

# Collective Worship Guidelines for the Primary School



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## INTRODUCTION



Worship is like food or a film or a book; when it is good, it is very good; when it is terrible it is bad indeed!

Many of us will have mixed experiences of worship at school, as children, young people, parents, grandparents, teachers, governors and clergy. These guidelines as we adopt them and use them like the best cook book or film guide will ensure our worship and the worship we lead, participate in or support will be of the very best. I am so grateful for the team who have produced this: Sue Glover, Chris Hall, David Earnshaw, Ian McDougall (who is also the illustrator), Jane Brooke and of course Jeff Turnbull, the Diocesan Director of Education, for this quite superb piece of work. If we all follow its wisdom, (and the requirements of the law) then there should be no child of whatever age, background or faith experience who should not be taken to the “threshold of worship” an encounter with God through Jesus Christ.

I cannot recommend these guidelines too strongly, for everyone who makes worship happen in schools. As we make them our own, we will all be helping each other ensure that children know how Jesus thinks and feels about them, and none of us hear those terrible words he spoke to those who cause one of the least of these to stumble (Matthew 18:6). These Guidelines should be like the law of God, bound on our hands and foreheads (Deuteronomy 6:8). Then worship in school, like worship anywhere, will be excellent, life changing and life shaping.

As I visit schools around the diocese, I am inspired by many examples of how good worship in school can be. As we use this resource and feed back our own experience, we can grow worship in every school which truly delights Our Father in heaven. May His Spirit bless us and show us how to use and apply this wisdom to lead the children entrusted to our care in worship through Jesus Christ our Lord, who said “whoever welcomes one such child in my name welcomes me” (Matthew 18:5)

A handwritten signature in black ink that reads "+Keith Birkenhead". The signature is written in a cursive style.

+Keith Birkenhead

## 1.1 THE LEGAL BASIS FOR SCHOOL WORSHIP



Arrangements for collective worship in a church school are the responsibility of the governors in consultation with the headteacher. Foundation Governors have a particular responsibility.

There are three main legal requirements for collective worship<sup>1</sup>:

- Collective worship in a Church of England School should be in accordance with the tenets and practices of the Church of England. In other words the law on collective worship in a community school, that it *should be wholly or mainly of a broadly Christian character* does **not** apply in a church school, where it should be **clearly Christian**.
- The school must provide an act of collective worship for **all** children every day.
- The act of collective worship can take place at any time of the school day and in any regular school grouping e.g. whole school, key stage or class unit.

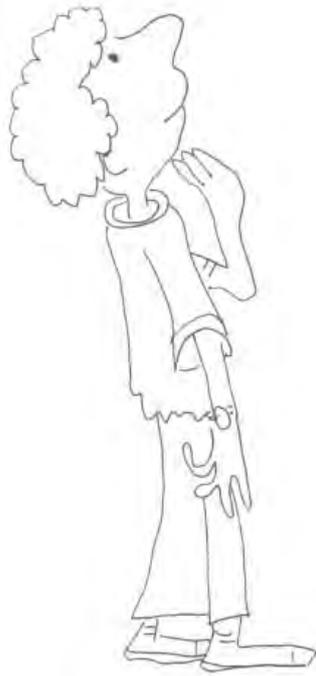
A statement must be included in the school brochure that makes it clear parents may withdraw their children from collective worship on religious grounds. A similar statement should appear in the collective worship policy document (The 'religious grounds' do not have to be justified or explained by the parents). This does not mean that schools can guarantee an exemption from the Christian ethos of the school. Should children be withdrawn, the school must provide adequate supervision to ensure their safety. It is illegal for staff to withdraw children from collective worship (for remedial reading, music lessons, booster classes, etc).

Teachers have the right to withdraw from worship. However, for teachers in aided schools with a National Society Contract, it is a condition of their employment that they attend and play a full part in the daily act of collective worship. Although that legal requirement does not apply in a controlled school, worship is an important part of the ethos of the school which teachers must be willing and able to uphold. Adults not attending collective worship send a negative image to children about its importance. Collective worship **cannot** be used as part of a teacher's planning, preparation and assessment (PPA) time.

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<sup>1</sup> School Standards and Framework Act 1998, section 70 and schedule 20

## 1.2 SOME DEFINITIONS OF WORSHIP



**Worship** can be defined as paying homage to (revering) that which is of worth ('Worth-ship.'). Religious Worship is the acknowledgement of 'worth' which is attributable to a supreme being. Therefore in Church of England schools, opportunities should be provided for children to offer worship to God, through Jesus Christ. We can never *make* anyone worship because it is an attitude of the heart focused on God; in a school situation we should seek to lead people to the threshold of worship by providing a setting where they may worship God if they so wish.

**School Assembly** is a gathering of the school community; it is often used to celebrate and focus on the life and values of the community itself and is without religious content.

**Corporate Worship** is a gathering of a body ('corpus') of believers and presupposes a particular religious commitment. When a school, or groups within a school, meet together for worship the activity is unlikely to be corporate worship, where the worshippers are broadly in agreement in their beliefs. Even in a school where the background of the children is Christian, the children may not regard themselves as believers.

**Collective worship** is a gathering of a 'collection' of people of diverse religious, agnostic and non-religious backgrounds and does not pre-suppose any particular religious commitment. In our context it refers to a service of worship which is educational and inclusive in its nature, rather than being a gathering of believers. Opportunities should be provided for children to offer worship to God, through Jesus Christ, without losing sight of either the different starting points of each of the children, or the need for the act of collective worship to take account of the developmental ages of the children.

**NB: Collective worship and assembly are not one and the same thing. They are, in essence, different from each other, but in practice they often overlap.**

### 1.3 MULTICULTURAL AND MULTIFAITH ISSUES



Because the Diocese of Chester is largely a monocultural area, particular care must be taken to ensure that the integrity of all children and their families is respected and that children are prepared to enter a multicultural and multifaith society. Many of our schools are privileged to be responsible for the education of some children from ethnic minority families, who worship in a range of different religious traditions.

In these cases, schools should invite parents to have a conversation about their child's participation in school worship. Since beliefs within religious groups differ, it is not possible to give general advice. For instance, some Muslim parents would find an Act of collective worship which is held in a Parish Church to be offensive, whereas others would have no difficulty with this. For some Muslims singing or dancing as part of worship is also not acceptable. Schools must make every effort to initiate dialogue, so that the feelings and beliefs of parents can be fully respected. The parental right of withdrawal is an important safeguard in this respect.

Since schools are encouraged to make use of their local Church for acts of collective worship, which might include Harvest, Christmas and Easter times, they should make appropriate provision for those children who have been withdrawn from attending church. In these cases some schools provide an act of collective worship in school mirroring that being done in church to ensure that children do not miss out on the content of the worship.

Although many teachers feel uncomfortable if a child is withdrawn, it is important for children to learn that there are ways in which we differ, and there are times when, as a result of our beliefs, we withdraw from the main group.

Acts of worship may include materials from faiths other than Christianity, when these materials are relevant, and especially when children from those faiths are present, but at all times worship must be offered to God through Jesus Christ.

Parents have the legal right to absent their children from school on the occasion of religious festivals. Schools will therefore need to be aware of dates when arranging school events so as to ensure that all children will be in school to participate. For example, Muslim parents may wish their children to celebrate the two major Muslim religious festivals; Id-ul-Fitr and the end of the fasting month of Ramadan, and Id-ul-Adha, some ten weeks later. They may wish to have a day away from school for each festival. Jewish parents may wish their children to celebrate Rosh Hashanah and Yom Kippur and Hindu parents may wish their children to celebrate Divali.

#### 1.4 THE AIMS OF SCHOOL WORSHIP

When planning collective worship it is important to ask how the worship is related to the school's mission or vision statement. By virtue of their foundation, worship in church schools should be of the highest quality and the central activity in the life of the school. It is important to be sure that the aims of school worship are stated very clearly in order for everyone involved in the school community to be clear about what the school is trying to achieve in order to be able to monitor the provision and evaluate its effectiveness. It is also useful to be able to provide visitors with a brief overview of the vision for worship within the school.

The aims offered below are starters for discussion in each school. They are loosely based on the current 'Statutory Inspection of Anglican Schools' (SIAS) inspection criteria and what is considered to constitute 'outstanding' worship in schools.

##### **Some aims for school worship**

##### **School worship should aim to:**

- enable children and staff to explore and celebrate the differences and diversity found in the variety of forms of worship in the Anglican Christian tradition;
- lead the school community to the 'threshold of worship' in order for them to make an informed choice about their own involvement and to consider their own personal relationship with Jesus Christ;
- seek to deepen and widen the experience of those of 'faith' and encourage those of 'no faith' so that they begin to feel for themselves something of what it means to worship;
- use celebration, silence, stilling, reflection, contemplation, meditation, prayer, song, symbols and imagery as vehicles for worship and spiritual growth;
- provide opportunities for the whole school community to address God directly through Jesus in the power of the Holy Spirit through acknowledging his presence, reflecting upon his character and giving Him praise and honour;
- use a vocabulary of worship that encourages the whole school community to attend, participate and lead worship;
- encourage all present to explore their own beliefs and understanding of God within a Christian framework by learning more about the Christian faith and by encountering Christ through worship;
- raise awareness through reflection of the ultimate questions of life relating to matters of faith;
- reaffirm, strengthen and practise key Christian values. (e.g. love, peace, compassion, forgiveness, self giving) and celebrate each unique individual member of the school community as made in the image of God;
- nurture and encourage respect and care for God's created world by promoting a positive attitude to environmental issues locally, nationally and globally;
- seek to provide opportunities for spiritual, social and moral development that is characterised by feelings such as awe, wonder, being uplifted, elation, appreciation, gratitude, respect, and reverence;
- develop a sense of community within the school, the locality, (e.g. local church) and foster the sense of being part of a wider community through the celebration of achievements, festivals and special occasions;
- foster a concern for the needs of others.

## 1.5 THE ANGLICAN TRADITION

In all Church of England schools worship should reflect some of the essential features found within the diverse and rich traditions of Anglican prayer and worship. When planning collective worship, church schools should be aware of their Anglican foundation and they should consider how this can contribute to their worship provision. See the section, *Distinctive Church School Worship*, for further details.

### Encouraging links with the worship of the local parish church



Schools are encouraged to build strong links with their local parish church and where there are different versions of texts used in the church, e.g. Lord's Prayer or the Eucharistic rite, governors and staff will need to think very carefully about what is the most important consideration. The simplest solution is to have the same version as is used in the parish church but there are other issues to be considered, including language and imagery that are more accessible to children.

The Anglican Church is a worldwide church with a strong commitment to ecumenism, so Church of England schools should also feel free to draw upon appropriate materials from other Christian churches in their collective worship.

### Using Liturgical Colours

One way of making a connection between the worship in school and that of the Church of England is to use the cycle of liturgical colours. The colours worn by the priest in the Church of England in some churches vary according to the time of year. The priest's stole matches the altar cloth. The colours are:-

<b>Purple</b>	Advent and from Ash Wednesday to the day before Palm Sunday
<b>White or Gold</b>	Christmas Day to Candlemas, Easter Day to the Eve of Pentecost, Trinity Sunday, All Saints' Day, feast days of saints who are not martyrs, Feast of Dedication of a church
<b>Red</b>	Holy Week (although coloured hangings are traditionally removed for Good Friday and Easter Eve), Feast of Pentecost, between All Saints' Day and the First Sunday of Advent, feast days of martyrs
<b>Green</b>	Day after Candlemas to Shrove Tuesday, day after Pentecost to the eve of All Saints' Day

## **Common Worship**

In the Church of England, those who lead worship are bound to use only those forms of service that are authorized or allowed by the Church of England's canon law.

The Church of England has two different but complementary sets of services: the 1662 Book of Common Prayer and Common Worship. Common Worship supplements the Book of Common Prayer with services and prayers in diverse styles. Most of the material is in contemporary language, but some of the services are based on those in the Book of Common Prayer, incorporating adaptations and additions that have become customary over the years.

More information can be found on the Church of England's website at [www.cofe.anglican.org/worship](http://www.cofe.anglican.org/worship).

A very clear form and shape is commended by the Church for simple acts of worship:

- Preparation (a greeting, confession, praise and a collect or prayer for the day)
- Liturgy of the Word (hearing and exploring the words of the Bible )
- Prayers (thanksgiving and prayers for those in need and the Lord's Prayer)
- Conclusion (dismissal)

Common Worship can become an appropriate resource for collective worship in schools, as it offers source material for Greetings and opening sentences; Responses; Prayers; Introductions to Bible readings; Dismissals and Blessings. It also provides a simple outline for teachers to use when planning worship and if used as a format the outline for worship might look like this:

**Greeting**

**Psalm or Song of Praise**

**Short Bible story-read, enacted, read together etc**

**Prayer & Lord's Prayer**

**Song**

**Grace/Final blessing**

Common worship texts can be found at [www.cofe.anglican.org/worship/liturgy/commonworship/texts](http://www.cofe.anglican.org/worship/liturgy/commonworship/texts) and many of these can be used in collective worship.

## 1.6 HOLY COMMUNION (also known as the Eucharist, Mass or the Lord's Supper)

The Church of England accepts two sacraments (an outward sign that conveys an inward, spiritual grace through Christ), Baptism, and Holy Communion. As such it would seem appropriate that children in Church schools have some understanding of Holy Communion and experience worship which includes this sacrament.

Holy Communion was given to us by Jesus at the Last Supper when he shared the Passover meal with his disciples. Through this celebration, Christians seek to follow Jesus' command "Do this in remembrance of me." They remember all that he has done for us: the broken bread and wine represent his crucified body and blood and proclaim that by his death, Jesus won forgiveness and eternal life for all who believe in him.

There are very careful rules governing the celebration of Holy Communion and schools should seek the advice of their local clergy in deciding the appropriate way to introduce children to this celebration.



## 1.7 DISTINCTIVE CHURCH SCHOOL WORSHIP

There are many elements which contribute towards outstanding school worship and demonstrate clear church school distinctiveness whilst reflecting the broad spectrum of the Anglican tradition. Some of these elements will also be present in non-church schools.

Distinctive and outstanding worship will include opportunities for those participating to:

### A. Gain understanding of Anglican worship and the Christian faith through:

- using the Bible in worship as a source book of knowledge, inspiration and prayer;
- learning about the important and famous prayers of Christianity, (e.g. Lord's Prayer) and other appropriate traditional responses, collects, hymns, and psalms;
- using prayers from Common Worship (the Church's Prayer Book) where appropriate e.g.

The Lord is here	<b>His Spirit is with us</b>
The peace of the Lord be always with you	<b>and also with you</b>
Go in peace to love and serve the Lord	<b>In the name of Christ. Amen</b>

- experiencing different forms of Christian worship and worship material and where appropriate learning how to use church service books;
- exploring Christian beliefs about God and the nature of God as revealed in Jesus;
- looking at significant aspects of the life, death and resurrection of Jesus;
- sharing with and making links with local church life and Christian practice;
- celebrating the major festivals, significant days in the churches year and other major saints' days (e.g. Advent, Christmas, Epiphany, Lent, Easter, Ascension and Pentecost);
- giving opportunity to reflect upon Christian symbols and their use in worship (e.g. bread, wine, paten, chalice, cross);
- recognising the central significance of the Eucharist.

### B. Develop spiritually and morally through:

- experiencing what worship is and what people do when they worship;
- understanding the acceptance of life as given (e.g. the leader of the collective worship generates a positive outlook by making clear that everybody in the school is there to be accepted and loved);
- fostering the ability to meditate and use silence creatively thereby fostering a sense of the transcendent (e.g. moments of quiet and reflection to think about yourself in relation to others, the universe and what God might mean to you);
- reflecting on and thinking more deeply about important issues (e.g. by looking at the sense of mystery and wonder using natural objects, pictures or slides children can be encouraged to reflect on how such a complex world came into being);
- fostering a sense of awe and wonder at creation, the awareness of the infinite and of an individual's position within it (e.g. children might look at slides or pictures of galaxies stars etc. with some statistics which show the vastness of the universe and the smallness of people);
- celebrating all that is of value in life – truth, love, goodness, beauty, self-giving etc;

- celebrating personal fulfilment and the life of those who have given service to others, (e.g. by celebrating the achievements and successes of children, staff and the community);
- reflecting on the acknowledgement of moral and social demands, (e.g. in their relationships with others, making it clear that behaviour such as bullying, telling lies or stealing are not acceptable);
- exploring the mystery and the important questions about life and creation, including the dark side of life, e.g. suffering, loss, death and evil;
- expressing their concerns, hopes, joys, etc;
- building up their relationship with God and a sense of personal belief;
- developing a concern for the created world and for all life; e.g. children may be challenged with environmental issues and their responsibilities for animals and the world;
- appreciating the values and beliefs by which other people live;
- acknowledging and becoming more aware of the needs of others and contributing towards their plight (e.g. through a focus on a particular charity).

**C. Celebrate the life of the school and wider community in the presence of God through:**

- experiencing members of the local church and other churches leading worship within school or in local Christian places of worship (e.g. celebrations, Eucharists, etc);
- providing children and all staff with opportunities for developing presentation and performance skills through their involvement in school worship;
- learning the skill of group and choral speaking;
- developing children's ability to sing, write and produce their own music, using a wide variety of styles, from traditional to rap;
- participating in group planning, preparation and presentation;
- celebrating all types of work undertaken by children in all areas of the curriculum;
- reflecting on the values of the school;
- sharing in all the achievements, joys and difficulties of all members of the school and local community, e.g. welcoming new children to schools, school leavers' service in the summer term;
- taking note of events in the wider world, celebrating and giving thanks, expressing joy or sorrow as appropriate.

