



All Saints Church of England Primary School

Collective Worship Policy



Date reviewed: February 2018

Approved by Governors: February 2018



Introduction

As a Church of England School we hold a daily act of collective worship which demonstrates Christian beliefs and practices, and marks the cycle of the Church's year.

We always seek to reflect in our worship the Christian foundation of the school and its care for all who work here. Children are helped to understand the meaning of Christian worship and we hope that believers will be able to share in it and that others of no faith will feel invited to explore the 'threshold of worship' and be respectful of its centrality to the life of the school community.

Parents/ carers have the right to withdraw their children from collective worship, but are strongly urged to first discuss the matter with the Headteacher.

Aims

In Collective Worship we create special times of praise and fellowship, usually at the beginning of a school day, when staff and children can come together as a school family to engage with experiences that are both spiritual and thought-provoking.

- We will foster a sense of wonder and awe at the beauty, diversity, immensity and intricacy of creation.
- We aim to increase sensitivity towards and awareness of 'ultimate questions' in the search for meaning in the face of life's mysteries.
- We will provide an opportunities for celebration, thanksgiving and commemoration, exploring such emotions as love, joy, hope, friendship, acceptance, anguish, fear, reverence, forgiveness et al., referenced to Christian values.
- We will encourage a sense of belonging within a caring community and a pride in taking responsibility to live out our values.
- We will foster a concern for the needs of other people and encourage pupils to develop skills of empathy for the feelings, values and beliefs of others.
- We will encourage a reflective approach to life.
- We will introduce children to various elements of religious worship in an open and inclusive atmosphere. : prayer, singing, drama, art, quiet reflection, reading from the Bible, symbolism etc,

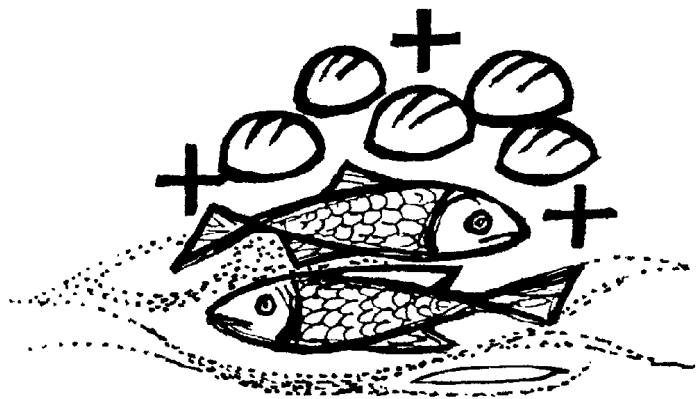
Content and Organisation

Collective Acts of Worship are rooted in the Bible and reflect our Christian values. The planning cycle follows the seasons of the Church year. However, there is flexibility within the planning for leaders to use their own material, or to respond to a changing situation where this is appropriate. As much as possible we try to relate our worship to events and experiences that are current and relevant to children's lives. Recognising the very diverse backgrounds of our children, we aim to promote respect for and understanding of other world religions by including some festivals of celebration such as Diwali, Hanukkah and Eid.

We will try to involve children as much as possible in the organisation, planning and delivery of acts of worship.

Music is usually played at the start and end of times of worship, which provides a calm or stimulating background for children to lead in and out of the hall. Adults should role model the behaviour expected of children – e.g. observing silence/ doing actions to accompany singing.

The medium term plans, identifying resources and themes, will be written at the start of each month/ half term by Collective Worship Coordinator, in liaison with the Vicar and the Headteacher. Copies will be given to the music subject leader, so that appropriate music can be selected, as well as being available to the rest of the staff. If any member of staff



wishes to have other songs or music, please let the music subject leader know in good time so that children have chance to hear it / learn it before the day.

Occasionally our worship takes place in St Anne and All Saints Church at time of major festivals in the Christian calendar: (Harvest, Ash Wednesday, Remembrance, Christmas), or times of special significance for school – Year 6 Leavers service.

