

The Diocese of Durham
Board of Education

Guidelines for
Collective Worship
in
Church Schools



Carter House, Pelaw Leazes Lane, Durham, DH1 1TB
Tel: 0191 374 6000 Fax: 0191 384 7529

Contents

Introduction	Page 3
Bishops' Preface	Page 4
What is Collective Worship?	Page 5
The Aims of Collective Worship	Page 8
Collective Worship and the Law	Page 10
The Anglican Tradition	Page 12
Diversity in the School Community	Page 13
Responsibilities	Page 15
Writing a Collective Worship policy	Page 17
The role of Collective Worship in the Life of the School	Page 21

Appendices

A. Summary of Circular 1/94	Page 27
B. Statutory Inspection of Anglican Schools (SIAS)	Page 29
C. Visitors leading Collective Worship	Page 37
D. Themes and Schemes for Planning Collective Worship	Page 41
E. Bible Stories and Collective Worship Themes	Page 51
F. Enabling young people to participate in planning, delivery and evaluation of Collective worship	Page 57
G. Planning sheets	Page 59
H. Glossary of key terms	Page 65
I. The Eucharist	Page 67
J. Resources	Page 81



Introduction

Church schools, through their understanding of the importance and centrality of worship, create imaginative approaches which can contribute powerfully to the spiritual development of their pupils.¹

For some pupils the experience of worship will be tentative and exploratory. For those who have already developed a growing Christian commitment, worship will be the natural outcome of belief and a place where their deepest thoughts and emotions can be expressed in communion with God.²

Worship is central to the life of a church school because it encapsulates attitudes of mind which should permeate every part of the school. First among these is a sense that all that we are and all that we do comes from God and should be owed to God. Second is a sense that as a child of God with an eternal destiny and purpose, every individual in the school is of ultimate worth and should be treated, and treat themselves and each other, with the utmost respect. Third is the awareness that the school is itself a community modelled on the very life of God himself (a community of persons, three in one) but not entire unto itself: part of a wider community and with a mission to serve that wider community, which stretches out to embrace the entire world.³

Worship is, therefore, an area of church life which presents special opportunities to promote spiritual and religious development. It also has the potential to contribute to faith nurture, providing a means by which all pupils – both those of the faith and those from other backgrounds – may understand more about the Christian faith, while experiencing and learning about worship and what it means to those who take part.

These collective worship guidelines are designed to support all those who have responsibility in preparing, delivering and evaluating quality collective worship.

¹ The Way Ahead: Church of England schools in the new millennium

² Open the Door; Barton, Brown and Brown

³ Canon John Hall



Bishops' Preface

We are delighted to introduce these Guidelines designed to support all those who have responsibility for collective worship in voluntary schools across the Durham Diocese. The Guidelines will be of particular interest to foundation governors, head teachers and teachers with responsibility for the coordination of collective worship. Clergy, parents and all who contribute to, or participate in, daily acts of school collective worship will also find them helpful.

Collective worship has a central place in the life of all voluntary schools, both aided and controlled. The document is not intended to replace any of the current good practice already found in the Diocese' schools; rather it has been produced to enhance such practice and to support schools in their commitment to improving the quality of collective worship.

The Guidelines are intended to help schools meet the particular statutory requirements for voluntary schools and to assist them in the development of acts of collective worship which are educationally worthwhile and make a significant contribution to pupils' spiritual development.

We commend these Guidelines as an important resource for this vital task.



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 "all" 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; 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 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.

While parents have choice about which school their child attends, this is often limited by geographical factors and the church school can never 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 of 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.



In an educational context, a definition of Collective Worship might incorporate some of the following:

- an appreciation of things considered to be of worth (worth ship) or held in high regard;
- a special personal feeling of reverence or humility;
- an appreciation of the joys and wonders of the world;
- an acknowledgement of the achievement and efforts of others, the struggles and sufferings of other human beings;
- a sense of transcendence;
- a reinforcement of the shared values of the school community.

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, evaluated, delivered and resourced;
- 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 real worship.

All church schools must:

- 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 Religious Education (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;
- adopt a flexible approach to the delivery of collective worship;



- encourage full staff 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 together review the acts of collective worship on a regular basis to ensure that they comply with legislation and with the Trust Deed of the school;
- ensure that the school brochure states that parents have a right to withdraw their children from collective worship;



The Aims of Collective Worship

When planning collective worship in school it is important to consider 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.

Collective worship aims to:

- provide an opportunity for the children to reflect upon God and to give Him honour;
- help children discover their place in the world;
- highlight and nurture the spiritual dimension through experiencing worship;
- provide children with a vocabulary of worship and an experience of a wide variety of worship forms, including symbols and imagery;
- provide an opportunity to celebrate major, and some minor, Christian festivals;
- heighten awareness of the ultimate questions/realities of life and provide the opportunity to reflect upon these;
- support the search for meaning;
- 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;
- enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and prayer;
- celebrate gifts, talents and achievements;
- establish, explore, and reinforce the common Christian values of the school community such as love, peace, kindness, compassion, forgiveness and reconciliation;
- foster a feeling of community and belonging in the school through a sharing of experiences and feelings;
- develop personal relationships and to encourage social development;
- provide an opportunity to empathise with the needs of others;
- provide an opportunity for children to become acquainted with people from the local and wider community, particularly the local church;
- encourage stewardship, respect and care for God's creation by a positive attitude to both local and global environmental issues;
- foster feelings such as awe, wonder, thankfulness, mystery and joy;



- give memorable and enjoyable experiences;
- provide an opportunity to bring before God in prayer, personal needs and the needs of others;
- 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.



Collective Worship and the Law

Arrangements for collective worship in a church school are the responsibility of the governors in consultation with the head teacher. Foundation governors have a particular responsibility because they are appointed for the purpose of securing, as far as is practicable, that the character of the school as a voluntary school is preserved and developed, and, in particular, that the school is conducted in accordance with the provisions of any trust deed relating thereto. The head teacher has a responsibility to ensure that all arrangements for collective worship are secured.

The main legal requirements for collective worship.

- 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 Instrument of Government, and should be consistent with the beliefs and practice of the Church of England.
- 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 brochure that makes it clear parents may withdraw their children from collective worship on religious grounds. A similar statement should appear in the collective worship policy document. The "religious grounds" do not have to be justified and explained by the parents. There is, of course, no guarantee that pupils can be withdrawn from the Christian ethos of the school. Should children be withdrawn from Collective Worship, 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!
- Acts of worship must be appropriate for the pupils in that they should take account of the pupils' age, aptitude and family backgrounds.
- The daily act of collective worship will normally take place on the school premises. All schools are now able to hold their act of collective worship elsewhere (e.g. the local Parish Church) on special occasions.



