

**ARCHDIOCESE OF SOUTHWARK
COMMISSION FOR SCHOOLS & COLLEGES**



**Guidance on Admissions
(Updated September/October 2009)**

**ARCHDIOCESE OF SOUTHWARK
COMMISSION FOR SCHOOLS & COLLEGES**

St Edward's House, St Paul's Wood Hill, Orpington BR5 2SR
Tel 01689 829331 Fax 01689 829255
E-mail: office@rcsouthwark.org.uk
Web Site: www.rcsouthwark.org.uk

Director of Education: Dr Dilys Wadman

Contents

Introduction	4
Roles	4
▪ Role of the Diocese.....	4
▪ Role of governors.....	5
▪ Role of the headteacher.....	5
▪ Role of the priest.....	5
▪ Role of the parent/carer.....	6
Guidance for Governors	7
▪ Governors and the law.....	7
▪ Interviews.....	7
▪ Commitment and practice.....	8
▪ Children in Public Care (Looked After Children).....	9
▪ Giving priority to parishes.....	9
▪ Ethnic chaplaincies.....	9
▪ Evidence of baptism or reception into the Catholic Church.....	10
▪ Parents’ practice.....	10
▪ Attendance at Catholic primary or infant school.....	10
▪ Schools not oversubscribed with Catholic children.....	10
▪ Social and medical needs.....	11
▪ Proximity to the school and ease of access by public transport.....	11
▪ Supplementary Information Form	11
▪ Consultation on admissions.....	12
▪ Admission arrangements in-year and outside the normal admissions round and fair access protocols.....	12
Guidance for Priests	13
▪ Admissions to Catholic schools.....	13
▪ Schools oversubscribed with applicants from Catholic families.....	13
▪ The Supplementary Information Form.....	13
▪ How it works.....	13
▪ Completing Part 2.....	14
▪ Notes on interpreting Catholic practice.....	14
▪ Other issues.....	15
Guidance for Parents	16
▪ How to apply for a place in a Catholic school in the Archdiocese of Southwark.....	16
▪ What parents must do.....	16
▪ Notes to help with completing the Supplementary Information form... ..	16
Further information – Reference documents.....	17
Appendix 1 Model Admission Policy & Procedures for a Catholic Primary School.....	18
Appendix 2 Model Admission Policy and Procedures for a Catholic Secondary School.....	20
Appendix 3 Note on Model Admission Policies and Procedures.....	22
Appendix 4 Black and Ethnic Minority Chaplains.....	25
Appendix 5 Supplementary Information Form.....	27

Archdiocese of Southwark Guidance on Admissions

Introduction

Catholic voluntary aided schools have been established to provide Catholic education for Catholic children. In the Diocese of Southwark, the Archbishop expects all Catholic schools to give first priority to Catholic applicants. The guidance applies equally to both voluntary aided schools and academies. It is designed help governing bodies, as admission authorities, to agree and administer the admission process for their schools in order that the Archbishop's expectation is carried out.

The updated School Admissions Code came into force on 10 February 2009. The Code contains mandatory provisions which admission authorities must follow and guidance which should be followed. The numbers in brackets in this document correspond to the relevant paragraphs in the updated Code.

The guidance in this document supplements that given in the Admissions Code; it does not replace it. It makes reference to statutory duties, but is not itself a statutory document or Code of Practice. However, the Diocese will make reference to it when commenting on school policies

Roles

▪ The role of the Diocese

The Diocese is not an admissions authority but offers support wherever possible to its schools, including the provision of advice on admissions. This Guidance is intended to help school admission authorities draw up their own admission policies and criteria particularly in regard to membership of the Catholic Church and practice (2.46). It acknowledges that different schools are in different situations and recognises that some schools are oversubscribed with Catholic children and others oversubscribed with a mix of Catholic and other applicants.

Governing bodies of voluntary aided Catholic schools and academies are required to consult with the Diocese before determining admission arrangements (2.50). This provides a further opportunity for the Diocese to support schools, including any explanation of this guidance where necessary. Should the admission arrangements of schools within the Diocese remain contrary to Diocesan Guidance or the Admissions Code, the Diocese may, as a last resort, refer any objection about the admission arrangements of its schools to the Adjudicator (2.50) or in the case of academies to the Secretary of State.

The Diocese is committed to the principle that as many Catholic children as possible should be able to take advantage of the education provided in Catholic schools. To this end Catholic schools should work with each other to draw up admissions policies which ensure that places are provided equitably for all members of their local Catholic communities.

Governing bodies should only use definitions provided by the Diocese in relation to how membership of the Church or practice is to be demonstrated (2.48). The definition of membership of the Catholic Church is baptism or reception, evidenced by a certificate or statement from the parish in which the baptism or reception took place. The definition of Catholic practice for the purpose of admission to voluntary aided schools and academies in this Diocese is membership of the Catholic Church and attendance at Sunday Mass, evidenced by a priest. Normally no further evidence of practice should be sought or required (see notes in Appendix 3).

The Diocese is represented on Admissions Forums in all local authorities within the Diocese. Admissions Forums monitor and report on compliance with the law and on the impact of admission arrangements in the area (4.28-4.33).

▪ **The role of governors**

A voluntary aided school's or academy's admission authority is the governing body. It has a statutory duty to draw up, consult on and determine their admissions arrangements within the statutory timeframes and including the prescribed information (1.30). The arrangements define how children will be admitted to the school and must include criteria to be used when there are more children applying than there are places available. Examples of policies, with notes on their use, are given in appendices 1, 2 and 3. Governing bodies of schools with sixth forms must consult on and determine a policy for admission to the sixth form (1.42).

All criteria must be fair, transparent, objective and lawful and must not be over complex. The admission arrangements must be agreed annually, consulted upon and published in the school prospectus and LA booklets. They must also be published on the school's website. Governors should ensure that admission arrangements are available to all applicants and should provide large print or translation if requested.

The governing body may delegate the work of admissions to a committee which should include the headteacher (1.36). This duty cannot be delegated to any one person or to any party outside of the governing body. The ranking, acceptance or refusal of places must not be delegated to one person.

Governors of Catholic schools in the Diocese are responsible for ensuring that their admission arrangements are in accord with any guidance issued by the Archbishop.

▪ **The role of the headteacher**

It is good practice for the headteacher to be a member of an admissions committee but s/he cannot act in place of the governing body in determining the school's admission policy, or in deciding on the admission of an individual child (Governors' Guide to the Law, 12.7). Headteachers, or any other member of staff, must not interview prospective applicants or their parents (1.52-1.53).

▪ **The role of the priest**

The role of the priest is to provide evidence, in line with the Code and this Guidance, relating to applications for school places.

- In the case of schools with baptism as the criterion, evidence of baptism or reception into the church will be required to be provided by the parents/carers.
- In the case of schools which also include practice as a criterion, evidence of the attendance at Mass of the applicant or the applicant's family will be required.
- The priest may also provide details of any exceptional circumstances which might apply in a particular case. This information must relate only to Mass attendance or exceptional pastoral reasons why the child should attend a particular school.

To provide the necessary information relating to the 'Catholic elements' of the application e.g about practice, a Supplementary Information Form (SIF) should be used; the priest should not be asked for any additional information other than that requested on the SIF. The model SIF (Appendix 5) is recommended.

The priest provides information on the understanding that he is not part of the governors' decision to admit or refuse a child. The information provided by the priest in relation to school admissions will be available to all involved in the admissions arrangements including admission appeal panel members.

