

# Collective Worship Guidelines for the Secondary 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. Throughout the document the word ‘children’ has been used to refer to all ages.

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 with a long horizontal stroke at the end.

+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** students 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 prospectus 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 students be withdrawn, the school must provide adequate supervision to ensure their safety. It is illegal for staff to withdraw students from collective worship (for remedial reading, music lessons, booster classes, etc).

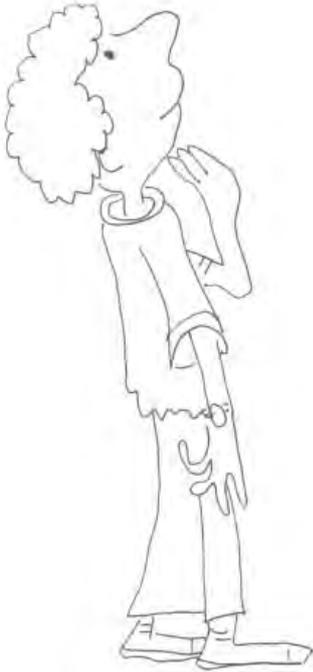
Teachers have the right to withdraw from worship. However, for teachers in aided schools with a National Society Contract, it is a condition of their employment that they attend and play a full part in the daily act of collective worship. Although that legal requirement does not apply in a controlled 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 students 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 students 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 students is Christian, the students 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 students to offer worship to God, through Jesus Christ, without losing sight of either the different starting points of each of the students, or the need for the act of collective worship to take account of the developmental ages of the students.

**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 students and their families is respected and that students are prepared to enter a multicultural and multifaith society. Many of our schools are privileged to be responsible for the education of some students 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 students 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 students do not miss out on the content of the worship.

Although many teachers feel uncomfortable if a student is withdrawn, it is important for students 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 students 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 students 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 students 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 students.

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 & Lords' 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 students 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 meal before he died 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 students 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

The peace of the Lord be always with you

Go in peace to love and serve the Lord

**His Spirit is with us**

**and also with you**

**In the name of Christ. Amen**

- 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 students 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. students 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 students, 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. students 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 students 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 student'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 students 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 students 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 students 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 STUDENT'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 students' voices are heard.

Good worship happens where there 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 students 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 student involvement in the planning of worship. Students 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 students 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 in some schools!)
- introducing a visiting speaker
- leading the singing.

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

### Resources

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, students 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 student 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 students. 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 students 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 students 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 Secondary 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 students whose parents exercise their right to withdraw them from worship alternative activities will be provided in consultation with the student's parents. This does not mean that the students 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 Secondary School* we always seek to reflect in our worship the Christian foundation of the school and its care for all who work here. Students 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 students 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 students to:

- provide an opportunity for students to worship God;
- celebrate all that is good and beautiful and express thankfulness for the joy of being alive;
- provide opportunities for students 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 students;
- 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 students 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 students 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 students' attentiveness and level of interest
- conducting occasional formal observations of collective worship and providing feedback
- seeking feedback from students, staff, parents, governors, incumbent and visitors
- observing the extent of the collective worship's influence on students' 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 secondary 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 co-ordinator, the headteacher and foundation governor(s), including the incumbent, will be the main evaluators.

Formal evaluation of collective worship will take place at **least annually** as detailed in the school improvement plan and collective worship action plan.

**Review**

The headteacher, governors and staff will review this policy every *three* years. A worship planning and record sheet is kept weekly to ensure that acts of worship are generally compatible with the requirements of the policy and to inform our learning and planning for further developments. These will regularly include any formal and informal evaluations of acts of collective worship which will assist monitoring, future planning and delivery. Visitors outside the school community who are regularly involved in acts of worship are provided with a copy of the collective worship policy.

**Inclusion and Equal Opportunities**

A daily act of collective worship is held for all students regardless of their background of culture or religion. Every effort is made by the school to involve all students unless withdrawn by their parents in accordance with the law. *The following extracts from our schools, 'Inclusion and Equal Opportunities Policy' are relevant to collective worship.....*

**Responsibilities**

It is the ultimate responsibility of the head and governing body of a school to ensure a daily act of collective worship takes place. At .....*secondary school* the responsibility to co-ordinate the acts of worship is delegated to the collective worship co-ordinator. She/he plans themes, plans the form tutor worship, invites and liaises with visiting speakers and keeps a record of the content of each act of collective worship. Monitoring and evaluation is the responsibility of .....

