



DIOCESES OF DURHAM AND NEWCASTLE

JOINT EDUCATION TEAM



Guidelines for Collective Worship

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What is Worship?

Worship is:

- the submission of all our nature to God;
- the awakening of our conscience by his holiness;
- the nourishment of our minds with his truth;
- the opening of our hearts by his love;
- the surrender of our will to his purpose.

Archbishop William Temple

“Worship cannot be separated from the hinterland of Christian commitment of which it is a focus: a verbalisation of the direction of one’s life towards God”
Fr Richard Deadman NDEB 2008

What is collective worship?

Christian worship is an honouring of God. It acknowledges His transcendence and Holiness, His "worth" and "value"; it is a loving response to His nature as revealed in Jesus Christ. Worship stems from personal experience; it is a central characteristic of faith communities which are in relationship with God.

We can never make anyone worship because it is an attitude of the heart focused on God; in the school situation "the most" we can do is lead people to the threshold of worship by providing a setting where they may worship God if they so wish.

Collective worship only takes place in schools. It is a term which is used only in education, whereas churches and religions usually think of their worship as being corporate. The implication of this is that when a group of people with shared beliefs gather together with the intention of sharing worship then this is a **corporate** activity. **No such assumptions about shared beliefs can be made in the case of a school community, even in a church school.**

The school is a collection of people who come from a variety of backgrounds and who happen to be together primarily for the purpose of education, not for worship. The family backgrounds of pupils may be very different in terms of beliefs and adherence to religion, from the atheist, secular humanist to a devout background of a faith, either Christian or another world religion.

Where parents have choice about which school their child attends, this is often limited by geographical factors and the church school still cannot claim the right to use school collective worship as an act of corporate worship. What takes place in collective worship must take account of the varied backgrounds of the pupils and staff, as well as their ages and aptitudes.

In collective worship children and adults will be responding to the worship on offer in different ways and at different levels; some will be passive observers, learning about worship but not participating in it; some will be "at the threshold", interested in the process and participating in it but not full believers; for others the act of collective worship may be a time of real worship of God.

It is the task of collective worship to provide a setting in which the integrity of those present is not compromised but in which everyone finds something positive for themselves.

Collective worship plays a central role in a church school; it models the school's Christian ethos and values, and proclaims its church school identity. As a result it should:

- have a recognised place in key school documents such as the Statement of Aims or Statement of Purpose:
- be well organised, planned, resourced, delivered and evaluated:
- be special and different from ordinary classroom activities, offering a sense of occasion:
- be both inclusive and unifying, recognising the personal integrity of all members of the school community:
- be genuine worship:

All church schools need to:

- produce a policy statement for collective worship and review it regularly
- appoint a co-ordinator for collective worship who will have a separate job description from the RE co-ordinator
- plan a cycle of themes for collective worship.
- keep a record of collective worship, which includes appropriate evaluation
- allocate a realistic amount of money from the annual budget specifically for resourcing collective worship.
- ensure that all staff have access to training for collective worship
- make a clear distinction between collective worship and assembly (see glossary)
- adopt a variety of approaches to the delivery of collective worship
- encourage full staff presence and participation
- encourage active pupil participation
- encourage parents, governors, members of the local community, local churches and other visitors to take part in collective worship on a regular basis.
- ensure that the head teacher, staff and governors regularly consult and review the acts of collective worship to ensure that they comply with legislation and Trust Deed of the school
- ensure that there is liaison with the local Parish Priest when producing the worship schedule and planning worship.

Collective Worship and the Law

Arrangements for collective worship in a church school are the responsibility of the governors in consultation with the Headteacher. The main legal requirements for collective worship are:

- collective worship in a church school should be carried out in accordance with the school's founding Trust Deed, and in accordance with the School's Ethos Statement, which is to be found in the statutory Instruments of Government.
- the school must provide an act of collective worship for all pupils every day.
- this act of 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 and explained by the parents. Should children be withdrawn, the school must provide adequate supervision to ensure their safety. Children should not be withdrawn from collective worship for other purposes, e.g. reading, music lessons, to do so is to break the law!

Anglican Tradition

When planning collective worship, church schools will want to be aware of their Anglican Foundation and consider how this can contribute to the collective worship provision - without reproducing something inappropriate to the children's age and experience.

The following may be described as shared Christian elements of collective worship:

- using the Bible, either as a source book, or as an inspiration for themes and stories
- observing the cycle of the Church's Year - Advent, Christmas, Lent, Easter, Pentecost, Saints Days
- learning and saying traditional prayers from a number of sources, in particular the Lord's Prayer and the Grace and simple responses.
- singing a wide variety of hymns, from traditional to modern
- using Christian symbols in worship and reflecting on their meaning e.g. cross, crucifix, bread and wine, colours of the church year.
- the use of readings, poetry, prayer, meditation, silence and reflection
- using Psalms with simple responses
- prayers including thanksgiving, intercession and penitence.

Whilst these are more distinctively Anglican:

- Using prayers from Common Worship
- Using Anglican sentences and responses e.g.

- The Lord is here / His Spirit is with us
 - Peace be with you/ and also with you
 - Go in peace to love and serve the Lord / In the name of Christ, Amen
 - In the name of the Father etc
- Using the Collect of the day as a focus for worship
 - Eucharist
 - Encouraging links with the worship of the local parish church

The Anglican Church is a worldwide church with a strong commitment to ecumenism, so church schools should also feel free to draw upon appropriate materials from other Christian churches in their collective worship, as well as inviting visitors from other churches to lead collective worship on occasions.

The purpose of worship is

- to provide an opportunity for the children to reflect upon God and to give Him honour;

Aims of Collective Worship

When planning collective worship in your School it is important to ask how the worship is related to the school's Mission Statement or Statement of Purpose. It is frequently stated that, by virtue of their foundation, worship in church schools should be of the highest quality and a central activity in the life of the school. Effective collective worship is one way in which a church school can give expression to its founding Trust Deed.

