

## **Collective Worship Policy**

**Last Updated December 2019**

### **OUR VISION**

#### **LOVE**

We love and nurture each individual.

#### **LEARN**

We are passionate about inspiring learning.

#### **THRIVE**

We value the uniqueness of each individual's achievements.

### **Our Mission**

All pupils develop the attitudes, skills and values to enable them to thrive, building positive relationships and contributing to their communities. Children develop confidence and resilience preparing them well to lead happy, healthy and successful lives. Strong leadership focuses on creating outstanding provision that improves outcomes valuing personal development, wellbeing and wider curriculum opportunities as highly as academic progress. Every member of the Federation plays a significant part in its success retaining the distinctiveness of village schools whilst working effectively as a Federation.

### **Our Christian Values**

Thankfulness, humility, endurance, service, compassion, trust, peace, forgiveness, friendship, justice and hope.



Our vision translates directly into this policy in that

### **LOVE**

Children learn of God's love as best described in Corinthians

*Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. Corinthians 13:4-8 4*

### **LEARN**

Through worship, children learn and explore Christian values through the teachings of the bible as well as stories from other cultures and faiths. They consider how these values can influence and impact on their lives and the lives of others helping to improve our world.

### **THRIVE**

Collective worship creates opportunity to celebrate diversity and uniqueness as well as the values of caring, understanding and compassion that all contribute to enabling us to **Thrive**. Through participation in and leadership of worship in its different forms (whole school and classroom based) children experience success and achievement.

### **Rationale**

Our daily act of collective worship is a special and distinctive time of our school day. Our school is an educational community not a faith community. Therefore we do not celebrate corporate worship which assumes a group of believers but collective worship which means we gather together and provide the opportunity for worship to take place but do not assume participants will have any particular beliefs or are required to make a response.

We understand collective worship to be educationally valid and inclusive. Our school worship gives us the opportunity to look within and beyond ourselves, and some of us might encounter God. It is an occasion which allows space for worship to take place but also allows other responses from participants.

An act of worship is an important part of our whole curriculum, and empowers the children to be open to life, feelings, commitment, celebration, values and vision.

### **Legal Framework**

The School Standards and Framework Act 1998 (Section 70 and Schedule 20) requires:

- All registered pupils (apart from those whose parents exercise the right to withdrawal) must on "each school day take part in an act of Collective Worship." This is also the case in schools without a religious character.

[Subsequent to the act; Registered pupils aged over 16 may exercise the right to withdraw for themselves]

- The daily act of Collective Worship should be conducted in accordance with the provisions of the Trust Deed of the school and the Ethos Statement in the Instrument of Government or, where it is not stated within the Trust Deed, should be consistent with the beliefs and practices of the Church of England.

- For Collective Worship, pupils can be grouped in various ways: as a whole school, according to age, or in groups (or a combination of groups) used by the school at other times. Pupils cannot be put into specific groups just for Collective Worship.

- The daily act of Collective Worship will normally take place on the school premises. Schools are, however, permitted to hold their acts of Collective Worship elsewhere, (e.g. the local parish church) on special occasions.

- The provisions of the 1988 Education Act concerning 'determination' (section 12) and 'wholly or mainly of a broadly Christian character' (section 7) do not apply to schools with a religious character.
- Responsibility for the oversight of Collective Worship rests with the governors in consultation with the headteacher. Foundation governors have a particular responsibility to ensure that the character or foundation of the school is reflected in Collective Worship.

Collective Worship is not designated curriculum time under law 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. Since collective worship is not to be counted as curriculum time, PPA time should not include or overlap Collective Worship. Collective Worship time should not be used as 'intervention time' as this would result in pupils not receiving their legal entitlement to worship provision.

### **Parents' Right of Withdrawal**

Parents have the legal right to withdraw children from worship, and parents are made aware of this right.

### **Staff Rights**

Appointed Teachers should be sympathetic to the aims of our Church School but may exercise their right to not fully participate in school worship.

