

Stratford Rural Schools' Federation



FEDERATION POLICY FOR COLLECTIVE WORSHIP

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This policy takes account of the unique make up of our federation - a community school, a Church of England voluntary controlled school and a Church of England voluntary aided school.

Introduction

Within the Stratford Rural Schools Federation we recognise that Collective Worship is an important activity which can provide opportunities for every pupil's spiritual, moral, social and cultural development.

We value the time set out in our day for collective worship as this enables the whole school community to gather together. These planned times unite all children and staff and provide valuable opportunities to celebrate the worth and value of everyone in the school community.

Legal Requirements

Collective worship at the 3 schools in the federation complies with the legal requirements as set out in the 1996 Education Act, which requires that 'all pupils in attendance at a maintained school other than a maintained special school shall on each school day take part in an act of collective worship'. This act of worship should be wholly or mainly of a broadly Christian character. Collective worship is of a broadly Christian character if it reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination. In community schools all acts of collective worship do not have to fulfil the 'broadly Christian nature' on a daily basis but over a term most acts of worship should comply. In voluntary controlled and voluntary aided schools all worship must be broadly Christian and comply with the school's trust deed. A broad and flexible approach can contribute greatly to developing the spiritual awareness of every individual.

Broadly Christian themes are included in other major world faiths of course. Example themes are God, justice, love, peace, good, evil, greed, poverty, charity, pollution, morality, tolerance, co-operation, selfishness, war and prejudice. Such a wide-ranging list clearly demonstrates the scope which is available to the person leading collective worship.

The arrangements for the collective act of worship at church schools are made by the governing body in consultation with the Headteacher. In community schools the arrangements are made by the Headteacher in consultation with the governing body.

It is also the duty of the governing body of church schools to ensure that the act of worship is consistent with the purpose of the school, in accordance with the school's trust deed (and reflects the traditions of the Church of England). Foundation governors have a particular responsibility to uphold this requirement.

Teachers have the right to withdraw from worship. However, we believe that worship is an important part of the ethos of our schools which teachers must be willing and able to uphold. If adults do not attend collective worship this could send a negative image to children about its importance.

The right of all parents to withdraw their children from worship, providing they have notified the Headteacher of their desire to do so, should be noted. If a child is withdrawn, the school is required to provide a safe alternative. This does not mean that the children will be in any way exempt from the Christian ethos of church schools which underpins the whole of school life. Parents are made fully aware of this when they enrol their children.

Definitions

Collective worship only takes place in schools. It is a term which is used only in education, whereas churches and religions usually think of their worship as being **corporate**. The implication of this is that when a group of people gather together due to shared beliefs 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.

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

School Assembly is a gathering of the school community; it is often used to celebrate and focus on the life and values of the community itself and is without religious content. Gatherings of this nature do not fulfil the legal requirements as detailed above.

NB: Collective worship and assembly are not one and the same thing. They are, in essence, different from each other, but in practice they often overlap.

Aims

Loxley, Snitterfield and Wilmcote:

- To help children discover their place in the world
- To provide an opportunity to celebrate major Christian festivals, and those of other religions
- To celebrate gifts, talents and achievements
- To foster a feeling of community and belonging in the school through a sharing of experiences and feelings
- To develop personal relationships and to encourage social development
- To provide an opportunity to empathise with the needs of others
- To heighten awareness of the ultimate questions / realities of life and to provide the opportunity to reflect upon these. To support the search for meaning
- To provide an opportunity for children to become acquainted with people from the local and wider community, particularly the local church
- To encourage respect and care for God's creation by a positive attitude to both local and global environmental issues
- To foster feelings such as awe, wonder, thankfulness, mystery, joy and reverence.
- To develop a sense of community within the school, the locality, (e.g. local church) and foster the sense of being part of a wider community through the celebration of achievements, festivals and special occasions
- To foster a concern for the needs of others.