- Along with the parental right of withdrawal, teachers retain the right to withdraw from collective worship. Voluntary Aided Schools, however, expect teachers whose National Society contracts include Clause 8a on R.E. and Clause 8b on "Respecting the character of the Foundation" to take part in Collective Worship.
- Complaints/Appeals: in all other curriculum areas, if parents fail to be satisfied by their appeal to the governing body they then have the right to appeal to the Local Authority. Where policy relates to an area of the school conducted in accordance with the Trust Deed (i.e. RE or collective worship) the appeal should be made to the Diocese, as the only person who can arbitrate on Trust Deed issues is the Diocesan Bishop. The process would normally involve the Bishop seeking the advice of the Board of Education and it is likely that a sub-committee of the Board would conduct a hearing on behalf of the Bishop.



The 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 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 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;
- a focus on the Trinity.

These may be more thought 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;
- using Collects as a focus for worship;
- the 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 of England 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.



Diversity in the school community

Pupils in the voluntary school community, both aided and controlled, come from a variety of backgrounds reflecting the plural and secular nature of society. The school community may include those who have, or who come from:

- families with commitment to the Christian faith.
- families with a commitment to a faith other than Christianity.
- families with no particular commitment to any religion.

The governors and head teacher in a voluntary school need to give careful consideration to ways in which acts of collective worship can be provided which reflect the Anglican foundation of the school but which do not impinge upon the integrity of staff and pupils or the faith communities from which they come.

Acts of collective worship should take account of the family backgrounds of all pupils as part of the school's commitment to diversity and inclusion. Diversity should be seen as enriching the life of a school community. Particular care should be taken to ensure that in acts of collective worship diversity is embraced in positive and sensitive ways through:

- building up positive relationships with families and local faith communities;
- encouraging pupils to be present at acts of collective worship but ensuring that pupils from other faiths and their parents are aware that they will not be required to say Christian prayers;
- ensuring that when some leaders use Christian prayers in the time set aside for prayer, pupils will be encouraged to use their own private devotions by thinking of prayers they have learned in their own faith tradition;
- providing opportunities for silent reflection to enable all pupils to make a personal response;
- developing a sense of shared values and achievements which cross cultural and religious boundaries;
- respecting the integrity of different faiths and life stances.

Inclusive language

Pupils from different religions or of no religion may be offended if words are used in ways which suggest affirmation or agreement. Care should be taken to avoid using language in ways that suggest that all those present at the act of collective worship share in a particular belief.

Above all, the school's approach to collective worship should be sensitive to the needs and backgrounds of the communities it serves.



Diversity and special educational needs

If Collective Worship is to be fully inclusive it must take account of those with special educational needs. Planning should ensure that all pupils benefit from the experiences offered; for example, an over reliance on oral linguistic presentation may be a barrier to those with learning or hearing difficulties. Planning should also ensure that acts of collective worship are sufficiently engaging for high achieving pupils.

For many pupils with special educational needs strategies that enable pupils to respond effectively are beneficial. Such strategies might include the use of:

- singing and instrumental music;
- visual stimuli such as artefacts, pictures or special objects;
- stories, particularly those which enable pupils to come to terms with personal experiences through their capacity to promote self-reflection and understanding of the thoughts and feelings of others;
- drama, mime or dramatic reading.

Values

Governors and staff in voluntary schools should reflect on ways in which acts of collective worship might be used to promote values as an expression of their distinctive Christian ethos.

Values might include:

- love
- humility
- compassion
- reconciliation
- valuing ourselves and others
- valuing the environment
- trustworthiness
- forgiveness
- justice
- stewardship
- truth
- human rights
- freedom

These core values will often be incorporated into a school's mission statement as an expression of what the school community deems to be important. Where acts of collective worship are planned to provide educational opportunities for exploring these values, collective worship will be consistent with the school's ethos.



Responsibilities

The role of the Diocesan Board of Education

The Diocesan Board of Education (DBE) is kept fully informed of all matters relating to collective worship in diocesan schools. Through the receipt of Section 48 reports, the DBE monitors the provision of collective worship in all voluntary schools in the diocese.

The role of the Governing Body

- Governors should be aware of their legal responsibilities in regard to collective worship, and take account of the School Trust Deed and policy and guidelines of the Diocese.
- Governors must be 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.
- Governors should be aware of the requirement under Statutory Inspection of Anglican Schools 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 whether a 'determination' has been granted. The parental right to withdraw their child from collective worship either in whole or in part should be clearly stated together with the arrangements and provision made for those withdrawn.

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 appropriate 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 might include young people, 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. In some cases the co-ordinator or team will be solely responsible 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 faiths;
- developing and utilising the resources available for collective worship including:
 - books
 - posters
 - websites
 - visual aids/artefacts
 - music
 - visiting speakers
 - worship leaders.



Writing a Collective Worship Policy

Process

- Who is to be involved in drawing up the policy?
- Staff will have to deliver worship – at what stage will the whole staff be involved?
- Governors have responsibility for the policy and the practice – how will they be involved with the process?
- Chairs of governors and clergy have a key role – how will their expertise be tapped?
- Diocesan staff have a wider view – what input can they provide?
- What is the time scale (overnight is probably a little hasty!) including time for drafting the policy, staff input, final approval by the governors.
- Budget – are any costs to be incurred during this task (e.g. Inset, cover for non contact time, cost of producing documentation)?

Policy Content

Foundation of the school. The Policy should indicate:

- the status of the school: voluntary aided, voluntary controlled or foundation;
- the Denominations involved: Church of England, Church of England/Methodist etc;
- relevant information from the Trust Deed;
- the School Ethos Statement and a general statement about Trust Deed setting the school up to provide education within the framework of the 'principles and practices of the Established Church.'

The place of worship in the life of the school: This will include reference to the mission statement and the role of worship in maintaining the ethos of the school and exploring the values important to the school.

The aims of collective worship within the denominational framework. Some examples:

- To enable pupils to explore and respond to a variety of forms of worship, thus allowing those pupils with a religious commitment to deepen their experience of worship, and those without a religious commitment to begin to appreciate what worship means for others.
- To explore and share the beliefs of others.



- To enable pupils to approach the threshold of worship by fostering in them an attitude characterised by feelings such as humility, awe, wonder, appreciation, thankfulness, respect, reverence and elation.
- To allow children opportunities to experience and appreciate the use of symbolism and religious language to express feelings and belief.
- To enable pupils to consider spiritual and moral issues and the questions these raise in their lives and the lives of others.
- To enable pupils to make use of silence as a time for reflection, contemplation, meditation and, if appropriate, prayer.
- To encourage respect and care for God's creation.
- To acknowledge the things which have meaning, value and purpose for the pupils as individuals, as well as for the school and the wider community.
- To develop a sense of community within and beyond the school.
- To celebrate achievements, special occasions and special events in relation to individual pupils within school, to the school as a whole, or to the wider community.
- To acknowledge and respect difference and diversity.

