**Collective worship Guidance – Reflecting on Practice**

**Where shall I start?**

**Part 1 – A baseline Audit – this is a tool for schools wishing to take an overview. It is particularly helpful for those new to collective worship, new head teachers/governors/leaders or schools requiring improvement in SIAMS.**

**Part 2 – Questions to explore with groups in the school community – this is particularly useful for schools more secure in their basic practice and looking to engage in a broader dialogue about next steps.**

**Part 3 – Wider considerations – this is particularly useful for schools secure in the questions raised in Part 2 and wishing to explore collective worship in greater depth.**

**Part 1 Baseline Audit.**   
This may be useful to new Headteachers and governors/ leaders undertaking a full review of worship. It is easy to assume some of the criteria listed or to accidentally overlook them.

The most significant column is the right-hand one, implicit in the question is a second one of ‘How do we know?’. This asks schools to consider how they know the criteria are met, fully, partly or not yet.

It may b useful to pause after each group of questions and consider what the responses tell leaders about worship and what development points to take forward.

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| The context of worship in our school | How do we know? |
| * Who do we serve? Context of the community * Who is involved? From the community: Pupils: * Changes to context and response to Covid |  |

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| --- | --- | --- | --- | --- |
| **Criteria** | **Criterion is:** | | | **How do we know?** |
| Met | Partially met | Not met |
| **In living out your distinctive Christian vision:** | | | | |
| Does the school have a working definition (or ‘shared understanding’) of worship? |  |  |  |  |
| Is collective worship central to fostering a sense of community? |  |  |  |  |
| Does the school reflect on practice and ensure that collective worship remains relevant? |  |  |  |  |
| **Collective worship and the Law:** | | | | |
| Is collective worship provided daily for each pupil? |  |  |  |  |
| Does collective worship reflect the Anglican foundation of the school as expressed in its trust deed? |  |  |  |  |
| Is withdrawal explained fully in the school’s collective worship policy and referenced on the school’s website? |  |  |  |  |
| Are requests for withdrawal used to reflect on how worship is perceived within the school community? |  |  |  |  |
| **Inclusive:** | | | | |
| Is collective worship age appropriate, fully accessible to all and accessed by all? |  |  |  |  |
| Are there opportunities for participants to think and ask questions? |  |  |  |  |
| Does the language used by facilitators reflect the Christian character of collective worship, whilst avoiding assumption of present or future faith in participants? |  |  |  |  |
| Does collective worship reflect and celebrate the local *social* context and participants’ cultural backgrounds including faith, belief, and ethnic communities? |  |  |  |  |
| Is collective worship enhanced by the *structura*l context including relationships with external bodies, the parish, Federation partners, place within a MAT etc? |  |  |  |  |
| **Invitational:** | | | | |
| Does collective worship provide a time where everyone (of whatever background or faith) may engage with integrity? |  |  |  |  |
| Are participants are invited to pray and/or reflect in their own way? |  |  |  |  |
| Does music and song in collective worship represent the breadth of the worldwide Christian community, and on occasion, other faith communities? |  |  |  |  |
| Are songs accessible and care taken to avoid lyrics which assume those present are Christian? |  |  |  |  |
| Does collective worship reflect the variety of practices found in services across Christian churches? |  |  |  |  |
| Are parents and families welcome to attend and participate in collective worship? |  |  |  |  |
| **Inspiring:** | | | | |
| Does collective worship motivate thoughts and actions that support courageous advocacy? |  |  |  |  |
| Does collective worship encourage thinking about faith, philosophical views and big questions? |  |  |  |  |
| Does monitoring and feedback indicate that members of the school community find collective worship is inspiring and enriches their lives? |  |  |  |  |
| **Aims and objectives** | | | | |
| Does collective worship promote reflection on moral values (compassion, gratitude, justice, etc)? |  |  |  |  |
| Does collective worship encourage character development (resilience, determination etc) ? |  |  |  |  |
| Does collective worship further participants’ encounters with the Bible, including Jesus’ teaching? |  |  |  |  |
| Does collective worship support an awareness of the Christian belief in the Trinitarian (Father, Son and Holy Spirit) nature of God? |  |  |  |  |
| Does collective worship contribute to spiritual development? |  |  |  |  |
| **Provision** | | | | |
| Does collective worship use symbols, signs, words and actions which give the community a shared language for worship? |  |  |  |  |
| Is there a pattern in community life, celebrating and marking certain seasons in the Church calendar, such as Lent and Advent? |  |  |  |  |
| Are important events in the school year marked within acts of collective worship? |  |  |  |  |
| Is there a range of timings, groupings and spaces? |  |  |  |  |
| **Developing staff expertise and knowledge:** | | | | |
| Do worship facilitators, including clergy, have access to regular training, including that available through DBE? |  |  |  |  |
| Are pupil worship facilitators supported, encouraged and resourced to contribute to meaningful acts of worship which express their own ideas? |  |  |  |  |
| Are collective worship resources provided to empower the facilitators? |  |  |  |  |
| Do school leaders monitor the impact of worship so that it leads to improvement? |  |  |  |  |
| Does monitoring and forward planning take account of pupil and adult voice? |  |  |  |  |
| Are visiting facilitators (including clergy) briefed about the school’s vision and context, so that they contribute to expression of the school’s vision? |  |  |  |  |
| **Collective worship and Growing Faith** | | | | |
| Do school leaders explore community connections, including between church, school and households? |  |  |  |  |
| Are partnerships resulting in new thinking and new doing in relation to children, young people and adults in the community? |  |  |  |  |