Aims of collective worship in a Church School:

The aims of collective worship are;

- to help children discover their place in the world;
- to highlight and nurture the spiritual dimension through experiencing worship;
- to provide children with a vocabulary of worship and an experience of a wide variety of worship forms, including symbols and imagery;
- to provide an opportunity to celebrate major, and some minor, Christian festivals;
- to heighten awareness of the ultimate questions / realities of life and to provide the opportunity to reflect upon these. To support the search for meaning;
- to enable children to appreciate their worth and value to God, and to the community, and to respect the integrity of each individual as a child of God;
- to enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and prayer;
- to celebrate gifts, talents and achievements;
- to establish, explore, and reinforce the common Christian values of the school community such as love, peace, kindness, compassion, forgiveness and reconciliation;
- to foster a feeling of community and belonging in the school through a sharing of experiences and feelings;
- to develop personal relationships and to encourage social development;

- to provide an opportunity to empathise with the needs of others;
- to provide an opportunity for children to become acquainted with the faith of the people from the local and wider community, particularly the local church;
- to encourage stewardship, respect and care for God's creation by a positive attitude to both local and global environmental issues;
- to foster feelings such as awe, wonder, thankfulness, mystery and joy.
- to give memorable and enjoyable experiences;
- to provide an opportunity to bring before God in prayer, personal needs and those of others and
- to share with participants some of the central teachings of the Christian faith at an appropriate level, and give them the encouragement to explore their own beliefs and understanding of God.

Responsibilities

The role of the Governing Body

- governors should be aware of their legal responsibilities in regard to collective worship, and take account of the policy and guidelines of the Diocese;
- in voluntary aided and controlled schools, governors must take account of the legal requirements, any school Trust Deed and guidelines issued by the Diocese;
- governors must be actively involved and familiar with all documentation regarding collective worship issued on their behalf and be actively involved in the process of collective worship development within the school;
- governors should ensure that collective worship is appropriately reviewed as part of the school improvement plan and be actively involved in the review process;
- governors should be aware of the requirement under Statutory Inspection of Anglican Schools (SIAS) for the inspection of collective worship;
- it is a statutory requirement that a school prospectus includes details of collective worship provided at the school. These details should inform parents of the parental right to withdraw their child from collective worship. The arrangements and provision made for those children withdrawn from worship should be clearly stated.
- Offering an opportunity to discuss the form of worship provided with parents

The role of the head teacher;

- head teachers should be aware of their legal responsibilities with regard to collective worship and take account of the policy and guidelines of the Diocese.
- head teachers should ensure that governors and staff are well informed and receive training in order to implement the Diocesan policy on collective worship
- head teachers may designate the responsibility for co-ordinating collective worship to a member or members of staff. (a team should include pupils, staff, governors, clergy, parents)

The role of the Collective Worship Co-ordinator or team.

The role of the collective worship co-ordinator or team will vary depending on the individual needs of the school or college. In some cases the co-ordinator or team will be solely responsible for planning worship but may, at times, involve other members of staff or professionals.

Duties may include the following:

- assisting the governors and head teacher to carry out their legal responsibilities with regard to collective worship;
- reporting to the head teacher and governors on matters of review and development;
- communicating with members of the school community regarding the significance and content of collective acts of worship;
- ensuring that there is a development plan for collective worship which is included in the School Improvement Plan and the National Society Toolkit;
- developing and maintaining effective procedures for planning, recording, monitoring, evaluating and reviewing collective acts of worship;
- being responsive to the needs and views of members of the school community, those of the Christian faith and those of other/no faith;
- developing and utilising the resources available for collective worship including;

Books
Posters
Websites
Visual aids/artefacts
Music
Visiting speakers
Worship leaders
Use of the Parish Church

Leading Classroom Worship

Think in terms of ten to fifteen minutes of worship, you could include some of the following:

- Thinking time
- Sharing time
- Listening time
- Reflection and stillness
- Involve the pupils by inviting them to participate.
- Encourage pupils to plan and deliver the worship.

NB 10 to 15 minutes does not include time for general administrative tasks and notices.

- Use a focus which pupils come to recognise and respect: lighting a candle, a picture, a piece of sculpture, a crucifix or cross, a shell or any other natural object or artefact, music.

- Try some of the following: read an appropriate Bible passage, a story, drama, a poem, music, a picture, a film clip, a prayer, a hymn or song, an object.
- Try writing, drawing, drama or painting as a spiritual response to worship.
- Learn to use silence, through stilling exercises and guided meditation.
- Share a personal story or experience.
- Prepare a termly list of 'Thought for the Day'

APPENDICES

APPENDIX A

Summary of Statements in Circular 1/94

Circular 1/94 was issued to offer non statutory guidance on legislation concerning Religious Education and Collective Worship; it is not in itself a legal document.

However sections of the Circular that apply to collective worship contain a number of clear principles and expectations. These are important for schools as they attempt to convert the legal requirements into manageable and effective practice within existing constraints. The major principles are set out below and their implications explored in details to support schools in their efforts to provide high quality collective worship.

- Collective worship must be inclusive
- Collective worship should promote a sense of community
- Collective worship should enable participants to be actively involved
- Collective worship should promote pupil's spiritual, moral, social and cultural development
- Collective worship should be a special time
- Collective worship should be of high quality.
- All collective acts of worship should provide an opportunity for pupils to worship God
- Most collective acts of worship should contain some elements which relate specifically to the traditions of Christian belief and which accord special status to Jesus Christ. (Giving pupils an opportunity to appreciate the massive influence that Jesus has had)

The role of collective worship in the life of the school

The aims of collective worship are:

- to help children discover their place in the world;
- to highlight and nurture the spiritual dimension through experiencing worship;
- to provide children with a vocabulary of worship and an experience of a wide variety of worship forms, including symbols and imagery;
- to provide an opportunity to celebrate major, and some minor, Christian festivals;
- to heighten awareness of the ultimate questions / realities of life and to provide the opportunity to reflect upon these. To support the search for meaning;
- to enable children to appreciate their worth and value to God, and to the community, and to respect the integrity of each individual as a child of God;
- to enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and prayer;
- to celebrate gifts, talents and achievements;
- to establish, explore, and reinforce the common Christian values of the school community such as love, peace, kindness, compassion, forgiveness and reconciliation;
- to foster a feeling of community and belonging in the school through a sharing of experiences and feelings;

- to develop personal relationships and to encourage social development;
- to provide an opportunity to empathise with the needs of others;
- to provide an opportunity for children to become acquainted with the faith of the people from the local and wider community, particularly the local church;
- to encourage stewardship, respect and care for God's creation by a positive attitude to both local and global environmental issues;
- to foster feelings such as awe, wonder, thankfulness, mystery and joy.
- to give memorable and enjoyable experiences;
- to provide an opportunity to bring before God in prayer, personal needs and those of others and
- to share with participants some of the central teachings of the Christian faith at an appropriate level, and give them the encouragement to explore their own beliefs and understanding of God.

Contribution by Collective Worship to aspects of the Curriculum

Collective worship can contribute to pupils Social, Moral, Spiritual and Cultural(SMSC) development through:

- Reflection on their own beliefs and values, and those of others
- Influence of values on behaviour
- Celebrating together
- Celebration of pupils' own and others' religious and cultural traditions.