Expectations of pupils: as collective worship is not a curriculum subject, learning objectives describing what pupils should learn at each key stage are inappropriate. Rather, schools should consider what learning opportunities they intend to provide for their pupils in order to fulfil their overall aims for collective worship. These might include opportunities for:

- individual response and reflection;
- listening and thinking about the world, themselves and others;
- introducing pupils to the use of symbolism and religious language to express feelings and beliefs;
- sharing in experiences of e.g. sadness, excitement, joy, thankfulness, togetherness and challenge;
- silence, stillness, mediation, contemplation and, if appropriate, prayer;
- celebration of the shared values in the school community;



Although all pupils have the capacity to explore and respond to the spiritual area of experience, some pupils will have had little or no opportunity to do this outside of school. To fully benefit from the collective worship learning opportunities outlined above, some pupils will need to develop skills in being still, silent and contemplative.

Organisation and delivery: the policy should provide information about how the school intends to organise daily acts of collective worship. Collective worship can be organised at any time of the school day and also for separate groups, e.g. class or year. Groups in this context are defined as a 'school group' or combination of groups in which pupils are taught or take part in other school activities. Group does not mean a faith group. The policy should provide information on the normal pattern of collective worship indicating timings for whole school or separate groups.

Location: generally acts of collective worship should take place on the school premises. However, if on special occasions voluntary schools wish to hold an act of collective worship away from the school premises they may do so.

Care should be taken in requiring Muslim pupils to attend services in a Christian church - a building consecrated to Christian worship - as this may be interpreted as requiring assent to Christian beliefs.

Planning: if collective worship is to be educationally worthwhile, it should be properly planned and evaluated. In voluntary schools foundation governors should be involved in planning acts of collective worship, perhaps as part of a collective worship planning group which could also include the head teacher, collective worship coordinator and staff and pupil representatives.

Planning will ensure that a variety of approaches are used to fulfil the whole school aims for collective worship and provide pupils with appropriate learning opportunities. The policy should indicate the approach taken to planning, recording and evaluating acts of collective worship.

Schools often find it helpful to take a thematic approach to planning. Such an approach can be implemented over a week or a half term. Used appropriately, themes can provide an overall structured planning framework whilst not restricting creativity, flexibility and spontaneity.

Records: it is helpful to keep a **simple record** of acts of collective worship. Records assist with the review of the school's provision and inform future planning. They also provide evidence that the school is meeting the legal requirements.

Relationship to Diocesan policy: a straightforward statement that the provision is in line with Diocesan policy on collective worship in voluntary schools should be included.



Parental rights of withdrawal: these must be stated in the policy and school brochure, with the procedure that should be followed. In a church school, collective worship is a vital part of maintaining a particular view and context for education, so it is reasonable to request that parents discuss their position with the head teacher. It is recommended that the following statement be included:

‘It is the right of every parent to withdraw their child from acts of collective worship. However worship is central to the life of our school and there is no guarantee that pupils can be withdrawn from the Christian ethos of the school.’

Review: a continuous process of review and evaluation is integral to school improvement. The policy should indicate a date for review, which review should cover all aspects of the school’s policy, planning and practice.

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 mediation.
- Share a personal story or experience.
- Prepare a termly list of ‘Thought for the Day’.



The role of Collective Worship in the Life of the School

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.

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.

Personal, Social and Health Education (PSHE) and Citizenship

The framework for PSHE and Citizenship as set out for the Primary and Secondary phases enables schools to implement an approach to collective worship which offers pupils opportunities to reflect on the importance of leading healthy, confident and responsible lives as individuals and members of society. Inclusion of SEAL material will enhance collective worship. Acts of collective worship should incorporate opportunities for pupils to consider:

- their own experiences and the spiritual, moral, social and cultural issues they face as they grow and mature.
- respect for the diversity of, and differences between, people.
- the importance of playing a helpful part in the life of their schools, neighbourhoods, communities and the wider world.
- creating a society where people matter more than things.
- their response to local, national and international events.



Collective Worship and Religious Education

Religious Education is part of the basic curriculum. Collective worship is not designated curriculum time under regulations and should not be subsumed under any part of the curriculum. The act of collective worship must be distinctive and identifiable if it is to meet the legal requirements. It is unacceptable for schools to claim that they 'do RE in collective worship' or vice versa. **It should not be assumed that the curriculum leader for RE should also be the coordinator for school collective worship.** A separation of these two areas of responsibility will assist schools in their efforts to ensure the distinctive nature of collective worship.

Collective worship contributes to pupils' 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 and situations 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 of pupils by providing opportunities to:

- hear music and stories from a range of cultures time and places;
- reflect upon ideas of 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 pupils' intellectual development by providing opportunities to:

- think, expanding both knowledge base and understanding;
- have ideas, beliefs, preconceptions and prejudices confirmed or challenged;
- reflect upon the nature of learning and the value of education.

Spiritual Development

Opportunities for spiritual development should be fostered across the whole curriculum. However, acts of collective worship provide particular opportunities for developing the spiritual development of pupils. 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.
- provide experiences that 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.
- recognise that there is something more to life than the ordinary.
- acknowledge the capacity of pupils to reach beyond the everyday experiences of life.



- consider the development of the inner life of each pupil.
- support and individuals community search for meaning.
- foster a sense of values.
- engender a sense of the transcendent.

Taking account of the age, aptitude and family background of the pupils, collective worship can contribute to spiritual development by:

- giving time for stillness and reflection, and the exploration of inner thoughts and feelings.
- providing opportunities for pupils to share what is important to them.
- celebrating what is worthwhile in pupils' own lives and in the context of the school and the wider community.
- creating an atmosphere conducive to a sense of peace and tranquillity.
- providing opportunities for pupils to use all their senses.
- fostering an atmosphere of mutual respect.
- being pupil centred and beginning from pupils' experiences.
- providing opportunities to develop the imagination.
- using a range of activities such as singing, dancing, drama, prayer.
- providing a special time separate from ordinary school activities.



Appendices





Appendix A

Summary of 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.

- 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).

Implications

Assembly

The law does not require schools to hold an assembly, but from a practical perspective it is usually the case that acts of collective worship take place in the context of school assembly. However, schools should make a distinction between the act of collective worship and the assembly. The assembly is often used for administrative purposes, such as giving out notices or sharing information. Schools should consider ways in which they can separate these administrative tasks from the act of collective worship. Pupils need to be clear about when the act of collective worship begins and ends. Some helpful strategies include:

- use of a symbol to introduce and conclude the act of collective worship, e.g. candle, special object, table, etc.



- a period of silence prior to and/or following the act of collective worship.
- a short piece of music to separate the act of collective worship from other school business.

The organisation of collective worship

Collective worship can be organised in a variety of groupings and will take place in the school hall or classroom.

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.



Appendix B

Statutory Inspection of Anglican Schools (SIAS)

Key Question: What is the impact of collective worship on the school community?

Clergy and other foundation governors working in a church school may 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 Schools provides a framework for this evaluation and the support needed to help schools meet their targets.

The emphasis in SIAS 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 SIAS, see the National Society's website: www.natsoc.org.uk

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 collective worship included in the SEF?	
Is the monitoring of collective worship part of the governors' agenda?	
Is there an opportunity to involve young people in the planning, delivery and evaluation?	
Is there an identified collective worship co-ordinator?	
Alternatively, is there a team responsible for planning collective worship?	