**D. Explore, understand and empathise with the beliefs of others through:**

- sharing in a commitment to welcome children of all faiths to school acts of worship;
- listening to stories from other faiths and learning about their significance to the Christian faith where appropriate;
- discovering how believers from other Christian denominations and other faiths worship;
- celebrating values and attitudes shared with members of other faith communities (e.g. love).

## 1.8 THE CHILDREN'S VOICE

### What's been said:

#### Jesus

'I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.'

#### The National Society

##### In outstanding church schools:

'Learners clearly articulate the importance of worship and the key Christian values that the school promotes.'

'Worship involves high levels of participation and a very positive response from those attending.'

'Acts of worship are evaluated by all the stakeholders.'

#### Ofsted

'Characteristics of the best acts of worship included...the involvement of pupils in the planning and preparation of worship.'

### What we think:

Throughout these guidelines, we have stressed the importance of the planning, delivery and evaluation of worship. It is vitally important that in every stage of this process the children's voices are heard.

Good worship happens where children are active participants, not passive spectators and this includes being involved in the planning, delivery and evaluation. In this way, the Act of collective worship becomes their own, rather than something that is 'done to them'.

### The cycle of involvement

#### Evaluation

Perhaps it's best to start at the 'end of the cycle', by asking children what they feel about the worship in school (see section 3 on evaluation). This would, hopefully, result in them feeling a valued part of the process and give the adults in school a clear foundation for future planning.

#### Planning

The next natural stage would, therefore, be child involvement in the planning of worship. Children are often involved in planning their 'class assembly' or 'sharing assembly' and make significant contributions but less often, are they consulted or involved in whole school planning.

#### Participating

Once a principle has been agreed that children take an active part in all stages of this cycle, the school can look at ways of actively involving them in worship. This goes beyond answering questions and taking part in drama and could involve, for example:

- reading the story
- praying spontaneously (this takes practice, but can be done!)
- introducing a visiting speaker
- leading the singing.

All the above will, of course depend upon the age, development and personality of the children involved and should be handled sensitively.

### Resources for children's' voice

Listening to the Voice of the Learner – Diocese of Worcester

Putting the WOW into Worship – Blackburn Diocesan Board of Education

SIAS Toolkit – The National Society

## 1.9 THE ROLE OF THE COLLECTIVE WORSHIP CO-ORDINATOR



As with every area of school life, it is important that the teacher responsible for coordinating collective worship has a job description.

Here is an example of areas which could be included in the job description:

- draft/update the school's policy for collective worship in consultation with the headteacher, staff and governors;
- ensure that all staff are aware of and use the policy document;
- review the policy on a regular basis;
- plan an overall balanced programme of worship for the year;
- include colleagues, children and visitors (including the incumbent/curate) as worship leaders;
- ensure that collective worship is provided in line with the school's aims and policy;
- advise on planning, ideas and resources for collective worship in all its forms;
- provide and collate worship planning and record sheets;
- order and maintain resources, and encourage their use during collective worship;
- administer the budget for collective worship;
- ensure that collective worship maintains a high profile in the school development plan, and to write action plans as appropriate;
- monitor and evaluate, with others, collective worship in all its forms at least annually and update as appropriate the school self-evaluation documentation;
- report as appropriate to the headteacher and governors;
- ensure that collective worship maintains a high visual profile in the school – e.g. through displays of themes/resources/artefacts in the hall and school entrance;
- keep up-to-date with recent publications, attend Diocesan courses and then disseminate information to colleagues;
- provide INSET for colleagues;
- liaise with the incumbent, governing body, Diocese and SIAS inspector on matters relating to collective worship.

## 1.10 A POLICY FOR COLLECTIVE WORSHIP

The collective worship policy should contain the following:

### **Introductory Statement**

The introductory statement should detail the legal position, explaining that collective worship is central to the life of the school and is held for everyone in the school community, every day. The importance of collective worship in terms of its Christian church school distinctiveness should be emphasised. The statement should explain that the Diocesan guidelines for collective worship are followed and that worship is held in accordance with the teachings of the Church of England. Reference to the Statutory Inspection of Anglican Schools (SIAS) may also be made.

### **Statement of Withdrawal**

The right of all parents to withdraw their children from worship providing they have notified the headteacher of their desire to do so should be noted. This right should be included also in the school prospectus. If a child is withdrawn, the school is required to provide a safe alternative.

### **Aims and Objectives**

A statement of aims and objectives for school worship should be included that explains the central values and purposes of collective worship in relation to the school's ethos and makes links with the spiritual, moral, social and cultural development of the children. The important centrality of worship underpinning the whole of school life should be emphasised. These aims should also raise the expectation that all will be present at acts of worship, but also the commitment of the school to respect the background of the religious communities from which the children come should parents request withdrawal from worship.

### **Monitoring, Evaluation and Review**

This section should contain a description of the school's monitoring and evaluation policy for collective worship, it should explain how and when it is monitored and by whom. How the school then uses the outcomes of the monitoring in planning actions for improvement should also be highlighted.

### **Inclusion and Equal Opportunities**

This section should include how the policy deals with matters of inclusion and it should make reference to the school inclusion and equal opportunities policy. It should also refer back to the arrangements for withdrawal from acts of worship as stated in the school prospectus and what provision is made for children who are withdrawn.

### **Responsibilities**

A brief reference should be made to the roles and responsibilities of people, groups or systems within the school that have responsibility for collective worship, e.g. the governing body, the collective worship co-ordinator.

### **Conclusion**

The policy should end with a paragraph again emphasising the importance of collective worship in terms of its Christian church school distinctiveness and its contribution to school life.

### **Signature and Date**

### 1.11 AN EXEMPLAR POLICY FOR COLLECTIVE WORSHIP

The following policy can be used as a starting point for developing your own school collective worship policy; items in *italics* should be adapted to suit your own school situation and ethos.

#### Collective Worship Policy Statement

.... *CE Primary School*

##### Introduction

This policy has been prepared by the governors and headteacher with assistance from the teacher coordinating collective worship and the Incumbent. *The Diocesan Adviser for Religious Education has also been involved. Diocesan guidelines for collective worship have been referred to.*

##### The right of withdrawal.

The parents' legal right to withdraw their child from acts of worship is clearly laid out in the school prospectus where it states .....*insert quotation from school prospectus.....* If there are any children whose parents exercise their right to withdraw them from worship alternative activities will be provided in consultation with the children's parents. This does not mean that the children will be in any way exempt from the Christian ethos of the school which underpins the whole of school life. Parents are made fully aware of this when they enrol their children.

##### Aims and Objectives

At..... *C of E Primary School* we always seek to reflect in our worship the Christian foundation of the school and its care for all who work here. Children are helped to understand the meaning of Christian worship and we hope that believers will be able to share in it and that others of no faith will reach the 'threshold of worship'.

Our central aims of collective worship (*as detailed in the Diocesan guideline*) are to:

- enable children and staff to explore and celebrate the differences and diversity found in the variety of forms of worship in the Anglican Christian tradition.
- lead the school community to the 'threshold of worship' in order for them to make an informed choice about their own involvement and to consider their own personal relationship with Jesus Christ.
- seek to deepen and widen the experience of those of 'faith' and encourage those of 'no faith' so that they begin to feel for themselves something of what it means to worship.
- use celebration, silence, stilling, reflection, contemplation, meditation, prayer, song, symbols and imagery as vehicles for worship and spiritual growth.
- provide opportunities for the whole school community to address God directly through Jesus in the power of the Holy Spirit through acknowledging his presence, reflecting upon his character and giving Him praise and honour.
- use a vocabulary of worship that encourages the whole school community to attend, participate and lead worship.
- encourage all present to explore their own beliefs and understanding of God within a Christian framework by learning more about the Christian faith and by encountering Christ through worship.
- raise awareness through reflection of the ultimate questions of life relating to matters of faith.
- reaffirm, strengthen and practise key Christian values. (e.g. love, peace, compassion, forgiveness, self giving) and celebrate each unique individual member of the school community as made in the image of God.
- nurture and encourage respect and care for God's created world by promoting a positive attitude to environmental issues locally, nationally and globally.

- seek to provide opportunities for spiritual, social and moral development that is characterised by feelings such as awe, wonder, being uplifted, elation, appreciation, gratitude, respect, and reverence.
- develop a sense of community within the school, the locality, (e.g. local church) and foster the sense of being part of a wider community through the celebration of achievements, festivals and special occasions.
- foster a concern for the needs of others.

In summary within our daily act of collective worship, we aim to provide opportunities for children to:

- provide an opportunity for children to worship God;
- celebrate all that is good and beautiful and express thankfulness for the joy of being alive;
- provide opportunities for children to share what is meaningful and significant to them, including the darker side of life;
- ensure that the experiences provided are relevant to the age, aptitude and family background of the children;
- give time for silent reflection and exploration of inner space;
- illustrate forms of worship that others have found helpful in their spiritual development, e.g. silent contemplation, dance, singing;
- provide a rich variety of forms of expression, e.g. art, drama, music, story and give children the opportunity to experience these at their own level rather than teachers imposing their own interpretations;
- take place in an environment that is conducive to worship, which is professionally coordinated and properly resourced;
- always invite, never coerce, remembering that children will be at different stages of spiritual development and that they should feel able to respond and participate at their own level.

*(National Society Web site, 2007)*

### **Monitoring, Evaluation and Review**

Monitoring and evaluation are part of a whole school cycle of self review and this will be achieved over time by asking all stakeholders to reflect on school worship.

#### **Monitoring**

Monitoring of collective worship will be carried out jointly by the headteacher and the worship co-ordinator. Useful strategies for collecting the evidence will include:

- written observations; checking that practice matches planning
- observing children's attentiveness and level of interest
- conducting occasional formal observations of collective worship and providing feedback
- seeking feedback from children, staff, parents, governors, incumbent and visitors
- observing the extent of the collective worship's influence on children's attitudes and behaviour throughout the school
- holding regular discussions with colleagues
- gathering written comments from colleagues on the worship planning sheet

Feedback will be brought to staff meetings which will review collective worship which will be held regularly. In .....*CE primary school this will occur regularly on.....*cycle.

#### **Evaluation**

The information gathered via one or more of the strategies listed above will be analysed carefully in order to evaluate the quality and effectiveness of the collective worship. The worship



## 1.12 PUTTING THE SCHOOL COLLECTIVE WORSHIP POLICY INTO ACTION

### Code of practice

#### **Organisation, Content & Structure**

This section should contain a description of how collective worship is planned and organised; who is responsible for organising collective worship on a day to day basis (including clergy and other visitors who may contribute) and where and when collective worship takes place off school premises (e.g. local church). It should also highlight the difference between an assembly and an act of collective worship and describe some of the content, themes and methods that are normally used. It should explain how children are involved in worship, in both small and large groups.

#### **Resources**

This section should indicate resources available to support collective worship, and where these might be found in the school or elsewhere.

#### **Planning and Record Keeping**

This section should detail school practice for planning and record keeping and explain where these are kept in the school and how these might be available to parents, inspectors, etc if requested.

#### **Visitors**

This section should include details of visitors' roles and responsibilities and any guidelines provided for visitors e.g. visitors' hand book. Mention should be made of any training e.g. Diocesan courses, observations of other collective worship a visitor may have undertaken.

### 1.13 AN EXEMPLAR CODE OF PRACTICE FOR COLLECTIVE WORSHIP IN PRIMARY SCHOOL

The following code of practice can be used as a starting point for developing your own school code of practice; items in *italics* should be adapted to suit your own school situation and ethos.

#### **Organisation, Content & Structure**

***(Personalise this section to your school- the following is an example)***

*The whole school including members of staff, meet together daily in the hall each morning except Thursdays when the class teachers conduct worship in their own rooms. Worship usually lasts approximately 10- 15 minutes, but the length of collective worship may vary. Various people assist the head in conducting whole school worship. Visitors play an important part in the life of our school and regularly contribute to collective worship. Clergy of the parish are frequently invited, as are members of charitable organisations, to offer their expertise to the school. On major festivals (e.g. Harvest, Christmas), collective worship is held in the local church. Where children are withdrawn from collective worship alternative activities are provided in the school library.*

***The following ongoing daily pattern is generally followed;***

*Mondays 10.15am A visitor from the local community, e.g. local church, charity or organisation. Occasionally a member of staff may take this instead.*

*Tuesdays 9.15am A musical act of collective worship known as 'Songs of Praise.'*

*Wednesdays 10.15am Vicar leads the collective worship.*

*Thursdays 10.15am Each staff member, on a rolling programme rotates around each class and leads collective worship for that particular class.*

*Fridays Each member of staff is responsible for collective worship in turn. A variety of different types of worship is held each Friday. These can be teacher led, class led and achievers acts of collective worship. Times may vary.*

#### **Content**

*It is the responsibility of the leader of each act of collective worship to plan for and to include a variety of ingredients within the clearly stated theme for the week. This may involve liaison with the music or worship co-ordinator, where necessary.*

*The content of the worship can include use of stories, poems, drama, songs, visual aids, prayers, moments of reflective silence, OHP, focal points, interactive activities for the children, slides or video presentations, and consideration of work undertaken in the school curriculum. A collection of resources is available in school normally kept in the staffroom as an aid to planning.*

*It should be noted that an 'assembly' is not an 'act of collective worship' but a gathering of the school for other purposes, e.g. notices, achievement book, behaviour chats etc*

*We have developed a range of themes and topics through which collective worship takes place. An overarching theme is chosen for each term and weekly themes for each half term are developed from this and presented in a variety of ways.*

*Each act of collective worship will include more than one of the following elements:*

- celebration of the major festivals of Christianity and of other faiths;*
- presentation of Bible stories;*
- topical matters from the news or the locality;*

- *using literature with implicit or explicit religious teaching;*
  - *appreciation of the natural world and human activity;*
  - *appreciation of the talents, achievements and work of ourselves and others;*
  - *visitors who represent organisations who have a brief acceptable to the school;*
  - *prayer in different forms - formal, children's own, silence and meditation. These might include praise, seeking forgiveness, asking on behalf of self and others and quiet reflection;*
  - *use of music (this will include CDs as an introduction and conclusion, singing and instrumental playing by members of the school), drama etc;*
  - *use of appropriate artefacts and focal points (candle, cross, flowers etc.)*
  - *participation by the children;*
  - *using collects, responses, hymns and psalms as a focus for short acts of worship.*
- (Adapted from the Carlisle Diocesan Collective Worship Guidelines)*

### **Resources**

The school budget includes a sum of \_\_\_\_\_ to be used annually for resourcing collective worship. Visual aids (artefacts, posters and books) are purchased regularly and are catalogued and stored in the *staff room*. Each staff member has a copy of the list of resources.

### **Planning and Record Keeping**

A system of long term, medium term and short term planning and recording documents are kept in school. The planning documents, rotas and themes are discussed and then distributed to staff at the beginning of each term. There are also displayed on the staffroom notice board. New/Supply staff are briefed as necessary by the worship co-ordinator. Any plans relating to worship are kept fully up to date. The act of collective worship record is kept in the staff room. These plans are kept over time to avoid repetition of stories and other elements of worship, whilst ensuring a breadth of approach is used. The worship coordinator is available to assist with planning should a member of staff request this.

### **Visitors**

Each visitor is personally communicated with by the collective worship co-ordinator. They are briefed on school policy and the aims for collective worship. Themes are discussed and suggestions made as to the content of each act of collective worship. Should any problems occur with an act of collective worship the head undertakes to deal with these in liaison with the co-ordinator. A personal letter of thanks is sent at the end of each term.

## 2.1 PLANNING AND RECORDING COLLECTIVE WORSHIP EFFECTIVELY

Planning of collective worship across each school year should ensure coverage is Christian in character and demonstrates a range of themes and content are being used. SIAS inspectors will look for evidence of well planned acts of worship and evaluations.

A school will need to establish both collective worship planning documents and a collective worship record. In order to save on paper and workload it is quite possible and sensible to combine the planning and recording documents.

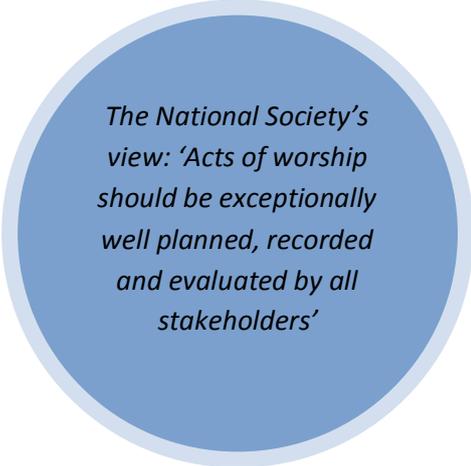
Whatever format is used a school should aim to find a method of record keeping which is appropriate to their circumstances. It should be manageable and sustainable without too much detail which can make the whole system unworkable.

These records should be kept within the worship co-ordinator's file which should also contain the collective worship policy, photographs, evaluations, audits, list of resources, rotas for leading worship, list of visitors, codes of conduct, letters etc.

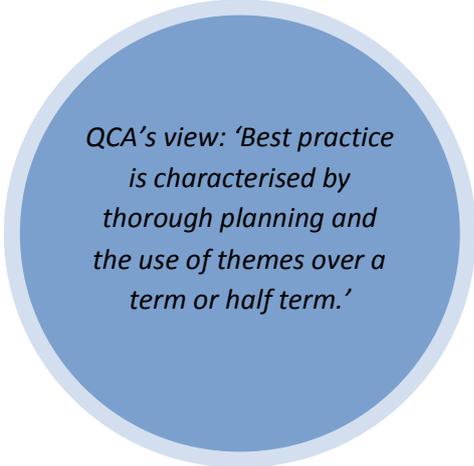
### Rationale for planning

Worship in school consists of two very important elements:

- A spiritual encounter
- A powerful learning experience



*The National Society's view: 'Acts of worship should be exceptionally well planned, recorded and evaluated by all stakeholders'*



*QCA's view: 'Best practice is characterised by thorough planning and the use of themes over a term or half term.'*

In all other aspects of school life, any learning experience would include long, medium and short term planning. So it is with planning worship.