The Contribution of the Curriculum to Collective Worship

It is considered to be sound educational practice to draw from all areas of the curriculum (not just RE) and the outside world in order to provide valuable experiences in collective worship.

The organisation of collective worship

Collective worship can be organised in a variety of groupings and may take place in the school hall or classroom, outdoors or off site at a local church.

Planning Acts of Collective Worship

All acts of collective worship will be considered carefully, to ensure that age, aptitude and background of pupils are taken into account. There should be termly planning sheets which give themes, topics and special events and festivals. There should also be a recording and evaluation tool, these will ensure that there is continuity and progression, and enable the monitoring and evaluation to take place. This in turn should lead to high quality collective worship.

Collective worship:

Provides an opportunity for the school community to reflect on important issues

- reinforces a sense of group and community identity
- gives pupils the experience of being still and quiet

- provides an opportunity for celebrating success and times of joy
- provides an opportunity for being together in times of sadness and sorrow
- provides an opportunity for highlighting and reflecting on core human and school values, such as truth, justice, respect, personal integrity and accountability
- offers the opportunity to mark significant points in the year such as festivals and national, local and school events.

Collective worship contributes to pupil's spiritual development by providing opportunities to:

- Reflect upon the value, purpose and meaning of life and our existence
- Experience times of quiet and stillness in the midst of the busyness and activity of the school day and school life
- Experience materials from religious and other sources which suggest that there is more to life than the immediate and the material

Collective worship contributes to pupils' moral development by providing opportunities to:

- Reflect on issues of right and wrong
- Hear about people in whom and in which goodness, moral awareness and rightness are exemplified
- Learn about religious and other teachings concerned with right and wrong

Collective worship contributes to the social development of pupils by providing opportunities to:

- Gather with others for a common purpose
- Share times of joy and sadness with others in the community
- Learn how to behave appropriately within a particular social setting

Collective worship contributes to the cultural development by providing opportunities to:

- Hear music and stories from a range of cultures, time and places
- Reflect upon ideas concerning beauty and what is pleasing to the eye and ear
- Appreciate the range of talents and gifts found within the school community and wider society

Collective worship contributes to the intellectual development by providing opportunities to:

- Think and expand their knowledge base and understanding
- Have ideas, beliefs, preconceptions and prejudices confirmed or challenged
- Reflect upon the nature of learning and the value of education.

Collective Worship and Spiritual Development

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

- Celebrate all that is good and lovely and express thankfulness for the joy of being alive
- Provide opportunities for pupils to share what is meaningful and significant to them, including the darker side of life.
- Ensure the experiences provided are relevant to the age, aptitude and family background of the pupils
- 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, music, dance, art, architecture, singing.
- Provide a rich variety of forms of expression eg music, art, drama, story, and give pupils an opportunity to experience these at their own level rather than being imposed by the teacher or worship leader.

APPENDIX B

The Statutory Inspection of Anglican Schools, (SIAMS)

Key Question:

What is the impact of Collective Worship on the school community?

Clergy and governors working in a church school will be expected to be involved in the evaluation of Collective Worship and RE. This is an important responsibility – it relates to the ability of the school to meet inspection standards. The Statutory Inspection of Anglican and Methodist Schools provides a framework for this evaluation and the support to help schools meet their targets.

The emphasis in SIAMS is very much on the impact of collective worship on children, not just on the opportunities that the school or church provides.

For more about SIAMS, see: www.jointeducationteam.org (Inspection)

Acts of Collective Worship

Monitoring, Evaluation and Review

What is being Monitored and Evaluated?	Evidence
Is monitoring of collective worship part of the School Development Plan and is it included in the SEF?	
Is the monitoring of collective worship part of the governors' agenda?	
Is there an opportunity to involve pupils in the planning, delivery and evaluation?	
Is there an identified collective worship co-ordinator?	
Is there a team responsible for planning collective worship?	
If there is a team, is there a mechanism for it to meet on a regular basis to plan, monitor and evaluate the impact of collective worship?	
Is collective worship well resourced?	
How will the monitoring process be used to further develop collective worship?	
Is there a policy for collective worship and is it regularly updated? Is practice consistent with policy?	
Is there evidence of planning, a collective worship schedule or rota, a record kept of each daily act of worship and evidence of evaluation?	
Who observes collective worship and ensures that monitoring takes place?	
Whose views are sought on the content and quality of collective worship?	
Is there a record of staff development/ continuing professional development relating to collective worship?	
Have staff training needs been identified in relation to collective worship?	
What is the mechanism for collecting evidence of evaluation of collective worship?	

Evaluation of Collective Worship: aide memoire for head and governors.

Schools could use the following as part of self-evaluation.

Find out what the children and other stakeholders think

- What is your favourite worship song or hymn?
- What is special about worship?
- What do you like most about worship?
- Is there anything you don't like about worship time?
- Does worship time make you feel special?
- Tell us what happens in worship time?
- What happens in celebration /family assemblies, is there worship?
- Why do you think worship time is important in your School?
- What makes you think this?
- What is your favourite type of worship?
- What is it you like? (Whole School/class/church/visitors/vicar)

Teaching/Non Teaching Support Staff

- How does the school show that collective worship is important?
- Does the collective worship co-ordinator help staff with resources and ideas if called upon?
- Does collective worship reflect the schools' Christian foundation?
- What if anything, do you gain from collective worship?
- Do you value collective worship? Why / why not?
- How often do you have the opportunity to attend collective worship?
- How often do you have an opportunity to contribute to collective worship?

Parents

- Are you happy that the school offers good opportunities for collective worship?
- Do you think that it has the right amount of Christian content?
- Does your child enjoy collective worship? Are they able to tell you what it was about?

Governors

- What responsibility do you consider the governing body has to school collective worship?
- How important is school worship?
- What would the school lose if there was no collective worship?
- Does the worship reflect the school's Christian foundation?
- How do you know what happens in collective worship?
- Do you take part in collective worship?
- How do governors support collective worship?
- Do you find it inspiring/spiritually uplifting?
- Is there an opportunity for children's spiritual development?
- Have you contributed to collective worship – would you like to?

Community & Church

How valued and supported by the local churches and community do the schools feel?

Evidence

- Involvement of clergy, members of church and community in leading worship.
- On the governing body.
- Parochial Church Council
- Prayer and support for the school.
- Publicity in magazines/news letters.

School actively supports the local churches and community.