What is being Monitored and Evaluated?	Evidence
If there is a team, is there a mechanism for it to meet on a regular basis to plan, monitor and evaluate 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

Find out what the children and other stakeholders think. Possible questions:

Children/pupils

- What is your favourite worship song?
- 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 happened in celebration (family) assemblies?
- Why do you think worship time is important in your school?
- What makes you think this?
- What is your favourite type of worship? (could be whole school/class/church/visitors/vicar)
- What is it you like?

Other questions and activities to help children and young people evaluate collective worship are included on pages 34 and 35.

As well as evaluating worship over a shorter period of time, younger children would focus on fewer aspects in any particular evaluation exercise.

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 school's 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 collective worship has the right amount of Christian content?
- Does your child enjoy collective worship?

Governors

- What responsibility do you consider the governing body has for 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?
- What do you know what happened 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 growth?
- Have you contributed to collective worship? (Would you like to?)

Community & Church

Does the school feel valued and supported by the local churches and community?

Evidence gathered from

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



Does the school actively support 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.

Effective Collective Worship

The inspection will focus on the impact of the collective worship provided. Some indicators of effective collective worship might include:

- consistency of the approach with the school's distinctive and inclusive foundation.
- active involvement of the foundation governors in planning, implementing and evaluating collective worship.
- potential of the content to promote reflection and response.
- use of a range of creative strategies to promote and contribute to pupils' spiritual, moral, social and cultural development.
- inclusive nature of collective worship and its appropriateness for all participants.
- evidence that opportunities are provided to encounter the traditions and tenets of the Anglican church.
- evidence of regular involvement of the clergy, parish and local community in all aspects of the school's provision for collective worship.
- potential of the content to foster a sense of community, identity and self esteem.
- learning opportunities linked to pupils' own life experiences.
- evidence of preparation, planning, delivery and evaluation.
- appropriate use of resources.
- clarity of distinction between collective worship and assembly.



- evidence that collective worship is special and separate from the everyday activities of the school.

ASPECTS FOR EVALUATION	QUESTIONS / ACTIVITIES FOR CHILDREN
Place where worship takes place	Where in school do you like to sing hymns / say prayers? Why? Do you like the sitting arrangements for worship? How would you change them? Is that practical? Is the place clean and tidy? Is it comfortable? How could we use the space for worship better? How can we make it look better?
Visual focus	What is on the worship table / display? Is there anything which tells you it is Christian? Is there anything we could add? Why? Should we change parts of it more often? Draw what you think should be on the table / display during worship.
Atmosphere	How should you behave during worship? Why? Does everyone come in sensibly? Do visitors behave well? Should we have more or fewer visitors? Why is it good to be quiet when we come in to the hall for worship? Act out how people should behave during worship. Does it feel good to be involved in school worship? Why?
Music	What music has been played recently? Do you prefer some music rather than others? Which? Which music is best for getting us ready for worship to start? Why? Should we use more or less music in worship? Why?
Pupil involvement	Do you like to be involved in leading worship? Why? Do you like to see other children leading worship? What do you like to do when you are leading worship? Do you enjoy singing / talks / acting things out / praying / reading / coming out to the front / showing work / receiving awards / ? What else would you want to do in worship? Are children involved enough in worship? Write a prayer which you could use in worship.
Staff involvement	Do you prefer your teacher to be at the worship? Why? Do you like to see teachers leading worship? Why? Do you like to see teachers joining in worship? Why? Do you like to see other adults leading worship? Why?
Pupil response	What do you remember best about worship? Why? Does worship make you feel better or happier? Why? Does worship make you think more about God / Jesus / the world / other people / yourself? What do you think about? Why? What do you learn in worship? Do you learn more about God / Jesus / the world / other people / yourself?



ASPECTS FOR EVALUATION	QUESTIONS / ACTIVITIES FOR CHILDREN
Variety of activities	Can you name the different things we do in our worship? Which of these do you like best? Why? Are there any that you don't like? Which and why? Which are you best at? Why? Work in a small group to make up an activity for an assembly next week on the theme of
Suitability to age, ability, family and faith background	What do you not understand in worship? Why? What do you find hard to understand? Why? What do you find easy to understand? Why? Do you learn some of the same ideas at home? Which? Do any of you worship outside school? Where? Do you learn some of the same ideas where you worship? What has most surprised you from worship at school? Why?
Songs and hymns	What songs and hymns do we sing in school worship? How many do you know well? Which would you like to know better? Do you enjoy singing? Why? Do you practise songs and hymns enough / too much? Are there any suitable songs you know which you would like to sing in worship? What are the differences between ordinary songs and worship songs? Make up some worship words to a well-known tune.
Reflection	Do you like time in worship to reflect on what someone has said or done? Why? Do we have long enough / too long for reflection? What do you mainly think about during reflection? Do you ever think about God / Jesus / the world / other people / your family / friends / yourself during reflection time? Can this be good even if you are supposed to think about something different? Why? Do you sometimes find it hard to reflect on what has been said or done? Why? Would anything (e.g. quiet music) help you to reflect?
Prayer	Do you like saying prayers? Why? Do you like writing your own prayers? Why? Is it easy to pray? Why? What are prayers? Who or what do you mainly think about in prayers? Write a prayer for worship next week on the theme of
Aims for worship	It may not be easy for children to think of worship in relation to the aims set out in the school's worship policy. However, if schools wish to involve them in this, the appropriate questions would be along the lines of "Do you think worship helps to"?
Church school ethos	Evaluation of worship in relation to this area is mainly for staff or other adults. The questions would be phrased in terms of sections from the school mission statement, ethos statement and school aims. Areas which might be included could be: pupil and staff morale, job satisfaction, relationships, equality and justice, discipline, relationships with parents and carers, church and community links and Christian leadership.





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, and may need some guidance about how to approach a group of pupils of a particular age, and appropriate topics to use with them. Some guidelines for visitors will help the school and the visitor can feel comfortable with the occasion and limit the possibility for inadvertent disaster.

Tips for inviting 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 they may observe the usual practice of the school. If this is not practical, lend them a copy of the collective worship policy document.
- Some visitors may need to be reminded that collective worship is not an appropriate vehicle for hard sell evangelism, and that inclusive language ("we all believe...") is to be avoided.
- Give the visitor a clear brief, explain how this fits into the overall worship plan for the school., and ask them to keep to it.
- Make sure the visitor knows where they stand in relation to other members of the community.
- NEVER leave a visiting speaker to take an act of collective worship alone, it is bad manners, bad educational practice, and bad churchmanship!
- Be prepared to give constructive feedback, and to offer appropriate support with planning, preparation or delivery.