### **Our Aims**

From the Christian perspective of our foundation the aims of our school worship are:

- To be educationally worthwhile.
- To respect the integrity of all those who participate.
- To be inclusive, so all feel able to contribute and gain whatever their personal commitment.
- To be appropriate to the needs of the children.
- To contribute to R.E.
- To contribute to the spiritual development of the children.
- To reflect the Anglican foundation of the school.

### **Objectives**

To give the opportunity:

- To give children a spiritual dimension to life and personal values.
- For a sense of group (class, key stage or school) identity, a community experience.
- To help children explore the language and nature of Christian worship.
- For a reflective pause in the busyness of our school day.
- To experience an atmosphere of specialness which is different from all other activities in the hall/school day.
- For others to join our school community.
- To enable children to explore their own beliefs in relation to others.

Worship should develop each persons understanding of themselves and the world around them, and may be;

- An individual response to God.
- An awareness of beauty and goodness.
- A sense of awe and wonder.
- Feelings of sorrow and regret.
- Praise or thanksgiving.
- Reflection or prayer.
- A celebration about things we care about/special occasions.
- Thinking together about things of concern.

- Sharing thoughts, ideas or class activities.
- Sharing experiences of living in and responding to the world around us.
- A deepening ability to be sensitive to sincerely held religious beliefs.
- About affirmation.
- An opportunity for participation.
- About worth.

The Headteacher is the Worship Co-ordinator

Role of Co-ordinator:

- To ensure the legal requirements are fulfilled.
- To co-ordinate the provision of a daily act of collective worship.
- To monitor and evaluate the perceptions and feelings of children and staff about the provision.
- To regularly evaluate the acts of worship in the school.
- To support staff and other providers.
- To organise and maintain resources for worship.
- To keep up to date on worship issues.

### **POLICY INTO PRACTICE**

Acts of worship should be:

- **Invitational** and therefore children are supported and encouraged to join the worship in its different forms but not expected to respond in any given way. Invitation language will be used such as 'I will say a prayer now. If you would like to make it your prayer you can say amen at the end'. In addition parents have the right to request their children do not attend worship.
- **Inspirational** are therefore children are interested and activity engaged directly during worship but can also describe impact 'beyond the hall'. Children are motivated to take actively engage with leading worship.
- **Inclusive** and therefore child centred, related to children's experiences, relevant to children's concerns, affirming, and involving the children as active participants. Acts of worship should foster a sense of community, shared values, identity and purpose. There should be no need for the right of withdrawal to be exercised. If participants integrity is being respected then any concerns that might be likely to prompt withdrawal should be avoided.
- **Educational** and therefore learning experiences of real quality. Acts of worship should be properly prepared, delivered, resourced and evaluated. There is no place for evangelism or indoctrination in a school act of worship. There is a partnership between the content and conduct of school worship and the ethos of our school.
- **Spiritual** and therefore a special time where an atmosphere conducive to worship is created. Attendees should feel relaxed, secure, comfortable and calm. Spiritual development can be fed through words, music, images and atmosphere. Opportunities will be created to participate in a variety of spiritual activities and space given for individual reflection and response. Children may find God through meaningful experiences not through "closing their eyes" or being forced to participate in a particular way.
- **Planning for Worship** Themes will be set annually for the year ahead. This planning will be flexible enough to allow for sudden events, disasters, celebrations, and sadnesses and joys in our community to be acknowledged.

### **Organisation of Collective Worship**

All children should take part in an act of worship each day. Opportunities for worship will be organised as follows:

#### **Follifoot School**

<b>Time</b>	<b>Grouping</b>	<b>Place</b>	<b>Leader</b>
Monday	Whole School	Village Hall	Head Teacher
Tuesday	Whole School	Village Hall	Class teachers on rota basis
Wednesday	Whole school / class alternating	Village hall / classrooms	Mrs Slocomb / class teachers
Thursday	Whole School	Village Hall	Head Teacher
Friday	Class	Classrooms	Class teacher & pupil groups

#### **Spofforth School**

<b>Time</b>	<b>Grouping</b>	<b>Place</b>	<b>Leader</b>
Monday	Whole School Singing	Hall	Staff rota
Tuesday	Whole School	Head Teacher	HT
Wednesday	Alternate Whole school / choir and class alternating	Hall / classrooms	Mrs Slocomb / Classroom worship
Thursday	Class	Classrooms	Staff rota
Friday	Whole School	Hall	Head Teacher

On special occasions our Act of Worship may be held off the school premises.