Evidence gained from;

- Joint ventures e.g. harvest, charity work, sponsor a child.
- Events for the community, concerts school fairs, parties, shared worship time.
- Publicity in school newsletter.
- Contribution to church magazines and community newsletter.
- School involvement in services, Education Sunday, festivals.
- Prayers for church and community.
- The children's developing attitudes, relationships, knowledge and understanding of church and community.

APPENDIX C

Visitors leading collective worship

Many schools appreciate the contribution that visitors can make to collective worship. They can enrich the school's collective worship experience, and offer opportunities for pupils to learn from others beyond the school community. Some may be regular visitors, such as the local incumbent or other Christian leaders; others may be occasional visitors, perhaps asked for a particular event. Whether regular or occasional, the visitor does need some help from the school about what is expected of them, and may need some guidance about how to approach a group of pupils of a particular age, and what are appropriate topics to use with them. Some guidelines for visitors need to be developed so that the school and the visitor can feel comfortable with the occasion and the possibility for inadvertent disaster is limited.

Tips for head teachers regarding visitors

- ✓ give them plenty of notice - don't assume that a visitor who wears an RE or religious "hat" can produce an assembly at a few moments notice!
- ✓ invite them to attend an act of collective worship beforehand so that they may see how the school conducts them, or, if this is not practical, lend them a copy of the collective worship policy document;
- ✓ some visitors may also need to be told that collective worship is not an appropriate vehicle for hard sell evangelism, and that inclusive language ("we all believe...") is to be avoided;
- ✓ are familiar with the school and class, e.g. through a prior visit;
- ✓ are clear about their brief and stick to it;
- ✓ have prepared their material thoroughly;
- ✓ know where they stand in relationship to other members of their community;
- ✓ arrive promptly
- ✓ provide prior notice about the equipment they require;
- ✓ are articulate and easily heard, use words and materials at a level appropriate to the age ranges and pause at various points;
- ✓ are pupil friendly, i.e. not patronising, aware of the cultural sensitivities of some pupils about touch gestures or eye contact, are visible to all pupils, convey a sense of enjoyment and a sense of humour, and use artefacts and visual aids;
- ✓ are prepared to receive questions from pupils some of which might be awkward and are sensitive to the nature of the response of the pupils to what is being taught;
- ✓ do not use the opportunity to influence listeners unfairly, or attempt to win them over to their faith stance;
- ✓ are aware of the need to break down some of the stereotypes about their own faith community;
- ✓ receive feedback from staff and pupils on positive points about their contribution and those which might be developed or altered;

NEVER leave a visiting speaker to take an act of collective worship alone, it is bad manners, and poor educational practice.

The following guidelines could form the basis of a conversation between the Headteacher and visitor. It is not intended that this advice is handed out as checklist!

Do find out

- who will attend the collective worship - the whole school, or just part of it
- how long you are allowed to speak for (and don't over run)
- which theme the school is presently following in collective worship , what they have done already and will do in the rest of the term
- whether pupils and staff are used to being involved in activities, should you wish them to be so

Do prepare thoroughly

- a ten minute presentation which addresses the needs and variety of backgrounds of pupils has to be carefully thought out, and should always begin by making a real connection with the children's world, make it relevant to them.

Do help pupils

by allowing them time for silence in which they may think, reflect and respond at their own level

by inviting pupils to join in worship

Do remember

the difference between collective and corporate worship. School collective is not the appropriate venue for strong evangelism.

Do adopt

a variety of approaches in each act of worship or within each series of acts of collective worship. Introduce them on a variety of occasions to the breadth of Christian experiences and practices.

Don't

- talk too much
- forget that pupils are used to a variety of learning styles
- talk down to them
- merely entertain them
- talk over the children's heads
- assume that pupils' presence at worship signifies their personal commitment or involvement. Your task is not to compel worship, but to enable it.
- conduct an act of worship without visiting the school first. Arrange to meet the Head for a discussion of the school's policy and procedures, and if possible, be present at an act of worship in the school.
- make the worship into a pageant ,concert or show and tell, it is worship

APPENDIX D

An Exemplar Collective Worship Policy.

Rational

Collective Worship at.....School takes place daily in accordance with provisions of the School Standards and Framework Act, 1998

The contents of all our collective acts of worship is in accordance with the aims of the school/ Trust Deeds.....

This policy has been prepared by the governors and head teacher with the assistance from the teacher co-ordinating Collective Worship and the incumbent.

Aims

Pupils who do not come from Christian families should be able to join the daily act of collective worship, even though this would, in the main, reflect the broad traditions of Christian belief. (Circular 1/94)

We aim to provide collective worship that provides pupils with the opportunity to;

- worship that which is considered worthy
- consider spiritual, moral, social and cultural issues
- explore their own beliefs
- develop their spirituality
- participate and respond
- to promote a common ethos and shared values
- to help pupils develop respect and sensitivity to the beliefs and values of others
- promotes respect, tolerance and understanding for those with differing beliefs and backgrounds.

Practicalities

State here the arrangements at your school for collective worship and the time allocated.

Definition of Collective worship

The Contribution of Collective Worship to other areas of the Curriculum

Management of Collective Worship

Planning acts of collective worship

Monitoring and evaluation

Resources

Withdrawal of pupils from collective worship.

In accordance with legal requirements, parents have the right to withdraw their children and sixth form students have the right to withdraw themselves, from acts of collective worship on religious grounds. Parents should make their wishes known to the head teacher who will ensure that any pupils who are withdrawn are appropriately supervised while the collective act of worship takes place.

Schools should not use this time to withdraw pupils to take part in other activities

APPENDIX E

Themes and Schemes for Planning Collective Worship

Most Church School collective worship cycles are based on the Christian Year, the school's core values and the RE Syllabus

Each Christian festival invites the use of particular collective worship themes, these include:

Autumn Term

First Half of Term

- Beginnings
 - new friends, new starts, new hope
 - welcoming, community, belonging
 - initiation ceremonies
 - rules of this school & rules of life
 - rules to live by - the 10 commandments and the two great commandment
- Harvest
 - environment, stewardship, conservation
 - earth, land, sea, Creation
 - bread, Bread of Life
 - celebration, thankfulness, sharing, caring
 - needs of the developing world. Famine, drought.
 - talents & achievements, lifestyles, hopes, thankfulness
- St Luke (18th October), Medicine
 - healing, healing miracles of Jesus
 - disability
 - famous people connected with medicine
 - service, working and caring for others

Second Half of Term

- People of Faiths, Saints
 - patronal saint of parish church
 - All Saints, All Souls
 - Biblical heroes and heroines
 - Today's heroes
 - Christians today, famous and local
- Remembering
 - war and peace
 - Remembrance Sunday
 - older people
 - Eucharist
 - sadness and loss
 - personal heroes
 - special memories
- Advent