Loxley and Wilmcote (additional aims specific to church schools):

- To enable children and staff to explore and celebrate the differences and diversity found in the variety of forms of worship in the Anglican Christian tradition
- To seek to deepen and widen the experience of those of 'faith' and encourage those of 'no faith' so that they begin to feel for themselves something of what it means to worship
- To use celebration, silence, stilling, reflection, contemplation, meditation, prayer, song, symbols and imagery as vehicles for worship and spiritual growth

- To provide opportunities for the whole school community to address God directly through Jesus by acknowledging His presence, reflecting upon His character and giving Him praise and honour
- To use a vocabulary of worship that encourages the whole school community to attend, participate and lead worship
- To encourage all present to explore their own beliefs and understanding of God within a Christian framework by learning more about the Christian faith and by encountering Christ through worship
- To raise awareness through reflection of the ultimate questions of life relating to matters of faith
- To reaffirm, strengthen and practise key Christian values. (e.g. love, peace, compassion, forgiveness, humility) and celebrate each unique individual member of the school community as made in the image of God.

Anglican Practices – specifically, but not exclusively, relating to church schools

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:

- Be well organised, planned, 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

In all Church of England schools worship should reflect some of the essential features found within the diverse and rich traditions of Anglican prayer and worship. When planning collective worship, church schools should be aware of their Anglican foundation and they should consider how this can contribute to their worship provision.

Recommended features of Anglican worship to be included:

Setting up the worship space: Distinction needs to be made between the various uses of the room in which worship takes place. In our schools this is the general Hall space which may also be used for dining and PE sessions. Setting up the space is an easy way to involve children who can prepare it in advance for staff. A visible cross is clearly an essential feature of the worship space, as is a Bible. There might also be a special worship table, with a candle on it, or another item to focus on. Children might have various layouts of where they sit depending on the nature of the worship and the preference of the worship leader. An attractive display identifying the term's value might allow children to contribute pictures, prayers and thoughts as the theme progresses. This display should also include Bible references.

Using Liturgical Colours: One way of making a connection between the worship in school and that of the Church of England is to use the cycle of liturgical colours. The colours worn by the priest in the Church of England in some churches vary according to the time of year. The priest's stole matches the altar cloth. The colours are:

Purple	Advent and from Ash Wednesday to the day before Palm Sunday
White or Gold	Christmas Day to Candlemas (early February), Easter Day to the Eve of Pentecost, Trinity Sunday, All Saints' Day (1 st November)
Red (not always used in schools)	Holy Week, Feast of Pentecost, between All Saints' Day and the First Sunday of Advent
Green	The day after Candlemas (early February) to Shrove Tuesday. The day after Pentecost (mid to late May) to All Saint's day (1 st November). This is called ordinary time.

Structuring Worship:

A very clear form and shape is commended by the Church for simple acts of worship. Common Worship can also become an appropriate resource for collective worship in schools, as it offers source material for Greetings and opening sentences; Introductions to Bible readings; Responses; Prayers; Dismissals and Blessings. It also provides a simple outline for teachers to use when planning worship and if used as a format the outline for worship might look like this:

Greeting

Short Bible story - read, enacted, read together /suitable other story that can be linked to Jesus

Prayer & Lord's Prayer

Song

Grace/Final blessing

This format is commonly known as GERS – Gather, Engage, Respond, Send. See Appendix 1.

An alternative format is known as BLESSED – see Appendix 2.

Prayer:

Children are expected to learn a number of prayers during their time at primary school – including a school prayer, grace, a hometime prayer and the Lord's Prayer. Common Worship has many suggestions for suitable prayers. Children can write their own prayers using the 'teaspoon' prayer format – T (say Thank you for something), S (say Sorry for something done/not done) and P (Asking Please for support/advice/a blessing etc).

Holy Communion / Eucharist:

There are very careful rules governing the celebration of Holy Communion, and schools should seek advice from their local clergy in deciding the appropriate way to introduce children to this celebration.

Responses:

Children should be taught a variety of Anglican responses. These will depend on each school and personal preferences and school traditions. Some suggestions are:

The Lord is here

The peace of the Lord be always with you

His Spirit is with us

And also with you

Planning for Collective Worship

The schools in the federation plan worship around themes which can be explored over a half term. A cycle of themes/values have been developed/purchased to provide consistency and to ensure that aspects of spiritual, moral, social and cultural development are reflected in our worship. In the case of church schools, a SIAMS inspector will look for evidence of well-planned acts of worship and evaluations. The publications 'Roots and Shoots' or 'Roots and Fruits' are used in both Loxley and Wilmcote schools. Snitterfield also plan their worship around themes, though without such a distinct Anglican focus.