**Conclusion**

At .... *CE Secondary School*, collective worship is highly valued and every effort is made to ensure that all students and staff take an active part in a high quality daily act of collective worship. Worship may contain many elements but at .....*primary school* we seek to specifically ensure that the act of collective worship is a learning experience as well as a spiritual encounter;

**Signature and date**

Policy last reviewed..... Next review date.....  
Worship Co-ordinator.....  
Governor responsible for collective 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 students 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 ... SECONDARY 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. Collective worship usually lasts approximately 10- 15 minutes, but the length of 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 students are withdrawn from collective worship, alternative activities are provided in the school library.*

#### **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 students, 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, students' 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 students;*
- *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.

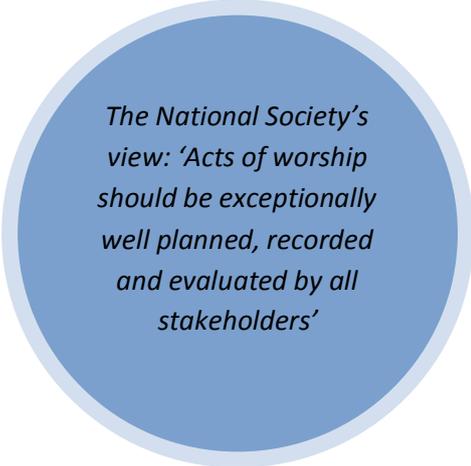
Whatever format is used a school should aim to find a method of record keeping which is appropriate to their circumstances. It should be manageable and sustainable without too much detail which can make the whole system unworkable.

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.

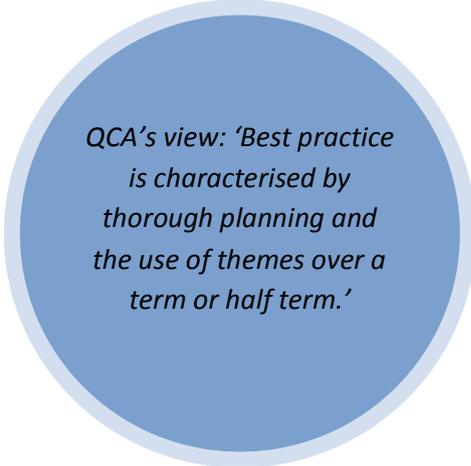
### **Rationale for planning**

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
- Students 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 students (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 2.16.

## **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

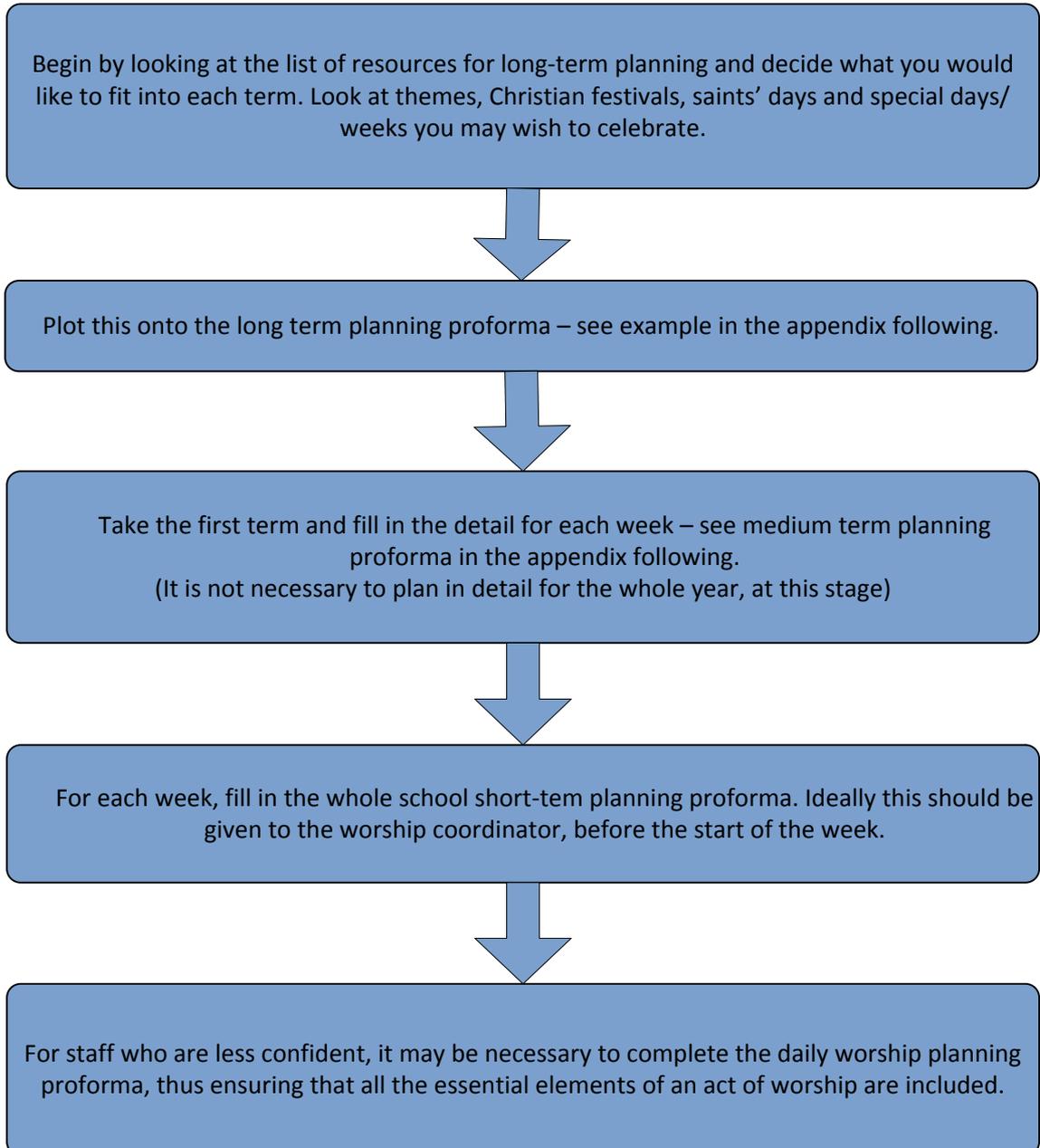
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\* More experienced members of staff may feel they don’t need this aide-memoir. However, it may be useful for those new to taking worship and will provide a core policy for all staff and visiting leaders, on what an act of collective worship should 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" data-label="Image"> <p>The image is a logo for 'unicef day for change'. It features a stylized globe with a grid pattern. Five children of diverse backgrounds are standing around the globe, holding hands. Below the globe, the text 'unicef day for change' is written in a simple, lowercase font.</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 students 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 <u>Easter</u>, sixth and last Sunday in <u>Lent</u>, and the first day of <u>Holy Week</u>.</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

