the history of schools in the fourth chapter it became clear that worship practices were generally occurring less often in Western Australian Uniting Church Schools than in their founding years. There was mixed evidence of religious education being taught in classes in the schools. There was ongoing debate regarding the relevance of chaplaincy for state schools nationally and the promotion of the subject Philosophy and Ethics in the place of Special Religious Education in New South Wales. This highlights the relevance of the current study and the framework for the methodological phase was devised with the following concerns in mind:

- What is the nature and purpose of worship in the school context?
- What place should it play in the life of the school?
- In what manner should this activity take place, if it continues to occupy a place in the life of the school?

Studies in the field highlighted issues which were similar in the United Kingdom to those taking place in Australia, and the survey of youth spirituality emphasised the generational changes and identity in the iGeneration currently enrolled in schools.

5.2 The Focus of this Study.
The focus of this study was the need to investigate the nature of school worship in church schools and to create a theoretical framework for worship in the church school context. This included an exploration of the worship practices of Uniting Church Schools (UCA) in Western Australia: their philosophy, methodology, ethics, and suggestions of ways forward.

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The study was designed as a three parts:

1. Evidence from general literature survey and Australian youth studies indicates that worship in schools needs to be reconceptualised.

2. The present ethnographic enquiry will reveal the status with regard to worship and student attitudes to worship and belief in a sample of nine schools in Western Australia. This will also indicate future possibilities for further investigation.

3. A theological theory and ethical principles will be developed regarding worship practices within church schools. The theoretical phase of the study will be found in Chapters 7 to 10.

This chapter will detail the theoretical perspective and methodology, leading to the research design phase of the project. The planning detailed below outlines the choice of using qualitative research, constructivist grounded theory, a method of semi-structured interviewing, student surveys, participant observation and describe the final methods used in the ethnographic phase of the research.

5.3 Choosing Qualitative Research as Mode of Investigation.

The research questions directed the investigation into qualitative rather than quantitative forms of investigation for answers which would provide, in the first instance, a thick description of the experience of worship, and allow the experience and reflections of those at work in worship in schools to give voice, direction and meaning to that experience (Corbin and Strauss, 2008). Use of ethnographic technique allows for the study of people in the context of their daily lives and the development of rich description which is sufficiently complex that is neither simplistic or reductionist (Taylor, 2002). The intention was to focus narrowly upon worship as an experience for both students and worship leaders, and to gain new insights, which would then inform a conceptualisation of best practice in regard to the development of the theology and ethics of this particular type of activity in a school.

Thus qualitative research has been adopted as the mode for the investigative phase of the study. Qualitative research allows the investigator more freedom to explore within a limited sample group, and allows answers to emerge from the investigation in an open ended fashion. Qualitative research allows exploration of the inner experience of both students and staff in the school context within the worship setting (Corbin and Strauss, 2008).
Some quantitative research had been undertaken across Australia to try to determine the spiritual health of students, to ascertain the nature of their beliefs in a general sense and the attempt to determine the world view and responses of students (eg Fisher, 2008, Hughes 2007, Hughes, Black and Kaldor, 2010, et al). However, while there have been occasional overviews or references to worship activities in church schools (eg Rossiter 1981, 88; Hughes and Bond 2001; Hughes, 2010), there have been few studies which incorporated Western Australia in the pool studied.

There has been no qualitative ethnographic research on worship activities in church schools. The descriptions thus far have been limited to particular questions buried within larger studies, and did not consider the particular nature of worship in school. One qualitative study on the role of chaplaincy (Foord, 2008), and two studies on the nature of spiritual leadership in the school were discovered (G. Collinson 2002, Bednall 2006). Both had passing references to worship, without detailed analysis.

5.4 An Ethnographic Study

Ethnographic study as framework particularly focuses upon thick description and an immersion experience in the field, rather than a construction of data sampling from a remote distance. As a Minister of the Word in the Uniting Church with extensive experience in the field of chaplaincy in schools, this experience was viewed as the greatest asset to bring to the study, while at the same time creating a tension for the impartial investigator. Further reading into theory convinced the writer that total objectivity is always an illusion (Anfara and Mertz, 2006, XXV, Corbin and Strauss, 2008, vi-viii; Charmaz, 2006, 180 ), and that acknowledgement of life experience was preferred. Thus the investigator chose to attempt to be as impartial as possible, whilst being aware of possible bias as a Minister of the Uniting Church and chaplain in a church school, as she attempted to engage in sensitive observation and journaling. Indeed it was the acute point of interface between students (staff, and parents) and chaplains that was found in worship experiences which most intrigued the investigator as being a worthwhile disjunction of world views to explore. This continuous tension of world views, influenced on the one hand by the hegemony of a liberal humanist or secularist world view, set against the world view of Christianity, overshadows the entire enterprise for the work of chaplains, along with charges of indoctrination from more public (though not necessarily more objective) observers (eg Peters, Steed, 1996; Harkness, 2002; Jaensch, 2008; Altman & Luske 2009; Copley 2005).
The decision to do an ethnographic study became the logical choice in order to study people in the course of their daily lives, in this very human experience at the point of tension, with the aim of thick description, analysis and the development of theory for future development.

The researcher also brought the experience of working in congregational life to bear on the theory of worship, and this added professional experience reinforced at an anecdotal level the conviction that worship in a church was of a different type to that which occurs in schools. It therefore drove the question 'What is this experience named as worship which occurs in schools?'

5.5 The Choice of Grounded Theory

Grounded theory in particular allows for the construction of theory from the analysis of data (Corbin and Strauss, 2008) and for the possible use of theoretical frameworks in the construction of theory as per Anfara and Mertz (2006). Grounded theory offered a reasonable method for the development of theory leading on to theological and ethical reflection on the construction of worship activities for the kind of public space which schools represent.

This mode of inquiry, which covers a wide range of possibilities, appeared to yield the best possibilities for development of new theory, and for comparisons with the work of those who had proceeded in the field (eg Hull, 1975, Rossiter, 1981, Hughes 2007, Cheetham 2004, Hill 2004). The task was to make meaning from the world in which we live, while allowing for complex relationships, changing constructions of context, and the individual variation of both practitioners and their youthful charges.

Grounded theory, as developed by Glaser and Strauss in 1967 (Bryant and Charmaz, 2007) rests on the tradition of Chicago Interactionism and the philosophy of pragmatism inherited from Dewey and Mead (Corbin and Strauss, 2008). It has the potential to create a theory which is at once flexible and testable in a wider population sample following that of the current research in a small sample field. It is the hope that 'knowledge leads to useful action, and action sets problems to be thought about, resolved and thus be converted to new knowledge' (ibid).

5.6 Why Constructivist Grounded Theory?

Constructivist grounded theory postulates that there is no one possible objective reality waiting to be discovered, but rather that there are multiple realities which can be
observed, from a variety of perspectives and whose interpretation will also become a construction (Charmaz, 2006, 187). One would not necessarily assume that there is no objective reality as such, which is a world view stance held by some research in this vein, but for research purposes, it is only practicable to observe the multiple realities which individuals construct in their own minds.

This understanding allowed for the possibility of the investigator being part of the development of the whole, whilst assuming the stance of investigator. There is the recognition of the central role of the investigator whilst construction of the theory takes place (Corbin and Strauss, 2008, Denzin in Bryant and Charmaz, 2007).

Considerations led to the adoption of a method which involved a period of:

- Data collection
- Coding and analysis into categories which were developed from the data
- Memo making
- Development of working hypothesis as the basis for explaining behaviour
- Theoretical sampling until saturation point was reached
- Writing up of theory, set in the context of theological reflection and literature review materials.

Within this methodological framework then, this review now moves on to detail the specific design strategies for the research.

### 5.7 Research Design

Reading in the field of methodology paved the way for the development of the particular construction of the study design and its various possibilities. This chapter will now detail the final design of the ethnographic phase of research method and its concomitant decisions. The research design was approved by the Human Ethics' Committee of Murdoch University, Western Australia. Outright approval, permit number 2011/147 was granted on 11th October, 2011 (see Appendix 3).

#### 5.7.1 Scope of Study

In order to narrow the focus of the study from an overview of all church schools in Australia together with their various denominational cultures, the decision was taken to focus on seven schools in the Uniting Church in Australia, Western Australia. In the event, the Human Ethics' Committee required the inclusion of two further schools of another
denomination (the Anglican church in Perth), on the grounds that ethical constraints could be further satisfied regarding the interviewees and their anonymity. The crucial interviews would be with chaplains and worship leaders, and these would form the basis of the rich description, data analysis and triangulation against some quantitative results from a survey with up to 100 students, seeking out their opinion regarding worship.

Field trials suggested that the best way to gather this data would be student focus discussion groups, each composed of around 10 - 15 students in 3 schools. This would permit triangulation of the material gained at interview against the beliefs and perspectives of the student population in at least three sample schools. The stringent requirements for parental and student permission forms and the voluntary nature of the project meant that it was difficult to obtain sufficiently extensive student data via surveys, although abundant anecdotal data was readily available. So in place of a student survey, focus groups were formed in three schools for discussion regarding worship. Some selected excerpts of the transcripts of those discussions are attached in Appendix 4.

5.7.2 Students at Entry Point to School.

In order to ascertain any influence that the school worship and religious education traditions might have upon students, a request was forwarded to a number of schools in the sample for records, if available, regarding religious affiliation at enrolment. Four schools responded with data on their current student population in 2011 or 2012, providing numbers of students across the school who belonged to various denominations and religious groups. The schools were requested to provide this data as statistics without naming students in order to comply with privacy laws. The resultant statistics were then compared to the religious profile of the Australian public from national census data in 2006 and 2011.

5.7.3 Participant Observation

In line with the theory of participant observation (Jorgensen, 1989) it was decided to commence investigations with time spent watching worship sessions in each of nine church schools prior to interviewing worship leaders or conducting student focus groups. In these sessions the researcher observed the attitudes of students, the structure, time, place, content and modes of worship for each school. While only a couple of worship events would be seen within any one school, there was already abundant data from the two longest established schools on their worship practices owing to the work that the
researcher had undertaken in both these schools prior to undertaking the present study (see Appendix 2B).

At least two school worship experiences, and potentially three or more, were observed in each of the school campuses visited. These worship services varied from whole school events to individual year groups at worship. The patterns of worship structure, the shape and context of the worship space, the attention of students and the content of worship were all noted in the observational journal. Where possible, these worship events were held immediately prior to interview with the chaplain or worship leader of the event. This facilitated reflection upon the event while still fresh in the minds of both observer and the worship leader, and led to further conversation within the interview about the construction and effectiveness of that experience for both students and worship leader/s.

5.7.4 What do Students Believe?

As part of this process, it was clear that students needed to be consulted. In Hughes (2007, 187-193; 2010, 67-79) there was material not only on what school aged students believed, but also material on their perception of which aspects of the spiritual life of the school were most helpful. It was decided that those most able to reflect on their experience would be consulted, and the most senior students would be the target participants. Experience suggested that these would be the most likely to provide critical observations that would generate helpful data for reflection and improvement. It was widely observed by staff that many of the students in Uniting Church Schools do not have a particular religious background, and may have rarely experienced worship prior to attending school, so that chapel is often a foreign concept to the iGeneration student (i.e., students born after 1995). This was upheld by the religious affiliation at enrolment data seen in Table 1.1, and analysed further in Appendix 1.

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Table 5.1 Comparison of Religious Affiliation from Australian Census Data, 2011 and Three School Populations in Church Schools in WA, 2011/12.

(Summary chart, further detail and analysis in Appendix 1)
Some current research data would be useful in understanding the belief systems of students in church schools and their attitudes to worship, in order to confirm or disconfirm the theories which chaplains and worship leaders may hold about their students in the school worship experience. Early in the process of developing the student survey, the researcher came upon a school which delivered the assessment task to Year 12 students of writing a 'life statement'. These students wrote an essay of around 500 to 1000 words which summarised their beliefs and values at this point in their lives. Access to such data would permit analysis to take place, once these life statements were obtained, together with their identifying names and school removed, in order that an overview of student beliefs could be developed from within one school of the research sample. Having already gained access to some statistics on enrolment data of students by religious denomination for three schools in 2011 and 2012, this might allow a comparison with what students believed near the close of their journey in the church school in 2012 (see Appendix 5).

Therefore student life statements were gathered from Year 12 students at one school campus. It was difficult to obtain adequate representation of the entire year group due to the nature of the ethics requirements of the consent forms. Eighteen forms were returned and that number of life statements were analysed. These results gave an indication about the views of a sample group of students only, and statistical analysis could not take place, given the small size of sample.

5.7.5 Student Survey - What do Students think about Worship?

The original web based student survey became unworkable due to the small number of returns of permission forms and data. The investigator then moved to conducting lunch time discussion forums in three schools: one girls' school, one boys' school, and one co-educational school. These discussion forums were held with 5-15 students in each school, and consisted of students who voluntarily consented for conversation about worship in school. The forums were co-ordinated with the local chaplain, or a school teacher, advertised in the daily bulletin at each school, given to students during tutorial periods, and the forum was then held at lunch time. The investigator provided lunch for the students who volunteered. These discussions were recorded, transcribed and open coded. After some coding of student comments, memos were recorded on the conversations and their codes. In three groups of students, saturation point could hardly be reached for data, but some indication of student response to the worship experience could act as input to the
discussion regarding worship in church schools. The enquiry was not seeking findings of statistical significance, but a useful sampling of a range of views (see Appendix 4).

5.7.6 Semi-structured Interviews with Chaplains and Worship Leaders re Worship: Summary of Findings and Discussion.

The semi-structured interviews with chaplains and worship leaders was to be the major focus of the investigation for coding, categorising, memos, testing hypotheses, and sampling until saturation point was reached for this data sample group. This data would then be written up as a mid-range theory using a guidepost definition of worship from a theological perspective.

A set of questions was prepared as a guide for the semi-structured interviews, and refined in the year preceding data collection. The decision was taken not to make the theological stance of each worship leader the major lens for interpreting the observable data regarding worship. This decision was made for several reasons: first that this interpretative lens could well limit and prejudice the observations of worship practice in the mind of the interviewer; second that worship practices as observed might be less influenced by a personal theology and more by other cultural influences and therefore in practice be loosely attached and informed by the theology of the worship leader; and third, that less focus on the theology of the practitioner may admit greater transferability of practices between differing denominational traditions at the close of research.

It was recognised that within the church school cultures, there could well be traditions which are formalised and conservative within which the practitioner had to operate. While each chaplain/worship leader would lead their worship activities within their own integrity as a person of faith, they would also be obliged to inhabit the cultural traditions of the school in order to function as a practitioner. Further, the chaplain would also need to adhere to constraints provided by the denomination in which they operated liturgically. These constraints of tradition and denomination may well be of greater influence than the theology of the individual practitioner in the conduct of worship experiences. Analysis would need to allow for this.

It was hypothesised that a practitioner's personally held theology may not be the main determinant of its effectiveness from the perspective of students. And it had been noted that some practices transfer across Christian denominations. Consider, for example, the
way in which the music of Hillsong has transferred to quite disparate denominations who are each searching for ways to be relevant and contemporary to youth culture.

The effectiveness and description of worship would therefore need to be measured against observable practices such as accessibility and comprehensibility to students, use of plain English language, use of music which did not require a faith response, relevance to the students' lived experience and culture, and student participation and responsiveness to the material presented.

The semi structured interview developed for worship leaders had a significant number of questions devoted to structure of worship, and led on to discussion of a more interpretive nature: the meaning, ethics and purposes of worship (see Appendix 6). The intention was to investigate the working philosophy and practice of the chaplain/s or worship leaders in each school. The worship leaders would be asked for an hour of interview time which would be audio recorded and had brief notes taken in their presence. Following the transcription of the interview, the researcher sent the transcript to the interviewee for confirmation that the material was in essence correct, or able to be further edited so that further points of clarification could be made, as later issues arose (Hammersley, 2007). Summaries of worship observations and structures across schools were made available to worship leaders and chaplains for checking within a week after interview.

5.7.7 Journaling by the Researcher
The researcher’s own experience and reflections of the interviews were also kept as a separate journal during the time of fieldwork so that biases of interpretation could be cross checked with the actual data presented, and this helped to mitigate the impact of personal bias within the overall process of research (Hammersley, 2007).

5.7.8 Triangulation with other School Staff
Where possible, the researcher also sought the opportunity to question the principal or head of school with some questions regarding the nature and purposes of worship for their school, so that the working spiritual culture of the school could be cross matched with material gained from the chaplain/worship leader. Bednall (2005) contended that the principal was the spiritual leader of the school and it is usual that the principal sets the tone

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53 Hillsong.com is a large Pentecostal church set in the north western region of Sydney metropolitan area. 'Hillsong live' is the music department of this group and this music has been transferred successfully to many churches around Australia and internationally. Website accessed 2nd May, 2012: live.hillsong.com/about. Alternatively consider the transferability of the use of the Revised Common Lectionary, Website accessed April 2013. lectionary.library.vanderbilt.edu/lections.php.
of the school and supports the religious ethos of the school. This support or lack of it for the incumbent chaplain is one factor which either makes the job non-viable or integral within the school as a whole. Thus the relationship which the chaplain develops with the principal is essential to the development of the spiritual life and worship within the school context. Three principals were interviewed briefly from a boys' school and two co-educational schools. All had some input into the worship life of their school, and occasionally led worship within the school.

5.8 Sampling Decisions

5.8.1 The Schools

Nine schools agreed to participate in the research project including four girls' schools, three boys' schools, two co-educational, and some lower fee paying schools. Seven were Uniting Church Schools and two were Anglican Schools, all situated in Perth, Western Australia. All provided data included in the analysis.

This meant accordingly, that nine persons were potentially available for interview. However one school had in its charter the philosophy of not employing a chaplain. Four worship leaders were interviewed from that school’s two campuses, one of which was the principal. Additionally three schools had two chaplains or a part time Youth Worker or an outgoing chaplain at the time of interview. These three schools provided five more interviewees. The remaining group of five schools each had one chaplain who was interviewed. The total number of interviewees developed into fourteen persons in total from the nine schools.

Additionally three principals and one (previous) school Council Chair agreed to be interviewed for the project, which allowed additional perspectives on worship experiences in their school to be gained, and some background history not available in published form for the newest schools\(^\text{54}\). This allowed triangulation of perspective from the usual worship leaders and some comparison with conclusions reached by Bednall (2005) in his research. Further, thirty two students (in 3 groups of 5, 15, 12 respectively) agreed to be part of focus group discussions regarding their experiences of worship from three sample schools. Eighteen students volunteered their life statements for analysis.

\(^{54}\) One of the principals is included in the first category of interview, and two further principals and one chair provided specific data at interviews for triangulation purposes. A total of 17 persons were interviewed.
5.8.2 Pre-study Procedure - Recruitment of Participants.

Schools were first approached with an email of request, together with an information letter, following earlier conversations with a number of principals and chaplains, via contacts within the field of education in Perth, Western Australia. Samples of the information and permission letters for principals, staff, parents and students are found in Appendix 7. After obtaining approval from the principal, chaplains and worship leaders were approached for an interview request. During this process one chaplain removed her/himself from the sample of interview. Two Anglican Church Schools were to be added to the mix on the advice of the Human Ethics board at Murdoch University. Two of the four schools approached declined to be part of the sample group. One Uniting Church school chaplain was excluded due to the mentoring relationship of the researcher with the chaplain at that school. Another school chaplain was able to be interviewed using the senior chaplain, and the researcher excluded herself from the interviewing process, and used journal materials for reflection instead. All data and names of schools and chaplains were removed from the data prior to coding, even though the small size of sample meant that in the first round of data interpretation they were easily identifiable to the researcher. Subsequent layers of combination mitigated the identifiability, and coding was given to each of the worship leaders, chaplains and students to protect the privacy of the data for publication.

5.8.3 Interview Arrangements

All individual interviews with chaplains and worship leaders took place within their offices on site at the various participating church schools. Interviews were set up via email correspondence and phone calls confirming times and locations. Usually the investigator moved from observation of worship to interview with the worship leader, at a date planned a month or more in advance of the event.

Interviews generally followed the pattern of questions in the questionnaire, which was also delivered a week prior to interview via email. At the interview, permission was obtained to audio record the interview in addition to writing notes. The note writing on the part of the interviewer was a reminder technique to slow down and pay attention to the interviewee, to remind her to observe and question. After the interview, the investigator would transcribe the interview and email this back to the interviewee so that they could reflect and edit parts of the interview about which they felt uncomfortable, should they wish to do so. Transcriptions were emailed within the fortnight following interview so that early
coding of material could take place alongside the development of ideas and memo writing in the process of data collection (Corbin and Strauss, 2008, Glaser and Strauss, 1967, Strauss, 1987).

5.8.4 Focus Groups for Discussion with Students.

Each school followed a different pattern for gathering students and setting up focus groups, according to the organisational patterns of the school and the availability of a co-ordinator on site at the school. In the boys' school, students were invited to volunteer by their Housemasters for a lunchtime meeting for discussion and asked to complete consent forms. Information and consent forms were sent home via email. Five students met in the chapel for discussion.

At the girls' school, students had already volunteered to participate in the study via their life statements, and were organised by a staff member on site via email to participate in a lunchtime discussion in a classroom. Fifteen students participated in the lunchtime discussion out of a possible eighteen in the sample group who also provided life statements.

At the co-educational school, students were invited to participate by the chaplain within their class time as part of their religious education program. Information and consent forms were sent home to parents, and twelve met for an afternoon class period of an hour's duration with the researcher.

All recordings were transcribed and open coded for various opinions, attitudes and statements with regard to chapel worship experiences.

5.8.5 Confidentiality Measures

All interview transcripts had names and references to individuals removed from them prior to storage at Murdoch University in a locked room SS 2.029. Names and school references were systematically removed and replaced with a code or number in the process of coding the material thematically.

All student data were given alternative names from the time of gathering the student life statements and conducting the discussion forums on worship experiences.
5.8.6 Pastoral Care Measures

In the event that students or worship leaders experienced regret regarding interview materials, care was taken to remove any material that they felt uncomfortable about in transcription materials. Any student that expressed concern was invited to make contact via email for further conversation, and referred to appropriate pastoral care within their school. Chaplains were eager for information, and collated data as a result of interview and summative information was made available early to them in the process via collegiate meetings, again without identifiability of data.

5.8.7 Interview Questions

Interview questions for chaplains and worship leaders were in the format of a semi-structured interview. Questions used are available for viewing in Appendix 6, together with a sample of materials gained.

5.9 Data Analysis

5.9.1 Observations of Worship

A total of 19 worship services were observed in this manner across the nine schools, with at least two in each school. During observations the researcher took notes, which were then compiled upon return to the office. Memos were written regarding the experience: any affective responses, thoughts about the effectiveness of the worship for the students. An overview of worship structures and patterns was recorded across the nine schools observed. These observations were developed into tables (see Appendix 2A and 2B) which included the types of school spaces used for the experience, technology and resources provided, time allocated, size and grouping of students across each school, along with salient features of worship including order of worship, use of liturgical materials, use of symbols (robes, candles etc). Details were further expanded with information gained during interviews regarding occasional services such as baptisms, weddings and funerals, staff worship, etc. This data provided clear evidence of significant variations in worship patterns, regardless of denominational tradition, according to the religious ethos which had been developed by the school.

As speculated above, the theological interpretative lens was not particularly useful, rather the patterns of worship fitted particular styles which emerged as a threefold description found in the discussion chapter.
5.9.2 Interviews with Worship Leaders and Chaplains.

After the interviews of worship leaders and chaplains, transcription took place as soon as practicable in the following week. Analysis began in reading and open coding the transcriptions for themes, and concepts as they emerged. These were then tabulated. During the process of transcribing and coding the ensuing interviews, further codes were added and earlier coding revisited to check against the newer codes. Tables of comparison were constructed for boys' schools, girls' schools, co-educational schools, newer schools versus more traditional schools, etc. Over 20 codes appeared. Each of these codes represented a main idea or theme in the responses by the interviewee. Results of comments were tabulated for comparison. Girls' schools were compared with one another for patterns, and with boys' schools, without significant patterns appearing between boys' and girls' school worship experiences. Two Co-educational schools were internally very similar in style and content, but the third co-educational school was developing around quite a different model. Patterns of worship appeared to be idiosyncratic either to the worship leader or the school tradition. The theology of the practitioner did not provide a clear basis for diagrammatic representation.

Comparison of responses for each code led to further memo writing. By the time of the last two interviews, the development of theoretical ideas had led to the construction of diagrams which accounted for the patterns viewed previously. Both of these last interviews confirmed the emergent models.

5.9.3 Life Statements

A small group of 18 life statements became available for analysis. This represented 12 percent of year group in this particular school. These life statements were then open coded for world view statements. Given the small sample, these statements could not confirm or disconfirm the range of religious affiliation given by parents at enrolment of the children in school. However, it was hoped they would indicate a useful range of views within the small sample group.

Tabulation of these results led to comparison with earlier data of enrolment statistics by religious affiliations, and the Wellbeing survey data from 2002. No significant results could be determined due to the smallness of available sample. The life statement data showed

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55 See appendix 2A/B. For example: two Co-ed schools held a worship service in the gym for the whole school together and only worshiped once a term, with modern music and a guest speaker, and supplemented with tutorial devotional in classes every week. The third held worship services once a cycle and had a chaplain and a dedicated worship space.
that the group of essays were somewhat representative of the overall enrolment statistics for the school by religious affiliation, with some notable exceptions. The data were also compared to wider surveys without comparable results appearing. The range of views represented by the group provided a small set of examples of student belief patterns within one school for that year group (2012).

5.9.4 Focus Group Discussions

Finally, the focus group discussions took place, again followed by transcription, open coding, and tabulation of codes. Data were compared across the three groups. Further memo writing took place with reflection on each event. Data from the focus groups were not significant statistically as only 32 students were part of the three discussion groups. However, they provided examples of the breadth of attitude towards worship experiences in schools. The results were also influenced by the relationship of the resident chaplain in the school or the perceived authority of the school administration behind the discussion group and also by the researcher, in encouraging conversation within the group.

5.10 Theoretical Formulation from Analysis

Out of the foundational question ‘what is the shape of worship practice in church schools in Australia?’, a number of further questions were generated in order to clarify the meaning definition and purpose of worship in church schools. These questions were as follows:

1. What is the shape of worship practice in church schools in Australia?

2. Are chapel services justifiable on educational grounds or in relation to the declared objectives of such schools?

3. How do they conduct worship with a predominantly non-denominational yet spiritually questing population of young people?

4. Can it be called worship when students attend chapel services under compulsion and how does that influence their attitude to this experience?

5. Are there particular ethical constraints under which chaplains voluntarily operate their conduct of worship, in order to avoid the charge by parents and staff of proselytising or indoctrinating students?

6. How will the worship experiences be measured as conforming to a standard?

Each of these questions became a focus for various parts of the investigation. The observations of chapel and worship services formed the basis of the first question and its
answer. But the data gathered was insufficient. There was a pattern reported in appendix 2A and 2B but detailed analysis was not possible on this basis.

Gathering the data of religious affiliation on enrolment provided some interesting clues regarding parent identification for their child but little clue about the students' personal spiritual journey or development.

The interviews with chaplains and worship leaders was the next logical step in developing a deeper understanding of the worship experience. This led to the questions which appear in Appendix 6A. These questions expand upon the focus question of the investigation and led to a significant amount of data which was coded and general patterns eventually appeared, after trialling a number of different models and diagrams. The diagrams were used to attempt to illustrate the sociological context of worship in the wider school environment.

Use of a theological lens for understanding the content of worship or the styles of worship employed needed to be discarded as it became clear that it was inadequate to describe the place of worship or the styles of worship in operation. The models were tested in revisiting the data and in later visits to schools with widely divergent patterns of worship in operation.

The student focus groups became the means of gaining some perspective on their views regarding current experiences of worship and worked towards answering questions 3 and 4 (above), together with the life statements. Their perspectives provided a useful set of examples, albeit limited in both breadth and quantity of responses.

The questions generated at the outset of the study formed the basis of the structure for the development of the investigation and the theoretical formulation. The early questions posed were reformulated during the discussion of the data to become:

- What is the place of worship experiences in the church school setting?
- What do people (adults and students) think 'worship' means?
- How effectively and relevantly do they think the various activities in which they have engaged, in school settings labelled 'worship', relate to their concept?
- What do they think worship/chapel experiences in school ought to be trying to do?
- Do they think the school crosses personal or ethical boundaries at any point in what it does in worship?
- What sorts of activities do respondents think would achieve the goals of church school worship more effectively?
• What do young people believe and how does this interact with their worship experiences?

At this stage, reporting of the data results was critically objective only. Through the process of analysis, a summative set of purposes and a wider definition for worship in church schools was developed and compared to the initial working definition. The researcher could have settled for the answers provided in interviews, but each interviewee was trained (to a greater or lesser extent) in some theological model of worship suited to their denomination. It would have been preferable, had time permitted, to research the roots of their information regarding worship and form an appropriate guideposting model with flexibility of application.

It also became clear that there was no clear formulation of ethical constraints for the practice of worship in church schools by which chaplains conducted worship. Yet each person had a set of personal norms by which they consciously or unconsciously operated. And answers to the questions regarding indoctrination were scant by the practitioners. Therefore a theoretical phase was required following the discussion of results which appears in chapter 6.

Therefore, in the final phase of theoretical formulation a guidepost definition of worship in the congregational setting was synthesised from further reading and adapted for use in schools. This was tested against the experiences of worship which were observed. Could the chapel experience still be defined as worship? At what point would it fail to qualify as a worship experience?

Next the issue of indoctrination needed to be further investigated. Staff working in worship were clear that their work was not indoctrination. Interviewees clearly stated that there were few complaints by students or parents (see Appendix 6B). Complaints would have been mitigated by the enrolment process in which parents sign off on their child participating in religious education practices within the school. The definition of indoctrination and its processes needed further exploration to answer the charge. This section was rounded out by exploring an alternative possibility— that worship might function as education with the presentation of a Christian world view.

Finally, a clearly articulated set of guiding principles by which chaplains and worship leaders operated within church schools needed to be developed. In comparison there were guidelines for the operation of chaplains in state schools (excluding worship activities), and
guidelines for the operation of ministers in the Uniting Church. These needed to be compared, and with the support of data assisted in the development of a new ethical code which could become a standard for worship practices in church schools.

5.11 Feedback to Schools

Feedback to schools was provided in the following ways.

1. Those who provided religious enrolment data were provided with Table 1.1 after its construction within the first 6 months of data collection in 2012.
2. A Uniting Church Conference 'Summer Spirit' was held in February 2013, and a summary of results was presented to an audience of lay and ministerial colleagues in that forum for an hour.
3. The summary of those conference notes was provided to each of the participating schools and worship leaders/chaplains after the conference in February 2013.
4. Chaplains who were still active in schools in 2013 gave feedback and consideration to the development of the ethical guidelines in August 2013.

5.12 Conclusion

The methodology of the ethnographic phase of study employed qualitative, grounded theory research methods. Nine schools formed the sample base with 14 interviews of worship leaders and chaplains, and 32 students participated in focus group discussion. Eighteen life statements were tendered for analysis, and four schools provided entry level data regarding the religious affiliation of their student population in 2011-2012. This phase of the study followed on from the survey of literature in the field, which revealed that insufficient study had taken place on worship experiences in church schools in Australia and none specifically within Western Australia.

Analysis of the data is presented in Chapter 6: Discussion of Findings. Building on this, a theory of worship has been developed with a guidepost definition against which the results of discussion was evaluated. The issue of worship as indoctrination is to be explored in chapter 8. Finally a set of guiding principles for the conduct of worship will be proposed, drawn up on the basis of codes of ethics which are current within the Australian context, and which also emerged from the interview materials, and observations of data gathered.
6 Discussion of Findings

6.1 Introduction

The present study began with a minimalist definition of worship to facilitate enquiry, i.e.: 'worship' is an act of homage or service rendered to a deity or some other entity. In the church school context such an act is normally labelled as 'school worship' or 'chapel', and undertaken specifically for the Christian worship of God.

Whilst this is an insufficient stipulation for defining what actually counts as worship in schools, it provided a starting point for describing and comparing the variety of experiences and educational activities associated with worship which take place within a school. An expanded definition will be explored in the following chapter which will consider the theological parameters of worship as particularly applied to a church school setting.

The present chapter seeks to summarise the findings from interviewing students, worship leaders and chaplains across the nine schools visited. A schematic representation of the interested parties involved in this study is provided by Diagram 6.1.

Diagram 6.1 The Place of Worship in the School Community: with Chaplain

For the most part, the detailed tabulations and quotations from transcripts from which this summary has been derived have been remitted to appendices, referenced where appropriate in the text. The chapter is organised around the following question: How is
'worship' to be understood in a church school context? Derived from the original research question are the following questions which shape the material reported from interviewing:

1. What is the place of worship experiences in the church school setting?
2. What do people (adults, students) think 'worship' means?
3. How effectively and relevantly do they think the various activities in which they have engaged, in school settings labelled 'worship', relate to their concept?
4. What do they think worship/chapel experiences in church school settings ought to be trying to do?
5. Do they think their school crosses personal or ethical boundaries at any point in what it does in worship?
6. What sorts of activities do respondents think would achieve the goals of church school worship more effectively?
7. What do young people believe and how does this interact with their worship experiences?

In the first part of the present chapter, the place of worship will be located within the life of the broader school experience, together with a comparison of the administrative structures of worship across the nine schools in the investigation sample.

The chapter then moves into a consideration of worship concepts and activities associated with worship, with examples of reflections from both chaplains/worship leaders and students.

In the final part of the chapter, the investigation will include a summary of the findings regarding spiritual beliefs of young people from the life statements gathered from one girls' school. This will shed further light on the reasoning behind the structures chosen which give form to school worship by worship leaders/chaplains, and their attempts to understand and connect with the generation of graduating students in 2012.

Concluding comments will foreshadow areas in which further exploration in this field needs to be done. For the purpose of the present study, it will be enough to have gained some idea of how participants presently understand the notion of school worship.
6.2 What is the Place of Worship Experiences in the Church School Setting?

The Christian ministries of the school provide the nexus or meeting point of the denomination of the church school and the school. This is most particularly evidenced in the worship experiences which are usually led by chaplains and occasionally by other designated worship leaders within the school community. The chaplain is in the position of serving both the denomination and the school (Foord, 2008).

Worship services are the most public forum in which the school develops its spiritual education of students and displays its branding as a church school (Foord 2008). As Walter\textsuperscript{56} stated "When a boy is enrolled in this school - what was the first building they drove past? It was the chapel. So there it makes its stance, and the school that we are." The symbolic location of the chapel at the front of the school, or in another school at its geographic centre, has typically given rise to the idea that within the history of the school, religious practice was/is considered to be core to its identity and purpose. It is part of what makes this type of education different in the Australian context. This is part of the physical branding of the school: the placement and existence of a chapel and by implication, its religious life. The religious life is also clearly linked into the websites of each of the church schools in the sample interviewed.

It is in this nexus of church school requirements and denominational sending that chaplains must work out their understanding of their role within the school community and particularly in the worship experience. A network of forces is at work here as Foord (2008) clearly articulated. The denomination of the Uniting Church continues to call upon its chaplains for the mission of the church in evangelism, discipleship and service (Walker, 2011) and the school is requiring the chaplain to undertake the spiritual development of its students, pastoral care and other duties such as Religious Education or community service. These two groups (sending church and school) have goals that are not necessarily co-terminous.

The school is engaged in a wide variety of other activities in order to be competitive in the education market and attract future clientele, much of which will be focused upon academic, sporting, musical or artistic results. The Christian ministries of the school are under constant timetable stresses in order to allow for greater attention to be paid to other

\textsuperscript{56} Pseudonyms are used for the names of chaplains and worship leaders so that the reader can determine that this material is derived from interviews. Gender is indicated by use of first names.
areas which are deemed significant to the school’s reputation and in response to the demands of the parent community. While every school will consider that spiritual development of students is important (eg MCEETYA 1999, 2003; Rossiter, 2006, 244-245), the means by which this is to be achieved is generally a matter of considerable debate within the school community. As a result, the chaplain finds him/herself working under considerable constraints of budget, staffing, calendar events and time squeeze (20 minutes was found to be the norm for chapel whether fortnightly or weekly). Other religious or Christian activities such as religious education or community service programs also wax and wane according to the interests and abilities of staff, and wider discussions regarding the competing claims about what is most important in education.

Add to this picture the sociological data from the survey of youth spirituality which evidences the spirituality of the clientele, and the picture becomes yet further complicated. The wider community is ambivalent regarding the place of religion in society, but far more welcoming of a development of spirituality (Bouma 2006). The impact of liberal humanism and secular forces within the school’s education program and wider community of parents cannot be underestimated. (Cheetham 2004, Copley 2005). As noted in chapter 1 of this study, it was the widely variant world views of staff, students and parents which had significant implications for the conduct of worship and led to the present investigation into the nature of the experience titled ‘worship’ in church schools.

Thus the diagram 6.1 is a pictorial representation of the place of the chaplain both within the school community and on the edge of the sending denomination. Worship is the focal point at which these forces meet. Chapel or the worship experience in the school is a contestable issue both for the denomination and the school within which it takes place. Some chaplains may prefer to see themselves as located primarily within the school community, rather than the denomination. It is not uncommon for chaplains to feel marginalised from the denomination and working on the margins of the school community due to these constraints. Over the length of their tenure, they may increasingly identify with the school community rather than the denominational church. As Simon commented:

Chaplaincy, and worship in particular, is flying the flag for the church in the community and the school... Because there are a number of people here who don't know anything about the Uniting Church except what we tell them. It gives the school its centrality, its foundation. This is a church school and our Christian ethos is centre of all our values' diagram system and that's good for all the students as
well as the staff for them to know what it means, and what the Uniting Church means.

So in this practitioner’s mind, the function of worship and its purpose is integral to the ethos and philosophy of the school: both chaplaincy and worship represent the denomination to the school community. While this viewpoint was shared by some chaplains, not all agreed with its location as central to the community, and some chaplains commented on the marginalisation of worship in relation to the school ethos.

Fredrick responded:

It can develop the ethos of the school, but I don’t think that’s an aim that it has. There are too many things that occur within the school to build that community ethos. I don’t think that you can take one minute input and even say that it has a significant influence. I suspect it would have an influence there somewhere.

The Uniting Church in Australia (UCA) believes that all members are ministers or equipped to undertake ministry within its congregations and organisations, and there is no objection to non-ordained people undertaking leadership of worship services, with the exception of sacraments such as baptism, Holy Communion, and federal licensing matters such as weddings. Therefore, where the school elects not to have a chaplain, a greater number of staff, and especially the principal, are directly responsible for developing the religious ethos, and Christian education ministries of the school including worship.

As is shown in Diagram 6.2 below, this model can work to develop a larger Christian community within the school, but puts the school at risk of devolution from the denominational church over the longer term as school councils change, principals and staff move on to other employment and there is no clear structural link (as would occur in the position of chaplain) to maintain the denominational locus of identity within the school. Over decades the two organisations may no longer have the close relationship that initiated the founding of the school. Such a situation between church schools in Western Australia and the Synod has resulted in negotiations to develop a preamble for the constitution of Uniting Church Schools in the Western Australian Synod, ratified in 2011.

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57 Basis of Union paragraph 13 states that “every member is engaged to confess the faith of Christ and to be his faithful servant. It acknowledges with thanksgiving that the one spirit has endowed members of Christ’s Church with a diversity of gifts; and that there is no gift without its corresponding service…” (Uniting Church Press, 1992 edition)
and extended in 2012. The Synod has expressed the hope that this preamble will assist in strengthening the relationship of the schools and the denomination.

Diagram 6.2 The place of worship in a church school community without a chaplain.

Appendices 2A and 2B summarise the data collected on worship structures in church schools, including information on religious education. This gives some indication of the unevenness of both worship practice and other ministries within each school. The two extra schools included in the sample group were Anglican. These schools were included for comparison between denominational worship and religious education practices in a denomination similar to the UCA in Perth. This information also indicates the place of worship and religious education within the total weekly curriculum of the church school with 35 hours of timetabled classes.

The amount of time devoted to worship varies from once per term for an hour (supplemented with a variety of other devotional practices) to 20 minutes a fortnight or up to 30 minutes per week, often in Junior school.

6.2.1 Religious or Christian Education:

The unevenness of worship practices should also be compared with the amount of time given to Religious or Christian Education in the classroom. Some schools are much stronger in this regard than others. There may be 80 minutes a week, or two periods (up to 50
minutes each) in one school, and the next may have a program of occasional integrated lessons within a unit of inquiry or none at all.

Religious Education lapses for a variety of reasons:

- the chaplain may not be a teacher and refuse to be involved in it due to professional requirements or other reasons such as a heavy duty load.
- It is difficult to find staffing for the subject or staff who will teach the subject and are willing to be trained in it.
- There is little training available in Religious Education for Protestant schools in Western Australia.
- Pre-programmed material from the denomination/s may not complement the rest of the teaching program in the school without a specialist staff person present to make connections and resource staff teaching it.
- Little value or time is given to teach this subject in comparison with the curriculum required by the national (and state based) curriculum and standardised testing across Australia.
- The denominational churches themselves do not require this of their church schools and make little or no inquiry into the matter to hold them to account, beyond an annual report to the Synod or Diocese voluntarily tendered by the school.
- There are mixed attitudes towards the value of teaching this subject by senior administration in the school.

6.2.2 Staff Chapel

This is a worship experience provided for the staff within the school. The majority of schools provide a staff worship service (compulsory attendance) once a term, usually held on staff professional development days. Some schools provide regular weekly worship opportunities within the school, led by either the chaplain or a roster of worship leaders. The purpose of the worship experience is to develop a faith community of colleagues and emphasise the school values to staff.