Priests who provide information and are also governors in the school must not be members of an admissions committee and must not take part in the governors' discussions relating to applications and decisions on who should be offered places (1.74).

▪ **The role of the parent or carer**

Parents who seek a Catholic education for their children must find out the admission arrangements for each school to which they may wish to apply. If anything is unclear they should seek clarification from the school. Schools may need to provide guidance and translated information to some parents or carers but care should be taken that this does not take the form of an interview.

Parents of children of other denominations or faiths may be required to demonstrate support from ministers or leaders of their own denomination or faith. The school admission arrangements must specify what information is needed.

In all cases, information is returned on a Supplementary Information Form for each school that parents and carers apply to. Parents and carers must therefore ensure that both the Supplementary Information Form and the Local Authority's Common Application Form are completed.

A separate and updated document – “Admissions Guidance for Parents” will be available on the Schools Commission website from September 2009.

Guidance

Guidance for Governors

▪ **Governors and the Law**

It should be noted that no part of this Guidance constitutes legal advice in the technical sense of the term. Governing bodies should contact the Commission for Schools and Colleges if they have queries on admissions and the law.

Governing bodies are required in law to comply with the Trust Deed and Instrument of Government in discharging their functions, which include determining admissions arrangements. The Instrument of Government includes the school's duty to serve as a witness to the Catholic faith, and to comply with the requirements of Canon Law. In drawing up an admissions policy Governors should include an ethos statement in the preamble.

In determining and applying admission arrangements, governing bodies must act in accordance with the School Admissions Code 2009. The Code contains provisions which are mandatory (must/must not) and guidelines (should/should not). If a governing body chooses not to follow a non-mandatory provision, it must be able to demonstrate that the effect of its decision is better than the effect intended in the Code. It is strongly recommended to follow the Code at all times.

The Sex Discrimination Act 1975 applies to admissions in that it is unlawful to discriminate on grounds of sex. For example, it might be unlawful to refuse admission of a boy or girl to a mixed school on the grounds the school wanted equal numbers of boys and girls, as it would be hard to prove justification to discriminate. It would not be unlawful to refuse admission for a boy to a girls' school as there would be justification to discriminate.

The Race Relations Acts 1976 and 2000 make it unlawful to discriminate against applicants on the grounds of race, colour, nationality or national or ethnic origin. Governing bodies should be aware of this when requiring attendance at specified places of worship as a criterion in the admission arrangements. If the arrangements state that those worshipping in a local parish will be given priority, a family attending an ethnic chaplaincy might claim discrimination under these Acts if refused admission to the school on this criterion.

The Human Rights Act 1998 confers a right of access to education but not to a particular school. Governing bodies must consider parents' reasons for choosing a school, including their right to ensure that their children's education conforms to their own religious or philosophical convictions (so far as it is compatible with efficient use of resources and does not incur unreasonable public expenditure).

The Disability Discrimination Acts 1995 and 2005 make it unlawful for a governing body to discriminate against a disabled child in the arrangements they make for determining pupil admission to the school.

The Equality Act 2006 makes it unlawful to discriminate against an applicant on the grounds of their religion or belief. Schools designated by the Secretary of State as having a religious character are exempt from this part of the Act and may give priority to children of that religion or faith. This applies to all Catholic voluntary aided schools, academies and sixth form colleges in the Diocese.

▪ **Interviews**

The School Standards and Framework Act 1998 (sec. 88) (as inserted by sec. 44 of the Education and Inspections Act 2006) makes it unlawful to interview children and/or parents as a method for deciding whether a child is to be offered a place at school. This includes face to face interviews or interviews by telephone or other means (1.52-1.53). Supplementary Information Forms must not

have sections that ask parents to give their reasons why they wish their child to attend the school as this can be viewed as a ‘written interview’ and could disadvantage those who have English as a second language.

Governing bodies must ensure they do not set up any practice which could be seen as an interview, e.g. asking parents to attend meetings to familiarise themselves with the school’s criteria or to clarify what has been submitted on the Supplementary Information Form.

▪ **Commitment and practice**

The religious authority for all Catholic schools in the Diocese is the Archbishop of Southwark. The Code makes it clear that religious authorities may provide guidance for the admission authorities of schools of their faith setting out what objective processes and criteria may be used to establish whether a child is a member of, or whether they practise, the faith. The admission authorities of faith schools that propose to give priority on the basis of membership or practice of their faith must have regard to such guidance, to the extent that the guidance is consistent with the mandatory provisions of the Code (2.52). Published admission arrangements must make clear how membership or practice is to be demonstrated in line with guidance from their faith provider or religious authority (2.51).

In the Diocese of Southwark, governing bodies must use oversubscription criteria which give priority to baptised Catholic children over all others, except in very exceptional circumstances where specific arrangements are approved by the Archbishop.

The Code states that in determining ‘faith-based’ oversubscription criteria, admission authorities for faith schools should only use the methods and definitions agreed by their faith provider or religious authority (2.48). The definition of membership of the Catholic Church is baptism or reception into the Church. The definition of Catholic practice for the purpose of admission to voluntary aided schools and academies in the Diocese is membership of the Catholic Church (Roman Catholics or those of other Catholic Churches in union with Rome) and attendance at Sunday Mass.

Where there are schools oversubscribed with Catholic children, governing bodies may give a higher priority to children from families who are able to demonstrate their commitment to the faith by their frequency of attendance at Sunday Mass.

Governing bodies using this criterion should only seek information which can reasonably be obtained. They should ask the priest to confirm one of the following:

- Regular attendance at Sunday Mass (i.e. weekly)
- Occasional attendance at Sunday Mass (i.e. once or twice a month)
- Irregular attendance at Mass (i.e. less than once a month)
- Family/child not known to priest

Governing bodies may also ask the priest to say how long the family/child has been attending Mass at his church.

The priest may state that there are circumstances preventing the family attending Mass, but that in normal circumstances there would be attendance (as described in one of the attendance categories). Governing bodies should treat such an application as fulfilling the criterion.

Further information regarding involvement in parish community life must not be sought as this could be challenged for the following reasons:

- It could discriminate against new arrivals or those attending ethnic chaplaincies;
- Not all parishes have a tradition of participation;
- Circumstances in some parishes may limit the number of people who can become involved;
- There may be medical, family or social circumstances preventing involvement.

The Code prohibits admission authorities from seeking information on a range of family and personal circumstances including marital status of parents, preference for schools or types of schools, previous schools attended (unless feeder schools) and from taking account of reports from other schools about children's past behaviour, attendance, attitude or achievement (2.16).

Schools are sometimes faced with the situation that they are oversubscribed with children who attend Mass as described in the categories given above. Governing bodies may wish to use any of the following further criteria in allocating places:

- A brother/ sister in the school at the time of admission (needs to be appropriately defined);
Note: In accordance with the Archbishop's wish that priority is given to Catholics, priority of admission for Catholics who do not have siblings must be given before the siblings of those applicants who are not Catholic.
- Pastoral, medical or social grounds (needs to be appropriately defined);
- Residence in named parishes (maps will need to be provided);
- Named feeder primary or infant schools;
- Proximity of the home to the school (needs to be clearly defined as to how will be measured)

▪ **Children in Public Care**

Children in public care (looked after children) are children who meet the definition in section 22 of the Children's Act 1989, that is any child in the care of the local authority or provided with accommodation by it. Not all children living away from their parents come into this category. Baptised Catholic children in public care must be given first priority of admission to Catholic schools (2.10). Governing bodies should also include in this category children in public care who are not Catholic but are in the care of Catholic families. All other children in public care must be given priority immediately after all Catholic children have been admitted.