- new church year
 - preparation, anticipation, hope, waiting
 - the meaning of the candles of the Advent wreath
 - light
 - customs
 - Christmas
 - the Christmas story
 - customs & traditions
 - Christmas in other lands
 - incarnation
 - light of the World
 - love, joy peace, hope
 - gifts and giving
 - families and relationships
 - refugees and homelessness
 - poverty
 - messengers
 - carols
-

Spring Term

First Half of Term

- New Year
 - new beginnings
 - fresh star
 - resolutions
 - anticipation
 - new life, seasons, Spring
- Epiphany
 - gifts and gift bringers
 - thankfulness
 - journeys
 - dedication, baptism, names
- Candlemas
 - the Light of the World, light
 - initiation
 - babies, dedication, hope
- Feast of Conversion of St Paul
- Week of Prayer for Christian Unity

Second Half of Term

- Lent & Holy Week
 - growth - mental, physical, spiritual
 - special days - Shrove Tuesday, Ash Wednesday, Mothering Sunday, Palm Sunday
 - fasting, abstinences, self control, giving-up
 - spiritual spring cleaning
 - pilgrimage, spiritual journey
 - temptation, penitence, saying sorry
 - conversion of St Paul
 - forgiveness
 - foot washing, service to others
 - Last Supper, Eucharist
 - rejection, loneliness, separation
 - Easter
 - the Easter story
 - joy, hope, love
 - new life, new beginnings
 - surprise, triumph, promises, evil, suffering, pain, sacrifice
 - friendship
 - repentance, forgiveness, reconciliation, salvation
 - customs - cards, food, gardens, eggs
-

Summer Term

First Half of Term

- Rogation
 - community - school, parish, world
 - establishing boundaries,
 - homes
 - creation, caring for the earth
- Ascension
 - kingship
 - authority
 - symbolism, imagery
 - saying goodbye

Second Half of Term

- Pentecost
 - Holy Spirit
 - Trinity
 - fruits of the Spirit
 - baptism, confirmation
 - power
 - birthday gifts
 - customs
 - fire
 - Wind

The end of the year - moving on

- Pilgrimage
- Saying thank you
- Eucharist
- Explorers, discoveries
- Trust, promises, worry, bravery
- Surprises and disappointments
- Confidence, assurance, prepared
- New class, new school
- Jesus as the Way, the Truth & the Life ("I Am" sayings)
- Memories, learning
- Journey of life
- The Unknown

The Christian Festivals obviously return annually, but what of the rest of the worship cycle? There are many other appropriate worship themes which may be considered but which could be happily used at almost any time of year eg

- Bible heroes
- Bible heroines
- Achievements
- Barriers and Bridges
- Communication
- Prayer
- The Lord's Prayer
- Famous Prayers
- Famous Hymns
- Ourselves
- Forgiveness
- Friends and Neighbours
- I Believe
- Loneliness
- Loss
- Bullying
- Prejudice
- Parables
- Stories of Jesus/stories by Jesus/sayings of Jesus
- Creation/Nature/Environment
- Peace
- The Church (building and people)
- Disability
- Home and Family
- Time
- Music
- Art
- Challenges
- Choice
- Freedom and responsibility
- Special Things
- What's it worth?
- Why are we here?

- Age
- Silence and Reflection
- Messages
- Celebrations
- Searching
- Poetry
- Names and Titles of Jesus
- Animals
- Science
- War and Peace
- Ideas about God
- Food
- The Gifts of the Spirit
- Making Promises
- Signs and Symbols
- The Senses
- Special Books
- Saying sorry
- People who have influenced us
- We can help
- Different charities
- Making Decisions
- Celebrating Differences
- Growth
- Love is ...
- In the news
- Home and Family
- Time
- What's it worth?

There is almost nothing which, rightly handled, cannot be a stimulus for Christian-centred collective worship, it has been described in this way:

Think Trinitarian:

1. God is Creator, all Creation is therefore the rightful concern of a Christian.
2. Jesus became incarnate. All aspects of human life are encompassed here.
3. The Holy Spirit teaches us to foster the spiritual and personal side of our life.

The whole of our experience thus becomes the springboard for our worship.

Four Year Model

THEMES FOR WORSHIP	YEAR 1
<p><u>Autumn</u></p> <p>New Beginnings - SEAL Small Beginnings Barriers and Bridges Barriers and Bridges Making a Difference Harvest Say No to Bullying</p>	<p><u>Autumn</u></p> <p>Getting On, Falling Out - SEAL Friendship Friendship All Saints and All Souls (beg. Nov) Remembering (11th Nov) Advent Christmas Christmas Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL Epiphany Courage – Encouraging Others Facing our Fears Candlemass Lent</p>	<p><u>Spring</u></p> <p>Good to be me – SEAL Annunciation St Patrick St Cuthbert Forgiveness Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships – SEAL Neighbours Charities St George Ascension Pentecost Trinity</p>	<p><u>Summer</u></p> <p>Changes - SEAL Importance of Summer – holidays Journeys – pilgrimage Journeys – pilgrimage Northern Saints Moving On</p>

THEMES FOR WORSHIP	YEAR 2
<p><u>Autumn</u></p> <p>New Beginnings - SEAL</p> <p>Creation</p> <p>Creativity</p> <p>Environment</p> <p>Harvest</p> <p>Say no to bullying</p>	<p><u>Autumn</u></p> <p>Getting On, Falling Out - SEAL</p> <p>Trust</p> <p>Trust</p> <p>All Saints & All Souls</p> <p>Remembering</p> <p>Advent</p> <p>Christmas</p> <p>Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL</p> <p>Epiphany</p> <p>Facing bullies</p> <p>Courage to stand firm</p> <p>Candlemass (2nd Feb)</p> <p>Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL</p> <p>Being special</p> <p>Annunciation</p> <p>St Patrick</p> <p>St Cuthbert</p> <p>Easter</p> <p>Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL</p> <p>Forgiveness</p> <p>Forgiveness</p> <p>Ascension</p> <p>Pentecost</p> <p>Trinity</p>	<p><u>Summer</u></p> <p>Changes - SEAL</p> <p>How Jesus changed lives</p> <p>How Jesus changed lives</p> <p>Special people</p> <p>Northern Saints</p> <p>Moving on</p>