6.2.3 Whole School Worship Experiences

Once a year most schools in the sample have a whole school worship experience, sometimes out doors or in a large space such as the school gym\textsuperscript{58}. This experience can be

\textsuperscript{58} The weather in Perth reliably allows for outdoor celebrations in the summer months, although consideration has to be given to sunburn and overheating.
seen as a celebration of the school community life and an expression of the school’s faith stance. Often parents, Collegians, school council, church dignitaries and the wider community will also be invited to attend. Some schools with their busy calendars of events have allowed this experience to lapse.

6.2.4 **Boarders’ Chapel**
Where schools have a boarding house, chapel was originally provided weekly or the students attended a local church on Sundays. Today sometimes there is weekly chapel during a weekday (and sometimes during the day with other students) and sometimes it is an occasional chapel.

6.2.5 **Assemblies**
A supplementary devotional or discussion of school values may occur during assembly times. This is usually a slot including a hymn, prayer and reading and perhaps a 5 minute talk resulting in a 10 minute slot within assembly overall. Some schools have dispensed with this added devotional time in favour of more student participation and school notices. Usually assemblies occur once a fortnight as most information now goes to parents via email or is available on the school website. Assemblies have become a time for students to showcase their work and celebrate their achievements and for heads of sub-schools to speak to the students about issues of concern, often related to school values and ethos.

6.2.6 **Baptisms, Weddings and Funerals**
These sacraments / rites of passage are offered to people within the school community and those who have previously been students within the school community (Collegians, Old Boys). Weddings are increasingly celebrated in civil ceremonies. Baptisms occasionally arise because a student makes a faith statement within their life at the school. Some parents seek out baptism for their child within the school community.

The rites of passage / sacraments are only occasional within the life of the chaplain. It should also be noted however, that when a chaplain has worked for a long period within a community, there are more likely to be many weddings and funerals conducted in that location.

6.2.7 **Holy Communion/Eucharist**
This is not often practised within schools as students are often unchurched and have not been baptised, or confirmed. Additionally, students do not understand what the ritual
means and it becomes void of meaning. Where chaplains celebrate Holy Communion within the school context, it is always voluntary for student participation and it is usually carefully explained as a sacrament. Some chaplains have expressed the idea that this is an exclusive practice as some students of other faiths are automatically unable to participate. They would rather offer another experience such as walking a meditation maze during chapel time, or using ashes on Ash Wednesday as an occasion for repentance, which are practices open to a wider interpretation. Other chaplains choose to celebrate Holy Communion as a ritual in which students participate. The three schools in the sample (which celebrate Holy Communion) recorded that a vast majority of students chose to participate with adequate education regarding the experience.

6.2.8 Pentecost
Other celebrations of the liturgical year are often missed. This may be because worship does not occur in that week at school or because other civic celebrations, which are considered of greater importance, overshadow it, such as Sorry Day or Naidoc (which is a celebration of indigenous culture and reconciliation in Australia). A number of the schools have an indigenous cohort who are on bursaries as part of the Boarding House, as part of the school’s commitment to social justice within the school.

6.2.9 Easter
Easter occurs during the first term break: usually Good Friday marks the first day of holiday at the close of Term 1. Thus quite a number of schools will have an Easter service or a passion week service in the last week of term, where desired.

6.2.10 Christmas
As the school year finishes in the first week in December, many church school worship leaders elect to finish in term 4 with an Advent theme rather than a full Christmas service. At most they may sing some carols in the last week of school. There may or may not be a Carols service held for the community by the school, as this would coincide with multiple speech nights (often 2 or 3 per school, depending on the sub-school structures) and a number of other end of year events.

6.2.11 Regular Worshipping Community on Site
It has been recognised that there is a major cultural gap between the worshiping life of the local congregations and school life. It is difficult for students to move from school worship into the local congregation without parents being vitally involved in the transition from the
style of worship and belonging in a school to the congregational community. In an effort to overcome this gap and reach out to the next generation, some schools have developed a worshipping life on site as part of the school policy. Some schools have chaplaincy staff that are also involved in the local church community to assist in the building of bridges between the two communities. One school hired a youth worker to assist in overcoming this problem and to provide safe weekend activities for students to try to mitigate a secular culture of drinking alcohol and parties. Another school is considering commencing an occasional Sunday worship program at school given that a number of local churches are not filling the niche these families would require. A number of the local congregations may feel unable to reach out into the school due to the large age gap between the church and the local school.

6.2.12 Conclusions

As can be seen from the above summary and results tabulated in Appendices 2A and 2B, the Uniting and Anglican Church Schools in Western Australia involved in the study were not uniform in their worship life and in their Religious Education programs. It is also clear that worship life is often decreasing in schools, along with the regular teaching of Religious or Christian Education in comparison to the early historical record of worship and religious education reported in Chapter 4. It could be surmised that with some exceptions, recently founded schools are more likely to have a thoroughgoing Religious or Christian education input than older, established schools. It would also be revealing to compare the current practices with schools in other states within Australia and other denominations. The practices that are current within the schools reflect foremost on the policies and support of the principal (and resources made available) and the talents and role assumed by the designated chaplain/worship leaders within their schools. Where practices in worship and Religious Education have lapsed, they can potentially be restored with the efforts and support of incoming chaplains and principals (and with denominational support).

The place of worship within the life of the school is at the centre of a complex network of forces. The chaplains and worship leaders are operating in a context in which the Christian world view has not been dominant since the middle of the twentieth century, having been marginalised by cultural influences such as secular humanism as part of modernism, liberalism and post modernism (Cheetham 2004, Copley, 2005). The composition of the students attending chapel significantly impacts on the style of worship offered, as will be seen in the following discussion. A variety of competing educational claims limits the
attention given to worship activities within the school. The chaplain is required to represent the denomination to the school community in their person and as part of worship experiences. All of these factors influence the chapel experience, and indicate the need for further exploration of this uniquely situated form of worship.

6.3 What do People (Adults, Students) think Worship means?

Of the fourteen chaplains and worship leaders interviewed, the majority had some theological training and variously defined worship according to biblical and theological traditions. Four definitions of worship were provided by respondents which arose directly from their understanding of the term 'worship': worship meaning 'to bow down' from the Koine Greek in biblical literature, worship as 'worth-ship' from the old English translation, 'worship' as 'service' taken from Romans 12: 1-2, and 'worship' as 'liturgy' from the Greek meaning 'work of the people'. Three respondents defined the essential core of 'worship' as that which makes a connection with Scripture and Jesus Christ. Five respondents were concerned with developing a faith community or community building. Finally there were two ways of making meaning about 'worship' based on a number of educational ideas: one was focused on assisting students to develop their individual journey narrative and connecting their story to the narratives of Scripture. The majority view was that in some respects 'worship' was education for learning about Christian traditions, rituals, and stories of Scripture.

The word 'worship' in the Greek is proskuneo and can be literally translated as 'to bow down' or prostrate oneself. So Walter said "To worship is to bow down isn't it?" and later "O, I think it's probably closer to pre-worship given the compulsory nature of the event. Worship is something that you do freely. I am sure there are Muslim boys, Jewish boys and those of other faiths that come in, and I am certain they have not opened their mouth when they (other students) said the Lord's prayer or sang the hymn." For him the heart of worship was not taking place for at least some students as they became observers due to alternative belief systems. This definition of worship is focused on the divinity of God and the appropriate response to the vertical axis of worship, directed to the divine: honouring God.

The composition of the compulsory grouping within the chapel context is a topic which concerned all of the interviewees, and is one that will be returned to in the next section. It raises the question, 'what is the essence of worship in the school context?'
The word 'worship' comes from the old English term 'werthscipe', meaning to honour that which is of worth. Much has been made of this term in schools (eg Cheetham 2004, 11), so that assemblies are frequently occasions during which the work of students is showcased and honoured. Simon said: "Entertainment is a very important part of worship, I believe. ... I affirm clapping in response to an item because it's worth-ship." When student/s perform a musical item, the appropriate response under this definition is to clap. The horizontal axis of worship in community building and recognition of the place of participation is emphasised within the context of this definition.

In Romans 12: 1-2, the Greek word 'latreian', meaning 'service', can also be translated as 'worship', so that the sentence in context becomes "This is your acceptable worship (service) to God." Within this hermeneutic, worship is translated into a variety of service activities, classroom religious education and a variety of small group devotional practices, such as reading a bible verse and saying a prescribed prayer in tutorial groups with far less emphasis on gathering the school community for liturgical practice.

Peter said:

- It's the life of the school as we see ourselves, as an expression of church. And seeing ourselves as an expression of church, we are to live lives of worship to God. But I am now looking within the church and Christian traditions: we think worship is singing or 'We have come together to worship now.' Well, don't we worship when we go on service tours overseas? Don't we do it when we help the kid who's fallen over in the sandpit and brush him down?

For this worship leader, the whole of school life was concerned with nurturing a Christian worldview within the school community. The use of the word 'worship' as 'service' led to the de-emphasis of worship as liturgical experiences and an emphasis on Christian Education and service aspects of school life.

Liturgy was also used as a definition of worship from the Greek 'leiturgia' meaning 'work of the people'. Under this rubric, worship included as much of the denominational worship pattern as was possible within the time constraints. Four worship leaders used liturgical patterns as their main focus during the worship experience, and these experiences tended to be at least 30 minutes long. Amy: "It is similar to Sunday worship: honouring God, focused on Jesus and the good news, but also participatory about us all being the body of
Christ. Liturgy is 'the work of the people', so it includes the students in the liturgy with readings, prayers etc."

Interviewees from the more evangelical traditions defined the essence of worship as that which made connections to Jesus Christ and Scripture. One typical example in this group (George) was "Worship is seeing an object as being worthy, and that is Jesus Christ." For these worship leaders, chapel was only legitimate worship on those occasions when bible reading and prayer took place which could be connected to the person and work of Jesus Christ. In these chapel periods, worship was more likely to be focused upon an explication of scripture and application to life choices for students. There was an unashamed apologetic for the gospel and an appeal to choosing Christian faith as an individual choice. In no school context did this result in asking students to make a personal choice within the worship event or in front of peers, as the worship leaders interviewed were mindful of the compulsory nature of the event and those for whom such a decision may constitute offense to their individual freedom of choice or be accused of indoctrination. The issues of freedom and choice and compulsion will be discussed further in 6.5 of this chapter.

Five interviewees particularly emphasised the corporate or community building aspect of the worship experience. For them worship was about a liturgical drama in which all members participated, or about developing the ethos of the school through gathering together and experiencing the rituals of Christian worship. Within these worship experiences the horizontal (or relational) aspect of worship was emphasised. Charmaine: "It's a drama that's played out and everyone participates, and as we experience that we are in touch with our own spirituality.... and It's not just worship but corporate worship." This community building aspect could also incorporate the more liturgical style of worship, but not always.

An emphasis on experience was a frequent factor in defining worship. These experiences could be used to relate individual stories to the meta-narrative of the scriptural story for understanding personal life journey. One worship leader particularly emphasised the individual's journey and the development of personal meaning by means of storying of their lives. Christopher: "We story our lives. Things happen and we interpret the whole time, and we lump them into broad threads and those threads aren't merely descriptive, they are generative... we become the story." In this context the quest for meaning is a significant thread in the purpose and definition of what takes place within worship.
Nearly every chaplain or worship leader interviewed used the word 'education' as encompassing some of the purpose of the worship experience. Some emphasised the chapel period as one of introduction to worship and one used the word 'pre-worship'. Church school worship was more likely to be differentiated from congregational worship as a quest for meaning or search for truth. The minimum elements in common to this experience were prayer, a biblical reading and a central idea or theme during worship. In response to the question "What features of worship take place that make you think it is worship?", Hugh stated, "Prayer. There is a central idea which we call a homily. There is a theme."

For Christopher, the question about the nature of worship in a church school gained this response

It is hard for me to even speak about what we are doing here. It is not my understanding of worship. To deconstruct worship in the post Christian context, what would worship be like where the people don't know any of the songs or stories? So where do you start?... Yet I think it would be worship.

Charmaine noted "It is an opportunity to worship, for those who take it up."

From this series of excerpts from interviews, one can see that there are a variety of definitions of worship and understandings of what is foundational to worship in the gathered group in the school. There is some confusion concerning the nature of worship, and whether this is worship or pre-worship or something else. When questioned closely, all worship leaders asserted that it was worship, but there were differences when compared to voluntary Sunday worship, and that difference was based in the compulsory nature of worship, and the variety of belief systems present in the student body. In a church school, activities such as physical education or maths are compulsory, and worship is perceived as part of the extra-curricular activities in which students are expected to participate. Each practitioner reflects upon the compulsory nature of worship in this context and arrives at their own resolutions regarding its practice.

A comment from Kirsten:

No – it is just another timetabled requirement that students attend because they have to. Some like the distraction, some like the worship, some loathe it, some zone out, some pick it to pieces! But at least they have the opportunity to hear
some of it, to engage positively or negatively with the subject matter of the day, and hopefully some of it is thought-provoking and that privately the students can mull over and think if any of it is for them.

There is a wide variation of formats for chapel worship, styles of music, choices of readings and responses which flow from different understandings of the requirements for worship. With a variety of undergirding understandings of worship informing choices, come a plethora of experiences. The variations ranged from simply telling a story or series of stories, to a highly structured series of responses and formal prayers which may be recited at every worship experience (such as a school prayer). Some included congregational singing, and others registered that students refused to sing.

Several chaplains and worship leaders also noted that when the worship experiences were led without theologically trained leadership, they tended to become just another form of assembly consisting of items led by students with little thematic coherence and few liturgical elements included. Charmaine noted "Senior school chapel had to be tightened in structure... because chapels had moved away from being worship times to being more like variety concerts, vaguely organised around themes. I took more control to bring back the worship component." She also noted that worship in school is a 'cut down' form of worship owing to time constraints.

The inference here is that a variety of vaguely related 'acts' or items presented by students did not constitute worship and had moved away from its essential core. While a number of meanings were generated by the items, their overall lack of coherence had removed some essential component or core of worship.

The variety of definitions of worship for the time usually titled 'chapel' or 'devotions' illustrates the need for extended reflection on the understanding of worship in the church school context.

Students in focus groups mainly commented on particular features of worship such as prayer, music, Bible readings and their response to these experiences, rather than providing a coherent statement about worship as such. The meaning they associated with chapel was found through their statements of negative or positive response, and whether they found it relevant to their lives. At one point students in Group 2 commented that they
think chapel should be 'more like assembly', which implied a number of items by students and high levels of participation.

One student said "Chapel is sometimes a chance for people to be sharing what they are doing and its made more like senior school assembly and people get involved and tell what's going on, and it's not just a sermon but it's about the community as well." She expressed a clear preference for this participatory model of chapel experience.

Other students thought chapel ought to be about entertainment, and engage with their world view and be relaxing. Some consider that chapel periods should be about relationship and community and individual response, rather than focused on a divine aspect about which they have doubts.

One student said:

Personally I would say that the idea of chapel being here is that it is affiliated with a religion.... and its importance may be for people who haven't got the right guidance." Later in the same group, another student said "Chapel's important as it's the only time students have to reflect on their own lives and then go off and make conscious decisions, whereas all the other lessons throughout the day you don't really reflect.

From these students' perspective chapel is about religious affiliation, guidance for developing world view, and making decisions about life issues and religious/world view beliefs. Worship was not a word that they used in comments about the experiences inside the chapel building and time. The word chapel was used frequently to refer to these activities, although comparisons would be made with Sunday church experiences for those who had these other worship experiences.

Taken together, student focus groups indicate that chapel is about entertainment, participation and guiding the development of world view formation and life decisions. It also includes items such as music, prayers, bible readings and sermons. Students had less flattering things to say about sermons if they did not relate to their world view. There was little sympathy for telling a bible story and not making connection points to contemporary life for an adolescent.

Another student respondent said:
I think relating to us is really important, because if there's a movie or a real life story, it relates to us so much and people actually think about the message and say 'Ok I can see how this relates to God', but when it's just somebody reading the Bible and saying 'this is what Joseph did'... it doesn't relate to any of us and I think It's harder for people who don't go to church and don't understand it ... it's harder to learn more about it.

The variety of meanings attached to worship and the understandings which students gain from the experiences indicate that continuing education about worship experiences for students would be helpful. Students tended not to define worship, assumed that the words 'worship' and 'chapel' were synonymous, and instead articulated responses to particular elements within the chapel experience.

The definitions of worship have developed away from a focus on purely paying homage to God or responding to the actions of God, and towards the development of educational, experiential and community building aspects of worship. This development, in all its forms, is a response to the perception of the changing nature of the student body and their divergent belief systems.

6.4 How effectively and relevantly do they think the various Activities they have engaged in, in School Settings labelled Worship, relate to their Concept?

There are three different considerations regarding the student body which worship leaders must take into account as they prepare for worship in the church school. These factors directly impact on the nature of worship taking place in the church school setting. These factors are the compulsory nature of worship, and the alternative world views of the student body, including secularity and belonging to other faith traditions.

First is the issue of compulsion. While parents have signed a contract with the school to the effect that they agree to their child participating in all school activities including those which represent the denomination of the school, worship leaders are very aware that the majority of students in their care are not regular attenders at a local church, and that faith is an issue of some inquiry and doubt rather than presumption.

This becomes a balancing act for the worship leader. How are they to present traditional Christian doctrine when it is called into question by the liberal humanist educational
context, and all truths are perceived as relative or that faith does not belong to the realm of accepted knowledge? Copley (2005) makes the salient point that students are already well indoctrinated into the liberal humanist world view. Therefore in a church school the worship leader is actually presenting an alternative which may not have been considered until the students enter chapel for the first time. The worship leader is required to build a case for faith with an audience who may find the ideas completely foreign and at times, confronting.

The lack of experience in worship or church attendance means that students are often being introduced to the concept of worship as novices. The majority world view is secular, and students may view faith as a private matter. As students experience liturgy, prayer and music, they are learning about a tradition or culture which is unknown to them. It requires explanation at every point. Hugh said "The first worship session that we did two years ago, I used the keynote presentation and you can use these little bubbles like speech bubbles to come in; so when we had an opening prayer, I had a speech bubble come up that said 'This is what prayer is'; and so I narrated the worship. What we find is that lots of the kids don't go to church and have no idea what it is... I actually did a confession because I don't think the kids know what it is and I want them to know that."

Thirdly, within each group will be a smaller percentage (around 5 percent of students, see Appendix 1) who belong to a different faith tradition such as Islam or Buddhism. Worship leaders acknowledge that these other traditions need to be treated with respect whilst retaining integrity to the Christian tradition they are called to represent within the school.

These three factors of compulsion, secularity and the presence of alternative faith systems in the student body, push the character of the worship experience towards enquiry and away from the traditional notion of worship as homage to God. The worship experience frequently becomes the venue for seeking meaning or inquiring into faith, rather than affirming a faith choice which has already been made. In comparison to congregational worship, the school worship experience emphasises pre-choice information for making a decision about world view and values. Charis said, "My choice is to make it meaningful for them. Information about faith, experiences of respect, and interest in other ways of believing are what I hope to achieve in worship."

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59. Keynote presentation is a software application available on Macintosh computer systems, used for larger audiences with data projection.
Within the context of the interviews, it was clear that each practitioner was working within their understanding of worship and adapting the model of congregational worship to suit the school context as they were able. Hence, a number of comments in this section compare school worship to congregational worship as a way of defining their concepts of worship, and measuring whether this worship concept related to the school context.

Hugh said "When I first started working at (a particular church school), I was trying to fit in all those things (liturgy items) and I thought 'This is nuts' and I just had to streamline it, make the point." They found themselves cutting down the order of service in order to fit the time constraints of twenty to thirty minutes. As a result, different types of prayer such as adoration and thanksgiving or confession or supplication would often be edited out of the worship service. Frequently confession was held over for a special occasion, so that there could be adequate reflection, rather than practised at each chapel period.

Worship leaders generally did not often hold Holy Communion services because they were perceived as alienating those who were not believers and only a minority could participate. There were two alternative viewpoints on Holy Communion by chaplains:

Walter said:

"We do an introduction and first communion for Junior School in the end of term two." Interviewer," And do you enact Holy Communion in regular chapels?"
Chaplain: " As part of regular chapel services? No. And the reason for this is that the boys would ask 'What planet am I on?'"

However another chaplain (Simon) held communion services once a term in secondary school services and would say to the students:

"This is what communion is about and in Christianity it is a very special sacrament and this is what it means. ... There's this and this and the table is open for those who'd like to come up...and the students assist in leadership of the event. "

Interviewer: "How many come up (for Holy Communion)?"
Chaplain: "About three quarters. And I worry sometimes about crossing boundaries for those who are first communioners and haven't done their first communion anywhere (ie in another denominational tradition). But this is the Uniting Church and the table is open to all."
Thus one practitioner omits the experience of Holy Communion for the sake of the largely unchurched student body, and their inability to understand the practice whilst another practitioner deliberately includes it, explains it, using it as an educative moment, and finds that many students seek to avail themselves of the experience. Within the rules of the Uniting Church, this worship experience is not confined to those who are baptised and/or confirmed members of a local congregation\textsuperscript{60} ... but the question remains as to whether it is appropriate to offer this sacrament by invitation to students who have never attended a church outside the school chapel experience. And how does this compare to the congregational context and practise of sacramental theology?

Either chaplains note that Holy Communion is less inclusive and therefore do not celebrate it with their students, or they hold this sacrament in high regard and are concerned about the debasing of the sacrament in the midst of students who may have little understanding of the rite, or make a mockery of it, or transgress the church law of other denominations to which a student's family may belong. The Uniting Church celebrates an open table approach to Holy Communion\textsuperscript{61} (Burns 2012, 229). It should be noted that frequently children within the church school are neither baptised nor confirmed, and are therefore likely to be unchurched. The chaplain therefore made a considered decision as to the developmental capacity of the group of students for their inclusion in the sacrament. As Holy Communion explicitly involves commitment to Jesus Christ, participation is voluntary (where it does occur) and carefully explained in context as an educative moment.

Another example of the conversation regarding adaptation to the school setting and worship can be viewed through the lens of prayers of confession. Prayers of confession are regularly omitted from chapel worship. In the first instance, time constraints regularly lead to omissions in all patterns of liturgy for chapel. However, some chaplains omit confession because they perceive that many students are not 'sorry for their sins'. They may not recognise that there is a divine being towards whom one would direct their repentance, or that there is any efficacy in such a process. Confession therefore became an occasional experience, with added reflection time, rather than a regular event.

\textsuperscript{60} Burns, S., 2012, 37-45. The open table at which all present can be invited forward to participate in Holy Communion is a practice dating back to the Wesleyan tradition and is part of the principle of "ordered liberty" which marks Uniting in Worship 2. Baptised children welcomed to partake fully in Holy Communion was endorsed in 1985 Assembly of the Uniting Church (Bos and Thompson, 2008, 483).

\textsuperscript{61} In 1985 The Uniting Church extended Holy communion to children who were baptised (Bos and Thompson, 2008, 483).
For each part of the worship experience, worship leaders and chaplains are forced by the constraints of the school context to consider the composition of the group with which chapel takes place, and adapt the liturgical form. The concern to be appropriate and relevant to a largely secular group of students, was always in the forefront of their minds in planning, and a plethora of different decisions being made about whether to offer one particular experience or another.

A number of practitioners claimed to be working towards a model of worship which fit within the Uniting Church tradition and tried to model that type of worship, as best as they understood it.

Judy:

We don't do worship as formally in the Junior school, so there is no call to worship, no prayer of confession. I have only just started introducing those over time (in the senior years). So it's just a case of... we've only been introducing something that makes it a bit more of a traditional worship service, a little bit more of something they might recognise if they went to a Uniting Church... but we have to do it very gradually because it used to be just like assembly and have prayers in it.

Again the question arises : what constitutes worship in a school setting which is different to a congregational setting or a school assembly and what are the core identifiers of worship? With such a variety of definitions and variety of interpretations of worship and its requirements, the outcome could not be other than the smorgasbord which appeared within the sample.

Each worship leader admitted that worship in a school setting was different to the voluntary congregational setting. This admission was focused around the compulsory nature of worship, the lack of Sunday worship experience and alternative belief systems in the student body as perceived by the practitioners. Amy said,

I'd say it was less formal and it aims to be more relevant. My experience of congregational worship has tended to follow the lectionary and that is what dictates it. Whereas this is aimed at what is relevant to the group of kids in front of me. That's the aim and that's what I hope is different about it.
When asked whether they considered that this experience was authentic worship, all responded in the affirmative, but then might moderate that answer with qualifications such as "It is an invitation to worship", and "For some it is worship".

Charmaine described three ways to approach worship to students when they first arrived in the school:

- It's an introduction to worship and you come to worship in 3 ways.
  1. It's a place to be still relax and be quiet.
  2. or you can disregard the religious component and take what is relevant to you.
  3. or it's a worship time which is important for your faith.

All affirmed that it was Christian worship rather than that of another religious tradition or attempting to be a neutral experience owing to the nature of the liturgy. However loosely based upon the Sunday patterns, it was based upon Christian narrative traditions or theological principles. All adapted the worship models in which they were trained and upon which they had reflected to fit the constraints of time, space and audience towards whom they were directed. A summary of worship observations can be found in Appendix 2A / 2B.

The question remains, however, what conceptions of worship emerge from the practices we have so far identified as occurring under that name?

6.5 What do they think Worship/Chapel Experiences in a Church School ought to be trying to do?

In the course of exploring ways of representing different worship styles, a variety of focal lenses were used to develop differing models. Early in the process a theological differentiation was used for understanding the different styles of worship. But this proved unable to account for the variety of traditions observed, and the considerable borrowing of ideas trialled across the sample schools, regardless of the theology of the worship leader. It also could not account for persistent traditions in the worship culture of the school which may not be part of the particular theology or liturgical preference of the chaplain resident in the school. When the pattern of three foci (Ritual and Tradition, Modern Culture and Experiential) was adopted, the variety could now be explained along with the considerable overlapping of these foci.

Rather than inhabiting only one domain (eg Ritual and Tradition), worship leaders tended to move around all three domains within the worship experiences. Usually worship
provided the focal point for all of these possible activities or the launching point and reference for other activities within the school.

![Diagram 6.3 Three foci in chapel worship activities.](image)

These three foci represent three traditions or forms of worship which may be simultaneously present within the worship experience. The first form is that of Ritual and Tradition. Church schools are frequently acknowledged as keepers of tradition. The worship leader may therefore be strongly encouraged by the school administration or the denominational leaders to wear robes, light candles and celebrate a variety of particular school traditions such as the school foundation day, or civic celebrations such as Anzac Day. The worship space used by the chaplain will form part of the inherited tradition of the school and until s/he has served some years in the school, resources may not be made available to make any changes to the worship space. Often chaplains struggle with the inherited building or worship space in which worship takes place. The celebration of traditional church calendar items and rituals such as Holy Communion, carol services, Easter services, Ash Wednesday and Pentecost, along with denominational prayer patterns
for liturgy fall within this form of worship. The Ritual and Tradition mode represents the traditional model of worship within the denomination and its origins can be traced back to pre-modernist thought forms and appeals to the authority of Church. Homilies are significantly shortened so that the ritual can take place within the time constraints, or a longer period for worship is allocated. Students are expected to experience and learn a model of worship which involves them in ritual actions focused primarily on the vertical axis of worship of God by their individual choice or to observe these actions and engage in discussion about them outside the context of worship.

The second focus is that of Modern Culture. It could have been labelled as Evangelical\textsuperscript{62} in theological type but this did not account for all of the factors in this realm. While worship experiences in this tradition tended to emphasise an orientation towards a longer homily based on Scripture and applied to life, music and prayer forms could be quite truncated and use a blend of traditional and contemporary patterns. This form of worship has arisen in the modern world view: homilies are based upon persuasion and reason in developing an apology for the faith, but may also have an appeal to emotions through music or storytelling. Use of contemporary technology was present in all three patterns of worship in schools. Worship leaders who used this pattern created links to contemporary culture for the students attending worship, and may slip into entertainment mode. Students are encouraged to focus on God and the work of Jesus Christ and on making individual value choices for living.

The third focus is that of Experience. In a post-modern context worship leaders are aware that students learn by participation in the experience of worship. The focus is now on the creative use of spaces, robes, candles and symbols, movie clips, drama, meditation, rituals etc in order to create an experience which will encourage students to be involved in the creation and leadership of worship. Experimentation in alternative forms of worship take place regularly, according to student interests and ideas. It is also the forum for reporting back from camps, youth group, community service activities and tours, so that students can encourage others to engage in further activities outside the formal worship act

\textsuperscript{62} The term 'Evangelical' is a broad term which can invoke quite a variety of definitions and traditions. In this context the term is used in its broadest sense: working within a Trinitarian form of Christianity which includes using the Bible as authoritative and interpreted with contemporary scholarship and reasonable archaeological evidence. Whenever a worship leader or chaplain used terms such as evangelical or liberal, they used them in reference to the Church context from which they had worked prior to their position within the Uniting or Anglican Church in Western Australia. Consequently, such terms became ambiguous in content and in need of significant qualification.
Students are encouraged to be involved and to develop community. The world view may be pluralist or relativist and allowing different truths to speak for different faith communities, or looking for common threads between different religious traditions. The focus is partly on worship of God and often strongly on the horizontal axis of being together as a group and experiencing an event together. The student is encouraged to relate his or her life story to the larger picture of the story of Christianity (or their particular world view story) and consider or choose a community of faith. There is also an emphasis on creating a more just world for the future with education about social justice issues and creating voluntary options for action and service.

While some worship leaders will predominantly inhabit one sphere of worship style such as Ritual and Tradition, most will tend to inhabit at least two spheres, and some all three in an effort to find a variety of means of connecting with the student body. All patterns of worship are an adaptation of a Sunday worship. Some worship leaders emphasised the development of worship patterns which represented the denomination. Some emphasised the individual choice of students to adhere to Christian beliefs, and some emphasised participation in the worship experience, community belonging and the creation of one’s own world view and meaning. Most chaplains and worship leaders used a blend of these models of worship for the development of their particular pattern of creating liturgy.

In the interview regarding the purpose of worship, Walter said "The first one is my prime mission: keeping the rumour of God alive." In an article written for publication within his school community, this chaplain said that worship was about perfect moments with four key elements:

1. A holding of space and reality...of being truly REAL with each other; (his emphasis)
2. an awareness of something greater than us, a God moment, an epiphany of sorts, a drawing beyond the now
3. reforming, re-shaping, and re-visioning of the way things are...that is, finding a better way or at least a way through
4. and developing an awareness of God’s presence and the ability to find meaning and purpose.

From Walter’s perspective, worship is about an experience for students in which they are assisted in their world view formation and are introduced to an experience of the divine.
Some of these worship goals are more about hopes rather than outcomes as the statement "being truly real with each other" reveals. No practitioner can guarantee the response, behaviour or words of the partners (audience) in the conversation, nor guarantee an encounter with the divine.

Several chaplains and worship leaders spoke about the educative purpose of worship: that it should relate to scripture, provide a model or experience of worship, be representative of the denomination as a whole, or provide reflection on the spiritual experience and assist in the pursuit of meaning for life.

In response to the question "What would be lost or gained if there were no worship experiences in the school?" The worship leaders responded with statements such as the following, from Charis:

In terms of what would be lost, I think a great deal. I think an opportunity to engage with something that's really meaningful in growing up. I think, if I haven’t said that before, that is one of the things that worship offers; and Religious Education as well. It gives meaning to everything actually. And there are very few other opportunities to reflect meaningfully on what we experience. I think you would lose the spiritual dimension completely.

Joannne commented at length about the educative element of her worship style in Ritual and Tradition mode:

What I hope to achieve is to teach them about worship and what worship tries to do. You will come to chapel and this is your chapel, it's not my chapel, it's a chapel built for students who have chosen to come to this school and experience worship and to some of you that is normal and for some of you, well, what is it about? Well I hope you will learn what it's about and start to respect sacred space and respect people who have faith and respect rituals and to learn that it's very important for some people. I teach them about different actions, the candle lighting is a big thing here. Any school that I've worked on, the candle lighting has been absolutely terrific when there has been a terrible accident. No words, just space to light a candle, so if they have no idea how to pray they don't pray, but to light a candle and just think about the person they have lost or the person that has upset them. To teach them mechanisms for how you deal with things: how you celebrate, how
you mourn. About transitions. There are certain traditions be they secular or religious which help you deal with life.

There are several comments here worth making and this chaplain has been quoted at length. She has emphasised the educative element of learning by participation, the choice that students and parents have made to participate in this school and learning how ritual can assist in the navigation of life transitions and crises.

Students involved in the discussion forums would affirm worship experiences which reflect on values which are both contemporary and relevant. But the attitude to a worship leader's best efforts may be summarised as follows:

Interviewer: Do you think it's (worship) a good experience, a nothing experience, or an "I'd rather not be there" experience?

Student: It depends on what you want from it. Of course it's based on what you're walking into the room expecting and thinking. And I don't think us chapel assistants or the chaplain, that we have much impact into a person's mentality as they walk into the chapel. Me personally, umm, I don't benefit from chapel. It definitely opens my eyes into what's going on in the world in charity issues and makes me motivated to do something. I'd say that's relevant and you're into it and then you walk out and it's poof, gone.

At the end of the day, adolescent students determine - via their own world view filters - what will impact on their thinking and what will be dismissed as so much entertainment. This very honest assessment of chapel worship, gives pause to the meanings and purposes which worship leaders assign to their activities. This response is possibly typical, but in no way summarises the whole of student body perceptions relating to chapel. There is however, tacit agreement from another focus group that one of the purposes of chapel was moral guidance.

From the discussion of the models of worship above, it is possible to outline the following perceived purposes for school worship:
• An invitation to engage in worship activities and potentially experience an encounter with God
• Education with regard to the patterns of worship and understanding the Christian faith and other contemporary world views and world religions
• Developing student spirituality through a consideration of meaning, identity, purpose and hope
• Developing school community and ethos through participation in worship together
• Consciousness raising with regard to ethical and social justice issues with the potential for service learning activities on a voluntary basis.

6.6 Do Worship Leaders think the School crosses Personal and Ethical Boundaries at any Point in what it does in worship?

A series of questions were asked which addressed issues of ethics for the worship leaders and chaplains including:

• Are there any topics you would not address?
• Are there any activities within worship which you would not do or are there particular activities which you always try to include?

Responses to the topic question usually evoked the response "No, I would speak on any topic." All chaplains and worship leaders interviewed chose themes to follow for worship structured around life issues relevant to the age and development of young people or school calendar items (eg Anzac Day, International Women’s Day or Naidoc Week), or educational themes they wished to address such as retelling narratives from scripture, or teaching the Lord’s Prayer.

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63 Education about world religions is included as part of Religious Education programs in most church schools in Australia and is available as a subject in all states for graduation (eg WAASA/religious studies progress map/2013, Board of studies NSW, Studies of Religion, Stage 6). Both staff and students are aware of religious minority groupings within their schools and adjust their messages in worship to be inclusive of other faiths in various ways (cf Appendix 1 and Appendix 7, 248 for examples). Further, WA schools encourage inductive or inquiry based learning as part of their educational mandate in teaching on world religions and philosophies (eg Rossiter, 2006, 180, 237, 311; Hill, 2004, 85-86). Thus, worship also includes occasions of teaching on world religions and alternative philosophies while maintaining a predominantly Christian emphasis.

64 Naidoc Week is a Federal Government initiative which celebrates indigenous people and their culture and aims to improve black and white relationships within Australia. Website accessed June 2013, http://www.naidoc.org.au/
One exception clearly expressed concern for boundaries of professional ethics while working across gender lines. One male worship leader replied that while working in a girl's school he would not address sexuality issues.

In response to the question regarding what they would not do with students in terms of worship, a variety of answers emerged from not requiring kneeling, omitting the practice of Holy Communion, not demanding a response and in particular neither demanding nor expecting a response to commitment to Jesus Christ or the Christian message. Occasionally chaplains kept to particular items such as not referring to God as father and using inclusive language in case a student came from an abusive family background. Two practitioners refused to use interventionist prayers due to their own theological framework.

Nearly every worship leader mentioned or used invitational language to speak about actions within worship. Students were invited to participate and often explicitly given permission to sit and reflect or observe actions such as coming forward for ashes on Ash Wednesday. Statements were often couched with statements such as "Christians believe..." or "I believe... and you may need to make some choices about what you believe about this issue for yourself." Students' rights were recognised in their responsibility to make individual choices about faith and participation in worship activities.

Scripture was generally used with explanations regarding its context culturally and historically, then carefully applied to the contemporary context or juxtaposed against contemporary movie clips as examples to consider.

Worship leaders perceived themselves as those who are engaged in the business of assisting students to consider faith, systems of meaning and values or ethical choices for living. Therefore their language was invitational, inclusive and grounded, providing choice and included open ended questions for responses to consider. An example of an open ended values based question might be "What does it mean to be brave?" or "What would you be prepared to sacrifice to save someone you loved?"

Joanne had this to say with regard to whether worship was an evangelistic enterprise:

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65 Interventionist prayers were defined by this practitioner as those prayer requests which ask for something specific such as for a sick person to get well or for rain for farmers' crops so that the harvest does not fail.

66 Grounding: use of the terms either "Christians believe" as against what other groups in society may believe or using "I believe" and "you are invited to consider..." (Hill 2004, appendix 2). The originators of this usage of language occurs in the series Religious Education Curriculum Project (1983).
I think that is shaky ground there. There is a certain amount of evangelism that goes with the nature of what you do. I think the difficulty is the way that the school markets itself in this day and age. I don’t think the school markets itself as being there to evangelise and convert people to the Christian faith so I am always slightly uncomfortable. I do see it as a mission in terms of being a mission that teaches the values that helps people to live better lives. To consider Christianity, to consider the things that the church does that might help others. And whether you choose to do that with the church or another secular organisation is another matter.

There were occasional concerns voiced about crossing denominational boundaries: as in the case of offering of Holy Communion to the corporate body of students who may be for example, Catholics or Anglicans who had not yet experienced their first communion rites.

When students felt that their boundaries had been crossed, there were moments when they refused to participate in a song by silence, or refuse to join in prayer about which they may disagree.

Student 1: Well sometimes like it also depends on the person’s teaching like the youth worker or whatever. But I found that with the Rev last chapel that I read the prayer (on powerpoint screen) while I listened to it and I was reading it on the slide. I am more reluctant to say 'Amen' if I don’t believe in a little bit of the prayer... I like it when it’s more a community prayer and we are all in it together and care about each other. That message is better and people come out of chapel feeling better than if "You will die and are going to hell." I don't know, some prayers link in with the nicer vibe and I kind of say 'I'm going to say 'Amen' to that.

She then added, "It's when some people are suffering such as the earthquakes and tsunamis in Japan and everything; those prayers are about saying we want to send hope for those people. You don't need to be religious to want to say that."

Student 2: "And everyone wants that to happen so when its more Christian based and quite orthodox for your world and your life 'thank you God and we submit to your will and let you guide our life..' I think people would be more reluctant to participate in that."

The surprise for the Interviewer was to discover the large number of students who wanted to participate in prayer and reflect thoughtfully about their wishes, thoughts, hopes and prayers for the world community. They wanted the prayers to reflect their concerns and
express or anticipate their hopes and fears for the world. And at the same time, they were reluctant to make a commitment to the deity about which they may not share clear faith.

Chaplains generally did not have many objections from the parent community regarding their work, and had trouble recalling any experience to relate. If an example was related, it was usually some years prior to the Interview, and more often came from within the Christian parent body who wished the school to be more religious or those parents who wished to avoid religious services due to adherence to another faith.

Simon: Ahh, no I don't. Because I think if they come to a church school, they have made the decision to come here. They are told that this is what we are about. And if they are to learn what it is about, then Communion is central to this tradition and to many Christian denominations whether you practise often or infrequently, both are different ways of expressing that it is important. And what it is actually giving is the real experience of ritual.

Chaplains considered that the parents are the consenting adults for their child's formative religious experience. Alternatives are available in terms of alternative religious and secular schools, and the parents make a judgement regarding their child's educational package based upon choice.

Students in the three focus groups did not feel that their personal rights had been infringed by being in worship experiences. All participants knew and occasionally referred to the fact that this was a church school and it was 'part of the package' in attending this school.

Fredrick: I think the boys are encouraged to question what goes on and they do. It’s surprising how often a boy coming out of chapel will say something like "I don’t agree with what was said" or "Do you think that works all the time?" and many of the staff, and it is many of the staff, will take up the themes following chapel. Or particularly some in politics because the issues have been there to take up and question.

And later added: I’ve had boys come up and say "Why do we have to go to chapel?" then I don't tell them, I ask them "Why do you think we do it, why do you think we have it?" And they are very clear "We are a community and this is what we do together, we are a Christian school." Therefore the essence of what we do is there
but at the same time there is no intent to make them be something that is other than what they are.

The reflection from the student body regarding chapel and its effectiveness or whether they thought their rights were being imposed upon hinged upon the relationship they had developed with the worship leader or chaplain. Where significant trust had been built with that person through familiarity and longer term contact, there was more forgiveness for any small mistakes and assistance for their leadership from the student body, for example in singing.

Student, "I think people feel sorry for the youth worker when he sings (laughter). So people think, I'll sing with you just so that you feel better."

Some co-educational schools in the sample group found students resist singing all together. Singing is an activity which adolescent males may wish to avoid in the co-educational context. Community or choral singing is far less common social activity in the Australian cultural context (with the exceptions of rock concerts, Australia Day and sporting celebrations or public carols services). This was not reflected in single sex schools. Students prefer worship and specifically music which is not 'too religious' and engages them at their level intellectually and which represents their interests and concerns.

Singing provides an interesting study in the relationship between the students and the worship leaders and the school context all by itself, and detailed study of this phenomenon and student resistance and participation is outside the range of this overview of worship. The issues which circle around music and worship is another window into the nature of school worship and personal boundaries.