As in other learning experiences we would expect to see planning at long, medium and short term levels, and planning for collective worship should be the same. A 15 minute act of worship per day in school equates to 15 hours over a 12 week term, so we should expect that staff plan worship carefully.

LONG TERM PLANNING

Long term planning provides an overview of themes and values to be covered in the academic year. This plan might also indicate any related values-based themes, Anglican events and special days from other faiths such as Eid, Diwali, Passover etc. There might also be mention of national or international events, such as Comic Relief or the Olympics for example.

Long term planning provides evidence for those who intend to evaluate the impact of collective worship on the school community. Without this long-term overview, it is possible for the content to become piecemeal and lacking in cohesion and consistency.

MEDIUM TERM PLANNING

Medium term planning takes the 'skeletal' detail of the long term planning to a deeper level. It ensures that all the various acts of collective worship 'hang together' and are moving towards the same learning goal or spiritual experience.

It is important to ask the question 'What is it that we want these children to know and understand by the end of this theme?'. It is not suggested that the worship coordinator plans this in detail – this is responsibility of the worship leader.

DAILY WORSHIP PLANNING

Daily worship planning is the 'What am I going to do on the day' plan and is the responsibility of the worship leader, although support from the worship coordinator may be required for those less confident. It is important that all elements of the collective worship contribute to fulfilling the desired learning outcome/spiritual encounter for that day.

Daily planning might include:

- Whole school weekly theme
- The main teaching point for the act of collective worship
- The Bible text/story/stimulus used (whichever is applicable)
- Hymn/song
- Pointers for guided reflection
- Prayers

Appendices 3 and 4 give example themes from various sources.

Content

It is the responsibility of the leader of each act of collective worship to plan for and to include a variety of ingredients within the clearly stated theme for the week/term. This may involve liaison with the music or worship coordinator, where necessary.

The content of the worship can include use of stories, poems, drama, songs, visual aids, prayers, moments of reflective silence, OHP, Powerpoint, focal points, interactive activities for the children, slides or video presentations, and consideration of work undertaken in the school curriculum. A collection of resources is available in each school.

Staff should remember that an 'assembly' is not an 'act of collective worship' but a gathering of the school for other purposes, e.g. notices, achievement book, star awards, and should be separate from the worship part of the gathering.

Each act of collective worship should include one or more of the following elements:

- celebration of the major festivals of Christianity and of other faiths
- presentation of Bible stories
- topical matters from the news or the locality
- using literature with implicit or explicit religious teaching
- appreciation of the natural world and human activity
- appreciation of the talents, achievements and work of ourselves and others
- visitors who represent organisations with a brief that is acceptable to the school
- prayer in different forms - formal, children's own, silence and meditation. These might include praise, seeking forgiveness, asking on behalf of self and others and quiet reflection
- use of music (this might include music as an introduction and conclusion, singing and instrumental playing by members of the school)
- drama
- use of appropriate artefacts and focal points (candle, cross, Bible in church schools)
- participation by the children
- using responses, hymns and psalms as a focus for short acts of worship (specific to church schools)

Resources to help staff plan worship are available from the Head of School.

Planning and Record Keeping

Long term, medium term and short term planning and recording documents are kept in each school.

The planning documents, rotas and themes are distributed to staff at the beginning of each term.

They are also displayed on the staffroom notice board. New/Supply staff are briefed as necessary by the worship coordinator. Any plans relating to worship should be kept fully up to date.

The worship record book is kept in the space where worship takes place for ease of use. These records are kept over time to avoid repetition of stories and other elements of worship, whilst ensuring that a breadth of approach is used. The worship coordinator is available to assist with planning should a member of staff request this.

Special events and visitors

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 clergy or other faith leaders; others may be occasional visitors, perhaps asked for a particular event. Whether regular or occasional, the visitor does need some help from the school about what is

expected of them, and may need some guidance about how to approach a group of pupils of a particular age, and what are appropriate topics to use with them. Some guidelines for visitors need to be developed so that the school and the visitor can feel comfortable with the occasion.