THEMES FOR WORSHIP	YEAR 3
<p><u>Autumn</u></p> <p>New Beginnings - SEAL</p> <p>Creation</p> <p>Using our senses to enjoy creation</p> <p>St Luke</p> <p>Harvest</p> <p>Say no to bullying</p>	<p><u>Autumn</u></p> <p>Getting On, Falling Out - SEAL</p> <p>Trusting God</p> <p>Trusting God</p> <p>All Saints & All Souls</p> <p>Remembering</p> <p>Advent</p> <p>Christmas</p> <p>Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL</p> <p>Epiphany</p> <p>The Rainbow – hope</p> <p>Hope for the future</p> <p>Candlemass (2nd Feb)</p> <p>Lent</p>	<p><u>Spring</u></p> <p>Good to be me – SEAL</p> <p>Annunciation</p> <p>Fruits of Spirit</p> <p>Fruits of Spirit</p> <p>St Patrick</p> <p>St Cuthbert</p> <p>Easter</p> <p>Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL</p> <p>Love is</p> <p>Love is</p> <p>Ascension</p> <p>Pentecost</p> <p>Trinity</p>	<p><u>Summer</u></p> <p>Changes - SEAL</p> <p>Thinking of others</p> <p>Fairtrade – summer food</p> <p>Memories and reflections</p> <p>Northern Saints</p> <p>Moving on</p>

THEMES FOR WORSHIP	YEAR 4
<p><u>Autumn</u></p> <p>New Beginnings - SEAL Turning over a new leaf Prayer Prayer Harvest Say no to bullying</p>	<p><u>Autumn</u></p> <p>Getting On, Falling Out - SEAL Trusting future to God Trusting future to God All Saints & All Souls Remembering Advent Christmas Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL Epiphany Bringing hope to others Helping others Candlemass (2nd Feb) Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL Fruits of Spirit Fruits of Spirit St Patrick St Cuthbert Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL Humility to seek help Humility to take advice Ascension Pentecost Trinity</p>	<p><u>Summer</u></p> <p>Changes - SEAL Seasons Colours of church year Colour of moods Northern Saints Moving on</p>

APPENDIX F

Bible Stories and Collective Worship Themes

Most schools like to organise their Acts of collective worship in a series of weekly or fortnightly themes. Below is a table of such themes with a smattering of possible Bible story connections. You will find some Bible stories appear several times under different headings; which helps to demonstrate the breadth of each story. This is not intended to be a definitive list .

As the list is confined solely to stories, we would recommend the use of a good Biblical concordance if you are looking for all the teaching on a particular theme. We have put the Bible references rather than the name of the story to save space, of course during collective worship you may wish to use the Bible, a Bible storybook, or re-tell the story yourself. In most cases we would recommend a retelling of the story, rather than reading from the Bible for young children, because of the difficulty of inappropriate language levels.

(Note: a v number followed by f indicates that verse and the one immediately following.)

Theme	Bible References
Actions count	<i>Genesis 24; Jonah; Matthew 18.23-34; Matthew 25.31-36; Mark 6.14-30; Mark 10.30-37; Mark 12.31-44; John 13.1-20</i>
Authority & Leadership	<i>Genesis 37 -45; I Samuel 8 with 10.17-24; I Samuel 16.1-13; II Kings 18.13-37 & 19.1-36; Nehemiah 1.1-4, 2, 4, 6.1-16; Daniel 3 & 6; Matthew 4.1-11; Matthew 8.5-13; Matthew 21-28; Mark 4.35-41; Mark 9.2-9; Mark 5.1-20; Mark 6.45-52; Mark 11. 1-19; Luke 2.39-52; Luke 6.1-5; Luke 19.28-40; Luke 19.45-48; Luke 20.19-26; Luke 23.1-49; Acts 27.1 - 28.1</i>
Barriers	<i>Genesis 2.4 - 3.24; Genesis 11.1-9; Joshua 6.1-23; Matthew 19.13-27; Mark 2.23 - 3.6; Luke 10.25 -37; Luke 18.35-43; Luke 19.45-48; Acts 10 - 11.18; Acts 19.21 - 20.1</i>
Beginnings (and new beginnings)	<i>Genesis 1 & 2; Genesis 2.4 - 3.24; Genesis 6.5 - 9.29; Genesis 11.31 - 13.18; Genesis 24; Genesis 32.3 - 33.12; II Kings 5; II Kings 22.1-20 & 23.1-25; Nehemiah 1.1-4; 2; 4; 6.1-16; Matthew 3.11-17; Matthew 4.18-22; Matthew 19.13-27; Matthew 21-28; Mark 5.1-20; Luke 18.35-43; John 21.1-14; Acts 10 - 11.18</i>
Belonging	<i>Luke 2.39-52; Matthew 3.11-17; Matthew 7.24-27; Matthew 13.3-8; Luke 15.4 -32</i>
Call	<i>Genesis 11.31 - 13.18; Exodus 2.11 - 3.12; I Samuel 3.1-19; I Samuel 16.16-23; Jeremiah 1.4-19; Jonah; Matthew 4.18-22; Luke 19.1-10; John 21.1-14; Acts 9.1-18; Acts 10 - 11.18</i>
Caring	<i>Exodus 1.8 - 2.10; II Kings 5; Amos; Matthew 9.1-8; Mark 2.1-14; Mark 12.31-44; Luke 10.25 -37; Luke 15.4 -32; John 12.1-8</i>
Changes	<i>Genesis 11.1-9; Genesis 37 - 45; Matthew 19.13-27; Luke 19.1-10; Mark 5.1-20; Acts 10 - 11.18</i>