### General principles

- Provision should be made for long, medium and short term planning
- There should be clear policy which includes a statement of aims
- The appointment of a worship co-ordinator to oversee planning, monitoring and evaluation is essential
- Clarity and communication is needed between all the school staff, the clergy and any visiting speakers, with regard to the aims, planning and organisation of worship
- Children should be encouraged to take an active part in the planning process

## LONG TERM PLANNING

### Rationale

Long term planning provides an overview of collective worship to be held in the academic year. This ensures that all leaders are aware of the themes and special days to be covered. There is a balance of spiritual and moral content and of biblical and secular stories. It should also include what the intended spiritual and learning outcomes are.

Long term planning also provides evidence for those who are charged with evaluating the impact of collective worship on the school community. Without this long term overview, it is possible for the content to become piecemeal and lacking in cohesion and consistency.

Long term planning should include:

- Themes for each term or half term, including the over-arching aim for the theme;
- Significant Christian festivals;
- Saints' days – especially the school's patron saint day;
- Special days that the school wishes to celebrate e.g. Children in Need Day, Red Nose Day.

## MEDIUM TERM PLANNING



### Rationale

Medium term planning takes the 'skeletal' detail of the long term planning to a deeper level. It ensures that all the various acts of collective worship 'hang together' and are moving towards the same learning goal or spiritual experience.

It is important to ask the question 'What is it that we want these children (and adults!) to know and understand by the end of this theme?'

Medium Term Planning should include:

- The title of the term/half term theme;
- An over-arching aim for the theme;
- The main intended learning outcomes for the theme;
- A week by week plan of individual acts of worship.

## **SHORT TERM PLANNING\***

### **(Whole school weekly planning)**

#### **Rationale**

This whole school weekly plan takes the Medium Term Plan and ‘fleshes’ it out. It provides an overview of all the different forms of worship, the leaders and the content. It can be used as a forward planner or as a means of recording what has taken place. All those leading should be following the theme for the term and the focus for the week. In this way, everyone is feeding into the main teaching points and avoids duplication.

See an example of a completed planner on page 34.

## **DAILY WORSHIP PLANNING\***

#### **Rationale**

Daily worship planning is the ‘What am I going to do on the day’ plan and may be used by those who are less confident.

It provides the person leading worship with a clear view of what the main teaching point is and how this fits into the overarching theme for the term.

It is important that all elements of the collective worship contribute to fulfilling the desired learning outcome/spiritual encounter for that day.

Daily planning should include:

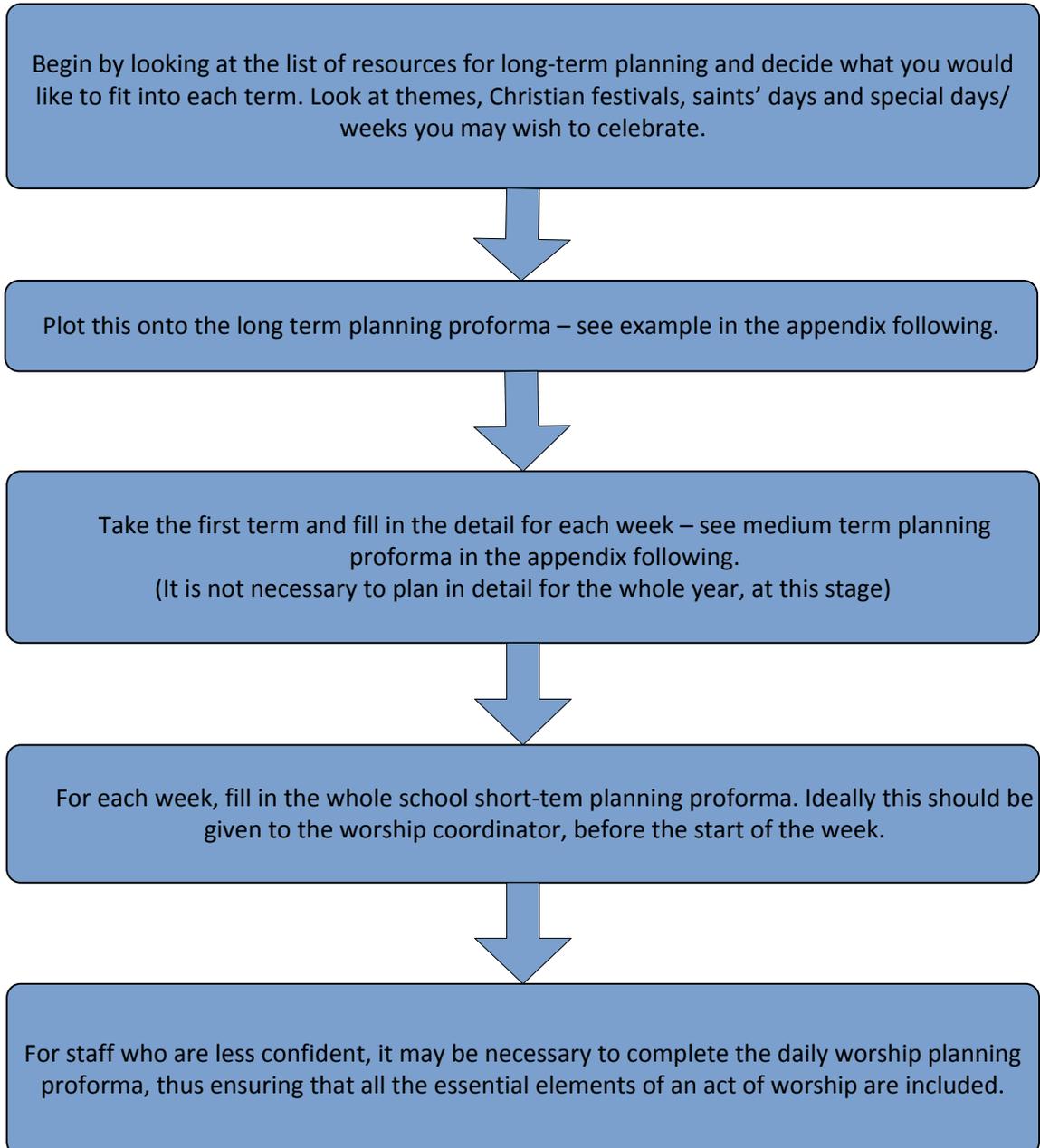
- Whole school weekly theme;
- The main teaching point for the act of collective worship;
- The title of the story/stimulus used;
- Hymn/song;
- Pointers for guided reflection;
- Prayers

---

\* More experienced members of staff may feel they don’t need this aide-memoir. However, it may be useful for those new to taking worship and will provide a core policy for all staff and visiting leaders, on what an act of collective worship should include.

## Suggested use of planning documents

To assist in this process, we have given samples of long, medium and short-term planning, together with blank proformas.



## 2.11 Resources for long-term planning

Incorporating the Church's year and other celebrations to form the basis of the term's planning

NB An electronic version of specific dates for each term is sent out to all schools in "What's On" at the beginning of each term.

### Autumn Term Planning

<p><b>September</b></p> <p>Harvest Festival - choose a convenient date – consult the parish</p> <p>European Day of Languages - moveable date - <a href="http://www.ecml.at/edl/">www.ecml.at/edl/</a></p>	<p><b>October</b></p> <p>St Francis' Day (4 October)</p> <p>St Luke's Day (18 October)</p> <p>Interfaith week of prayer for world peace – moveable date</p> <p>National Children's Book Week – moveable date - <a href="http://www.booktrusted.co.uk">www.booktrusted.co.uk</a></p> <p>One World Week <a href="http://www.oneworldweek.org">www.oneworldweek.org</a></p>
<p><b>November</b></p> <p>Halloween (31 October) – Hold a bright party as an antidote! <a href="http://www.halloweenchoice.org">www.halloweenchoice.org</a></p> <p>All Saints' Day (1 November)</p> <p>All Souls' Day (2 November)</p> <p>Bonfire Night (5 November)</p> <p>Remembrance Sunday - held on the second Sunday, which is usually the Sunday nearest to 11 November.</p> <p>Children in Need – BBC - moveable date <a href="http://www.bbc.co.uk/pudsey/fundraising/index.shtml">www.bbc.co.uk/pudsey/fundraising/index.shtml</a></p> <p>National Anti-bullying Week – moveable date <a href="http://www.antibullyingweek.co.uk">www.antibullyingweek.co.uk</a></p>	<p><b>December</b></p> <p>Advent - Advent begins on the Sunday nearest to 30 November</p> <p>Christmas Day (25 December)</p> <p>St Stephen's Day (26 December)</p> <p>Christingle – can be held before or after Christmas</p>
<b>Broader themes which may give inspiration for worship</b>	
<p>Patronal saint of parish church</p> <p>Christians today, famous and local</p> <p>Personal heroes including Biblical heroes and heroines</p> <p>Bread of Life, poverty</p> <p>My favourite Bible passage/poem /proverb/psalm</p> <p>The mysterious</p> <p>Names to remember</p> <p>Neighbours</p> <p>Next time I will ... Time</p> <p>An object that interests me is ...</p> <p>Obstacles/Freedom &amp; responsibility</p> <p>One planet, many worlds</p> <p>Opening doors</p> <p>Patterns/The Senses e.g. sounds</p>	<p>Signs &amp; symbols</p> <p>In the news</p> <p>The sound of silence</p> <p>Special journeys/ occasions/books</p> <p>Spend! Spend! What's it worth?</p> <p>The spoken word</p> <p>Stepping stones/stumbling blocks</p> <p>The still small voice</p> <p>Visions/Art/Music</p> <p>I believe.... Celebrating Differences</p> <p>A Bible story - Joseph, Ruth, Paul.</p> <p>Barriers and Bridges</p> <p>The Lord's Prayer</p> <p>Famous Prayers/Hymns/Parables</p> <p>The Church (building and people)</p> <p>We can help</p>

## Spring term Planning

<p><b>January</b></p> <p>Epiphany (6 January)</p> <p>Week of prayer for Christian unity (18 – 25 January)</p> <p>Holocaust Memorial Day (27 January) www.hmd.org.uk</p>	<p><b>February</b></p> <p>Candlemas – The presentation of Christ in the Temple. Luke 2:22-38</p> <p>Maybe a good time for Christingle services if you didn't hold one before Christmas.</p> <p>More about Christingle at <a href="http://www.christingle.org">www.christingle.org</a> or <a href="http://www.rquest.org.uk">www.rquest.org.uk</a></p> <div data-bbox="959 524 1278 730" style="text-align: center;">  <p>unicef day for change</p> </div> <p>Go to <a href="http://www.unicef.org.uk">www.unicef.org.uk</a> to find out how you can get the children and parents involved in this annual project.</p> <p>Education Sunday (moveable date) - go to <a href="http://www.natsoc.org.uk">www.natsoc.org.uk</a></p> <p>St Valentine's Day (14 February)</p> <p>Shrove Tuesday</p> <p>Ash Wednesday - the first day of Lent</p> <p>Fairtrade Fortnight – starts late February – go to <a href="http://www.fairtrade.org.uk">www.fairtrade.org.uk</a></p> <p>Chinese New Year – (moveable date) – The year of the ??? go to <a href="http://www.chinese.new-year.co.uk">www.chinese.new-year.co.uk</a></p>
<p><b>March</b></p> <p>St David's Day (1 March)</p> <p>World Book Day – go to <a href="http://www.worldbookday.com">www.worldbookday.com</a></p> <p>St Patrick's Day (17 March)</p> <p>Mothering Sunday - moveable date – the fourth Sunday of lent</p> <p>Comic Relief – RED NOSE DAY – moveable date <a href="http://www.comicrelief.com">www.comicrelief.com</a></p> <p>The prophet Muhammad's Birthday (moveable date) - Muslim</p> <p>Purim (moveable date) - Jewish</p>	<p><b>April</b></p> <p>Palm Sunday - in the Christian calendar, the Sunday before Easter, sixth and last Sunday in Lent, and the first day of Holy Week.</p> <p>Holy Week</p> <p>Maundy Thursday</p> <p>Good Friday</p> <p>Easter Day</p> <p>St George's Day (23 April)</p> <p>Passover (Jewish) (moveable date)</p> <p>Ridvan (Baha'i) (21 April – 2 May)</p> <p>Baisakhi or Vaisakhi (14 April) Sikh new year festival</p>

**Broader themes which may give inspiration for worship ideas**

New Year/New beginnings/promises	Pride/inner peace/unity
Fresh start/Resolutions	Conversion of St Paul
New life, seasons, spring	Forgiveness
Epiphany -Gifts and gift bringers	Foot washing, serving others
Journeys/age	Last Supper, Eucharist
Dedication, baptism, names	Rejection, loneliness, separation
Candlemas	Easter-The Easter story/customs
Babies, dedication, hope	Joy, hope, love is....
Hands that bless/harm	New life, new beginnings
Lent & Holy Week	Triumph, evil, suffering, pain,
Judging others	Friendship
Special days – Shrove Tuesday, Ash Wednesday, Mothering Sunday, Palm Sunday	Repentance, forgiveness, reconciliation, new life
Fasting, abstinences, self control, giving-up	Saying sorry
Listening ears, eyes to see	Loss/Prejudice/loneliness/bullying
Temptation, penitence, saying sorry	Growth

### Summer Term Planning

<p><b>May</b></p> <p>Christian Aid Week (moveable date) www.christianaid.org.uk</p> <p>Ascension Day - 40 days after Easter</p> <p>Pentecost – Whitsuntide – 50 days after Easter www.refuel.org.uk</p> <p>Trinity Sunday – the first Sunday after Pentecost</p> <p>Wesak (moveable date) – Buddhist</p>	<p><b>June</b></p> <p>Institution of Holy Communion (CE) or Corpus Christi (RC) (60 days after Easter)</p> <p>Dragon Boat Festival, - Chinese www.dragonboatfestival.co.uk</p> <p>Martyrdom of Guru Arjan Sikh</p> <p>Midsummer Solstice (21 June) Pagan</p>
<p><b>July</b></p> <p>Sports</p> <p>New classes</p> <p>Journey of life</p> <p>Prayer</p> <p>Saying ‘Thank you’</p> <p>Leavers’ Services</p> <p>Confirmations</p> <p>Offering baptism to new starters.</p> <p>Or other suggestions from ‘Themes for acts of worship’</p>	
<p><b>Broader themes which may give inspiration for worship</b></p>	
<p>Community – school, parish, world</p> <p>Establishing boundaries,</p> <p>Home/families</p> <p>Symbolism, imagery</p> <p>Saying goodbye</p> <p>Fruits of the Spirit/Gifts of spirit</p> <p>Baptism, confirmation</p> <p>Birthday gifts</p> <p>Customs</p> <p>Fire/Wind/water</p> <p>The end of the year – moving on</p> <p>Pilgrimage</p> <p>Saying thank you</p> <p>Explorers, discoveries</p> <p>Trust, promises, worry, bravery</p> <p>Surprises and disappointments</p>	<p>Confidence, assurance, be prepared</p> <p>New class, new school</p> <p>Jesus as the Way, the Truth &amp; the Life (“I Am” sayings)</p> <p>Memories, learning</p> <p>Journey of life</p> <p>The Unknown / Awe and wonder</p> <p>Talents &amp; achievements</p> <p>Prayer/Communication</p> <p>My story/Past &amp; future</p> <p>A person who has influenced me is ...</p> <p>The person I admire most is...</p> <p>Making decisions</p> <p>Stories of Jesus/stories by Jesus</p> <p>Why are we here?</p>

## 2.12 Sample long-term planning

TERMLY THEME	Families	People Jesus met	Fruits of the Spirit
<b>SPECIAL DAYS/WEEKS</b>	Commissioning Service Children in Need Day Remembrance Day National Bullying week	Holocaust Memorial Day Education Sunday Mothering Sunday	Christian Aid Week Leavers' Celebration Service Leaver's Service – Cathedral
<b>CHRISTIAN FESTIVALS and SAINTS' DAYS</b>  (Where applicable the school's Patron Saint's Day could be included and celebrated in church)	Harvest Thanksgiving St Francis' Day All Saints' Day Advent Christmas	Epiphany Candlemas Lent – Shrove Tues, Ash Wed Easter St David's Day St George's Day St Patrick's Day	Ascension Day Pentecost St Andrew's Day

NB

- See 2.11 Resources for long-term planning for guidance in choosing the above.
- Dates have not been included as many change from year to year.

**2.13 Proforma for long term planning**

	<b>AUTUMN TERM</b>	<b>SPRING TERM</b>	<b>SUMMER TERM</b>
<b>TERMLY THEME</b>			
<b>SPECIAL DAYS/WEEKS</b>			
<b>CHRISTIAN FESTIVALS and SAINTS' DAYS</b>  (Where applicable the school's Patron Saint's Day could be included and celebrated in church)			

NB

- See 2.11 Resources for long-term planning for guidance in choosing the above.

## 2.14 Sample medium term planning

### Autumn Term

<b>Aim and main teaching points</b>					
<b>Aim :</b> To lead children towards an understanding of the celebration of Christmas.					
<b>Teaching points:</b>					
1) to encourage children to explore the bonds which exist between members of the human family					
2) to develop a knowledge of home life in biblical times					
3) to illustrate God's universal love					
4) to celebrate all aspects of family life.					