In particular, schools might consider telling the visitor:

- who exactly will attend, whether it will be the whole school or a part of it
- how long the speaker is expected to talk for
- the current assembly theme and context for the speaker - what has already been done and what will be done later in the term
- how pupils and staff are normally involved in collective worship
- what resources are available to them, should they so wish
- exactly how much their contribution will be - is it just the talk or will they be asked to choose the hymn and lead the prayers

Monitoring and Evaluating Collective Worship

The monitoring and evaluation of worship should be included in the long-term review as part of the on-going monitoring and evaluating process for school improvement. In church schools this should be an annual process to inform self evaluation for SIAMS purposes.

Asking the children what they feel about worship in school should give leaders a clear foundation for planning future improvements. Good worship happens where children are active participants, not passive spectators and this includes being involved in the planning, delivery and evaluation. In this way, worship becomes their own, rather than something that is 'done to them'.

The next natural stage would, therefore, be child involvement in the planning of worship. Children are often involved in planning their 'class assembly' or 'sharing assembly' and make significant contributions; but less often are they consulted or involved in whole school planning. Children's participation can include reading the story, reading the prayer, introducing a visiting speaker etc.

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

Monitoring of collective worship will be carried out by The Head of School and by a Foundation Governor. Useful strategies for collecting the evidence might include:

- conducting occasional formal observations of collective worship and providing feedback
- seeking feedback from children, staff, parents
- observing the extent of the collective worship's influence on children's attitudes
- holding regular discussions with colleagues
- gathering written comments from colleagues on the worship planning sheet

Information gathered from monitoring activities will be used to evaluate the effectiveness of worship and in the case of church schools will be used for SIAMS self evaluation.

Useful evaluation questions for consideration can be found in Appendix 6.

Appendices:

Appendix 1: Format for Anglican worship A – GERS

Appendix 2: Format for Anglican worship B – BLESSED

Appendix 3: Sample Themes A

Appendix 4: Sample Themes B

Appendix 5: Bible Stories and Collective Worship themes

Appendix 6: Evaluation questions (cwguide)

Appendix 1 – Format for Anglican Worship A

The GERS format for collective worship is a good structure for worship in community and church schools. This is a four part model based on Flippin' Praise (available from CASIAS, the Consortium in Anglia for the Statutory Inspection of Schools).

As you begin to use this framework, it is important that everyone understands why the four parts of worship are important. It would be helpful to go through this with staff if schools decide to introduce this format.

The principles are applicable to whole school, key stage and class worship. Specific church school elements are highlighted.

Gathering

We gather together and greet each other.

We all come to play a part in this community.

We are preparing to meet God.

How is the room set up?

How is seating arranged?

Does everyone know what they should be doing?

What will the greeting be like?

Engaging

We engage with the big things and the little things in life.

We encounter Jesus and the stories of the Bible.

We are listening for God's message for us.

How will you share God's message?

How will you share your own experiences or contemporary events?

What strategies will you use?

Responding

We respond to what we have heard and seen.

We respond together as individuals.

We are given the opportunity to worship God.

Will you use singing or prayer or reflection time?

Will there be a practical response and how will this be encouraged?

Do you give enough time to responding?

Sending

We are sent out to love and serve one another and to make a difference in the world.

We are all dismissed with God's blessing.

How will people leave worship – singing? silently?

Will there be special words of blessing or dismissal?

Appendix 2 – Format for Anglican Worship B

BLESSED Structure of Anglican Worship

B iblical	<p>Anglican churches use the Bible regularly in their services.</p> <p>Schools should pay attention to the development of children’s knowledge and understanding of key stories and teaching from both the Old and New Testaments.</p>
L iturgical	<p>Worship follows set patterns, and worshippers become familiar with the words and actions.</p> <p>Schools use set prayers, greetings and rituals.</p>
E ucharistic	<p>The Eucharist or Holy Communion is the central service for most Anglicans; it involves the sharing of bread and wine.</p> <p>Some schools choose to hold a Eucharist (Thanksgiving). Others ensure that it is taught about in RE.</p>
S easonal	<p>Anglicans follow the Church year, celebrating events in Jesus’s life and church history in an annual cycle of festivals and saints’ days.</p> <p>School collective worship should draw on and celebrate the main Christian festivals. Children know about seasonal liturgical colours and specific songs and prayers.</p>
S ymbolic	<p>The main Christian symbols such as candle, cross, water, bread and wine are seen in churches. Liturgical colours.</p> <p>Schools use Christian symbols in worship and they are prominent around the building. Children can explain their symbolism.</p>
E cumenical	<p>The Church of England appreciates that it is one of many Christian denominations. It sees itself as part of the global church.</p> <p>Schools might invite visitors from other Christian denominations into worship.</p>
D iverse	<p>The ‘Broad’ church tradition means schools may be linked with other Anglican churches. There may be significant differences in worship practices.</p> <p>Schools might link with other schools globally and be able to compare worship practices. They might learn Christian songs from other parts of the world.</p>