Tips for visitors themselves

- Visit the school beforehand, and if possible observe an act of collective worship
- Keep to the brief given (and if this is not clear, ask!)
- Prepare your material thoroughly
- If you need any special equipment, ask for this well beforehand (not when you arrive with five minutes to spare).
- Arrive promptly
- Make sure you are articulate and can be easily heard, and use words and materials at a level appropriate to the age ranges. It can help to pause from time to time to allow the pupils time to take in what you have said or shown them.
- Be aware of the way you relate to the pupils. Avoid patronising them. Be aware of aware of the cultural sensitivities of some pupils about touch, gestures or eye contact.
- Think about how the pupils will see you. Try to remain visible to all pupils, convey a sense of enjoyment and an appropriate sense of humour, and use artefacts and visual aids.
- Be prepared to receive questions from young people, some of which might be awkward. Be sensitive to 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 your faith stance.
- Be aware of the need to break down some of the stereotypes others may hold about your own own faith community.
- Be prepared to receive feedback from staff and young people on the positive aspects of your contribution and those which might be developed or altered.

A Few Do's and Don'ts for those asked to lead collective worship

Do find out

- who will attend the collective worship - the whole school, or just part of it?
- how long you are expected to speak for (and don't over run).
- the 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 visit the school beforehand. Arrange to meet the head teacher for a discussion of the school's policy and procedures, and if possible, be present at an act of worship in the school.

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, making 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.

Do remember the difference between collective and corporate worship. A school assembly 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. 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 their heads

Don't assume that pupils' presence at worship signifies their personal commitment or involvement. You should not impose on pupils words or attitudes which they cannot honestly express. Your task is not to compel worship, but to enable it.





Appendix D

Themes and Schemes for Planning Collective Worship

Most Church School collective worship cycles are based on the Christian Year. Each Christian festival invites the use of particular collective worship themes, some of which are listed here:

Autumn Term

First Half of Term

- Beginnings
 - New friends, new starts, new hope
 - Welcoming, community, belonging
 - Initiation ceremonies
 - Rules of this school and rules of life
 - Rules to live by - the 10 commandments and the two great commandments.
- Harvest
 - Environment, stewardship, conservation
 - Earth, land, sea, creation
 - Bread, Bread of Life
 - Celebration, thankfulness, sharing, caring
 - Third World need. famine, drought.
 - Talents and 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 (1 November) (2 November), 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
 - Older people
 - 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 and 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 start
 - 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

Second Half of Term

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



The Christian Festivals 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 e.g.

- Bible heroes
- Bible heroines
- A Bible story - Joseph, Ruth, Paul
- 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)
- 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
- Disability
- Home and family
- Time
- Awe and wonder
- Music
- Art
- Challenging
- Choice
- Freedom and responsibility
- Special Things
- What's it worth?
- Why are we here?
- Age
- Silence and reflection
- Messages
- Celebration
- Searching
- Poetry
- Names and titles of Jesus
- Animals
- Science
- War and peace
- Ideas about God
- Food



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



Suggested Four Year Plan

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 All Saints (1 Nov) and All Souls (2nd. 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 (2 February) Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL St Patrick (17 March) St Cuthbert (20 March) Forgiveness Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships – SEAL Neighbours Charities St George (23 February) Ascension Pentecost</p>	<p><u>Summer</u></p> <p>Changes - SEAL Importance of Summer – holidays Journeys – pilgrimage Journeys – pilgrimage St Christopher (25 July) Moving on</p>



THEMES FOR WORSHIP	YEAR 2
<p><u>Autumn</u></p> <p>New beginnings - SEAL Creation Creativity Environment Harvest Say no to bullying</p>	<p><u>Autumn</u></p> <p>Getting on, falling out - SEAL Trust Trust All Saints (1 Nov) and All Souls (2 Nov) Remembering(11 Nov) Advent Christmas Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL Epiphany (6 January) Facing bullies Courage to stand firm Candlemass (2 Feb) Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL Being special St Patrick (17 March) St Cuthbert (18 March) Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL Forgiveness Forgiveness Ascension Pentecost</p>	<p><u>Summer</u></p> <p>Changes - SEAL How Jesus changed lives How Jesus changed lives Special people St Christopher (25 July) Moving on</p>



THEMES FOR WORSHIP	YEAR 3
<p><u>Autumn</u></p> <p>New beginnings - SEAL Creation Using our senses to enjoy creation St Luke (Oct) Harvest Say no to bullying</p>	<p><u>Autumn</u></p> <p>Getting on, falling out - SEAL Trusting God Trusting God All Saints (1 Nov) and All Souls (2 Nov) Remembering (11 Nov) Advent Christmas Christmas</p>
<p><u>Spring</u></p> <p>Going for goals - SEAL Epiphany (6 Jan) The Rainbow – hope Hope for the future Candlemass (2 Feb) Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL Fruits of Spirit Fruits of Spirit St Patrick (17 March) St Cuthbert (20 March) Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL Love is Love is Ascension Pentecost</p>	<p><u>Summer</u></p> <p>Changes - SEAL Thinking of others Fairtrade – summer food Memories and reflections St Christopher (25 July) 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 (1 Nov) and All Souls (2 Nov) Remembering (11 Nov) Advent Christmas Christmas</p>
<p><u>Spring</u></p> <p>Going for Goals - SEAL Epiphany (6 Jan) Bringing hope to others Helping others Candlemass (2 Feb) Lent</p>	<p><u>Spring</u></p> <p>Good to be me - SEAL Fruits of Spirit Fruits of Spirit St Patrick (17 March) St Cuthbert (20 March) Easter Easter</p>
<p><u>Summer</u></p> <p>Relationships - SEAL Humility to seek help Humility to take advice Ascension Pentecost</p>	<p><u>Summer</u></p> <p>Changes - SEAL Seasons Colours of church year Colour of moods St Christopher (25 July) Moving on</p>



Appendix E

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. 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.

The list is confined solely to stories, other teaching on a particular theme can be found by using a good Biblical concordance. Bible references rather than the name of the story have been given to save space. During collective worship the story may be read from a Bible or bible storybook, or retold by the worship leader. In most cases a retelling of the story, rather than reading from the Bible will be most appropriate 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; Amos; 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 Loneliness	<i>Genesis 2.4 - 3.24; Matthew 21-28; Acts 15.1- 16.40 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 *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*

Speaking up *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*

Temptation *Matthew 4.1-11; Mark 14.66-72; Luke 4.1-13*

Trust *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*





Appendix F

Children Participating in the Organisation and Planning of Collective Worship.

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 reports comment on pupil participation in worship and the involvement of pupils in the planning, provision and evaluation of worship. There are a number of ways of involving pupils in worship.

- 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, instead of following up with information seeking questions, encourage children to empathise with the characters with questions such as: "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 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 have a thought shower for possible prayers first).
- Have an established procedure for allowing children to contribute their personal prayer needs to the time of worship. Some examples include:
 - a prayer tree or plant (real or man-made) where children leave their topics for intercession written on leaf shapes on the tree;
 - giving individual classes or year groups a set day of the week on which they can recommend the topics for prayer;
 - keeping a special book 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.