Our weekly pattern of worship is as follows:

Mon	9.00 – 9.20 am	Open the Book or Values for Life	A member of staff to open, interpret and lead prayer.
Tues	2.50 – 3.10 pm	Open worship (related to theme/value)	Led by Vicar/a visitor or Teacher (Rota). Parents and Governors invited.
Wed	2.50 – 3.10 pm	Headteacher/MLT (Whole school or key Stage) Class Worship (when key stage) (Related to theme/value)	
Thurs	2.50 – 3.10 pm	Music worship (Music coordinator + one other member of staff)	One year group each week to go to Church to have a short service led by vicar/nominated person Classes write invitations for parents and carers to join them in church.
Fri	9.05-9.25 pm	Celebration of Achievement	Senior Leadership Team

Guests and Visitors

We encourage guests from the local and wider communities to enrich our worship experience:

- Rev Clive Hogger from our local Church, St Anne and All Saints
- Other recognised Christian communities;
- Members of different faiths or charities;
- Open the Book and Jabez puppets both of which have Christian themes and Bible stories.

Parents/ Carers and Governors are also invited to attend and participate.

Resources (see Appendices B & C)

Our collective acts of worship are taken or adapted from:

- The National Society's Worship Workshop website:
<http://www.worshipworkshop.org.uk/>

Christian Values 4 Schools <http://www.christianvalues4schools.org.uk/>

- Values for Life (Jumping Fish) – folder in Headteacher's office
- **Roots and Fruits** is a 2 year programme of fully worked creative **collective worship** materials, rooting Christian values in stories from the Bible and linking to seasons to the Church year.

Record-keeping

Records are kept of weekly themes, hymns & worship songs (written on by the music subject leader), listening music (selected by the children and staff).

Curricular Links

Acts of Worship provide an opportunity for the curriculum to be complemented and for links to be made with personal and social education and with the 'What if' approach.

Timing

All staff lead worship which takes place each day, lasting for approximately twenty minutes. All children attend unless their parents have spoken to the Head Teacher and elected to exercise their right of withdrawal.

Evaluation

The staff leading worship evaluates the materials in order to assist in future planning. Children, staff, parents/carers and governors are invited to respond in a variety of ways:

- Individually
- small groups
- questionnaires
- comments from pupils, staff, parents or governors in our 'Reflection' book



Appendix

- A Worship Workshop
- B List of music resources
- C List of other resources
- D SIAMS descriptors
- E Christian Values Themes for Collective Worship



Guidelines—introducing the liturgy (mostly for teachers)

Christian Worship has always followed patterns. These patterns have become known as **liturgy**. This is a Greek word which means the 'work of the people'. We use liturgy as a name for the patterns of worship which are found in Christian Churches. In the Church of England there are liturgies for all kinds of worship from the Baptism of Children to the Ordination of Priests. Liturgy has developed into some very distinct patterns and the various liturgies found in Christian Churches are one of the ways in which Christian denominations demonstrate both their differences and their similarities. For example (in the English speaking world) not every denomination has a set of 'Eucharistic prayers' but almost every church uses 'The Lord's Prayer' in a form which is not found in the Bible but in an ancient 'liturgical' form. The Church of England has a huge range of services and liturgical elements which are found in Common Worship and New Patterns for Worship. Some of the words met in these texts are unusual so we have provided a glossary to help.

The use of liturgy is a very powerful way of making worship lively and meaningful. It provides each act of worship with substance and structure, and can empower many people to become contributors, participants and leaders. The work of worship truly becomes the work of the people, not the work of just one person!

The Worship Workshop resources will enable you to create a fund of worship material. The website provides **prayers**, **songs**, **Bible readings** and other useful words and ideas which are taken from the authorised liturgy of the church. These can be accessed through different indexes and provides patterns into which you can slot stories and other stimuli to suit your theme(s).

Our **resources** are arranged according to the '**map of worship**' used by the website:

The bell is a symbol of calling - just as church bells have called people to worship for centuries.



spiritual growth

A forest of hands, enthusiastically raised, representing the willingness of young people to ask questions



The praying figure symbolises just one way of **responding** to the word of God, the theme and the engagement—a point of in worship.