Paraphrased from:

www.stedmundsbury.anglican.org Working on Worship series

Appendix 3: Planning Guidance – Sample Themes A

Most Church School collective worship cycles are based on the Christian Year. Community schools often follow a similar cycle. Sample themes:

Autumn Term

Beginnings <ul style="list-style-type: none"> o New friends, new starts, new hope o Welcoming, community, belonging o Initiation ceremonies o Rules of this school & rules of life o Rules to live by – the 10 commandments and the two great commandments 	Harvest <ul style="list-style-type: none"> o Environment, stewardship, conservation o Earth, land, sea, Creation o Bread, Bread of Life o Celebration, thankfulness, sharing, caring o Third World need. Famine, drought. o Talents & achievements, lifestyles, hopes, thankfulness 	People of Faiths, Saints <ul style="list-style-type: none"> o Patronal saint of parish church o All Saints, All Souls o Biblical heroes and heroines o Today's heroes o Christians today, famous and local
Remembering <ul style="list-style-type: none"> o War and peace o Remembrance Sunday o Older people o Eucharist o Sadness and loss o Personal heroes o Older people o Special memories 	Advent <ul style="list-style-type: none"> o New church year o Preparation, anticipation, hope, waiting o The meaning of the candles of the Advent wreath o Light o Customs 	Christmas <ul style="list-style-type: none"> o The Christmas story o Customs & traditions o Christmas in other lands o Incarnation o Light of the World o Love, joy peace, hope o Gifts and giving o Families and relationships o Refugees and homelessness o Poverty o Messengers o Carols

Spring Term

New Year <ul style="list-style-type: none"> o New beginnings o Fresh start o Resolutions o Anticipation o New life, seasons, Spring 	Epiphany <ul style="list-style-type: none"> o Gifts and gift bringers o Thankfulness o Journeys o Dedication, baptism, names o The Light of the World, light o Initiation o Babies, dedication, hope
Lent & Holy Week <ul style="list-style-type: none"> o Growth – mental, physical, spiritual o Special days – Shrove Tuesday, Ash Wednesday, Mothering Sunday, Palm Sunday o Fasting, abstinences, self control, giving-up o Spiritual spring cleaning o Pilgrimage, spiritual journey o Temptation, penitence, saying sorry o Conversion of St Paul 	Easter <ul style="list-style-type: none"> o The Easter story o Joy, hope, love o New life, new beginnings o Surprise, triumph, promises, evil, suffering, pain, sacrifice o Friendship o Repentance, forgiveness, reconciliation, salvation o Customs – cards, food, gardens, eggs

<ul style="list-style-type: none"> o Forgiveness o Foot washing, service to others o Last Supper, Eucharist o Rejection, loneliness, separation 	
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Summer Term

Rogation <ul style="list-style-type: none"> o Community – school, parish, world o Establishing boundaries, o Homes o Creation, caring for the earth 	Ascension <ul style="list-style-type: none"> o Kingship o Authority o Symbolism, imagery o Saying goodbye
Pentecost <ul style="list-style-type: none"> o Holy Spirit o Trinity o Fruits of the Spirit o Baptism, confirmation o Power o Birthday gifts o Customs o Fire o Wind 	The end of the year – moving on <ul style="list-style-type: none"> o Pilgrimage o Saying thank you o Explorers, discoveries o Trust, promises, worry, bravery o Surprises and disappointments o Confidence, assurance, prepared o New class, new school o Jesus as the Way, the Truth & the Life (“I Am” sayings) o Memories, learning o Journey of life o The Unknown

Adapted from Ely Diocese resources.