### **Timing**

Worship in the hall will normally not be more than 20 minutes in length. Length of worship may be varied to suit accommodation, age of children, setting.

### **Planning**

What is the theme?

What is your aim?

Will there be a focus for the children?

How will you introduce the idea?

Outline the delivery? Is it relatable to the children's world?

Are hymns or songs appropriate?

Will there be a time for prayer, reflection, directed thoughts?

Which approaches will you use?

How will you conclude your worship?

What resources do you need?

Do participants need to be prepared?

Is a particular seating arrangement more appropriate than others?

Can you identify the worship elements/Christian elements?

### **Evaluation**

Leaders will evaluate their acts of worship. Children and other participants will be included in the evaluation of our school Acts of Worship. Governors will routinely support the evaluation of worship also as part of the annual monitoring and evaluation schedule.

### **Children**

Children shouldn't be pressurised to believe. The leader should try to create an occasion for children to respond to the ideas presented on several levels. Worship is one level at which response is possible. Children should have the choice to opt in.

The integrity of children and staff should be maintained. Some will have no explicit awareness of religious beliefs and responses; some may have a personal commitment to a particular faith.

### **Skills which can be developed**

Listening sharing making choices communicating respecting others understanding others analysing reflecting using silence growing in knowledge and understanding of self/growing in knowledge and understanding of worship.

### **Teacher's Role**

Acts of Worship are essentially shared experiences for our school community. Teachers should normally be part of that experience, to help the children get the most out of the experience, i.e. teachers will be able to respond to children's later questions or comments. Teachers attitudes to acts of worship affect the atmosphere of assembly and the value children attach to the activity (i.e. teachers as participants or as disinterested spectators). Teachers presence can help support those leading the Act of Worship.

Teachers should ensure children leave for the hall/classroom with the right attitude. All teachers should assist in leading acts of worship.

### **Preparation for the Hall/Room**

Physical surroundings are important in creating the right atmosphere for school Acts of Worship. The use of a focal point/worship cloth can help in the creation of "a special place" feeling. Children may sit in a square or circle or a horseshoe shape or anywhere. The usual arrangement is for children to sit in class rows. Children organise OHP/music/door closing when all are assembled.

### **Focal Point**

A table will typically provide a focal point. Typically on the table there will be a cross, the bible and candle as per the typical introduction see appendix A. Other focus points could be: flowers, candle, object, picture, slide, phrase, symbols or sculpture.

### **Approaches to Worship**

Within the Christian faith, various denominations encompass a rich variety of experiences and practices in relation to worship. Presentation/expression of worship may include:

story drama/mime candles prayer flowers religious readings  
artefacts video songs/hymns music tape/ed dance/movement  
meditation art creative silences poetry use of senses natural materials  
sharing food reflection children's experiences dialogue/discussion celebration of  
festivals aspects of school curriculum/work/activities

The material to be used should be carefully chosen. Children should be introduced to the means of worship, without being expected to worship in a committed way. Different forms of presentation, style, format and content should be included.

**Elements of Worship** which can be experienced.

reverence                      symbol                      hope                      suffering

concern	wonder	grief	praise
forgiveness	fellowship	fear	
duty	ritual	love	responsibility
sense of mystery			

### **Story**

The use of story is a powerful tool, and may be perceived at different levels by those involved. Story can:

- Raise awareness
- Set a scene outside the realm of children's experiences
- Increase children's understanding of themselves
- Enlarge their perspectives on the world
- Increase empathy
- Increase knowledge and understanding of nature of faith
- Demonstrate joys and difficulties of life children have not experienced
- Provide insights into the lives of others
- Pose moral questions
- Develop language and listening skills

Stories can be:

historical	dramatic	biblical
values based	biographical	country based
folk tales	seasonal	fictional
environmental	Christian	anniversary based
news based	contemporary	musical
allegorical	multicultural	other world faiths

### **Prayer/Reflection/Directed Silence**

Children should be invited to listen or to think about prayer. "Now in a moment of stillness the chance to pray or think for a while". It is important not to exclude anyone, prayer should be an opportunity for reflection, response or communication. Prayers should be appropriate, may be expressed by the children, may be silent, may be musical.