▪ **Giving priority to parishes**

Schools should consider a criterion of residence in named parishes as an alternative to one of proximity to the school. This is particularly relevant for secondary schools as it would help to ensure that Catholic children who live in an area with no local Catholic secondary school have a chance of gaining a place.

When residence in specific parishes is a criterion, schools and parishes should work together to ensure that no parish is left out, particularly in the case of parishes without schools. If parishes are named in admission criteria, they should be given equal status, with a number of places allocated to each parish.

Residence in a parish allows for worship elsewhere, e.g. ethnic chaplaincies. Governing bodies should not require worship in a particular parish because:

- Those attending ethnic chaplaincies may claim discrimination under the Race Relations Acts;
- Families in parishes where there is no school may leave their parish to worship in the named parish, so increasing their chances of a place. This favours the more mobile and has an adverse effect on the life of some parishes;
- There is no requirement for this in Canon Law.

▪ **Ethnic chaplaincies**

There are forty ethnic chaplaincies in the Diocese or a neighbouring diocese, serving the needs of members of their communities who live in Southwark (see list in Appendix 4). Not all chaplaincies have a church or permanent base, but they are a 'parish community' for a significant number of Catholic families. For the purposes of admission arrangements, an ethnic chaplaincy should be considered as a parish.

▪ **Evidence of baptism or reception into the Catholic Church**

Governing bodies must be provided with evidence of baptism or reception into the Church. The parish priest is asked to confirm baptism or reception into the Church on the Supplementary Information Form, but it is the responsibility of parents to ensure that they have a certificate of baptism or evidence of reception into the Church from the appropriate parish. However, allowance must be made for those for whom a priest is clear that the family may not be able to produce the required evidence e.g. refugees and other migrants.

▪ **Parents' practice**

Governing bodies of infant, primary and junior schools will often ask for information regarding parents' membership of or relationship with the Church (1.86). However, governing bodies of secondary schools should not seek an absolute requirement that one or both parents are practising Catholics for the following reasons:

- Some children continue to attend Mass when their parents stop attending;
- Some children may have become Catholics but not their parents;
- In some families where only one of the parents is a Catholic, it may be the parent who is not a Catholic who ensures the child attends Mass;
- In some one-parent families the parent is not a Catholic but ensures the child attends Mass;
- Children who do not come under looked after children criteria may be residing with family members or carers who are not Catholic;
- Some children attend Mass with grandparents or other family members.

▪ **Attendance at a Catholic infant or primary school**

Governing bodies of junior and secondary schools may give priority to Catholic children attending named maintained Catholic infant or primary schools. Where this is the case, governing bodies of junior and secondary schools should work with infant and primary schools to ensure that all schools are included and given equal priority. The Admissions Code states that independent schools may not be listed as feeder schools (2.72).

Governing bodies should be aware that many Catholic children who attend Mass regularly may attend infant and primary schools that are not Catholic through circumstances rather than choice, such as a lack of places available at a Catholic school when the family moved into the area. Provision for such children should be made explicit in the criteria.

▪ **Schools not oversubscribed with Catholic children**

Governing bodies must offer places to other children if they have places available after all Catholic children (including those from Eastern Rite Catholic Churches) (see Appendix 3) have been admitted. The order of priority should be:

- Children in public care (looked after children) who are not Catholic;
- Children who are members of Eastern Orthodox Churches. Evidence of baptism will be required;
- Children (or children of families) who are members of other Christian denominations. Evidence of membership will be required from a priest or minister of the relevant Church. Governing bodies may give priority to Churches that are full members of Churches Together in England and Wales. It may be necessary for some schools to require evidence of commitment to the faith as demonstrated by the level of the family's attendance at services. This evidence must be provided by the parents or carers and be endorsed by a priest or minister at the church(es) where the family normally worship;
- Children of other faiths. Evidence of membership will be required from the minister or faith leader of a designated place of worship of the faith group;
- Children who are not members of a religion or faith.

- **Social and medical needs**

Governing bodies may use social and medical needs as a priority if the school is oversubscribed, but cannot use it to give a lower priority (2.27-2.30). It should only be used to help determine that the school is the one that best meets the child's needs and it should be made clear that it is the child's needs that are being considered. A clear explanation of what supporting evidence will be required, for example a letter from a health professional or parish priest, and how this will be assessed objectively, is needed. The evidence should be specific in relating the child's needs to a place in the particular school where the application is being made. Governing bodies must not give a higher priority to children under this criterion if the required documentary evidence has not been produced.

- **Proximity to the school and ease of access by public transport**

If this is used as a 'tie breaker', the arrangements must explain how it works. In determining proximity to the school, it is lawful to use a direct line as the crow flies, or a designated walking route. Priority can be given to children who can only reach one school by public transport, or children who would have a disproportionately long journey to another school if denied admission to their nearest school (2.38).

Governing bodies must take account of factors that might unfairly advantage or disadvantage one child compared to another. If using the proximity criterion, schools should ensure that families who are less able to afford property nearest the school are not excluded as a result (2.39).

Governing bodies may give equal priority to children living in named parishes as an alternative to, or in addition to, proximity.

- **Supplementary Information Form (SIF)**

The Code allows schools with a religious character to use a Supplementary Information Form (SIF) to request additional information which has a direct bearing on decisions on admissions, for example, a reference from a priest (1.83). The SIF must ask *only* for information that is related to the oversubscription criteria. The Code sets out a list of areas for which information must not be requested (2.16). The SIF is part of the school's admission arrangements and must be included with all other documentation during the formal consultation stages.

The recommended Supplementary Information Form for use in the Diocese is in Appendix 5. This form is in three parts. Part 1 is completed by the parent. Part 2 is completed by the priest for Catholic applicants. Part 3 is completed by the appropriate minister or faith leader for applicants of other denominations and faiths. The model form may need to be amended to reflect *exactly* the requirements of the admissions policy.

The Diocese believes that it is good practice for schools in a locality (e.g. within a local authority area) to develop, where possible, a common Supplementary Information Form.

For Catholic applicants, governing bodies should make it clear that the form should be completed by the priest at the place where the family regularly attend Sunday Mass. Requests for information from 'a priest known to you' should not be used. In some cases, circumstances dictate that families alternate between churches, and then it is acceptable to seek information from more than one priest. In others, for example when a priest is new to a parish, it will be acceptable to have the form completed by a deacon, parish sister or parish pastoral worker and endorsed by the parish priest.

The school should send a copy of their admission arrangements, including the Supplementary Information Form, to priests.

The distribution and collection of forms will depend on local agreements. However, the SIF must be available from the school and from the local authority. Completion of a SIF is not mandatory.

However, if a SIF has not been returned, governing bodies must still consider the application against their criteria, but may have to rank it below applications for which forms have been returned. Schools need to work closely with local authorities to ensure that follow-up takes place where the parent has completed and returned a Common Application Form to the local authority, but has not returned the Supplementary Information Form to the School.

▪ **Consultation on admissions**

Governing bodies of voluntary aided schools and academies are required to consult the Diocese during the formal consultation stages in the same way they formally consult with other parties. The Code says that it is good practice for the governing bodies of faith schools to consult with their religious authority (i.e. the Diocese) before consulting other admission authorities, parents and groups with an interest in the local area (2.48).

The Code lists statutory consultees and a timetable for completing the consultation. Admission authorities must now consult with statutory consultees for a minimum of eight weeks between 1 November and 1 March. Admission authorities are required to consult unless (in the case of admission arrangements for entry in 2011-12 and subsequent years) their admission arrangements were consulted on in one or both of the previous two years and they are the same as the arrangements since the last consultation (1.26).