In summary, church schools operate with worship as compulsory, based upon school policy and the fact that parents are voluntary signatories responsible for the participation of their child in all school activities, from maths to physical education and worship or religious education. It is this parental permission which allows worship to take place as part of school education. Worship leaders recognised the limits of this permission by developing the principle of respect for the individual. Therefore worship leaders and chaplains were invitational within the context of worship.

Christopher summarised the concept of these limitations when he stated "I haven't really thought a great deal about this, but implicitly there is a respect from me for all of them."
These reflections point toward the need to develop a framework of principles for ethical conduct of worship within church schools. Further reflection and the foundations of a framework will be developed in Chapter 8.

6.7 What sorts of Different Activities do Respondents think would achieve the Goals of church school worship more effectively?

For worship leaders and chaplains, the primary goal is connecting with the students in a meaningful way so that they reflect upon their source of meaning, values, identity and community. Other goals cited included education regarding Christianity, worship patterns and development of spirituality.

Amy listed these worship goals: "It is first educational in terms of providing an understanding of worship. Second an exploration of spirituality which is part of everyday life and God is important (as part of life). Thirdly that it gives them an understanding of what Christian worship is all about."

All chaplains and worship leaders operated under constraints such as a twenty minute timeslot, limited resources (both physical and personnel), within a space which may not be flexible (pews fixed to floors in a tight space) and working with groups of students ranging from 200 - 1200 at a time. A number of alternative models have been proposed and trialled in various schools.

**Alternative 1:** In place of worship for large groups, more effective learning is deemed to take place in the classroom or in the small tutorial group of 12 - 20 students, so devotions and Religious Education classes are removed to those locations. Fewer large group worship occasions are celebrated, but with greater resourcing to make the experience significant for all involved. This model is dependent upon staff who are Christian or are willing to teach a Religious Education program.

**Alternative 2** is to make worship attendance voluntary in secondary school. One school trialled this method in the 1970s for a period and lamented the lack of attendance in particular by staff, even more than students (Boyce 2001, 221). It appeared that the popularity of the chaplain became the litmus test of participation by students.
Chapel has remained compulsory for all students on all campuses of church schools within the sample investigated. Both these alternatives operate out of an understanding of the individual choice of students in a modernist conception of education and worship.

**Alternative 3** focuses on the development of experience in worship by a variety of means such as: increasing student participation, developing age appropriate themes in homilies, and focusing on the development of relationships with students in classrooms and the playground. The experiential model may also seek to offer opportunities for voluntary engagement beyond the worship setting for community service or attendance at local youth groups or camps and retreat days. Some chaplains and youth workers are seeking to develop voluntary worship on occasional Sundays for the whole school community. This latter alternative is being explored with varying degrees of success depending on the resources available and the energies of the worship leaders and those who work with them.

To summarise findings in respect of the five questions regarding worship in the church school, worship emerges from the variety of models and methods observed with four possible aspects.

- Worship is a response to God for those who are able to engage and participate in the experience.
- Worship acts are developed which are representative of a particular liturgical pattern for each church school: Tradition and Ritual, Modernist or Experiential.
- Worship is concerned with the development of individuals' quests for meaning and the development of community ethos within the school.
- Worship is an educative experience involving both affective and cognitive domains.

These defining marks of worship in the church school need to be measured against a theologically developed rationale which Chapter 7 will attempt to articulate.

### 6.8 What do Young People believe and how does this intersect on their Worship Experiences?

The life statement task asked Year 12 students (aged 16-17) to construct an essay of approximately 500 to 1000 words in which they named positive values or influences upon their belief system at this point in their lives. The task was an open ended task and no particular requirements were placed upon students apart from completing the essay task,
identifying their positive values and/or life story and/or beliefs at this point in their lives. Essays were graded for logical construction rather than faith commitment, and at times were used as a vehicle to engage the student in dialogue about their spiritual journey.

Some students chose to tell part of their life story as a vehicle for reflecting upon their personal insights from this experience. Some chose to identify particular role models as images of positive values. Others attempted to write a philosophical or values statement.

These life statements were written up after the students had studied a variety of world views in Religious Education classes and worked through a process which assisted them in identifying their particular world view or ideas within their world view. The sample of life statements was submitted voluntarily to the classroom teacher by students who had completed consent forms for the research after an appeal by the classroom teacher.

Eighteen life statements were open coded for key words which indicated religious and philosophical themes or values. The codes of ideas and values which students used to describe their world view were then tabulated. The results of the coding process is found in Appendix 5. These results were compared with statistics of religious affiliation at enrolment at Girls' School 1 and with Australian census data (2011) and the work of Hughes on youth spirituality in Australia (2007, 2010) and Kaldor, Black and Hughes (2010). (see Appendix 5)

6.8.1 Discussion of the Results of Coding

The total sample of voluntary Life Statements is 18 or 12 percent of the students who completed the life statement task in the Year 12 cohort for that school67. Owing to the small size of the sample group, and that it was limited to one school, these life statements can only be used to provide examples of the type of response which students gave to this assessment task. In the prior unit of learning students participated in classwork where world-views were described and discussed.

From the sample it can be seen that four students did not recognise any Christian influence in their background or their thinking. Four students claimed atheism as part of their world view. Eight students were unsure about various aspects of God or a divine entity and faith generally. One student referred to Buddhism as a preferred set of values as an aside, but without commitment to that world view.

67 The sample was too small to make any significant comparisons with the studies by Hughes (2007, 2010).
Three students spoke of religious background which had now been left behind in their world view as unsustainable for a variety of reasons, often associated with life experiences of suffering, or from reflection on scientific world views and global affairs.

Six students claimed Christianity as part of their world view, were also Catholic in background, and regularly or occasionally attended church.

Two students wrote about having Christian values and another two students claimed to be Christians with clear protestant emphasis in faith. One of these two students claimed regular religious attendance at a Christian church.

Seven students have lived overseas for part of their lives and this has influenced their perspective on religion and religious experiences.

Students all mentioned the influence of families and all still live in the family home with one or more parents. Similarly most students mentioned the importance of relationships with friends and peers and their impact upon their world view.

The other most significant world view mentioned was living for experience, in the present moment, or for happiness. There were two references to 'YOLO': you only live once. Thirteen students mentioned the word 'existentialism' as part of their world view.

Other significant world view influencers (4 or more times mentioned) included evolutionary theory, post modernism, relativism and individualism. Although these factors were only mentioned by a few students, all of these ideas influence most students in the classroom and their teachers. These ideas inform the theoretical framework for the educational system in the liberal democratic system of Western Australia. Money and the desire to make enough money to be comfortable was mentioned four times as part of the development of a good lifestyle.

'The Secret' was mentioned once as formative to the world view of a student. This is a reference to a popular book titled 'The Secret' by Rhonda Byrne (2006), which is concerned with meditating, focusing and wishing for the universe to bring desired wants to the individual.

Feminism was also mentioned only once and the sample referenced the mother as the major model of feminism in her life.
### Table 6.1 Religious Views at School Graduation: Summary of Sample

<table>
<thead>
<tr>
<th>Religious Views</th>
<th>Christian</th>
<th>Post Christian</th>
<th>Christian values</th>
<th>Christian -Catholic</th>
<th>Atheist</th>
<th>Agnostic</th>
<th>Panentheist</th>
<th>Theist</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td>4</td>
<td>8</td>
<td>1</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Percentage of total Sample</td>
<td>11</td>
<td>17</td>
<td>11</td>
<td>34</td>
<td>23</td>
<td>45</td>
<td>6</td>
<td>11</td>
<td>-</td>
</tr>
</tbody>
</table>

Some students indicated more than one code for religious view, for example wavering between agnostic and atheist, or post Christian and agnostic, or panentheist and Christian. Two students were willing to indicate outright atheism, and a large number indicated a well-blended world view including existentialism, individualism, humanism, relativism etc.

#### 6.8.2 Comparison with Religious Affiliation of Student Populations at enrolment

Comparing the sample with the Girls' school 1 population of religious affiliation at enrolment, it can be seen that the sample skewed strongly in favour of Catholic students (one third instead of 14 percent). Taking both Catholic Christian and Christian students together comprised nearly half of the students in the sample. However nine students claimed religious background from their parents, which is nearly representative of the percentage in Table 1 for Girls' school 1. Three students of the sample had left behind the religious background of their parents during their progress through school at this point in their lives. Nearly all students had viewpoints that were consonant with that of one parental family member or more eg atheist, Christian and for church attendance.

On the brink of leaving school, two thirds of the sample group of students identified themselves as either agnostic or atheist, which is significantly higher than the 38.4 percent (adding together 'no religion' and 'not selected') indicated in the Girls' School 1 column of Table 1. As stated previously, this data is merely a set of examples: the statistical comparisons were given so that the reader gains an idea of how diverse even this sample is.

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68 The table which sets out the data for student populations at enrolment can be found in chapter 5 and Appendix 1.
69 The life statements came from the Girls' Church school 1, in Table 1.1 and is hence compared against the Religious Affiliation at Enrolment data. (see Appendices 1 and 5. Examples from Life Statements are found in Appendix 8)
was. Significant further investigation would need to be undertaken in order to gain any credible idea about the progress of religious affiliation and identity as the student journeys through school.

Examples from the life statements which illustrate student spirituality can be found in Appendix 8.

**6.8.3 Comments about Worship Life.**

Eleven out of eighteen student sampled referred to their experiences in worship, either individually or within the context of a local church. While some of these were post Christian, or are atheist, they have experienced worship in one context or another. None of them referred to worship experiences within school chapel. One referred to a voluntary bible study organised by Christian staff. All of them were responding to a class assignment set in a Christian school. Twenty five of students in Year 12 would have attended an overseas service tour or working with an indigenous community, but no-one in this sample referred to these in their life statements.

It was in Year 8 that I joined a bible study group led by 3 teachers. Before this time, I had believed in God but it was not until I started attending these group gatherings that I really started to understand what Jesus was trying to tell me about living my life and ultimately, my truly Christian outlook on life was formed.

I prayed (and to this day still do) every night to God to give me the strength for the coming days. I started to understand the reason for suffering in the world - to bring people together, to allow compassion in the world.

Funerals and experiences of suffering were regularly referred to in the formation of world view as significant events: "His funeral was beautiful, with so many people speaking about how wonderful he was, and I just remember standing in the church pew trying not to cry, and ultimately giving up as tears just started spilling out of my eyes."

Rites of passage: baptism, funerals (and by implication weddings) all contribute to the faith formation and identity of young people as significant events.

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70 This is interesting in itself. However the task did not require students to comment on their religious experiences in school, only on their beliefs/world view at this point in their lives. Omission of references to chapel could imply a lack of significance of chapel, but this is stretching the data.
Student: I have been baptised into the Anglican church and was raised with Christian values. All through childhood I had a fascination with Church. I don’t know if I actually liked going to become closer to God or if it was the formality of it that I enjoyed. Either way, I have been going to church on and off since I can remember. I have been involved in Kids’ Plus programs and been on a camp for 10-15 year olds where we travelled to churches in the wheat belt towns for a week.

One spoke passionately about community of the church as significant to them:

I started to realise something... I felt like I had a relationship with God and with my church. The one thing that made me feel calm again was actually starting to attend church again: seeing the people that love me, playing the music I love, teaching the kids I love and love me, and just the overall feeling of being connected again.

Prayer was mentioned five times as a significant part of the Christian journey in faith. The concept of making a difference and contributing to the world in a positive manner was referred to five times in the sample set of life statements. "I hope that I managed to make a difference to other people and, in a small way, to the world in general."

At the end of the church school experience - whether 2, 5 or 12 years' duration - students have had the opportunity to reflect and draw conclusions regarding their world view.

Does school worship matter to students? For at least half the students in the school, there was no other experience of worship which they regularly attended. School worship did function to educate students about the rites of worship, by familiarisation. For some, it created opportunities to worship, experience life transitions, respond to world events and suffering, and opportunities to pray, respond to God and shape identity, community, meaning and values. The affective components of the experience were apparently as significant as the cognitive material presented in the homily. The experiential components of worship therefore were significant: sights, sounds, smells, tastes, and participating in ritual dramas were all ways in which students could increase their level of participation.

6.9 Conclusions

The present chapter has summarised the range of views obtained through data collection from seven Uniting and two Anglican Church Schools in Perth, Western Australia during 2012. The viewpoints have been garnered from interviews with fourteen worship leaders and chaplains, and observations of eighteen of acts of worship across the nine schools.
Three focus groups composed of a total of 32 Year 11 and 12 students - from a boys' school, a girls' school and a co-educational school - contributed their viewpoints on worship experiences. Eighteen life statements were gathered from one girls' school. All results were tabulated, coded, and analysed separately prior to writing.

A wide range of meanings and purposes attend the worship experience, confirming the need to further explore the question of 'What is worship in the church school context?' It is towards a theology of worship for the school setting that the investigation moves forward.

From the survey and models of worship above it is possible to outline the following purposes for school worship:

- An invitation to engage in worship activities and potentially experience an encounter with God.
- Education with regard to the patterns of worship and understanding the Christian faith and other contemporary world views and world religions.
- Developing student spirituality through a consideration of meaning, identity, purpose and hope.
- Developing school community and ethos through participation in worship together
- Consciousness raising with regard to ethical and social justice issues with the potential for service learning activities on a voluntary basis.

Church school worship emerges from the variety of models and methods observed with four possible aspects.

- Worship is a response to God for those who are able to engage and participate in the experience.
- Worship is developed which is representative of a particular liturgical pattern for each church school: Tradition and Ritual, Modern Culture and/or Experiential.
- Worship is concerned with the development of individuals' quests for meaning and the development of community ethos within the school.
- Worship is an educative experience involving both affective and cognitive domains.

These defining marks of worship in the church school need to be measured against a theologically developed rationale which will be explicated in Chapter 7.
There is no clearly formulated code of ethics which chaplains and worship leaders adhere to in the preparation of worship. Therefore ethical principles for the conduct of worship will be developed in Chapter 9.
7 Towards a Theory of Worship in the Church School

7.1 Introduction
The discourse now moves into a more philosophical mode. We commenced this study by asking:

- What is worship? and
- Does that concept apply in a school setting?

In the light of the variety of notions and practices identified in previous chapters, it is clear that an attempt must be made to develop a tighter and more usable definition to guide school practice. As foreshadowed in the introductory chapter, given the wide range of meanings attached to this term, both in general usage and in academic analyses, the goal in the present study is to develop a normative definition relying heavily on biblical ideas of worship and forms of liturgical practice, and on such formulations as have been laid down in Uniting Church documentation. The second task will be to see to what extent worship in this sense can legitimately be represented in the context of church schooling. This will oblige us to explore theoretical issues such as compulsion and indoctrination in the next chapter.

7.2 Part A What is Christian Worship?

7.2.1 Biblical Ideas of Worship as a Guidepost Definition.
Christian worship refers to acts which are rendered to God according to the Christian understanding. This understanding is first in the writings of the Old Testament (or Hebrew Scriptures) and New Testament. The Bible contains many stories of homage and service rendered to God in response to the revelatory experience of the Divine presence. It also relates rituals and traditions in which God is understood to reveal himself (sic). These experiences develop a pattern for the worship of God for future generations. For the purposes of this investigation, two foundational experiences will now be considered: those of Abraham and Moses.

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71 Worship, as defined in the introduction: In the school context it will be defined as school worship or chapel periods which are led specifically for the Christian worship of God.
The Lord said to Abram, 'Leave your country, your people and your father’s household and go to the land that I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves.' Genesis 12: 1-3, NIV.

The Hebrew text first located Abram by birth in the land of Ur of the Chaldeans, the place of his father Terah. Terah then moved the family to Haran and settled there (Genesis 11: 31-32). The time location is given by listing the forebears and their history of relations (Von Rad, 1972, 158-159). Abram's wife Sarai is barren (Gen 11:30) and Terah has passed away (Gen 11: 32). This word came to Abram when he had become the leader of his family group. The text is silent on the matter of Abram seeking his God. Rather, the Bible shows God revealing godself to this particular human being, and placing a missional call upon Abram: to go to the land that God will show him. Abram is first directed to leave his land, his people and his tribe. All previous loyalties are loosened, and he is called to trust the call and direction of God (Von Rad, 1972,159,161). There is a promise given which has four aspects: first land, then becoming a people (a great nation), fame, and a blessing which in turn will be a blessing to others. This calling is often called a unilateral covenant between God and Abram, and Abram is the first beneficiary of many to come. It has not been repealed or limited in duration or force, and is still claimed by Jewish people today as foundational to their understanding of their identity and purpose as a nation (eg Sacks, 2011, 65).

The revelation of God is then enacted in a ritual experience in Genesis 15. Abram enters into discussion with God regarding his immediate concern with lack of offspring to inherit his tribe and wealth, apart from an adopted person named Eliezer of Damascus (Gen 15: 1-5). The text records God speaking to Abram about the stars in the sky being as numerous as his descendants. His faith is counted as making him righteous (Gen 15: 6). Abram continues to question God regarding the issues of inheritors and land (Genesis 15: 2-8). The promise is affirmed in a mysterious covenant making ritual which included five clean animals (heifer, goat, ram, dove and pigeon), each cut in half and placed opposite one another on

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72 Abram’s name is expanded to become Abraham post Genesis 17, indicating the name of God incorporated within it with the 'ah' syllable.
73 Unilateral Covenant means a covenant which has one primary direction. It is a promise from God to Abram and his descendants. Dumbrell illustrated the history of the outworking of this covenant in succeeding generations of the patriarchs and onwards (Dumbrell, 1984, 47ff). The covenant is worked out in several steps, (Genesis 12, 15, 17) and is finally called a covenant by the Divine voice in the narrative when circumcision is enacted in Genesis 17 and Abram’s name is changed to Abraham.
the ground. Birds of prey come down to feast on the carcasses and are driven off by Abram. Some writers have noted that this may be an indication of later attacks upon the nation of Israel being overcome (Dumbrell, 1984).

In the history of Israel, the five animals all have cultic significance as part of sacrificial offerings. (ibid). In the midst of darkness, the Lord speaks again to Abram in prophecy regarding the nation of descendants who are yet to come. The smoking brazier and torch passes between the pieces. The smoke and flame could portend the pillar of fire/cloud which led the Israelites in the exodus (Exodus 13: 21-22). The land and its boundaries are delineated for Abram and future Hebrews (Genesis 15: 18-21).

The text moves from an encounter with God which sets the vision of the future, to prayer and requests made to God from Abram, thence to an exercise in ritual and further experience of the presence of God, fulfilled in the making of covenant between God and Abram. The pattern is set, which goes forward with these people of Abraham: God initiates, Abram responds with prayer, which includes a continuing search for connection with God, making requests (‘But how will I know?’ Gen 15: 8) and ritual actions during which God speaks again with Abram, confirming the promises by means of a smoking presence. Abraham believes in the revelation which is given to him, and the covenantal promise informed his mission and life.74

The second great leader who formed the people of Israel is found in the life and work of Moses as recorded in the book of Exodus. Again, the Bible records the divine being initiating the contact. The text indicates that God has already preserved the life of Moses twice: from slaughter as an infant, and again after Moses killed a slave driver (Exodus 2) and fled into the desert. In Exodus 3, Moses sees a burning bush on Mount Horeb in the land of Midian while pasturing sheep. At this point in the text, he has left behind the grandeur of Egypt for the life of a nomadic herdsman, married and become a father. The story records that Moses encounters God when he is intrigued by a burning bush which is not consumed by the fire. It goes on to note that God calls to him by name and requires that he remove his sandals as a mark of respect for holy ground. The divine being declares that he is the God of his ancestors. A mission is declared by God to save the Hebrews from suffering as slaves in Egypt and to deliver them into a good and spacious land (Exodus 3: 7-8).

74 Abraham did not always act within the covenant, or with faith in God’s protection as the trip to Egypt (in Genesis 12-13), and the child by Hagar (Genesis 16) illustrate.
Again the human questions God, asking 'Who am I?' (Genesis 3:11) or 'Why me?' and later, 'Who are you?' (Genesis 3:13) and still later, 'What if they do not believe me or listen to me?' (Genesis 4:1). Moses is involved in an interactive series of questions and answers with God, who is revealed as 'I will be what (where or how) I will be' (Sacks, 2011, 65). In contrast to the naming of Moses, the text shows that this is not a god who is called by a name and available on command by use of the name. The name of God is a verb state (present and future tense of the verb 'to be') rather than labelled, designated and added to the pantheon of other gods. This God is known by the history of interactions with the Hebrew people. After declaring God's character by means of the history of his ancestors, Abraham and Isaac, Moses is given a clear message and directive, extending to a series of miraculous demonstrations of the power of God. Moses still begs reprieve and asks for someone else to be sent as he is 'slow of speech'. At this point, the text (Exodus 4:14) records anger at Moses' evident reluctance, and appoints his brother Aaron as speaker, but Moses will still have to perform the signs of wonder.

The pattern of encounter involves the divine initiative and human responses. The response from Moses is obedience in taking off his shoes, followed by the declaration of the presence of the God of Abraham, Isaac and Jacob. Then Moses hides his face as a mark of fear or reverence. These actions of removing sandals and hiding his face are evidently acts of homage or obeisance. God announces the intention to save the Hebrews in Egypt, and engages with Moses in answering his questions and petitions including his confession of inadequacy. Moses is given understanding about the nature of his God. Moses is then sent on mission to the Hebrew people in Egypt.

The pattern established in Genesis 12 and 15 was that of encounter, revelation, prayer petitions and answers, ritual actions, and covenant enacted by God. The pattern in Exodus 3 and 4 was encounter, obeisance, revelation, prayer petitions including confession, instruction on the nature of God and sending into mission. These two examples from the early Hebrew writings help to structure worship patterns which would also be reinforced in later historical events such as the call of Isaiah (Isaiah 675) and Jeremiah (Jeremiah 176).

75 The call of Isaiah follows the pattern of encounter and revelation, obeisance and confession, instruction and sending into mission.
76 The call of Jeremiah again follows the pattern of encounter and revelation, obeisance and confession, instruction and sending into mission. These two calls lay out the typical pattern for prophets, and continue a similar pattern to that already established in Abraham and Moses. God initiates, humans respond (in prayers including confession, supplications, thanksgiving and praise) are instructed and sent forth.
The early Christian traditions of worship were deeply informed by the Jewish traditions of worship from which it originated (White, 1993, 15,16). The patterns of worship of the early Christian church as recorded in the New Testament canon have consistently been considered authoritative for the life of the church (ibid, 13). First gatherings included enactments of baptism (Acts 2: 38), the last supper (I Corinthians 11), sharing of meals (Acts 2: 42-46), daily prayers (Acts 1:14), proclamation of the gospel (Acts 2, Acts 17: 16 ff etc), singing (Acts 16: 25), healing rites (James 5: 13-16), reconciliation (ibid), and sharing possessions with the poor (Acts 4: 32; White, 1993).

Baptism followed a pattern of proclamation, hearers became believers, they repented, and were baptised. After an early period with a variety of baptisms, the trinitarian formula of the 'name of the Father, Son and Holy Spirit' was adopted (White, 1993, 18-19). In baptism the candidate was perceived to undergo a union with Christ in death and burial and resurrection by means of immersion. Baptism was considered normative as Jesus undertook baptism with John in the gospel recordings (eg Luke 3: 21-22).

Within the early Christian community recorded in Acts 2: 42-47, the believers met every day, were instructed in the teaching of the apostles, broke bread and prayed together. The early days were marked with miraculous signs being worked among the people and sharing all possessions. The breaking of bread indicates more than simple sharing of food, it was remembering the last Passover meal with Christ and indicated an early form of Holy Communion\(^7\) in which thanks was given for the life and death of Jesus. The earliest known liturgy of this service was recorded in I Corinthians 11: 23-26.\(^8\) This service included an enacted remembrance of the Passover meal, sometimes called an *agape* (love) feast, and used the words which Jesus used at that time as recorded by Paul and in the Gospels. 'This is my body, which is for you; do this in remembrance of me' and 'this is the cup of the new covenant in my blood, do this in remembrance of me.'

From the earliest records of worship services we therefore gain the sense of shared life together in a meal gathering\(^9\). The re-enactment of the last supper had many regional

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\(^7\) Holy Communion will be used interchangeably with the terms Eucharist or the Lord's Supper, according to the documents cited in context.

\(^8\) The date for I Corinthians varies between 53 to 56 AD. However, the letters of Paul are generally recognised as the earliest collection of Christian writings. (Britannica.com, Letter of Paul to the Corinthians, accessed October 25,2012, Lathrop, 2012, 50)

\(^9\) Lathrop, 2012 regards the meal gathering as also a reversal of the values of the imperial feasts common in the hellenistic culture of the day, so that the love feast stood as a criticism of the Greco-Roman culture. (p 40-50). It was simultaneously following the pattern of Jewish meal sharing/hospitality and reminding those
variations but maintained substantial unity regarding the anamnesis (or enacted memory) of the last supper with Jesus prior to his death (Mark 14: 22-25; White, 1993, 24-27, Lathrop 2012, 40-50). It was celebrated weekly in many house churches, and within the eucharistic prayer a pattern of past, present and future thanksgiving was developed (White 1993).

Don Saliers (1994, 31-38) outlines Christian worship as having the form of encounter, thanksgiving, confession, proclamation of the word, requests (petitions and intercessions) and mission. This overarching pattern sets the framework for the various aspects of worship in the Christian Church. It proceeds from the pattern of encounters between God and humans within the biblical text. Worship is perceived as a response to the divine revelation and specifically to God as revealed in both Hebrew and Christian scriptures.

Saliers (1994) describes liturgy (which is used interchangeably with the word worship) as the church gathered, the ongoing prayer and word of Jesus Christ - and the ongoing self-giving of God in and through Christ's body in the world and made alive in the Spirit. Christian liturgy is something prayed and something enacted, not something merely thought about or experienced. Liturgy is a common art of the people of God in which the community brings the depth of emotion of our lives to the ethos of God (1994, 27).

Worship as the gathered people of God therefore has both a vertical or transcendent aspect in reference to God as 'other' or above, and a horizontal (or incarnational) aspect in reference to the gathered group of worshipers celebrating 'God with us'. In the transcendent axis there is openness to encounter with God: all acts of worship in liturgical practice are in response to God's revelation to human beings. Acts of worship occur both individually and as a corporate group. The group which gathers has the intention to attend to the divine presence and come to awareness of both God and one another in meeting and sharing life together. This sharing of life is known in the New Testament as Koinonia or fellowship (Acts 2: 42). Worship thus also has horizontal or incarnational dimensions: this axis enacts the presence of God among the gathered group of believers by the actions, prayers and remembrance of the acts of God.

gathered not only of the death of Jesus but also of the many meals shared as recorded in the gospel materials. These meals were often transformative ( eg Zacchaeus in Luke 19, or the sinful woman in Luke 7: 36-50).

In Lathrop (2012), the weekly gathering pattern is presence, word, forgiveness, sending and Spirit of the Risen Christ. This pattern reverses confession and word, but otherwise is fairly consistent with Saliers ( Lathrop, 2012, 32).

Liturgy is used interchangeably for the word worship by Saliers (1994, 26) and in Burns (2012, 18, 227). Further definition of worship as term in context of the school gathering will ensue later in the text.
The most significant identifier of Christian worship is that the focus of reverence or service is God, as found in Jesus Christ, with the gathered group of believers. Jesus of Nazareth, the son of Joseph and Mary, is acknowledged as the one who spoke about the coming Kingdom of God during his life time, and performed various miracles which were recorded in both canonical and extra canonical texts (eg Josephus, Jewish Antiquities 18.63-64, in Dickson, 2010, 74) and was crucified on 14th of Nisan or the eve of Passover outside the walls of Jerusalem under the governance of Pontius Pilate in around 30 - 33 AD (E.P. Saunders, 1993, 11; in Dickson 2010, 44). Christians believe that Jesus was resurrected by the power of God on the third day, the Sabbath, which subsequently came to be known as Easter day.

The proclaimer of the Kingdom of God became the central message of Christianity (eg Lathrop, 2012, 3-7). The death and resurrection of Jesus were and are believed to be efficacious for righteous standing before God, or forgiveness of sins (Lathrop, 2012, 14-16). Therefore Christian worship includes elements of worship which remember the death and resurrection of Jesus Christ in rites such as Holy Communion (also known as the Lord's Supper or Eucharist), and enacts baptismal washing for the cleansing of believers from their sin. Thus Salier’s comments about worship being 'something prayed and something enacted' means that Christian worship is about Jesus Christ, and the ongoing spiritual life of God within the community of believers as they meet together in both ritual and prayer.

Christian worship is therefore further defined as acts of homage or service rendered to God (according to the Christian understanding), as a gathered community, utilising patterns which includes some or all of the following elements: encounter, thanksgiving, confession, instruction in the nature of God from Biblical texts, celebration of Holy Communion, requests and mission. Further, according to Saliers, there is an element of intentionality to Christian worship which suggests that the person and the community bring their life and being in relation to God as revealed in Jesus Christ. It contains both transcendent and incarnational aspects of the gathered community within each liturgical experience.

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82 Canonical: The material gathered in the New Testament and how they were collected, organised and limited to that material which could be reasonably connected to the apostles of Jesus as deemed appropriate in the first centuries following the life of Christ. So, in this instance referring to the gospel accounts of Matthew, Mark, Luke and John and reference to the events of the life of Christ in Pauline letters such as I Corinthians 15.

83 Sin: literally means 'falling short' of the perfection required by God or the full, perfect performance of the Judaic law, together with the intention to perfectly fulfill this law. Forgiveness of sins is a short-hand term which means that God has covered over the sins of the human being, and he/she is accounted as righteous because of the death of Jesus. This death was considered to be in place of the long history of animal sacrifices for oblation of sin in the Jewish system. This one death was considered sufficient as one man, Jesus, fulfilled all that was required by the law in the sight of God. Knowledge that this death was considered sufficient is perceived in the resurrection of Jesus Christ.
7.2.2 Worship in the Uniting Church.

The Uniting Church affirms that every member of the Church is engaged to confess the faith of Christ crucified and to be his faithful servant. She acknowledges with thanksgiving that the one Spirit has endowed the members of his Church with a diversity of gifts, and that there is no gift without corresponding service: All ministries have a part in the ministry of Christ (Basis of Union, paragraph 13, 1992 version).

Worship in the Uniting Church is framed by the understanding that worship amidst the gathered people of God is liturgy: which is perceived as the work of the people. Worship is enacted by the whole body of Christ and every member is gifted for participation in that ministry in some capacity. Following on Vatican 2, contemplations of liturgy as 'full, active and conscious participation', worship as liturgy is understood as something enacted, and not as words printed on a page (Burns, 2012, Pilgrim People, 18). Furthermore worship is ideally to be enacted with the intention of each member being alert and conscious of their participation within the liturgical process.

The Uniting Church, in common with recent ecumenical worship movements, has defined the pattern of worship according to a fourfold pattern which is marked by: gathering the people of God, service of the word, celebration of the Lord's supper, sending forth the people of God. Within this pattern of liturgy, the gathering includes a time of coming to awareness of God's presence, together with prayers of adoration, praise and confession. The service of the word includes listening to the stories of the Biblical literature, hearing its messages in the contemporary context, and responding to it in various ways such as drama, music, multimedia resources, silence, reciting statements of faith and giving of gifts. The celebration of the Lord's supper remembers and enacts the last supper and shares it with the people. This time may begin with a peace greeting, and particularly asks Christ to be present with the people in the symbolic meal. The four actions of Christ in the last supper are included: taking the bread, blessing it, breaking it and sharing it with the people accompanied by words of encouragement. In the final sending forth, the people are blessed by the worship leader, usually sing a song which confirms the solidarity of the

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85 This reflects the consensus of the World Council of Churches as the fundamental pattern of services of the Eucharist. (Burns 2012, Pilgrim People, 33). The WCC agreement is dependent partly on the historical precedent of Justin Martyr writing from Rome around 150 AD (Burns, ibid, 34).
community gathered, and sends them out on mission into the world (ibid). This pattern expands, but predominantly conforms to that which has already been established in the biblical stories of encounter with God, whilst allowing for flexibility of the liturgical pattern within each section. This fourfold pattern of worship is set forth as the normal or regular form of liturgy for the Sunday worship of the congregation in the community (Assembly of the Uniting Church in Australia, 2005, 132-137).

Often the pattern for Uniting Church congregations is to celebrate the Lord’s supper monthly. Uniting in Worship 2 specifies that worship must include: a call to worship, prayers that include adoration, confession and a declaration of forgiveness, a gospel reading, proclamation of the word in some form, prayers of the people, blessing and dismissal. Within the same document (‘the nature of Christian worship’, 2010), provision is made for alternative worship which may not include all the elements of a worship service in any one event. It is indicated that this should not represent the total diet of worship for the congregation gathering. Experiments in worship alternatives are permitted to adapt worship to the post-modern context and particular subcultures (ibid). One reason for the form of alternative worship is given as:

Then there are crafted experiences designed to assist people from any or no faith perspective to explore Christian faith, or to explore their own spirituality.

These events are not called Christian worship but the ‘alt-worship’ tag is often applied to them to give some indication of what they are about. This comment or tag 'alt-worship' is already debated by liturgical specialists within the Uniting Church (Burns 2012). The principle of Ordered Liberty states that

As the preface to those volumes of resources we know as Uniting in Worship puts it, it is not the case that the services in Uniting in Worship are intended to be used rigidly and without imagination... all the resources... are therefore designed to be used in a flexible way.

Therefore the 'alt-worship' tag need not exist, as all worship can potentially be deemed possible within the principle of ordered liberty so long as it conforms to the minimum expected norms of shape: including gathering, proclamation of the word, and sending forth of the people of God. Within this framework, it is expected that there will be prayer, Bible reading, and reflection on Biblical material.

86 ibid
While recognising and affirming experiments in alternative worship, Stephen Burns (2012, 14) considers worship from five points of view:

firstly, that some aspects of worship are God given, that worship is well served by a particular flow (pattern), ... thirdly that worship is a deeply communal activity, fourthly that worship stretches beyond the gathered group towards the life of the world.. fifthly, that worship and culture interact in some mutually enriching and mutually correcting ways.

These comments will prove to be helpful markers in later discussion regarding the particular nature of worship in the Church school.

Recognising that liturgy is something enacted by the gathered people of God, the heart of worship or core to its definition is not simply an order of Christian worship, but also marked by intentionality and actions of the gathered group. Just whose intention and whose actions in worship will be a topic for discussion later in the chapter: is it the intention of the presiding chaplain or worship leader, the principal, the executive leadership of the school, the parents, staff or students or some collective mixture?

7.2.3 Other Definitions of Christian worship.

In the previous chapter, a variety of defining marks of worship were suggested by worship leaders in schools, and these identifiers will now be reviewed in the light of the Christian worship definition offered at the end of section 7.2 and the church school context.

Nearly all worship leaders, staff and students used the term 'chapel' to refer to the activities which gathered the school for worship experiences. The term 'worship' is used rarely and usually substituted with the term 'chapel'.

Chapel is a term which has significant historical precedents in relation to both 'historical institutions and certain leaders in society' (Foord, 2008). The word chapel and chaplain are derived from the Latin word 'capella' which refers to a small cape and derived from traditional stories of St Martin of Tours (316-397 CE) who reputedly cut his military cloak to give part to a beggar in need and wore the remaining capella over his shoulders. Subsequent to this, he had a revelatory experience of Christ and spent his life in service to God to engage with people on the margins of his society (Boyce, 2005). The remaining capella became the property of Frankish kings and the guardian of the cloak became the 'capellanus', which in English became 'chaplain'. And the place where the cloak was kept was called the chapel (Bodycomb 1999, in Boyce 2005).
Chaplains are a subset of specified or ordained ministry with a long association of service to religious and national leaders, and in ministry on the fringes of mainstream society eg hospitals, prisons, old age care institutions, armed forces, refugee centres or schools. They may be designated persons attached to sporting teams or even large shopping centres and malls (Foord, 2008). In the Uniting Church, chaplains from schools may be drawn from either the ordained ministry of presbyter (minister of the word) or deacon, and on occasion suitably qualified lay persons are appointed at the discretion of both school and Synod (Assembly of the Uniting Church, 2005, 400 ff).

The Chapel may refer to a small alcove or area within a larger church or cathedral where a small group from within the wider congregation meets. In the church school context, chapel has also become a particular subset of worship, or known as a cut-down form of worship paralleling the origins of the word *capella* (as a cut down cloak), and adapted to the particular context by the chaplain or appointed worship leaders.

Chapel may thus refer to a period of time dedicated to liturgical gathering of the student cohort in various subsections together with attending staff, or additionally refer to the building in which the event takes place. Some schools observed did not have a chapel and designated an alternative building or space for school worship. Of the nine schools visited, seven had designated chapel buildings, of which two were used either occasionally or depending on weather (usually heat or storms in Western Australia), and two schools in three locations did not have a sole purpose, designated chapel building.

In schools where there was no designated building, worship was held in another multipurpose space. The worship period was still frequently called chapel. Alternative names for school worship included devotions (in a class group setting), or a specific title such as 'Easter' or 'Christmas service' or 'College Sunday'.

The term 'chapel' moves the focus away from worship and towards both the building and the worship leader (often the chaplain). It accounts for a cut down form of worship (frequently conducted in under twenty minutes), and for worship that serves the margins of the people of God - whether in church schools or other chaplaincy ministries. While it points towards the ideas of worship, it also recognises the limitations or boundaries of the educational experience which students undertake within the worship period. It says little about the nature of the experience but implies intentionality, to worship God in some fashion. It does recognise the possibility that this may be worship conducted in the midst of
a group of people who are predominantly without church experience, and on the margins of religious adherence: It is a worship experience for public consumption. In some ways this term which designates something less than full worship, and the normative usage of the term, speaks eloquently about the events called 'chapel' taking place in church schools. So from this perspective, it is an adequate term for use in church schools. It does not invalidate the experience as an alternative form or model of worship. Just as Jesus kept company with outcasts (e.g. John 7:34), working on the margins of the Christian church is an honoured place; but does chapel adequately refer to, or constitute Christian worship when cut down in a variety of ways?

As recorded in discussion, the first definition of worship offered by respondents was 'to bow down'. The Greek word *proskuneo* is translated as 'to bow down' and occurs frequently in scripture and is occasionally translated also as obeisance. Over 100 references can be found using the phrase 'bow down'. Examples include Exodus 20: 5, I Samuel 1: 3, Matthew 2:11, John 12: 20, Acts 8:27. To bow down means to perform an act of submission or prostration before a greater power such as a king or deity. It acknowledges the greatness of the divine other. It includes the vertical dimension of response to encounter with God (Hull, 1975, 35). It includes intentionality on the part of the ones who bow down. They submit to one who is greater by intention. In the New Testament, references to *proskuneo* are typically used in the context of attending to particular religious services.

Early British government Education Acts (1944 et al) and critiques of school worship (e.g. Hull 1975) used this starting point as the primary definition of worship for understanding the phenomenon of worship in schools in the United Kingdom. At this point in the history of school worship in the United Kingdom, there was the directive that these acts would be Christian worship (Hull, 1975, 23-24). This understanding of worship was focused from the people towards God, in response to the divine initiative, and did not particularly consider the horizontal dimension: the function of the gathered group and their interactions with one another as a community. It was expected that school worship would follow parts of the established patterns of worship of the Church of England (ibid). *Proskuneo* therefore provided a limited understanding of worship, as it lacks a clear reference to the gathered group or the incarnational (embodied) dimensions of worship.

The second definition of worship offered by respondents was use of the old English word *weorthscipe* or worth-ship: To ascribe to something its worth or merit. This definition has been widely used in schools in the United Kingdom (Cheetham 2004). It has the quality of
ascribing worth to God, or honour or acknowledgement, and has the added dimension of acknowledging those elements of worth which students may bring as gifts to the worship assembly. This definition was preferred by Hull (1975, 118 ff) in outworking ways forward for these worship assemblies. However, the overuse of this definition in British schools has drifted away from the vertical dimension of the worship of the Christian God into a new orthodoxy which includes four themes:

- inclusivity (the desire to keep the whole school together)
- personal integrity and freedom of choice
- The reshaping of collective worship in the direction of moral exhortation, individual reflection and personal spirituality
- the powerful influence of the teachers who led collective worship (Cheetham, 2004, 145-6).

In a post-Christian and post-modern context, where the majority of students may not adhere to a Christian belief system, the state schools in Great Britain have found this definition to be helpful in developing an ethos of developing spirituality for students and for developing the corporate ethos of the school as gathered community. This type of worship, however, can lose focus on the vertical dimension of the worship (proskuneo) of the Christian God and become something other than Christian worship.

The third definition offered by respondents was the word *leiturgia* meaning liturgy or 'the work of the people'. This definition covers the meaning of gathered worship and as the ongoing prayer and word of Jesus Christ (Saliers, 1994, 27). Within the context of this inquiry, liturgy is a term which applies to the gathered forms of worship. It conveys both an embodied or incarnational aspect of the corporate group, and it refers to those patterns of worship which typify the tradition of the particular church school (ie Uniting Church or Anglican). There is the intentionality of the work being focused on God for at least some of those who are involved in leading and attending worship.

Liturgy is understood to prepare the people for being sent out on mission into society, and thus links to wider forms of understanding the mission or ethos of the church at work in the world. Strictly speaking, *leiturgia* applies to the gathered group and does not include the wider life of the school and its patterns of Christian worship and ministry. In the context of looking at church school worship experiences, it particularly refers to the patterning and enacting of worship events, rather than the development of the ethos of the school community. The word 'liturgy' is taken to encompass all of the different worship
activities in which a school is involved, such as short reflections within school assemblies as well as chapel times, occasional services such as the blessing of a rowing boat, baptisms or weddings, or as the launch point for voluntary activities such as community service learning. The term draws short of encompassing the process of religious education classes which are aimed at critical consideration rather than worship. Other aspects of school life which develop the ethos of the school cannot be embraced by the word 'liturgy', including academic life, sporting life, outdoor education etc.