Schools are often 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. 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 teaching?)*



Appendix G

Planning Sheets

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>



Themes for worship for 200 are as follows:

Term	Key Stage 1	Key Stage 2	Whole School
Autumn			
Spring			
Summer			



Class worship

Teacher: _____

Class: _____

Week Beginning	Theme	Resources	Reflection	Evaluation



Log of acts of worship

Date	Leader	Theme	Content	Hymn	Evaluation



Day	Participants	Leader	TIME
Monday	Whole School	Headteacher	9-05 - 9-20
Tuesday	Key Stage 1 Key Stage 2	Teachers Rota Teachers Rota	9-05 - 9-20
Wednesday	Class Worship	Class Teachers	9-05 - 9-20
Thursday	Class Worship	Class Teachers	9-05 - 9-20
Friday	Whole School (Celebration)	Headteacher	3-00 - 3-25



AIMS

Week beginning:		Music:					
	Participants	Leader	Theme	Content	Points for reflection	Resource	Evaluation
Monday							
Tuesday							
Wednesday							
Thursday							
Friday							



Appendix H

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.

Withdrawal

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 head teacher 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 I

The Eucharist

Voluntary schools are not required to hold a Eucharist. *“Practice in relation to the Eucharist varies widely in Church schools, as does the practice of parishes in admitting young people to receive the sacrament. The celebration of the Eucharist is more common in Aided schools than in Controlled schools.”¹*

It is essential that when governors and staff are considering providing opportunities for pupils to encounter the celebration of the Eucharist that **extensive and sensitive consultation takes place with all relevant parties.**

If, having taken account of all relevant local circumstances and following consultation, the governors and staff in a voluntary school decide to provide pupils with “access to the special way of relating to God and Jesus provided by the Eucharist”² some of the following **indicators of good practice**³ could provide a useful checklist for monitoring and evaluating the quality of provision.

- The Eucharist is conducted with sacred precision and clarity.
- The Eucharist is conducted in an atmosphere of holiness.
- The President's clarity and precision helps to focus the pupils to the sense of God's presence.
- There is an interaction taking place with the pupils.
- Pupils act as sides-people and welcome others to the service.
- Pupils have produced the order of service with appropriate visual symbols, hymns etc.
- The offertory includes something from the life of the school e.g. pupils bake the bread or offer a box containing prayers.
- Pupils are encouraged to write original prayers and intercessions.
- Pupils are encouraged to write special prayers e.g. The Gospel Acclamation, the Post Communion prayer.
- Pupils help create the atmosphere for worship with music on entry and leaving.
- Pupils' contributions are of a high standard.
- The address is thought-provoking and challenges the pupils' thinking.
- Staff join with pupils in reading passages from scripture and the intercessions.
- Pupils talk enthusiastically about their experience.
- Pupils have a clear understanding of the sacrament as a ritual of the Christian Community celebrating God's love in action.



- Pupils know and understand the term 'companionship'.
- Pupils know and understand the structure of the service.
- Older pupils know and understand key elements of Eucharistic worship e.g. the Kyrie, Gloria, Creed, General Confession and The Great Thanksgiving.
- The majority of pupils are engrossed throughout.
- Older pupils have an understanding of the term 'liturgy'.
- Where appropriate, pupils are able to join in the key prayers and responses e.g. the Creed.
- Pupils have an understanding of the four-fold action of 'taking, giving thanks, breaking and sharing'.
- Pupils have an understanding of the ways in which different denominations celebrate the Eucharist.
- Pupils have an understanding of the symbolism and artefacts used.
- If used, the pupils have an understanding of the vestments worn.
- All members of the school community including parents and governors are invited to take part.
- Other members of the local Christian community are invited to take part.

¹ See further The Way Ahead pages 56 & 57

² Clergy and Church Schools cited in The Way Ahead page 57

³ Indicators are taken from National Society's Section 23 Draft Inspection



Holy Communion for School 1

We come together

*Everyone is welcomed to worship and we sing a hymn.
The priest greets us in God's name.*

The grace of our Lord Jesus Christ,
the love of God
and the fellowship of the Holy Spirit
be with you
All and also with you.

We say sorry to God

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins.

We are sorry for the times when
we have turned away from God's love.
Lord, have mercy.
All Lord, have mercy.

We are sorry for the times when
we have not listened to God's voice.
Christ, have mercy.
All Christ, have mercy.

We are sorry for the times when
we have ignored the needs of others.
Lord, have mercy.
All Lord, have mercy.

The priest says
May God who loved the world so much
that he sent his Son to be our Saviour
forgive *us our sins*
and make *us* holy to serve him in the world,
through Jesus Christ our Lord.
All Amen



Gloria in Excelsis

Glory to God, glory to God, glory in the highest.

Glory to God, glory to God, glory in the highest.

To him be glory for ever.

To him be glory for ever.

Alleluia, Amen.

Alleluia, Amen. Alleluia, Amen. Alleluia, Amen.

The Collect

The priest asks us to pray quietly and then says the prayer of the day.

The Collect is said, and at the end we all join in with

All Amen.

We hear God's word

At the end of the bible reading, the reader says

This is the word of the Lord.

All Thanks be to God.

We sing a psalm or another song to welcome the Gospel

Hear the Gospel of our Lord Jesus Christ according to N.

All Glory to you, O Lord.

At the end the reader says

This is the Gospel of the Lord.

All Praise to you, O Christ.

Talk or presentation, to help us get to know God better

The Creed - what Christians Believe

Do you believe and trust in God the Father,
who made all things?

All We believe and trust in him.

Do you believe and trust in his Son Jesus Christ,
who redeemed the world?

All We believe and trust in him.

Do you believe and trust in his Holy Spirit,
who gives life to the people of God?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

We believe and trust in one God:

Father, Son and Holy Spirit.

Amen.



We pray for our world

We pray for all God's family, for our world and for those in special need.

At the end of the prayers we say

Merciful Father,

All **accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

We remember Jesus

The Peace

The peace of the Lord be always with you

All **and also with you.**

We say the same words to each other, and if we want to we shake hands at the same time

Preparation of the table

We sing a hymn and then those who bring the bread and wine to the priest say

With this bread that we bring

All **we shall remember Jesus.**

With this wine that we bring

All **we shall remember Jesus.**

Bread for his body,

wine for his blood,

gifts from God to his table we bring.

All **We shall remember Jesus.**

The Eucharistic Prayer

The Lord be with you

All **and also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**



Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
And so we gladly thank you,
with saints and angels praising you, and saying:

All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father, through
Jesus Christ, our Lord;
and as we obey his command, send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.
Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection until he comes in glory.

All **Christ has died:
Christ is risen:
Christ will come again.**



Lord of all life, help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.
Look with favour on your people, gather us in your loving arms
and bring us with all the saints to feast at your table in heaven.
Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father, for ever and ever.
All **Amen.**

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us
All **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who 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.**

Giving of Communion

*The president breaks the bread and then says
God's holy gifts for God's holy people.*

All **Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.**

We come forward for a blessing or for bread and wine.