Governors must determine their admission arrangements by 15 April each year for admissions in the following September e.g. determination by 15 April 2010 for entry in September 2011 (1.26).

It is recommended that governing bodies meet early in the autumn term to review their admission policy and send the draft policy to the Commission as soon as possible in the autumn term following this review. Should the admission arrangements of schools within the Diocese remain contrary to Diocesan Guidance or the Admissions Code, the Diocese may, as a last resort, refer any objection about the admission arrangements of its schools to the Adjudicator (2.50) or in the case of academies to the Secretary of State.

▪ **Admission arrangements in-year and outside the normal admissions round and fair access protocols**

All admission authorities must have fair access protocols (formerly called 'hard to place pupils' protocol). In addition all schools and academies must participate in their local authority area's protocol (3.44).

Although governing bodies cannot insist on accepting only Catholic children under the protocols, they should work with local authorities with the aim of establishing local agreements which would give priority to children who meet the school's admission criteria in normal admission arrangements, i.e. baptised Catholics. Where children do not meet these criteria, it is important the child or parents understand the religious nature of the school.

Governing bodies must not adopt procedures or criteria that disadvantage children who arrive in their area outside the normal admission round. Arrangements must be in place for Gypsy, Roma and Travellers' children to be quickly registered at a school when they are residing permanently or temporarily in the area (3.26).

From the 2010 academic year, local authorities are required to formulate schemes for coordinating applications made during the academic year and applications for admission to age groups other than the normal year of entry. Such co-ordination will not affect the rights and duties of the governing bodies of voluntary aided schools to set and apply their own admission arrangements and oversubscription criteria.

Where a school is oversubscribed, the admission authority must maintain a waiting list for at least one term in the academic year of admission, and it must include the fact it will do this in

their school's published admission arrangements, making clear that children will be ranked in the same order as the published oversubscription criteria.

Guidance for Priests

▪ **Admissions to Catholic schools**

Responsibility for the admission of children to Catholic voluntary aided schools rests with the governing body of each school. The governing body determines and publishes an admission policy each year and it is published in the school prospectus and by the local authority. Schools should send copies of their admission arrangements to priests who are being asked to provide information about a pupil's or family's practice of their faith.

Where there are more applications than places available, the policy must state how places will be allocated. It is the responsibility of parents/carers to read relevant admission policies carefully as they may vary from school to school and from year to year. Parents should contact the school if they need further information or explanation of the policy or admission arrangements.

The Archbishop expects all Catholic schools to give first priority to baptised Catholic children. When there are insufficient places in an area for all Catholics, governing bodies may give priority to children from practising Catholic families or, in the case of older children, to those who are themselves practising.

▪ **Schools oversubscribed with applications from Catholic families**

Where schools are oversubscribed with baptised Catholic children, governing bodies may give priority to applicants from practising Catholic families by measuring 'practice' by frequency of attendance at Sunday Mass. They may give a higher priority where there is a greater frequency of attendance. Governing bodies may also apply other criteria, such as a brother or sister at the school at the time of admission, social, pastoral or medical reasons, living in a named parish or proximity to the school.

▪ **The Supplementary Information Form**

The purpose of the form is to give all priests a framework in which they can give, for the purposes of admission to schools, the following information regarding an application:

- Whether the child is baptised or received into the Church;
- Whether the family is practising or the child himself/herself is practising;
- Details of any exceptional circumstances which may apply in a particular case, This must only be in respect of Mass attendance or the pastoral needs of a child.

The governing body then applies its own admission criteria to decide which children to admit.

The Diocese strongly recommends use of the Form in Appendix 5. This provides a consistency which will be helpful to both parents and priests.

▪ **How it works**

1. The form is available from the school(s) to which the parent/carer is applying or from the local authority.
2. The parent completes Part 1 of the form.
3. The form is given to the parish priest or an ethnic chaplain (either by the parent or sent directly to the priest from the school).
4. The priest checks the information given in Part 1. Some parents may need help in completing the form and it is important that no parents are disadvantaged because, for

example, their use of English is not good. Priests should be familiar with the guidance for parents.

5. The priest completes Part 2. Some priests do this at a meeting with the parents. The form is then signed by the priest and returned to the school. Some schools have arrangements with parishes that the completed form is given to the parent who has the responsibility of returning it to the school.

Some families will regularly worship in two places. For example, a family may alternate between their home parish and the parish where the grandparents live, or an ethnic chaplaincy. It is up to the parent to obtain information from each priest, who can only give information regarding his own parish or chaplaincy. If the family worship at a church which does not have a parish priest, then the priest who is the equivalent of a parish priest is the appropriate priest (e.g. Administrator, Ethnic Chaplain). If the priest completing the form is not any of the above, an explanation of the reason for this should be given.

A priest should be sure he is the appropriate priest to complete Part 2. If a family does not attend Mass at a priest's parish, he should direct them to the parish priest where they normally attend Mass.

▪ **Completing Part 2**

If the school's policy relates only to baptism, part 1 should be completed, with a certificate of baptism made available to the school. There is no need to complete part 2.

If the school's policy also includes practice, parts 1 and 2 should be completed. If the parents are known to the priest, he should tick the box he considers to be the 'best fit' to describe their attendance at Sunday Mass. He may wish to consult with other parish personnel before completing this.

There may be social or medical circumstances why a family is not attending Mass, or attending irregularly, at the time of application. The priest may indicate these in the space for comments. If the priest believes that there would be regular attendance if the circumstances changed, then this should be explained. A governing body may then be able to accept the applicant as attending Mass regularly under the social, pastoral or medical needs criterion. It should be noted that information given by the priest in Part 2 is not confidential and could be made available to anyone involved in the admission process or appeal process.

The form should not be used for information about any further involvement of a family or child in parish activities or Catholic community life (see below).

▪ **Notes on interpreting Catholic practice**

The Admissions Code states that governing bodies should follow the definition of practice as given by the religious authority for their schools. The Archbishop is the religious authority for all Catholic schools in the Diocese, including those in the trusteeship of religious orders or congregations. Catholic schools may give priority to 'practising' Catholic families or to children themselves if they are old enough to make their own decisions.

The definition for practice in this Diocese in relation to admissions to voluntary aided schools is those who are baptised in or received into the Catholic Church and attend Sunday Mass (including the Saturday vigil Mass). This is capable of being observed objectively, with a reasonable degree of accuracy. It should be noted that priests cannot be expected to be able to recall the exact pattern of Mass attendance in all cases and will provide the best information they can. Priests cannot be expected to take a register of Mass attendance.

Governing bodies must not seek any 'higher test' of practice such as involvement in parish or Catholic community life, for example, as reader, server, member of the parish council, Eucharistic Minister, charity fundraiser etc.

Priests should not confirm the frequency of attendance at Sunday Mass unless it has continued for a period of time. Exceptions to this would be families who have moved into the parish recently, in which case there may be a need for the priest of the previous parish to complete a form as well, or new arrivals to the country or those who have recently been received into the Church.

For the purpose of admissions to a Catholic school a practising family is one where at least one parent or carer is attending Mass. There are occasions when the priest may accept a different situation as being equivalent, for example, where grandparents or other family members take on this responsibility, where a parent who is not a Catholic takes on this role or where older children themselves practise despite lack of practice by parents. Children in these situations should receive support from their priests.