In contrast to the term *leiturgia*, one interviewee used the term *latreian*, working from Romans 12: 1 in order to capture a sense of developing the whole school community life as worship:

'Therefore, I urge you my brothers, in view of God's mercy to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship (latreian)' (New international Version).

The word 'latreian' can also be rendered as service. In context, this reading of the text says that the whole of life is to be lived in response to God and God's actions for Christian believers. It does not focus on worship in the gathered context of liturgical practice. In this broad definition, all actions are to be brought into conformity of thinking and service to God. Worship is defined according to Peterson (1992) as all activities which develop edification, and covers a wide range of activities which build up the life of the Christian community. This particular understanding of worship as service refocuses on the entire lived experience of the individual and the individual within the Christian community.

*Latreian* incorporates the aspect of intentional worship of the Christian God, and can therefore avoid all discussion of the patterns of liturgy. Worship is embodied in the life of service as defined by the patterns that are developed by the school leadership. Thus, this definition has both incarnational and transcendent aspects and can be encompassed by the earlier definition of 'acts of homage or service'.

However, this definition alone may be insufficient to define acts of worship. It may be possible to study languages and mathematics from a Christian perspective, but does that constitute worship? Can any activity be construed as worship without any liturgical norm which draws people together? If students are not regularly informed about or experiencing Christian patterns of worship, they may be left without sufficient modelling of the intention to worship the Christian God, they may serve other images of a deity, or other ideas in an
alternative world view. This term refers to service rather than intentional gathering to honour God. Students may well volunteer for service activities without any intention or understanding of God. Thus without intention or belief, other activities will not adequately substitute for liturgical worship as an expression of the religious part of this life.

A final definition offered by some worship leaders was that worship was defined as that which related to Jesus Christ. By this definition the intention of worship is that which is rendered to the Christian God. This is not necessarily trinitarian in its strictest terms. Actually worship is here limited to Biblical material which can be deemed to refer to the person and work of Christ in some fashion: a point which could be debated at length when considering texts of the Old Testament (or the Hebrew Scriptures\(^\text{90}\)). It is a broad definition in the sense that any devotional actions which relate to Jesus can be included as worship without any reference to patterns of liturgy. However, much of school worship functions at a level which precedes references to Jesus Christ, such as apologetic material regarding the existence of God or debates around religion and science. This definition also falls short in describing the particular nature of worship within the church school context.

Taken together, all four terms (*proskuneo*, worth-ship, *leiturgia* and *latreian*) can be regarded as encompassing the range of Christian worship and life of service, as understood by the Uniting Church in Australia (UCA), creating a more holistic model of worship for the church and church school context.

Maria Harris (1989), writing with the intention of developing an holistic curriculum for the development of congregational life, used five key terms in outworking her understanding of Christian education:

- *Koinonia*: Fellowship, the development of community and communion with the Holy Spirit and with the gathered people of God
- *leiturgia*: Liturgy or the work of the people as they gather to attend to forms of prayer, worship and spirituality towards the Christian God
- *Kerygma*: the proclaimed word of God in Jesus Christ. Preaching, attending to and practising the life of Christ in the people of God
- *Didache*: teaching and learning within these communities, paying attention to the most appropriate forms of education

\(^{90}\) From this perspective, Old Testament texts are interpreted as precedents to the work of Christ and indicators to his coming, rather than standing within their own context. This limits the interpretation of the text to a particular focus.
- **Diakonia**: Service or acts of service within and beyond the community and motivated by Christian values and understanding.

Each of these Greek words can be used in the context of the gathered community of Christian patterns of liturgical experiences, and can be incorporated into the definition of worship. Within worship, the people of God will experience some level of developing community with one another, patterns of liturgy will be embodied, the word of God will be proclaimed specifically with reference to Jesus Christ, there will be aspects of education through the proclamation of the scriptures, and the people will be sent out to perform acts of service. The crucial question in the present context is: how transferable is this analysis of corporate worship to worship in a church school context?

**Koinonia**: Students and staff in a church school experience a corporate context of gathering together which develops the school ethos and Christian perspective of life. They will experience a level of bonding as a group as they share life together as a community, but perhaps not as a Christian community, though this may have been the intention of the founders of the school and denominational leaders.

**Leiturgia**: The gathered school community experiences patterns of liturgy consonant with the denominational forms. Students and staff can be encouraged to participate in developing and enacting appropriate patterns of worship for the school context.

**Kerygma**: The Church school gathered in liturgy will hear together the word of God both proclaimed and explained in a large group setting; and possibly also consider it further in an educational class setting (*didache*).

Diakonia: Students and staff are also encouraged within the liturgical or assembly setting to consider voluntary acts of service within and beyond the school community. This educational curriculum for Christianity could be demonstrated within the ideal church school context, where church schools develop a thoroughgoing program of Christian education and a clear worship and service life.

Below is a diagramatic representation of Christian worship, showing the axes of transcendence and incarnation and the cycle of gathering, proclamation, celebrating eucharist and being sent - transformed by the word - into mission. A number of the Koine Greek words and phrases used in the exploration of Christian worship have been included.
On the left hand side of the model, the focus is on gathering as a community and that which takes place within the worshipping group: fellowship (koinonia) and sacrament. Further terms used here are explained in section 7.5.2, and are concerned with developing appropriately contextual worship. Worship is focused on God, both transcendent and incarnational in Jesus Christ, and given life with the presence of the Holy Spirit. Jesus Christ forms the heart of Christian worship. All three parts in the lower half of the model are about God’s presence or Spirit at work in the midst of the people. So the southern pole is the people’s response to the encounter with God in framing Christian worship together and seeking to learn about God and hearing God’s word. On the right half of the diagram the people are being prepared and sent out into the world, transformed by the eucharist and the word of God. All four sectors of the pattern of worship are included: gathering, proclamation, eucharist and being sent. The pattern from top to bottom and left to right indicates the form of cross as signed by the minister in blessing.
Christian worship is therefore finally defined as acts of homage or service rendered to God, as Christians understand godself to be, as a gathered community using patterns which include seeking, instruction in the nature of God from Biblical texts, celebration of Holy Communion, supplications and being sent on mission. In Christian worship there is the intention to bring the person and the community into relation with God as revealed in Jesus Christ. It contains both transcendent and incarnational aspects of the gathered community within each liturgical experience.

7.3 Part B: What is Chapel or Church School Worship?

7.3.1 Christian Worship in the Church School Context

Having established a benchmark definition derived from biblical and church sources of what the nature of Christian worship acts is, we are now in a position to consider how readily this definition lends itself to being mirrored in church school practices. Those present in a school worship group may follow the patterns of worship, but still miss the core of intention given that the majority of the group have little or no experience of Christian worship outside the school and may not be supported in this belief system by the overall agenda of the education curriculum of the school or the wider community including parents, and frequently, staff. Chaplains are in a prime position to influence the intention of worship and participation, but may bow to community pressure to present something which conforms to the pattern of the post-Christian orthodoxy similar to that recorded by Cheetham (2004).

Hull as far back as 1975 recognised this and called school worship 'pre-worship'. Cheetham (2004) called it 'collective worship'.

Reed maintained that chapel as Christian worship in a school was different from the congregational gathering of worship due to the dual dynamic of civil and Gospel religions (1981, 29, cited in Foord 2008, 65):

The way that worship is conducted through the liturgy, hymns and prayers, affirms and celebrates the values for which the school stands. As a civil religion, it does not so much challenge school values as seek to make them acceptable and adapt them to the social circumstances of the school.

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91 Solitary worship is not considered in the school context, although it presents a rich stream within Biblical literature. It falls outside the scope of this study.

92 In what follows, the term Chapel will be used interchangeably with Church school worship.
Rather than reinforce the concept of worship in the church school affirming a Christian world view and values, the dual nature of the school and its own ethos may stand outside Christian worship throughout the school experience, and may subvert the course of worship within the school into more civic purposes, therefore developing the ethos of the school rather than those of the denominational charter of the founders of the school. Where once these two sets of values may have been consonant, often they are now somewhat divergent: there may be some Christian ethos to the school which stands alongside an impetus towards secular rationalism, post-modernity, humanism and so on.

Foord (2008) proposed three possibilities: that chapel could be considered church\(^93\), or that it represented the values of civic religion, or served the educational function of the modelling of church. Compulsion, and the composition of the population attending worship, may militate against the school group being considered as a congregation. Chapel may become the vehicle of reinforcing the ethos of the school or civic religion, depending on the spiritual leadership of the particular church school. Chapel certainly serves the function of being a model of worship rather than the total life of church as defined by the term '\textit{latreian}'. It is frequently used as a vehicle to introduce unchurched students to the liturgies of the church. It can be viewed as a public church experience\(^94\), where worship is being examined by observers in a public space (the school community). It is also a cross-cultural experience for students as they experience something of the worship life of the denominational church which is often foreign to their other world views and lifestyle.

School and denominational church act as correctives to the other in this context: the school requires inculturation of the worship leaders into the spiritualities of the student body\(^95\), while the worship leaders seek to simultaneously draw students towards various forms of worship experience.

Most accurately, the experience known as, 'chapel', is a cut down form of church and/or Christian worship. The term does not preclude the formation of a larger church worshiping community within the church school. In the Uniting Church, provision is made not only for congregations to be recognised by Presbytery and Synod\(^96\), but also for groups titled faith Church in Foord's usage is equivalent to the status of congregation in Uniting Church terms.

\(^93\) Public church is that which reaches beyond the subculture of denominational congregation, and engages with contemporary issues of justice and the world (Burns, 2012, 30 ff)
\(^94\) The diverse spiritualities of students was explored in chapter 3 of the current text. Spirituality is defined in this text as 'the inner conscious awareness of human being with operates beyond (transcends) and can cause effects within or upon the physical level of that being’s existence'.
\(^95\) Presbytery is the regional gathering of representatives from congregations and specified ministries, and is the organisation which recognises the status of a congregation. The meeting of the synod is the state wide body
communities. Faith communities are not required to conform to the same patterns of worship, election of elders and membership rolls as full congregations. They are intended to encompass alternative expressions of the life of the church which may be on the way towards developing a congregation.

The Presbytery-Synod of Western Australia has recognised five of its seven church schools as faith communities, aware that not all members of the school community will be Christian, but that within these schools there will be those who only attend worship within the school and select to celebrate life events such as baptisms, weddings and funerals in connection with the school. Further, three campuses of the seven Uniting Church Schools have Sunday voluntary worshiping groups meeting either once a month or each week on campus, and these groups represent a portion of the faith community within the school. These schools are on the way towards and/or developing congregations on the school grounds.

It is therefore necessary at this point, taking into account aspects of the definition of Christian worship developed in Part A, to address in more detail particular issues of concern for chapel worship within the church school setting.

7.3.2 Intentionality and Chapel Worship.

The foundation of the church school by denominational leaders and interested local persons included the development of an ethos and charter by which they expected the school to operate. In the first instance, schools were developed at the time of expansion within the early Swan River Colony, when education was not readily available apart from private tutors. The charters from these denominational leaders were first to provide education as a community service and second, it was assumed that these schools would also educate the coming generations in the Christian faith, often along non-denominational lines. From their origins however, students were drawn from all sectors in society, rather than from the families of the denominational church. In later years, the purpose of these church schools became less clear. State schools became readily available and were

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which gathers in full at least annually and makes decisions regarding the life of the church. In Western Australia, due to its relatively small numbers, these two organisational bodies have been combined and the presbytery-synod meets in full twice or three times a year. 97 Regulations governing faith communities may be found in 3.9.2 of the 2012 edition of the Constitution and Regulations of the Uniting Church in Australia. 98 ie Those with the ability to pay school fees. In the first instance fees were not set to exclude the middle classes from education, and compared favourably with those offered by private tutors (Adams, 1984, 83).
ostensibly 'free' from school fees⁹⁹; and church school education was perceived to be education for the elites of society rather than for the formation of children in Christian faith.

More recently founded Uniting Church Schools, sited on the outer corridors of Perth city, have a clearer agenda towards Christian education within the school, especially in a wider social context in which Christianity is being marginalised from the secularised state school system. Contemporary denominational leaders are looking closely again at their schools with a view towards developing or re-energising links with their schools. What was assumed in the denominational branding of the school, has again become a more significant priority for the denomination. When the denomination sends its chaplains into the schools, there is a clear mandate to proclaim the gospel and celebrate the sacraments (as appropriate) within the school community (Walker, 2012; 27, 39).

When principals are appointed to Uniting Church Schools, they too are commissioned by the Uniting Church and are required to adhere to and support the ethos of the denomination¹⁰⁰. When staff are employed at the church school, they too are required to sign an agreement to support the ethos of the Uniting Church, and often given an introduction to its ethos at staff orientation. When parents are enrolling their child with the Uniting Church school, they also must specifically sign for their child to attend worship and Christian education classes alongside all other compulsory school activities. This will also be clearly spoken about at parent and student orientation days. The intention of the school, from its founding charter to its contemporary leaders as principals and chaplains, to staff and parents as those responsible for the children in attendance at the school, are all clearly asked to adhere to and support the worship and Christian ethos of the school.

So when the students and staff engage in chapel experiences for which they have voluntarily signed contractual agreements, what actually happens? Does this automatically mean that they are ready for Christian worship by intention?

The reality is, as Christian worship leaders and chaplains abundantly testify, that the majority of students (and often staff) have little or no experience of liturgy in any church

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⁹⁹ 'Free from fees’ with the exceptions that all students were required to purchase uniforms, texts and pay a nominal amount towards resource costs. Free from the cost of building maintenance and pay for teachers. Teachers are currently paid by the state government. (See chapter 4 for further details).

¹⁰⁰ Principals are usually commissioned by the Uniting Church in Western Australia in a service adapted from the commissioning of Youth Workers: http://assembly.uca.org.au/theology/worship-resources-and-publications/item/860-orders-of-service-ordering-of-the-church; accessed November 2012.
setting, despite some denominational adherence listed at the point of contractual agreement/enrolment. It becomes the task of the presiding worship leader to engage students in an educational experience which approximates worship and to introduce them to the meaning of the elements of Christian worship, often for the first time. Within this gathered group of students and staff, there will be a minority who come with the intention of worship (as proskuneo) and it is on the foundation of these persons that authentic worship may take place, though this experience may not extend to the entire staff or student body.

Students do not choose to be in worship but are under compulsion. Their parents have voluntarily chosen this experience for their children by enrolling them in this school. They have specifically signed off within their enrolment application on this aspect of the school life, so that there is no confusion. They may have chosen the school for a variety of other reasons such as excellence of educational results, but they have also knowingly chosen this school for its Christian values and traditions. Thus the attitude of students may be under question, but the authority of the intention lies with the parents and staff in the first instance.

In a similar fashion, children attend church at the impetus and choice of their parents. People attend a local congregation for a variety of reasons at any particular point in time, which may have little to do with ideals of intention to worship. So by itself, intentionality of particular individuals does not invalidate the worship experience for the whole group gathered. Indeed it is usual for visitors and observers to be present in congregational worship as it is a public experience within the community101 (Burns 2012, 24-29).

Some students may have no wish to be involved in worship, but most attend with a reasonable attitude towards the experience, or at least a neutral one as seen in student discussion groups and in interviews with worship leaders in chapter 6. There will always be some students who do not engage, either because of religious differences (5-7 percent who are from another religious faith) or due to resistance to engagement in worship practices by personal choice.102

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101 What can be questioned is whether assumed expectations of participation violates the rights of children. This is a subject which will be returned to under compulsion and indoctrination later in the chapter (7.6, 7.7).
102 Anecdotally, some chaplains record that they are now working with students who are in the third generation of families with no religious affiliation. Statistically from the 2011 census and from enrolment data, up to 40% of families in Western Australia do not adhere to a particular religious denomination. According to Hughes (2007) family of origin still constitutes the largest influence on religious adherence among young people under 25.
By intention therefore, it is worship for some of the gathered group within the church school. Sometimes the intention to worship will appear to be questionable, hence this investigation. The intention of students towards worship can also account for the accumulation of mixed agendas and responses to the chapel experience. This signifier alone cannot be the determinant of whether it is Christian worship taking place in the church school. Suffice to conclude however, that for some of those present in the chapel experience, worship will usually take place by intention and for others not at all.

7.3.3 Incarnational Aspects of Chapel Worship.

When the school community gathers together, it is an embodiment of the community which lives together in daily pursuit of education. In chapel worship there are many opportunities for embodied or incarnational aspects of worship. Students are invited to participate in songs and prayers, often asked questions for discussion, may be involved in meditative moments, including body prayers or dance, and rites such as receiving ashes on Ash Wednesday or Holy Communion. Students may be participating in role plays or drama, interviewed or speaking about their experiences in service to the wider community. The strength of chapel worship is often seen in the level of engagement of students within the liturgy and its 'worth-ship'.

The chapel worship experience engages students in bringing the corpus together and in sending them out in a variety of forms of mission. From within the liturgy, students may be encouraged to consider their values and behaviours, or to engage in voluntary acts of community service alongside consideration of their developing belief system. The liturgy therefore has the potential to influence the ethos of the school and its life lived together as a community with the appropriate support of staff and parents as partners in education at school. While a Christian worldview and values will be endorsed and encouraged by various means, the students will ultimately decide how they will take hold of life and shape it for themselves by their behaviours and attitudes and in the development of their individual belief system.

All worship in congregational life is to some extent, public worship (Burns, 2012, 24-29). It is open to interested persons as visitors from within the community and beyond. It can be transcultural through offering word and sacrament which is for all persons, regardless of culture, gender, race or religious background. Worship is contextual, taking place within a broader context of social and political events and should be inculturated to enable best practise with understanding. Inculturation involves an ongoing conversation between the
Christian church and its context which at times is deliberately counter cultural and at others respecting local culture. It can be countercultural to that which is dehumanising within the world, by means of declaring the values of Christianity. Counter cultural worship can be the means of engaging the life of the church with the issues of social justice and proclaiming the reign of God in society. In embodying service to the wider community to others in need, the church is fulfilling its mandate to be sent in mission (Matthew 28: 16-20, Acts 2: 45).

By its very context in a school, chapel experiences are public worship as a significant proportion of students, staff and even parents and council (by reported proxy) are observers to the liturgies taking place in that community. This means that every act of worship is cross cultural, as many participants have little understanding of the culture of Christianity, and its values and ethos, as against the dominant paradigms of western capitalist democratic society in the twenty-first century.

Chapel worship within the church school setting is evidently incarnational, contextual, cross cultural and can potentially be key to developing community ethos, and can be transformative and missional.

7.3.4 Transcendent Aspects of Chapel Worship.

Chapel begins with the intention of gathering to worship God as Christians understand God to be, in response to the initiative of God as revealed in Jesus Christ: at least in the minds of those in authority to do so, and with some of the participants who are under compulsion to be there. The word proskuneo best describes the response to the divine presence by bowing down or acting with obeisance towards God. As seen in the Biblical material surveyed at the beginning of this chapter, worship is initiated by God through the divine encounter in which God reveals godself to the individual. Signs of obeisance in kneeling would be unusual in a Uniting Church chapel setting, and no provision is made for adopting this posture in any chapels or worship contexts observed in this study. Transcendent aspects of worship must therefore be seen in other ways which are particularly directed towards God or in response to God’s initiative such as through prayers, songs and reading of biblical materials and reflecting upon them. Lighting candles, processing and other formal marks such as quietness, formal uniforms (including clerical robes) and good behaviour can be perceived as signs of reverence and respect for the occasion, but must also be viewed with an hermeneutic of suspicion given the compulsory nature of attendance and attending staff managing the behaviour of the students gathered.
Recovery of transcendent worship which is properly ordered and directed towards the Christian understanding of God is perhaps the best way to describe the process by which chaplains seek to develop authentic worship for the church school. Chaplains describe pressures to not be 'too religious' or to include other religions within Christian worship experiences by both students and staff. Inclusivity is held as a strong common value held by chaplains and students and staff, and may challenge particular parts of Christian liturgical practices. Less celebration of Holy Communion is one example of this push for inclusivity.

As noted in Chapter 6.3, the Uniting Church celebrates an open table approach to Holy Communion\(^{103}\) (Burns 2012, 229). It was also noted that frequently children within the church school are neither baptised nor confirmed. The sacrament can be understood as a transforming moment of encounter with God, and on this basis could be perceived as a means by which students access a deeper understanding of God and grace in Christianity (Burns 2012, 18, 35, 38). If word and sacrament are the God given things in worship, then should the sacrament of Holy Communion be excluded for those who have no other experience of gathering for worship, than in a school faith community context?\(^{104}\)

Prayer is the second area which typifies the kind of adaptation to the culture of the school. Frequently prayer in worship was reduced to one kind or another: either thanking God or making requests. Adoration and confession were frequently omitted. These two latter types of prayer most nearly approach understanding worship as 'bowing down' or obeisance to God. This type of prayer in which the individual and group are aware of their humanity in the presence of the divine perhaps best represents the tension of the chapel experience. Recognition of the divine being and responding to God are at the core of the transcendent axis of worship experience.

Students have hesitations regarding making requests and supplications to God. At this point in the liturgy, they often make requests for particular prayer items via worship leaders and chaplains, including both personal and world events, and ask for the influence of God to act upon the world. Students are longing to perceive and transform the world into a more just and loving society (Hughes, 2007, 92-98). At this juncture, many students

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103 The Uniting Church extended Holy Communion to children who were baptised in 1985 (Bos and Thompson, 2008, 483)

104 In Bartsch, M. (2013, 241-242), it is noted that sacraments are celebrated in some schools and not others of the Lutheran church school tradition. This is similar to the experiences seen in both Anglican and Uniting church schools. It appears that there is room for further discussion about whether or not the sacrament is debased by sharing it outside the congregational setting with those who may not be baptised or have less understanding regarding the ritual.
may be in agreement with prayer, although the object of this prayer may be somewhat confused. Thus for some participants worship is something other than, but not necessarily exclusive of, a Christian understanding of God.

Where transcendent aspects of chapel worship are missing, minimal or weakly presented, they are also representative of the weaknesses in worship in the church school context as a whole. The tensions of the chaplain seeking to work appropriately towards inculturation, the desire for inclusivity, and the compulsory nature of the gathering, all challenge the boundaries of transcendent worship.

7.4 Liturgical Patterns of Chapel Worship.

This investigation has evidenced wide variations in the patterns of chapel liturgy taking place. In some venues the worship consisted of group singing, relating a story and reflective moments in prayer, where in others there was a highly structured liturgy which attempted to contain most of the elements of liturgical patterns in the Uniting or Anglican Church (see Appendix 2B for examples). In yet other locations, there was no singing unless performed from the stage; drama performed by student actors; reading the bible, prayer and homily by staff, whilst throughout the gathered school remained silent, passive and seated. These worship patterns constitute ‘alt worship’ because they habitually omit parts of liturgical practice, and because chaplains and worship leaders are developing inculturated forms of worship which will engage an unchurched group of students and staff.

When Stephen Burns speaks of five aspects of Christian worship being God given (2012,14), he is referring to both the Bible as the testament and foundation of Christian faith, and to sacraments such as Holy Communion and baptism. These God given aspects are transcultural in the sense that they communicate something of the nature of and relationship with God across cultures, places and times. The second aspect is a pattern to worship: worship is regulated by the flow which begins with encounter with God and God revealing godself to human beings and worship is structured in response to that revelation. The pattern to which he is referring is: gathering, word, eucharist and sending. The third aspect is that worship is an activity of the people and with the people in relationship to one another: it is not well served by an audience in a darkened room without relationship with one another forming a part of that experience. Fourthly, Burns calls for worship which is not simply self serving or oriented towards the group, but that which sends the group out in mission to serve the world. Finally he writes of worship which interacts with the culture
in which it is placed, both contemporising, contextualising and challenging that culture in ways which are in constant communication and mutual correction.

This critique of alt worship stands to correct all types of worship, both within the congregational setting and all other contexts, no matter how or where the worship takes place. In the church school context, chapel takes place in the public forum; it is another form of worship in the marketplace reaching a wide community audience, and needs to be particularly contextualised to meet those particular needs.

Liturgical formats of chapel worship may be truncated or have parts regularly omitted. While this patterning of liturgy constitutes alt worship or chapel, it does not negate the experience as a form of worship for those gathered in the church school. At its most minimalist, chapel generally includes a reflection on publicly read biblical material and prayer. However, should these items disappear from chapel experiences or those items in assembly labelled worship, it will necessarily lose its essential direction towards God and the transcendent. This does pose a constant challenge for the worship leaders and chaplains in order to balance requirements regarding various liturgical elements.

### 7.4.1 Limits and Extensions of Chapel Worship

Significant reference has already been made to the limits of chapel. As a cut down form of worship, time is a constant factor which challenges the leaders of worship. However, the patterning of time has been imposed in part due to the limits of the attention span of students and in deference to the composition of the group attending worship. Other physical limits were noted by worship leaders such as items in the school calendar (eg. excursions) and the location of chapel in the building itself and its facilities.

Chapel is also limited in the sense that the Christian worship is conducted in a public and mixed religious environment at the margins of the denomination more than would usually occur in the gathered congregation in the community. It will have truncated patterns of liturgy, omit various parts of liturgy all together such as confession or Holy Communion, and the nature of the group is such that not many may intend to worship when gathered under compulsion.

The issue of compulsory attendance is one that challenges most novice worship leaders in the church school. Chapel worship is embedded within the school ethos. It is closely aligned to the civic authority of the school. However, Chapel worship can also function counter-culturally when it challenges the culture of the school and the world in calls for justice. One
of chapel's major tasks in the contemporary culture is to present an alternative word view to that of the dominant culture (Copley, 2005).

The limitations and strictures under which chapel operates do not necessarily negate the authenticity of the experience as an expression of worship or the mission of the Christian church. Chapel and its chaplains and worship leaders are working at the missional fringe of the life of the church. In this context its validity depends on the persons leading worship who may at times be sole representatives of the church within the school staff. In this sense the work is properly *diakonia*, a service to the scattered people of God in the world. Properly conceived, it is outreach, assisting students and staff to come to their own conclusions regarding their spiritual development and faith world view. It can facilitate inculturation of the gospel and counter-culturally challenge issues of injustice, and create opportunities for service to the wider world. An example of the church school functioning as an extension of the church at work in the world can be seen through reports on community service learning opportunities for students and staff. One more recent innovation in Uniting Church Schools in Perth is the inclusion of indigenous scholarships for around 30 students in any one school, and the development of relationships of reconciliation and mutual benefit with indigenous communities in remote Western Australia.\(^{105}\)

### 7.5 Conclusion

This chapter has surveyed definitions of worship from both biblical and theological sources and come to a definition of worship as follows:

> Christian worship is therefore finally defined as acts of homage or service rendered to God, as Christians understand God to be, as a gathered community using patterns which include seeking God, instruction in the nature of God from Biblical texts, celebration of Holy Communion, supplications and being sent on mission. In Christian worship there is the intention to bring the person and the community into relation with God as revealed in Jesus Christ. It contains both transcendent and incarnational aspects of the gathered community within each liturgical experience.

This definition was then tested against the school context, to determine whether the experience of chapel worship could qualify as worship. The parameters of school worship:

\(^{105}\) There are many examples of the development of service learning within the church schools in Western Australia but they fall outside of the province of this investigation. There is an increased emphasis on voluntary service learning in preference to formal (compulsory) Christian Education classes in some schools.
its various limits and the issue of compulsory attendance, truncated patterns of liturgy or alternative liturgies, the intentions of the participants in worship and its axis of attention to God (transcendence), and its outworking among the attenders (incarnational aspects) were explored as factors which constitute the core nature of Christian worship. Although the definitional limits of worship are tested, no one factor could finally determine chapel to be a different type of experience, or something other than worship. Thus, while it is also an educative experience in intent, it nevertheless fulfils a mandate to be a limited form of worship, in a diaconal context.

Experiences in church schools could cease to be worship experiences where they fail to meet the parameters described in this chapter.

The study now moves to consider the question as to whether chapel worship constitutes indoctrination, and the place of enfaithing within chapel experiences.
8 Indoctrination, Enfaithing and Education as part of Chapel

8.1 Introduction

In the previous chapter, the definition of worship was explored and applied to the context of the church school. The purpose of worship and testing the parameters of worship in the church school context revealed that it could function as worship for at least some of those present in the experience. But for others, this experience may be perceived as attempted indoctrination or as the worship leaders’ attempt to enfaith the students. Does this contravene the rights of the student in an educational context? Or is all education, being value laden, prone to some form of indoctrination and enfaithing or another?

8.2 Is Worship compatible with a Church School’s mandate in Education?

Three articles have appeared since 2008 in the Lutheran Theological Journal concerning worship in Christian schools (Jaensch, 2008; Altman and Nuske, 2009; Brennen 2011). This discussion traverses old ground as well as some new for the Lutheran schools in Australia. Should worship be compulsory in their schools? Interestingly all sides of the debate were authored by either chaplains or Studies of Religion/Philosophy teachers working within the Lutheran school system. A number of assumptions were present, particularly in Altman and Nuske’s article, and none provided empirical evidence of actual studies in the field. However, they do point to the difficulties in which schools find themselves if they do not adequately and appropriately inform parents regarding the nature of chapel experiences for their prospective students. Chaplains are representatives for their denomination, and yet leave questions of commitment to Christian faith as an open invitation or an option to be explored in the voluntary context, outside of the compulsory chapel worship experiences. In this section, issues regarding compulsory chapel, indoctrination and enfaithing models of Christian Education will be considered.

8.3 What is Indoctrination?

I. Snook (1972, 33) argued that indoctrination is to teach doctrines which in his view 'cannot be shown to be either true or false'. Only doctrines can be indoctrinated. Doctrines are then further defined as those areas of knowledge such as religion, politics and morality
Snook then posited that nothing could be known about these fields of knowledge.

In making this claim, Snook (1972) was identifying knowledge as being bounded by those things which can be tested empirically and rationally in a materialist conception of the known world. A prior decision had relegated forms of knowledge generated outside the scientific method as doctrines, and therefore susceptible to the charge of indoctrination. Indoctrination was described as violating the principles of rationality, critical openness, freedom and respect for persons: their development and autonomy (Theissen, 1993, 3).

Theissen (1993, 79) countered that indoctrination cannot be limited to areas of doctrine such as religion and politics and morality. These topics may be contentious, but Snook's definition of doctrine was an arbitrary decision. Theissen (quoting Kazepides in Theissen 1993, 83) further argued that doctrines form the scaffolding of scientific method as well. 'Both religion and science involve theoretical attempts to understand the world in which we live.' (ibid, 84). Therefore it is arbitrary to say that particular forms or methods of gaining knowledge are solely responsible for indoctrination. Indoctrination may occur using scientific methods and world views, as much as through education about religion, politics or morality. Snook's definition of indoctrination is considered inadequate.

Hill (2004, 231), defined indoctrination as something viewed as undesirable, an antithesis of education. It was described as an approach to teaching and learning which activates the conscious mind, yet seeks to inculcate a state of belief while deliberately withholding other information and opinions from students. Cheetham (2004, 109) argued that indoctrination is 'inappropriate manipulation of malleable minds in a contentious direction determined by the indoctrinator, and it is assumed to be in some way in their interests to produce such attitudes in the young.' According to these definitions, indoctrination is about exclusion or manipulation of information so that young people make choices in a predetermined direction.

Religion, Religious Education and worship practices in schools have traditionally been labelled as indoctrinatory (eg Snook, 1972, see Altmann and Nuske, 2009). Religious Education theorists have expended a great deal of energy in answering these charges or developing methods which avoid such claims. In the following discussion, the reader will note the development of methods of Religious Education in response. In a final turn of argument, Copley (2005) reversed the defensive position and took the definition of
indoctrination to its conclusion by building the case that the British education system was systematically indoctrinating a secular, modernist and rationalist world view which excludes or privatises religion by omission. In this case, indoctrination occurs by the deliberate exclusion of alternative sources of knowledge and specifically religion.

Having defined indoctrination, the next step of investigation is to assess methods or modes of teaching which may lead to that result; and these methods will now be considered.

### 8.4 Methods of Indoctrinatory Teaching

In further clarifying the notion of indoctrination, wherever it may occur, Theissen (1993) assembled a range of teaching methods which were considered to be indoctrinatory. These methods included non-evidential teaching, misuse of evidence, perversion of teacher-student relationships, and failure to inculcate virtues of reason.

1. **Non-evidential teaching**: this teaching method excludes or does not include any empirical evidence: reasons are either concealed or bypassed (Hull 1984, 178). It also includes methods which focus on obtaining correct answers rather than the theory or method to arrive at the answer; indoctrinatory method has a preoccupation with mindless repetition or drilling, or instructs by force of the teacher’s personality.

2. **Indoctrination by misuse of evidence**: the misuse of evidence includes tampering with results gained by experiment, or rationalisation of results, in order to arrive at a predetermined conclusion; it is a one sided or biased use of data which ignores certain unfavourable results, or teaches beliefs which are known not to be true and/or violate the criteria of inquiry.

3. **Indoctrination by perversion of pupil-teacher relationships**: by the misuse of authority, a teacher may use their position to state that something is true simply because they say so, and use psychological group pressure to reinforce the ‘facts’.

4. **Absence of intellectual virtues**: this is the failure to inculcate virtues of reason and rationality.\(^\text{106}\)

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\(^{106}\) This method of indoctrination is interesting because it presupposes virtues which are part of the liberal enlightenment world view and therefore forms part of a scaffolding theory of knowledge which excludes alternative world views with an absolutist or confessionalist foundation, and demands that they conform to rationalism. This particular criterion of methodology is in itself, by definition, indoctrinatory and biased towards one world view.
The common theme within this excursus into indoctrinatory methods is that the indoctrinator manipulates the subject matter or the persons involved in the educational project (Theissen, 1993, 88-92). Such effects may not be deliberate on the part of the teacher, given that if the teacher him/herself has been indoctrinated with certain views, the effect may be unconscious. This point is made by John Kleinig (cited in Hill, 2008).

Two interesting points can be made out of this exploration. In various ways each of these indoctrinatory methods can be, or is, used especially with young children in the process of establishing the authority of the teacher in the classroom, in the process of teaching by training students in activities such as spelling or mathematical formulae, and in exploring issues which have been chosen by the teacher or curriculum co-ordinator. Theissen (1993, 88-92) concludes that by following this formula, every teacher could be charged with indoctrination, whether or not the material was considered contentious (whether the topic was spelling, political history or the science of global warming).

He further noted that some teachers became overly anxious about indoctrination and became so cautious in the teaching of Religious Education that they then withdrew from the possibility of nurturing children in any kind of faith position, leaving all matters to open choice (Theissen, 1993, 4; Crawford and Rossiter, 2006, 294). Theissen concluded that indoctrinatory methods in all education are inevitable (1993, 93). The teacher, parent or society determines the doctrines into which a child is indoctrinated, not the child (ibid, 4).

The arguments regarding indoctrination have now been thoroughly traversed for a generation, and while Snook (1972) is still quoted, it has been clearly demonstrated that there is no field of knowledge which is value free and from which one can take an objective perspective on knowledge, as all fields are value and theory laden (Astley, 1994, 44; Crawford and Rossiter, 2006).

Having established that all forms of knowledge are value laden, Theissen (1993) then asserted that the task of education is simultaneously clearer and a greater conceptual challenge. All teachers and worship leaders can be open to the charge of indoctrination, where knowledge is imbued in children without an understanding of the conceptual or theoretical framework upon which it rests. Children should therefore be nurtured into a particular tradition whilst maintaining a critical perspective (Theissen in Cheetham, 2004, 120).
8.5 Can School Worship constitute Indoctrination?

The Australian Government now recognises that there is no value free or value neutral zone within education (Department of Education Science and Training, 2005). Previous policies had attempted to advocate values neutral or value free education in Australia in the twentieth century (Hill, 1991, 16ff). In response, Ninian Smart developed the phenomenological approach to Religious Education (eg World Religions, 1989) and advanced a method in which the 'observable, factual data' of the all religions was presented without value judgements. Cheetham (2004) showed that some teachers still attempt to lead school worship from this 'unbiased' position by presenting religious ideas as options for choice, or by presenting a plethora of 'worth-ship' possibilities. Copley believed this leads to the conception that religious material is a matter of choice with no preferred or more valued outcomes (Copley, 2005). Quoting Temple in the House of Lords at the close of World War 2 (ibid, 109), 'All education must of its very nature be either religious or atheistic. It cannot be neutral. That is impossible.' Cooling (2010, 2011) has also maintained that a position of sustained neutrality in the classroom amounts to practical atheism.

An alternative way forward was developed by Hill (1981, 2004 et al) with his emphasis on committed impartiality. Hill noted that the post-modern perspective takes the approach that all knowledge is value laden (2004, 4-5). He adopted the position that all humans possess RIBs (Reasonable Initial Bets) regarding the nature of reality and that these assumptions or beliefs shape the world view from the cradle to the grave. In declaring their RIBs to the listener and grounding statements of belief within the classroom107, the teacher is encouraged to move towards a position of committed impartiality: where all viewpoints are heard and respected, and the teacher can declare their own perspective on matters of faith and on contentious issues. Students will then be empowered to make their own considered decisions on matters of faith, via learning skills which appropriately engage with the world views of others, and gain knowledge regarding these viewpoints. It therefore is appropriate for both Christian, Muslim and atheist teachers to declare their own position at some point in the discussion as a reference point from which children can then judge other issues and perspectives raised, and against which they can define their own position. (eg

107 Grounding statements: examples of grounding a statement include distancing such as "Christians believe... " or "Atheists believe...". Alternatively the teacher owns their faith and says "I believe that.... (and gives reasons)" and invites students to consider their own perspective. Critical faculties are engaged for students in the conversation and respect for persons is maintained (Thiessen, 1993; Hill, 1981 et al).
1985, 2004). The subtext of the teacher's own bias is made overt for the sake of a rational education.

Copley (2005, 5) and Hill (2004, 140, 174) contended that to disguise the contestability of core beliefs in a particular area also performs the function of indoctrination. To remove all knowledge regarding religion on the grounds that it is contentious or that it is a matter of private concern, relegates that knowledge as being either irrelevant, insignificant or unknowable in the minds of students. Copley (2005) came to the conclusion that state schools were inculcating a secular mindset. In developing his evidence, he traced the history of church decline throughout the twentieth century, alongside the growth of secularism within the United Kingdom. As religion is an important source of knowledge in understanding the world views of most peoples and their politics on the planet, to omit such information is tantamount to indoctrination into a secular world view.

Both Copley (2005) and Cheetham (2004) recognised that collective worship and education in schools promotes particular values and morals considered to be foundational to the good order and functioning of society, particularly in producing another generation of 'good' citizens as defined by the liberal education system. The teachers who lead collective worship in the UK are in fact the arbiters and definers of the nature of that particular good (ibid, 121). Cheetham, following C.S. Lewis (in Cheetham 2004, 92) and Durkheim (ibid, 105) suggested that educators are the high priests of a new civic religion, outlined in a new orthopraxis in religion for the coming generation (ibid, 146).

Trevor Cooling (2010, 2011), called for diversity in schooling and in worship practices which are each faithful to their own tradition. Beyond a system of education where 'one size fits all', he advocated a composite and diverse approach to schooling. As schooling is now a composite of religious and state schools, each perspective and system can be valued as adding a genuine component of diversity in perspective to the community. Diversity can be offered as a real alternative position and benefits the wider community in learning genuine tolerance rather than simple relativism (ibid, 2010, 50ff).

Drawing on these aims, the diversity criterion maintains that we should teach as controversial those matters where significant disagreement exists between different belief communities in society where those communities honour the importance of reason giving and exemplify a commitment to peaceful co-existence in society and teach as settled only those matters where there is demonstrable
consensus in society which derives from wide agreement and compelling evidence (Cooling, 2011).

Bouma advocated creative dialogue within a field of diversity, claiming that participants need to hold a position with integrity in the conversation in order to communicate clearly with the other. A liberal theology which is relativist and claims that all faiths are essentially the same, tends towards minimising differences and ends in a conversation which fails to hear the other person's real perspective. Relativism which seeks to quash genuine difference in the name of religious tolerance in fact pleases no one in the longer term, as it fails to address the integrity of strongly held beliefs (2011, 76).

So can worship constitute indoctrination? If Christian worship deliberately sought to exclude alternative world views to that of Christianity, or sought to manipulate students (in a compulsory setting) into predetermined decision making, then it may be susceptible to this charge. However, where worship seeks to communicate with children and youth in the context of a church school, and is actively cross cultural in its communication, it can be considered to be education. An example of being cross cultural would be to engage the dominant secularist paradigm in the development of a reasoned argument for Christianity. Belief in Christian doctrines becomes part of the alternative world view presented to students, allowing them to compare world views and make a reasonable decision by use of their critical faculties. In this case, the principle of respect for persons and critical openness is actively maintained and should be considered a desirable activity for student engagement.

Thus in place of values neutral Religious Education in both worship and the classroom, Cooling (2011), Cheetham (2004), and Bouma (2011) call for religious diversity and conversation regarding issues of controversy. Hill (2004) contributes the method of committed impartiality in order to retain the critical rational perspective within the conversation. In the Western Australian context of choice and positive values formation in education, school worship has a place which offers an alternative world view, and

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108 An apologetic for Christianity as a world view necessarily engages with the dominant secular paradigm. This does not necessarily mean that the worship experience is less Christian or syncretistic. It is recognising the spiritual and religious culture of the student body. However, genuine detailed discussion about options requires a closer conversation in a class sized setting such as a Religious Education class. It is appropriate to introduce such topics in worship, especially where Religious Education options are limited or missing. Worship may also include references to other world religious traditions and persons from those traditions so that respectful comparison can take place or in recognition of those students belonging to other faith traditions. (for further commentary on respect and diversity see Bouma, 2011).
encourages the formation of a critical consciousness in developing the individual’s spirituality.\footnote{cf page 42 of this investigation.}

### 8.6 A Plethora of competing Truth Claims present in Schools.

In an alternative approach to the discussion of indoctrination, Cheetham devoted considerable space to describing a variety of conceptions of knowledge, truth and the claims or beliefs where no sense experience is possible. He explored the logic that such beliefs are senseless, then evidenced the way in which old demarcations of ‘fact’ and ‘opinion’ and ‘scientific thinking’ itself have now been widely questioned (2004, 127, 141).