The **greeting** is our point of welcome, just as the font is a symbol of welcome to the family of Christian Faith in the sacrament of Baptism.

The Bible, the word of God. A source book to help us understand God and the values common to a Christian life.



The dove, a symbol of the Holy Spirit bringing to mind the words from the communion service - ‘...**send us out** in the power of your Spirit...’

The chalice stands alongside bread as representative of the sacrament of Eucharist. The Communion or Lord’s Supper - the Christian Communal meal in remembrance of Christ.*

Worship Workshop will not have any resources to support Eucharist in the first instance. These should be added during the first year of the project. 8

Coming together for worship is important in itself - it is a response to a **summoning**. This summoning has been traditionally performed by the ringing of bells. You may like to experiment with some ways of calling the community to worship.

- **Drums:** a drum call can be begun at a distant part of the building and other individual drummers or small groups join in as they hear the rhythm. As classes hear the sound they process to the hall—or wherever worship may take place.
- **Ringling Bells:** handbells or even chimebars can mimic the effect of church bells.
- **Singing:** an a’capella group can process through the building and be followed by others as they pass.

There is a multitude of possibilities, do not be afraid to experiment.

The **greeting** is a way of recognising the gathering of the community. There are two kinds of gathering: One is an assembly of the members of the community for any purpose; The second is a specific gathering for the purpose of worship.

When gathering for worship any general social comments such as ‘good mornings’ would come before the liturgical greeting. These are important because they serve to reinforce the social context of the gathering but the **liturgical greeting** marks the beginning of worship.

The words of greeting may be accompanied by an action such as the lighting of a candle or the laying of a table.

If a candle is to be lit it does not need to be accompanied by words. A scramble of hands responding to ‘Who would like to light our candle...?’ tends to disturb the mood of worship.



The candle should be extinguished at the end of the time of worship (ie

before and notices or 'other business').

Worship Workshop has a variety of forms of **greeting** for various seasons and themes for you to choose from. The theme is a common part of worship today. Schools often have a list, or pattern, of themes and Churches also have 'Sunday Themes'. Worship Workshop offers two thematic indexes based on **Church Seasons** and **Christian Values** - these may help you to more easily identify appropriate prayers and songs.

Engaging is a little bit of a misnomer. It is not the case that the rest of the worship is not engaging but rather this is the part of worship which creates the engagement of those who are gathered with the theme or purpose of the gathering. It is very likely that there is a dynamic relationship between the engagement and the use of scripture in many acts of worship. This part of worship is the story or the play or the poem ... The part which is the equivalent of a 'sermon' in a church service

The inclusion of the **Bible** in Christian worship is a vital aspect of that worship. The exact role of the Bible can vary but in all cases it is the primary link between the gathering and the source of faith - God. Thus it is important that any reading of the Bible is liturgically distinct from the reading of any other material. This is achieved by the use of specific introductory words which may also be accompanied by specific actions.

Worship Workshop offers a selection of introductions to the Bible readings and some suggestions of actual Bible passages related to **seasons** and **values**. The 'message' or 'lesson' of an act of worship is a **response** to what God has done or said so it is usual to read a section of the Bible before the message is given. It is rarely appropriate to read the Bible afterwards as an illustration or example. Liturgically the Bible is the source of a message or lesson. These responses may be appropriate at the beginning or end of a Bible reading. The Word of God does not have to be long and complex it is sufficient that it is seen (understood) as the source or catalyst of the response that is being offered.

The **response** of the gathered community to the ideas encountered in the engagement and the Bible reading can take a multitude of forms, whatever forms of response are adopted for a particular act of worship there should always be an opportunity for prayer. It should be noted that the response is also part of the engagement.

Worship Workshop has a range of **prayers**, in particular there are 'collects' which are prayers appropriate to particular seasons, though they also have links with various values.