### **Music**

Adds an extra dimension to worship and helps to create an appropriate atmosphere. Music will be changed regularly and be illustrated on a hall board. Music helps the children to be involved, children can respond physically, emotionally, spiritually, intellectually. There are many books of hymns/songs. We mainly use "Come and Praise 1 and 2". These include contemporary and traditional Christian hymns suitable for children.

### **Multifaith Worship**

The content could be enriched by using material from different cultural and religious traditions. Our Acts of Worship are inclusive and educational, we would therefore value each of our children whatever religious group and would wish to acknowledge and share their experiences, attitudes and beliefs. Using multi-faith material will help the children to recognise and respect, reflect on and respond to the multi-faith society in which we live. We do not offer other faiths acts of worship, but may share in aspects of other faiths which do not contradict Christianity.

### **Resources**

A wide variety of resources are available to support the delivery of worship. The worship co-ordinator can direct staff to these. In addition to the resources in each school there is list of useful links and wider reading including in the appendices to this policy.

### **Evaluation Questions to Consider**

#### **Preparation:**

Was the purpose of the Act of Worship clear to all?

Was the theme developed effectively?  
Were the artefacts/visual aids etc. of good quality?  
Were the artefacts/visual aids able to be seen?

**Spiritual Development:**

Would this Act of Worship contribute to the spiritual development of those taking part?  
Were the opportunities for prayer/reflection/quiet, effective?

**Integrity:**

Was there a sense of respect for the integrity of individuals?  
Was there openness or compulsion in invitation taken to pray or sing?  
Did the participants feel at ease or feel discomfort?

**Atmosphere:**

Was there a sense of order on entry and leaving?  
Was the focus appropriate?  
Was the recorded music appropriate?

**Participation:**

Was there opportunity for participation?  
Was the delivery appropriate for ages, ability of children?

**Staff/Visitors:**

Were they present?  
What part did they play?

**Close:**

Was the timing good?  
Did the children/adults gain something?

Additional forms of evaluation including – pupil interviews, pupil and parent feedback comments sheets collated in evaluation books, staff discussion and review with foundation governors.



## Appendix A –

**Worship Rhythm** – Provides a recognisable rhythm for children ensuring worship time is distinct and different to the rest of the school day. Can be used in whole school worship and classroom worship.



The CW leader(s) (children in classroom worship) for the session will warmly welcome all the children and remind them that it is a special time to be together.

The leader or a pupil can use the following to help set the tone of the worship.

***'We look at the bible to remind us of God the Father. We look at the cross to remind us of God the Son. We light the candle to remind us of God the Holy Spirit'***

The leader or child can also read -

*'Light is central to Christian life. As the candle burns away the thoughts and prayers from our worship burn before God.'*

Typically after this

Collective singing of a hymn

Typically after this a story or talk or discussion with a clear focus to an aspect of the theme followed by opportunity to reflect on how this might influence their day to day lives.

At the end of worship when leading prayer the following words or similar can be used to help the children understand the invitational ethos of our worship.

***Prayer is a special time when people talk to God. For me it is a quiet and peaceful time. I am now going to say a prayer. If you would like to make it your prayer you can join me and say amen at the end.***

Worship can then conclude with

Leader – **The peace of the lord be with you.**

Children can choose to respond if they wish – **And also with you**

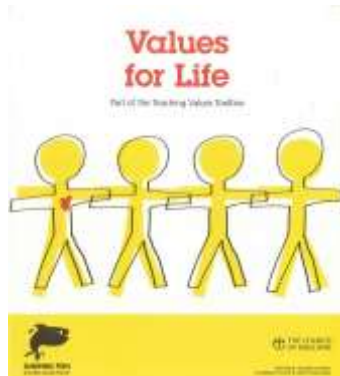
It should be made clear to the children as they leave worship time this should be done quietly using the time to reflect on the focus of worship considering how they might think/feel/act differently because of the worship.