Week	Week Beginning (Date)	Theme	Visiting speaker	Special occasions in the week	Music Theme (refer to music guidance)
1	Sept 8th	Welcome to our new family		Commissioning service	
2	Sept 15th	What's special about our school family?	Chair of Governors		
3	Sept 22nd	Families of other faiths	Head of local Jewish school	Rosh Hashanah Ramadan	
4	Sept 29 <sup>th</sup>	The global family			
5	Oct 6th	The animal family		St Francis' Day	
6	Oct 13 <sup>th</sup>	Our local family			
7	Oct 20th	Harvest Thanksgiving		Harvest thanksgiving in church	
	HALF		TERM		

<b>Week</b>	<b>Week Beginning (Date)</b>	<b>Theme</b>	<b>Visiting speaker</b>	<b>Special occasions in the week</b>	<b>Music Theme (refer to music guidance)</b>
8	Nov 11 <sup>th</sup>	The Christian family		All Saints' Day	
9	Nov 10 <sup>th</sup>	Families at war		Remembrance Day	
10	Nov 17 <sup>th</sup>	Thank you for families		Children in Need Day	
11	Nov 24 <sup>th</sup>	Rules for families		National Bullying Week	
12	Dec 1 <sup>st</sup>	Getting ready for a baby		Advent	
13	Dec 8 <sup>th</sup>	A new baby – Jesus is born		Christmas	
14	Dec 15 <sup>th</sup>	Gifts for a baby		Nativity service in church	

2.15 Proforma for medium term planning

..... term

Aim and main teaching points:					
Week	Week Beginning (Date)	Theme	Family Service leader	Special occasions in the week	Music Theme (refer to music guidance)
1					
2					
3					
4					
5					
6					
7					
	HALF		TERM		
8					
9					
10					
11					
12					
13					
14					

## 2.16 Sample short term planning and record sheet

**Music of the week: Vivaldi - Autumn**

**Termly theme: Families**

**Weekly theme: Welcome to our new family**

Week commencing:	Worship Leader	Type of worship	Main teaching point	Description of content	Prayer and reflection	Hymn or song	Resources
Monday	Headteacher	Whole school	Welcome to the reception children into our school family	How do we welcome people? Introduce all the new children to their school family	Older children lead prayers for new children	Welcome to our family	Name cards for the new children to hold
Tuesday	Key stage Co-ordinators	Separate Key Stage worship	Our school is special	Discussing ideas from children on what makes our school special – rules, people, church	School prayer	When I needed a neighbour	OHP/Notebook to record children's contributions
Wednesday	Vicar	Whole school - Commissioning Service	We belong to a church family – everyone is welcome. Jesus cares for us all.	Vicar explains the significance of the church family to ours school. Story of the lost sheep.	The Lord's Prayer	Our Father who art in heaven	Copy of the Lord's prayer on OHP/Notebook
Thursday	Music Co-ordinator	Come and Praise	It is acceptable to use 'Hymn Practice' as an Act of collective worship, providing it includes opportunity to discuss songs being learned and a time for appropriate prayer or reflection.				Refer to music guidance
Friday	Various	Celebration	To be decided upon by the appropriate participants eg class teacher and children. A suggestion for a song would be 'Come on and Celebrate' and the time of reflection could be centred around thanking God for all the gifts and talents that we have in our school family.				Refer to music guidance
Comments of any significance from the week:							

2.17 Proforma for short term planning and record keeping

Music of the week:

Termly theme :

Weekly theme:

Week commencing:	Worship Leader	Type of worship	Main teaching point	Description of content	Prayer and reflection	Hymn or song	Resources
Monday							
Tuesday							
Wednesday							
Thursday							
Friday							
Comments of any significance from the week:							

**2.18 Daily worship planning proforma**

Theme for the week

Main teaching point

Story title/stimulus used

Hymn/song

Guided reflection

Prayers

Any personal comments on what went well and what could make it better next time.

### 2.19 An outline of the church's year

(To be used as a starting point for planning collective worship together with the termly list of special days and celebrations - see overleaf)

The Church's Year	Key Concepts
Advent	Prophecy and hope Death, judgement, heaven and hell
Christmas	Incarnation Revelation Servant leadership
Lent	Epiphany/Candlemas Shrove Tuesday Ash Wednesday Temptation and sin Repentance
Holy Week	Palm Sunday Maundy Thursday Good Friday Holy Saturday Evil and the Fall Atonement and sacrifice Forgiveness and reconciliation Redemption and salvation Eucharist
Easter	Resurrection Miracle Baptism Eternal life
Ascension	Christ in glory
Pentecost	Holy Spirit Confirmation Church Unity and diversity
Trinity	God the Holy Trinity Creeds
Harvest	Creation and stewardship Thanksgiving Justice and freedom
All Saints' day	Individual saints' days Covenant Community Peace

## 2.2 THE ROLE OF CLERGY IN COLLECTIVE WORSHIP

Although the arrangements for collective worship in a church school are the responsibility of the governors in consultation with the headteacher, clergy have an important role in helping to translate the rites and practices of the Church of England into the contemporary circumstances of the school. They have knowledge and experience of practice within the Church, past, present and developing, which can inform the school's worship policy. The clergy can assist in interpreting the guidance in this document and other authorised guidance of the Church into a form that makes sense to the school.

They can contribute to staff development in exploring Anglican worship in all its variety and richness. As well as contributing from Anglican tradition, they should also be able to help the school approach less familiar Christian sources e.g. Iona, Taizé, South American and African. They can help the school in their planning of worship and always comply with the themes of such planning.

Above all, clergy must be able to lead worship in an exemplary fashion — prayerfully, reliably and regularly, with creativity and inspiration. The opportunity to do harm to children's developing sense of God, through an incomprehensible, boring, irrelevant or banal approach to worship, needs always to be remembered.

The recommended commitment would be one act of worship a week. Some clergy with more than one parish or more than one school find a weekly commitment too much. The most important element for school and children is reliability. Whatever pattern is agreed should be maintained if humanly possible, so that the incumbent can become a regular and welcome part of the school.

### **Preparation and practice**

Offering experiences of worship that will be important to children is not achieved without thought. This is more difficult for someone leading worship when they are not with the children day by day as teachers are.

There are particular skills required in planning worship with schoolchildren.

Some are theatrical:

- being able to tell a good story
- to play things a bit larger than life
- to engage and hold the audience
- to shape ten minutes so that there is a beginning and an end.

Others are intellectual and theological, and the younger the children the more demanding the task is. The most important gift is to be able to distil the essence of theological truth from the biblical record or the Christian revelation and represent it in terms that are accessible to the children involved.

There are many ways into a chosen theme or topic that avoid banality, triteness or cliché. The identification of what is to be communicated is the crucial prior task. To communicate it effectively requires awareness of the vocabulary that Christian adults use but with which



children are not familiar. Many examples of misunderstanding hymns, biblical phrases or images abound; we may enjoy the 'howlers', but they need to be remedied. Being alert to what needs explaining and what background knowledge is required, and being able to understand off-the-wall questions or answers, and to spot the missed connections, are all part of the well prepared worship leader's equipment.

It is daunting for anyone to consider a whole school act of collective worship. To keep three- to eleven-year-olds involved is probably the most difficult thing anyone ever does in a primary school.

Disruption can be minimised by attending to the usual conventions and habits of the school:

- ways of starting and finishing;
- verbal cues for prayers, standing and sitting;
- general pattern/balance of singing, listening, answering questions;
- what prayers are regularly used.

With confidence these elements can be altered, but slipping into an established pattern is easier at first.

Watching the school staff lead worship, especially the head, is a useful form of training:

- How do they speak to the whole school? (Avoid having a special voice for addressing younger children.)
- What is the attention span of the youngest children? How is their interest and attention maintained beyond that?
- How is the trap of talking only to the four-year-olds and losing Year 6 after three minutes avoided in practice?
- What happens when it goes wrong and everyone's interest is lost? What strategies are there for rescuing that situation?
- What is a good act of collective worship from the children's point of view?
- What do they enjoy or recognise as the real thing?

Asking the head or other experienced staff to talk through issues of presentation and manner can be helpful. Making a deliberate attempt to develop sensitivity and a range of approaches is a start.

### **Conclusion**

Worship in schools is better understood in terms of the children's (and staff's) spiritual search, a means to explore faith. Clergy contribute to that process as representatives of the Church, and their task can be seen as resourcing the journey from the Christian tradition. They are there to enable children to encounter aspects of Christianity, explaining their own faith framework, offering something they feel is infinitely valuable. The clergy are in school to commend rather than command, to invite and entice rather than dictate or assume. They embody the credibility and attractiveness of the Word, but they can place stumbling blocks in the way of the Spirit by being unapproachable or cold, judgemental or uninterested.

At best the clergy can be a powerful unifying and commending presence, helping the school to see itself reflected in the light of the gospel.

## 2.3 PLANNING FOR A VISITING SPEAKER



Visiting speakers can enrich collective worship and bring a different perspective to it. They may represent a faith, sharing it with those who belong to the same tradition, or with those from a different one. Visitors may represent aspects of the school's wider community as a parent, governor or worshipper at the building down the road! Visitors have great potential, but they must be vetted, in the nicest possible way, as to their suitability and skills. Access to school worship is an honour and visitors must be aware that they are being invited – and that this means planning and preparing worship so that it fits in with the general ethos of the school.

Most visiting worship leaders will, of course, be local ministers and they should be encouraged to be regular attendees in school worship. It may not automatically be the case, however, that the local minister has the skills necessary to take an act of collective worship – and therefore schools may wish to do some 'training' with their minister – maybe starting with them doing a prayer and then slowly moving forward with other aspects of worship. Never allow anyone in to take worship who you do not think is up to it. Terrible life-long damage can be done by a leader who has inappropriate abilities in talking to children. Consider a visiting speaker as an investment and someone who is worth training for the future of your and other schools.

**Always meet visitors at reception, escort them to the venue and put them at ease. Make sure you have time to go through the act of collective worship with them and answer any questions they may have.** Never leave visitors on their own to take collective worship – on the contrary, you should make sure all the staff are in to support them. Managing children's behaviour is not the role of a visiting speaker and all children have the ability to 'play up' when their teachers are not there. Visitors should be aware of the school's behaviour policy and of 'signal clues' used with the children.

You might like to give the following document to prospective visitors. It goes through most of things that they should consider, and prompts them to plan their visit thoroughly.

..... **Church of England Primary School**  
**So I'm doing school worship – what do I need to know?**

**Time** – What time does the worship start and what time do I need to be there?

**Do I need equipment** – OHP, Video, Hymn books, Laptop and projector? Is it available?

**Theme** – Is there a theme for the week/term, so that I can place my worship in context?

**What age groups will be in the worship?**

**Which staff will be in worship?**

**Are there any multicultural issues which I need to know?** – any sensitivities concerning the school population?

**Worship environment** – Where does worship take place? Is there a physical focus (table, candles, cross) Where do the children sit?

**Will there be someone to introduce me and how will I know when it's my turn to talk?**

**Do the children use any responses?** e.g. 'Jesus is here'.....'The Lord be with you' ... or 'Go in peace to love and serve the Lord'

**How long?** – Is there a set time for the worship to finish? Do the children go out to play after the worship? How long does my talk need to be ?

**Music** – Shall I organise any hymns or songs?

**Prayers** – Does the talk go straight into prayers? Who takes the prayers?

**Are there any regular prayers used in the school?** e.g. school prayer or prayer cards.

**What prayers do the children know?** Which Lord's Prayer do they say? Do they join in the Grace or do they sing it?

**Blessing** – Shall I give a blessing at the end of the service?

**Do I need some ideas?**

[www.cowo.culham.ac.uk](http://www.cowo.culham.ac.uk) (National Society)

[www.assemblies.org.uk](http://www.assemblies.org.uk) (SPCK)

[www.schoolassemblies.btinternet.co.uk](http://www.schoolassemblies.btinternet.co.uk)

[www.teachernet.gov.uk/teachingandlearning/assemblies](http://www.teachernet.gov.uk/teachingandlearning/assemblies)

[www.getfed.com/texts](http://www.getfed.com/texts)

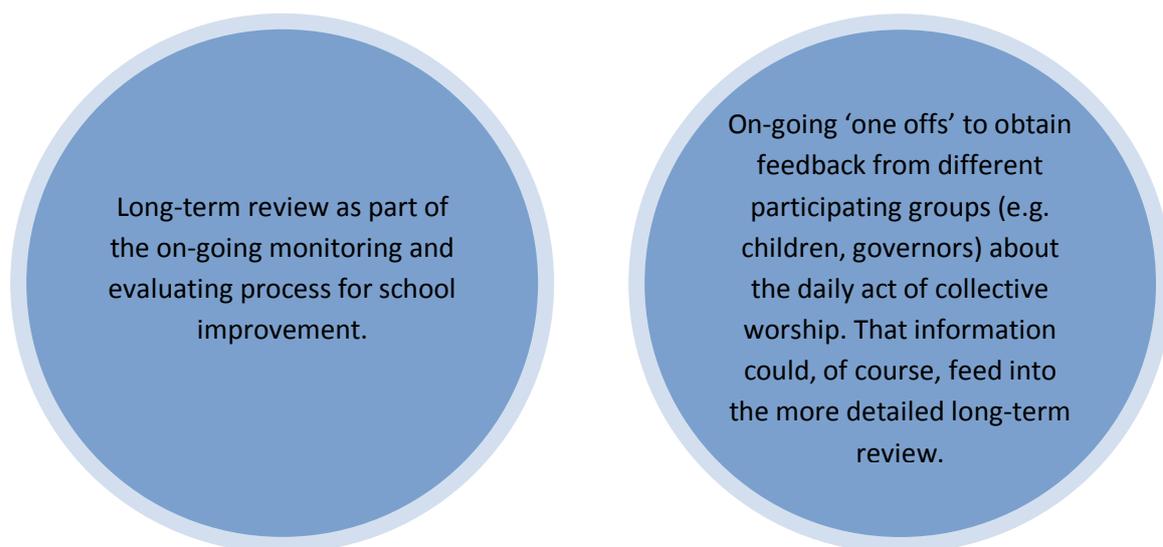
[www.spinnaker.org.uk](http://www.spinnaker.org.uk)

And, at the end .....How did I do? ..... who will tell me **honestly?**

### 3.1 INTRODUCING EVALUATION OF WORSHIP

Since collective worship is an integral part of the life and work of a church school, it is essential that schools implement effective procedures for monitoring and evaluating their collective worship, as part of their whole school cycle of monitoring and evaluation. Clear systems need to be in place for collecting the evidence and for using that information to make judgements about the quality of the collective worship. In this way, schools will be better placed to ensure engaging and rewarding worship experiences for their children.

There are two aspects that need to be considered when monitoring and evaluating collective worship:



#### Monitoring

Monitoring collective worship should be carried out jointly by the headteacher and the worship co-ordinator. Useful strategies for collecting the evidence might include:

- checking that practice meets legal requirements and is in line with the school's aims and policy;
- checking that practice matches planning;
- observing children's attentiveness and level of interest;
- conducting occasional formal observations of collective worship, and providing feedback (NB sample proformas for this purpose are provided in these guidelines);
- seeking feedback from children, staff, parents, governors, incumbent and visitors (See questions which may be found useful when seeking feedback in section 3.2);
- observing the extent of the collective worship's influence on children's attitudes and behaviour throughout the school day;
- holding regular discussions with colleagues;
- gathering written comments from colleagues on the worship planning sheet.

Notes and other written evidence should be stored securely (e.g. in the co-ordinator's file) for later reference.

#### Evaluation

The information gathered via one or more of the strategies listed above needs to be analysed carefully in order to evaluate the quality and effectiveness of the collective worship. The worship co-ordinator has a role to play, although the headteacher and foundation governor(s), including the incumbent, should be the main evaluators. Formal evaluation of collective worship should take place at least annually.

A SIAS inspection addresses four key questions, one of which relates to the school's collective worship: 'What is the impact of collective worship on the school community?' As part of its evaluation process, a school could usefully take account of that question and its four sub-questions:

- How positive are the learners' attitudes to collective worship?
- To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?
- How well does collective worship develop learners' understanding of Anglican/ecumenical traditions and practice?
- How effectively is the importance of worship demonstrated in the life of the school?

It is recommended that evidence is collected under headings indicated by the theme of each of the above questions, for example:

- Children's attitudes to worship
- Impact of worship
- Children's understanding of Anglican faith and practice
- Importance of worship

A copy of the prompt questions related to each of the above questions, together with the grade descriptors, is provided in sections 3.5 and 3.6.

Before considering those questions in detail, it may be helpful to carry out an initial SWOT analysis of the school's collective worship practices (see examples in section 3.2), in order to have an indication of the current strengths, weaknesses, opportunities and threats.

Outcomes of the evaluation should be reported to appropriate groups (e.g. staff, governors) and then incorporated into a collective worship action plan which should be part of the school improvement plan.



### 3.2 SWOT analysis of school's collective worship practices based on the National Society Toolkit

What is the impact of collective worship on the school community?			
Question	Descriptor	Evidence	Grade
How positive are learners' attitudes to collective worship?			
To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?			
How well does collective worship develop learners' understanding of Anglican traditions and practice?			
How effectively is the importance of worship demonstrated in the life of the school?			
Overall judgement: Collective worship has a(n) outstanding / good / satisfactory / inadequate effect on the school community.			

### 3.3 QUESTIONS TO ASK WHEN EVALUATING WORSHIP

#### To ask Children

1. What is your favourite worship song and why?
2. What is special about worship time?
3. What do you like most about worship?
4. Is there anything you don't like about worship time?
5. Does worship time make you feel special?
6. Tell us what happens in your assemblies.
7. Why do we have worship?
8. Do you think worship is important in your school?
9. What is your favourite type of worship *e.g. whole school; smaller groupings; class worship; in church; children taking part in worship; the vicar leading worship; visiting speakers; visiting groups; Communion or Eucharist?*
10. What do you like about it / them?
11. If you think about all times you have had in your school collective worship what have you enjoyed most and why? Can you describe one act of collective worship that really sticks in your mind? Are there any other times that you remember when you have taken part in and contributed to collective worship in school?
12. Can you describe how worship helps you in everyday life?
13. Is there anything you would like to change about collective worship in your school?