Prayer after Communion

*When everyone has returned to their places the priest
leads us in a prayer after communion*

All **God our Father,
you share your blessing with us,
and make us one with Jesus.
Help us to bring your hope and joy to the world.
We ask this in the name of Jesus. Amen.**



We go in peace

We sing a song of thanksgiving and the priest says a blessing

The Lord bless *you* and watch over *you*,
the Lord make his face shine upon *you*
and be gracious to *you*,
the Lord look kindly on *you*
and give *you* peace;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

Material included in this service is copyright: © The Archbishops' Council 2000



Gloria in Excelsis

Glory to God, glory to God, glory in the highest.
Glory to God, glory to God, glory in the highest.
To Him be glory for ever.
To Him be glory for ever.
Alleluia, Amen.
Alleluia, Amen. Alleluia, Amen. Alleluia, Amen.

The Collect

*The priest asks us to pray quietly
and then says the prayer of the day.*

We hear God's word

*At the end of the bible reading, the reader says
This is the word of the Lord.*

All **Thanks be to God.**

*We sing a psalm or another song to welcome the Gospel
Hear the Gospel of our Lord Jesus Christ according to N.*

All **Glory to you, O Lord.**

*At the end the reader says
This is the Gospel of the Lord.*

All **Praise to you, O Christ.**

Talk or presentation, to help us get to know God better

The Creed – what Christians believe

Do you believe and trust in God the Father?

All **I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe and trust in his Son Jesus Christ?

All **I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**



Do you believe and trust in the Holy Spirit?
All **I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.**

We pray for our world

*We pray for all God's family,
for our world and for those in special need.
These responses may be used*
Lord, in your mercy
All **hear our prayer.**

At the end of the prayers we say
Merciful Father,
All **accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

We remember Jesus

The Peace

The peace of the Lord be always with you
All **and also with you.**

*We say the same words to each other,
and if we want to we shake hands at the same time*

*Preparation of the table
We sing a hymn while bread and wine
are placed upon the table.*

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us the bread of life.
All **Blessed be God for ever.**

Blessed are you, Lord God of all creation:
through your goodness we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.
All **Blessed be God for ever.**



The Eucharistic Prayer

All The Lord be with you
and also with you.

Lift up your hearts.
All **We lift them to the Lord.**

Let us give thanks to the Lord our God.
All **It is right to give thanks and praise.**

Almighty God, good Father to us all,
your face is turned towards your world.
In love you gave us Jesus your Son
to rescue us from sin and death.
Your Word goes out to call us home
to the city where angels sing your praise.
We join with them in heaven's song:
All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Father of all, we give you thanks
for every gift that comes from heaven.
To the darkness Jesus came as your light.
With signs of faith and words of hope
he touched untouchables with love and washed the guilty clean.
This is his story.
All **This is our song:
Hosanna in the highest.**

The crowds came out to see your Son,
yet at the end they turned on him.
On the night he was betrayed
he came to table with his friends
to celebrate the freedom of your people.
This is his story.
All **This is our song:
Hosanna in the highest.**



Jesus blessed you, Father, for the food;
he took bread, gave thanks, broke it and said:
This is my body, given for you all.
Jesus then gave thanks for the wine;
he took the cup, gave it and said:
This is my blood, shed for you all
for the forgiveness of sins.
Do this in remembrance of me.
This is our story.

All **This is our song:
Hosanna in the highest.**

Therefore, Father, with this bread and this cup
we celebrate the cross
on which he died to set us free.
Defying death he rose again
and is alive with you to plead for us and all the world.
This is our story.

All **This is our song:
Hosanna in the highest.**

Send your Spirit on us now
that by these gifts we may feed on Christ
with opened eyes and hearts on fire.
May we and all who share this food
offer ourselves to live for you
and be welcomed at your feast in heaven
where all creation worships you,
Father, Son and Holy Spirit:

All **Blessing and honour and glory and power
be yours for ever and ever.
Amen.**

The Lord's Prayer

All Let us pray with confidence as our Saviour has taught us
**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who 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.**



Giving of Communion

The president breaks the bread and invites us to communion

Jesus is the Lamb of God

who takes away the sin of the world.

Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

We come forward for a blessing or for bread and wine.

Prayer after Communion

When everyone has returned to their places

the priest leads us in a prayer after communion

The Lord God almighty is our Father:

He loves us and tenderly cares for us.

The Lord Jesus Christ is our Saviour:

He has redeemed the world and will defend us to the end.

The Lord, the Holy Spirit, is among us:

He will lead us in God's holy way.

To God almighty, Father, Son and Holy Spirit,

Be praise and glory today and for ever. Amen.

We go in peace

We sing a song of thanksgiving

and the priest says a blessing

The God of hope fill you with all joy and peace in believing;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be among you and remain with you always.

All **Amen.**

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

Material included in this service is copyright: © The Archbishops' Council 2000



Appendix J

RESOURCES FOR COLLECTIVE WORSHIP IN VOLUNTARY SCHOOLS

Schools in Durham Diocese will find a comprehensive range of reading and other resources in the RE Resource Centre at Carter House

USEFUL BACKGROUND READING FOR VOLUNTARY SCHOOLS

Between a Rock and a Hard Place: a report of school worship.

(London: National Society 1996)

ISBN 0901819468

Key Stages: Developing Primary School Collective Worship (National Society 1996)

Open The Door: Guidelines for Worship and for the Inspection of Worship in Voluntary Schools (National Society)

The Way Ahead: Church of England schools in the new millennium: (Church House Publishing 2001)

Self Evaluation for Church of England Schools (Southwark Diocesan Board of Education 2004)

Space for Reflection (CEM Ed Lesley Beadle)

The Engagement between Clergy and School in the Missionary Diocese of Wakefield (Diocese of Wakefield 2003)

Worship, Worries and Winners: Worship in The Secondary School (National Society)



GENERAL READING AND RESOURCES FOR COLLECTIVE WORSHIP

Assemblies Resource Book (2001) (London: SPCK) ISBN 0281054185

BRADFORD SACRE/BRADFORD INTERFAITH EDUCATION CENTRE
(1996) **Guidance to schools on collective worship.** (Bradford: Bradford Education)

COOLING, M. (2000) **Assemblies from the gallery: a complete resource for collective worship using paintings from the National Gallery, London**
Norwich: Religious and Moral Education Press ISBN 1851752161

Collective worship reviewed: report of the 1997 consultation (1998)
Abingdon: Culham College Institute ISBN 0907957528

DEPARTMENT FOR EDUCATION (1994) **Religious education and collective worship (DfE circulars: 1/94)** London: DfE

RAGGETT, G. (1997, 1998) **Collected works for collective worship. 3 books:**
Summer term
Autumn term
Spring term.
Ilkeston, Moorley's
ISBN 0860714934; 0860714942; 0860714926

SHAP WORKING PARTY
Shop Calendar of Religious Festivals

UNIVERSITY OF EXETER. SCHOOL OF EDUCATION (1997)
Collective worship Exeter: University of Exeter, School of Education
ISBN 0850681898

WRIGHT, C. (2000) **Values for today**
Oxford: Heinemann (Heinemann assembly resources) ISBN 0435302353