	AUTUMN TERM	SPRING TERM	SUMMER TERM
<b>TERMILY 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 students towards an understanding of the celebration of Christmas.	
<b>Teaching points:</b>	
1) to encourage students 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

Termly theme: Families

Weekly theme: Welcome to our new family

Music of the week: Vivaldi - Autumn

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 new students into our school family	How do we welcome people? Introduce all the new students to their school family	Older students lead prayers for new students	Welcome to our family	Name cards for the new students to hold
Tuesday	Key stage Co-ordinators	Separate Key Stage worship	Our school is special	Discussing ideas from students on what makes our school special – rules, people, church	School prayer	When I needed a neighbour	OHP/Notebook to record students' 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 e.g. class teacher and students. 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 students' 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 students 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 students is not achieved without thought. This is more difficult for someone leading worship when they are not with the students day by day as teachers are.

There are particular skills required in planning worship with students.

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 students 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 students 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



students 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 secondary 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 students.)
- What is the attention span of the students? 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 students' 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 students' (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 students 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 students. 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 students' behaviour is not the role of a visiting speaker and all students 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 students.

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 Secondary 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 students sit?

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

**Do the students 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 students have a break 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 students 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)

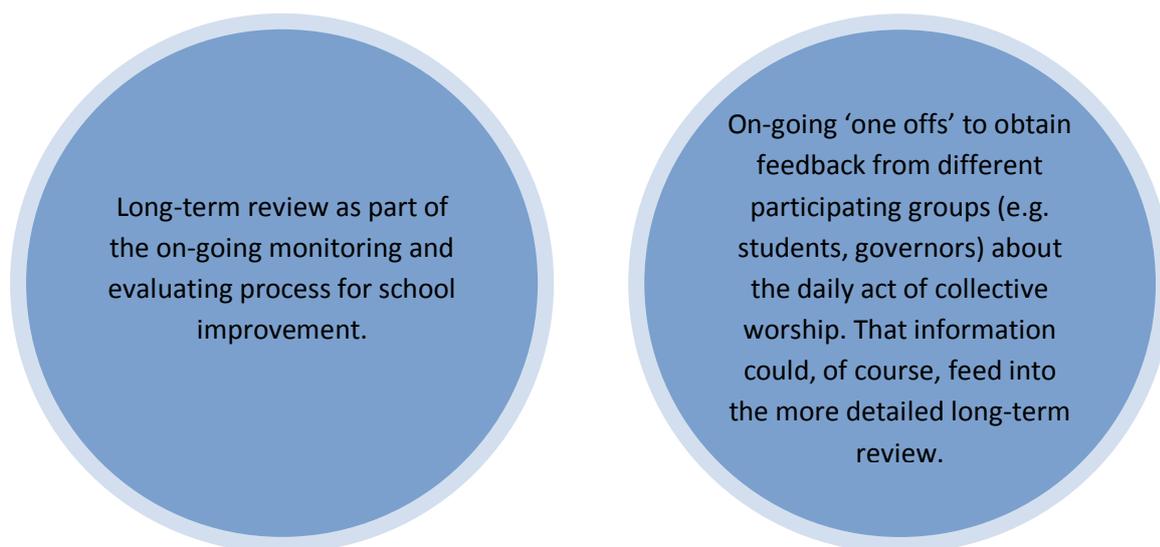
[www.spinnaker.org.uk](http://www.spinnaker.org.uk)