## Appendix B – Template structure for pupils leading worship

<b>Current Theme (see annual planner) –</b>
<b>Introduction</b> Good afternoon. My name is..... or Our names are.....and we will be leading our worship this afternoon.  Reference parts of the Worship Rhythm document
<b>Consideration</b> <i>Can you remember a time when..... This is a way to engage the audience and make the content/ theme relevant to them and encourage them to relate it to their lives. For example can you remember a time when you had to forgive someone? Can you remember a time when you were treated unfairly? Can you remember a time when you had to work together with someone?</i>
<b>Story or Reading</b>  <i>Share a story or reading that helps to explain or give an example of the theme. This could be read, told, acted out. Pictures or clips can be used.</i>
<b>Reflection &amp; Prayer</b>  Provide some quiet time to sit and reflect and think.  I am going to say a prayer now. If you would like to make it your prayer you can say amen at the end if you would like.

## Appendix C – Links & Useful resources

Values for Life File in each school.



The Diocese Guidelines relating to collective worship in schools can be accessed at - <https://www.leeds.anglican.org/education/collective-worship/diocesan-guidelines>

Further information regarding Open the Book can be found at <https://www.biblesociety.org.uk/get-involved/open-the-book/>

COOLING, M. (2008) More Assemblies for Autumn, Spring, Summer Term  
pub. RMEP

HALL, S et al Flippin' Praise - Consortium in Anglia for the Statutory Inspection of  
Anglican Schools (Dioceses of Ely, Norwich, St Edmundsbury and Ipswich)

HARTMAN, B (2015) Telling the Bible pub. Lion/Hudson

HARTMAN, B (2013) The Storyteller Bible pub. Lion/Hudson

HARTMAN, B (2015) Telling the Gospel pub. Lion/Hudson

HARTMAN, B (2013) Bible Stories Through the Year pub. Lion/Hudson

NICHOLLS, R (2007) The Year in colour – Primary Assemblies for Christian Festivals and  
Seasons pub. Kevin Mayhew

PARKINSON, R (2016) 10-MINUTE Assemblies for 4-11s – 50 ready-to-use assemblies  
exploring values from the Christian perspective pub. for Barnabas in Schools by The  
Bible Reading Fellowship

PRITCHARD HOUSTON, M (2013) There is a Season – celebrating the church year with  
children pub. SPCK

VICKERY, S et al (2006) Values for Life pub. Jumping Fish

Reflective areas

CHAMBERS, L (2008) Creative Ideas for Quiet Corners pub. Barnabas / BRF

READER T & WEATHERALL L (2009) Reflective Learning pub. Barnabas/BRF

**Appendix D – Collective Worship Evaluation formats**

**i) Collective Worship -- Student Voice Review**

Date of the Collective Worship being reviewed \_\_\_\_\_

Who was the worship for? Whole School / Year Group / Form

What was the theme of the worship?

What happened during the worship?  
E.g. story, prayer, singing, powerpoint, visitor, drama, who took part?

What was the worship like?  
E.g. quiet, fun, noisy, lots to join in with, time to think etc.

Which face best describes how you enjoyed worship today?

Would you have changed anything in this worship today?

This worship was reviewed by

**Collective Worship Observation Checklist Other Adults**

Date of worship observed \_\_\_\_\_

Worship delivered by \_\_\_\_\_

Role \_\_\_\_\_

Theme  
\_\_\_\_\_

Age range of pupils

Delivered to    Whole school      Class

Group (please specify)

Quality of material / content

Relevance of material to recipients

Engagement with pupils / staff

Inclusivity

Distinctiveness (ethos) /  
Anglican tradition

Quality of delivery

Clarity of opening and ending

Was there opportunity to worship / reflect?

Was it clearly collective worship rather than assembly?

Other comments