#### To ask a child/children after an act of collective worship has taken place

1. What parts of the act of collective worship did you enjoy today and why?
2. What kind of things went through your mind as you spent time in the act of collective worship reflecting, praying and thinking? Can you describe how you felt about today's theme and what you heard the teacher say?

#### To ask Teachers

1. Can you describe how you plan for collective worship as a staff?
2. Are there any aspects of worship that you find it easy or difficult to plan for (e.g. particular themes)?
3. Can you explain how you include children and any school visitors in acts of worship?
4. How do you manage to cater for children from different faith backgrounds and ensure that worship is inclusive? (Do you have children from different faith groups? Are any children withdrawn - if so, how do you cater for them?)
5. How does the school show that collective worship is important?
6. Does the worship co-ordinator help staff with resources and ideas if called upon?
7. Does the collective worship reflect the school's Christian foundation?
8. What do you gain from collective worship?
9. Do you value the worship? Why or why not?
10. What do you see as the overall value of collective worship for the school community (e.g. towards social, moral, spiritual and cultural aspects of education)?
11. Can you describe the process of how you review collective worship in your school?

**To be asked of the teacher after he/she has led an act of collective worship**

1. How did you try to ensure that an atmosphere conducive to worship was created and sustained throughout the act of collective worship? (E.g. focal point, atmosphere, engaging children, variety of stimulus).
2. Can you explain how you chose the theme today and how it fits into the overall pattern of your school worship during this term/year?
3. What elements of worship were you keen to include in today's theme and how do you feel each part went?
4. If you could repeat today's act of collective worship is there anything you would change?

**Support Staff**

1. How does the school show that collective worship is important?
2. How often do you have an opportunity to attend collective worship?
3. How often do you have an opportunity to contribute to collective worship?
4. Does the collective worship reflect the school's Christian foundation?
5. What do you gain from collective worship?
6. Do you value the worship? Why or why not?

**To ask Parents****Community and church/worship**

1. Do you feel welcome at school assemblies and school services in church?
2. Are you content that the school has sufficient links with the local church(es)?
3. Do you feel that the school makes links with the wider community?
4. Does the local community support the school?
5. Does the school support the local community?
6. Are you happy that the school offers good opportunities for collective worship?
7. Do you think collective worship has the right amount of Christian content? Why (not)?
8. Does your child enjoy collective worship?

**To ask Governors**

1. What responsibility do you consider the governing body has to school worship?
2. How important is school worship?
3. What would the school lose if it there were no collective worship?
4. Does the worship reflect the school's Christian foundation?
5. What do you think the core elements of worship to be?
6. How do you know what happens in school worship?
7. Do you take part in school worship?
8. How do governors support collective worship?
9. Do you find it to be inspiring and spiritually uplifting?

**To ask Clergy & church members**

1. Have you attended an act of collective worship in school? Why (not)?
2. Have you led an act of collective worship in school? Would you like to?
  3. Do you feel that school worship reflects its church foundation?

### 3.4 EVALUATION PROFORMA

(To be used as part of on-going monitoring, evaluation and review)

Date	Leader
Termly theme	
Main teaching point	

Was the main teaching point developed clearly?

Was there evidence that the children had understood?

Was the content and language used age-appropriate?

Were those attending worship actively involved and responsive?

Did the hymn, story, prayers and reflection support the main teaching point?

Any suggestions for improvement
---------------------------------

Name of evaluator .....

Position held in school .....

### 3.5 OBSERVATION PROFORMA FOR AN IN-DEPTH EVALUATION OF COLLECTIVE WORSHIP

<p><b>To be used as part of a whole school evaluation of collective worship</b></p> <p><b>OBSERVATION PROFORMA FOR AN INDEPTH EVALUATION ACT OF COLLECTIVE WORSHIP</b></p>		
Date:	School:	Worship Leader:
Type of Act of collective worship:	Timing of the act of collective worship:	
Desired Learning Outcome:		
<b>Readiness to begin the act of collective worship</b>		<b>Comments/Observations</b>
	Is there any planning documentation available? (e.g. planning docs, records etc)	
	Do children enter in an orderly fashion? Are expectations of behaviour very high?	
	Is there a focal point for worship?	
	Is there is an effective use of music or other on entering and leaving?(e.g. art)	
	Does the act of collective worship start on time?	
	Does the atmosphere of the room aid or hinder the act of collective worship?	
<b>During the act of collective worship</b>		
	Is there a thought provoking theme which is introduced well and challenges the children's thinking?	
	Are all children engaged in the worship throughout?	
	Is an atmosphere conducive to worship and reflection maintained throughout?	
	Are visitors an integral part of the worship and do they maintain high standards and expectations?	
	Is there is a clear focus for reflection, prayer, silence etc?	
	Does the worship content provide any opportunity for children's spiritual, social, moral and cultural development?	
	Do children plan, organize and deliver the worship in any way?	
	Do staff members take/attend worship? Do they model appropriate behaviour?	
	Is there any children's response to the content visible that indicates respect for other people's beliefs and cultures encountered during worship? etc	
	Are children from different faith backgrounds catered for within the content of act of collective worship?	
	Are any children withdrawn from worship and how are they catered for?	
<b>Ending the act of collective worship</b>		

	Is the act of collective worship ended in an appropriate manner and do children leave the room in an orderly fashion?	
<b>General Aspects of Worship</b>		
	Are children positive about worship provided by the school? Do they make a response?	

### 3.6 SIAS QUESTIONS FOR COLLECTIVE WORSHIP

#### What is the impact of collective worship on the school community?

*Within the context of a distinctively Christian character:*

Prompts	Provision	Impact of provision	Evidence of impact
<b>2a How positive are learners' attitudes to collective worship?</b>			
Learners': <ul style="list-style-type: none"> <li>• response</li> <li>• participation</li> <li>• leadership</li> </ul> Evaluations from learners Parents' feedback			
<b>2b To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?</b>			
Refer to evidence from those of Christian faith, of other faiths and of no faith  Impact on beliefs, attitudes, behaviours, etc			
<b>2c How well does collective worship develop learners' understanding of Anglican/ecumenical traditions and practice?</b>			
Learners' familiarity with and (where appropriate) use of a wide variety of Anglican/ecumenical forms of worship: <ul style="list-style-type: none"> <li>• liturgy</li> <li>• prayer</li> <li>• Bible</li> <li>• music</li> <li>• symbolism</li> <li>• use of silence</li> </ul>			

<ul style="list-style-type: none"> <li>• Eucharist</li> <li>• understanding of festivals</li> <li>• saints' days</li> <li>• church calendar</li> </ul> <p>Worldwide Anglican communion Other Christian traditions Respect for other faith traditions Involvement in life of parish</p>			
<p><b>2d How effectively is the importance of worship demonstrated in the life of the school?</b></p> <p>Place of worship in school development plan/improvement planning/budget</p> <p>INSET opportunities</p> <p>Policies and documentation</p> <p>Planning, recording and evaluation</p> <p>Compliance with legislation</p> <p>Timetabling</p> <p>Resources</p> <p>Adult attendance:</p> <ul style="list-style-type: none"> <li>• all staff</li> <li>• parents</li> <li>• governors</li> <li>• visitors</li> <li>• church community</li> </ul>			
<p><b>Identified areas for development:</b></p>			
<p>Overall grade:    1   2   3   4</p>			

### 3.7 SIAS GRADE DESCRIPTORS FOR COLLECTIVE WORSHIP

#### What is the impact of collective worship on the school community?

*Within the context of a distinctively Christian character:*

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
How positive are learners' attitudes to collective worship?	Learners are always engaged during worship. They enjoy the worship and express enthusiasm for it. Learners frequently lead significant aspects of worship.	Learners are consistently engaged during worship. They enjoy the worship and talk about it with interest. Learners frequently take an active part in worship.	Learners are normally engaged during worship. They enjoy the worship and are mostly positive about it. Learners occasionally take an active part in worship.	Learners are not consistently engaged during worship or the behaviour of some prevents the engagement of others. A significant number do not enjoy worship or express negative attitudes toward it. Learners are largely passive in worship.
To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?	All members of the school community, regardless of background, feel included and affirmed by worship. Worship inspires the thinking and day to day actions of the whole school community.	Most members of the school community, regardless of background, feel included and affirmed by worship. Worship often influences the thinking and day to day actions of the school community.	Some members of the school community, regardless of background, feel included and affirmed by worship. Worship sometimes informs the thinking and day to day actions of the school community.	Only a minority of learners feel included or affirmed by worship. Worship only occasionally influences the thinking and day to day actions of the school community.
How well does collective worship develop learners' understanding of Anglican traditions and practice?	Learners experience and are familiar with a range of Anglican tradition and practice.	Learners experience and are familiar with some examples of Anglican tradition and practice.	Learners experience on occasion Anglican tradition and practice.	Learners have a limited experience of Anglican tradition and practice.
How effectively is the importance of worship demonstrated in the life of the school?	The planning of collective worship is always thorough and creative, involving a wide variety of stakeholders. A formal system of evaluation is in place which shapes future planning and leads to improvement.	The planning of collective worship is usually thorough and creative, involving a range of stakeholders. Worship is regularly evaluated which is taken into account in planning.	The planning of collective worship is effective. A record is kept of the themes covered in worship.	The planning of collective worship is inconsistent. No recording or evaluation of worship takes place.

#### 4.1 ENCOURAGING SPIRITUAL DEVELOPMENT THROUGH COLLECTIVE WORSHIP

Opportunities for spiritual development should be a key part of the whole of a child's experience in a church school embedded into every aspect of the school's life. It is important that it is seen as only part of a lifelong journey of discovery and not something to be measured by definitive outcomes. It is connected to the search for meaning and purpose and relates to a dimension of life beyond the physical senses. It centres much more on beliefs, feelings and emotions and should be evident in all acts of worship and areas of school life.

*"My Kingdom is not an earthly kingdom. If it were, my followers would fight to keep me from being handed over to the Jewish leaders. But my Kingdom is not of this world."*  
Jesus Christ John 18:36

*"Spirituality is like a bird: if you hold it too tightly, it chokes; if you hold it too loosely, it flies away. Fundamental to spirituality is the absence of force."*  
Rabbi Hugo Gryn: 'Things of the Spirit' (1993)

*And in many ways, each one of us, of course, is expected to be an icon, an image of that which is invisible, an image of God.*  
Desmond Tutu

For worship to contribute to the spiritual development of children it should:

- provide an opportunity for children to worship God; Father, Son and Holy Spirit;
- celebrate all that is good and beautiful and express thankfulness for the joy of being alive;
- provide opportunities for children to share what is meaningful and significant to them, including the darker side of life;
- ensure that the experiences provided are relevant to the age, aptitude and family background of the children;
- give time for silent reflection and exploration of inner space;

- illustrate forms of worship that others have found helpful in their spiritual development, e.g. silent contemplation, dance, singing;
- provide a rich variety of forms of expression, e.g. art, drama, music, story and give children the opportunity to experience these at their own level rather than teachers imposing their own interpretations;
- take place in an environment that is conducive to worship, which is professionally coordinated and properly resourced;
- always invite, never coerce, remembering that children will be at different stages of spiritual development and that they should feel able to respond and participate at their own level.

*National Society Web site, 2007*

In order for schools to ensure opportunities for spiritual development are taking place and are planned into collective worship they may wish to consider ensuring one or more of the following elements are contained in each act of collective worship:

#### **Elements of worship**

- the sense of the transcendent  
e.g. moments of quiet and reflection to think about yourself in relation to others, the universe and what God might mean to you
- the awareness of the infinite and of one's position within it  
e.g. children might look at slides or pictures of galaxies stars etc. with some statistics which show the vastness of the universe and the smallness of people
- the acceptance of life as given  
e.g. the leader of the collective worship generates a positive outlook by making clear that everybody in the school is there to be accepted and loved. The act of collective worship can generate laughter or sadness, making it clear that there are various aspects to life
- the sense of mystery and wonder  
e.g. by using natural objects, pictures or slides children can be encouraged to reflect on how such a complex world came into being
- the celebration of personal fulfilment and of those who have given service to others  
e.g. the achievements and successes of children, staff and the community are celebrated in collective worship
- the concern for the created world and for all life  
e.g. children may be challenged with environmental issues and their responsibilities for animals and the world
- the acknowledgement of moral demands  
e.g. in their relationships with others, making it clear that behaviour such as bullying, telling lies or stealing are not acceptable

## **4.2 OPPORTUNITIES FOR REFLECTION IN THE PRIMARY SCHOOL ENVIRONMENT**

One of the elements which you would expect to find in a Church of England primary school is opportunity and encouragement for the children to develop their spirituality. A major opportunity for this would, of course, be during school or class worship, when children would be encouraged to develop spiritual awareness through music, prayer, reflection or meditation. Worship is the ideal vehicle for spiritual growth, but by no means the only one. Another important area to be developed in the school is the incidental opportunities for reflection which are planted by the teacher as part of the classroom environment. This section aims to support teachers and staff in this crucial element of child development and offers a range of ideas which can create discussion and stimulate good classroom practice.

### **A focus for reflection or reflective areas**

#### **A school area of reflection**

Many schools have a special place where children can be quiet and think. This area might be used for children who need some 'time-out,' or as a special place to be creative or read, or to repair a 'fall-out' with a friend. It is important that this place is not seen as any one thing – the naughty area, or the reading area – but rather a reflective area for thought – we want children to think about their own feelings, their relationships with others and especially their place in God's world. In the best primary tradition, these reflective areas are usually sympathetically sited (not in a corridor!), comfortably furnished and contain artwork and objects conducive to a sense of awe and wonder. In a Church School you would also expect these areas to be linked in some way to Christian values and have a greater depth than just the normal SEAL (Social and Emotional Acts of Learning) material.

It may be that a school also has such a place in the school grounds, a quiet bench or a buddy bench where children can go if they need someone to talk to. There are a whole host of such ideas and they should be encouraged and developed as part of the emotional and spiritual support of children.

#### **Christian reflective school displays**

A Church school should welcome visitors with a visual statement of the school's Christian values. An entrance hall is an ideal area for this and an opportunity for the school to creatively state its Christian foundation – exactly what you would expect to see when entering a place dedicated to nurturing children within a Christian family atmosphere.

Many schools have a more permanent visual statement outside the school – either on a sign or else as part of a piece of artwork – but always openly declaring the Christian nature of the school.

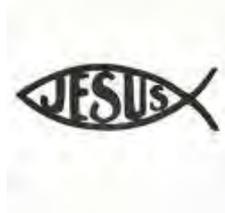
#### **Classroom reflective elements**

The classroom gives teachers an ideal opportunity to explore links between curriculum areas and spiritual development. It also allows teachers to give the children spiritual 'prompts' which may be appropriate throughout the week, Christian season or year.

### What reflective elements would you expect to find in a Church school classroom?

- **A cross or other Christian symbol**

These may be purchased by the PTA or local parish ...or made by the children or parents. How about a cross from another culture? An Ichthys is an easy symbol for the children to



know and can be displayed in a number of ways, as hangings, or on windows.

- **A reference to the Christian season**

e.g. an advent calendar (not 'count down to Christmas') – Fairtrade or made by the children; a lent project ('love life, live lent') or a Saint's day, Harvest thoughts ...or any part of the Christian year.

- **A reference to a Christian Issue**

e.g. Fairtrade fortnight, Christian Aid week, Shoebox appeal, or any charity or issue supported by the class.

- **A reference to the reality of growing up in God's world**

SEAL has some good ideas here, but try to give them a Christian perspective.

- **A thought for the week**

e.g. 'Jesus said ...' 'When you think...God listens' 'God always forgives you,' etc. A good opportunity for teachers to raise an issue which gets some discussion in circle time or RE.

- **A Christian perspective on discipline**

Key values of Christianity are humility, putting others first, and love and forgiveness. How do these affect your classroom discipline systems? Think carefully about how you use rewards and what effect that has on children. We want to nurture children who support each other – and look for the good in each other.

- **Encouraging the children to pray**

Daily prayer should be part of a child's routine: start the day with a prayer; a prayer before lunch, a prayer at the end of the day. Children can take it in turns to choose a prayer from a book, or to write their own prayer.

- **A prayer card system**

Children can write a prayer which is taken into school worship or used at the end of the school day. There can be a permanent display in the class inviting the children to write a special prayer for someone or something (making prayer real.)

- **A prayer jar, prayer net etc**

This provides an opportunity in the classroom for children to think about something special and to record the fact by leaving a token: 'Take a bead and place it in the net, and as you do, think about someone who needs God's help.' or 'Choose a shell, look how beautiful it is, and as you put it in the bag think of something really good that God has given you'. Many adults do the same thing when they visit Cathedrals on holiday.

- **Class curriculum displays supported by a scriptural reference or quote**  
 e.g. A display on the creation headed by the quote 'In the beginning ...' Genesis Chapter 1;  
 A display on The Lost Sheep ... Mathew Chapter 18 v10 – 14;  
 A display on friends entitled 'Love your neighbour as yourself' ...Matthew Ch. 22 v39  
 There are many opportunities for using scripture in school in an everyday way, so that the children learn to appreciate where these phrases originate.
- **RE display brought to life by reference to the child's own experience**  
 e.g. A display on Joseph and his brothers might have some children's writing about how they sometimes feel jealous; a display on the Resurrection might have an element of children's opinions about not believing people – like the disciples didn't believe Mary.

Although it may not be appropriate to find all of these elements at one time, it would be the mark of a good Church school to find some of them. A dusty bible in a corner propped against a candle does little for a classroom and nothing for the spiritual development of children. A thoughtful, prayerful and challenging classroom however awakens children's spirituality and can help them grow into caring and active Christians.

### 4.3 REFLECTION IN THE SCHOOL ENVIRONMENT

Some examples from around the Diocese



A school sign which shows visitors the Christian nature of the school and also the mission statement.

A steel sculpture showing the seasons and the children's thoughts about being a Christian school.