**Part 2 - Questions for exploration with groups in the school community**

These are essentially the same questions as in the baseline audit but presented in groups which might be used as staff meeting of governor meeting discussions. **In all areas the school should seek both pupil and parent voice responses to the questions** – this may involve some adaptation of language.

**General:**

What is collective worship for?

What is the school’s working definition (or ‘shared understanding’) of worship which is based in the school’s Christian vision?

How is collective worship central to fostering a sense of community through expressing the school’s Christian vision?

How does the school reflect on practice and ensure that collective worship remains a relevant and essential component of school life that enables all pupils to flourish?

In what ways does worship take account of the CEEO Vision for Education, 2017 and the collective worship Guidance, 2021?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps after each group of questions.*

**Collective worship and the Law:**

Is collective worship provided daily for each pupil?

Does collective worship reflect the reflect the Anglican status of the school as expressed in its trust deed? (You may need to take account of MAT documentation such as Scheme of Delegation)

Is withdrawal explained fully in the school’s collective worship policy and referenced on the school’s website?

Are requests for withdrawal used to reflect on how worship is perceived within the school community?

Where relevant, how have the areas to improve identified at the previous SIAMS been addressed?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion, identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Character of Collective worship**

**Inclusive:**

Is collective worship age appropriate?

Are all practicable steps taken to make collective worship fully accessible to all *and accessed* by all?

What is the range of opportunity for participants to think and ask questions?

What is the range of opportunity for participants to consent and dissent?

What opportunities are there to be active participants or more reflective, passive bystanders?

How has the school considered the language used by worship facilitators in order to retain its essential Christian character whist avoiding assuming faith in participants?

In what ways does collective worship reflect and celebrate the local social context and participants’ cultural backgrounds including faith, belief, and ethnic communities?

In what ways does collective worship reflect and celebrate the local structural context including relationships with external bodies, including the diocese, Federation partners, place within a MAT etc?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Invitational:**

How does collective worship provide a secure place for everyone (of whatever faith or none) to engage with integrity?

In what ways are participants invited to pray or reflect in their own way?

Does music in collective worship represent the breadth of expression across the whole Christian community, including globally? Is there space for music of other faith communities?

Are songs accessible to all?

Is care taken not to use ‘over-confessional’ words?

How does the school reflect the variety of worship found across Christian churches?

Are parents and families welcome as part of the school’s collective worship?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Inspiring:**

Does collective worship provide motivation for action?

Does this action include courageous advocacy?