Appendix 4: Planning Guidance – Sample Themes B

Autumn Term

September Harvest Festival - choose a convenient date – consult the parish European Day of Languages - moveable date - www.ecml.at/edl/	October St Francis' Day (4 October) St Luke's Day (18 October) Interfaith week of prayer for world peace – moveable date National Children's Book Week – moveable date - www.booktrusted.co.uk One World Week www.oneworldweek.org
November Halloween (31 October) www.halloweenchoice.org All Saints' Day (1 November) All Souls' Day (2 November) Bonfire Night (5 November) Remembrance Sunday - held on the second Sunday, which is usually the Sunday nearest to 11 November. Children in Need – BBC - moveable date National Anti-bullying Week – moveable date www.antibullyingweek.co.uk	December Advent - Advent begins on the Sunday nearest to 30 November Christmas Day (25 December) St Stephen's Day (26 December) Christingle – can be held before or after Christmas
BROADER THEMES	
Patronal saint of parish church Christians today, famous and local Personal heroes including Biblical heroes and heroines Bread of Life, poverty My favourite Bible passage/poem /proverb/psalm The mysterious Names to remember Neighbours Next time I will ... Time An object that interests me is ... Obstacles/Freedom & responsibility One planet, many worlds Opening doors Patterns/The Senses e.g. sounds	Signs & symbols In the news The sound of silence Special journeys/ occasions/books Spend! Spend! What's it worth? The spoken word Stepping stones/stumbling blocks The still small voice Visions/Art/Music I believe.... Celebrating Differences A Bible story - Joseph, Ruth, Paul. Barriers and Bridges The Lord's Prayer Famous Prayers/Hymns/Parables The Church (building and people) We can help

Spring Term

January Epiphany (6 January) Week of prayer for Christian unity (18 – 25 January) Holocaust Memorial Day (27 January) www.hmd.org.uk	February Candlemas – The presentation of Christ in the Temple. Luke 2:22-38 Maybe a good time for Christingle services if you didn't hold one before Christmas. More about Christingle at www.christingle.org or www.request.org.uk Go to www.unicef.org.uk to find out how you can get the children and parents involved in this annual project. Education Sunday (moveable date) - go to www.natsoc.org.uk St Valentine's Day (14 February) Shrove Tuesday Ash Wednesday - the first day of Lent Fairtrade Fortnight – starts late February – go to www.fairtrade.org.uk Chinese New Year – (moveable date) – The year of the ???
March St David's Day (1 March) World Book Day – go to www.worldbookday.com St Patrick's Day (17 March) Mothering Sunday - moveable date – the fourth Sunday of lent Comic Relief – RED NOSE DAY – moveable date www.comicrelief.com The prophet Muhammad's Birthday (moveable date) - Muslim Purim (moveable date) - Jewish	April Palm Sunday - in the Christian calendar, the Sunday before Easter, sixth and last Sunday in Lent, and the first day of Holy Week. Holy Week Maundy Thursday Good Friday Easter Day St George's Day (23 April) Passover (Jewish) (moveable date) Ridvan (Baha'i) (21 April – 2 May) Baisakhi or Vaisakhi (14 April) Sikh new year festival
BROADER THEMES	
New Year/New beginnings/promises Fresh start/Resolutions New life, seasons, spring Epiphany -Gifts and gift bringers Journeys/age Dedication, baptism, names Candlemas Babies, dedication, hope Hands that bless/harm Lent & Holy Week Judging others Special days – Shrove Tuesday, Ash Wednesday, Mothering Sunday, Palm Sunday Fasting, abstinences, self control, giving-up Listening ears, eyes to see Temptation, penitence, saying sorry	Pride/inner peace/unity Conversion of St Paul Forgiveness Foot washing, serving others Last Supper, Eucharist Rejection, loneliness, separation Easter-The Easter story/customs Joy, hope, love is.... New life, new beginnings Triumph, evil, suffering, pain, Friendship Repentance, forgiveness, reconciliation, new life Saying sorry Loss/Prejudice/loneliness/bullying Growth