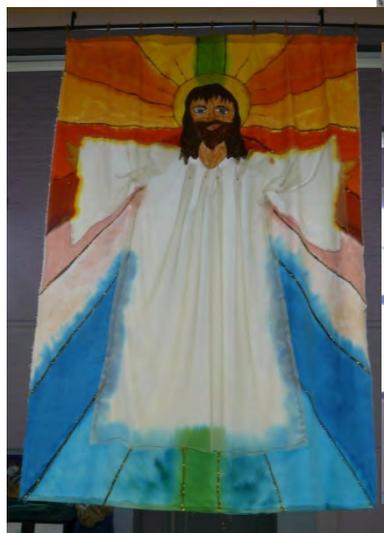
A friendship bench used as part of the school's ethos

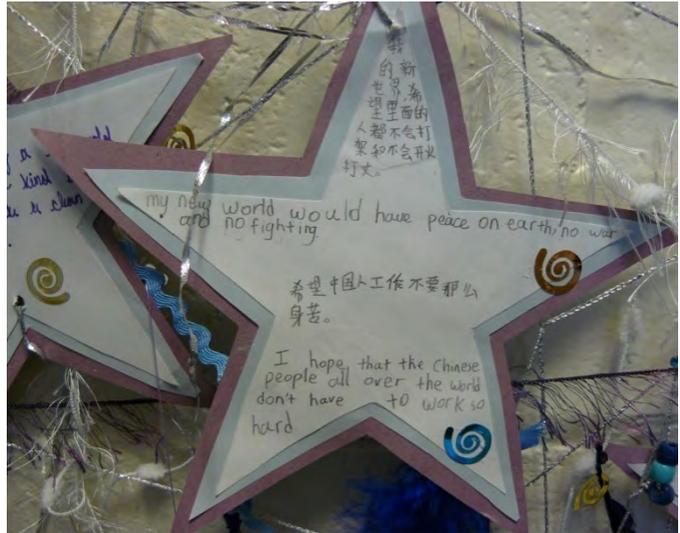


A beautiful backdrop for worship produced by Latchford Primary School. This is a collaborative piece of textile work involving the children and a local artist. A lasting piece which all will remember.



Hangings in the school hall which help the children to focus during worship.



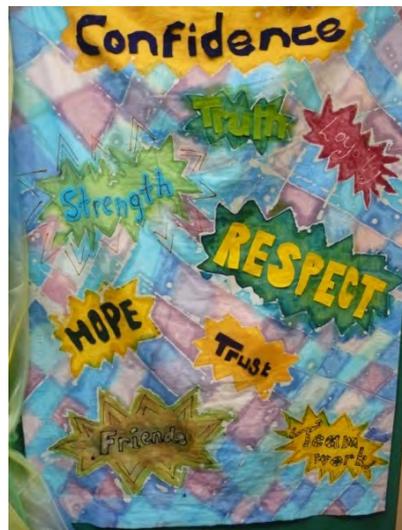


Dreamcatchers used to collect children's Christian thoughts and make a reflective focus in the entrance hall.



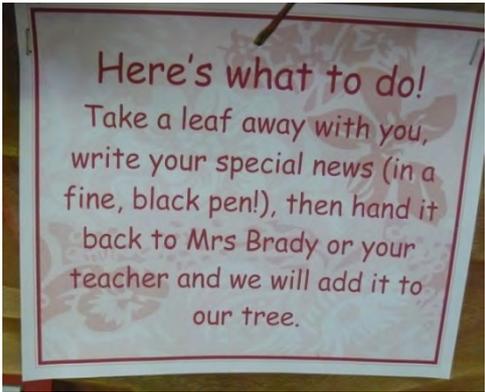
A mosaic cross produced by the children and forming the centrepiece for worship in the school hall.

A hanging in the school entrance hall which reminds visitors and children about the priorities of the school.





A good news tree encourages the school family to look for the good in our lives and in the world.



A beautiful hanging in the entrance hall showing Christian symbols.



and as you walk into the school ..... a display which lets you know what the school values..... and asks you for suggestions as to how they can improve.

**and..... in the classroom**

A small display of books used in everyday worship, with a candle and a cross - a permanent reminder to the children and teachers of the Christian foundation of the school.

The children might like to take it in turns to put out the display – maybe changing it to reflect the church’s year or particular school event.





A classroom reflective area by the library encouraging quiet thoughtfulness. Posters and signs can be changed regularly so that it doesn't just become part of the scenery.

One of a series of classroom displays showing 'Children's Rights'. This one is 'You have the right to a belief and an opinion.' There are some words and images from Amnesty International making it a thought provoking part of the classroom.



Scriptural quotes around the school can help give the children a Christian culture.



## Active Displays



All these displays ask the children to get involved ...to think about something and to say a prayer.

Prayer can often be helped by doing something physical – lighting a candle, or, in this case adding a brick.



As you put another brick in the wall to help build this house, say a prayer for someone who shares your home.

....or placing a sticker on a cross.

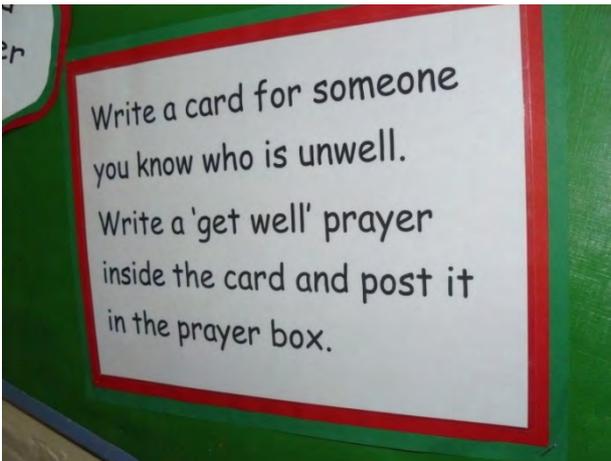
Children like these activities and it helps their spirituality.



Say a prayer for peace somewhere in the world.  
Write the name of that place on a dove  
and add it to the cross.



Put your finger in the sand and write a friend's name because you have the right to be a friend and have a friend.



How about a prayer box for people the children know who are unwell ..... maybe other children who are off school sick. These activities help children to know that prayer is 'real' – and not just something that happens in school worship.

#### 4.4 PRAYER AND REFLECTION



##### **What is Prayer & Reflection?**

In its very essence prayer is simply about talking and listening to God. Just as a child would talk to a parent then we encourage the children in turn to talk and listen to God. In order for the children to develop a relationship with God we need to spend quality time in relationship talking and listening to Him.

Jesus put great emphasis on talking with God his Father. He would often withdraw and go to a quiet place to pray, (Mark 1:35), he taught those close to him to pray and he left us a prayer as a model for us to pray, the Lord's Prayer.

As teachers in our collective worship, we should provide the setting, the opportunity and the example for children in order that they can make their own choice to participate or quietly observe and reflect for themselves.

When planning for collective worship, there should always be some element of prayer or reflection in the content. In a Church school as well as daily collective worship it is expected that there will be time for reflection or prayer at other times of the day, (e.g. before lunch or home time). As a minimum there is an expectation that schools will learn the key features of prayer within the Anglican tradition. Learning and saying a collection of prayers, hymns and psalms which creates a framework for worship within the school is essential; e.g. the Lord's Prayer, the Grace, simple collects, the school prayer.

There are many ways in which we can encourage prayer and reflection during collective worship. Below is a selection of ideas which can provide schools with starting points:

## Ideas for Prayer & Reflection in Collective Worship

### 1. Using set prayers, e.g.

#### Lord's Prayer Traditional Version

Our Father, which art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive them  
that trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever. Amen.

#### Lord's Prayer Modern Version

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.

#### The Grace Traditional Version

The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Ghost,  
be with us all evermore. Amen.

#### The Grace Modern Version

The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with us all evermore. Amen.

Appropriate collects or other simple forms of liturgy.

Prayer of St Francis – 'Make me a Channel of your Peace'

### 2. Using psalms as prayers

- Hymns of praise and thanksgiving for God's goodness  
e.g. Psalms 100, 145, 150 (praise for creation), 8, 103, 163
- Royal Psalms for coronations, weddings, campaigns  
e.g. Psalms 2, 10, 45, 20
- Individual laments where the worshipper appeals to God for help  
e.g. Psalms 3, 5, 6, 7, 42, 51
- Community laments where the focus is on natural disasters or national problems  
e.g. Psalms 44, 74, 80
- Community Thanksgiving  
e.g. Psalms 66, 105
- Individual Thanksgiving  
e.g. Psalms 30, 32, 34, 62, 116

### 3. Responsive prayers- children join in by repeating a refrain or repeating a prayer

e.g. as in the Eucharistic prayer

The Lord is here.  
Lift up your hearts.  
Let us give thanks to the Lord our God.

His Spirit is with us.  
We lift them to the Lord.  
It is right to give thanks and praise.

or

The peace of the Lord be always with you  
Go in peace to love and serve the Lord.

**and also with you.**  
**In the name of Christ. Amen.**

**4. Action prayers-** using sign language or suitable actions that communicate through the senses.

e.g.

We are here to worship	<i>arms are lifted up open wide</i>
We are here to pray	<i>hands are placed together</i>
We are here to listen	<i>cupped hands behind ears</i>
We are here to praise	<i>hands touch lips and express singing</i>
We are here to meet with God	<i>hands point to God</i>
And God will meet with us.	<i>finger points to me</i>
Amen	

#### **Teaspoon prayers**

T for Thanks, S for Sorry, P for Please

– either each child has a cut out card spoon or a visual image can display the letters as prompts.

#### **Prayer hands**

Fingers are used to remind the children of 5 things that they are to pray for that day.



#### **5. Using a school/class prayer box**

Children come to an act of collective worship with things on paper they wish to place in the school prayer box during the worship time. The staff, minister or children could use the requests for public prayer afterwards.

#### **6. School prayers**

The school has a particular prayer they adopt as their prayer either a published one or one written within the school's community. Different prayers could be used on different occasions, e.g. an achievement prayer.

#### **7. Published prayers**

The list here is endless and there are many good websites that produce excellent resources for prayer. See the Resources section at the end of the guidelines.

Church House Publishing, The Iona Community and Lion Publishing are amongst those who produce good resources for published prayers. Thinking as they listen to a prayer- having something specific to think about while a prayer is said becomes very important here.

#### **8. Open Spontaneous Prayer**

Encouraging children and staff to participate in spontaneous open prayer is something that can be worked towards as the school grows confident in prayer. Small groups may be a good place to begin this practice.

#### **9. Reflective poetry**

Using a poem written by the children or staff or a published poem on a set theme can act as an imaginative stimulus for thoughts and ideas which can be offered back to God either through quiet meditative silent response or through using personal or corporate prayer. Having something very specific to think about is vital here.

*Similarly the following ideas can also be used in the same way:*

**9. Listening to a specific sound e.g. a pebble in water**

**10. Watching a tableaux or still frozen picture**

**11. Reading a visual image such as a poem, prayer or prose as it is read aloud.** Quotations can be used with older children.

**12. Looking at other visual images whilst prayers are said or music is played,** e.g. paintings, landscapes, and children's work. Use can be made of the interactive whiteboard.

**13. Quiet reflection to suitable music** – here eyes are closed to evoke a response

**14. Using an object as a focus for reflection** e.g. lit candle, an arrangement of suitable objects.

**15. Focussed silence-** Contemplative silence while children reflect on what has already been said

**16. Guided visualisation** – with eyes closed the children are encouraged to be still and relax as an image is painted in their heads of something from the act of collective worship. e.g. a scene from a bible story studied that day.

**17. Using questions** – with eyes shut and quiet music playing, the worship leader can ask some questions which sum up the main content of the worship or are used a starting point for prayer, e.g. What made you happy/sad about the story we have heard today?

Could Peter have acted differently?

What would you have done when..... How can God help you?

**18. Pairs/groups-** probably used with groups in smaller acts of worship. Pairs of children or small groups pray spontaneous open prayers together. This would only work if it is taught and encouraged as a practice in the school. If this is something the children were used to they could try this in the school act of collective worship where time is allocated for any who wish to pray aloud.

**19. Film focus-** An act of reflection can be encouraged through a short clip/still image from a video or film, e.g. Jesus of Nazareth.

**20. Class /Individual diaries /boxes** – classes can be encouraged to have class prayer journals or diaries where the children can write/draw prayers in the books or place prayers in the boxes during the day or in the act of collective worship. For smaller children the teacher could help them by writing for them in the book/box.



#### 4.5 THE BIBLE IN COLLECTIVE WORSHIP

For Christians the Bible is the source of inspiration for life as well as the recognized inspired Word of God. Through many generations Christians have studied the Bible, both corporately and individually, to gain fresh wisdom and revelation for their own lives.

As well as hearing the Bible read in church, Christians may meet together for Bible study in house groups. Individual Christians read the Bible as part of their daily act of worship for strengthening, comfort, guidance and reflection.

The Bible is used as a source of doctrine for the Church and it is also used as the basis for worship, teaching and liturgy, (e.g. for the Eucharist). It enables the church to understand God's vision for the world and humanity's place within it.

Within collective worship in church schools we should aim to reflect the full use of the Bible and its importance in Christian worship. By engaging with the Bible in collective worship children are able to gain an understanding of their place in the world and how God views them. Bible stories and songs and hymns based on biblical material used in worship are essential to gain a full understanding of the Christian faith.

When presenting the Bible to children in collective worship we need to ensure we allow them to enter into the story, giving them a chance to reflect and empathise with the characters and events of the story.

This can be done by:

1. **Ensuring the themes over the term and year contain and reflect biblical material**, e.g. Parables, Famous People in the Bible, Friends of Jesus, Old testament Characters, Stories about Jesus. Easter Stories, Christmas Stories etc;
2. **Ensuring the songs and hymns chosen reflect biblical material**;
3. **Drawing on material from the churches lectionary** (pattern of readings for the year) - see [www.cofe.anglican.org/worship](http://www.cofe.anglican.org/worship);
4. **Giving opportunity for the children to enact and dramatise the stories**;
5. **Using stories to complement the themes chosen** by drawing out modern lessons that can be learnt from the Bible;
6. **Using key Christian texts in worship**, e.g. :
  - The Lord's prayer
  - The ten commandments
  - Jesus' summary of the law – Matthew's Gospel chapter 5
  - Some psalms such as 23, 121, 150
  - The Magnificat and Nunc Dimittis (Luke's Gospel)
  - Key Bible passages such as Romans 8.38-39, 1 Corinthians 13, Hebrews 12.1-2;
7. **Presenting the children with an understanding of how the Bible fits together**, e.g. using Bible Explorer or by using other complementary teaching in RE lessons;
8. **Exploring Biblical material in diverse ways**, e.g.:
  - by using hot seating;

- straight forward story telling;
  - use of dramatized scripts;
  - watching extracts from videos;
  - selecting art that represents bible stories (e.g. Rembrandt's Prodigal Son);
  - using freeze frames of scenes from the stories completed by the children or staff;
  - using modern versions of the stories:
  - using stories grouped under themes;
  - Dressing as characters from the story and telling the story from their point of view etc;
9. **Ensuring the reflection and prayer time in our worship uses and builds on what we have looked at from the Bible** (see separate section 4.4 on prayers and reflection for ideas);
10. **Using the school focal point and reflection areas to ponder Biblical quotations and ideas.**

In order to do this, a good understanding of the Bible and its structure is needed. The Diocese of Ely presents a useful summary to the Bible adapted below:

#### **Old Testament**

*The Bible opens with a story of beginnings containing stories which wrestle with questions about life; creation, suffering, sin etc (Genesis 1-12). It is also the story of the Jewish people. In response to God's call, Abraham and his family, who were nomads, journeyed to Canaan, where the family increased with son Isaac and his sons Jacob and Esau. (Genesis 13-38). Famine eventually drove Jacob and his 12 sons, including Joseph, to Egypt, where they became slaves. (Genesis 39-50). They escaped under Moses and travelled across the desert where they developed laws for the community under God. They settled in Palestine establishing themselves as a nation (Joshua, Judges). A monarchy was established with Saul and later David and Solomon (1&2 Samuel; 1&2 Kings). Attempts at foreign alliances brought cultural and religious pluralism (Amos, Hosea, Micah, Jeremiah) and the Jews were eventually exiled as prisoners of war. (Jeremiah, Isaiah) Some returned, under the edict of a benevolent Persian overlord, but many remained in foreign lands. Empire succeeded empire; Persia, then Greece and finally Rome, but the Jews were never absorbed by their conquerors. They resented their subject status as occupied territory and constantly, below the surface, the seeds of nationalism flourished.*

#### **New Testament**

*The Story of Jesus - One Jew, Jesus, was heralded by many as the deliverer of his people. He challenged an exclusive faith, which marginalized the poor and sick and spoke of God's love for all; Jew and non-Jew. The Romans executed him. (Matthew, Mark, Luke and John) His followers continued his mission challenging people to live in God's way (Acts, Letters).*

Most schools like to organise their acts of collective worship into a series of weekly or fortnightly themes. There are many good guides available to assist in arranging groups of Bible stories into themes which can assist in continuity and progression when studying the Bible. Ely Diocese have completed a table of such themes you may find useful which can be found at:

[www.ely.anglican.org/education/schools/collective\\_worship/policy](http://www.ely.anglican.org/education/schools/collective_worship/policy). Another good guide to Bible story groups can be found in *Story and Drama - Toolkit* by Margaret Cooling, RMEP, ISBN: 978-1851752355.

## 4.6 MUSIC IN COLLECTIVE WORSHIP



The power of singing and music in school worship is extremely strong. A well chosen hymn enthusiastically sung in collective worship is inspirational and has a positive effect on the group and on individuals. Music played as the children arrive in worship sets the scene and enlivens the participants. From the youngest children to the staff, everyone's heart can be lifted by music – it is one of the most important assets we have.

