ST LUKE'S CE PRIMARY SCHOOL
POLICY FOR COLLECTIVE WORSHIP

Summer 2025

Responsibilities

The provision and development of this Policy is the responsibility of the Governors of St Luke's CE Primary School.

Introduction

This policy is an agreed statement of the values and aims of collective worship at St Luke's Church of England Primary School.

(References to 'parish' refer to the local parish church which the school is linked to. This is the parish named in the Instrument of Government for the school (IoG). The vicar will be the 'principal officiating minister' of the named parish.)

"To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." William Temple, Archbishop of Canterbury 1942-44

Collective worship in our school should:

As Collective worship:

- Should at its simplest create a time and space where participants can come closer to God and God can come closer to them.
- Be distinctively Christian.
- Use and promote the clearly identified core Christian values of the school.
- Have ***Integrity*** as acts of Anglican worship whilst being ***Invitational, Inclusive*** and ***inspirational.***
- Be based on Biblical text or themes.
- Enable participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit.
- Be central in importance to the life of our school community, which is part of a wider community that embraces the whole world.
- Reflect on human existence.
- Use the seasons and festivals of the Christian year.
- Develop understanding of Anglican traditions and the practice of the local parish church.

For people:

- Develop personal spirituality within the school community through a range of experiences including individual and collective prayer.
- Engage pupils and adults with collective worship, making it relevant and transformational to the lives of members of the whole school community.
- Celebrate the God given gifts and talents of individuals and the whole school community.
- Make a significant contribution to the overall spiritual, moral, social and cultural development of members of the school community.
- Consider the beliefs and values of others, especially those within the school community.
- Raise aspirations of individuals and the school community.

To comply:

- Reflect the trust deed.
- Be clearly outlined in the school prospectus and documentation.
- Involve learners and adults in planning, leading and evaluating collective worship.
- Be monitored and evaluated for the impact it has on the school community by foundation governors.

Aims

- To promote the joy of worship as engaging, inspiring and transformative.
- To develop spirituality, morality, social and cultural values.
- Sometimes to provide a peaceful environment enabling stillness, reflection and prayer.
- Sometimes to be noisier and joyous with singing, music, dance, drama, gymnastics etc.
- To give an opportunity to acquire a secure knowledge of the Christian faith as revealed in the Bible.
- To understand, celebrate and develop children's knowledge of Christian beliefs, celebrations, traditions and religious festivals in the Anglican Church's year.
- To appreciate that people, cultures and beliefs differ and to demonstrate respect, tolerance and generosity towards them.
- To develop pupils' sense of self-worth and to provide opportunities to celebrate achievements.
- To develop a caring attitude to others and a sense of community and loyalty.
- To provide opportunities for children to plan, lead, contribute to, monitor and evaluate collective worship.
- To invite clergy of the parish, other lay members of the parish and other Christian leaders in the community to lead worship regularly.

How we achieve our aims

We aim to promote collective acts of worship, which are rich, meaningful experiences that are appropriate and significant to the pupil's needs, age, development and interest by:

- Creating a sense of occasion and reverence following the 4 central attributes of worship.
- Arranging worship at different places when possible, different times with different people and groupings, involving all members of the school community at some time.
- Planning and linking themes which focus on a particular idea/concept, i.e. the liturgical year; RE curriculum, festivals and celebrations, within Christian and other faith traditions, our Christian values– celebrating achievements, good work and behaviour.
- Using a wide range of resources, devotional aids, artefacts (from religious and secular sources), music, art, drama and external speakers to engage children's interest.
- Encourage children to participate and experience different styles of worship, e.g. prayer, praise, silence, rituals, and become familiar with the language of worship, Biblical readings and liturgy.
- Providing opportunities for pupils to reflect, contemplate on their own thoughts, feelings and beliefs.
- Using the centrality of prayer – personal silent prayer, personal shared prayers, collective prayers, writing prayers.
- Providing opportunities that develop pupil's awareness of what is beautiful, good, wonderful, awesome and puzzling in life experience.
- Involving pupils and members of the wider community to participate in collective worship and activities within the parish.
- Presenting and creating displays that promote and enhance spiritual ideas, thoughts and questions.

Central attributes of an act of worship

The School will endeavour to fulfil the legal requirements of 1988 Education Reform Act in conjunction with School's trust deed, by holding 'an act of collective worship every day'.

During collective worship, whether in the hall, classroom or outside, we will apply the following 'central attributes' of worship:

Gathering	Making special and significant this part of the day through appropriate symbol and ceremony
Engaging	Using the best available techniques to stimulate interest in the content
Responding	Ensuring there is time and opportunity for individual, group reflection and thought, so those attending can respond in a variety of ways

and in addition

Sending	Summarising the worship in a meaningful short message used to create an opportunity for those attending to implement the ideas covered and to conclude the worship

See APPENDIX 2 for a fuller explanation of the central attributes of worship.

School specific organisation/ Delivery

Collective Worship takes place at 2.45pm

Monday (**alternate weeks)**	KS1/ KS2 Act of Collective Worship led by staff 2.45pm KS2/KS1 Class worship led by class teacher or children
Tuesday	Whole school Act of Collective Worship led by the Headteacher or St Luke's Church 2.45pm
Wednesday	Whole School Worship / Open the Book led by volunteers from St Luke's Church 2.45pm
Thursday	Whole School Singing 2.45pm
Friday	Whole school Collective Worship led by a class/ or Headteacher or Celebration Time. Parents and other adults are invited to attend. 9am

The acts of collective worship within a classroom may range from a prayer, through circle-time, to a story, song and / or guided reflection. The school makes use of Child Led Worship as a resource. Sometimes a visiting speaker (e.g. youth worker) will lead an act of collective worship. Each class will lead an act of collective worship once a year. The School may vary the organisation Whole School / Class / Key Stage each year or term.