Summer Term

May Christian Aid Week (moveable date) www.christianaid.org.uk Ascension Day - 40 days after Easter Pentecost – Whitsuntide – 50 days after Easter Trinity Sunday – the first Sunday after Pentecost Wesak (moveable date) – Buddhist	June Institution of Holy Communion (CE) or Corpus Christi (RC) (60 days after Easter) Dragon Boat Festival, - Chinese www.dragonboatfestival.co.uk Martyrdom of Guru Arjan Sikh Midsummer Solstice (21 June) Pagan
July Sports New classes Journey of life Holidays Saying 'Thank you' Leavers' Services Confirmations	
BROADER THEMES	
Community – school, parish, world Establishing boundaries, Home/families Symbolism, imagery Saying goodbye Fruits of the Spirit/Gifts of spirit Baptism, confirmation Birthday gifts Customs Fire/Wind/water The end of the year – moving on Pilgrimage Saying thank you Explorers, discoveries Trust, promises, worry, bravery Surprises and disappointments	Confidence, assurance, be prepared New class, new school Jesus as the Way, the Truth & the Life ("I Am" sayings) Memories, learning Journey of life The Unknown / Awe and wonder Talents & achievements Prayer/Communication My story/Past & future A person who has influenced me is ... The person I admire most is... Making decisions Stories of Jesus/stories by Jesus Why are we here?

Adapted from Chester Diocese resources.

Appendix 5: Bible Stories and Collective Worship Themes

Most schools like to organise their acts of collective worship in a series of weekly or fortnightly themes. Below is a table of such themes with a smattering of possible Bible story connections. You will find some Bible stories appear several times under different headings; which helps to demonstrate the breadth of each story. This is not intended to be a definitive list and the headings are fairly arbitrary (!). As the list is confined solely to stories; we would recommend the use of a good Biblical concordance if you are looking for all the teaching on a particular theme. We have put the Bible references rather than the name of the story to save space; of course during collective worship you may wish to use the Bible; a Bible storybook; or re-tell the story yourself; in most cases we would recommend a retelling of the story; rather than reading from the Bible for young children; because of the difficulty of inappropriate language levels.

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

Actions count	Genesis 24; Jonah; Matthew 18.23-34; Matthew 25.31-36; Luke; Mark 6.14-30; Mark 10.30-37; Mark 12.31-44; John 13.1-20
Authority & Leadership	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
Barriers	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
Beginnings (and new beginnings)	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
Belonging	Luke 2.39-52; Matthew 3.11-17; Matthew 7.24-27; Matthew 13.3-8; Luke 15.4 –32 Call 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
Caring	Genesis 2.22 – 3.15; 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
Changes	Genesis 11.1-9; Genesis 37 –45; Matthew 19.13-27; Luke 19.1-10; Mark 5.1-20; Acts 10 – 11.18
Commitment	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
Community and co-operation	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
Courage and conscience	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
Deceit and dishonesty	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
Doubts and uncertainties (fear)	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 & 66-7

Dreams and visions	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
Fairness and justice	Genesis 6.5 – 9.29; I Kings 12.1-16; Esther; Matthew 20.1-16; Luke 19.45-48; Luke 23.1-49
Faith and faithfulness	Genesis 6.5 – 9.29; Genesis 21.1-3 & 22.1-19; Judges 7; Ruth; II Kings 18.13-37 & 19.1-36; Jeremiah 36 & 38; Daniel 3 & 6; Luke 21.1-4; Matthew 4.1-11; Matthew 7.24-27; Matthew 13.3-8; Mark 4.35-41; Mark 14.66-72; Matthew 21-28; Mark 14.15-72; Acts 15.1- 16.40; Acts 27.1 – 28.1
Family; friendship and relationships	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
Favouritism	Genesis 27.1-45; Genesis 37 – 45
Forgiveness	Jonah; Matthew 18.23-34; Matthew 21-28; Luke 18.10-14
Foundations for life	II Kings 22.1-20 & 23.1-25; Matthew 25.31-36; Luke 6.47- 49
Freedom	Exodus 5.1-12; Exodus 5 – 6.13 & 7.14- 12.51; Luke 6.1-5;
Good and evil	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
Intolerance	Ruth; I Kings 12.1-16; Acts 10 – 11.18; Acts 19.21 – 20.1
Jealousy	Genesis 27.1-45; Luke 15.11-32
Journeys	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
Light and dark	Genesis 2.4 – 3.24; Matthew 21-28; Acts 15.1- 16.40
Loneliness	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
Lost and found	Genesis 37 –45; Luke 2.39-52; Luke 15.4 –32; Philemon
Loyalty	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
Peer Group Pressure	Judges 16.4-30; Daniel 3; Daniel 6; Matthew 13.3-8; Mark 14.15-72; John 12.1-8
Perseverance	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
Prayer	I Samuel 3.1-19; I Kings 18.7 – 19.3; I Kings 19.4-18; Luke 18.10-24
Precious things & gifts	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
Promises (including covenant)	Genesis 6.5 – 9.29; Exodus 2.11 – 3.12; Exodus 19.1-20; 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
Renewal or Repentance	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
Rules & laws	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