In a survey of different approaches to teaching competing truth claims, Cheetham (2004, exploring Byrne, 1995), discussed variations on naturalism, confessionalism, pluralism, relativism and neutralism.

1. **Naturalism** claims to represent the world as it really is. Proponents such as Feuerbach, Freud and Durkheim interpreted religious belief as a projection of one’s own human qualities or even infancy fantasies (Byrne 1995 in Cheetham 2004, 128). Such a conception of religion denies any particular truth to any religious belief.

2. **Confessionalism** finds truth (cognitive success) in one particular conception and confession of religious belief to the exclusion of others (ibid). Religious creeds outline a confession of faith tenets, hence the title.

3. **Pluralism** is represented via John Hick (1989) who interpreted religion as the ‘varied human responses to the transcendent reality or realities’ (ibid, 130). Thus pluralism finds that the great world traditions all lead to the ‘Real’ from within different cultural conceptions.

4. **Relativism**, thoroughgoing, denotes different religious beliefs as being true within themselves with regard to the perspective and location of the particular adherent of the belief system. Truth in relativism, is what is conceived as holding its own valid perspective, within its own particular domain, with no absolute or independent reality. If all beliefs are held to be equally true, then ultimately all must collapse into illusion.

5. **Neutralism** is that which refuses to accord any correspondence between religion and reality. Belief is thereby reduced to a matter of private opinion. This theological non-
realism espoused by Don Cupitt said 'religious beliefs should not be understood in a realist way but as being more like moral convictions... or community truths' (ibid, 132).

Two further categories are added to the list by Cheetham which represent teachers' approaches to religions: one is essentialism and the other is syncretism.

6. Essentialism perceives particular teachings or doctrines as expressions of a common or core experience (a variation on pluralism).

7. Syncretism is the attempt to harmonise religious diversity by taking elements from each religion in order to create a kind of religion which is acceptable to all (ibid, in Byrne 1995, 10, cited in Cheetham, 2004, 133).

Each of these conceptions of reality and competing claims concerning the nature of truth and reality were evident in the data gathered in county schools in the UK. These varied conceptions of truth may also be found within the educational system of church schools in Western Australia. Each of these conceptions of reality challenge the conception of (the one, Christian) God. All are theoretically constructed conceptions of reality which cannot be empirically proven, and lead to the conclusion that data can and will be interpreted in multiple ways. When asserting that scientific method alone is objective and rational, surely the advocate is adopting an exclusive and confessionalist world view perspective. Such a perspective is sometimes called scientism.  

Hill (2004) maintained that the use of committed impartiality within the classroom could assist in the avoidance of relativism when competing truth claims are present. One can therefore avoid teaching in a simple confessionalist manner and maintain the balance of a critical perspective and a committed preference with respect to various truth claims.

Within the school worship setting, theological frameworks determine the nature of the reality being conceived and taught. Within each church school setting, the particular resident chaplains and worship leaders had differing conceptions of reality and truth. These conceptions generally fall into one of the variations presented above. These have been expressed through the three spheres of conservative, modern culture and experiential traditions in Chapter 6.

Another concept which has gained considerable mileage in the development of religious education theory is enfaithing\textsuperscript{111}. At this end of the scale, worship leaders and teachers seek to actively develop faith in the life of the student population in a confessionalist manner. This concept stands in stark contrast to concerns regarding indoctrination and tends to ignore competing truth claims. Could this type of activity be charged with lack of respect for the autonomy of persons?

8.7 Faith Development and Enfaithing in Religious Education and Worship.

After the advent of Stages of Faith (Fowler 1981), it became popular to describe religious development in children in terms of their faith stage. Various Catholic Education documents went so far as to describe Religious Education as faith development, and even to seek to assess students in their formation of faith and values (Crawford and Rossiter 2006, 409-413). This led to some problematic assessment procedures which sought to devote particular allocations of time towards informational learning (or a phenomenological approach) and towards faith formation or indeed transformation (ibid, 415-421). It has since become apparent that, notwithstanding the inadequacies of the phenomenological approach to Religious Education in schools, what can be appropriately assessed is cognitive apprehension of content and skills development, rather than values or the internal integration of faith (ibid, 416-417). Whilst the teacher or worship leader may encourage faith formation, the appropriate language surrounding such activities should more appropriately be titled 'hopes' rather than 'goals' for any particular student or even a community of students (ibid). Personal transformation remains the internal choice of the individual. To therefore attempt to force faith or claim to be enfaithing students is to overstep the bounds of education and the quest for autonomy and respect for personhood, particularly in the compulsory setting.

It might be considered that use of methods which are seen as forcing faith in the worship setting, such as a demand for a decision regarding faith, as indoctrinatory. The students have no freedom of choice about attending the worship event and therefore their ability to make a critical decision may be impaired. Further, it may be surmised that students may associate the authority of the worship leaders with the school, and this would compound the problem. Students may then feel obliged to be or act as if they were Christian in order

\textsuperscript{111} Enfaithing is teaching with the aim of inculcating faith either within the classroom or in worship.(eg Rossiter, 2006, 415)
to achieve positions of leadership within the school, and act against their own inner integrity of belief.

8.8 Values Education in the School Setting.

Education programs have always made value choices regarding the curriculum, (content and skill development), and selected methods of inculcating that knowledge in the next generation. In Australia, school education has consistently been associated with Religious Education and Christian Education (along the lines of the Irish model) and provision has occurred for multiple models of education in the Australian context. The emphasis for the past 40 years (since assistance funding for alternative schooling was introduced in the early 1970s) has been the provision of choice in education for families (Docherty, 2007, 108). This is now evidenced in 34 percent of students attending private schools, 84 percent of which are faith based schools.112

Crawford and Rossiter (2006) carefully set the stage for the teaching of Religious Education and forms of meaning, beginning with a variety of educational directives drawn from the goals for Australian schools. These goals declare that education should include social, moral, spiritual and aesthetic development (Adelaide declaration on national goals for the 21st Century, 1999) and additional elements including personal fulfilment, commitment and well being, resilience, improved relationships and holistic development (National Framework for Values Education in Australian Schools, 2003). Under this rubric, values education and moral education is endorsed and encouraged by the national curriculum, together with the development of the spirituality of students. In Western Australia, a values statement has formed part of the Curriculum Frameworks for students in compulsory schooling since 1998.113 For example, within eight key learning outcomes, the study of English incorporated attitudes, values and beliefs within its values curriculum.

Given that values education is positively endorsed by the diverse educational directives of the state and national bodies, worship experiences in church schools, which are directed towards the development of values, moral and ethical choices and towards the clarification of beliefs, is to be encouraged. Thus, recognising the appropriate bounds of education in the liberal rationalist tradition, the educative aspects of the worship experience, carefully

112 Website, accessed march 2012, www.isca.edu.au
113 Curriculum Council, 1998, Curriculum Framework for Kindergarten to Year 12 Education in Western Australia.
delineated and managed, is endorsed as an educational activity, and can function as part of the national curriculum in Australia in the twenty-first century.

8.9 What is Education in relation to Worship?

The word educate is derived from the Latin to educe or draw forth. In strict Socratic method, this meant using questions and answers, deduction and logic. In the Oxford dictionary\(^\text{114}\) education is the process of giving or receiving a body of knowledge or information or training about a particular subject. R.S. Peters (in Copley 2005, 15) defined education as involving 'a body of knowledge and some kind of schematization to raise it above the level of unrelated facts.'

Crawford and Rossiter (2006, 293) defined education as 'a formal, intentional activity which aims at changing children and adolescents through an ethically appropriate teaching and learning process.'

This last is the most pertinent to the purposes of worship as an educational activity. Students are engaged in a process which seeks their growthful transformation in which there is conscious rational engagement in an ethically appropriate manner. The foregoing discussion regarding indoctrination led to the recognition that any education has the potential to become indoctrination where the assumed world view of the teacher or material was not declared, and where there was the intention to withhold alternative viewpoints in matters of contention, or reasoning and critical faculties were subverted in some manner.

Given that education is always values based and values education is endorsed by the national education charter of Australia, whenever worship seeks to encourage and actively promote positive values and principles of justice and love, such activities can be said to be part of the national Australian education program. Further, as part of modelling religious experiences, observation and participation in ritual experiences constitutes a valid educational experience within a church school. Where the Christian foundation upon which this experience is openly declared, students are being inducted into an understanding and appreciation of the doctrines of that world view. The boundaries and principles governing that educational experience will be developed in Chapter 9.

In order to offer choice and clarity of critical thinking in education, real alternatives must be offered to what is already offered in the educational curriculum. Church school worship

presents an alternative worldview to the hegemonic ideas of the 21st Century and aids clarity of thinking for students and choice in the development of their system of meaning for life.

Copley (2005) argued that school education is already a source of indoctrination via science, a capitalist world view, democracy and other core values considered foundational in western society. Christian worship offers an alternative to the dominant world view. Further, given that worship is one, small part of the school's educational experience, it is unlikely ever to have such a significant influence that it could be charged with indoctrination. Indeed, it cannot function as indoctrination where it is conscious, critical, rational and inviting response. It therefore can and does function as an educational experience.

Where some schools attempt to develop a thoroughgoing Christian world view within their educational community, such attempts inevitably only achieve partial success. Most students are exposed to alternative world views through the media and internet as a matter of lifestyle. Parental influence remains the single largest influence on the world view of the next generation (Hughes 2007). Even if this type of Christian Education is successful for twelve years, students must then graduate and face challenging alternatives in further studies or the world of outside work. Under this pressure the Christian world view frequently collapses, where it has lacked critical engagement with the contemporary world views in which it is located. A religious and confessionalist world view is constantly challenged as a minority position within western world views and is difficult to maintain in the Australian context.

Education in the Australian context invites critical engagement with a variety of world views. To attempt to withhold information regarding Australian society is to invite charges of indoctrination, and to invite spiritual deconstruction within students upon departing that learning environment.

**8.10 Should Educational Worship Experiences be Compulsory?**

Many activities within a school educational program are compulsory and students are enrolled by their parents and guardians as the legally responsible adults on behalf of the children. Lack of compulsion would denote lack of importance to the educational curriculum and marginalisation of chapel worship to the whole of the life of the school. Schools are busy places and the function of the church school is to be both an advocate for,
and representative of, the founding church, as well as an educational institution. Although it is not a church (but may contain a faith community) chapel is a model of worship and a model of Christian community which operates under educational and ethical constraints.

It is appropriate for students to be observers, critically engaged, with the possibility of making up their own minds regarding this activity. Indeed, to deny the opportunity of religious education and worship altogether is to leave students in a position of ignorance regarding religious practice which promotes bigotry and prejudice towards all religions (Copley 2005, Hill 2004).

This reinforces the conclusion that compulsory worship in schools is an educational model of worship: it is undertaken by many who are not involved or have no commitment to worship the Christian God. It is a particular genre of worship in a public space of the wider school community\textsuperscript{115}. The context changes the style of worship, even though it can function as worship for those who take hold of the opportunity to do so. It is the tension inbuilt into the school worship event which means that it is both worship and pre-worship, observed by many present in the experience, and sometimes engaging most students present in a communal experience. It is both education and worship. It is both ritual and experience. It is worship in the marketplace, which is both alternative worship and complex in nature, owing to the multiple levels in which it operates.

Worship in the church school is therefore a form of alternative worship in the public context, retaining a Christian spine of identity. It is acts of homage or service rendered to God with a Christian understanding. It is an educational form of worship which is delimited by its context, and seeks to develop patterns of Christian liturgy, containing both transcendent and incarnational aspects of the gathered community within each liturgical experience. In Christian worship in a church school, there is the intention to bring the person and the community into relation with God as revealed in Jesus Christ by means of presenting a reasonable apologetic for a Christian world view.

8.11 Conclusions:
The concluding part of our theoretical excursus into the nature of worship allows us now to answer the question: Is worship in the school context an oxymoron given that it is compulsory and that the majority of students are not there intending to worship?

\textsuperscript{115} Wider community meaning staff, parents, friends and school council, local congregations etc.
Given that all education is value laden, alternative world views presented in chapel represent choice to students so that they can consider the Christian world view as an alternative to the dominant, liberal-humanism and scientism present within the context of Western Australian schools. Thus church school worship does not generally function as indoctrination. As worship cannot be defined according to the intention of the participants, and accords to the definition of alternative worship (as defined by the Uniting Church), it functions as worship for the public space or as worship for the unchurched. Church school worship is a complex experience with multiple layers of interpretation and response. There is no doubt that for some participants, it remains a meaningless phenomenon, as they approach the experience with a closed mind, already formed in the dominant, liberal-humanist world view.

Presented in this light, it is important to present church school worship as an introduction to the Christian world view with a reasonable apologetic presented. Worship leaders and chaplains cannot assume that students or staff present under compulsion will automatically respond in predetermined ways to their message and invitations to participate. It is a forum for observation, participation by invitation, and reflection on values and philosophical and religious questions.

Chapel is a cut down form of worship. It is an educational activity with the intention of modelling and introducing items of worship to children and staff at the behest of parents and denomination. It assists participants in learning how to manage life crises, and to consider purposes and meaning for living in the world. Chapel approaches worship, by both intention (of some) and by liturgical design. It is an activity which is constituted in the public sector to a mixed group of participants and usually falls short of the full definition of worship.

Whether worship takes place is something that occurs in the heart of the individuals present and gathered. Sometimes worship takes place, particularly at critical junctures when the intention of all those gathered is to make sense of a crisis: for example, in response to 11 September 2001. This was an example of a voluntary service, with standing room only, in which candles were lit and fervent prayers for the future of the world were uttered. A homily was delivered which spoke about radical fundamentalism and the difference between idealism and forces which subvert ideals for purposes which bring destruction and chaos.
It is towards the development of ethical principles for the presentation of worship acts in the context of school ‘chapel’ that we will now turn, having recognised some reasonable boundaries regarding indoctrination.
9 Developing Ethical Guidelines for Worship Leaders in Christian schools.

9.1 Introduction

The foregoing development of a theory and exploration of worship in the church school context provides the foundation upon which to proceed. This chapter is the result of data actively gathered in interviews and student discussion forums, as well as research into current policies available in written form. The chapter moves towards guiding principles for church school worship which seek to avoid the pitfalls of syncretism, yet will not exceed the bounds of school mandates in education (or trend towards indoctrination - the inappropriate manipulation of children and young people).

First, the researcher will develop an understanding of ethics within a Christian world view while operating in the Australian education context. Second, a survey of relevant prevailing codes of ethics available in the Australian context will occur. These codes will be considered for their purpose and application to church school worship. The purposes of a set of guidelines for the conduct of church school worship will be outlined prior to developing the principles. Finally the limitations of the current formulation will be delineated.

9.2 Foundations of Meaning for Schools and Values Choices in Education.

Ethics flow out of a meaning system of ideas and values, and help to prioritise and direct actions for living (B.V. Hill, 2008, 3). Often at school level the language of ethics is nominated as values or making value choices or making moral decisions (Hill, 1991, 4 ff). Frequently, students will be told that they must make their own moral decisions or discover their own ethical framework as an independent subject or person, following the liberal western philosophy of individualism (ibid, 32-46; Cheetham, 2004, 60-61, 87). However, the school, family and other agencies such as the religious educators and the wider society, will also have a vested interest in requiring students to conform to rules, laws and social norms of behaviour, so that they will take their place as citizens in civilised society (Hill 1991, 41).

These two sources of belief (individualism and societal ethical systems) are first recognised in order to form a system of values which will guide educational practice.
Hill (1991, 19-21) pointed out that ethical or moral guidelines may or may not be synonymous with a religion (as in Taoism) - they may be derived from it (as in Christianity), or may occur without reference to religion and may be based upon another philosophy. Examples of moral or ethical codes derived without reference to religion include those that are developed from principles which advantage the wider society rather than the individual (as in utilitarianism), or are developed as advantageous to the subjective individual (egoism, personalism) or may be chosen from a law code (deontological, derived from legal systems\textsuperscript{116}). Individual ethical systems may be developed with subjective concerns foremost, as in existential or situational dilemmas; and/or may be the result of reflection upon life experience; and are normally significantly influenced by the family of origin, and/or derived from a system of virtues (as in Platonic virtues). Clearly, formulating values is not a simple matter! To repeat, values (ideals and ethics) will be chosen or formulated based upon some philosophy of meaning (Hill 2004, 2008 et al).

A Christian world view develops ethical guidelines out of the frame of religious beliefs. Christians believe in the existence of a God who actively creates and intervenes and is present in the world as well as transcending it. This God seeks a covenant relationship with human beings founded upon the principles of justice, love and forgiveness. An ethical framework in this context is therefore founded upon relationship, with principles of love and justice and a belief in the capacity of human beings to grow and change (forgiveness), and the recognition that human beings are individually as well as corporately of great worth to the divine being and to one another (R. Williams in Gill, 2012).

Christian ethical systems are based upon prior law codes such as that of Moses (Exodus 20 et al), and follow the rabbinic system of moral deliberations in developing particular decisions (Rogerson in Gill, 2012). Following the example of Jesus and the Early Church’s critique of law\textsuperscript{117}, ethics are continually developed and discussed. In the light of new social contexts and informed scholarship previous laws are occasionally laid to one side (ie force of argument, logic and reflection were included in early understandings and applications of Jewish laws, Gill, 2012). Thus, Christian codes of ethics continue to be expanded or further

\textsuperscript{116} It can be argued that Western democratic law systems are founded on traditional Christian ethical principles alongside that of Greco-Roman society, so perhaps not quite ‘free’ of religion.

\textsuperscript{117} For an example of Jesus’ critique of contemporary law in the first century, see Mark 2: 27, ”Sabbath was made for man, not man for the Sabbath.” In this text Jesus is responding to the criticism of religious leaders concerning the picking of ears of corn on a Sabbath, a forbidden act under the Sabbath laws of the time. This theme of changing law was also continued in the early church when it laid aside laws regarding circumcision and food laws in order to incorporate non Jewish members (see Acts 15). In Rogerson (in Gill 2012, 33) reference is also made to the early church discerning between ceremonial and judicious laws and moral laws in the Jewish law and therefore which parts of Jewish law were applicable to the new community.
explored in response to new contexts such as those triggered by new technologies (as in medical bioethics). In each situation, the dual principles of the worth of the individual as a human being and the rights of the wider society, are held in tension when considering possible outcomes (as in a cure for dementia versus embryonic stem cell research). In each context, the principle of covenant relationship is relevant. The relationship between God and humans, living in community with one another, requires that laws be obeyed by all members of the community, in order that the covenant relationship can continue. Where the covenant relationship has been broken by members of the community not keeping the laws, then justice needs to be executed, together with forgiveness. An individual who has broken laws, pays the price with punishment or reparations, then is restored to the community and relationship. Thus, the rights of the individual are set within the context of relationship, and bound by covenant to a code of conduct including duties and responsibilities, and provision is made for forgiveness and restoration (M.Hill 2002; Williams in Gill 2012).

The Early Church was regularly in situations of oppression by the Roman Empire. Christian ethics therefore also incorporated responses to deal with injustice, varying from accepting rulership in times of peace (cf Romans 12) and challenging the authority by envisioning a new world order (cf Revelation of John). In a liberation theology context, Christian ethical codes develop from an understanding of God as liberator of the oppressed, and the people acting in the story of salvation to create a better world. Such an understanding of ethics would lead to conversations with students regarding the reformation of the world and use of the planet's resources with greater equity for all (Gorringe in Gill 2012).

Recent work on spirituality has extended the understanding of relationship to include four dimensions (eg Wallace 2000; Fisher 1998): relationship with self, others (extending to a global perspective), God, and the environment. In the light of growing concern about global warming, justice issues also extend to a recovery of the concept of stewardship or care for the world and its resources. These wider contexts will be included in the formation of the code of ethics for worship.

In developing an ethical set of guidelines for conduct of worship in church schools, the first issue is immediately evident: what philosophical system will undergird these principles? Those of theology, or those of the education system and civic authorities which are undergirded by liberal humanism and rationalist thought? And where these two worlds of thinking conflict: what values can be held in common in the school or should one
philosophy displace the other? On the one hand chaplains and worship leaders will be influenced by the theological framework in which they developed their concepts for leading worship. However, they are now operating in a context in which the dominant paradigm is an amorphous mix of secular humanism, modernism, liberal western democracy and latterly, post modernism. Both systems (Christian and secular) highly value the rights of the individual to autonomous rational decision making, and value the vision of a society developing a repository of education within the coming generation, although their goals and means may at times be divergent.

In a school where a religious monopoly is adopted, and the school is presenting a Christian (or other religious) world view to the exclusion of other options, there may be a limited representation of the pluralism and secularism in wider society. Such a system of ethics in a religious school might miss the opportunity of engaging students adequately in critique of the alternative value and meaning systems; and if this occurs, it would not prepare students for the development of a robust individual world view once the student exits school. The risk is that the student will reject the entire world view of the school as irrelevant to the 'real world'.  

Similarly, in schools where a liberal humanist viewpoint is inculcated within students, (another type of philosophical monopoly), the school may miss the opportunity of educating their students about alternative world views found in religion. While these students may not become aware of their indoctrination, as it blends with the dominant world views of Western Australian society, they are also impoverished regarding their spiritual life and their understanding of the religious world views and by implication, global politics. Religion continues to influence a great deal of the politics of the planet. Fisher (2008) has reviewed a growing body of evidence that lack of spiritual education leads to lower emotional and mental health overall and leads to increased health risks in the student body, to say nothing of 'affluenza' caused by a materialist conception of life.

Chaplains and worship leaders in church schools operate in an essentially secular education environment. They are simultaneously representing the denomination and its theology to

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118 NB This paragraph is a logical foil to that which follows. It is not based upon evidentiary support.
119 See also the work of Hughes (2007, 2010) on spiritual and emotional health of students and the population as a whole. Those with a religious life live longer, have better emotional health, resilience, relationships (2010, eg 3, 81, 85, 91, 116).
students, and they are constrained to present worship forms which engage with the dominant world views, and communicate meaningfully and inter-generationally. Therefore any code of ethics for the operation of worship experiences in a church school needs to recognise the perspectives of alternative educational philosophical systems and the rights of the child to autonomy, familial allegiances, and adherence to other world views in a pluralistic context.

In order to communicate cross culturally, it is also recognised that the authority of the school will be influential in the development of principles of operation in school worship. A church school has developed from its foundation in the religious denomination, so that both religious foundations and adoption of the contemporary educational paradigms are found. This foundation can mean that church schools require some formal ‘religion’ in order to operate as a church school, and yet may be effectively marginalising the religious voice within the educational project as a whole, due to the influence of the dominant liberal philosophies and the need to meet curriculum standards in education. The way in which this is outworked in each school proves to be an ongoing source of tension as interviews with chaplains reported in Chapter 6 reveal. Clarity in philosophical foundations, ethics and the mode of operation for worship may therefore assist both the school and worship leaders.

Given the foregoing discussions on church school religious foundations, the need for school oversight of its religious education programs, accommodating individual rights, and concerns regarding indoctrination, something more broadly based will be required. In the same way as worship developed in the school context is a specialised form of alternative worship and an educative model of worship, ethical codes are also developed by means of theological foundations, and outworked through an acceptance of the contemporary educational paradigm. Indeed, one could reasonably argue that where liturgical worship is inadequately contextualised to the school and adapted to the age and world views of those attending, there is less likely to be understanding or appreciation of the experience.

For example, the principle of rational autonomy should be respected as a principle which establishes the right of the individual to make ethical and faith decisions according to their

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121 The research data did not particularly support one style of worship experience as being more acceptable or readily accessible to students than another. Two focus groups had experienced a range of leadership in their school worship and various theologies and practices, but student voices regarding preferences were more likely to be influenced by the personal attractiveness of the worship leader than by the liturgy format itself. Further exploration in this area would be required to have any definitive result regarding this. All student discussion groups wanted participation in leadership, contemporary topics and application to lifestyle.
personally determined world view. Much of education is founded on the twin principles of the rights of the individual and that decision making in ethical frameworks should conform to social norms and/or that of a particular philosophy or religious system. These two principles will need to be held in tension with one another, recognising that the rights of the individual are limited by those of the group, and at times vice versa. This tension between the individual and society is reflected at all levels of politics and law making in liberal western democratic society.

Education documents in Australia now recognise that there are no value free areas of decision making and advocate the teaching of particular values such as ‘care and compassion’ or ‘a fair go for everyone’. It is hoped that these values may produce socially desirable results. These values are perceived as representing the Australian cultural norm (Lovat and Toomey, 2009), or assumed to be part of some amorphous universal code (‘the Tao’ as C.S. Lewis expressed it in Abolition of Man, 1943, appendix).

Within a humanist education system, one of the primary goals is the advancement of human interests and civilisation. To the humanist, religion may appear to be a construct which serves the interests of a few (religious leaders), and propagating religion could appear as one which subverts rational education with its appeals to god/s whose existence cannot be known. Therefore humanism will seek to minimise, deconstruct or marginalise religious conversation within the educational project. However, education which takes place in a church school has a particular mandate to encourage faith in the coming generations, even while it is fulfilling requirements for the more secular and humanist education system. The place of religion within the church school is as a voice which questions the dominant world views and allows questions to be asked regarding the means and ends of an educational system which appears to advocate secularist world views. As was seen in the previous chapter, worship activities can mitigate indoctrination in the contemporary dominant paradigm. So in the interests of rational decision making, the inclusion of religious education and worship activities which activate affective, cognitive

\[122\] For example Curriculum Council, 1998, 324.

\[123\] Cheetham, (2004, 98) referred to Lewis’s concept of the Tao, an expectation that there were some universally agreed or natural laws found in all the world’s major religions. He used this concept as a way of describing the truths which worship leaders in county schools in the UK promulgated during assemblies or worship acts. Moral Universalism has since been explored and found to be problematic as a general theory (eg Hill, 1991, 24-26). Other writers such as Sacks (2002), Prothero (2010), Bouma (2011) and Cooling (2010) advocate careful dialogue and unfinished reconciliation between religions (and correspondingly between alternate world views).

and volitional decision making should be viewed as an asset, in spite of the values tension this creates.

While much of education remains within a modernist perspective, the surrounding culture is moving towards post-modernism and provides yet another challenge to the religious mindset. Australian society is host to a pluralism of world views and a variety of perceptions of truth. The contemporary challenge to ethical codes is to find reasonable foundations of meaning in the midst of a diverse chorus of voices declaring that nothing can be definitively 'wrong', while simultaneously societal norms define some very clear perceptions of the 'good' or the 'bad'. Such confusion of values and ideologies plunges young people into moral confusion and gives the impression that choices are purely subjective and relativist.

Effective codes of ethics for contemporary schools must develop from a baseline agreement regarding the ultimate value of the individual and their autonomous choices, (accepting individualism) and for the need to assist in the formation of a society which coheres around certain majority agreed values. But one is not merely developing civic religion for the school context here. What is required is a genuine recognition of alternative world views and their conflict of values in prioritising the educational project, and negotiating a way of operating in this diverse context.

Fortunately a variety of work on values statements already exist in the education documents at national level: the Values for Australian Schooling (2009) can be traced to Christian and liberal democratic foundations of meaning. There is also a set of commonly agreed values developed in the Curriculum Frameworks of Western Australia in 1998. Both documents were developed in consultation with educational, religious and philosophical leaders for the educational model. These documents sought to establish a groundwork of values for education in Australian schools. They provide some assistance regarding particular values in education, although they do not resolve the tensions of values in conflict with one another. Where chaplaincy operates within these guidelines, there can

125 For example: Clear popular perceptions of 'right' and 'wrong' surround sexual misconduct by persons in positions of power (eg Clergy, or teachers). In the Australian context there is a strong acceptance of abortion as the woman's right to choose and have control of her body, a growing acceptance of homosexual marriage, a growing rejection of smoking cigarettes, and a mixed popular attitude to the use of illegal drugs etc. Within the media assumptions of what is 'right' or 'just' are clearly evident on major television stations (both public and commercial).

126 The contemporary Australian National Curriculum (2014) has yet to develop material on the influence of Christianity on the history of Australia which is a major omission from the history stream. There is however, an understanding of ethical teaching in the curriculum which is based on a rational, secularist world view rather
be little disagreement regarding the value of its educational content, but it is unlikely to satisfy theological requirements regarding core doctrines of Christianity.

9.3 Historical Context of relevant Codes of Ethics

9.3.1 Code of Ethics and Ministry in Practice, 2009

At the July 1997 Assembly of the Uniting Church, the first Code of Ethics for Ministers was presented and passed at the national gathering of church leaders. An updated and more complete form of the Code of Ethics and Ministry in Practice was approved by the twelfth Assembly in July 2009, some 12 years later. This code provides a theological statement at the beginning which outlines the parameters within which ministry takes place and stipulates the nature of the pastoral relationship of Minister and persons within their care. It then goes on to relate the expectations of professional conduct, professional relationships, gifts and fees, relationship with the law, relationships with wider organisations, and responsibilities to report or deal with misconduct.

This code has proven invaluable in assisting the church to deal with issues of sexual and financial misconduct in particular, and has provided means by which misconduct may be addressed. Where the issues have been noted, detailed and boundaries declared, there is far less occasion for ministers to offend unknowingly, or to claim that particular actions fall within their special pastoral care and cannot be reported due to privacy or confidentiality laws.

By raising conscious awareness of the issues, within a theological framework which is accepted by the profession, and with the consensual agreement of the representative councils of the church, this code is able to provide a consistent and fair means of address. Where such codes do not adequately exist, each situation must be judged afresh on its own merits. Rulings are continuously debated between different councils or regions of the catholic church\(^\text{127}\) and the wider laws of the country in which the misconduct has taken place. While it may not prevent a particular minister or priest from erring, it does provide a transparent and just means of addressing the issue.

\(^{127}\) the term ‘catholic church’ means universal or embracing all denominations of church world-wide.

In the first instance, such a code of ethics was resisted by quite a number of clergy in the Uniting Church, on the grounds that it was an insult to their personal integrity or represented a constraint on their conduct of ministry. However, many professions have a code of professionalism\textsuperscript{128}, and the development of the same for clergy was much later to appear on the scene. In discussing the proposed documents, ministers came to understand that the Code would both protect themselves, and provide a means for applying discipline to the small number of colleagues who acted without scruple. In the course of the intervening years, the Code of Ethics has proven its value as its principles have made it possible to appropriately deal with issues as they arise.

\textbf{9.3.2 The National Education Charter of the Uniting Church, 2002}\textsuperscript{129}

The National Education Charter of the Uniting Church was formulated in April 2002 and provides some guidelines and principles which can assist educational institutions such as church schools, in their mission development within their organisation. This charter develops theological principles as the foundation for educational institutions. The principles developed were listed in Chapter 4.

In the history of the Uniting Church Schools in WA, as recorded here in in Chapter 4, it has been seen that church schools may develop away from their denominational roots, and the charter was deemed to provide a way in which the Synod of the Uniting Church in Western Australia might strengthen ties with their schools and call them to account for deviating from a clearly delineated philosophical foundation. Ideally such a charter requires schools to conform to its parameters, but in fact it has little force, and operates more in the realm of ideals towards which schools may aspire. Where schools were, and are, completely financed by independent persons from their origins and the land is not owned by the church, any controls of the school by the denomination are even more tenuous, rather than binding, the use of the denominational logo by the school notwithstanding\textsuperscript{130}.

In response to this charter and its principles, the seven Uniting Church Schools of Western Australia, in consultation with the WA Synod, constructed a preamble to be incorporated

\textsuperscript{128} such as Medical Codes of Ethics: Website accessed 6 March, 2013, https://ama.com.au/codeofethics. The Hippocratic oath dates back to fifth Century BCE.

\textsuperscript{129} http://assembly.uca.org.au/education/resources/item/718-national-education-charter-2002

\textsuperscript{130} In practical terms, each school has various parts of its constitution regulated by the Synod of the Uniting Church in Western Australia in governance matters, including the election of members of its council and the Moderator’s right to be a Visitor at school council meetings. The Uniting Church is involved in the choice of principals and chaplains (where they exist), and requires annual reports. The UCA has not required Religious Education curricula nor inquired often into the frequency of worship experiences in schools. In other words, there is little direct oversight of its schools and their religious component of education.
within their school constitutions as a guiding foundation, and committed to reporting to Synod using the charter as the framework (ratified in September 2011). The preamble included a commitment to abide by the National Education Charter's principles and agreed to the Moderator as Visitor to the governing body of each school, so that they would remain true to their 'call, purpose, tradition and objectives' (Synod meeting, UCA of WA, 2011, Proposal 6). Thus the bond was renewed via this charter, between schools and Church, and is of import to this discussion as another way in which the philosophical foundation and its ethos is developed for educational institutions within the church. The charter does not specify particular courses of action but as principles, develops guidelines for thinking about and determining particular actions for each school.

9.3.3 The Code of Conduct for School Chaplains

A third relevant Code is the Code of Conduct for School Chaplains operating in government schools of Australia. Currently there are 260 government (or state) school chaplains operating in 310 schools in Western Australia, and 1650 chaplains nationally. As outlined in Chapter 2, these chaplains have duties in pastoral care and spiritual guidance in assisting in the provision of welfare to students and families, and assisting in developing links with welfare agencies in the wider community as necessary. They may also provide education in matters of spirituality, religion, ethics and values as part of their role. At present the minimum educational training requirement is a certificate IV (a technical college certificate, genre not specified) for chaplains and they are paid with government assistance. These chaplains are directed by the code to submit to the authority of the school principal and to work in cooperation with them (Youthcare, 2011).

The Code of Conduct specifically spells out behaviours in accord with laws of the Commonwealth, contributing to the learning environment of the school and its educational ethical requirements of behaviour, confidentiality, and respecting the beliefs and values of others. These chaplains are directed not to proselytise for their denomination or religious belief, but are permitted to express their own beliefs. Proselytising is then further defined as 'coercing or manipulating' under the 'Roles and Responsibilities of Chaplains'. State chaplains do not often provide worship activities as part of their responsibilities with the possible exception of specific school assemblies designated for Easter or Christmas at the

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132 State school chaplains frequently have a fund raising body associated with a community of churches to supplement government funding for their income.
particular request of the school, thus their code of conduct does not specifically address this area of activity, with the exception of the rule not to proselytise.

This code of conduct has been developed in response to increasing numbers of chaplains Australia wide, and concerns of some schools and persons within the community regarding the appropriate behaviours and religious activities of chaplains. At times the defined code has been used to challenge the authority or employment of a chaplain or as the foundation for a legal challenge to their activities.¹³⁴

What is noted at this point is that while a general code of ethics for ministers of the Uniting Church covers most of the ethical operation of chaplaincy duties such as pastoral care and professionalism, there are areas of omission which are of particular relevance to church schools. The UCA National Education Charter continues to develop understandings of theology as it is applied to schools as institutions, and mandates for the provision of pastoral care, and chaplaincy, but fails to specify any particular job description or qualifications for persons who fulfil these roles.¹³⁵ Further the activities of chaplains in state schools are particularly defined, but the conduct of worship within schools is not discussed in any of the foregoing codes, which was one of the lacunae which triggered the present enquiry. And while some note can be taken of the boundaries of ethics in state schools, church schools are not bound by their mandates regarding evangelism.

Furthermore, although both government and church schools in Australia were founded in an era when a Christian world view was more widely assumed, this is no longer the case in government schools, even though provision is made for religious education of one kind or another, where it is staffed either by volunteers or professionals. Independent and religious schools have been particularly founded so that religious freedom may be exercised by those groups seeking to disseminate specific belief systems and values within a democratic society. An adequate code must accommodate this freedom.


¹³⁵ One of the schools in the sample decided as a matter of policy that all teaching staff are chaplains to the students, and therefore that the particular role of Chaplain to the school was unnecessary. Usually the pastoral care team of any particular church school will include teaching staff, Heads of Year and/or House, and clinical psychologists in addition to a designated chaplain.
9.3.4 Chaplaincy Discussion Paper, 2011.

The final discussion paper of relevance to codes of ethics and chaplaincy in schools was authored by Chris Walker in 2011 working in the Assembly Theology and Discipleship department of the UCA, and was received by the Assembly Standing Committee in 2011. This paper has a role in developing the theological foundation of chaplaincy and formulates a general framework for principles of operation (Walker, 2012). In 54 paragraphs, six are concerned with worship, and all are specifically concerned with the provision of sacraments as a chaplain. There are some relevant paragraphs concerned with evangelism and the chaplaincy role, requiring it to be carried out with humility, respect and faithful representation of Christian beliefs and the Uniting Church. The relevant comments will be considered within developing a code of principles for the conduct of worship in church schools.

In contrast to The Code of Conduct for Chaplains in government schools, chaplains in church schools are charged with being on the mission of the sending denominational church and required to faithfully proclaim the Christian message with sensitivity and humility (eg, Smith, in ASA, 2012, 15 - 18). It is at this point that the reader can perceive educational and values diversity between church schools, their denominational leaders and government funded schooling. Furthermore, it clearly points to a gap in the lack of provision regarding the conduct of worship in a context where students attend under compulsion, as minors, and where a significant proportion of the population may have no religious background or only a nominal sense of religious affiliation.

Given concerns regarding indoctrination discussed in Chapter 7, it would be helpful for church school chaplains to have a more fully articulated framework with respect to ethical constraints on the operation of worship within their context. In the first instance, such a code will provide chaplains with a set of norms and boundaries for worship so that clarity can act as safeguard for both the school and the chaplain and the families of attending students. As chapel services often occur daily across church schools around Australia, such a set of guidelines can be welcomed in setting the grounds for discussion and development of areas of common agreement for their operation.

\[136 \text{While the paper has been accepted, approved and published by the Assembly Standing Committee, it does not act as a binding code upon Chaplains, but rather as a discussion paper or point of reference which may be used as a guide. Written as a discussion paper by a single author, it obtains no force of application to chaplaincy in UCA Organisations.}\]
9.4 Purposes of Guiding Ethical Principles in Christian Worship Leadership.

It is not the intention of this chapter to limit the creativity or style of worship provided by church schools and their worship leaders to their student populations. Rather, given that the length of tenure of chaplains is normally less than five years' duration in any one location\textsuperscript{137} and that they may be inexperienced in working in the school setting prior to employment, while other worship leaders are normally lay persons, it would be helpful for new chaplains and worship leaders to be provided with clear guidelines of operation. This provides a safety net for inexperienced worship leaders who may unwittingly exceed their mandate then find themselves in some unexpected difficulty within their school. It is expected by the church school community that the chaplain will proclaim the gospel, but where are the normal limits beyond which coercion or manipulation can be deemed to have taken place? At what point can parents or colleagues reasonably object to what is presented?\textsuperscript{138}

The following ethical guidelines will also seek to clarify unwritten or verbal norms which more experienced chaplains discuss amongst themselves, or in the process of induction, convey to their newer colleagues. Often chaplains in ministry find themselves so immersed in work that they meet infrequently as a group, and training opportunities for this specialised ministry in church schools are not generally available within the state of Western Australia.\textsuperscript{139}

\textsuperscript{137} In 2001 research into chaplaincy in Uniting Church Schools in Australia was undertaken by the Christian Research Association at the behest of Uniting Education. In that report, the average number of years for a chaplain in a school placement was four, however 29\% had been in their current position ten years or more and 29\% had been there for one year or less. A total of 57 questionnaires had been completed and 11 submissions were received. (Hughes and Bond, 2001)

\textsuperscript{138} Parents, of course, object to various items within worship from time to time. Anecdotally, one parent wrote to a school objecting when a former member of the Ku Klux Klan was invited to speak in the school against racism in 2008. The parent mistakenly believed the school was advocating racism!

\textsuperscript{139} Occasional courses are made available regarding sexual ethics as per the Code of Ethics for Ministers, and occasionally general courses are available on Basis of Union and the rules and regulations of the Uniting Church. New chaplains may also be encouraged to complete a pastoral training program in formation such as Clinical Pastoral Education provided by a Perth hospital. But these do not constitute specialist training for chaplaincy in schools. In contrast, training days for state school chaplains are provided every term and the Anglican diocese of Perth provides regular retreats for chaplains.
In summary, a written set of worship guidelines will provide:

a) Appropriate positive directions and boundaries for church school worship and religious education

b) An extended record of some practices and development of principles for worship leaders in Christian schools. Because some of these practices are repeatedly 'discovered' by each chaplain/worship leader while employed by a school, it would be helpful for the training of chaplains to have them in a written form

c) A basis on which to develop a contract of agreement between chaplains and church schools in the operation of worship activities

d) Areas for future discussion and exploration between differing traditions and educational philosophies

e) Such guidelines may have wider applications for settings in which public worship is attended by large groups which has many attenders who may not come from a consciously embraced background of religious faith.

9.5 Suggested Ethical Guidelines for Leading Worship in Christian schools

Independent and church schools operate in a wider civic context and are bound by both Federal and State laws. As church schools, they are also bound to represent their religious foundations to the school community.

The guidelines have been formulated in three sections reflecting the commitment of worship leaders and chaplains to serve their denomination, their students and their school. Further, they are founded upon a consideration of the foregoing codes and therefore reflect the ethos of the Uniting Church in Australia. Principles have been broadened from this base in order to have widest possible application.