A vital response found in regular church worship is **offering**. This can take many forms but most commonly is that of money gathered at the offertory. Children in particular are often very good at 'giving', this is not to suggest that there should be a collection at school but in instances where money is gathered at say Red Nose Day or another charity event it is appropriate that the donation be both celebrated and blessed as a gift of the Christian community drawn in the first place from the wealth of creation which is in turn the gift of God. Thus it is that offering is within and from the community and is an offering to each other based on God given values. Harvest is an obvious time for an offering liturgy; BUT also the common Friday afternoon 'celebration' assembly can easily be seen as an opportunity to

offer the fruits of our work and to give thanks for the skills and abilities with which we have been blessed.

For those schools where parents are regularly invited to a 'family service' at the church then a standard 'collection' would not actually be out of place...

The physicality of **the peace** is a contrast and complement to the traditionally verbal and auditory world of worship. The exchange of appropriate touch is both a binding and learning activity for the community. Try to encourage children and students to use a well defined touch to enhance the impact of the sharing.

Worship Workshop has some suggestions for the act of **sharing the peace** as well as words of introduction.

Sending out is part of the worship which typically should include a conclusion and dismissal which includes an sense of commission thus reinforcing the impact of the worship on those gathered and the implications of that impact for the coming day (assuming that worship occurs at the beginning of the day!).

A good way of thinking about this is to see the sending out as 'sealing' the worship both bringing it to a close and setting up the context for any activities which follow. Worship changes us and when we leave it is to live as the new people we have become.

Song

Worship Workshop has an extensive bank of songs for use in worship. Sacred song has been part of human worship from the very earliest times and became a central part of Christian liturgy very quickly. The words of songs contribute to worship in various ways: They help us to

- Reflect on our behaviour
- Remember stories from the Bible
- Think about who God is
- Consider different attributes of God
- Celebrate
- Respond with praise
- Fit into the historical sweep of faith and worship

Learning and singing songs is a powerful way of bringing a community together. The songs in Worship Workshops are linked by the same keywords of **season** and **values** as the rest of the parts of the site.

The National Society: <http://www.worshipworkshop.org.uk/>

B Music Resources

<p>Songs for Every Assembly Out of the Ark</p>	<p>Wake up; Together; We like joyful music; Living and Learning; Everywhere around me; Song of blessing; Count your blessings; Sometimes I wonder; The School Rule Song; Love the Lord your God; He'll be there; Wouldn't it be funny? Give it all you've got; Well Done! Today.</p>
<p>Sing Harvest Out of the Ark</p>	<p>Sunflowers Growing; Peter Piper; Harmony; For the Harvest; The singing vegetables; In the Bin; Do the dough; Seeds of Friendship; Harvest Time is here again; Harvest Festival; A Farmer's Life for me; Eat your greens; Thank you Lord for the Harvest; Down, Down to the Allotment; I went to the Shop; Juicy Fruit; Bean Harvest; Loaves and Fishes; We're so thankful;</p>
<p>Christmas Carols Out of the Ark</p>	<p>20 traditional carols</p>
<p>On the Shoulders of Giants / Assemblies that Count</p>	<p>12 songs linked to the Primary Maths Curriculum to accompany book with 22 acts of worship – Christian links.</p>
<p>No Pianist for Assembly? No problem!</p>	<p>7 CDS with over 150 worship songs. All hall laptop</p>

C. Resources for Collective Worship

(Kept in Headteacher's office)

Please do not remove for longer than a day without letting Collective Worship coordinator/ Headteacher know.

Values for Life Folder with CD	Comprehensive folder with resources to support all the Christian Values themes. Movie clips; powerpoints; Bible links; SEAL links; related stories in other religions and cultures. Related texts and stories for following up in classroom.
Christian Assemblies Folder	There are two of these
Primary Assemblies for SEAL	NB There is no explicit Christian content to many of these.... But some good basic ideas which can easily be augmented with Bible reading etc.
The Primary Assembly File with CD	Two folders (blue-ish cover); a number of different themes
Primary Assemblies for the Global Dimension with CD	Again some have no explicit Christian content, but stewardship – and taking responsibility for God's creation are obvious links. <i>NB published in 2009, so important to check that information is still up to date and relevant.</i>
Assemblies Across Faiths Learning from six different religions	Golden folder
All Year Round	Assemblies for special days and celebrations
God at the Centre Collective Worship Guidelines for Church of England Schools	What it says in the time! A really good background resource - answers all the questions you might want to ask.
Worship Making Primary School Worship Come Alive	Christian assemblies provided by teachers in many schools
The Instant Assembly Book	
Favourite assemblies for Ages 4 - 7	
Favourite assemblies for Ages 7 - 11	
Assembly Today Key Stage 1	
Assembly Today Key Stage 2	
Starting Points for Assemblies	
Year Round Assemblies 7 – 11s	Lots of drama scripts – would be great for class worship