Signs; symbols and 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

Ely Diocese

Appendix 6: Questions to ask when evaluating worship

To ask Children

1. What is your favourite worship song and why?
2. What is special about worship time?
3. What do you like most about worship?
4. Is there anything you don't like about worship time?
5. Does worship time make you feel special?
6. Tell us what happens in your assemblies.
7. Why do we have worship?
8. Do you think worship is important in your school?
9. What is your favourite type of worship *e.g. whole school; smaller groupings; class worship; in church; children taking part in worship; the vicar leading worship; visiting speakers; visiting groups; Communion or Eucharist?*
10. What do you like about it / them?
11. If you think about all times you have had in your school collective worship what have you enjoyed most and why? Can you describe one act of collective worship that really sticks in your mind? Are there any other times that you remember when you have taken part in and contributed to collective worship in school?
12. Can you describe how worship helps you in everyday life?
13. Is there anything you would like to change about collective worship in your school?

To ask a child/children after an act of collective worship has taken place

1. What parts of the act of collective worship did you enjoy today and why?
2. What kind of things went through your mind as you spent time in the act of collective worship reflecting, praying and thinking? Can you describe how you felt about today's theme and what you heard the teacher say?

To ask Teachers

1. Can you describe how you plan for collective worship as a staff?
2. Are there any aspects of worship that you find it easy or difficult to plan for (e.g. particular themes)?
3. Can you explain how you include children and any school visitors in acts of worship?
4. How do you manage to cater for children from different faith backgrounds and ensure that worship is inclusive? (Do you have children from different faith groups? Are any children withdrawn - if so, how do you cater for them?)
5. How does the school show that collective worship is important?
6. Does the worship co-ordinator help staff with resources and ideas if called upon?
7. Does the collective worship reflect the school's Christian foundation?
8. What do you gain from collective worship?
9. Do you value the worship? Why or why not?
10. What do you see as the overall value of collective worship for the school community (e.g. towards social, moral, spiritual and cultural aspects of education)?
11. Can you describe the process of how you review collective worship in your school?

To be asked of the teacher after he/she has led an act of collective worship

1. How did you try to ensure that an atmosphere conducive to worship was created and sustained throughout the act of collective worship? (E.g. focal point, atmosphere, engaging children, variety of stimulus).
2. Can you explain how you chose the theme today and how it fits into the overall pattern of your school worship during this term/year?
3. What elements of worship were you keen to include in today's theme and how do you feel each part went?
4. If you could repeat today's act of collective worship is there anything you would change?

Support Staff

1. How does the school show that collective worship is important?
2. How often do you have an opportunity to attend collective worship?
3. How often do you have an opportunity to contribute to collective worship?
4. Does the collective worship reflect the school's Christian foundation?
5. What do you gain from collective worship?
6. Do you value the worship? Why or why not?

To ask Parents**Community and church/worship**

1. Do you feel welcome at school assemblies and school services in church?
2. Are you content that the school has sufficient links with the local church(es)?
3. Do you feel that the school makes links with the wider community?
4. Does the local community support the school?
5. Does the school support the local community?
6. Are you happy that the school offers good opportunities for collective worship?
7. Do you think collective worship has the right amount of Christian content? Why (not)?
8. Does your child enjoy collective worship?

To ask Governors

1. What responsibility do you consider the governing body has to school worship?
2. How important is school worship?
3. What would the school lose if it there were no collective worship?
4. Does the worship reflect the school's Christian foundation?
5. What do you think the core elements of worship to be?
6. How do you know what happens in school worship?
7. Do you take part in school worship?
8. How do governors support collective worship?
9. Do you find it to be inspiring and spiritually uplifting?

To ask Clergy & church members

1. Have you attended an act of collective worship in school? Why (not)?
2. Have you led an act of collective worship in school? Would you like to?
3. Do you feel that school worship reflects its church foundation?