9.5.1 Commitment to the Christian Church:

The definition of worship in school is founded on that developed in Chapter 7, and the assumed usual participants are students and staff within the school setting, with occasional parental observers. Paragraph 1 of the proposed guidelines takes its lead from its core identification in the life of Jesus Christ as a key marker of a Christian Church school.
1. Church school worship or 'chapel' is an expression of the corporate life of the school and its ethos, which is founded on its confession of faith in Jesus Christ, as found in the Christian Bible, and upon a trinitarian understanding of God.140

Paragraph 2 then moves to focus on worship, using the definition developed in Chapter 7 for church schools. It recognises both the vertical and horizontal axes of worship in the school context, and that spirituality is a broader experience than that which is defined by denominational religion, but is nevertheless bound to be Christian in expression, in keeping with the school's ethos and tradition.

2. Christian worship is acts of homage or service rendered to God as Christians understand God to be, as a gathered community using patterns which include seeking God, instruction in the nature of God from Biblical texts, (celebration of Holy Communion)141, prayers of intercession, and being sent on mission. Worship which is reflective builds spiritual wholeness. Worship is an experience which seeks to build community, mutuality, group identity, the ethos of the school, and the healing of stressful life experiences and personal growth.

Paragraph 3: In the midst of a diverse context in which a range of spiritualities and religious adherences are present (as seen in Chapter 3, religious adherences listed in Appendix 1), the worship leaders are encouraged to develop worship which evidences intercultural awareness and maintains a Christian identity at its foundation. The school's identity as a Christian community of education needs to be respected. When there is an attempt to present worship which is universal or syncretistic, it can succeed in being offensive to all different religious traditions simultaneously. This has been recognised by Bouma (2011), Prothero (2010), Sacks (2002) and others. In the public forum of a school, it is preferable to identify clearly with one tradition and enter into dialogue with other traditions. In this way, children will be less confused about differing religious world views and be empowered to make real choices. In this paragraph, a value on mutual respect and acceptance of diversity is clearly emphasised.

140 In a Uniting Church school, the documentation could be amended to read “according to the Education Charter of the Uniting Church in Australia (2002) and the Basis of Union (1976). Within worship settings, the chaplain or worship leaders develop liturgies and experiences which reflect its confession of faith in Jesus Christ as 'Lord over all life... Head of all things, the beginning of a new creation, of a new humanity' (Basis of Union, Paragraph 3)."

141 Enacting the sacrament of Holy Communion is an issue of some discussion between chaplains and may be omitted, given the particular context and denominational requirements.
3. Worship experiences should seek to develop consistently Christian foundations of meaning and values, and be respectfully in dialogue with the diverse faith and value systems present within the school community. The worship leaders will develop an open community of invitation and expression of diversity within a broadly Christian framework. Worship liturgies can be appropriately inculturated within the context in which they take place. They should seek to be in dialogue with the diverse cultures, faiths and value systems present within the community and be representative of seeking harmony in diversity. Acceptance of alternative value systems will be encouraged within the limitation that the school and its worship practices retain a Christian world view and values founded in the Biblical texts.

Paragraph 4: Each generation and decade will have topics of ethical conflict that vary in intensity both politically and religiously. The concept behind the Irish system of Religious Education was that it sought to be non-denominational. While church schools are denominational, for the sake of those school students who are members of other denominations, it would be best to be as inclusive as possible and emphasise core Christian doctrines rather than emphasising sectarian issues (eg regarding the adoration of Mary and the virgin birth, forms of baptism, or the development of spiritual gifts such as 'speaking in tongues').

4. In the selection of teaching content, focus education towards an ecumenical understanding of core Christian doctrines. School worship is not a forum for individuals to deliver sectarian theology, or to develop other views to the exclusion of denominational norms found outside the creeds of that denomination.142

9.5.2 Commitment to Students

Paragraph 5 focuses particularly on the developmental stages of children and their ability to comprehend materials presented to them, and requires the appropriate adaptation of the denominational requirements and liturgies for the school context. It urges worship leaders to consider the spiritual expression of children. The work of John Fisher’s spiritual domains (1998 et al), and the inquiries into the spirituality of young people developed in Chapter 3 are particularly relevant in this context.

142 In a Uniting Church School context: The second paragraph of the Basis of Union specifically endorses the ecumenical challenge of bringing into unity all Christian churches world-wide and prides itself on being part of the World Council of Churches and part of the one holy catholic and Apostolic church. Therefore this paragraph is consistent with Uniting Church polity.
5. Worship in a school context is particularly bound by educational requirements, and the developmental capacities of children and adolescents. Therefore liturgies should be developed, consonant with denominational requirements, which take these educational requirements into consideration. It seeks to develop the spirituality of all children, as beings made in the image of God, within a Christian framework of meaning, including dimensions of relationship with God, self, others, and the environment.

Paragraph 6 further expands on the educational aspect of school worship and reminds the worship leaders not to use the theological (or insider) language of religious denominations. The cultural gap between church and school culture is significant and use of language is a specifically noted concern. This was a feature that was particularly emphasised by chaplains in interviews and seen in the discussion chapter (6.2). The specific constraint previously highlighted is the presence in every school surveyed of a significant number of students who come from other religious backgrounds, or who may not have formed a particular religious adherence.

6. The practice and modelling of denominational worship liturgies should be adequately explained for the school context. Minimise the use of all religious language. All theological terms require careful explanation. Language and practices will seek to be inclusive of all students, especially wherever participation is encouraged.

Paragraphs 7 to 10 expand upon the Youth Care Code of Conduct regarding coercion and manipulation with the clear value of mutual respect. This principle is a counterweight to the Chaplaincy Discussion Paper (2011) mandate to share the gospel. Church schools provide diversity in the education system in Australia and represent an alternative world view in dialogue with the dominant civic paradigm (Cooling, 2010). Peculiarly placed at the intersection of diverse philosophical paradigms, worship has a responsibility to communicate across these world views with integrity and respect.

Paragraph 7: The foremost principle in leading worship with the students and staff should be a value of respect. This guideline is founded upon the understanding that human beings have a rational capacity for decision making and determining their own value choices and meaning system by which they live. Building upon the discussion of indoctrination and value laden education in Chapter 8, all worship activities need, to the best of the worship leaders’ ability, to avoid the appearance of undue coercion, and manipulation of students either by personality or by misrepresentation of information. This means that the first
mode of engagement with students should be by invitation rather than demand for conformity, and allow space for students to make their own rational judgements. This invitational mode was clearly articulated by worship leaders as a key feature of their worship leadership in interviews.

7a). As leaders of worship recognise their own integrity of faith, they also respect that of their colleagues and students within the school community. Worship should seek to be invitational as its primary mode of operation. Given that students and staff attend compulsorily as part of the school community, the ambience of worship should be primarily invitational as opposed to presumptively dogmatic.

Another corollary of valuing respect, recognises the limits of the authority of religious education in schools and notes that parents have the final legal responsibility for the raising of their child. Again, the rights of both parents and child are formally recognised with the principle of respect for autonomy, as seen in the Code of Conduct for chaplains in state schools. The paragraph also seeks to recognise the position of power and authority inherent in the position of a worship leader or chaplain, and reminds them of their responsibility to educate rather than indoctrinate.

7b). Recognising that parents have given permission for religious education and worship to occur in placing their child in the care of the school, worship leaders should also recognise that such authority is ethically constrained by the rights of the child to choose to observe rather than participate, and recognise their own authority as a position of power in relation to the child, and the child’s developing world view. Worship leaders should not unduly coerce or seek to manipulate children into decisions regarding faith matters, but rather educate by means of reason and invitations to consider, reflect and explore.

The following sub-paragraphs are more practical in nature, and form an outworking of the principles of integrity to Christian tradition and mutual respect for all persons in education as described above. The author has been particularly urged by the participants in discussions following interviews to be as precise and specific as possible for the induction of new chaplains.

Because students are in worship under compulsion, rather than voluntarily, every effort should be made to ensure that:
7c) Students are to be given choice in participation and involvement in rites such as Holy Communion, Ash Wednesday or similar. They should have the choice to remain seated and observe rather than partake. Similarly they should not be coerced into rites of passage such as baptism, or confirmation (or indeed married or buried with Christian funeral).

In following the principle of rational autonomy, use of creeds needs to take place in the voluntary or congregational setting, rather than at school as a general rule. In a situation of compulsion it is not usually appropriate to enforce belief systems by group recital. The use of civic pledges (for example singing the national anthem, saluting) is not included in this context. Students can however, pledge allegiance to the school, as for example in dedicating themselves as prefects, having chosen to stand and been duly elected by their peers and staff. In this instance, choice has been exercised by the individual to model the school's ethos as its representative. Exceptions are specifically listed as examples for consideration in each context.

7d) Students should not be given imperatives to participate in statements of faith as these properly belong to voluntary experiences rather than compulsory worship experiences. This includes the mass recital of creeds during worship experiences as most present will probably not share this faith foundation and there will be little integrity in the experience. Students should not be coerced to participate in pledges or vows of membership in the Uniting Church.

Paragraph 8: Music is a critical factor in worship settings. Every interview with worship leaders and chaplains explored the nature of music used in worship and its forms of address. In summary, the following paragraph could be representative of that discussion and selections of music.

8a). Christian music should be about the nature of God/Jesus Christ and address them in the third person (rather than I/You/we language). Overly repetitious music which dominates with volume and adores Jesus/God, is not usually appropriate. Songs should be preferred which contain information about the nature of God rather than addressed to God or expressing personal commitment. Where individual students or groups select material that is more personal, they can be invited to present these as items.

8b) Music which is in the public domain of Australian culture such as Easter hymns, Christmas Carols, National anthem (eg Amazing Grace, traditional Anzac hymns) can be included as part of Australian cultural heritage.
Paragraph 9: Prayer was another item which was discussed by both worship leaders and students in focus groups (see Chapter 6, discussion). The common area of agreement is represented below, along with the usual constraint to be reflective of Christian theology, as developed in the ethical principle 7, above.

9a) **Prayers should be inclusive of the (general rather than specific) needs and concerns of students and staff in the school and appropriate to the occasion** including festivals such as Harmony Day, International Women’s Day, Anzac Day, Sorry Day, Ash Wednesday, Easter, Lent. Festivals which are of other religious backgrounds such as Islamic or Buddhist in character can be included on occasions as educative and inclusive for students of other backgrounds. Prayer should normally be constructed to address the Christian God, and reflective of Christian theological concerns. Students can be invited to consider the prayer and respond if they choose by saying 'Amen' to prayers\(^{143}\). Students can be invited to assist in the construction of prayers for worship experiences, then participate in leading in prayer.

9b) **Prayer which is in the public domain such as the Lord’s Prayer** (which is used at the opening of parliament, for example) can be encouraged as part of the Christian cultural heritage of Australia. School prayers should be carefully constructed to represent the ethos of the school as well as respecting the integrity of the students in reciting or leading the prayer.

9c) **Particular prayer genres and liturgical forms** such as prayers of thanksgiving, adoration, confession, intercession, meditation, etc can facilitate educative moments for students and should be approached with due care to providing understanding and inclusive participation. Opportunities for guided reflection can be helpful as alternatives to prayer forms.

Paragraph 10: Confidentiality shows respect for the individual and their particular needs.

10. **Confidentiality is to be adequately preserved** during worship experiences with respect to any private disclosure by students of personal anecdotes. Personal anecdotes require the particular permission of the individuals involved prior to relating them in public. This also applies to family members who may be included in the anecdote.

\(^{143}\) Amen is Hebrew for 'so be it'.

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9.6 **Commitment to the School**

Values education has been a particular focus in Western Australian schools over the last decade. Recognising that all education is value laden, and that emotional and spiritual health is enhanced by values education, this is a particular area where worship education may be positively endorsed (Lovat and Toomey, 2009, Fisher 2008, Hill 2004 etc).

Paragraph 11 and 12: Recalling the discussion on indoctrination in Chapter 8, the emphasis of school worship is education. For many students this will be an opportunity to observe, reflect and consider, rather than engaging in the invitation to worship God. However, the worship leader is reminded that one cannot force authentic worship, but can invite students, in an atmosphere of safety\(^{144}\), to consider their response to the spiritual quest. Worship articulates that which is worthwhile and of merit in the development of the whole person in relationship with/in the self, the community, the environment and God.

11. **Authentic worship seeks to develop education rather than indoctrination.** It seeks to inspire, equip and encourage students to ponder positive choices and lifestyles. Worship as education places a framework of guided ritual experience around the soul’s quest for the spiritual dimension. It does so in ways which provide a framework of safety for the individual to pursue their spiritual quest for meaning, identity, community and hope.

12. **Worship should include teaching on values formation for developing a lifestyle which makes positive choices.** Such values can be determined by the individual school’s values charter, and may include items such as the national nine values and Christian values as foundational. Christian values will include love, justice and forgiveness, integrity and equality.

Paragraph 13: Recognising that education takes place in the worship setting, and that in some contexts it may be the only religious education which students receive, the foundations of understanding of the Christian tradition are of particular importance. Worship leaders can be positively encouraged to use a variety of means to relate the Biblical stories and theology of the Christian tradition as part of worship (in keeping with Ethical Principles 3, 7).

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\(^{144}\) ‘Atmosphere of safety’: this means that students will not be forced to participate as per principle 10, but are encouraged to take part, answer questions or assist in leadership as they are comfortable and appropriately trained for the occasion.
13. Themes and stories should be selected, for the most part within the Christian tradition that teach, challenge, inspire and encourage students in the development of their spirituality. Worship seeks to lay foundations in the heritage of Christian stories that supports a wider education in literature, history, politics etc. Biblical stories can facilitate engagement with contemporary culture and critique it. The use of contemporary literature and movies (and internet materials such as 'You Tube'), which helps to form student culture, provides another means of addressing the issues of the day, together with Christian theological interpretation. Values flowing from advertisements and the wider media which promote consumerism, materialism, hedonism, narcissism can be critiqued in the light of the alternative Christian world view.

Paragraph 14: Recognising that worship leaders and chaplains are also people who may seek to provide an alternative voice to the mainstream culture, they can at times be called upon to give voice to political issues of the day and to challenge the contemporary values with views on matters of social justice. Most interviewees did not specifically limit the topics which they would address in a chapel service. As this is a school context, the educational aspect in issues of social justice is emphasised with respect for individual choice.

14. The Church takes strong stands in matters of social justice. Where worship leaders choose to address matters of social justice and conscience, about which they may be passionate, and the issue may be divisive, they should ensure that a variety of voices is heard in the debate. For example, use the time to develop a discussion forum or debate or engage guest speakers as alternates. If at all possible, such issues should be canvassed in alternative venues such as Religious Education classes where further clarifications and discussion can take place.

Paragraph 15 encourages the use of particular forms of language which help to distance the speaker from an adversarial position in relation to the students and the topics canvassed. The use of grounding statements depersonalises the faith statements so that where differences occur, the discussion can be continued without rancour between various parties. This can preserve the integrity of the speaker and allow the student or staff member enough space to consider the issue from their own standpoint, rather than being hooked into an emotional response.
15. **Worship leaders should use grounding statements where possible**, and acknowledge alternative viewpoints and faith traditions regularly. The Christian apologetic is respectfully and sensitively offered. Worship leaders should honour the faith traditions of students and staff and encourage all students to explore alternatives with interest and respect.

Paragraph 16: As an alternative to the compulsory context, paragraph 16 reminds the worship leaders or chaplains that other avenues of approach can always be offered to students wishing to consider matters further, outside the compulsory context. Where such opportunities are offered, they must be transparent in the nature of the activity offered for student participation. The value of choice in the voluntary context is emphasised.

**16. Opportunities can be provided for students who are interested in exploring their faith in voluntary contexts** such as Christian bible study groups or youth groups on campus, or encouraging students to attend a local church of their choice. Opportunities which arise from worship can be provided, which facilitate students exploring their spirituality by engaging in social justice, community service learning activities and environmental conservation.

Paragraph 17: By way of conclusion, the final paragraph reminds both the worship leader and the reader that the journey in spirituality is one which is not concluded on leaving school, and that perhaps the better rationale for school worship is one of open exploration, points which are emphasised in both the development of youth spirituality in Chapter 3 and in the Basis of Union.

**17. Worship leaders should respect students’ journeys in seeking spirituality and faith, and encourage questions rather than push for decisions of commitment.** The Basis of Union speaks about journeying on the way, while being faithful to its tradition and to Jesus Christ. It is appropriate to allow for open questioning, differing positions within theological denominations and discussion of those options (Westerhoff, 1976). Therefore worship leaders are facilitators of open dialogue and interfaith conversation.

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145 Grounding: use of the terms either "Christians believe" as against what other groups in society may believe or using "I believe" and "you are invited to consider..." (Hill 2004, appendix 2). The originators of this usage of language were researchers in the Religious Education Curriculum Project (1983).

146 Paragraph 18, Basis of Union, "The Uniting Church affirms that she belongs to the people of God on the way to the promised end."

147 Westerhoff 1976 recognised a questioning faith as a legitimate stage within the journey of faith, particularly appropriate during adolescence.
The above principles confirm values of rational autonomy, respect, integrity, justice, empathy, and diversity within a Christian educational context.\footnote{148}

This set of guiding principles would not be complete unless the correlative responsibilities of the other parties were also considered. As the worship leaders/chaplains uphold these ethical guidelines, then there are implications for support from within the school community for the worship and Christian ethos of the school. Suggested responsibilities of students are found in Appendix 9.

The following guiding responsibilities of the church school provide an element of support for the Christian ministries within the school. Without corresponding support, the chaplaincy staff of church schools may be operating in an atmosphere in which the education and worship ministries are under erosion. It is the reported experience of chaplains in UCA schools that religious education expands and contracts with the interest and abilities of the incumbent staff within the particular school, and that pressures towards other educational goals constrain timetables until there is little room left for the religious ethos of the school (see results Appendix 2A / 2B). Where there is a commitment by the chaplains and worship leaders to respect the students and collegial community, there is a corresponding need to ensure adequate commitment to the development of religious and values education within a school bearing the denominational branding.

Schools have freely committed to adopting the National Education Charter and therefore, this can be expressed in committing to practical outcomes within the school development of its Christian ethos.

\footnotetext{148} \textbf{Supplementary Codicil} to be appended to the guidelines for Uniting Church Schools: The context is further defined by reference to the relevant codes which should be read alongside this set of Ethical Guidelines. As ministers are bound by the UCA Code of Ethics, these take priority in the formation of any new code. The Discussion paper (2011) has been accepted by Assembly of the UCA and incorporated in papers and therefore also has references within the guidelines. However the latter discussion paper will be further formulated and delimited by what follows.

\textit{2b). All worship experiences need to abide by guidelines provided in the Uniting Church Code of Ethics and Ministry Practice (2009), and consider the ramifications of the Chaplaincy in schools and Agencies Discussion Paper (2011).} These documents are to be read alongside this particular set of worship principles.
9.7 Corresponding Responsibilities of the Church School

In keeping with the *National Education Charter*, and its commitment to a theology of education (2002, paragraph 3), church schools should commit to practical outcomes such as developing appropriate worship and Religious Education curricula.

Values education forms a significant part of the church school, and values for living within the school context should therefore be founded upon a Christian world view, built on the principles of love and justice, care and compassion for the poor and marginalised within society.

While it is recognised that there are far reaching implications of the *National Education Charter*, such as the provision of bursaries for indigenous students, or the care of staff with principles of equity and justice, this particular set of responsibilities is focused narrowly upon the students’ religious education and those particularly concerned with leading worship. Where the Christian and denominational foundations of the school are not well supported, Religious Education and worship can be under erosion, especially where there is little professional training for staff available locally in this field, and chaplaincy staff may need to be resourced interstate or internationally.

Church schools should therefore commit to the support of the religious foundations of the school by implementing the *National Charter of Education* of the Uniting Church in practical ways including the following requirements:

The first statement finds its place due to the wide variance of worship practice within the seven Uniting Church Schools in WA (See Appendix 2A). Consideration should be given to adequate timetabling which allows for a minimum of 30 minutes, plus allowance for arrival and departure from the designated venue. Consideration needs to be given to the provision of appropriate venues, when these are deemed inadequate, particularly in relation to air conditioning, seating and a minimum of contemporary technology is expected as normal in other classes (See Appendix 2B).

1. The provision of regular weekly opportunities for worship experiences for all students with adequate timetabling and suitably appropriate venues.

The second statement is given in the light of observing worship activities with inadequate supervisory staffing which contravenes occupational health and safety regulations, and places undue stress upon the worship leaders who occasionally have sole leadership (and
may have minimal other staff in attendance) with hundreds of students attending for worship or education periods. The normal balance of staff to student ratio should be maintained.

2. The provision of adequate supervisory staff attending worship activities in support of worship leaders.

The third statement comes in response to the wide divergence of the provision of religious and values education between church schools. The national average in 2001 in UCA schools was one hour per week (Hughes and Bond, 2001). Most UCA schools in WA fall below this average in some sectors of their schools. This statement may be supported by the professional development of teaching staff within the school as specialists, and/or develop integrated curricula in line with other subjects (especially within Junior and Middle Schools) but continue to be clearly identifiable as values based and Religious Education.

3. The provision of adequate religious and values education across the school, together with commensurate resourcing and staffing.

The fourth statement encourages the development of voluntary service learning opportunities, together with adequate staffing to support these enterprises. Service learning should predominantly support the work of the founding denomination, but not be limited to those organisations. Service learning includes the provision of education regarding the organisations supported, and does not focus solely on fund raising, but rather on the development of the heart, which reaches out to care for others, and develops social justice actions. Students are keen to be involved in voluntary work at local, national and international levels.

4. Commitment to the development of voluntary service learning opportunities for students and staff consistent with the denomination of the church school.

Statement five recognises that students need to explore their spirituality in voluntary contexts by for example, linking with local youth groups and their congregations, provision of camps and excursions for students or alternative worship experiences.

The reader will notice that there is constant iteration of the phrase 'adequate resourcing and staffing'. For example, It is unreasonable to expect that one person, the chaplain, will be able to provide all these different experiences for over 1000 students and their families. In schools which have only employed one person, a chaplain, to provide for the Christian
ministries of the school, the school as a minimum, is encouraged to consider developing a team of 3-4 persons.

Frequently chaplains had the least budget of any operating department in the school, the least staff and time in the timetable, and yet were expected to provide adequate pastoral support, teaching and worship experiences for the whole school and its wider community network. Burnout is a real experience for some chaplains. Many do not survive the rigors of the job for more than 4 years (Hughes and Bond, 2001). In itself the inadequacy of staffing is against the principles of care for staff which would be inferred from the National Charter of Education.

5. Supporting the development of voluntary activities which complement worship with adequate resourcing and staff.

Schools often have extremely busy yearly calendars and appear to constantly seek to expand their operations. It is therefore with some level of concern for the welfare of students and staff that suggested retreat days or camps are put forward. Research by Hughes (2007, 188) suggests that retreat days and camps provide very positive opportunities for decision making and change within the lives of students within schools. A number of organisations have arisen in the last decade which develop packages for schools for day retreats for training in leadership, anti-bullying programs, etc. In keeping with these opportunities, times which involve worship and reflection as part of these days is suggested.

6. Consideration given to the provision of additional activities such as camps or retreat days.

Most UCA schools require staff at the point of employment to sign a statement of adherence to the ethos of the Uniting Church. Sometimes staff are inadequately advised about the nature of this ethos or the implications this may place upon their teaching or other work within the school context. The corollary of this commitment is the requirement that the school provide adequate education regarding the ethos of the Uniting Church in Australia for all staff, including worship leaders and chaplains.

7. The employment of staff who are willing to commit positively to the ethos of the denomination of the church school.

9.8 Limits of the Principles for Worship Leadership

Anticipated limits to the use of this set of principles for worship in church schools:

1. Denominational and theological perspectives will determine finer points, such as whether to use a set form of liturgy or creeds or interventionist prayers.

2. These principles are for use in denominational church schools and are of limited application in state schools where worship is generally not present, though Religious Education, if taught could benefit from many of them and they may be of assistance in the voluntary setting such as church youth groups. They may be relevant to university chaplaincy and in public and international contexts where a similar culture is applicable.

3. This code is designed for the compulsory setting rather than the voluntary, and focuses on respect for the individual, and their own world views rather than prioritising strict adherence to denominational liturgies.

4. This code is designed for use by school principals, worship leaders and chaplains in a faith-based school context. Though chaplains in schools sponsored privately or by other faiths, if they purport to operate in a way compatible with Australian democracy, can ascertain how transferable they may be to their own situation.

5. The code does not attempt to delimit all particularities, and gives an introductory framework for further exploration and discussion.

6. Particular liturgies such as Holy Communion are at the discretion of the particular denominational traditions, but should not for that reason be exempted from the ethical constraints spelled out above.\(^{150}\)

9.9 Conclusions

In this chapter consideration has been given to the place of ethical guidelines for the provision of appropriate worship in the church school. Foundations of meaning for the ethical guidelines were considered prior to surveying currently available codes of conduct for chaplains in both the Church and state school contexts. An omission was discovered requiring further clarification regarding the conduct of worship in schools given that the

\(^{150}\) At this time there are not definitive rulings on the conduct of Holy Communion in Uniting Church schools despite their recognition as a faith community. It is unclear from the Chaplaincy Discussion Paper whether the practice by some chaplains of providing Holy Communion regularly to all students and staff in a compulsory setting is respectful to the rite or to the belief systems of the attending students who are invited to participate. It is recommended that further discussion on this matter takes place in both Anglican and Uniting Church settings by chaplains with denominational policy makers.
nature of worship in the church school is bound by particular constraints, including the compulsory attendance of minors.

This chapter has sought to bring greater clarity to the modes of operation of chapel worship, and to set some ethical parameters which may be of assistance to both chaplains and lay worship leaders. It has been argued that such a framework will facilitate further discussion and development of worship in the church school context.

9.9.1 The Purposes of Worship Guidelines provide:

1. Appropriate positive directions and boundaries for church school worship.

2. A basis on which to develop a contract of agreement between chaplains and schools in the operation of worship activities.

3. Areas for future discussion and exploration between differing traditions and educational philosophies.


In this study, guidelines have been formulated with general ethical and educational constraints in mind, and to that extent may be expected to have wide application. The other major constraint affecting their formulation in the present study, however, given the particular school sample on which the fieldwork was based, was that they should also be compatible with Uniting Church policy, hence the supplementary codicil.

The guidelines developed above are here brought together in an aggregated list.

Worship in Christian schools is a key experience vital to life-long learning in developing spirituality in response to God.

As Professional Worship Leaders and Chaplains, they demonstrate their Commitment to the Church by:

1. Centring worship on Jesus Christ as the foundation of Christian worship.

2. Demonstrating Christian worship as acts of homage or service rendered to God as Christians understand God to be, as a gathered community using patterns which include seeking God, instruction in the nature of God from Biblical texts, (celebration of Holy Communion), prayers of intercession and being sent on mission.
3. Leading Christian worship while engaging in respectful dialogue with the diverse world views present in the school community.

4. Teaching towards an ecumenical understanding of core Christian doctrines.

**Commitment to Students by:**

5. Adapting denominational forms for worship education.

6. Using clear non religious language in an invitational manner.

7. Recognising the limits of authority - respecting the rights of the child to observe rather than participate and/or make faith statements.

8. Using music which is in the public domain and preferring music which uses the third person of address to God: it is concerned with God and God's actions in the world.

9. Developing prayer which is inclusive of the concerns of the community, uses prayers in the public domain such as the Lord's prayer, and allows for periods of guided reflection.


**Commitment to the School by:**

11. Developing worship which seeks to educate rather than indoctrinate.

12. Including teaching on values and ethics.


14. Addressing issues of social injustice and ensuring that sufficient voices are heard in discussions which may be divisive.

15. Using grounding statements when engaging in persuasive logic.

16. Encouraging voluntary activities for further exploration and spiritual expression.

17. Building worship which recognises that all participants are on a spiritual journey in faith and encourages questions rather than decisions for commitment.

These guidelines rest on a clear commitment to the following values: **respect, integrity, love, justice, tolerance and education** which are foundational to the ethos of the Christian Church.

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Codicil: Where these guidelines are implemented in the Uniting Church Schools, add the following guideline: Adhering to the ethos of the Uniting Church by abiding by the Basis of Union (1976), the Code of Ethics and Ministry Practice (2009), the National Charter in Education (2002) and the Chaplaincy Discussion Paper (2011).

9.9.3 As Christian schools, they commit to the following Corresponding Responsibilities:

1. The provision of regular (weekly) opportunities for worship experiences for all students with adequate timetabling and appropriate venues for operation.

2. Supporting worship activities with adequate supervisory staff attending.

3. The provision of adequate religious and values education across the school, together with resourcing and staffing.

4. Commitment to the development of voluntary service learning opportunities for students and staff consonant with the ethos of the church school denomination.

5. Supporting the development of voluntary activities which complement worship with adequate resourcing and staff.

6. Consideration given to the provision of additional activities such as camps or retreat days.

7. Employment of staff who are willing to commit to the ethos of the church school denomination.
10 Conclusions: Proposed Ways Forward

10.1 Introduction

At the commencement of this study, the investigation set out to answer the following questions:

- How do chaplains and worship leaders conduct worship with a predominantly non-denominational and spiritually questing population of young people?
- Can it be called worship when the students attend chapel services under compulsion, and how does that influence their attitude to this experience?
- Are there particular ethical constraints under which chaplains voluntarily operate at this time in their conduct of worship in order to avoid the charge of proselytising or indoctrinating students by parents and staff?

This study has delved into the theology of worship in the context of church schools in Western Australia. Past studies have been mixed in their labelling of this experience as variously pre-worship, school worship or collective worship, or even worth-ship. Due to the specialist nature of the gathered group for worship experiences - children and young people gathering under compulsion - the question naturally arose as to whether these times can actually function as worship and what purposes these experiences fulfil. The study developed both ethnographic and theoretical research components.

The ethnographic research process was qualitative and included three focus discussion groups totalling 32 students, 20 observations of worship experiences, and 14 semi-structured interviews with chaplains, worship leaders, principals and one past chair of school council across nine schools in total. Additionally four schools provided quantitative data regarding the religious background of students at enrolment. One school also provided 18 life statements of Year 12 students for analysis regarding beliefs and world views near the close of their schooling. Research took place using grounded theory methods using semi-structured interviews, focus groups and observations of worship. All data was open coded, included memo writing, categorisation in order to develop thick description, and various hypotheses were trialled and discarded as part of the analytical process.
In the theoretical component, the investigation has surveyed current studies on youth spirituality, developed an overview of the histories of the religious life in the seven schools within the sample, and sought to develop a theory of worship which provides some guideposts for worship experiences in church schools. The study went on to develop ethical guidelines for worship where children and young people attend compulsorily, and where a variety of faith systems and philosophies are present.

10.2 General Findings:
After some extensive reflection into the theory of worship, it was concluded that the experience of chapel can be considered to be worship and functions as such, in each location, at least for some of those attending. When considered against reflections on worship in the congregational setting, no single category could definitively exclude the experience as worship in the school setting for at least some of the participants. The attitude and internal emotional states of attendees at worship was not considered to be a reliable form of measuring the authenticity of the experience, nor as a way of defining Christian worship, so other guideposts were developed on theological grounds. Student attitudes to worship varied greatly in the focus groups from negative to positive.

From the discussion chapter on school worship, it was possible to outline the following purposes for chapel:

- An invitation to engage in worship activities and potentially experience an encounter with God
- Education with regard to the patterns of worship and understanding the Christian faith and engagement with other contemporary world views and world religions
- Developing student spirituality through a consideration of meaning, identity, purpose and hope
- Developing school community and ethos through participation in worship together
- Consciousness raising with regard to ethical and social justice issues with the potential for service learning activities on a voluntary basis.

Churches within the Uniting Church in Australia denomination are directed to lead worship with four movements: gathering, proclaiming the word, celebrating Holy Communion and being sent out on mission. Six of the seven Uniting Church Schools in Western Australia are recognised as faith communities. Practically this means that schools will have resident within them groups of people for whom this is their worshipping and spiritual home, and
some schools have moved to develop on site congregations or youth groups. Accordingly, chaplains in these schools are permitted to celebrate baptisms and Holy Communion within the school community. Minimal requirements for worship in Uniting Church congregations on a Sunday include reading a portion of scripture and preaching on the selected text. All schools in the sample observed adhered to this minimum requirement.

The possibility of indoctrination in church schools by means of worship activities (in chapel) is unlikely due to the prior (strongly held) world views of students largely continuing unabated. Copley (2005) has argued that indoctrination is taking place in UK schools via the dominant world view of rational humanism rather than the minority or Christian world view. Following this line of argument, teaching about Christianity therefore actually mitigates against prior indoctrination and provides an alternative philosophy for consideration by students. The clear evidence in this study shows that many students explore worship as a foreign or new experience upon enrolment within the school, and this strengthens Copley’s thesis. Worship experiences therefore provide an educative moment in assisting students to experience choice regarding their world view formation.

There being no formal set of guidelines in place for the specialised forms of school worship, a set of ethical principles was subsequently developed to ensure that church school worship experiences do not contravene the rights of students, their consenting parents, or the educational interests of the school. They were also developed so that worship leaders would be assisted in the process of constructing worship experiences, which acted as invitational moments in which participants could reflect, consider and explore their innate spirituality and world view within a Christian framework of reference.

10.3 Recommendations for Action

In the Uniting Church in Western Australia little direct training takes place for chaplains working in the school context, and it is hoped that further work will take place in this area to provide adequate guidelines in the ethical, theological and educational practicalities of leading worship in schools. Additionally, chaplains would be encouraged in their work if regular meetings took place for reflection and professional development in ethics and theory. Given the rate of turnover of chaplaincies (Hughes and Bond, 2001, and anecdotal levels of burnout), professional development and supervision is essential.

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151 Life statements by the small sample of Year 12 students showed a decline in religious belief towards the end of schooling. Those most likely to continue in religious adherence originated in families with regular patterns of worship (see appendices 5 and 8).

152 As reported by chaplains in interviews, see also chapter 9.3.
It is recommended that the denomination increases its oversight of the schools\textsuperscript{153} and ensures that minimum standards are met requiring worship, service learning and religious education in its schools, in addition to providing council members for boards, and the adoption of the UCA National Education Charter (in Uniting Church schools). It may be helpful for individual schools to develop the suggested ethical guidelines for worship as part of a contractual agreement with the chaplain, and for these ethical guidelines to be endorsed by the Synod of the UCA in Western Australia.

As there was a wide variation of practice regarding the celebration of sacraments within the school context\textsuperscript{154}, further discussion is recommended regarding this activity by both chaplains and the Uniting Church denomination. It was noted that similar disparities occurred regarding the practice of sacraments in the school setting within the Anglican and Lutheran denominations as well.

It is also recommended that schools and appropriate local congregations develop closer relationships so that students can potentially participate in the life of the broader church. Where local churches are unable to provide adequate support, schools and churches might work creatively together to employ youth workers or continue to develop faith communities on site and other outreach options for service and community development\textsuperscript{155}.

\section*{10.4 Limitations and Future Research}

This qualitative study is necessarily limited both in its duration and breadth of investigation. It provides a snapshot of worship experiences in Uniting Church and two Anglican Schools in Western Australia which may be of application to other church schools of similar denominational background in the Australian context.

It would be useful to test the guiding principles for conduct of worship in other contexts: in Roman Catholic Schools, and other Christian schools both in Western Australia and interstate, in order to test its broader applicability and relevance in other contexts.

During the period of interviewing, the relationship of principals and chaplains became a clear focus of comments in the operation of the school worship periods and in

\textsuperscript{153} As noted in Chapter 4.
\textsuperscript{154} As seen in Appendices 2A, 2B, Bartsch, 2013, 232.
\textsuperscript{155} See Chapter 4 summary.
development of school ethos. This topic is again outside the range of this investigation and could be explored further at a later date.

The parameters of this investigation have not explored the differences between primary school, middle school and secondary school forms of worship and this requires further study. Primary school worship was not specifically observed within the data collection period.

Another issue which was mentioned by several chaplains was the isolation of the inducted chaplain from the wider church and the relationship of the chaplain to school community. This was recognised as a feature of chaplaincy as the nature of the work takes the chaplain to the margins of church culture. This is another topic for later investigation.

A number of chaplains also spoke about the cultural gap between the work which took place in schools and the local church community. Four schools in the sample were experimenting with developing a Sunday worship service on site in order to meet a perceived need within their school community. The development of creative links with the local church community is a potential area of investigation for future development of the denomination as a whole.

The investigation has limited its focus onto the experience of gathered worship as liturgies rather than the wider religious activities of the school such as Christian or Religious Education, service learning, or the development of a school as a Christian community. Inevitably these topics rose to the surface in various interviews as links with worship, but were not pursued further.

This study provided an overview of the nine schools in the sample rather than analysing the forms of worship liturgies employed within any one school and their ultimate effectiveness (eg what results do worship activities have in the lives of students?). Further work on the theologies of the liturgies and the analysis of the range of theology and its impact on students may increase understanding of the results produced by the world view of the practitioners upon the students. This would require closer study of each school in the participating sample and the theology of each practitioner and the responses of each student group to those worship experiences. It was not possible in this study to specifically say what worship outcomes might be achieved in terms of faith in the developing students. Given that no genuine testing takes place of students in most of these schools with regard to their spiritual or religious development (apart from cognitive testing in Religious
Education in some of the schools in the sample) and the decision was taken not to focus purely on the theology of particular chaplains or worship leaders, such outcomes have not been reported.\textsuperscript{156}

10.5 Conclusion

This study explored the worship practices of nine schools in ten locations in Western Australia in both Uniting Church and two Anglican schools. It concludes with the understanding that worship takes place in church schools where it meets the criteria of the guidepost definition of Chapter 7:

Worship in the church school is a form of alternative worship in the public context, retaining a Christian spine of identity. It is acts of homage or service rendered to God with a Christian understanding. It is an educational form of worship which is delimited by its context, and seeks to develop patterns of Christian liturgy, containing both transcendent and incarnational aspects of the gathered community within each liturgical experience. In Christian worship in a church school there is the intention to bring the person and the community into relation with God as revealed in Jesus Christ by means of presenting a reasonable apologetic for a Christian world view.

It is recommended that where such activities take place in church schools that they develop a set of ethical guidelines under which to operate (such as those outlined in Chapter nine), so that the school, the founding denomination and parent community may operate in a transparent partnership regarding the religious ethos of the school. Such a set of ethical guidelines should be bound by the Christian values of love, justice, integrity and respect.

\textsuperscript{156} The closest experimental testing with regard to the spiritual health of students as a result of their spiritual education in schools has been done through the work of John Fisher (1998 et al). Should the reader wish for another analysis of their particular school, it is recommended that they undertake this quantitative test as a way of understanding the health of the spiritual life of students within their school.
11 Appendices

11.1 Appendix 1: Religious Affiliation at Enrolment in Four Perth Uniting Church Schools, 2011/2012, Australia compared with Australian Census Data 2006 & 2011.

<table>
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<td>13</td>
<td>10.1</td>
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<td>23.6</td>
<td>25.3</td>
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<td>9.3</td>
<td>10</td>
<td>14.5</td>
<td>8.7</td>
<td>6.1</td>
<td>7.8</td>
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<td>Total Christian</td>
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<td>60</td>
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<td>0.4</td>
<td>16.4</td>
<td>18.7</td>
<td>25.5</td>
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<td>34.5</td>
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<td>5.4</td>
<td>2.9</td>
<td>5.6</td>
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<td>7.2</td>
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Table 5.1 Comparison of religious affiliation from Australian Census Data, 2011 and three school populations in Church Schools in WA, 2011/12. (Summary chart)
Notes

1. Gathering the data

These statistics are taken from enrolment applications of students attending each school in 2011/2012 and from the Australian Bureau of Statistics (accessed 25th June, 2012).

It should be noted that some parents will, may or may not have a religious affiliation and decline to suggest one on the form. This should not be taken as an indication of atheism, rather of not being directly affiliated with a particular denomination/church/religion. There may be some who believe without belonging (as the evidence presented in chapter 3.3 suggests, referring to Hughes, 2007). It is noted that the rate of choice of 'no religion' and 'not selected' taken together is significantly higher than that of census results for 2011. In 2011 the 'not selected' option in results were not reported at the time of gathering data from the census reports. The significant jump in 'no religion' results for the Australian Census Report has been encouraged by active advertising in the broader community at the time of the Census. Notice also that the 'no religion' category is higher in Western Australia than for the Australian population as a whole.

Many religions (up to 67) were mentioned in the raw data gathered from schools. All schools had all major faith traditions and world religions present in their populations. The data has been aggregated into percentages and categories in order to protect the identity of the school and individuals within them who may be sole representative of that religion within the school.

Girls' School 1 and Boys' School has a significantly higher proportion of overseas and other world religions within its population. The 'Other Religions' category is probably close to correct, unless some parents elect not to declare their faith tradition.

Until recent changes in policy, the co-educational school positively select Christian and Uniting Church students for their intakes as a priority over other students. Even with this policy affecting statistics, it only manages to be near the 2006 census percentage on Christians in the wider population. There are no boarders at this school and therefore fewer international students and students from other faiths within this school as a result of local demographics.

The total number of students represented in the four schools approaches 6,200. The schools have specifically asked that total numbers of students from individual schools, not be recorded for privacy reasons.
2. Accounting for differences with the total Australian population.

Protestant parents are more likely to choose a Protestant school for their child. Roman Catholic schools actively recruit and select Roman Catholic children. This accounts for less Catholics in the schools than the total population percentage.

It cannot be assumed that the students attending a Church school will be more Christian or religious than the wider population surrounding it, when compared to the 2006 and 2011 population census data. Rather, the church schools represent a fairly normal slice of the population in terms of religiosity. Even in the co-educational school which actively recruits Christian students, there is still less than an eight percent increase in the Christian base to the school population in 2011 and equals that of the census results for 2006.