Commitment	<i>Genesis 11.31 - 13.18; I Samuel 17; II Kings 5; II Kings 22.1-20 & 23.1-25; Jeremiah 38.1-13; Luke 2.39-52; Luke 4.1-13; Luke 21.1-4; Matthew 7.24-27; Matthew 13.3-8; Luke 12.13 -21; Mark 14.66-72; Matthew 21-28; Acts 6.1 - 8.1; Acts 19.21 - 20.1</i>
Community & co-operation	<i>Exodus 19.s 1-20; 20; 24.3-8; Joshua 6.1-23; Judges 6 - 7; II Kings 22.1-20 & 23.1-25; Esther</i>
Courage & conscience	<i>Genesis 2.22 - 3.15; Exodus 2.11 - 3.12; Exodus 5.1-12 with 42; Joshua 2; Judges 7; I Samuel 17; I Kings 19.1-21; II Kings 18.13-37 & 19.1-36; Jeremiah 36 & 38; Nehemiah 1.1-4, 2, 4, 6.1-16; Esther; Daniel 3 & 6; Luke 10.25 -37; Luke 18.35-43; Luke 19.45-48; Mark 14.66-72; Matthew 21-28; Acts 5.12-42; Acts 6.1 - 8.1; Acts 15.1 - 16.40; Acts 20.22 - 25.12; Acts 27.1 - 28.1; Philemon</i>
Deceit & dishonesty	<i>Genesis 27.1-45; Judges 16.4-30; I Kings 21; II Kings 5; mos; Matthew 2.1-12; Mark 14.12-26; Luke 19.1-10; Luke 19.45-48</i>
Doubts & uncertainties (fear)	<i>Exodus 2.11 - 3.12; I Kings 19.1-21; Jeremiah 1.4-19; Jonah; Esther; Matthew 21-28; Mark 4.35-41; Mark 6.45-52; Mark 14.27-52 & 66-72</i>
Dreams and visions	<i>Genesis 32.3 - 33.12; Genesis 37 - 45; I Samuel 3.1-19; I Kings 19.1-21; Jeremiah 1.4-19; Ezekiel 37.1-14; Matthew 2.1-12; Matthew 4.1-11; Mark 9.2-9; Acts 9.1-18; Acts 10 - 11.18</i>
Fairness and justice	<i>Genesis 6.5 - 9.29; I Kings 12.1-16; Esther; Matthew 20.1-16; Luke 19.45-48; Luke 23.1-49</i>
Family; friendship & relationships	<i>Genesis 2.4 - 3.24; Genesis 2.22 - 3.15; Genesis 11.1-9; Genesis 25.27-34 with 27.1-45; Genesis 37 - 45; Exodus 1.8 - 2.10; Ruth; Luke 2.39-52; Luke 19.1-10; Matthew 9.1-8; Mark 2.1-14; Mark 14.66-72; Luke 10.30-37; Luke 15.11-32; John 12.1-8; Acts 10 - 11.18</i>
Favouritism	<i>Genesis 27.1-45; Genesis 37 - 45</i>
Forgiveness	<i>Jonah; Luke 19.1-10; Luke 15.4 -32; Matthew 9.1-8; Matthew 18.23-34; Matthew 21-28; Luke 18.10-14</i>
Foundations for life	<i>II Kings 22.1-20 & 23.1-25; Matthew 25.31-36; Luke 6.47-49</i>
Freedom	<i>Exodus 5.1-12; Exodus 5 - 6.13 & 7.14- 12.51; Luke 6.1-5; Mark 5.1-20; Luke 18.35-43</i>
Good & evil	<i>Genesis 2.4 - 3.24; I Samuel 17; Amos; Esther; Matthew 4.1-11; Matthew 21-28; Mark 5.1-20; John 13.1-20</i>
Intolerance	<i>Ruth; I Kings 12.1-16; Acts 10 - 11.18; Acts 19.21 - 20.1</i>
Jealousy	<i>Genesis 27.1-45; Luke 15.11-32</i>
Journeys	<i>Genesis 11.31 - 13.18; Exodus 5 - 6.13 & 7.14- 12.51; Ruth; Jonah; Luke 2.39-52; Luke 10.25 -37; Mark 4.35-41; Luke 19.28-40; Acts 9.1-18; Acts 20.22 - 25.12 Acts 27.1 - 28.1</i>
Light & dark	<i>Genesis 2.4 - 3.24; Matthew 21-28; Acts 15.1- 16.40</i>
Loneliness	<i>Jeremiah 1.4-19; Matthew 4.1-11; Matthew 21-28; Mark 14.66-72; Luke 19.1-10; Luke 10.25 -37; Luke 18.35-43; Luke 19.1-10</i>
Lost & found	<i>Genesis 37 -45; Luke 2.39-52; Luke 15.4 -32; Philemon</i>
Loyalty	<i>I Samuel 24 & 26; I Kings 12.1-16; I Kings 18.7 - 19.3; II Kings 18.13-37 & 19.1-36; Jeremiah 38.1-13; Mark 2.1-14; Mark 14.66-72; Matthew 21-28</i>
Peer Group Pressure	<i>Judges 16.4-30; Daniel 3; Daniel 6; Matthew 13.3-8; Mark 14.15-72; John 12.1-8</i>

Perseverance	<i>Genesis 11.31 - 13.18; I Kings 19.4-18; II Kings 5; Nehemiah 1.1-4; 2; 4; 6.1-16; Esther; Daniel 3 & 6; Luke 15.4 -32; Luke 18.35-43; Matthew 8.5-13; Luke 8.43-46; Matthew 21-28; Mark 2.1-14; Luke 19.1-10; Acts 10 - 11.18; Acts 20.22 - 25.12</i>
Prayer	<i>I Samuel 3.1-19; I Kings 18.7 - 19.3; I Kings 19.4-18; Luke 18.10-24</i>
Precious things & gifts	<i>Matthew 13.45f; Matthew 19.13-27; Matthew 20.1-16; Mark 12.31-44; Luke 19.1-10; Luke 21.1-4; Luke 12.13 -21; Luke 15.4 -32; John 12.1-8</i>
Promises (including covenant)	<i>Genesis 6.5 - 9.29; Exodus 2.11 - 3.12; Exodus 19.1-20; 24.3-8; I Samuel 16.16-23; II Kings 22.1-20 & 23.1-25; Ezekiel 37.1-14; Mark 14.66-72; Luke 19.1-10</i>
Renewal or Repentance	<i>II Kings 22.1-20 & 23.1-25; Ezekiel 37.1-14; Luke 15.11-32; Luke 19.1-10; Luke 15.4 -32; Philemon</i>
Rules & laws	<i>Exodus 19.1-20; 20; 24.3-8; I Kings 12.1-16; II Kings 22.1-20 & 23.1-25; Mark 2.23 - 3.6; Luke 6.1-5</i>
Signs; symbols & symbolic actions	<i>Genesis 6.5 - 9.29; Exodus 2.11 - 3.12; Joshua 6.1-23; I Samuel 16.1-13; I Kings 19.4-18; Jeremiah 1.4-19; Jeremiah 36 & 38; Matthew 3.11-17; Matthew 21-28; Mark 4.35-41; Mark 11.15-19; Luke 19.28-40; Luke 19.45-48; Luke 20.19-26; John 13.1-20; Acts 10 - 11.18</i>
Speaking up	<i>I Kings 18.7 - 19.3; Jeremiah 19.1-20; Jeremiah 36 & 38; Daniel 3; Daniel 6; Matthew 5.14f; Mark 14.15-72; Luke 2.39-52; Luke 20.19-26; Acts 5.12-42; Acts 6.1 - 8.1; Acts 15.1- 16.40; Acts 20.22 - 25.12</i>
Temptation	<i>Matthew 4.1-11; Mark 14.66-72; Luke 4.1-13</i>
Trust	<i>Genesis 11.31 - 13.18; Genesis 21.1-3 & 22.1-19; Joshua 2; Judges 7; I Samuel 17; II Kings 18.13-37 & 19.1-36; Jeremiah 38.1-13; Daniel 3; Matthew 4.18-22; Matthew 8.5-13; Matthew 9.1-8; Mark 4.35-41; Mark 5.1-20; Luke 12.13 -21; Luke 18.35-43; Acts 27.1 - 28.1; Philemon</i>

APPENDIX G

Children Participating in the Organisation and Planning of Collective Worship.