▪ **Other issues**

It is difficult for priests new to a parish to give information about practice. Priests may wish to liaise with their predecessors where this is possible. Assistant priests and deacons should be consulted and it may also be necessary to consult with other parish personnel or senior members of the parish.

It is important that priests who are also governors do not sit on Admission Committees and must not seek to influence the committee.

There are cases where a parent claims practice but this cannot be substantiated by the priest's observations. In such cases it should be made clear that the onus is on the parent to satisfy the priest's own mind that the claim is accurate. It may be the case that the parent has been attending Mass at another parish. The parent should then be guided to the priest of that parish to provide evidence of practice. Priests should not confirm a level of practice unless they are satisfied they are able to do so through their own observations, through consulting with others or being satisfied with evidence presented to them.

Guidance for Parents

▪ **How to apply for a place in a Catholic school in the Archdiocese of Southwark**

The governing body of each Catholic voluntary aided school is responsible for agreeing and publishing a policy each year which explains how places are offered if there are more applications than places available. This is called the admissions policy and will be printed in the school prospectus, available on the school website, from the school on request or from the local authority booklet or website. It is important to remember that admission policies are usually different for each school and it is the responsibility of parents to read the admissions policies carefully and to seek clarification direct from the school if they are unsure about any part of the policy.

The Archbishop expects Catholic schools to give priority to Catholic applicants who want a Catholic school. Catholic schools exist to assist parents in handing on the Catholic faith to their children. Where a school is oversubscribed (when there are more applications than places available) with baptised Catholic applicants, the governing body may apply criteria where a higher priority of admission will be given to those who attend Sunday Mass (including the Saturday vigil Mass) more frequently. Governing bodies will require confirmation of practice from a priest at the church where the family normally worship. Governing bodies may also use other criteria, such as giving priority to applicants who have a brother or sister in the school at the time of admission, living in a named parish, living near the school, or who have social, pastoral or medical needs.

It should be noted that support from a priest is not a guarantee of a place in a particular school. Governing bodies take into account the information given by the priest and prioritise applications according to their published admission criteria. It is the governing body of the school, and not the priest, that makes decisions on who is offered a place.

▪ **What parents must do**

- Complete a Common Application Form (CAF) which is the legal application form for all schools. This is available from the admissions office of the local authority in which the parents live and not from the local authority of the school to which parents are applying (if this is in a different local authority area). The parent must list all schools to which they are applying on this form. Parents must follow the instructions given with the form about its completion and return.
- Complete a Supplementary Information Form (SIF) which is available from the Catholic schools to which parents are applying or from the local authority. A separate form will have to be completed for each Catholic school. The form will require parents to provide information regarding baptism and, where required in the school's admission policy, information about attendance at Sunday Mass. Some schools will ask for the completed form to be returned to them so they can send it to the priest, others will ask the parent to take it to the priest. Once this is done, the priest of the parish where the family attend Sunday Mass will complete a section on the form. The priest will either send the form back to the school or give it to the parents who then have the responsibility for returning the form to the school by the date given on the form.
- It is for the parents to ensure that the SIF is returned to the school as explained on the form. Not all schools have the same date for return. If a form is not returned, governing bodies must still consider the application but as they will not have all the information they need to assess the application against their criteria, it is likely that applicants who do not return the SIF will be placed in a lower category than those who have returned a SIF.

▪ **Notes to help with completing the Supplementary Information Form**

1. The terms 'parent' or 'carer' are used for all persons who legally have parental responsibility for the child. 'Parents' or 'carers' should enter details for each person

who has parental responsibility and if any one of them is not the child's mother or father, the relationship to the child should be explained in the box asking for parents' comments.

2. The address of the child's main place of residence should be given.
3. Catholic applicants must give the name of the parish in which they live even if they attend Mass in a different parish, giving the name of the church and its location, e.g. Holy Innocents, Orpington.
4. Parents should give the name and location of the church they normally attend Sunday Mass if it is different from the parish in which they live.
5. If parents attend more than one church on a regular basis, they should give details in the box asking for parents' comments and complete a form for each priest.
6. Parents should indicate the length of time they have been worshipping at the church or churches they attend.
7. Parents are required to provide proof of the child's baptism or reception into the Church. The priest or school will ask for the original or certified copy of the baptismal certificate or evidence of reception into the Church.
8. Parents should indicate how often they attend Sunday Mass by ticking the box that best describes their attendance as a family at Sunday Mass. (Saturday vigil Mass counts as Sunday Mass.) Regular attendance means attendance at Sunday Mass every week except for illness. Occasional attendance means attendance at least once or twice a month over a period of time. Irregular attendance means less than once a month over a period of time and the reasons should be explained in the box asking for parents' comments. If none of these apply, reasons should be given in the box that asks for parents' comments.
9. Applicants from other denominations or faiths should complete what is applicable to their circumstances and ensure a minister or faith leader completes part 3 of the form.

Further information – Reference documents:-

- School Admissions Code (DCSF) – 2009
- School Admission Appeals Code of Practice (DCSF) - 2009.
- A Guide to the Law for School Governors (DCSF) - 2009
- Special Report – School Admissions and Appeals (The Local Government Ombudsman) – 2004.
- Good Administrative Practice 2 (The Local Government Ombudsman) – 2001.

A Catholic Primary School

Model Admissions Policy and Procedures 20xx – 20xx

(Name) Catholic Primary School is a voluntary aided school in the Diocese of Southwark. It is in the trusteeship of the Diocese (or the religious order of --). The school is conducted by its governing body as part of the Catholic Church in accordance with its Trust Deed and Instrument of Government, and seeks at all times to be a witness to Jesus Christ. The school exists primarily to serve the Catholic community and Catholic children always have priority of admission (*see Appendix 3 - note 1*). However, the Governing Body also welcomes applications from those of other denominations and faiths who support the religious ethos of the school.

Having consulted with the Local Authority and other admission authorities, the Governors intend to admit into the reception class, in September 20xx, up to (n) pupils without reference to ability or aptitude.

Where the number of applications exceeds (n), the Governors will offer places using the following criteria in the order stated:-

1. Looked after Catholic children or Looked after children in the care of Catholic families.
2. Baptised Catholic children. Evidence of Baptism will be required. (*See Appendix 3 – note 2*)
3. Children enrolled in the catechumenate. Evidence of enrolment in the catechumenate will be required.
4. Other looked after children.
5. Children who are members of Eastern Orthodox Churches. Evidence of Baptism will be required.
6. Children of families who are members of other Christian denominations that are part of Churches Together in England. Evidence of Baptism (or dedication) provided by a priest or minister of a designated place of worship will be required.
7. Children who are members of other faiths. Evidence of membership of the faith provided by a priest, minister or religious leader of a designated place of worship will be required.
8. Any other children.