If one removed the 14 percent represented under the 'Christian' category the overall statistic would be significantly lower for 'Total Christian'. It could be assumed that persons who nominated this category may have some sympathy for Christian faith and have enrolled their child in a school which requires the child to attend worship. Or it may be that the parents are post denominational in their worship adherence and do not prefer one particular denominational label over another. This data may thirdly also represent parents who have nominated 'something to get their child into the school'. Such questions at interview for enrolment can potentially be quite threatening to the prospective applicant and it is unlikely that further research into this area would produce more accurate results.

Conclusions: What is clear from this data is that the percentage of 'Total Christian' category is on average similar between that of the broader cross section of community taken in the 2011 census and the single sex schools\(^\text{157}\). This is an indication generally of parental preferences for their children, rather than the child's own elected choice and gives one snapshot of three small communities within Perth city in church schools in 2011/12. The co-educational school has a slightly higher representation of Christian religions by 7 percent. The co-educational school has made it policy in the recent past to favour enrolments of Uniting Church and Christian families, but found that this was unsustainable and still only managed a 68 percent majority in line with statistics from the 2008 Census.

\(^{157}\) website accessed June 2012, http://abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0main+features902012-2013 and data supplied by four Perth schools in the sample group for study. Where data is incomplete i.e. not adding up to 100% this indicates that some statistics were excluded due to being unclear in raw numbers provided.
Further, across the seven Uniting Church Schools are both moderate fee paying schools with an overt Christian emphasis, and more elite schools with higher fees and moderate religious influence. Given that the majority of these schools became part of the Uniting Church from backgrounds of Methodism and Presbyterianism at Union in June 1977, there is a range of historical and denominational influences within the schools as well\textsuperscript{158}. These schools represent a snapshot of a group of Protestant independent schools representative of the Australian religious population in Western Australia.

There is a significant decrease in the number of Catholics represented and some increase in Uniting Church/Presbyterian/Reformed/Protestant in schools’ populations compared to the WA population as a whole. There is a smaller representation of other religious affiliations than occurs in the wider population. If all of those who have not selected a religious preference and those who indicated no religion are grouped together the rate of ‘no religion’ would be predicted to rise in the coming generation.

When adjusted for some denominational bias, it can be seen that there is a reasonable representation of the Australian community in terms of religious affiliation, as a basis for discussion. It makes no comment on socio-economic status of families in fee paying schools, or on the relative education levels of parents or any other socio-cultural statements about the student populations of the schools, which vary significantly between these schools, across Perth.

\textsuperscript{158} The two newer schools were established after Union, and thus represent the ethos of the Uniting Church developed since that time.

<table>
<thead>
<tr>
<th>School</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Time for chapel Middle School/Senior School</strong></td>
<td>25 mins a fortnight + 10 mins in assembly fortnight 9:40am</td>
<td>25 mins in fortnight</td>
<td>Once a fortnight, 20 mins</td>
<td>40 mins every 6 day cycle. By year groups Years 7-12</td>
<td>20 mins Weekly + 5 mins in assembly fortnightly.</td>
<td>20 mins weekly</td>
<td>MS - 4 per term + house service 5S - 3 per term + house service, 20 mins</td>
<td>Once a term, Hour, +devotions in tutorials, 10 mins in assembly</td>
<td>Once a term, 35 mins, +devotions in tutorials, 10 mins in assembly</td>
<td>30 mins fortnightly</td>
</tr>
<tr>
<td><strong>Time for chapel Junior School</strong></td>
<td>25 mins fortnight + 5 mins in assembly fortnight</td>
<td>Once a week 45 mins</td>
<td>25 mins per week</td>
<td>K-3 20 mins 3-6 40 mins weekly</td>
<td>20 mins Weekly + 5 mins assembly fortnightly</td>
<td>Weekly, 20 + mins</td>
<td>JS 20 mins in chapel, weekly</td>
<td>Half an hour weekly</td>
<td>Half an hour weekly</td>
<td>40 mins fortnightly</td>
</tr>
<tr>
<td><strong>Held in</strong></td>
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<td>chapel</td>
<td>chapel</td>
<td>Multi-purpose hall, chapel</td>
<td>chapel</td>
<td>Chapel</td>
<td>House/school foyer</td>
<td>House / school foyer</td>
<td>Chapel / drama room</td>
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<tr>
<td><strong>Religious Education/Christian Education/Philosophy and Religious Studies</strong></td>
<td>K-12, 30 mins (JS) or an hour a week (MS and SS)</td>
<td>K-6 one period a week Year 9 one period per week for 14 weeks, Year 7,8 one</td>
<td>60 mins a week, years 7-10. New structure for years 11-12</td>
<td>40 mins per week, K-12 Year 8 fortnightly, +occasional integrated lessons JS/MS, Philosophy and Ethics</td>
<td>In junior and middle school Religions and Philosophy: 30-45 mins a cycle. Senior school, some philosophy.</td>
<td>Christian Ed (2 periods a cycle) Year 10, 6 periods in 7 days) Year 11 &amp; 12 + philosophy</td>
<td>Christian Ed 80 mins a week</td>
<td>Christian Ed 50 mins a week</td>
<td>Year 9, 2 X 50 mins per week. Year 10: 2 X 50 mins per week. Year 12: 1 X 50 mins per week</td>
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<td>School</td>
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</tr>
<tr>
<td>Staff chapel</td>
<td>Once a term</td>
<td>Once a term</td>
<td>Once a term</td>
<td>Once a term</td>
<td>Once a term</td>
<td>Twice a year + weekly HC (voluntary)</td>
<td>Every week</td>
<td>Every week</td>
<td>Twice a term</td>
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<tr>
<td></td>
<td>And staff reflection weekly 15 mins</td>
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<tr>
<td>Whole school worship</td>
<td>Once a year</td>
<td>Whole school Easter service</td>
<td>Once a year</td>
<td>Once a year</td>
<td>Once a year, Remembrance Day</td>
<td>Once a year, Anzac Service</td>
<td>no</td>
<td>Thrice a year (beg and end), School Foundation day</td>
<td>None, only term chapels in houses</td>
<td>Twice a year, Easter, Christmas; School Foundation Day</td>
</tr>
<tr>
<td>Boarders chapel</td>
<td>Every Monday 35 mins</td>
<td>Boarders commencement term 1 for new boarders only. Plans to reintroduce boarders chapel 2 times a term.</td>
<td>Twice a term</td>
<td>Every week</td>
<td>Twice a term</td>
<td>Only through day chapel, but chaplain visits them for devotions once a week at least.</td>
<td>Fortnightly + 3 Sunday services a term with extended boarding community</td>
<td>n/a</td>
<td>n/a</td>
<td></td>
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<tr>
<td>Worship segment in assembly and frequency of</td>
<td>Once a fortnight for each sub school and worship</td>
<td>10 mins per assembly: prayer, song, reading only</td>
<td>Prayer, song, reading only</td>
<td>school prayers and hymn only</td>
<td>Once a fortnight in JS/MS, weekly in SS Worship</td>
<td>None, run simultaneously with chapel in timetable</td>
<td>Yes for JS, MS, SS, And small segment</td>
<td>Yes in devotions, In house, and tutorial</td>
<td>Yes in devotions House, tutorial- may</td>
<td>none</td>
</tr>
</tbody>
</table>

period per term.
Camps / retreats
For Years 5-12.

subjects
and ethics

Staff chapel

Staff chapel

Whole school worship

Whole school worship

Boarders chapel

Boarders chapel

Worship segment in assembly and frequency of

Worship segment in assembly and frequency of

School

School
<table>
<thead>
<tr>
<th>assemblies</th>
<th>segment in each, 10 mins</th>
<th>segment in each, 10 mins.</th>
<th>School</th>
<th>1</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Baptisms</td>
<td></td>
<td></td>
<td>Weddings</td>
<td>4 weddings a year</td>
<td>10 weddings a year</td>
<td>7 weddings in a year</td>
<td>Baptisms 10-12, Weddings 6 Funerals 10 these.</td>
<td>4 funerals</td>
<td>Baptisms, Weddings, Funerals all held on site, no numbers provided</td>
<td>Unknown</td>
<td>Unknown</td>
<td>Anecdotally weddings.</td>
<td>None</td>
</tr>
<tr>
<td>Weddings</td>
<td>6 baptisms a year</td>
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<td>4 baptisms</td>
<td>Baptisms 2 Weddings 4 Funerals 2</td>
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<tr>
<td>Funerals for 2012</td>
<td>2 funerals in 9 years</td>
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<td>1 funeral</td>
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<td>Holy Communion</td>
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<td>Sorry day, or</td>
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<td>Naidoc week</td>
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</tbody>
</table>

- assemblies: segment in each, 10 mins
- School 1-10
- Baptisms: 4 weddings a year, 6 baptisms a year, 2 funerals in 9 years
- Weddings: 10 weddings a year, 1 funeral, 4 baptisms, 1 funeral
- Funerals: 7 weddings in a year, 4 baptisms, 1 funeral
- Baptistms: Baptisms 10-12, Weddings 6 Funerals 10 these.
- Weddings: 4 funerals, Up to 15 weddings, some baptisms
- Funerals: Up to 15 weddings, some baptisms

- Holy Communion: Once a year for SS/MS (years 7-9), Once a year at least, 3 X a term for Years 3-12
- Communion: None in JS/MS, 1 X a term for SS, Year 6 prep for HC and first communion only

- Ash Wednesday/Lent: Yes Ash Wednesday if it occurs when Chapel is on, Yes, Ash Wednesday, No
- Communion: Yes Ash Wednesday, No

- Pentecost/Sorry day, or Naidoc week: No Pentecost, Sorry day / celebrated-indigenous group less than 10
- Birthday: Yes Pentecost, Indigenous group less than 20
- Lawrence: Yes to Sorry Day. Big indigenous group in school 28
<table>
<thead>
<tr>
<th>School</th>
<th>1</th>
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</thead>
<tbody>
<tr>
<td>Easter and Christmas/Advent</td>
<td>Yes</td>
<td>Yes whole school Easter service</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, not Christmas</td>
<td>Yes, not Christmas</td>
<td>Yes + Carols service</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes Community carols service</td>
</tr>
<tr>
<td>Regular worshipping community on school site</td>
<td>Youth group meets on site several times a term. Strong connection to various local congregations via staff. Voluntary Bible study group meets fortnightly.</td>
<td>No</td>
<td>Some local church networking.</td>
<td>No</td>
<td>Some networks with local Congregations, Boarders attending youth group.</td>
<td>No, apart from Boarding house</td>
<td>Once a term Sunday afternoon service for the school community. Local church network with some attending local churches</td>
<td>No</td>
<td>Monthly boarders and families service on a Sunday. Occasional Cathedral services in the city</td>
<td>No, apart from Boarding house</td>
</tr>
</tbody>
</table>

JS= Junior School (ages 4-10) MS=Middle School (ages 11-13) SS= Senior School. (ages 14-18) HC+ Holy Communion

all ages are approximate and variations on MS ages occur between schools.

'Cycle' usually designates a 10 day timetable (fortnightly) but may be a 6 day cyclic timetable. Responses were unclear for some.

Notes:

This table provides an overview of the worship practices of Uniting/Anglican Church Schools in Western Australia. The amount of time devoted to worship varies from once per term for an hour.
(supplemented with a variety of other devotional practices) to 20 minutes a fortnight or around 30 minutes per week, often in Junior school. Further notes on this table are in Chapter 6.1.

These results do not focus on the practices and programs of Religious and Christian education in schools and, apart from the time factor in timetables, is largely unexplored in this survey.

### 11.3 Appendix 2B: Worship Observations Summary Data in Uniting/ Anglican Schools in Perth, 2012.

<table>
<thead>
<tr>
<th>School</th>
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</thead>
<tbody>
<tr>
<td>Order of worship</td>
<td>Notices by students</td>
<td>Processional</td>
<td>Sining</td>
<td>Processional</td>
<td>Procession</td>
<td>Music for</td>
<td>Welcome</td>
<td>JS songs,</td>
<td>Welcome</td>
<td>Music for</td>
</tr>
<tr>
<td></td>
<td>Welcome</td>
<td>Welcome</td>
<td>Story</td>
<td>Greetings</td>
<td>Welcome</td>
<td>processional</td>
<td>Hymn</td>
<td>Reading</td>
<td>Prayers</td>
<td>processional</td>
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<td></td>
<td>Hymn</td>
<td>Reading</td>
<td>message</td>
<td>Opening</td>
<td>Hymn</td>
<td>Data</td>
<td>Message</td>
<td>Reading</td>
<td>Prayers</td>
<td>Data</td>
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<tr>
<td></td>
<td>Prayer</td>
<td>Reflection</td>
<td>prayer</td>
<td>responsive</td>
<td>Hymn</td>
<td>projection</td>
<td>prayers</td>
<td>Reading</td>
<td>for others</td>
<td>projection</td>
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<td></td>
<td>Reading</td>
<td>Blessing</td>
<td>Recessional</td>
<td>prayer</td>
<td>Hymn</td>
<td>(reflection)</td>
<td>Liturgy</td>
<td>Reflection</td>
<td>song</td>
<td>others</td>
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<td>Message</td>
<td>Benediction</td>
<td></td>
<td></td>
<td>Talk</td>
<td>prayers</td>
<td>time</td>
<td>Reading</td>
<td></td>
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<td></td>
<td>Reflection</td>
<td>(sung)</td>
<td></td>
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<td>Prayer</td>
<td>Prayers</td>
<td></td>
<td>School</td>
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<td>Blessing</td>
<td>Recessional</td>
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<td>blessing</td>
<td>community</td>
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<td>prayer</td>
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<td>Body prayer</td>
<td>Recessional</td>
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<td></td>
<td>hymn</td>
<td>Lord's</td>
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<td>Prayers</td>
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<td></td>
<td>Blessing</td>
<td>Recessional</td>
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<td>prayer</td>
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<td>Blessing</td>
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<thead>
<tr>
<th>School</th>
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</thead>
<tbody>
<tr>
<td>Technology: Data projection, sound, lights, microphone, Air conditioning</td>
<td>All fully integrated</td>
<td>All fully integrated</td>
<td>All fully integrated</td>
<td>All fully integrated</td>
<td>Data projection, Sound, microphone</td>
<td>All fully integrated</td>
<td>All fully integrated</td>
<td>All fully integrated</td>
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<td>Air conditioning</td>
<td>No air con</td>
<td>Use of Data projection</td>
<td>No air con</td>
<td>Use of Data projection</td>
<td>Use of Data projection</td>
<td>Use of Data projection</td>
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<td>Comfortable seats</td>
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<td>No air con</td>
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<td>Robing</td>
<td>Yes</td>
<td>yes</td>
<td>No, wore suit</td>
<td>yes</td>
<td>Yes</td>
<td>No alb: stole and colour uniform as per chaplaincy</td>
<td>yes</td>
<td>No, wore casual clothes and drama clothing.</td>
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<td>Candles</td>
<td>Yes</td>
<td>Candles</td>
<td>Candles and church logo</td>
<td>Candles and school logo and church banner</td>
<td>Candles and school logo</td>
<td>Candles and church banner &amp; School logo</td>
<td>No candles, School logo</td>
<td>No candles or banner</td>
<td>Candles, church banner, School logo</td>
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<td>School logo</td>
<td>School logo and church banner</td>
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<td>Yes</td>
<td>Yes</td>
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<td>Yes</td>
<td>No</td>
<td>No</td>
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<td>Student management</td>
<td>By staff</td>
<td>By staff</td>
<td>By staff</td>
<td>By staff</td>
<td>By staff</td>
<td>By staff and chaplain</td>
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<tr>
<td>Music choices</td>
<td>Hymns and contemporary songs</td>
<td>Songs-contemporary and traditional</td>
<td>Hymns traditional</td>
<td>Hymns and songs-contemporary and</td>
<td>Hymns traditional tunes and contemporary words</td>
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<td>Contemporary Songs as entertainment</td>
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<td>What type of grouping?</td>
<td>Time</td>
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<tr>
<td>Formal, reflective mix with contemporary liturgical format</td>
<td>Formal mix with contemporary liturgical format</td>
<td>By School: JS (K-4, 506), MS, SS (fortnightly) Boarding weekly + assembly 10 mins fortnightly</td>
<td>25 mins a fortnight</td>
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<tr>
<td>Less formal items, contemporary input. Missional style format</td>
<td>Formal and structured. Style of liturgist is interactive with students</td>
<td>By house group (8-10), JS, year 11-12. Occasional boarding worship</td>
<td>45 mins for JS 25 mins for SS.</td>
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<td>Formal- mix with contemporary liturgical format</td>
<td>Formal liturgical with contemporary input.</td>
<td>By year group, JS. Boarding house (twice a term)</td>
<td>20 mins</td>
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<tr>
<td>Formal liturgical with contemporary input.</td>
<td>Progressive conservative With liturgy</td>
<td>By age groups or Junior School</td>
<td>40 mins per 6 day cycle</td>
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<tr>
<td>Formal and structured. Style of liturgist is interactive with students</td>
<td>Structured Contemporary Protestant missional style</td>
<td>By year group, house in Senior school Weekly, boarders weekly.</td>
<td>20 mins per week</td>
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<tr>
<td>Formal liturgical with contemporary input.</td>
<td>Less formal but structured, contemporary liturgical style format</td>
<td>By age groups- year groups or JS.</td>
<td>20 mins per week, JS 25 mins per week.</td>
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<tr>
<td>Formal and structured. Style of liturgist is interactive with students</td>
<td>Formal, with contemporary input liturgical style format</td>
<td>JS, By House grouping for MS Sunday worship is held in JS on site.</td>
<td>30 mins JS per week One hour a term for SS.</td>
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<tr>
<td>Formal mix with contemporary liturgical format</td>
<td>By year group, house in Senior school Weekly, boarders weekly.</td>
<td>By age groups- year groups or JS.</td>
<td>35 mins a term</td>
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<tr>
<td>Formal mix with contemporary liturgical format</td>
<td>By year group, house in Senior school Weekly, boarders weekly.</td>
<td>JS, By House grouping for MS Sunday worship is held in JS on site.</td>
<td>30 mins JS weekly</td>
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<td>Formal mix with contemporary liturgical format</td>
<td>By year group, house in Senior school Weekly, boarders weekly.</td>
<td>By age groups- year groups or JS.</td>
<td>20 mins per fortnight, JS 25 mins per week.</td>
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<tr>
<td>Formal mix with contemporary liturgical format</td>
<td>By year group, house in Senior school Weekly, boarders weekly.</td>
<td>By age groups- year groups or JS.</td>
<td>30 mins JS per week One hour a term for SS.</td>
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Notes on worship observations:

Liturgical Format= Uniting in Worship, a liturgy book of the Uniting Church or Anglican liturgical forms.

Missional Style= singing, praying, speaking, prayer and prayers generally extempore.
Year groupings are age groupings of students within one academic year group (e.g. Year 9 students are aged 14-15). House groupings are vertically organised with students aged from 12-18 within one worship experience repeated 3 or more times per week with different 'houses' of the school. 1-3 house groupings will attend any one particular chapel once a week by rotation. House groupings are more common in Boys' schools and Year groupings are more common in Girls' schools.
1. Liturgy

All worship leaders would agree that chapel worship is a cut down form of worship in order to shape it to fit within the 20 minutes. Most chaplains are comfortable working within that time slot, and some manage a remarkable amount of liturgical order within that space including more than one song. This of course means that the speaking time for the chaplains is limited to less than 5 minutes, making them all short talk specialists, making one clear point within the homily.

All offered prayer, although worship leaders differed on what types of prayer to offer: whether it was omitting confession as a general rule (8), except for special occasions or omitting intercessional prayers (2) being outside the province of their theological system of thought as a chaplain/worship leader. Where confession was omitted it was due to the perception that students would not understand the concept unless the whole service was focused on confession, as in Ash Wednesday. Nearly all schools offer a blessing at the close of worship to signal its ending point. All prayer types will not fit into a 20 minute worship space without compromising the whole experience. Therefore, chaplains will regularly use different kinds of prayers and different types of worship experiences so that students will have a range of worship experience.

All schools offered a bible reading (except one and that was a one off event). Again the choice of reading is usually shorter and not based upon the revised common lectionary. Themes are selected by the worship leaders which fit school calendar or civic themes such as Anzac Day or Naidoc week and some church items such as Lent, Easter or Advent. Other themes are chosen according to the teaching plan of the worship leaders or chaplains e.g. teaching bible stories not learned in other classes, or values and lifestyle education. Bible readings are chosen to fit with the theme of the day.

Where Holy Communion is celebrated, it is usually occasional (if at all) and for the benefit of students to observe the experience and learn what it is about. Some worship leaders perceived it as an exclusive experience which was not open for all students and therefore separated out particular groups and individuals. Therefore this was perceived as a less desirable thing to engage in regularly. Nearly all worship leaders emphasised a desire for inclusivity and for invitational experiences and rituals. Hence Ash Wednesday was a way to engage students in a ritual where they experienced confession and could all undertake a rite, of determination to start afresh, even without a religious background.

While it would be fair to say that while some schools struggle with singing, most find a satisfactory way through the experience except for two schools who have not developed large group worship as a regular part of school life. They find that students do not sing. Singing as a community experience
is no longer largely part of Australian culture, so unless it is developed within the school life as a whole e.g. School Song or a singing festival for the school and the development of choirs, students at adolescence find it difficult to sing due to changing voices and self consciousness.

Five schools had a processional/recessional as part of worship. While this event does not occur regularly in many local congregations, it adds formality and structure to the occasion and sends a clear signal to students that worship is about to start. In most schools there is an attempt to encourage students to reflect quietly as they wait for worship to start. Students will naturally chatter at the beginning and the noise could be problematic without formal signals to adolescents. Processionals and formal liturgy are concerned with creating expectations for behaviour and management. Students will know what is expected within the chapel service and therefore navigate the experience as individuals. A lot of schooling is about training groups of students to behave in a socially accepted manner. Chapel is no exception.

Involvement of students: Schools vary considerably regarding the level of student planning and leadership in worship. Where students are involved in the planning of worship they are usually adolescents and may be less reliable as leaders for the whole event. Worship leaders in this context may use student training in worship as preparation for senior school leadership roles (eg Prefect). Where students are assisting in leading this also increases the interest of the student cohort. Short plays, and participation at Junior School level is frequent and students enjoy having a role in the worship. Conversations with students reveal that their participation in rituals, leadership and in dramas or music is a key to their engagement in the process.

2. All worship experiences used fully integrated data technology. Really essential for worship with large numbers and particularly with multiple groupings of students on a weekly/fortnightly basis. This generation of young people are fully functional on computers and visually literate. It would be unwise to attempt to reach them without some visual input.

3. Six out of nine worship leaders used robes and many used candles and crosses as another way of signalling that worship was taking place. The use of the formal liturgy and equipment assisted students to recognise that worship was different. Something special was taking place in this room which was different. For some worship leaders the robe may assist them in their identity as a chaplain. But most worship leaders would say that it was about helping people who are unchurched to recognise that this was a spiritual event and that the worship leader was now in a special role. Most worship leaders also taught classes or were involved in sport and camps and other school activities for which they did not robe and may be treated as an ordinary teacher.
4. **Music choices**: Note that most worship leaders use both contemporary and traditional hymns in a mix. For example, most students would be introduced to traditional Christmas Carols at or near the end of the school year. At Anzac Day there would be a traditional hymn which may also be used in the wider community. So the use of the traditional hymns would usually be those which are encountered occasionally in the wider community or local church. During much of the school year students will tend to sing more modern hymns and songs. However, chaplains and worship leaders will also be wary of songs which have a difficult syncopated rhythm, or words which force faith into the mouths of those of a different faith. The choice of hymns remains an active issue of conversation between worship leaders. Use of groups of student musicians was not normal practice. There are several reasons for this. First of all, sheer time management and organisation makes this alternative difficult to manage on a regular basis with all the other events taking place in schools. Second, when music groups are too loud, students tend not to sing. Third, loud music groups which play songs that are repetitive are sometimes perceived by students as 'brainwashing' or confronting and are therefore resisted valiantly by students. The whole purpose of singing is thus voided.

5. **Level of formality**: This depends to a certain extent on the style of the worship leader. However, all use structured liturgy of some description. Some worship leaders tend more towards a contemporary rock style event with less formality. The style of worship may well be different on various occasions to give a breadth of experience and is patterned to a certain extent by the shape of the building (e.g. is it a chapel or a drama theatre or the school gym? Are there pews or individual seats or no seating, and is there any space for students to move apart from sitting and standing?)

6. **Groupings** At girls' schools, groupings for chapel are usually by Year group but at one school it is by sub school with groups of 350+ at a time for Middle and senior schools. At boys' schools the secondary school groupings are often by House groupings. The significance of this is that the boys arrive in a mixed age grouping from years 8 or 9 to 12 and therefore worship experiences need to account for differing maturity levels from 13 to 18 years of age.

Usually a chapel service will be for no less than 100+ students and often for at least 200 students. In junior school chapels worship groups may be about 100 - 150 if the year groups are separated out e.g. grades Pre-primary to year 4, grades 5-6 together. Always the groupings are large. Junior school is more likely to have weekly worship services and to have slightly longer time frames to work in.

7. **JS** is Junior school, usually aged from 5 to 11 or 12 years of age.

**MS** is Middle school which varies in age from school to school and may include ages from 12-15 or 11-14.
SS is senior secondary school which is usually 15-17 or 18 years of age but may also refer to a secondary structure which extends from age 11-18 and therefore omit Middle School as a sub school grouping. Other numbers will generally refer to year levels from Kindergarten (K, aged 4-5) to Year 12 (12, aged 17-18).

Boarding refers to those students who are resident within the school during term time due to families of origin being located in remote and rural settings or overseas. Boarding Houses are not available in all schools, six out of nine in the sample. Boarding houses may host up to 250 students in the sample schools out of a potential school number of up to 1400 or 1500 students. The smallest school in the sample was just under 1100 students.
Tuesday, 11 October 2011

Prof Brian Hill
8 Kirby way, Samson WA 6163
Murdoch University

Dear Brian,

Project No. 2011/147
Project Title Place of Worship in a Church School: an enquiry into the theory and practice of Uniting Church Schools in Western Australia

Thank you for addressing the conditions placed on the above application to the Murdoch University Human Research Ethics Committee. On behalf of the Committee, I am pleased to advise the application now has:

OUTRIGHT APPROVAL

Approval is granted on the understanding that research will be conducted according the standards of the National Statement on Ethical Conduct in Human Research (2007), the Australian Code for the Responsible Conduct of Research (2007) and Murdoch University policies at all times. You must also abide by the Human Research Ethics Committee’s standard conditions of approval (see attached). All reporting forms are available on the Research Ethics web-site.

I wish you every success for your research.

Kind Regards,

Dr. Erich von Dietze
Manager of Research Ethics

cc: Anne Wright
Tuesday, 23 October 2012

Prof Brian Hill
Murdoch University

Dear Brian,

Project No. 2011/47
Project Title Place of Worship in a Church School: an enquiry into the theory and practice of Uniting Church Schools in Western Australia

AMENDMENT: Student survey replaced with student discussion forum

Your application for an amendment to the above project, received on 16 October 2012 was reviewed by the Murdoch University Research Ethics Office and was:

APPROVED

Approval is granted on the understanding that research will be conducted according the standards of the National Statement on Ethical Conduct in Human Research (2007), the Australian Code for the Responsible Conduct of Research (2007) and Murdoch University policies at all times. You must also abide by the Human Research Ethics Committee’s standard conditions of approval (see attached). All reporting forms are available on the Research Ethics website.

I wish you every success for your research.

Please quote your ethics permit number in all correspondence.

Kind Regards,

Dr. Erich von Dietze
Manager of Research Ethics

cc Anne Wright
### Appendix 4: Excerpts From Three Student Focus Groups

<table>
<thead>
<tr>
<th>Topic</th>
<th>Group 1</th>
<th>Group 2</th>
<th>Group 3</th>
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<tbody>
<tr>
<td>Composition of group</td>
<td>12 students: 2 go to church regularly, 4 go at Easter and Christmas, 3 used to go to church. One never went/goes to church.</td>
<td>5 students: 2 regular church attenders, 2 occasional church attenders and 1 never goes to church.</td>
<td>12 students, 1 arrived later. 5 attended church at least occasionally, 5 had been at least once, and two had never been to church outside school.</td>
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<td>compulsion</td>
<td>It's very varied I think, because sometimes the fact that you have to go to chapel, people could say that you are forced. But when you go to chapel no particular ideas are forced upon you so it's quite varied I'd say.</td>
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<td>9: Our school isn’t really religious compared to catholic schools.</td>
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<td></td>
<td>A: So you don’t think its indoctrinating or forced? Ideas are pushed at you and so that you have no choice?</td>
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<td>A: Now what happened before your chaplain was here?</td>
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<td></td>
<td>Group: several respond with: no, not really, Not here.</td>
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<td>4: I think it was more God like before she came.</td>
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<td></td>
<td>Z: Well the ideas are encouraged. More like suggested to you in a way that will get you to see a different point of view but it will never be forced on you to have a specific point of view.</td>
<td></td>
<td>7: In what respect, we only had chapel once a term?</td>
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<td></td>
<td>A: Ok</td>
<td></td>
<td>5: Philosophical value thing and it became both.</td>
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<td></td>
<td>X: I think with the current Rev that we have now, she is very open to your interpretation of things and say “If you don’t believe what we are doing that’s ok, this is just what we are doing now and you can believe what you want..” and I think that’s good.</td>
<td></td>
<td>6: So now its philosophical value thing and religious?</td>
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<td></td>
<td>A: So now its moved away from its religious base a bit?</td>
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<td></td>
<td>4: I remember when we were in Year 7 and it was just like “God, God, God, God.”</td>
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<td></td>
<td>3: And they would play gospel music.. It was very full on. That was very forced.</td>
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<td></td>
<td>A: Does that make you feel better about what is happening now?</td>
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<td></td>
<td>6: Definitely, because nobody, well the Year 7s, well, we didn’t have an interest in sitting and listening to this thing that we didn’t understand. Well now we have these values that everyone can connect to.</td>
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</table>
**Prayer**

E: Well sometimes it also depends on the person's teaching like the youth worker or whatever. But I found that with the Rev last chapel that I read the prayer (on PP screen) while I listened to it and I was reading it on the slide. And I am more reluctant to say 'Amen' if I don't believe in a little bit of the prayer. So when I don't solidly believe it I don't say it and don't say Amen. there was something about "He is above us and we will give everything about us to God.." and it just sort of reminded me of people crucifying animals and I thought 'Urrh'. Not too serious. I like it when it's more a community prayer and we are all in it together and care about each other. That message is better and people come out of chapel feeling better than if "You will die and are going to hell.." I don't know, some prayers link in with the nicer vibe and I don't know I kind of say "I'm not going to say 'Amen' to that."

A: So it kind of needs to fit in with the concerns of the people there. Yes

Am I putting words into your mouth about that?

Common agreement No, no that's what I wanted to say...

J: It's when some people like the earthquakes and tsunamis in Japan and everything. Those prayers about saying we want to send hope for those people. You don't need to be religious to want to say that.

A: Yes, so you want to participate in that prayer.

J: And everyone wants that to happen so when its more Christian based and quite orthodox for your world and your life "thank you God and we submit to your will and let you guide our life.." I think people would be more reluctant to participate in that.

This topic was not addressed in the conversation with the boys and time constraints were significant: less than 20 mins.

A: Ok ,prayers. When you do prayers in chapel. You have quite a formal structured chapel here where you have a whole series of prayers that go one after another and the school prayer.

1. We say the 'our father' but not the traditional one.

A: Is that good?

1: Well I say the traditional one.

2. We don't have a choice in what prayers we do . She gives us a list. about the topic.

A: What do you think about the prayers?

3: I like the meanings.

4. that they express so much. They are relevant to the topic and they do give messages in them.

A: Ok.

5; So you can affirm what is said in the prayer?

6: Yeah!

A: So that's helpful?

6: Yeah.

A: Ok

8: Sometimes they are like in a different language- old fashioned language.

A: Ok so not so good?

8: yeah.

A: So what do you think about the school prayer? Do you like it? Or is it like... here
L: I like how the youth worker says "Let me pray for you."
A: You like that?
L: Yes 'cause even if you're not religious (It feels nice-someone else chips in) yeah cause he says things like asking God to protect us and that kind of thing and even if you're not religious he is including you and bringing you in and then he also puts in the messages like the disaster and so it's really contextual, and applies to us and even if you are not religious I feel more like I am included and more willing to participate if he says "Let me do it for you, let me help you."
A: Ok so does he put his words up on the wall or does he speak it?
Z: Sometimes he speaks it and sometimes he puts his words up on the wall. Like if it was a major disaster or big event it will probably be up on the wall but at other times it will be a more casual prayer ...

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<tr>
<th>Attitudes to worship</th>
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<td>F: I generally find the youth worker takes chapel its more enjoyable and I look forward to going to chapel, you feel more awake and generally feel</td>
<td>J: I would say, chapel for me is very different to what the audience is (schoolboys) necessarily. Um I don’t</td>
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<td>we go again.</td>
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<td></td>
<td>5,7,8: Yeah..</td>
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<td></td>
<td>9. I still don't know it.</td>
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<td>10: It feels like a cult kind of thing with everybody chanting together. (laughter) It feels forced even though it's not.</td>
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<td></td>
<td>A: So tell me, does it, apart from feeling forced?. You must have thought about the words. ... do you think about the prayer while you are saying it?</td>
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<td>3: When I say it they are just words to me because I am so forced to say it. It's a not a choice in which we make.</td>
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<td>A: So you say the Lord's prayer- just to compare the two - and the school prayer. Does one feel less forced than the other?</td>
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<td>4: I’d say they both feel the same. Because you're in the same situation.</td>
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<td>5. We don't say the Lord's prayer in assembly.</td>
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<td>6: I prefer to say the school prayer because its more us.</td>
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<td></td>
<td>7: I prefer the Lord's prayer because it's more like... universal.</td>
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<td>A: Do you think it's worth having a school prayer?</td>
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<td>8: Yeah (and several chorus in). It's like the school morals.</td>
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<td>A: Enjoy it most of the time from &quot;it's ok to Yay! Chapel&quot;? 7 indicated a positive response.</td>
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Positive

I: I have been at XXX for a long time, about 10 years and chapel has changed so much over the years. Some of my favourite times in chapel have been the more relaxing times like watching movies in chapel or watching little snippets of what girls have done or hearing about what girls have done overseas like with service tour. Stuff that's actually happening. I like to see that. It's more entertainment that I enjoy watching that stuff rather than someone talking to me about all these things that I can't handle in my brain at the moment. It depends on what chapel consists of but it's more like this "I can't be bothered" attitude that teenagers have than anything else.

I: I enjoy chapel. But I think it's really strict in the way. that... I go to church and I also go to Youth as well and its really very, very different to normal church. I would say this is very adult and I would say that's where it's trying to go with it. It's trying to make us more like adults. But I would say it's more it's really structured in fact too structured.

F: I prefer chapel to my church at home. This is more directed towards us specifically.

Attitudes to worship: negative

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<th>Group 1</th>
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<tr>
<td>Do you go &quot;Yay its chapel&quot; (upbeat) or &quot;O, its chapel.&quot; (downbeat) or something in between? How do you feel about it as you walk across for it. (general laughter)</td>
<td>Is there anything that you would like to say? Things that most guys think? Or you don't really know.</td>
<td>4: Yeah they did have a huge screen but people sitting around the edge couldn't see it.</td>
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<tr>
<td>L: Probably the latter because for me this is a period an hour that I could be studying if I wanted to.</td>
<td>J: Ok I would think that most people would think that it's probably a waste of time. To be completely honest.</td>
<td>5...projection on the walls, and with 2 data projectors on the walls, that could work.</td>
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<tr>
<td>I: I like it because it's a period where I don't have to study! (another &quot;Yes!&quot; and laughter)</td>
<td>A: Yes.</td>
<td>6. A narrator like while we had the readings going on and people acting and a projection on the back wall.</td>
</tr>
<tr>
<td>L: Yes, well I need all the study I can get. It's sort of something I have to go to and I don't like things I have to do . Because to me if it were up to me I wouldn't do it.</td>
<td>J: A lot of people don't pay enough attention to see what the point is. I find that's what most people think in my house anyway.</td>
<td>A: Was that for Easter or something special?</td>
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<td>A: Ok would that include anything else you have to do at school, like other subjects or do you have a</td>
<td>D: That would be generally across all houses then. I think it's because most</td>
<td>5,6,7: Yes it was Easter.</td>
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<tr>
<td>8: If you don't have plays and whatever then people don't even acknowledge it they are just &quot;O, go to chapel.&quot; They don't like all the things that are involved.</td>
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<td>A: So they are your favourite times: when you have plays, movies, acting?.</td>
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motivation for those?

L: No cause I have a motivation for them. But um, its more sort of this is something that’s compulsory and it comes with being a Christian school and I have to do it its one of the things I don't have a lot of control over and time that I could be doing other things.

K: I take part in the organisation of chapel and in the running of chapel so I read at it and help, yeah and so I think that a lot of people are unhappy and disappointed with going to chapel most times but um since I know the stuff behind the scenes and organisation behind the scenes I think that I appreciate it, everything that goes on.

A: OK so you appreciate the work and preparation that goes into it and the effort that's put into it? When you say people are disappointed or was it unhappy?

K: Unhappy with it.

A: Do you think they are unhappy at this point in time or just generally unhappy with the idea of having to go to chapel? Or

K: Probably the idea.

people aren’t really willing to take that time to reflect and really see how they can utilise that time in chapel they can only use that time for reflection...

12: Have you talked about shortening it?

A: The school prayer or chapel all together?

12: The school prayer. I was joking but ok. It takes like 10 minutes to say it.

2: We have talked about how its forced and how it becomes meaningless.

Attitudes to worship: neutral

P: I would prefer to be lying at home in bed but at school it's not that bad. You just sit there for about half an hour and its relaxing. I would prefer to be at home but it's better than having to go to maths for an hour. I don't dread it that much.

A: Do you enjoy the space to think about something different?

P: Yep. I generally don't focus on what they are...

D: Yeah what F said. There’s probably more valuable things about chapel than what most people can,... they don’t really make full use of that because they aren’t really willing to, they don’t really want to and they think they've got better things to do... and sometimes... it depends on what their values are.

A...Feel nothing one way or the other? 4 indicate agreement

6: It’s also stereotyping chapel. and people go 'O, Its chapel, again' with the candles and all that stuff. Because they don’t know, like, what has really gone on. (implying preparation of the whole group... evidently they receive some of the feedback/criticism/ are perceived as responsible for the chapel experience). They kind of just think that "O , we're going to talk about God." Like they don’t think about what else has gone on.
saying, I just daydream about whatever.

B: I went to a public school so we had no Christian influence or anything during primary school.

A: What year did you start here?

B: Year 8. So chapel was completely new to me and it didn’t really appeal to me the sound of it but I think it’s almost turned into when you walk around and you say “what have you got first?” and people say “I’ve got chapel.” and people say “oh” (Downbeat) People are almost indifferent to it. You can kind of consider it a period in which you don’t think. You can sit in the hall and almost fall asleep.

A: Do you think they need more variety? For instance a chapel which is more silence and just listening to music or completely different. What do you think is going on?

6: Chapel is quite repetitive. We talk about the same things. You know what I mean. When we have reflection time people don’t know what they are supposed to be thinking about.

A: And you, do you think it’s a good experience, a nothing experience or an “I’d rather not be there” experience?

12: It depends on what you want from it.

A: Ah so it depends on the way you come into it?

12: Yeah, Of course it’s based on what you’re walking into the room expecting and thinking. And I don’t think us or the chaplain that we have much impact into a person’s mentality as they walk into the chapel. Me personally, umm, I don’t benefit from chapel. It definitely opens my eyes into what’s going on in the world in charity issues and makes me motivated to do something and stuff. I’d say that’s relevant and stuff and you’re into it and then you walk out and its poof, gone. I’d say that’s relevant to the rest of the school and I am not going to speak on anyone else’s behalf. Its relevant when you are in there and then you walk out and it’s just gone.

A: mmm, Yeah so it's kind of like an instant impression and then instantly its gone-kind of like television.

12: Yeah we are in Year 12 and we have a lot of worries. We’ve got exams and we’ve got things to do and people to see.
All students who were interviewed were in Year 11 and 12.

Common to all three groups: Suggestions to take away:

1. Students all want higher degrees of participation—things they can do. They want interactive discussion, drama, questions and debate, and alternative speakers.

2. All groups enjoyed movie clips and visual presentation modes.

3. Music was an interesting criterion as students wanted more modern music but not too intensely religious i.e. music about God but not addressed to God would be one way of suggesting the difference. They also wanted music which was calming rather than too noisy. They did not like traditional hymns particularly, but there was resistance to contemporary Gospel rock music.

4. Prayer: students appreciated prayers which were relevant to their lives and particularly those which were immediately relevant to world issues as well and wanted the prayers to be expressive of common hopes for the world e.g. environmental issues or response to a natural disaster. The researcher was surprised how positive their attitudes were to prayer.

Surprisingly, although they resisted the school prayer, they endorsed it as a tradition within the school that expressed the school values.

5. They appreciated worship that was relevant to their age group but those who attended church on a Sunday regularly often also preferred this place perhaps due to belonging and ownership or a worship style preference.

6. Compulsion. Students accepted chapel as a fact of life and were generally neutral about the experience and sometimes quite positive. This was also an indicator of the composition of the volunteers in the discussion group although it should be noted that not all students had any Sunday church experience to compare to chapel worship. Students felt 'forced' when it came to saying prayers together or songs that they were not used to and would opt out with passive resistance or silence.