Obviously good collective worship is worship where children are not just passive spectators but enthusiastic contributors. Do they actually do more than sing the hymns and answer questions in collective worship? SIAS Inspection reports comment on pupil participation and involving the pupils in the planning and provision and evaluation of worship. Ways of doing this can include;

- engagement or evoking a response. Setting a mood and creating a worshipful atmosphere is an important part of collective worship. Talk with pupils about the effectiveness of music and allow older children to be involved in the selection process;
- when telling stories as part of collective worship do not follow up with information seeking questions but encourage children to empathise with the characters e.g. "How do you feel about what happened in this story?" "Were you like *** in the story?" "Does the story remind you of anything in your own life?"
- if you are sure you can "get them back again" give the children a few moments to allow them to talk with their neighbours about what they thought of the story and its meaning;
- allow time for quiet reflection and/or silent prayer on the theme of the story. (You may like to thought shower possible prayers first.);
- have an established procedure for allowing children to contribute their personal prayer needs to the time of worship. example; a prayer tree or plant (real or man-made) where children leave their topics for intercession written on leaf shapes on the tree;
- individual classes or year groups have a set day of the week on which they can recommend the topics for prayer;
- a book of prayers is kept in which pupils can write prayers which will be used in worship;
- even if the worship is not class-led children may occasionally read their own prose or poetry, perform drama or mime, make music etc;
- frequently schools are asked how they are assessing collective worship. Why not hand this over to your pupils for a time and ask them to record short comments on the acts of worship? The two forms of assembly which make most use of the pupils' talents are the "Good Work Assembly" and the class led "Show and Tell". On these special occasions the question needs to be asked **"Are these assemblies or collective worship?"** It is very easy for these activities to turn into displays of work; such assemblies are important sharing times and contribute to the building-up of the school community, but it is important to be certain that some of the elements of worship are present, such as prayer, reading and a time for reflection. Many such assemblies can be reconfigured as acts of collective worship given time and thought. *(Note: The same problem arises with hymn practices; are they merely music lessons or can they become vehicles for Christian worship?)*

APPENDIX H

Collective Worship Planner/Record Sheet

Theme
Focus
Date/Time
Year Group/Key Stage
Student Participation
Aim (s) (Linked to school policy)
<u>Learning Opportunities</u> e.g. reflect, listen, respond, think about.
<u>Resources</u>
<u>Comment Evaluation</u>

APPENDIX I

Glossary of Key Terms

Assembly

The legislation gives a clear distinction between a daily act of collective worship and an assembly.

It is a requirement that schools provide a daily act of collective worship for all registered pupils, except those withdrawn by their parents or, if sixth form students withdrawing themselves. An assembly which need not be daily, is separate and distinctive from an act of collective worship, although there is no reason why it might not immediately precede or follow collective worship.

While the act of collective worship, involves worship in some shape or form, the assembly is devoid of worship.

It is possible for assembly and worship to be combined. A report on sporting achievement may come under the banner of assembly, but using the pupils sporting achievement to reflect on God given talents and to explore human potential could be the stimulus for a worshipful response.

It is worth noting that although parents can withdraw their children and sixth formers can withdraw themselves from worship, all registered pupils in full time education must attend assemblies.

Collective worship

Collective worship is distinct from 'corporate worship'.

The term collective when used in relation to worship in schools refers to the gathering together of a school group or groups for worship; it does not in any way suggest an act of worship which involves a group meeting to subscribe to any particular faith or denomination of a faith.

Collective worship does not presuppose shared beliefs, and should not seek uniform responses from pupils. Collective worship caters for a diversity of beliefs and points of view, allowing individuals to respond as individuals.

The school community will include people of a variety of cultural and faith, and non faith backgrounds reflecting the diversity of society. If collective worship is to be inclusive it must be interpreted in a way which is meaningful to the communities served by schools. Collective worship should be;

'appropriate to the family backgrounds of the pupils and their ages and aptitudes' (DfE Circular 1/94 p22)

Corporate worship

Corporate worship describes the nature of worship found within a religious community. During corporate worship a body of believers the corpus, meets voluntarily and for reasons of shared commitment. They know what the worship entails and everyone can join in because of shared commitment.

Defining Worship

The word worship comes from the Anglo Saxon word 'weorthscipe' and can be defined as either the adoration of God or a supreme being or to honour, value and praise someone or something of worth. In the context of worship in school, the aim is to provide experiences which deepen the inner senses and engender feelings of self worth and the uniqueness of the individual. It can give pupils and staff a purpose and meaning to life, awe and wonder of the natural world, reverence and respect and a sense of belonging to a community.

Determination

The requirements for collective acts of worship that are wholly or mainly of a broadly Christian character may be lifted in respect of some or all pupils in a school where the requirement is deemed inappropriate. Where a Headteacher considers that requirements are inappropriate, application can be made to SACRE for a determination. Before making such an application the Headteacher must consult the governing body.

Trust Deed

The Trust Deed is a legal document which outlines how the school was set up and how it should be managed.

Withdrawals

Parents have the right to withdraw children from their children from acts of collective worship and sixth form students have a right to withdraw themselves.

Parents and sixth formers should make their wishes known in writing to the Headteacher who will ensure that pupils are withdrawn and appropriately supervised as the collective worship takes place. Schools need to be aware that it is improper to be removed from collective worship to engage in other alternative activities

Appendix J

Resources

The list is not exhaustive and is a sample of what is available. There is a wealth of online materials.

North East Religious Learning Centre,
Church House
St John's Terrace
Percy Main
NE29 6HS

www.resourcescentreonline.co.uk

Other useful sites

www.worshipworkshop.org.uk/

www.assemblingcitizens.co.uk

www.assemblies.org.uk

www.culham.ac.uk/cw

www.prayingeachday.org/

www.reonline.org.uk

www.retoday.org.uk

www.schoolassemblies.btinternet.co.uk

www.stapleford-centre.org/

www.natsoc.org

The majority of these sites link to other relevant and useful sites.