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 students.

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 students' 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 students, 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 students' 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 important is worship in the life of the school and how is this demonstrated?
- How positive are the learners' attitudes to collective worship?
- To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?
- How well does collective worship develop learners' understanding of Anglican faith and practice?

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

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

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 Students

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; students 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 student(s) 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 students and any school visitors in acts of worship?
4. How do you manage to cater for students from different faith backgrounds and ensure that worship is inclusive? (Do you have students from different faith groups? Are any students 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 students, 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 and 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 students 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 .....





<b>Ending the act of collective worship</b>		
	Is the act of collective worship ended in an appropriate manner and do students leave in an orderly fashion?	
<b>General Aspects of Worship</b>		
	Are students 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
<p><b>2a How positive are learners' attitudes to collective worship?</b></p> <p>Learners':</p> <ul style="list-style-type: none"> <li>• response</li> <li>• participation</li> <li>• leadership</li> </ul> <p>Evaluations from learners Parents' feedback</p>			
<p><b>2b To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?</b></p> <p>Refer to evidence from those of Christian faith, of other faiths and of no faith</p> <p>Impact on beliefs, attitudes, behaviours, etc</p>			
<p><b>2c How well does collective worship develop learners' understanding of Anglican/ecumenical traditions and practice?</b></p> <p>Learners' familiarity with and (where appropriate) use of a wide variety of Anglican/ecumenical forms of worship:</p> <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> <li>• Eucharist</li> <li>• understanding of festivals</li> </ul>			

<ul style="list-style-type: none"> <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>			
<b>2d How effectively is the importance of worship demonstrated in the life of the school?</b>			
<p>Place of worship in school development plan/improvement planning/budget</p> <p>INSET opportunities Policies and documentation</p> <p>Planning, recording and evaluation</p> <p>Compliance with legislation</p> <p>Timetabling 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>			
<b>Identified areas for development:</b>			
Overall grade: 1 2 3 4			

### 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 students it should:

- provide an opportunity for students 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 students 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 students;
- 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 students 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 students 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. students 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 students 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 students, staff and the community are celebrated in collective worship
- the concern for the created world and for all life  
e.g. students 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 SECONDARY SCHOOL ENVIRONMENT**

One of the elements which you would expect to find in a Church of England secondary school is an opportunity for the students to develop their spirituality. A particular opportunity for this would, of course, be during school or class worship, when students 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 planned 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 particular place where students can be quiet and reflect. These areas may be outside eg garden area or a chapel in the school with artwork, symbols and displays which are conducive to prayer and quiet.

#### **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 students 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.

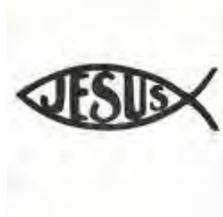
#### **Classroom reflective elements**

The classroom gives teachers an ideal opportunity to explore links between curriculum areas and spiritual development. The teacher can raise ultimate questions and give time for reflection.

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

- **A cross from other cultures or other Christian symbol**

These may be purchased by the PTA or local parish ...or made by the students or parents. An Ichthys is an easy symbol for the students 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 students; 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 useful ideas, but they may need 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 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 students. We want to nurture students who support each other – and look for the good in each other.

- **Encouraging the students 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. Students can take it in turns to choose a prayer from a book, or to write their own prayer.

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

This provides an opportunity in tutor worship for students 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, consider its beauty, 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 students 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 bothers might have some students' writing about how they sometimes feel jealous; a display on the Resurrection might have an element of students' 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 students. A thoughtful, prayerful and challenging classroom however awakens students' 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 students' thoughts about being a Christian school.