The following order of priorities will be applied when applications within any of the above categories exceed the places available and it is necessary to decide between applications (*see Appendix 3 - note 3*)

- i. For Category 2 above - The strength of evidence of commitment to the faith as demonstrated by the level of the family's Mass attendance on Sundays. This evidence must be provided by the parents/carers and be endorsed by a priest at the church(es) where the family normally worship (*see Appendix 3 - note 4*). Applications will be ranked in the order shown on the Supplementary Form; firstly those who attend Mass weekly, then once or twice a month etc.
- ii. A brother or sister on the school roll at the time of admission. Evidence of the relationship may be required. (*see note Appendix 3 - note 5*)
- iii. Social, pastoral and medical needs which make the school particularly suitable for the child in question. Strong and relevant evidence must be provided by an appropriate professional authority (eg qualified medical practitioner, education welfare officer, social worker or priest). (*see Appendix 3 - note 6*)
- iv. Distance from home to school. Evidence of residence may be required. (*see Appendix 3 - note 7*)

Note:

Catholics include members of the Latin and Oriental Rite Churches that are in union with the Bishop of Rome. Reference to other Christian denominations refers to denominations that are full members of Churches Together in England. (*see Appendix 3 - note 8*)

Admissions procedure

In addition to the Common Application Form (CAF) supplied by the Local Authority, the Supplementary Information Form (available from the school and from the local authority), should be completed and sent to *n* at the school not later than the closing date published by the Local Authority. This should be done even if the CAF is completed online. If the Supplementary Information Form is not completed, the governing body of the school will only be able to consider the application after all applicants who have completed a Supplementary Information Form. You are advised to make two copies of the forms. You should retain one copy and pass the second copy to the school or your priest, as indicated. (*see Appendix 3 - note 9*)

Offers of places will be sent to parents on the common offer date as notified by the Local Authority.

Appeals

Parents whose applications for places are unsuccessful may appeal to an Independent Appeal Panel set up in accordance with section 85(3) of the School Standards and Framework Act 1998. Appeals must be made in writing and must set out the reasons on which the appeal is made. Appeals should be made to the Admissions Appeal Clerk at the school address. Parents/Carers have the right to make oral representations to the Appeal Panel.

Waiting Lists

If the school is oversubscribed, parents of children who have not been offered a place at the school may ask for their child's name to be placed on a waiting list. In such cases, the school will maintain a waiting list for at least one term in the academic year of admission. The waiting list will be operated using the same admissions criteria listed above. Placing a child's name on the waiting list does not guarantee that a place will become available. This does not prevent parents from exercising their right to appeal against the decision not to offer a place.

Late Applications

Any late applications will be considered by the Governors' Admissions Committee, in the event of there being any available places using the above criteria. If all places have been filled, parents will be offered the opportunity of placing their child's name on the waiting list. This does not prevent parents from exercising their right to appeal against the decision not to offer a place.

This admissions procedure, although primarily relevant to children for whom a place is sought at the normal age of entry to primary education (Year R), applies also to succeeding years, subject to availability of places.

A Catholic Secondary School

Model Admissions Policy and Procedures 20xx – 20xx

(Name) Catholic School is a voluntary aided school in the Diocese of Southwark. It is in the trusteeship of the Diocese (or the religious order of --). The school is conducted by its governing body as part of the Catholic Church in accordance with its Trust Deed and Instrument of Government, and seeks at all times to be a witness to Jesus Christ. The school exists primarily to serve the Catholic community and Catholic children always have priority of admission (*see Appendix 3 - note 1*). However, the Governing Body also welcomes applications from those of other denominations and faiths who support the religious ethos of the school.

Having consulted with the Local Authority and other admission authorities, the Governors intend to admit into Year 7, in September 20xx, up to (n) pupils without reference to ability or aptitude.

Where the number of applications exceeds (n), the Governors will offer places using the following criteria in the order stated:-

1. Looked after Catholic children or looked after children in the care of Catholic families.
2. Baptised Catholic children. Evidence of Baptism will be required. (*See Appendix 3 – note 2*)
3. Children enrolled in the catechumenate. Evidence of enrolment in the catechumenate will be required.
4. Other looked after children
5. Children who are members of Eastern Orthodox Churches. Evidence of Baptism will be required.
6. Children of families who are members of other Christian denominations that are part of Churches Together in England. Evidence of Baptism (or dedication) provided by a priest or minister of a designated place of worship will be required.
7. Children who are members of other faiths. Evidence membership of the faith provided by a priest, minister or religious leader of a designated place of worship will be required.
8. Any other children.

The following order of priorities will be applied when applications within any of the above categories exceed the places available and it is necessary to decide between applications (*see Appendix 3 - note 3*)

- i. For Category 2 above - The strength of evidence of commitment to the faith as demonstrated by the level of the child's Mass attendance on Sundays. This evidence must be provided by the parents/carers and be endorsed by a priest at the church(es) where the child normally worships (*see Appendix 3 - note 4*). Applications will be ranked in the order shown on the Supplementary Form; firstly those who attend Mass weekly, then once or twice a month etc.
- ii. A brother or sister on the school roll at the time of admission. Evidence of the relationship may be required. (*see note Appendix 3 - note 5*)
- iii. Social, pastoral and medical needs which make the school particularly suitable for the child in question. Strong and relevant evidence must be provided by an appropriate professional authority (e.g. qualified medical practitioner, education welfare officer, social worker, priest). (*see Appendix 3 - note 6*)
- iv. Distance from home to school. Evidence of residence may be required. (*see Appendix 3 - note 7*)

Note:

Catholics include members of the Latin and Oriental Rite Churches that are in union with the Bishop of Rome. Reference to other Christian denominations refers to denominations that are full members of Churches Together in England. (*see Appendix 3 - note 8*)

Admissions procedure

In addition to the Common Application Form (CAF) supplied by the Local Authority, the Supplementary Information Form (available from the school and from the local authority), should be completed and sent to *n* at the school not later than the closing date published by the Local Authority. This should be done even if the CAF is completed online. If the Supplementary Information Form is not completed, the governing body of the school will only be able to consider the application after all applicants who have completed a Supplementary Information Form. You are advised to make two copies of the forms. You should retain one copy and pass the second copy to the school or your priest, as indicated. (*see Appendix 3 - note 9*)

Offers of places will be sent to parents on the common offer date as notified by the Local Authority.

Appeals

Parents whose applications for places are unsuccessful may appeal to an Independent Appeal Panel set up in accordance with section 85 (c) of the School Standards and Framework Act 1998. Appeals must be made in writing and must set out the reasons on which the appeal is made. Appeals should be made to the Admissions Appeal Clerk at the school address. Parents/Carers have the right to make oral representations to the Appeal Panel.

Waiting Lists

If the school is oversubscribed, parents of children who have not been offered a place at the school may ask for their child's name to be placed on a waiting list. In such cases, the school will maintain a waiting list for at least one term in the academic year of admission. The waiting list will be operated using the same admissions criteria listed above. Placing a child's name on the waiting list does not guarantee that a place will become available. This does not prevent parents from exercising their right to appeal against the decision not to offer a place.

Late Applications

Any late applications will be considered by the Governors' Admissions Committee, in the event of there being any available places using the above criteria. If all places have been filled, parents will be offered the opportunity of placing their child's name on the waiting list. This does not prevent parents from exercising their right to appeal against the decision not to offer a place.

This admissions procedure, although primarily relevant to children for whom a place is sought at the normal age of transfer to secondary education (Year 7), applies also to succeeding years, subject to availability of places.

Notes on Model Admission Policies and Procedures

The model admission policies are provided to give governing bodies 'templates' to use in drawing up their own policies. Models are offered for primary and secondary schools. These can be adapted for junior schools and for entry into sixth forms.

It is recognised that governors may wish to incorporate in their admissions policies other criteria that reflect their school's pastoral, social or geographical context. In drawing up their admission arrangements, governors should ensure that the policies comply with the Trust Deed and Instrument of Government and do not breach legislation (Education, Human Rights, Sex Discrimination, Race Relations, SEN, Disability Discrimination and Equality legislation). The policy must use simple clear language defining what is meant by specific categories and not be overly complex. It must identify any supporting evidence required and how this will be tested.

Criteria must not be based on aptitude or ability or on the length of time on a waiting or other list. Oral references from priests, doctors etc must not be used to place applicants into specific categories. Governors must not ask for academic, behaviour or other reports or information from previous schools. If any such information has been sent by a previous school it should be disregarded.