6. Students generally wanted worship experiences to be not too 'religious' or confronting so that they felt they could participate.

7. Students understood that chapel was related to the ethos of the school and its values as a Church or Christian school and understood that this was part of the deal' with being at this school.
8. Students appreciated worship which was less formal than a highly structured Sunday service such as Mass. But sometimes school worship compared poorly to a very contemporary service. This however, should also be noted against the more general desire for it to not be too religious.

9. **Relationship with worship leader.** This was a critical factor in enjoyment of worship for both chaplain and students and this grows over a period of years. Early in the tenure of the chaplain at the school it may be quite difficult for the chaplain and students to have a relationship of trust. This was clearly implicit in the comments about the youth worker from the Girls' school and the evident loyalty for the chaplain from the Boys' school.

10. **Physical aspects of chapel space** - comfort, visibility, sound and equipment failure all have an impact on chapel experience.

11. **Attitude to chapel.** Students varied considerably in attitude to chapel within the three groups. However it should be noted that all three groups thought that most (other) students were either neutral or apathetic towards chapel experiences generally. Outright hostility was not the overwhelming attitude or impression. However, during adolescence it would be difficult to find students who weren't apathetic to many experiences in education.
Appendix 5: Student Life Statements, Coding the Results

Student life statements

1. Coding the life statements.

18 life statements/ 149 or 12 percent of the year group.

The life statement task asked Year 12 students (aged 16-17) to construct an essay of approximately 500 to 1000 words in which they named positive values or influences upon their belief system at this point in their lives. The task was an open ended task and no particular requirements were placed upon students apart from completing the essay task, identifying their positive values and/or life story and/or beliefs at this point in their lives. Some students chose to tell part of their life story as a vehicle for reflecting upon their personal insights from this experience. Some chose to identify particular role models as images of positive values. Others chose to write a philosophical or values statement.

These life statements have occurred after the students have studied a variety of world views and worked through a process which assists them in identifying their particular world view or ideas within their world view. The sample of life statements were submitted voluntarily to the classroom teacher by students who had completed consent forms for the research after an appeal by the classroom teacher. Students self-identified their belief and values system using the terms as they appear in tabulated form.

Life statements were open coded for key words which identified their religious and philosophical belief systems and for values. These words were then tabulated as appears below.

Note:

YOLO: You only live once.

Living for happiness, travel and experience were all coded as features of existentialism. Further discussion is found in Chapter 6.7.

For examples of various codes see Appendix 8.
## Coding for Student Life Statements

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Appendix 6: Questions for Semi-Structured Interviews

Prompt Questions for Interviewing Purposes with Chaplains re School Worship.

Thank you for agreeing to be part of this interviewing process. I am hopeful that this investigation into worship experiences in schools will lead to the development of a theology of worship in this context and crystallise thinking about this important area of research.

Please take your time in thinking about your answers to the questions and respond as fully as you can. There will be time in the course of the interview for you to return to any issues that may have been missed earlier.

Your name:

Your School:

Date:

Time of Interview:

Location:

1. Administrative questions

Does Chapel (or school) worship occur within this school?

a) How often, where, when in the day, for how long does worship normally occur?

b) What is the size and formation of the group at worship e.g. year group/s, ages?

c) Staff in attendance? Parents?

d) Is it set within another context such as a 5 minute interlude in assembly?

e) Describe the building space in which you worship and its advantages/disadvantages.

2. Structure of worship: What does a regular pattern of chapel (school) worship include for the predominant groupings?

as necessary describe a different outline for different age groups.
3. **Homily content**: What kind of sermon or spoken content do you develop for these worship experiences?

Is it thematically based in some manner?

4. **Goals/Philosophy of worship**

a) What do you hope to achieve in school worship?

b) Is worship in the school context similar or different to congregational worship?

In what ways?

c) Are there structural constraints under which you operate such as time, composition of the group, etc? If so, could you please describe them?

d) Are there ethical principles which you follow as you lead worship?

If so what are they? There may be some ethics which are requested by the school community and others that you follow yourself.

e) Do you have an image or metaphor which you use to describe yourself or worship within the school?

f) Do you have a theology of worship and what are the ideas influencing this theology?

g) Does Religious Education or Christian education take place in this school? (The interviewee may or may not take any RE classes or its equivalent but may describe it to the interviewer)

In what ways is chapel worship similar or different to Christian/Religious Education? Are they linked in some manner?

h) How well do you think the experience of worship functions in a school context? e.g. Does it achieve your goals for it?

i) How might school worship be better structured for achieving those results? Can you suggest alternatives?

j) What functions does school worship serve for the school and the church?

k) What does this worship achieve for students who are of a different faith including atheists, other religions or no religion?
1) **Is it worship?** what features of worship take place in this context that lead you to consider it to be worship?

m) **How would you describe your usual style of worship leadership?**

n) **Is it Christian Worship?** Are you free to talk about Jesus Christ in the worship context? Given a desire to be inclusive, do you feel constrained to talk or not talk about, or pray to Jesus Christ?

o) **Have you had concerns expressed to you about an indoctrinating influence of worship by either students or parents? How did you respond to them?**

p) **Do you perceive school worship to be an evangelistic or missional enterprise?** Explain in what manner this is or is not the case.

q) **Composition of the community**

1. What approximate proportion of students in the school attend Sunday church?

2. What approximate proportion of students in the school belong to another faith other than Christianity?

   e.g. Muslim, Buddhist, Jewish, Hindu, Sikh, indigenous, Other.

r) **If you could change anything you wished about worship in this school, what would your 3 top priorities be?**

s) **If school worship was dropped from the school diary - what would be gained and or lost?**

Thank you for your assistance with this questionnaire. I will be in touch soon with the transcription of the interview via email and will ask you to check the material and offer any corrections or delete material about which you may have concerns in retrospect. The summary of findings will be made available to you after analysis.

Thank you for your assistance with my PhD studies.

Please be assured that your confidentiality will be protected and that results will be aggregated unless a particular individual's permission is sought to put their name to a particular opinion.
### 11.8 Appendix 7: Excerpts from some Interviews with Worship Leaders on Particular Topics

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<th>Topics</th>
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<td>What is the purpose of school worship?</td>
<td>To let the girls see the beauty of knowing Jesus, the grace of God who loves them dearly via Jesus and to exalt Jesus. Chapel is more expressive, more inspiring, more practical in aspect. It is trying to express and find out more about this love of God. that's the reason I am still here because God wants me to bring the gospel message to the girls and get them into the local church.</td>
<td>Does it help to build the ethos of the school? C: It can, but I don't think that's an aim that it has. There are too many things that occur within the school to build that community ethos.. that I don't think that you can take one minute input and even say that it has a significant influence. I suspect it would have an influence there somewhere. It's always missional in the sense in that you are out there trying to encourage people to get on the journey and to find for themselves how to meaningfully express their existence or meaning they find for life. So it's not in the traditional sense but it is evangelical in that it's an openness and an invitation to explore. I just don't think we're in the business of providing bums on seats (in local congregations).</td>
<td>Whereas the church, wants to use this as another way of introducing God and Christian faith to the students, but my hunch is also that they want to recruit for the church which I understand but I don't think that's something that can be achieved. My choice is to make it meaningful for them, to make it as meaningful as possible. Information teaching about faith, experience of respect, interest in other ways of believing. I hope to achieve with worship. Worship happens for the individual in their heart and soul but you can also go mechanically through all these motions and don't have any worship at all.</td>
<td>My hope is that in time their paths, their journeys will intersect, partly because of some sort of building process that was instigated while they were here. Developing spirituality in the journey of life.</td>
<td>Sometimes it explains culture e.g. Lent, what is it? Moses themes in literature-referencing. JS they start the week - brings the community together. It gives a springboard for teachers to explain things further during the week. Sometimes secondary teachers use themes to address things with girls. During the grace theme - the Head of Year spoke to girls using this theme to talk about friendship issues. quite a few had a church experience (negative) and having chapel opens up eyes of students and staff to a different way of doing this. From experience in worship they know they can go to church as a true experience. To help them think about spiritual</td>
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think that if a boy or a staff member chooses to align himself with a church later on that's great. But it is not our task.

things differently.
Pragmatic- make as real as possible- my experience of God in my life.

(HOY= Head of Year)

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<th>Invitational mode of addressing students</th>
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| **Introduction- come to worship in 3 ways.**
| 1a place to be still relax and be quiet. 2 Disregard the religious component and take what is relevant to them. 3 worship time and important for their faith. |
| 
| 
| I have a captive audience here and I have to make sure that they can feel comfortable in here and they know there is a choice for them and that I respect their different views and faith. And also their different interpretations of maybe the same Christian religion. |
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| 
| Invitation to begin a journey in spirituality |

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<td>The issue of compulsion</td>
<td>I am not brainwashing the girls but giving insight into the Christian faith without intimidating anyone. Hopefully it is not too invasive, hopefully it is Christian faith from my perspective, or even be encouraged to explore this Christian faith, hearing it expressed. Not pushing or brainwashing, but respecting beliefs. I want them to know the Lord.</td>
<td>I think that's not a case, I've had boys come up and say &quot;Why do we have to go to chapel?&quot; and then I don't tell them, I ask them &quot;Why do you think we do it, why do you think we have it?&quot; And they are very clear &quot;We are a community and this is what we do together, We are a Christian school. therefore the essence of what we do is there but at Not concerned they are there by compulsion. (Kids do lots of things because their parents require it of them.)</td>
<td>No complaints or comments from staff, students, parents</td>
<td>No... The concerns come from the evangelical side more that I need to be more overtly Christian. (Laughs.)</td>
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brainwashing, but respecting beliefs. I want them to know the Lord. From Students, parents and staff. I am very exclusivist—"Christ is the only one" and I am employed as a Christian youth worker in a Christian school so message is about Jesus. It's the ethos of the School. If you go to Jewish or Bahai school that's what you would get, so this is what you get here. the same time there is no intent to make them be something into something that is other than what they are."

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<td>Similar or different to congregational worship?</td>
<td>Similar but different Less deep, still about same things Very similar to congregational worship. the Congregational worship is more intense. The sermon is deeper, the prayer is more meaningful. Chapel is a mini version of Church.</td>
<td>Similar but different Truncated worship pattern I think in essence its very different- compulsion, searching for faith</td>
<td>I think in essence its very different- compulsion, searching for faith captive audience here and I have to make sure that they can feel comfortable in here and they know there is a choice for them and that I respect their different views and faith and also their different interpretations of maybe the same Christian religion and of course in the congregation ... that's a different interpretation and people are there because they want to, and usually unless they are very new to it and they also want some comfort and reassurance. And that varies also in a congregation as well but it is much stronger than here in the school context and you have to balance and wrestle with the</td>
<td>capsule</td>
<td>O its chalk and cheese. Parish is very like the church that we worshiped at in XXX. A: You can't compare it because...? B: there's a base. There's a commitment. Ahhh , people are there because they want to be there and they are committed to an ethos, a philosophy, a way of life. O it's so totally different. The people sitting in the pews are from a very different context.</td>
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reassurance for those who do believe but not excluding the others who don't.

schools is the inquisitive minds that are here. There's no easy way out for me I think... but I think you can struggle much more here together. You can do that in a parish too but usually there are people who are the keepers of the faith, who have the knowledge it seems and it can be much more closed. that if the parish wants potentially an open process there as well.

| Ethics of leaders: respect for persons | There are issues which I won't bring up such as hell or sexual relationships. 
Upon asking about that further, "Same sex relationships" was the response. 
They're only kids so we need to love them. They are human beings and we need to be mindful of their time of life | Yes (it functions as worship). But I don't think I can say it achieves my goals because I will be very altruistic and say that's ridiculous. Once shouldn't achieve one's own goals because it's an experiential thing and its worship on the part of every individual. Aah if you wanted to set out certain goals and yes in general I think they are achieved  
A: Such as?  
C: I think the boys are encouraged to question what goes on and they do. It's surprising how often a boy coming out of chapel will say  
no 'come and be saved- altar calls'.  
If asked to respond it is invite not forced.  
Not use fear as motivator (vs love)  
Going to heaven, or judgement.. taking care to say "In my experience, or this is my opinion" to make sure there are different parts of Christianity (Different opinions).  
Speaks from personal perspective.  
Invite if disagree of question they can come and talk about | I can't remember that anyone suggested anything from the school. But for me it's really about respect and tolerance for other faith and no faiths that I am aware of that. While at the same time talking about the faith that I am part of, and offer this as a possible way of looking at the world. The other one, I would not want to impose just one way of faith practice. But doing that also I would say that's what's happening (when I lead a service) unless other people are participating and then other girls can bring their own voice as well. But one really important one for me is what I can call 'no dumbing down' - that we  
I haven't really thought a great deal about this but implicitly there is a respect from me for all of them. The acknowledgement that maybe there's less importance attached to the activity we are engaging in for that 20 mins and ethically I guess one of my biggest struggles is when I see girls talking and just not engaging at all while I am torn. I  
Yes I wouldn't use the phrase of God as father because I find that problematic for some people especially who have come from abusive backgrounds and I don't believe in a patriarchal Father anyway. Um I wouldn't engage have an altar call because I am not evangelically inclined any more. I |
something like "I don't agree with what was said" or "Do you think that works all the time?" and many of the staff will take up the themes following chapel. Or particularly some in politics because the issues have been there to take up and question.

They are forced to be there - but that doesn't worry me too much, some don't sing. Sit quietly through prayers - they retain their individuality.

Just accepted that they go to chapel. I don't think it is a negative experience.

really need to acknowledge the source and the scriptures of our faith are something that we really need to struggle with and deal with and that's a very fierce stand on my part against literalism and fundamentalism. I know it doesn't go with what I said before because I know there are people who read the bible literally but it's something I can't, if they do it it's their choice. I just want to make very sure that the Jewish and Christian tradition over all the centuries that we use our intellect and brain to question these things or reinterpret these things again and see how they fit God's word or scriptures and what's written in there and how does that fit in our times and that fits nowadays and we have to because the Bible is not static and the faith is not static otherwise it will die....

was 20 years ago but having said that if there was a need, if I sensed there was a need for prayer or that something was happening, I would want to address that in some way but I would want to approach the person individually myself and open up the possibility of conversation.

Topics I would be very loathe to deal with Sexual things that could just be misinterpreted. I am very aware of Space, physical space, personal space with girls. Coming from the context again in ZZZ where the notion of personal space is very different

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<td>Other religions</td>
<td>I don't think many but there is a minority. We have got one of the Hindu children's mum to come in to speak and the muslim mum came in to speak to the girls about Islam. I suppose the way I package</td>
<td>Not that I am aware of. And if you look around we are a very Eurocentric school, possibly the most Eurocentric school in Perth. And so Yes I am conscious that we have a couple of Jewish kids in school that are not practising and have</td>
<td>Oh, probably 2-3 %. Not even, and I am not sure of the stats for this year in the school. We have a staff member that is Jewish. We have had a student who was Muslim before. We do have Hindu students, we have a student who is Sikh. So we do, When a boy is enrolled in this school- what was the first building they drove past? It was the chapel so there it makes its stance and the school that we are. And... The compelling of the experience is going there (to chapel). I don't try and convert an atheist into a</td>
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it is very broadly in terms of a loving, caring life giving God. And I think many of the other religions can relate to that.

mentioned to me that they are from a Jewish family. I am more multicultural than most of the kids here. We have multi-faith in our family.

we do. And every student who comes into the school has an interview with one of the deans and the deputy and the family and we ask that we respect where ever they are in their faith journey but while they are in the school they must respect who we are and that the kids will not be exempt from the faith and value class.

Christian or a catholic into an Anglican or a Jew into a Christian. It's about giving the experience. The experience is a compulsory one. I mean you walk out of the chapel with your own opinion of having that experience.
Appendix 7: Information and Permission Letters to Schools, Parents and Students

Letter to Principals

The Place of Worship in a Church School

Date:

Dear Principal,

Your school is invited to participate in a research study looking at the place of worship in a Church School. This study is part of my PhD Degree in theology, supervised by Professor Brian Hill at Murdoch University.

Nature and Purpose of the Study

It is common practice that a church school celebrate worship as a community. However, few studies have taken place within the Australian context regarding this experience.

Therefore, the aim of this study is to investigate the nature of worship experiences in church schools in Western Australia, in order to describe worship practices and develop ethical and educational parameters for this kind of activity. Further it is hoped that this study will assist in the future training of chaplains and worship leaders for schools.

If you consent to your school taking part in this research study, it is important that you understand the purpose of the study, and the procedures which students, and those involved in the leadership of worship, will undertake. Please make sure that you ask any questions you may have, and that all your questions have been answered to your satisfaction before you agree to participate.

What the Study will Involve

This study will involve an in depth interview with the chaplain, some participant observation of chapel services or worship experiences, and a survey of a group of senior students.

If the school decides to participate in this study, participants will be asked to complete the following tasks:

- Students will be asked to complete a survey anonymously which asks them to rate their experiences in worship, which will take approximately 15 minutes. The purpose of the survey is
to seek feedback on their experience in chapel. The survey will be set up online, and students can participate in their own time at home or on school computers. A copy of the web link is provided, and will be anonymous, as the data is aggregated by the computer software without any identifying weblink;

- Chaplains or worship leaders will be asked to volunteer for an interview session, which will take approximately 1 hour to complete.

It is possible that some students may experience some level of concern regarding some of the survey questions. If they have concerns, they can discuss these with the school counsellor, tutor or classroom teacher.

**Voluntary Participation and Withdrawal from the Study**

The school's participation in this study is entirely voluntary, and may be withdrawn at any time without discrimination or prejudice. Student and worship leaders' participation in the survey and questionnaire are also voluntary and can be withdrawn at any time without the need to give a reason. All information is treated as confidential, and no names or other details that might identify students or the school, will be used in any publication arising from the research. If you withdraw, all information you have provided will be destroyed.

**Privacy**

It is anticipated that worship leaders and / chaplain(s) will be interviewed in a work setting, such as office or classroom, where they will feel comfortable, on site at school.

One of two possible methods will be used for the student survey: either students will complete it online after an email with a web link is sent to parents, or if the school is willing, students can bring to school a completed permission slip from parents, then access the site on line at school during recess or lunchtime.

Staff will not know whether any particular individual has elected to participate in this survey. It will not be possible to identify individual students or chaplains in any publication arising out of this study. However, as a history of each of the schools involved in the research will be given in outline in an early chapter of the thesis, measures are being taken to increase the participation of retired chaplains and chaplains from both Anglican and Uniting Church Schools to mitigate any possibility of identification of chaplains in the final published thesis.
It will not be possible to identify individual students or the school's particular data in any publication arising out of this study.

With your permission, I will photograph the worship space to enhance the understanding of this ethnographic study.

**Benefits of the Study**

It is possible that there may be no direct benefit to the school from participation in this study. However, an executive summary of aggregated findings at the end of the research will be made available to each participating school, and a summary will also be available for you to post online or email to the parent body.

While there is no guarantee that your school will personally benefit, the knowledge gained from participation may assist in the training of future chaplains and worship leaders. The summary findings may also assist in the development of individual school policy regarding worship practices in the school.

**Possible Risks**

There are no specific risks anticipated with participation in this study. It is possible, given the small number of schools participating in the research project, that individual chaplains or schools may be identifiable from the published thesis, in spite of all measures being taken care for the privacy of each participant. Every effort will be made to remove any inadvertent identification of the school or chaplain/worship leader from the transcribed data (unpublished but stored at Murdoch university after the study is completed). Permission will be sought if an individual is quoted.

If you have any questions about this project please feel free to contact either myself, Rev Anne Wright on mob. 043 457 8015, or via email, a.f.t.wright@gmail.com, or my supervisor, Prof Brian Hill, on email: hillbvmjl@westnet.com.au. My supervisor and I are happy to discuss any concerns you may have about this study. Once I have analysed the information from this study, I will email a summary of the findings. You can expect to receive this feedback by the close of 2014.

You can also decide to allow your chaplain to be interviewed and not participate in the student survey. If you are willing to consent to participation in this study as a school, please complete the Consent Form and return it by email to myself at a.f.t.wright@gmail.com.

Thank you for your assistance with this research project.

Sincerely
This study has been approved by the Murdoch University Human Research Ethics Committee (Approval 2011/147). If you have any reservation or complaint about the ethical conduct of this research, and wish to talk with an independent person, you may contact Murdoch University’s Research Ethics Office (Tel. 08 9360 6677 or e-mail ethics@murdoch.edu.au). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Consent Form for Principals

The Place of Worship in a Church School

Participating Schools

As Principal of __________________, I have read the information sheet, which explains the nature of the research and the possible risks. The information has been explained to me and all my questions have been satisfactorily answered. I have been given a copy of the information sheet to keep.

I understand that this project involves an interview with the chaplain, observation of two occasions of school worship, and a discussion forum of a selected group of senior students with their parents' consent. Students may also elect to submit their life statement for research purposes from Year 12.

I agree that research data gathered from the results of the study may be published provided the school's name, or any identifying data of individual students or staff are not used. I have also been informed that the school may not receive any direct benefits from participating in this study. All data gathered will be made anonymous once it has been transcribed so that participating chaplains and worship leaders are not identifiable from transcripts or from the final published work.

I understand that all information provided by the school is treated as confidential, and will not be released by the researcher to a third party, unless required to do so by law.

______________________________  ______________________
Signature of Principal                Date
Chaplain information letter

The Place of Worship in a Church School

January, 2012

Dear Chaplain/worship leader,

We invite your school to participate in a research study looking at the place of worship in a Church School. This study is part of my PhD Degree in theology, supervised by Professor Brian Hill at Murdoch University.

Nature and Purpose of the Study

It is common practice that the church school celebrate worship as a community. However, few studies have taken place within the Australian context regarding this experience.

Therefore, the aim of this study is to investigate the nature of worship experiences in church schools in Western Australia in order to describe worship practices and develop ethical and educational parameters for this kind of activity. Further it is hoped that this study will assist in the future training of chaplains and worship leaders for schools.

If you consent to taking part in this research study, it is important that you understand the purpose of the study and the procedures which students and those involved in the leadership of worship will undertake. Please make sure that you ask any questions you may have, and that all your questions have been answered to your satisfaction before you agree to participate.

What the Study will Involve

This study will involve an in depth interview with the chaplain/worship leader, some participant observation of chapel services or worship experiences, and a survey of a group of senior students.

If you decide to participate in this study, participants will be asked to complete the following tasks:

- Students will be asked to complete a survey which will take approximately 15 minutes, which asks them to rate their experiences in worship. The purpose of the survey is to seek feedback on their experience in chapel. The survey will be set up online, and students can participate in their own time at home, or on school computers. A web link is provided for you to access the survey
on line. The survey results will be completely anonymous as the data is automatically recorded by the computer software without a link back to the participant.

- Chaplains or worship leaders will be asked to volunteer for an interview session, which will take approximately 1 hour to complete. It will cover all aspects of worship experiences within the life of the school. A copy of the questionnaire will be delivered to interviewee a week prior, so that they can consider answers to the questions in advance. Permission will be sought to audio record the interview. After the interview, the transcript will be emailed back to the interviewee, so that they can correct or further clarify any points as they wish, or to delete any information about which they may feel uncomfortable.

- Following the regular practice of writing Life Statements in Year 12, students will be invited to submit a copy of their life statements, with identifying names and places removed for research.

It is possible that some students may experience some level of concern regarding some of the survey questions. If they have concerns, they can discuss these with the school counsellor, tutor or classroom teacher.

Approximately 9 or 10 schools are participating. Within an early chapter of the thesis, each school will be described with an outline of their religious foundation and history in Western Australia. To mitigate any possibility that comments made by individuals can be identified, all identifying aspects of interview data will be removed, and no individual quote will be used from your interview without your express permission. You will be able to correct or add any further information that you may wish to contribute after the interview via email. The pool of chaplains interviewed will include some chaplains who are now retired from their current positions in schools, along with both Anglican and Uniting Church chaplains. This will decrease the possibility of further identification in the aggregated and summarised results.
Voluntary Participation and Withdrawal from the Study

The school's participation in this study is entirely voluntary. You may withdraw at any time without discrimination or prejudice. All information is treated as confidential and no names or other details that might identify students or the school will be used in any publication arising from the research. If you withdraw, all information you have provided will be destroyed.

Privacy

It is anticipated that worship leaders and / Chaplain(s) will be interviewed in a work setting such as office or classroom on site at school.

All students will only have access to the web link for the survey via their parents, and hence the survey will be completed from home or during free time at school. Staff will not know whether any particular individual has elected to participate in this survey. It will not be possible to identify individual students or the school’s particular data in any publication arising out of this study as their responses will be anonymous.

Benefits of the Study

It is possible that there may be no direct benefit to the school from participation in this study. However an executive summary of aggregated findings at the end of the research will be made available to each participating school.

While there is no guarantee that you will personally benefit, the knowledge gained from your participation may assist in the training of future chaplains and worship leaders. The summary findings may also assist in the development of individual school policy regarding worship practices.

Possible Risks

There are no specific risks anticipated with participation in this study. It is possible that given the small number of schools participating in the research project that individual chaplains or schools may be identifiable from the published thesis, in spite of all measures being taken care for the privacy of each participant. Permission will be sought if an individual is quoted.

If you have any questions about this project, please feel free to contact either myself, Rev Anne Wright on mob. 0434578015, email a.f.t.wright@gmail.com, or my supervisor, Prof Brian Hill, on
email: hillbvmjl@westnet.com.au. My supervisor and I are happy to discuss with you any concerns you may have about this study.

Once I have analysed the information from this study, I will email a summary of the findings to the school. You can expect to receive this feedback by the close of 2014.

You have the right to decide not to participate or withdraw from the study at any time, even if your principal has given permission for this study to go ahead in your school. If you are willing to consent to participation in this study, please complete the Consent Form and return it by email to myself at a.f.t.wright@gmail.com.

Thank you for your assistance with this research project.

Sincerely

Rev Anne Wright

This study has been approved by the Murdoch University Human Research Ethics Committee (Approval 2011/147). If you have any reservation or complaint about the ethical conduct of this research, and wish to talk with an independent person, you may contact Murdoch University’s Research Ethics Office (Tel. 08 9360 6677 or e-mail ethics@murdoch.edu.au). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Consent Form for Chaplains

Interview

The Place of Worship in a Church School

Participant

I have read the participant information sheet, which explains the nature of the research and the possible risks. The information has been explained to me and all my questions have been satisfactorily answered. I have been given a copy of the information sheet to keep.

☐ I agree to the recording of observations of the worship services at my school.

☐ I agree to be interviewed.

☐ I give consent for the interview to be audio recorded as part of this research.

☐ I do not give consent for the interview to be audio recorded as part of this research.

I understand that I do not have to answer particular questions if I do not want to and that I can withdraw at any time without consequences to myself and without giving any reason.

I agree that research data gathered from the results of the study may be published provided my name or any identifying data regarding the school or any staff or students are not used. I have also been informed that I may not receive any direct benefits from participating in this study. All data gathered will be made anonymous once it has been transcribed so that participants are not identifiable from transcripts or from the final published work.

I understand that all information provided by me is treated as confidential and will not be released by the researcher to a third party unless required to do so by law.
I have fully explained to _____________________________ the nature and purpose of the research, the procedures to be employed, and the possible risks involved. I have provided the participant with a copy of the Information Sheet.

___________________________________  ________________________
Signature of Investigator                Date
Dear Parent,

My name is Rev Anne Wright and I am a research student undertaking postgraduate studies from Murdoch University. I would like to invite your child to take part in a research project that I am doing with your school. The project concerns worship practices within church schools. Few if any studies have been conducted into worship practices in church schools in Australia, and the study includes an interview with the chaplain/s or worship leaders in your school and a group discussion group for some senior students (Year 11 and 12). As researcher, I will also visit some worship experiences at your school for observation purposes.

Your child's participation in this research project will help to develop understandings regarding worship in church schools and work towards the development of school policies and the professional development of Chaplaincy.

What would your child be asked to do?

If you agree for your child to take part, they are invited to participate in a lunchtime discussion group, which is taking place in the next month at your school. Your child will be asked to think and speak about their experiences of worship in their school. I will provide a light lunch for the students who participate.

The discussion group is not compulsory and will in no way affect your child's grades. It will not affect their relationship with the school in any capacity.

The way to participate in the discussion group:

- Please complete the permission form so that they can participate in the discussion group. Your child can bring this form to the discussion and sign up for participation there.

What if your child changes their mind?

If they decide to participate, but then wants to withdraw from the group, that’s OK. Your child does not have to give any reason for not participating in the discussion group or withdrawing at any time. The discussion group will be audio recorded and later transcribed without any identifying names being noted. All material from the recording becomes the property of the researcher and later Murdoch university.
**What will happen to the information?**

Discussion group comments will remain anonymous and will be seen only by the researchers. Teaching staff will not see any of the answers, or know if your child has participated or not. The schools will not be identified in relation to the discussion group.

After all the data has been collected and analysed, the results will be summarised within a PhD thesis, and an executive summary of the results of the project conducted across a significant number of church schools in Perth, will be made available to your school when it is completed. The school will notify you about these results and its summary will be available for you to view online or via email.

**Is this research approved?**

The research has been approved by Murdoch University Human Research Ethics Committee.

**Who do I contact if I wish to talk about the project further?**

Please talk about the project with your school chaplain or email your deputy principal if you have further questions. Then, if you would like to talk with me more or ask some questions, please ask your chaplain or your deputy principal for my contact details.

If your child has concerns about the questions following the survey, remind them to talk with the school counsellor, or their tutor or a class teacher or yourself.

This letter is for you to keep.

Sincerely Yours

Rev Anne Wright

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This study has been approved by the Murdoch University Human Research Ethics Committee (Approval 2011/147). If you have any reservation or complaint about the ethical conduct of this research, and wish to talk with an independent person, you may contact Murdoch University’s Research Ethics Office (Tel. 08 9360 6677 or e-mail ethics@murdoch.edu.au). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Consent Form for parents

1. I agree to my child/children to voluntarily taking part in this study.

2. I have read the information letter provided which explains the nature of the research, the procedures involved, what is to be expected for my child/children and the possible risks. I have been given a copy of the information letter to keep.

3. I understand I am free to withdraw my child from the study at any time without needing to give any reason.

4. I understand that my child/children not be identified in any publication arising out of this study, as the survey will be anonymous.

5. I understand that participating in this project will not affect grades or the relationship of my child/children with the school.

6. I understand that all information provided by me is treated as confidential and will not be released by the researcher to a third party unless required to do so by law.

Signature of Parent: ___________________________  Date: ______/_____/______

(Name)

School: ________________________________
Student Information Letter

The Place of Worship in a Church School

Dear Student,

My name is Rev Anne Wright and I am from Murdoch University. I would like to invite you to take part in a research project that I am doing with your school. The project is about investigating worship practices within church schools. Your opinion is important to understanding what students think about worship.

What would I be asked to do?

If you agree to take part, you will be asked to join a lunchtime forum to discuss your experiences of worship in your school. Look out for the daily bulletin notice for the time and place for the discussion group at school. Ask your parents to sign the consent form available on the wiki and bring it with you to the discussion group. Neither you nor the school will be identified in relation to the discussion data.

If you do not wish to give an opinion to some of the questions that is ok. You will not have to say or do anything you do not feel comfortable with. A light lunch will be provided for those students attending the discussion forum. The first 20 students to register on the day will be in the forum.

Do I have to take part?

No. You are completely free to attend this discussion forum. It will not affect your grades, your relationship with your teacher(s), or your school.

What if I wanted to change my mind?

You withdraw from the group at any time. You are free to withdraw any time and do not need to give a reason. The discussion results will be completely anonymous as the audio recording of the data will be transcribed with alternative names to prevent individual identification.

If you wish to talk about any concerns about the survey with a school counsellor, tutor, class teacher or support person, please do so.

What will happen to the information I give - is it private and confidential?
Your comments in the discussion will be anonymous and will be seen only by the researchers. Your name is not required, so we can’t identify your opinions. Your teachers will not see any of your answers.

After I have transcribed the audio recordings of this discussion forum and others in similar schools to this one and analysed all of it, I intend to write about what I've found in a thesis, which is like a big assignment that will be marked for my University degree.

A final summary of the project will be made available to your school when it is completed. The school will notify you about these results and its summary when it is available. You can also ask your teacher for a copy of the results made available to the school via the principal or chaplain.

**Will you tell anyone what I say while I am contributing to the project?**

In almost all cases no. If you tell me or whoever is running your group, something that later we need to tell someone else because the law requires us to do so, then we will have to investigate. We may also have to reveal something you say, if we think that you might be being mistreated by someone or if you are hurting yourself. If this happens we will discuss this with you first before telling anyone else and make sure you know exactly who we are going to tell and what we will say.

In all other situations, we will treat what you tell us as being private and confidential. Just the same way you will be asked to treat what other students say in the group as private and confidential and not tell anyone else. What is said in the group stays in the group!

If you are concerned by any aspect of the discussion group, having participated in it, you may access support through the school counsellor, a class teacher, tutor or support person.

**Is this research approved?**

The research has been approved by Murdoch University Human Research Ethics Committee.

**Who do I contact if I wish to talk about the project further?**

Please talk about the project with your parents or chaplain first. Then, if you would like to talk with me more or ask some questions, please ask your chaplain for my contact details.

**OK – so how do I become involved?**

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If you **do** want to help with the project, then please ask your parents to sign the consent form, then write your own name in the space provided.

This letter is for you to keep.

Rev Anne Wright

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This study has been approved by the Murdoch University Human Research Ethics Committee (Approval 2011/147). If you have any reservation or complaint about the ethical conduct of this research, and wish to talk with an independent person, you may contact Murdoch University’s Research Ethics Office (Tel. 08 9360 6677 or e-mail ethics@murdoch.edu.au). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Consent Form for Students

- I would like to be involved in this project.
- I know that I will be taking part in one survey and completing it as part of the project.
- I agree to submitting my life statement, with individual and school identification removed.
- I understand I am free to stop and withdraw from the project at any time without giving a reason and that my answers are anonymous.
- I understand that participating in this project will not affect my grades, my relationship with my teacher(s) or my school.
- I understand that nothing about me will be given by the researchers to anybody else except where the law says they must.
- I understand that I need to write my name in the space below, before I can be a part of the project.

Your School: ___________________________________

Your signature:___________________________

Your Name: ____________________________________

Parent's signature: _______________________________
Notes: These Information letters are samples which varied in particular circumstances e.g. to include life statements from one school, or to include participation in focus groups or only to interview worship leaders/chaplain. Also the school surveys were dropped with inadequate consent obtained from student populations in favour of the student focus group discussion.

Consent letters were obtained from all participants: interviewees, principals, parents and students. No negative feedback was received in the process of interviewing or conducting focus groups.

NB. The header indicating that Murdoch University was the sponsoring body for the research was dropped in the transfer from the previous documents to the appendices.
## 11.10 Appendix 8: Examples from Student Life Statements which illustrate Student Spirituality.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>values</th>
<th>Hope</th>
<th>community</th>
<th>faith</th>
<th>agnosticism</th>
<th>equality</th>
<th>theism</th>
<th>Parents</th>
<th>Happiness</th>
</tr>
</thead>
<tbody>
<tr>
<td>The death of my father has also contributed to what I value in life and what I hope to have achieved by the end of my life. It is my opinion that life is too short to spend it lusting after wealth, status, or other superficial achievements. The meaning of my life is happiness, and although to others this may go hand in hand with wealth or status, to me happiness is found through experiences, such as family life.</td>
<td>In regards to values, I believe that what is right and wrong is subjective... I think that people have the ability to convince themselves that actions are right or wrong, given the circumstances.</td>
<td>I hope that I managed to make a difference to other people and, in a small way, to the world in general.</td>
<td>In my opinion focusing on living your life and forming relationships with others is more important than questioning. Doing rather than questioning. Other people for me are a huge part of what makes life worth living, families, friends and even pets make life enjoyable and fulfilling.</td>
<td>People have this fear of other people. And to me it seems stupid. God made us in his image, he wanted us to treat each other equally and to treat our neighbour how we would like to be treated.</td>
<td>I want to believe there is a God, I want to feel like there is a purpose to our life but I honestly don’t know. My dad had a heart attack just over a year ago, and it was a terrible time... In these situations we want to believe there is some form of God out there that can help us.</td>
<td>My world view is that every person is equal, we cannot leave responsibility to an unknown deity, life doesn’t always make sense but that is the beautiful thing about it. In this massive universe we should consider ourselves very lucky, especially considering how improbably it is we are here. Life is the period when we have a chance to explore the world and come up with our own answers, to reinvent what people believe is possible or right.</td>
<td>A divine being may have created the world but I don’t believe that there is a grand plan in the world.</td>
<td>The main influence in my life is my parents. They have raised me with their beliefs.</td>
<td>I believe that a good life is a happy one. Happiness is what I strive for, and I believe in order to have a good life I will form relationships with others and be happy with myself. There is a slang today “YOLO” which means you only live once.</td>
</tr>
<tr>
<td>Some people lose faith in God as science continues to grow and become a part of our daily lives.</td>
<td>atheism</td>
<td>I have obtained quite a modernist world view, in the sense that I</td>
<td>Many of my friends are atheists, they do not believe in God. Sometimes I feel like an</td>
<td>Whenever I have my spiritual doubts I think back to seeing my grandad’s body and that always</td>
<td>I really want to believe in God like I always did but for some reason my brain tells me</td>
<td>In regards to my religious, spiritual and philosophical beliefs, I do not believe in the existence or non</td>
<td>My greatest ambition in life is to be happy and make others happy- I’m not bothered about</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Further scientific discoveries and evidence that has been found to back these up have meant that in today's world we are seeing more people turning away from God and towards scientific fact. I don't understand how they think that science gives the answer to everything. For instance to achieve happiness, I know that I need to be surrounded by my true friends, and having the reassurance that God is by my side. I could not discover this through a scientific formula.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>values</th>
<th>Hope</th>
<th>community</th>
<th>faith</th>
<th>agnosticism</th>
<th>equality</th>
<th>theism</th>
<th>Parents</th>
<th>Happiness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postmodernism</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>A good life for me is to live a satisfied life for happiness. I believe everyone</td>
</tr>
</tbody>
</table>

My family, my sisters- I wouldn't trade them for the world. The bonds of family

My understanding is that the world and the universe around us is every changing and it is not feasible.

outsider with the beliefs I hold.

strengthens my beliefs. For some reason I find talking about my religious beliefs very hard as it's not really a personal thing for me. For example lots of my friends may not know how religious I am because I don't share it.

existence of a god. This is because I have not been raised to be a particular religion, nor have I have had any realisation of a god or superior being.

material possessions or living in a billion dollar mansion or owning 47 boats and a car for every day of the week. In fact, I think it may be easier to be happy when you have very little because you can focus on the things that really matter...
meaningless: that there is no meta-narrative to the story of one's life. I have been inevitably and unwittingly dragged along with this ideology, meaning this notions does not frighten me as it may many of my parents' and grandparents' generations. I believe humans have the intellectual and emotional capacity to create their own meaning. Postmodernism also gave way to an era of an obsession with self awareness, which may imply that we are closer to finding the true meaning of life or lack thereof than ever before.

are so strong that no matter what I do, no matter what any of my sisters have done or will ever do can always be forgiven. I love them in a way that they can't do anything wrong that would make me stop loving them.

its nature to continue and adapt. While I do not currently believe in a god, I am open to the possibility of the idea that a god or gods exist or originally did exist. As thus, I do not believe there is a heaven, nirvana or moksha. However, I do believe that there is a spiritual element or realm of the universe, rather than it merely is made up of physical matter. Once again, due to not believing in a god, I am open to the idea that the world was created by some greater being, however I do not believe there was some sort of plan as if there was a plan, I fail to believe that this greater being would simply leave the universe alone.

has different approaches to reach happiness. Some people may be happy when they reach their career goal, have a family or be financially secured. Despite the majority view of goals like pursuing materials and money for happiness as less moral, I think they are all right as these goals are not wrong, it's just that people usually achieve them by breaching moral values such as hurting others or being selfish.
and allow so much suffering in the world.
Appendix 9 Responsibilities of Students in Worship

This appendix is supplementary to the responsibilities of schools and may or may not be already covered by a code of conduct or school rules for students.

In keeping with the value of respect given by the worship leaders, students are also expected to render a mutual level of respect in their behaviour in approaching the worship experiences provided by the school. In a similar vein, the Uniting Church also values all persons as beings with rights and responsibilities under God. Furthermore as worship experiences are part of the development of the Christian ethos of the church school, this is at the heart of the community of the school and should therefore be approached with due regard by all persons within the school community. Parents have enrolled their children into the school community in the hope that they will imbibe the ethos of the school and gain an excellent preparation for the whole of life, spiritually, physically, emotionally and academically.

This responsibility of the school and its duly inducted chaplains (and worship leaders) is of such significance that these staff agree to abide by the guiding principles of leading worship, and therefore also expect that a corresponding set of responsibilities will be impressed upon students, which includes their right to maintain integrity in their choices regarding spirituality, and their responsibility to explore their belief system as they journey through the school (see Chapter 6.3-6.5).

Responsibilities of Students

'The Uniting Church values all people as created in the image of God with rights and responsibilities under God for the well being of society' (UCA National Education Charter, 2002, paragraph 2).

Each student within the care of the chaplain or worship leader is of inestimable worth and their right to refuse active participation is respected.

The following responsibilities of students recognise that they are an essential part of the educational community of the school and are encouraged to explore, inquire and question issues of faith and reason in an appropriate manner.

- Students should recognise that they have a responsibility to be part of the wider community of the school and be present within chapel and that they have the responsibility to respectful attention to worship activities and due consideration of the matters raised for reflection.
- Students have the option of participation as invited and willing to do so, including undertaking roles of leadership during worship.
• Students are encouraged to question faith issues and a range of viewpoints should be considered regarding issues of morality and belief.
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