Assemblies from the Gallery Margaret Cooling	Anything by Margaret Cooling is fantastic. The OHP transparencies would now have to be substituted with a downloaded image (available on National Gallery website)
In the Bag	Good resources by John Wright. Engaging ideas. Christian values.
A Teacher's Dozen Series	Brilliant resource. 4 books for each school term. Christian roots and SEAL related.
Festive Allsorts	Ideas for celebrating the Christian Year
The Lion Book of Children's Prayers	
365 Children's Prayers	Prayers for all seasons and situations
Let's Celebrate Festival Poems	Poems for special days and times of the year .

D. Grade Descriptors: Collective Worship

Outstanding (1)

- All members of the school community place great value on collective worship and can articulate its place in their school life and what it means to them personally.
- Collective worship has a strong focus on the person of Jesus Christ and learners understand the central position He occupies in the Christian faith.
- Collective worship has a strong focus on God as Father, Son and Holy Spirit and learners can recognize and express this with understanding.
- Collective worship regularly includes Biblical material and learners are able to relate this to the school's core values and their own lives.
- Learners can identify clearly the distinctive features of different Christian traditions in worship particularly local Anglican/Methodist practice.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all parts of the school community's life.
- Themes raise aspirations, inspire a high level of spiritual and moral reflection and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.
- All of the key elements of worship are a natural and integral feature of all acts of collective worship wherever they are held and imaginative use is made of a variety of settings.
- Planning ensures that there is both variety and continuity and that themes are rooted in Christian beliefs. Learners develop a secure understanding of the seasons of the Church year and Christian festivals including local celebrations. A range of members from the school community, including local clergy, contribute to planning.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant improvement.
- A range of leaders, from different Christian traditions, offers learners a rich experience of worship.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- Learners understand the value of personal prayer and reflection as part of their own spiritual journey. They seek out opportunities for this in their own lives and contribute confidently and sensitively to prayer in worship.

Good (2)

- Members of the school community see the importance of worship in the life of the school and are able to talk about what it means to them.
- Collective worship often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.
- Learners are aware of God as Father, Son and Holy Spirit in worship but their understanding of this is undeveloped.
- Collective worship often includes Biblical material and learners are able to make some links between this and their own lives and to the school's core values.
- Learners have an understanding of different Christian traditions in worship, particularly local Anglican/Methodist practice, though cannot always articulate these fully.
- Most learners recognise the value of worship, respond positively and participate willingly.

- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- Most of the key elements of worship are present though some are less developed than others. The setting is appropriate and often varies.
- Planning provides a structure that enables learners to encounter Christian beliefs. Worship is related to significant moments in the life of the school and the seasons of the Church. Most Christian festivals are celebrated or acknowledged in the context of worship. There is some contribution from clergy and other members of the school community.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.
- Staff and clergy are regularly involved in planning and leading collective worship with some involvement of other Christian traditions.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Learners understand the purpose of prayer and reflection in both formal and informal contexts. Many make use of prayer in their own lives and regularly contribute relevant and appropriate prayers to school worship.