How does collective worship promote thinking about faith, philosophical views and ‘big questions? Does this include explicit curricular links?

Does monitoring and feedback indicate that members of the school community find collective worship inspiring?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Aims and objectives of collective worship**

How does collective worship promote reflection on moral values such as compassion, gratitude, justice, etc.? How is this made distinct from, for example, a PSHE lesson?

How does collective worship encourage character development through promoting resilience, determination etc.? Again, how is this made distinct from, for example, a PSHE lesson?

In what ways does collective worship further participants’ encounters with the Bible, including Jesus’ teaching? Is there a range of biblical material used? Or is there a limited cycle of ‘stories’?

Does collective worship contribute to an understanding of the Christian belief in the trinitarian nature of God? (Schools in some contexts may need to take great care over this area)

How does collective worship contribute to opportunities for spiritual development?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Provision- what sorts of things does the school do?**

Is collective worship able to provide a shared set of symbols, signs, words and actions?

Do these give the community a shared language for use in times of celebration and sadness?

How is collective worship an integral part of the rhythm and pattern of community life, celebrating and marking certain seasons in the Church calendar, such as Lent and Advent? To what extent does CE have a role in other important events in the school year?

Does the school use a range of groupings and situations so that collective worship provides varied opportunities for encountering faith and belief by engaging in conversations about God?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Developing staff expertise and knowledge:**

Are worship facilitators, including clergy, given regular training in collective worship which leads to improvement?

How are pupil worship facilitators be supported, encouraged and resourced to contribute meaningful acts of worship?

How pupils encouraged to express and explore their own ideas?

Are collective worship resources used to empower the facilitators? Or are facilitators merely expected to ‘follow the text’?

What are the continuous, robust systems available to monitor the impact of worship effectively? Are these systems used consistently?

Does monitoring regularly include and meaningfully involve pupil and adult voice?

Are visiting facilitators (including clergy) briefed about the school’s vision and context, so that their contributions contribute to an expression of the school’s vision?

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Collective worship and Growing Faith**

Does the school explore meaningful community connections including between church, school and household?

As part of a church/school partnership does the school create new thinking and new doing in relation to children, young people and adults in the community

*In considering these questions take care to note what evidence you have to support your responses.  
As a conclusion to the discussion identify strengths and areas for development. Gather the areas for development into a realistic set of next steps.*

**Part 3: Some areas to consider for worship at ‘greater depth’**

How are other Christian traditions than Anglicanism represented? Local denominations may be a beginning, but older students may well benefit from the insights of Eastern Orthodoxy or Celtic approaches to worship?

How is Christianity understood as a *world* faith? Often a thorny problem, there may be diocesan resources to help.

How does collective worship contribute to sacramental development? A sacrament (Eucharist, Baptism) is an ‘outward sign of inward grace’. A range of activities (meditating on a flower or a tune, dropping pebbles in water can be ‘sacramental’ in character – are such things included in collective worship?

How would you describe the rhythm of collective worship? Does it fully reflect the annual, termly, weekly and daily pattern of school life?

Does this rhythm reflect changes in context and spiritual needs over time?

In what ways does collective worship take account of the church seasons? These are developmentally more significant than festivals (e.g. Lent and Advent don’t have festivals at all).

Does the collective worship calendar itself take account of the school vision?

Is collective worship adding to the ‘imaginative riches of Christianity’? Are the insights of pupils appreciated in the local faith community? How?

Does collective worship allow participants to explore the rich, lived diversity of Anglican tradition and identity? How is this achieved? Is it purely historical or does collective worship include a range of cultural expressions of Christianity?

How does collective worship play in integral role in the progressively deeper spiritual experiences offered by the school?

Is the Eucharist an integral part of collective worship? If so how is this arranged so as to be genuinely inclusive?

How does the school help those who are withdrawn from collective worship to flourish as members of the school community?

Do visitors *contribute* to worship rather than lead worship? Is the collective worship just ‘handed-over’ to visitors or is the liturgical centre still facilitated by the school?