### **A vocabulary of music**

It is often the case that worship leaders don't give enough thought to the music used in worship – not just the music which is sung, but also that which is played to the children, either when arriving and leaving, or else to create a spiritual moment. So often children remember hymns more than anything else in worship and parents will often tell you about their children singing well-loved hymns at home or else when out shopping! Children build up a vocabulary of hymns whilst at school and this usually stays with them for life. We can all remember favourite school hymns with affection and many of us hold onto those and want to choose them when it comes round to special occasions later in our lives – weddings or other celebrations. Not only children, but teachers and other staff join in the joy of singing and music making in worship and themselves develop a repertoire of hymns of praise. It is not unusual for teachers or teaching assistants to choose school hymns at their own weddings – after all, so much school music is uplifting and joyful. In the same way, hymns can be reflective and give a genuine sense of spirituality. 'An Irish Blessing' has been used at many a grandparent's funeral.

### **Creating an atmosphere and developing musical literacy**

Most schools use music as a method of creating an atmosphere conducive to worship as the children and teachers arrive or leave. Some schools have live music from the recorder group or other instrumentalists to create an atmosphere of quiet reflection. CD backing tracks can be used to 'set the scene' prior to singing a particular hymn. It is important that this is planned – and not just the same 'Pan Pipes' CD put on each day. For example – if an act of collective worship has the theme of sharing good work, then 'Proud' by Heather Small would be really appropriate to use. If, in worship you were talking about refugees- 'Homeless' by Paul Simon would set the scene. This use of good music can be electric in worship, not just when the children are coming and going, but also as part of the service. After a story you may want to create the space for personal thought – just the place to use music and perhaps make possible one of those 'pin-dropping' moments which are often profound in children's spiritual development. For so many years schools have thought it worthy to play only orchestral music to

children in collective worship, and although there certainly is a place for Beethoven and Bach, there is also now a vast range of music available which broadens schools' musical horizons enabling children and staff to become more musically literate.

There is a huge variety of music easily available on every high street and schools should build up a CD collection worthy of their educational philosophy. A schools collection should contain many genres of music so that worship leaders can select an appropriate CD for the feeling of the worship. The collection might contain any or all of the following styles and schools should arrange to use them as part of their worship planning.

Folk	Show Music	Orchestral	Brass band
Rock	Choral Music	Standards	World Music
Traditional Music	solo instrumentalists	Christmas music	Dance music
Big Band music	Electric music	Gospel	Jazz

The collection is up to you, but it should be varied and **at least as big as your personal collection at home!** A comprehensive collection of music in school is just as important as a library. The collection will, of course, need to be organised and maintained. It will need a secure cupboard and a system of tracking where the CDs are. **A good and well maintained CD or digital collection is the sign of a musically dynamic school which will encourage children and staff to build a love and appreciation of all types of music.**

Music played as part of worship is primarily to bring children into an awareness of the presence of God, or at least to consider the possibility of this happening. In this sense the music is the servant of the worship and not the other way round. It can bring worship alive enabling everyone present to enjoy it and to have fun.

### Singing in Worship

Good hymns and joyful singing are crucial in creating inspirational worship. Children and teachers enjoy singing together and this should be at the heart of your school worship. There is such a vast choice of good school hymns that it is easy to be overwhelmed. Schools should carefully choose a repertoire and build it up slowly over the year. The repertoire should include

- **Action songs suitable for young children**

Many of these songs are passed on orally and built up over the years so that the school develops a good repertoire – some suitable for very young children, and some suitable for the older ones. A good start would be to find out which songs are already used in school and to make a list. Share the songs in worship so that everyone gets to know them. The older children love to learn action songs for younger children, and you can engage them by asking them to help you teach the younger ones – maybe standing with you at the front. If you create a culture of this sharing, you will find singing being used at all times of day, by all school members. You may walk into a classroom where a Year 6 'Playleader' is keeping the children good at the end of lunchtime by singing some of their favourite action songs – a joy to watch. Or maybe the teacher singing with the children as they wait their turn to come into the hall for worship – what could be better? Children of all ages love action songs and many teachers are expert at making up their own actions in order to help younger children remember words.

- **Choruses – easily learned and lively**  
Again, something of an oral tradition, although there are a number of songbooks available.

e.g. 'Jump if you're wearing red' ISBN 978-0715148686

- **A selection of Christian Hymns from current children's music books**

Most children's hymn books now have CDs which make them more accessible to non-musicians.

Schools should try to give the children a mixed diet of modern hymns and although there are some good ones in 'Come and Praise' there are others that are past their sell-by date!

There is a list of the most popular song books in the resources section, but new books are being brought out all the time and so no list can be definitive. New books are usually advertised in schools and in Christian bookshops.

- **Hymns which are sung in the Parish Church and are suitable for children to learn and enjoy.**  
There is an increasing range of songs of worship which are now suitable to use in schools and churches. The increasing number of churches using more modern hymns means that many of them have language which can be taught to children and become part of the school repertoire. This makes a good bridge between church and school and an opportunity to share resources. It also means that in future years children will have a knowledge of many hymns sung in churches thus enhancing their ability to become involved in church worship. Many of these hymns are recorded in the resource section.

Sometimes the very experience of singing a song deepens awareness of an idea. Singing 'Shalom' as a two-part round, for example, re-enforces the feeling of peace and harmony. As it is sung, the harmonizing of the two groups of children becomes in itself an expression of unity. It can be moving to follow a song with a few seconds of complete silence before anyone speaks or moves.

**The use of 'rounds' in worship is particularly effective.**

A song is able to create or reflect the mood of the school community. Celebration may call for exuberant, roof-lifting singing, but at other times a quieter, reflective atmosphere is what is needed. A period of worship may well contain both of these elements – starting off with a huge noisy round like 'Sandy Land' and maybe finishing with a quietly sung 'Grace', with all the children and teachers holding hands. The potential for using music in worship is extremely great, but it must be planned. We would never want the children to be only exposed to only one type of literature and, in the same way, we wouldn't wish the children only to sing 'Come and Praise' hymns.

### **Songs as prayers**

Many of the songs in primary schools make excellent prayers and can be used as such in worship. For example, 'Make Me a Channel of Your Peace,' 'An Irish blessing,' a sung 'Grace,' 'Shalom,' 'May the Lord bless you and keep you' or 'You shall go out with joy'. There are so many to choose from and they can provide a moment of reflection and quiet praise as part of the school's daily worship. If the children get used to singing them, then they can be sung without words, thus enabling the children to focus on prayer – maybe with their eyes closed.



### **Encouraging singing – A singing school!**

The children and staff should love singing and music. It should be at the heart of the school – in daily worship and throughout the day.

You don't need a musician – just confidence and a CD player.

From the very youngest children to the Y6 music can raise the spirits and bring joy to the school.

It is useful to take stock with regard to the role and quality of the singing in worship. If it's not very good, why is this?

- Can the words be clearly seen – especially at the back?
- Are the teachers joining in with gusto?
- If a CD/cassette is being used, can it be heard?
- If a song is not well known, can time be found to teach it or could it be sung as follow-my-leader?
- Could other musical colleagues or 'friends of the school' be involved in teaching the children new material?

School worship singing has the power to draw the school community together – staff and children. It's worth asking from time to time how effective it is and whether it could make an even greater impact. Children and staff know which hymns they like to sing (and it's not always the noisy ones!) – so ask them. Get a child to keep a record of the hymns sung over a period of time – it might surprise you. You can then see a pattern and make a simple plan to introduce other types of hymns and songs. If you are not very confident in singing – get some help, there's plenty about!

Try making a children's '**Top 10' favourite worship songs** – let them vote and see which are the favourites and why. This could be the start of a review of school worship music which would help to keep worship vibrant and alive, providing the children with new ways (and often words) to express their love and devotion to Christ.

### **Learning New Material**

There are many areas to take into consideration when selecting new material for use in collective worship. It is not just a matter of finding songs which are instantly popular, as children's initial enthusiasm may soon be replaced by indifference or even boredom. Songs which are 'catchy' and quick to learn need to be balanced by material which needs a little more preparation, but will be enjoyed and remain meaningful in the long term. Both of these elements are important. Taking time to learn hymns like 'Servant King' or 'Here I am Lord' is well worth the effort – these are hymns which will travel with the children through their life into adulthood.

Be careful when choosing words, particularly with more traditional hymns and carols. Would children understand them? Do you understand them? Maybe some slight editing is needed! It is worth spending time in worship sessions teaching children the words and the meaning behind them, to deepen their understanding as they sing.

Repetition is good for younger children in particular, who can learn and enjoy these worship songs quickly. Many have good actions or the children can make up their own. Try giving out shakers and other (not too noisy) musical instruments for some of the children to join in.

Some very good tunes have been written to familiar words. Sometimes, as with the Lord's Prayer or the Grace they can be used over a series of assemblies on a particular theme to help children's understanding. 'May the Lord bless you and keep you' is a song which can be used almost daily as a finishing song at the end of the act of collective worship.

Some spiritual words have been written to fit familiar tunes such as the Eastenders' theme, 'Match of the Day' and 'Battle Hymn of the Republic'. These can work well, particularly as half the work in learning them has been done already! This approach could stimulate you into writing your own words to music that is popular with children.

Children are often very good at writing their own words and will be very creative – why not have a go at inventing your own Christmas Carol?

Traditionally new songs have been learnt during a "Hymn Practice". This, on its own, does not constitute a daily act of collective worship, but with the addition of a prayer or reading may meet the requirements. However, it is not always the best way to introduce the school community to new songs and to have meaningful and profitable times of worship together during the school day. A good sing – with everyone in – rather like 'Songs of Praise' is an enjoyable celebration and can often be very worshipful, but it doesn't give the chance to learn many new songs.

### **Using the new song as the theme for worship**

In some schools new songs are used as the theme for worship. The Christian teaching found in the text of the song is explored with the children during the series of worship times and the song is learnt as part of each session during that theme.



### **Worship rather than choir rehearsal**

There is certainly a place in the school week for children to learn the technical side of singing, the need to breathe correctly, learn words and sing in tune. But, is a time of worship the right occasion for this learning? Some schools mirror more the practice seen in churches where a worship leader leads the children in a number of songs/hymns, some familiar, others new, and the school community learns through listening and joining in as and when they feel confident. It may be appropriate for a child to be silent and listen to those around them and contemplate the words or tune for a while. If quality songs are chosen with good tunes, the children will pick them up quickly using this pattern, whilst remaining in a frame of mind that is conducive to worship.

**Don't do too many**

New songs are important, but too many new songs in one term can cause difficulties for the children. It is important to revisit old favourites and enjoy the familiarity of the words and tune. Often it is when the song is well known that we can worship more deeply.

To suggest how many songs we should introduce a term would be very difficult. There are many factors that have an impact on this: the age and experience of the children; the skills of staff; the usual practice in the parish (if there are close links between school and church); and the time available throughout the week to learn a new song. It is important to plan out which songs will be introduced over the coming term or year.

**Quality accompaniments**

It is particularly important when learning new material that there is strong and confident support for the singing. If the accompanist (whether on guitar or piano) is also finding their way through the music there can be instant and increasing chaos! This is where the use of accompaniments on CD can be really beneficial – their more sophisticated and powerful use of instruments can provide a real 'lift'. Many schools have found the CD of the music for the Leavers Services can also provide a focus for the whole of the summer term. A listing of the commercially available CDs can be found in the resources section.

**Planning ahead**

Planning is important. It provides a long term view outlining the introduction of new songs. It avoids overload and ensures you will be ready for those "crunch" moments – Christmas, Leavers' Service, etc. Also, if songs are to be used to provide a theme for a series of worship sessions, this can be linked in to the other themes planned for the year.

**Maintaining a sense of worship**

Worship must be central, even when learning new songs. Learning songs can destroy that sense of being in God's presence, especially if we discipline children for poor singing, or posture. Surely, if we are focussing on technique this should be in the classroom or choir rehearsal. When we worship, let's accept each other's contribution and start from a position of 'everyone is here to worship.' Yes, there will be times, in any school setting, when children need to be reminded of expected behaviour, but let's make it the exception rather than the norm in times of worship.

#### 4.7 RESOURCES AND A USER'S GUIDE TO SONGBOOKS AND HYMNBOOKS

Core books	Enhancement books
With cheerful voice (A & C Black) Come and Praise 1 & 2 (BBC) Come and Praise Beginnings (BBC) The Children's Hymn Book (Kevin Mayhew) Sing Out 1 – 4 (Gottalife Productions)	Alleluya! (A & C Black) Everyone's singing, Lord (A & C Black) Songs for Collective Worship (BBC) Kidsource 1 & 2 (Kevin Mayhew) Songs for every assembly (Out of the Ark) Songs for everyday (Out of the Ark) Songs for everybody (Out of the Ark) Big Blue Planet (Stainer & Bell) Sound Bytes (Stainer & Bell)
Seasonal books	Church books
Carol, gaily carol (A & C Black) Merrily to Bethlehem (A & C Black) Sing Nowell! (A & C Black) Songs for every Christmas (Out of the Ark) Songs for every Easter (Out of the Ark) Songs for every Occasion (Out of the Ark) Songs for every Season (Out of the Ark) Carol Praise (Marshall Pickering) Easter! (Alison Carver / Kevin Mayhew) Harvest! (Alison Carver / Kevin Mayhew) 'What's in a word 'Harvest'' (Alison Carver / Kevin Mayhew) 'Too Busy for Christmas' (Alison Carver / Kevin Mayhew)	Songs of Fellowship 1, 2 & 3 (Kingsway) The Source (Kevin Mayhew) Mission Praise (Marshall Pickering) Junior Praise (Marshall Pickering)  Annual books produced for Spring Harvest/New Wine/Stoneleigh/etc
CDs (several include music and chords)	
'No pianist for assembly, no problem' series (Kevin Mayhew) – backing tracks to popular hymns and worship songs selected for CE schools Lord of the Dance (Kingsway Music) All Thing Bright and Beautiful (Kingsway Music) 'New Children's Praise Songs' series (Kingsway Music) Come and Praise (BBC)	
Websites and contacts for music, CDs, midi-files, song words etc	
<a href="http://www.kevinmayhew.com">www.kevinmayhew.com</a> <a href="http://www.kingsway.co.uk">www.kingsway.co.uk</a> <a href="http://www.kingswaysongs.com">www.kingswaysongs.com</a> <a href="http://www.higherpraise.com">www.higherpraise.com</a> <a href="http://www.outoftheark.com">www.outoftheark.com</a> <a href="http://www.sharesong.org">www.sharesong.org</a> <a href="http://www.gottalife.com">www.gottalife.com</a> <a href="http://www.alisoncarver.com">www.alisoncarver.com</a>	

## A user's guide to songbooks and hymnbooks

Here is a list of many of the current books available for schools. The list is not exhaustive, but it may give you the opportunity to increase your stock and introduce some new and exciting material into your worship.

Publisher: **A&C Black**

A very popular and well-loved publisher who has produced vast amounts of music for school use. These books make a useful addition to the 'core' books used in a school.

Title	Type	Description	Related Resources
ALLELUYA! ISBN: 978-0713619973	Enhancement Age 7+ Well worth a look	Many songs reflect on Christian themes such as peace and love.  This book contains the ever popular 'Cauliflowers Fluffy' (Paint Box)	Words only edition for children is available.
CAROL, GAILY CAROL ISBN: 978-0713657944	Seasonal Age 4-7 (Flexible) An excellent standard	43 Christmas songs grouped to tell the Nativity Story making it useful for Christmas performances as well as seasonal worship	Sing-a-long CD with clear piano accompaniments included with the book at no extra cost
EVERYONE'S SINGING LORD ISBN: 978-0713663723	Enhancement Age 5-11 Really useful book	Good songs for collective worship complete with guidance notes. Again a mixture of specifically Christian and related themed songs	Enhanced CD with clear piano accompaniments and printable song words included with the book at no extra cost
MERRILY TO BETHLEHEM ISBN: 978-0713667516	Seasonal Age 5-11 Probably the most used Christmas songbook	Christmas songs and carols from a variety of traditions and cultures but all with a strong Christian basis. Some unusual and interesting examples for performances as well as seasonal worship	Sing-a-long CD with clear piano accompaniments included with the book at no extra cost
SING NOWELL! ISBN: 978-0713656954	Seasonal Age 5-11 Excellent Christmas resource	A very good collection of traditional carols. The carols have percussion parts, alternative voice parts and melody instrument lines	Words only edition for children is available.
WITH CHEERFUL VOICE ISBN: 978-0713617610	Core Age 7+	100 hymns including some more traditional favourites such as "Morning has broken" and "Lord of all hopefulness". The collection has been in print for a long time and is perhaps a little dated	Words only edition for children is available

Publisher: **BBC**

The Come and Praise books can be found in the majority of primary schools and are tried and tested as the best 'core' resource. Some hymns are a little dated and some are short of a direct Christian message – but nevertheless, a good 'standard'.

Title	Type	Description	Related Resources
COME AND PRAISE Combined Edition  ISBN: 978-0563345817	Core  Age 5-11	"The most popular school song and hymn book ever!" 149 traditional and contemporary hymns and songs including useful seasonal sections. Many good specifically Christian songs and others more general in nature. Some are a little dated.	CD recordings of songs being performed to sing along with or listen to.  Instrumental music editions are available. Words only books available. Collective worship activity books now published.
COME AND PRAISE BEGINNINGS  ISBN: 978-0563374763	Core or Enhancement  Age 3-7  A good standard for 'Early Years'	60 songs arranged according to popular worship themes such as Praise, People, Creation, The Bible and Festivals. Accompaniments are easy to play. Suitable for younger children. As with "Come and Praise" it is a mixture of specifically Christian and more general items.	CD recordings of songs being performed to sing along with or listen to.  Words only books available.  Activity Book also published.
SONGS FOR COLLECTIVE WORSHIP  ISBN: 978-0563515616	Enhancement  Age 5-11	A new collection of fun songs which focus on a wide range of RE and PHSE themes commonly covered in collective worship. Not all the songs are Christian in nature but are useful to go with a specific topic such as sports day, community or rules.	Activity book and CD available.  The words are photocopiable

Publisher: **Kevin Mayhew**

Another reliable and long established publisher. The resources are all well presented with an excellent range of Christian based hymns and songs. Kevin Mayhew also publish a wide range of very good collective worship resources.