WEB SITES DEALING WITH COLLECTIVE WORSHIP

A comprehensive service for church schools including support for collective worship is provided by the National Society at www.natsoc.org.uk

Ely and Norwich Dioceses websites of talks for children linked with the weekly lectionary (chiefly adaptations of Bible stories and Christian legends)

www.sermons-stories.co.uk/stmarchive.htm

Ely Diocese: www.ely.anglican.org/education/schools

Collective worship termly planned examples and support for clergy in schools

www.culham.ac.uk

Blackburn Diocese at www.blackburn.anglican.org offers on-line assembly themes with a strongly Biblical flavour. Follow the links to "collective school worship"

For collective worship with an environmental theme go to REEP at www.reep.org/cw/

The legal requirements

re-xs.ucsm.ac.uk

A chance for teachers to submit assemblies

Re-xs.ucsm.ac.uk/cupboard/filing/colwor/colwor.htm

The assembly's website – primary

www.assemblies.org.uk

Secondary school assembly resources

www.education2000.co.uk/resources/assembly.html

Scripts for assemblies

www.schoolassemblies.btinternet.co.uk/scripon.htm

Secondary & primary resources for assemblies

www.hibbert-assembly.org.uk/index.htm

Resources for worship, prayers, reflection plus information on work of Christian Aid around the world

www.christian-aid.org.uk

Resources for work of Unicef and worship ideas

www.unicef.org.uk

Resources for work of CMS and worship ideas

www.cms-uk.org



www.prayingeachday.org/reflect.html includes a reflection and prayer for every day of the year. Some of these may be more appropriate for secondary than primary, but others could be adapted to primary or stimulate your thinking.

The Church of Scotland Board of Parish Education offers talks for children particularly linked with the church year. This now includes a scripture index with over 160 entries.... www.talks2children.itsforministry.org



COLLECTIVE WORSHIP IN SECONDARY SCHOOLS

ANDERSON, M. & MARTIN, G. (2001) **Collective worship for secondary schools: ready-to-use assemblies** (Stowmarket: Kevin Mayhew) ISBN 1840038071

ANDERSON, M. (2001) **Complete assembly resource book: a year of collective worship for Catholic secondary schools** (Stowmarket: Kevin Mayhew) ISBN 1840035889

BLATCHFORD, R. (1996) **Reflected values: a second book of assemblies.** (Cheltenham: Stanley Thornes) ISBN 0748723129

DYTER, R. (1997) **School assemblies need you! A starter-kit for Christians and churches to assist with school assemblies.** (Crowborough: Monarch) ISBN 1852423594

GODWIN, J (2001) **The best of 'lives to inspire': stories for assembly and collective worship in school and church** (Ilkeston: Moorley's) ISBN 0860715523

GRICE, P. (1996) **Weekly themes for assemblies.** (Heinemann assembly resources) (Oxford: Heinemann) ISBN 0435302469

MAW, T. (1999) **A school book of days** (Heinemann assembly resources) (Oxford: Heinemann) ISBN 0435302337

NORTON, P. (2000) **Active readings for assemblies** (Heinemann assembly resources) (Oxford: Heinemann) ISBN 0435302310

REID, S. (1997) **Themes and readings for assemblies.** (Heinemann assembly resources) (Oxford: Heinemann) ISBN 04353022515

SELF, D. (1996) **The broadly Christian assembly book: 100 further readings for assemblies.** (Heinemann assembly resources) (Oxford: Heinemann) ISBN 04323022477

STUART, I. (1996) **Challenges for living: fifty assemblies for secondary schools.** Norwich: Religious and Moral Education Press ISBN 1851751106

The secondary assembly file (1996 -).
London: Primary File

WOW -- Blackburn Diocese Board of Education



COLLECTIVE WORSHIP IN PRIMARY SCHOOLS

ASHTON, E. (1997) **Praising our world: ideas for collective worship in primary schools**

West Malvern: Moorhouse
ISBN 1901968006

BAILEY, J. (1999) **Worship! Making primary school collective worship come alive**

London: National Society/Church House
ISBN 0715149156

CASTLE, T. (2001) **Assemble together 2: sixty topical assemblies for primary schools**

Stowmarket: Kevin Mayhew.
ISBN 1840037229

CHESTERTON, C. & BUCKLEY, E. (1999) **52 ideas for infant assemblies, plus 52 bran new songs.**

Crowborough: Monarch
ISBN 1854244337

CLEGHORN, P. & BAUDET, S. (2002) **50 assembly stories for primary schools**

Blackburn: Educational Printing
ISBN ISBN 1900818132

COOLING, M. & O'CONNELL, C. (2000) **Assemblies that count**

Nottingham: Stapleford Centre
ISBN 1902234162

COOLING, M. (1998, 2000) **Cracking assemblies: 72 Christian assemblies for primary schools. Books 1 and 2.**

Nottingham: Stapleford Centre
ISBN 0951653784; 1902234154

GARNETT, S. **School assembly resource book** (includes CD) (2001?)

Preston: Topical Resources
ISBN 1872977650

GILBERT, T. (1996) **Primary assembly book 1.** (Blueprints)

Cheltenham: Stanley Thornes
ISBN 0748726144

HUGHES, J. & COLLINS, Y. (1996) **Key stages: developing primary schools collective worship.**

London: National Society/Church House
ISBN 07151957382



CLEGHORN, P. & BAUDET, S. (2002) **50 assembly stories for primary schools**
Blackburn: Educational Printing
ISBN 1900818132

JACKSON, J. L. (2000) **Round the year: 99 stories for the primary school assemblies**
Bath: Leopard Learning
ISBN 189992955X

[LEY, A. (2001) **Nelson Thornes primary assembly book 1 CD**
Cheltenham: Nelson Thornes
ISBN 0748736468

Nelson Thornes primary assembly book (2002)
Cheltenham: Nelson Thornes
ISBN 074873645X

NORTON, P. (2000) **Active readings for assemblies**
Oxford: Heinemann
ISBN 0435302210

SELF, D. (1997) **50 stories for assemblies.** (Heinemann assembly resources)
Oxford: Heinemann ISBN 0435302493

STEWART, G.E. (1996) **'Tell us another!' 108 further stories for primary school worship assemblies...etc.**
Preston: Total Resources
ISBN 1872977235

TEECE, G. (2001) **A primary teacher's guide to RE and collective worship**
Oxford: Nash Pollock
ISBN 1898255369

VALLANCE, C. (2001) **A-Z of assemblies: 26 ready-to-use assemblies for 9-13 year olds**
Stowmarket: Kevin Mayhew
ISBN 1840037725

WALKER, D. (1999-2000) **Assemblies for infants. 3 books.**
Norwich: Religious and Moral Education Press
ISBN 185175170X; 1851751718; 1851751726

WEBB, D. (2001) **Think about this story: a collection of 50 original primary school assembly stories**
Blackburn: Educational Printing
ISBN 1900818515

The primary assembly file (1996-) Milton Keynes: Primary File