Note 1

Governors should draw up criteria to ensure that a Catholic education is provided first for baptised Catholic children (i.e. Roman Catholic or those from other Churches in union with Rome) (*See note 8*).

Note 2

It is permissible to give priority to children of families living in local named parish(es). *Exceptionally* some priority can be given to those worshipping in local parishes. However, consideration must be given to those who worship in ethnic chaplaincies so they are not discriminated against. Where parishes are used it is important to include parishes without schools. It would be preferable to allocate a percentage of places to each parish rather than ranking the parishes to ensure that children living in a parish where there is no school have an equal chance of gaining a place. In the case of secondary schools, it is acceptable to give priority to named Catholic primary or junior feeder schools. However, care must be taken not to discriminate against children who are unable to get a place in a Catholic primary school or live in an area where there is no Catholic school.

Note 3

The criteria and sub-criteria (tie-breaks) must 'cascade' reflecting the order in which governors will admit children. Places must be offered strictly in accordance with the numbered criteria using the sub-criteria (tie-breaks) if necessary in each category.

Note 4

If the parish priest is new to a parish, he may wish to seek assistance from a deacon or parish sister in providing evidence. The parish priest should countersign evidence endorsed by a deacon or parish sister.

Note 5

It should be made clear what is meant by a brother or sister. They will not necessarily be residing at the same address or have the same surnames and would include natural brothers or sisters, adopted siblings, stepbrothers or sisters and foster brothers or sisters. It would not include other relatives e.g. cousin.

Note 6

Social and medical needs are often difficult to determine. It should be made clear that it is the child's needs that are being considered and that the evidence required explains why this particular school meets these needs. Pastoral grounds could be considered under this criterion when the evidence is provided by a priest or minister.

Note 7

When proximity to the school is used as a 'tie-break' it must be explained how this will be determined. It is admissible to use 'direct line' distance home to school, safest walking distance, time by public transport etc. It is advisable to adopt the LA's method in measuring distance and to use the services of the LA to provide the measurements.

The list of sub (tie-break) criteria given is not exhaustive and governors may wish to add others.

Note 8

Oriental Rite (or Eastern Catholic) Churches in union with Rome

Alexandrian

Coptic Catholic Church

Ethiopian Catholic Church ('Gheez rite') (Includes Eritrean Catholic Church)

Antiochean (West Syrian)

Syrian Catholic Church

(Syro-)Maronite Catholic Church

Syro-Malankar Catholic Church

Armenian

Armenian Catholic Church

Chaldean (East Syrian)

Chaldean Catholic Church

Syro-Malabar Catholic Church

Constantinopolitan (Byzantine)

Albanian (Byzantine) Catholic Church

Belarussian Catholic Church

Bulgarian (Byzantine) Catholic Church

Georgian Catholic Church

Greek (Hellenic) Catholic Church

Greek-Melakite Catholic Church

Hungarian (Byzantine) Catholic Church

Italo-Albanian (Byzantine) Catholic Church

Church of the Byzantines of the Diocese of Krizevci (Krizevci Catholic Church)

Macedonian Catholic Church

Romanian (Greek) Catholic Church

Russian Catholic Church

Ruthenian (Byzantine) Catholic Church

Slovak (Greek) Catholic Church

Ukrainian (Greek) Catholic Church

There are an equivalent number of Eastern Orthodox Churches with similar names that are not in union with the See of Rome. The general rule is Eastern Rite Churches in union with the See of Rome will have the word Catholic in their titles. Churches with the word Orthodox in their titles are not in union with the See of Rome and children from these Churches should be considered after Catholic children.

Please refer any queries to the Commission.

Members of Churches Together in England

Antiochan Orthodox Church
Baptist Union of Great Britain
Cherubim and Seraphim Council of Churches
Church of England
Church of God of Prophecy
Church of Scotland (in England)
Congregational Federation
Coptic Orthodox Church
Council of African and Caribbean Churches UK
Council of Oriental Orthodox Christian Churches
Icthus Christian Fellowship
Independent Methodist Church
International Ministerial council of Great Britain
Joint Council for Anglo-Caribbean Churches
Lutheran Council of Great Britain
Mar Thoma Church
Methodist Church
Moravian Church
New Testament Assembly
New Testament Church of God
Oecumenical Patriarchate
Redeemed Christian Church of God
Religious Society of Friends
Roman Catholic Church
Russian Orthodox Church (Moscow Patriarchate and Oecumenical Patriarchate)
Salvation Army
Seventh Day Adventist Church (NOT a full member – only an observer)
Transatlantic Pacific Alliance of Churches
United Reformed Church
Wesleyan Holiness Church

Note 9

The Supplementary Information Form should be completed by the parent and their nominated priest. The form incorporates the priest or minister's declaration. It is important that *only* information required to rank the application according to the published criteria is asked for on the form. Questions relating to school administration systems should not be asked (e.g. entitlement to free school meals, emergency telephone numbers etc.) Neither must questions be asked about social or ethnic background. In the event of an appeal being made to an independent appeal panel against the governors not offering a place this form will be required as part of the evidence.

Black and Ethnic Minority Chaplains

Co-ordinator of Black and Ethnic Minority Chaplains: Rev Canon James Cronin, MCL, LCL, Cathedral House, Westminster Bridge Road, London SE1 7HY. Tel: 020 7928 5256

Albanian: Rev Gary Walsh, 47 Cumberland Street, London SW1V 4LY. Mobile: 07791 054137

Belarussian: Archpriest Alexander Nadson, Marian House, Holden Rd, London N12 8HY. Tel: 020 8445 5358

Brazilian: Rev Jose-Marino Ribiero, St Anne's, Underwood Rd, London E1 5AW. Tel: 020 7247 7833

South London Caribbean Association: *President:* Mr Lloyd Booker, 17a Cambray Road, London SW12 0DX. Tel: 020 8675 0607

Chinese: Rev Eddie Woo, MAF, 4 Lady Margaret Road, London NW5 2XT. Tel: 020 7485 4023

Congolese: Rev Mpti Ne Nzita, 2 Lukin Street, London E1 0AA. Tel: 020 7265 0795

Croatian: Rev Ljumbomir Simunivić, 17 Boutflower Road, London SW11 1RE. Tel: 020 7223 3530

Czech: *See Slovakian.*

Eritrean: Rev Ephrem Andon, Catholic Presbytery, Commonwealth Av. London W12 7QR. Tel: 020 8743 8334

Ethiopian: Rev Petros Gebremichael, 29 Eversley Crescent, Isleworth, TW7 4LR. Tel: 07062 33125

Filipino: Rev Jesus Dicto Suarnaba, 20 Brixton Road, London SW9 6BU. Tel: 020 7735 8235

French (and all French-speaking nationals): Rev Jean-Marie Bloqueau, Notre Dame de France, 5 Leicester Place, London WC2H 7BX. Tel: 020 7437 9363

German: Rev Heinz Medoch, 47 Adler Street, London E1 1EE. Tel: 020 7247 9529

Ghanaian: Rev J P Kwabena Akono, 5 Whitworth Street, South Norwood, London SE25 6XN. Tel: 020 8653 2806

Goan: Rev Oliver Antao, SFX, St Thomas of Canterbury, Commons East, Mitcham, Surrey CR4 1YG. Tel: 020 8665 2176

Hungarian: Rev Josef Viragh, 62 Little Ealing Lane, London W5 4EA. Tel: 020 8566 0271