Title	Type	Description	Related Resources
<p>NO PIANIST FOR ASSEMBLY? NO PROBLEM (Non Catholic Edition) ISBN: 978-1840039290 (Words book)</p>	<p>Core Age 5-11 An excellent 'core' book</p>	<p>As the title suggests this is an all inclusive resource for schools in need of a complete solution when no musician is available. Includes 166 of the most popular old and new hymns and songs sung in collective worship.</p>	<p>Top 20 extracted CD collections are also available if you need to provide a less expensive resource for when the pianist is away!</p>
<p>THE CHILDREN'S HYMN BOOK ISBN: 978-0862099435</p>	<p>Core Age 5-11</p>	<p>Includes 166 of the most popular old and new hymns and songs. Accompaniments are straightforward and are pitched for children's voices. Particular care has been taken to address the issue of inclusive language and to avoid manipulative, archaic or pious words and phrases.</p>	<p>Words only book is available.</p>
<p>KIDSOURCE 1 ISBN: 978-1840033106</p>	<p>Enhancement Age 5-11</p>	<p>A collection of 400 praise and worship songs for children. Many of the songs are more confessional in nature and are all specifically Christian. Some very useful new songs and ideas included but must be used with care and consideration in an inclusive worship context.</p>	<p>Words only edition for Books 1 &amp; 2 combined is available.</p>
<p>KIDSOURCE 2 ISBN: 978-1840038453</p>	<p>Enhancement Age 5-11</p>	<p>The sequel edition with an additional 406 songs. Keys are again selected for children's voices.</p>	<p>A words only edition for Books 1 &amp; 2 combined is available.</p>

Publisher: **Out of the Ark**

Ever increasing in popularity, not least because of the excellent music and accompanying CDs, these books provide a valuable extension to the basic repertoire. The Christmas and Easter Books are particularly recommended but all the books represent excellent value for money and include useful material. Out of the Ark also publish a very good selection of musical plays including high quality nativities.

Title	Type	Description	Related Resources
SONGS FOR EVERY ASSEMBLY ISBN: 978-0951911631	Enhancement Age 5-11	Songs with a wide variety of styles and positive themes and catchy tunes which, using the accompanying CDs, are very easy to learn.  Some songs are specifically Christian whilst others are more general but still valuable.	Supplied with performance and accompaniment CD.
SONGS FOR EVERY BODY ISBN: 978-1901980561	Enhancement Age 5-11	With lively music and varied styles these songs focus specifically on "The Body!" and relate to PHSE in particular.  A few songs included are specifically Christian.	Supplied with performance and accompaniment CD.
SONGS FOR EVERY CHRISTMAS ISBN: 978-0951911655	Seasonal Age 5-11	Perhaps the best and certainly one of the most popular from the "Songs for every..." series.  Most songs included are specifically Christian and whilst a few are eminently avoidable the vast majority are excellent.	Supplied with performance and accompaniment CD.
SONGS FOR EVERY DAY ISBN: 978-1901980073	Enhancement Age 5-11	Another great selection based on useful themes including some curriculum areas, thought provoking and good to sing.  A few songs included are specifically Christian.	Supplied with performance and accompaniment CD.

SONGS FOR EVERY EASTER ISBN: 978-1901980066	Seasonal Age 5-11	As with the Christmas collection this is a valuable resource with some excellent songs of varied style.  Most songs included are specifically Christian.	Supplied with performance and accompaniment CD.
SONGS FOR EVERY OCCASION ISBN: 978-1901980370	Seasonal Age 5-11	This covers a wide range of key school events in the school calendar such as Christmas, Remembrance and Mother's Day. Again very useful.  Most songs included are specifically Christian.	Supplied with performance and accompaniment CD.
SONGS FOR EVERY SEASON ISBN: 978-0951911600	Enhancement Age 5-11	Exciting songs that captivate the mood and colour of the changing seasons in a variety of musical styles.  A few songs included are specifically Christian.	Supplied with performance and accompaniment CD.
A COMBINED HARVEST ISBN: 978-1901980905	Age 5 – 11	A super new book with a great range of harvest material, written by a number of songwriters, and drawn together in one useful resource.	Supplied with performance and accompaniment CD
SONGS FOR EVERY SINGING SCHOOL ISBN: 978-1901980820	Age 5 - 11	Another 'Out of the Ark' gem. A must for happy singing and useful songs.	Supplied with performance and accompaniment CD
SUNDAY'S COOL ISBN: 978-1901980707	Ages 5 - 12	A compilation of songs from the 'Songs for EVERY...' series which have been used successfully in primary schools, plus 2 extra titles unique to Sunday's Cool.	Supplied with performance and accompaniment CD

Publisher: **Stainer & Bell**

A lesser known contributor to the world of music for collective worship, this publisher's resources are none the less worthy of consideration.

Title	Type	Description	Related Resources
BIG BLUE PLANET ISBN: 978-0852498279	Enhancement Age 5-11	A collection of songs for young children to share with each other and with people of all ages. It was prepared by a group representing the main churches in Britain.  Covers traditional Christian festivals and more contemporary themes.	Cassette containing 22 songs is available.
SOUND BYTES ISBN: 978-085249856X	Enhancement Age 8-11	A new collection of 94 songs for the 21 <sup>st</sup> century intended for children aged 8 and above in school and church. Also prepared with an ecumenical team.	Words edition and Cassette containing 22 songs are available.

Publisher: Gotalife Productions. ([www.gotalife.com](http://www.gotalife.com))

Gotalife Productions was founded by husband and wife team, James and Sally-Ann Wright in 2001. Their work is modern and very child-friendly. A must for the school repertoire.

Title	Type	Description	Related Resources
Sing Out A series of books 1-4 No ISBN number – see website.	Core Age 6+ Well worth a look	An excellent and refreshing series of books which give a whole range of modern songs to be used in school worship.	CD backing tracks and photocopiable words.
Sing out at Christmas.	Enhancement Age 6+ An excellent selection of festive Christian songs	Lively new songs with a strong Christian message. A collection of twelve new songs.	CD backing tracks and photocopiable words.

### Other Publications to Consider

These books are not intended specifically for use in schools but do contain some useful items if you have access to them. In addition it is worth consulting with the local church to find out which books they make regular use of in worship, particularly if you are to be involved in combined events.

Title	Type	Description	Related Resources
<p>SONGS OF FELLOWSHIP Books 1, 2 &amp; 3  Published by Kingsway  ISBN: 978-0860659358 ISBN: 978-0854767700 ISBN: 978-1842911310</p>	<p>Church</p>	<p>Wide ranging collection of Christian songs and hymns, many with highly confessional words and not designed for use in schools. However there are some useful items and these may be of use dependent on the nature of the school, the local church and the relationship between the two.</p>	<p>Combined words edition available</p>
<p>CAROL PRAISE  ISBN: 978-0007228164</p>	<p>Seasonal / Church</p>	<p>This provides a surprisingly useful resource for a wider range of carols in a variety of styles. Whilst not designed specifically for schools it has some very good material with more complex accompaniments.</p>	<p>Words only book is available.</p>
<p>MISSION PRAISE  Published by Marshall Pickering  ISBN: 978-0007193448</p>	<p>Church/school  A must for school who would like to link their church/school music</p>	<p>Some excellent songs and hymns which are directly Christian in nature. A common book to be used in churches. It contains many 'classics' which can be part of the school repertoire.</p>	<p>Words only book is available.</p>
<p>JUNIOR PRAISE  Published by Collins  ISBN: 978-0007259779</p>	<p>Core  A really good book</p>	<p>A book of good standards, well loved and varied.</p>	<p>Words only book is available.</p>
<p>CHILDREN'S PRAISE AND WORSHIP  Published by Kingsway  ISBN: 978-1842910658</p>	<p>Core  An excellent 'all rounder'</p>	<p>Melody line, guitar chords and word sheets for many new and well loved songs.</p>	<p>No CD backing tracks but simple chords for the guitar.</p>

### Top ten lists

Song Title	Source
<b>ADVENT AND CHRISTMAS</b>	
Make way, make way There isn't any room Now light one thousand Christmas lights Unto us a child is born Child in a manger Midnight Calypso Carol Cowboy Carol Caribbean Carol Riding Out Mary's Boy Child Come and join the celebration	Kidsource 1 Carol Gaily Carol Carol Gaily Carol Songs for Every Christmas Songs for Every Christmas Songs for Every Christmas Merrily to Bethlehem Merrily to Bethlehem Merrily to Bethlehem Come & Praise Carol Praise Carol Praise
<b>LENT</b>	
Lord, I pray To everything there is a season Give us hope, Lord Make me a channel	Songs for Every Occasion Come and Praise Come and Praise Come and Praise
<b>EASTER</b>	
Hosanna! Celebrate! Easter Jubilation Thank you for loving me Go tell it on the mountain A man for all the people From the darkness came light Trotting, trotting Now the green blade rises There is singing in the desert Colours of day Have you heard?	Songs for Every Easter Songs for Every Easter Songs for Every Easter Songs for Every Easter Come and Praise Come and Praise Songs for Every Occasion
<b>HARVEST</b>	
Autumn days Think of a world When you father made the world Lord of the harvest Pears and apples Now the harvest is all gathered Now we sing a harvest song I'm going to paint Harvest hymn Harvest samba Beautiful World Everybody Praise Him Harvest Time has Come Sing a Song for Harvest Harvest Song Paint Box (Cauliflowers Fluffy!)	Come and Praise Come and Praise Songs for Every Occasion Songs for Every Occasion A Combined Harvest A Combined Harvest A Combined Harvest A Combined Harvest Songs for Every Season Harlequin (AC Black)

Church Hymns suitable for teaching to children

These hymns are in most modern books. Again the list is not definitive, but the crucial element is .....Do the children enjoy singing it?

Shine Jesus Shine  
I the Lord of sea and sky (Here I am Lord.)  
Servant King  
As the deer pants for the water  
Be still  
You are the vine  
Abba Father  
All heaven declares  
Beauty for brokenness (Christian Aid)  
Father, we adore you  
Hosanna, hosanna  
Come on and celebrate  
Jesus put this song into our hearts  
All things bright and beautiful  
Lord Jesus Christ  
Let there be love shared amongst us  
Like a candle flame  
Lord Jesus Christ  
Jubilate everybody  
Majesty  
Seek ye first  
Shalom  
Spirit of the living God  
We are marching  
When he comes  
You shall go out with joy  
You are the king of glory  
Lord of the dance

## 5.1 BOOK RESOURCES

Which collective worship resources are useful can be a matter of individual taste. The resources listed in this section have all been found helpful by advisers in the Diocese, but you are recommended to view any publication before purchase in order to decide whether it would be useful for you.

**Assemblies for Primary Schools (Autumn Term)** Margaret Cooling (RMEP)

ISBN 978-0900274589

**Assemblies for Primary Schools (Spring Term)** Margaret Cooling (RMEP)

ISBN 978-0900274602

**Assemblies for Primary Schools (Summer Term)** Margaret Cooling (RMEP)

ISBN 978-0900274626

**More assemblies for Primary schools** Margaret Cooling (RMEP)

ISBN 978-1851753567, 978-1851753574, 978-1851753581

Clearly presented assemblies on Christian themes often with a simple activity to do in front of children

**Cracking Assemblies** Margaret Cooling and Diane Walker (RMEP)

ISBN 978-1851751617

**Cracking Assemblies 2** Margaret Cooling (RMEP)

ISBN 978-1851752546

Each book contains 72 practical, lively assemblies, compiled from Issues 1-12 of the Cracking RE journal.

**Join with Us: Stories for Primary School Assembly** Jeanne L Jackson (Nelson Thornes)

ISBN 978-0748723744

**Join with Us Book 2: Stories for Primary School Assembly** Jeanne L Jackson (Simon & Schuster Education)

ISBN 978-0750102094

Each book is divided into 3 terms with sufficient assemblies for 3 a week over a 12 week block.

**Values for Life – Teaching Christian Values in Primary Schools** (Jumping Fish – Diocese of Gloucester, contact [jumpingfish@glosdioc.org.uk](mailto:jumpingfish@glosdioc.org.uk))

An excellent resource to promote Christian values and understanding throughout all aspects of school life, including collective worship.

**Putting the 'WOW' into Worship** (Blackburn Diocesan Board of Education)

Guidelines, Ideas and Resources for Collective Worship

**Prayers for Anglican School Worship** (Liverpool Diocesan Board of Education)

Prayers from Anglican liturgy for use in schools

**Worship: Making Primary School Collective Worship Come Alive** John Bailey (Church House Publishing)

ISBN 978-0715149157

Over 70 acts of worship and provides practical ideas to make collective worship come alive.

**Wisdom for Worship: 70 Reflective Assemblies for Primary School** Margaret Cooling

(Stapleford Centre) downloadable from [www.stapleford-centre.org/assemblies/wfw.php](http://www.stapleford-centre.org/assemblies/wfw.php)

**Together in One World: Ninety-nine Stories for the Primary School Assembly** Jeanne L. Jackson (RMEP)

ISBN 978-1851753536

52 ideas for junior classrooms

**Common Worship** (Church House Publishing)

ISBN 978-0715120088

The worship and service book for the Church of England.

**Common Worship: Daily Prayer** (Church House Publishing)

ISBN 978-0715121603

A collection of devotional material including collects, seasonal variants and services of Morning and Evening Prayer approved for the Church of England.

**Saints on Earth: A biographical companion to Common Worship** J H Darch and S K Burns

(Church House Publishing)

ISBN 978-0715140369

Information about the people commemorated in the Common Worship calendar of Holy Days. John Darch was formerly vicar of St George's in Hyde.

**Celebrating the Saints: Daily Spiritual Readings for the Calendars of the Church of England, the Church of Ireland, the Scottish Episcopal Church and the Church in Wales** Robert Atwell

(Canterbury Press)

ISBN 978-1853115653

A treasury of devotional readings by and about the spiritual giants of the last two millennia compiled by Bishop Robert.

**Celebrating the Seasons: Daily Spiritual Readings for the Christian Year** Robert Atwell

(Canterbury Press)

ISBN 978-1853112492

Readings from the spiritual classics; ancient, mediaeval, reformed and contemporary, for every day of the church's year compiled by Bishop Robert.

**Bibles**

**The Kingfisher Children's Bible** Trevor Barnes (Kingfisher Books Ltd)

ISBN 978-0753411810

**The Beginners Bible** Karyn Henley (Kingsway)

ISBN 978-0860658450

**The Book of Books** Trevor Dennis (Lion)

ISBN 978-0745969121

**The Lion Storyteller Bible** Bob Hartman (Lion)

ISBN 978-0745929217

**The Lion First Bible** Pat Alexander (Lion Hudson)

ISBN 978-0745961033

**The Lion Graphic Bible** Mike Maddox and Jeff Anderson (Lion Hudson)

ISBN 978-0745949239

**The Children's Illustrated Bible** Selina Hastings

ISBN 978-1405303255

**The Good News Bible** (Collins)

ISBN 978-0007166589

**NIV Adventure Bible** (Hodder & Stoughton)

ISBN 978-0340862704

**The One Minute Children's Bible** (Hodder & Stoughton)

ISBN 978-0340628034

**The International Children's Bible** (Authentic Media)

ISBN 978-0850099003

**The Bible for Children: New Jerusalem Version** (Darton, Longman & Todd)

ISBN 978-0232521498

## 5.2 USEFUL WEB SITE ADDRESSES

**[www.cowo.culham.ac.uk](http://www.cowo.culham.ac.uk)**

Collective worship resources from the National Society and Culham Institute

**[www.assemblies.org.uk](http://www.assemblies.org.uk)**

SPCK's assemblies' website

**[www.cist.org.uk](http://www.cist.org.uk)**

Stockport's Christians in Schools website including KS1 assemblies

**[www.spinnaker.org.uk](http://www.spinnaker.org.uk)**

Spinnaker Trust's website including collective worship resources

**[www.refuel.org.uk](http://www.refuel.org.uk) and [www.reonline.org.uk](http://www.reonline.org.uk)**

Excellent RE resources supported by Culham Institute

**[www.schoolassemblies.btinternet.co.uk](http://www.schoolassemblies.btinternet.co.uk)**

"School assemblies for busy teachers"

**[www.teachernet.gov.uk/teachingandlearning/assemblies](http://www.teachernet.gov.uk/teachingandlearning/assemblies)**

Teachernet's assemblies bank

**[www.getfed.com/texts](http://www.getfed.com/texts)**

An archive of inspirational Christian stories and poems

**[www.cofe.anglican.org/worship/liturgy/commonworship/texts](http://www.cofe.anglican.org/worship/liturgy/commonworship/texts) and**

**[www.cofe.anglican.org/worship/liturgy/commonworship/resources/downloads/pdftexts.html](http://www.cofe.anglican.org/worship/liturgy/commonworship/resources/downloads/pdftexts.html)**

Prayers and other liturgy from the Church of England's Common Worship

### **The Bible**

**[www.ely.anglican.org/education/schools/collective\\_worship/policy/chp13.html](http://www.ely.anglican.org/education/schools/collective_worship/policy/chp13.html)**

Bible passages related to themes produced by the Diocese of Ely

**[www.bibleforchildren.org/languages/english/stories.php](http://www.bibleforchildren.org/languages/english/stories.php)**

Free Bible resources from *Bibles for Children*