A friendship bench used as part of a primary school's ethos

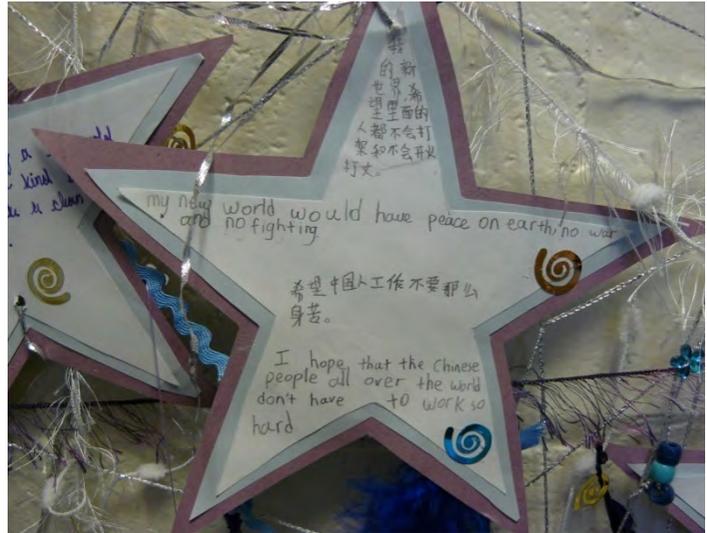


A beautiful backdrop for worship produced by Latchford Primary School. This is a collaborative piece of textile work involving the students and a local artist. A lasting piece which all will remember.



Hangings in the school hall as a focus during worship.





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



A mosaic cross forming the centrepiece for worship in the school hall.

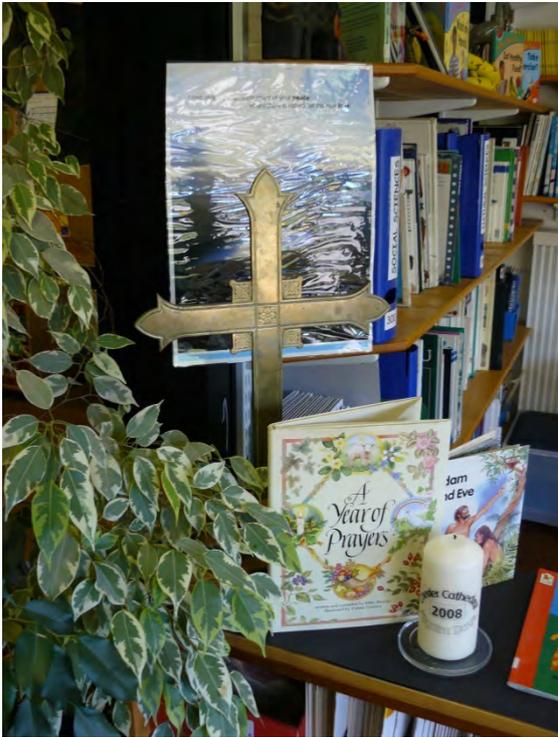
A hanging in the school entrance hall which reminds everyone about the priorities of the school.





A hanging in a Primary entrance hall showing Christian symbols.

and..... in the classroom



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 'Students' 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.



## Active Displays

...or placing a sticker on a cross.

Students like these activities and it helps their spirituality.



#### 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 students in turn to talk and listen to God. In order for the students 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 students 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- students 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

**and also with you.**

Go in peace to love and serve the Lord.

**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

*arms are lifted up open wide*

We are here to pray

*hands are placed together*

We are here to listen

*cupped hands behind ears*

We are here to praise

*hands touch lips and express singing*

We are here to meet with God

*hands point to God*

And God will meet with us.

*finger points to me*

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 students of 5 things that they are to pray for that day.



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

Students 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 students 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 students 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 students 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 students.

**12. Looking at other visual images whilst prayers are said or music is played,** e.g. paintings, landscapes, and students' 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 students reflect on what has already been said

**16. Guided visualisation** – with eyes closed the students 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 as 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 students 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 students 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 students can write prayers or reflections in the books during form tutor time. The tutor assures students of confidentiality and the books are not marked.



#### 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 students are able to gain an understanding of their place in the world and how God views them. Bible stories and music based on biblical material used in worship are essential to gain a full understanding of the Christian faith.

When presenting the Bible to students 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 music chosen reflects 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 students 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 students 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 students 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 (even though it is Primary based) which can be found at: [www.ely.anglican.org/education/schools/collective\\_worship/policy](http://www.ely.anglican.org/education/schools/collective_worship/policy).

## 5 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*