Iraqi Chaldean: Rev Habib Jajou, 38 Cavendish Avenue, London W13 0JQ. Tel: 020 8997 6370

Iraqi Syriac: Rev Nizar Semaan, Parish House, More House Road, London W2 5DJ. Tel: 020 7229 0487

Irish: Sr Philomena Cullen (& Fr Joe Browne, Irish travellers), 50/52 Camden Square, London NW1 9XB. Tel: 020 7482 5528

Italian Mission: Rev Pietro Celotto, 20 Brixton Road, London SW9 6BU. Tel: 020 7735 8235

Kerala (Latin Rite): Rev Chaco Panathara, 29 Eversley Crescent, Isleworth, Middlesex. Tel: 020 8560 7021

(Syro-Malabar Rite): Rev Thomas Paryadic, St Anselm's, 373 Bowes Rd, London N11 1AA. Tel: 020 8361 3172

Korean: Rev Jae Hak Leovino Lee, 2 Ullswater Crescent, London SW15 3RQ. Tel: 020 8546 4013

Latin American: Rev Francisco Umendia, 363 Kennington Lane, Vauxhall, London SE11 5QY. Tel: 020 7820 1697

London Caribbean: Rev Deacon Jon Dal Din, 17a Cambray Road, London SW12 0DX. Tel: 07062 33125

Lebanese (Maronite Rite): Rev Charbel El-Azzi, 6 Dobson Close, London NW6 4RS. Tel: 020 7586 1801

Lithuanian: Rev Petras Tverijonas, 21 The Oval, Hackney Road, London E2 9DT. Tel: 020 7739 8735

Maltese: Rev Victor Camilleri, OFM, 47 Adler Street, London E1 1EE. Tel: 020 7247 3879

Maltese Hospitals: Rev Stephen Scibberas, 1 Balniel Gate, London SW1V 3SD. Tel: 020 7834 9512

Nigerian: Rev Albert Ofere, 100a Balls Pond Road, London N1 4AG. Tel: 07910 859746

Palstinian (Melkite Rite): Rev Shafiq Abouzayd, 46 Sunderland Ave, Oxford OX2 8DU. Tel: 01737 776863

Polish: *Balham/Tooting Bec:* Rev Mgr Canon Wladyslaw Wyszowadvski, 55 Foxbourne Road, London SW17 8EN. Tel: 020 8767 5695

Wimbledon/Putney: Rev Roman Werner, St John's Hall, Ravenna Road, London SW15 6AW. Tel: 020 8788 3933

Lewisham/Brockley: Teodor Bartnik, 8a Weldram Park Road, Forest Hill, London SE24 2BA. Tel: 020 8378 5228

Portuguese: Rev Mgr Jos Vaz Pinto, 6 Minerva Close, London SW9 6NZ. Tel: 020 7587 0881

Romanian: Rev Robert Constantin Matau, The Presbytery, Hay Lane, London NW9 0NG. Tel: 020 8240 4392

Slovakian: Rev Josef Vojtek, 22 Ladbroke Square, London W11 3NA. Tel: 020 7727 7849

Slovenian: Rev Stanislaw Cikanet, 62 Offley Road, London SW9 0LS. Tel: 020 7735 6655

Spanish: Rev José Lopez Bouza, 47 Palace Court, London W2 4LS. Tel: 020 8870 6257

Sri Lankan (Sinhalese language): Rev Anthony Nihil Ponweera, 19 Windermere Ave, Wembley, HA9 8SH. Tel: 020 8209 2549

(Tamil language): Rev Eugene Francis Saverian, 304 Garrett Lane, London SW18 4EH. Tel: 020 8870 6257

Syro-Malabar: (See **Kerala**)

Vietnamese: Rev Paul Huynh Chanh, 117 Bow Common Lane, London E3 4AV. Tel/Fax: 020 7987 3477.

Zimbabwean; Rev Xavier Munyonsan, The Presbytery, Bouverie Road, London N16 0AJ. Tel: 020 8800 0250



Supplementary Information Form

Note: This form must only ask for information required to apply the admissions policy criteria in the event of oversubscription eg if the policy asks for family Mass attendance the section relating to child's Mass attendance should be omitted.

This form should be completed when applying for a place in a Catholic School in the Archdiocese of Southwark. Please complete and sign the form below and, if you are Catholic, hand it to your parish priest or the parish priest at the church at which you normally worship. He will add his reference in Part 2 and forward the form to the school to which you wish to apply. If you are not a Catholic, please hand the form to your minister or equivalent who will add his or her reference in Part 3.

Note: You must also complete and return a Common Application Form (available from the school and/or Local Authority)

PART 1 (To be completed by all parents or carers)

School to which you are applying: _____

Address of school: _____

Surname of child: _____ Date of birth: _____

Christian/forename(s) of child: _____

Religion/Denomination: (eg Roman Catholic) _____ Boy Girl

Date and place of Baptism (if applicable): _____

Parents' names: _____

Parents' religions/denominations: _____

Home address: _____

_____ Postcode _____

Contact telephone numbers: _____ (Mother/Father/Carer)

If **Catholic**, indicate which Mass you normally attend: Saturday at _____ (time)
or Sunday at _____ (time)

Parish in which you live (eg Holy Innocents, Orpington) _____

Usual place of worship (if different): _____

How long have you worshipped there? _____ years. If you have recently moved to the parish please give details of your previous parish _____

How often do you attend Mass? weekly once or twice a month less often

Please add here any other information you may feel is relevant to this application in relation to the school's admissions policy in respect of exceptional medical, social or pastoral needs of your child that make only this school suitable for them. Strong and relevant evidence must be provided by an appropriate professional authority (eg qualified medical practitioner, education welfare officer, social worker or priest). *(Continue on a separate sheet if necessary)*

I confirm that the information we have given on this form is accurate and truthful:

Signed: _____ Parent/carer Date: _____

PART 2 (To be completed by Catholic priests only)

A. For all schools:

I am satisfied that the child is a baptised Roman Catholic or a Church that is in full communion with Rome

Yes No

B. For schools requiring evidence of practice:

<u>PARENT/CARER</u>	<u>CHILD</u>
Are the parents known to you? Yes <input type="checkbox"/> No <input type="checkbox"/>	Is the child known to you? Yes <input type="checkbox"/> No <input type="checkbox"/>
Attendance at Mass weekly <input type="checkbox"/>	Attendance at Mass weekly <input type="checkbox"/>
Attendance at Mass once or twice a month <input type="checkbox"/>	Attendance at Mass once or twice a month <input type="checkbox"/>
Attendance at Mass . less than once a month <input type="checkbox"/>	Attendance at Mass . less than once a month <input type="checkbox"/>
How long have the parent(s) attended your church? _____	How long has the child attended your church? _____

Please comment, if appropriate, **only** to clarify the Mass attendance above:

Priest's name: _____ Parish (or ethnic chaplaincy): _____

Address: _____ Tel.: _____

Parish stamp or seal

Priest's signature: _____

Date: _____

PART 3 (To be completed only by ministers of other denominations or faiths)

Parents/carers from other denominations or faiths should hand this form to their minister or equivalent who should complete the section below and return it as soon as possible to the school indicated over.

I confirm that this family are members of our faith community The family is not known to me

Name of minister: _____ Denomination/faith: _____

Parish or faith community: _____

Address: _____ Tel.: _____

Signed: _____ Date: _____

Instructions to the priest, minister or other faith leader:

Please complete and return this form by..... to the Clerk to the Governors at the Catholic school indicated overleaf.