Satisfactory (3)

- Collective worship is recognized as important in the life of the school community and is valued. It meets legal requirements but there is no consistent approach to improving the quality of the worship experiences provided.
- Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.
- Reference is made to God as Father, Son and Holy Spirit on occasions but the significance of this has not been made explicit to learners.
- Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's core values is not always explicit.
- Learners have some understanding of a few different Christian traditions in worship mainly related to local Anglican/Methodist practice and to some Christian festivals.
- Learners behave well, are attentive and respond to the different elements of worship but are often passive.
- Learners regularly experience such elements as song and prayer but there is limited variation in the pattern and setting for collective worship.
- Themes support the school's core values, particularly in the area of moral development. Spiritual development may be more limited because planning for this is less focused. Occasionally learners are prompted to respond in service to others.
- Planning provides a basic structure for collective worship but insufficient consideration is given to the coherent development of Christian themes. The main Christian festivals are usually included. Responsibility for planning lies with a few members of staff with little involvement from other members of the school community.
- Some feedback on collective worship is gathered that prompts small changes to the arrangements for worship although there is limited analysis of its impact on the school community.
- Collective Worship is mainly led by senior staff and sometimes clergy with occasional contributions from members of other Christian traditions.
- Learners occasionally contribute to leading collective worship but this is not a regular feature.
- Learners are familiar with prayer as a part of the daily life of the school and sometimes contribute written prayers.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement. Collective Worship may be inadequate if *more than one* of the following apply:

1. Worship does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives. Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.
2. Learners show at best half hearted or little response to aspects of worship.
3. Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and the key elements of worship have a low profile and do not support learners in being more fully engaged in worship.
4. Learners have limited awareness of different Christian traditions including Anglican/Methodist. The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
5. There is little to raise learners' spiritual awareness or to directly inspire them in the service of others. Prayer and reflection play a limited role in the pattern of school life so learners derive little spiritual benefit.

E Christian Values Themes for Collective Worship

We have an excellent resource folder (including CD) in school which we use to support Collective Worship. The folder is called 'Values for Life'.

The following are examples of some of the values which will be followed each month with.

Value	Biblical links (some)	Ideas/ resources/ significant days/ seasons
Friendship	Proverbs 17:17; Ecclesiastes 4:10; James 22:3; John 15:14 – 15; Luke 7:34; John 15: 15	School family; Church family. Valuing diversity. Many members; one family.
Creativity	Genesis 1 & 2; Job 38 – 41 Isaiah 40 – 45; Colossians 1 v15-16 Romans 8 19 - 22	Harvest St Francis of Assisi 4 Oct
Peace	Isaiah 2:2-14; 1 Peter 3:11 Isaiah 48: 17-18; Matthew 5:19; John 14:27; Galatians 5: 22-23 Colossians 3:15	All Saints 1 Nov Holy Souls 2 November Remembrance
Reverence & Respect	Exodus 3: 5-6; Exodus 20:12; Psalm 29:2; Psalm 111:10; Proverbs 19:23; 2 Corinthians 7:1; Romans 12:10; Hebrews 12:28-29	Advent Christmas
Courage	Joshua 2, 3, 5 & 6 Esther 2-9; Luke 1; Acts 9,11,13 & 28	Epiphany 6 Jan.
Trust	Psalm 20 – 7; Psalm 23: 1-4 Psalm 46: 1-2; Psalm 91:2; 1 Corinthians 13: 6-7; Romans 15:13.	Ash Wednesday, Lent
Forgiveness	Psalm 86: 5; Mathew 6:14 Matthew 18:21-22; Matthew 26:28 Luke 11:4; Colossians 3:13	Lent

Truthfulness	Genesis 18; Exodus 2-4: 1 Kings 3, 12, 17, 19 & 21; Matthew 4, 6 & 13; Luke 20.	Palm Sunday, Maundy Thursday, Good Friday, Easter
Justice	Exodus 23: 2,6; Isaiah 1:17; Amos 5:24 Proverbs 29:4; Matthew 23:23.	Pentecost Ascension
Compassion	Colossians 3:12; Luke 15:20; 2 Corinthians 1: 3-4; 1 Peter 3:8	Charities.
Hope	Romans 5:3-4; Psalm 62: 5-8; 1 Peter 1: 3-4; Mark 10; Luke 18; John 20; Acts 2.	Symbolism Inspirational stories from saints and Christian thinkers.