Collective worship is planned systematically, so that there is continuity, variety and clear focus on Christian beliefs and festivals. Collective worship is led by a variety of people that include School staff, pupils, Governors, representatives from the parish church, members of different faith communities and members of the local community.

Child Led Worship
Child Led Worship Resources are saved in Curriculum / Planning / R.E. / Subject Coordinators/ Child Led Worship Folder. There is an expectation that KS2 children will have an opportunity to lead a child led worship session each term in Year 3 to 6 as below.

The centrality of prayer

During the collective worship there will be a time for response and reflection, to ponder on a question, statement or thought. This may also be reflected in a prayer, offered spontaneously by a pupil or adult, read out or recited. Prayer ribbons can be added to the prayer tree and prayers can be displayed and used in class and reflective areas so that:

- Children understand the nature and purpose of prayer.
- Children understand the part prayer may play in their lives and the life of the school community.
- Prayer contributes to the spiritual development of individuals and the whole school community.

There will also be appropriate opportunities for prayer and other worship activities, including reflection, outside of collective worship.

Each class has a 'reflective area' to engage and promote individual pupils and adults, in addition to the designated area for the prayer tree at the front of the school hall.

Management and organisation of resources

The Headteacher plans themes of worship on a termly basis, with input from pupils, teachers, members of the parish church and reflections / feedback from pupils, staff, governors and parents. All classes have access to reflective areas and Bibles. Reflective areas should clearly represent the **Christian ethos** and display the Lord's prayer, a children's Bible, children's book of prayers & interactive prayers (e.g. shells), cross, candle. Every class has a Bible (KS1 – The Usborne Illustrated Bible; KS2 - Lion's children's Bible); Prayer book ('A child's first book of prayers' by Lois Rock, or 'The Lion Book of prayer for children' by Rebecca Winter).

A board is displayed in the hall, highlighting the focus and theme of collective acts of worship, music and prayer. The display at the front of the hall reflects the colours of the Anglican Church's year, current ideas and themes, as well as the school's distinctive ethos and Christian values.

Resources to support Collective Worship (not an all-inclusive list!)

- Books with appropriate stories, poems and suggestions are kept in the Resources cupboard, in classrooms and in the PPA room
- Audiovisual equipment for use of Powerpoint etc. in the hall.
- Googledrive with a range of suitable music for collective worship
- Religious pictures and artefacts are kept in boxes in the computer suite cupboards
- Candles are kept in the cupboard at the front of the hall and matches are kept in the Headteacher's Office.
- Table with cloth, suitable for displaying visual stimuli, is kept in the hall
- Cloths for table (in liturgical colours) are kept in the hall.
- The school spiritual garden
- The school grounds!!

Spiritual Development – (also see SMSC policy)

Children will develop spiritually with or without a teacher's intervention, but we aim to create opportunities through Collective Worship and across the curriculum to foster an environment that will nurture spiritual development across the curriculum.

We aim

- To provide opportunities for children to reflect, especially upon matters of significance, value and concern, in relation to the meaning of life and ultimate questions.
- To encourage appreciation of the environment, and awareness of mankind's responsibility for its use and misuse.
- To provide opportunities to share thoughts, feelings and experiences – both good and bad.
- To provide adequate sensory resources to aid spiritual thinking.

In order for teachers to achieve these aims we will need to:

- Create a happy and harmonious environment!
- Encourage reflection
- To provide opportunities …. then take the cue from the children
- To listen when children try to express themselves, and try not to interrupt, or erect 'barriers'
- Express enthusiasm, especially for the awe-inspiring aspects of the subjects we teach (spirituality is often infectious!)

Spirituality can be recognised in:

- Comments that indicate reflection / deep thought
- Expression of feelings; respect and sensitivity towards people, places and things
- A sense of awe and wonder in anything (from nature to number!)

Parental involvement

Parents are actively encouraged to participate in collective acts of worship, church services and celebration worships.

Legal status of collective worship

All maintained schools in England must provide a daily act of collective worship.

In a Church of England School, worship must be in line with the trust deed of the school and will reflect the traditions of the Church of England, i.e. the Anglican tradition.

Right to withdraw

Parents have the right to withdraw their child from the daily act of collective worship and sixth-formers can decide for themselves whether or not to attend, without giving a reason for doing so. Schools must comply with this wish and must ensure a duty of care for pupils who are withdrawn from collective worship.

Collective worship guidance is contained in Circular 1/94.

T*he school will respect parental requests and will try to discuss the request to see if an accommodation can be reached and to ensure worship remains inclusive and invitational and open to all members of the school community.*

Responsibilities

The normal expectation within our church school is for all staff to view daily collective worship as an important part of their own well being and spiritual development as human beings. The school will endeavour to timetable staff so all have an opportunity to attend regularly.

At interview all applicants are informed that the school holds daily acts of collective worship that promote the Christian ethos and values of the school.

The normal expectation will be that teaching staff, including student teachers, will participate in and lead collective worship.

The Headteacher is responsible for co-ordinating the programme of induction and training for staff.

The person responsible for collective worship is the Headteacher

Monitoring and evaluation

Monitoring and evaluation of collective acts of worship, is undertaken by pupils, staff, and governors on a regular basis. All who deliver worship will be observed. This process supports the school's self-evaluation, is a specific responsibility of the foundation governors and is reported to the Education and Behaviour Committee. Pupils are also involved in evaluating collective worship through feedback in weekly class worship, questionnaires and pupil conferences. All leaders of collective worship are asked to evaluate continuously, reflect after every worship, to develop and improve their practice.

Review

This policy should be reviewed annually, or earlier if changes are made to the SIAMS Evaluation Schedule.

Appendices

APPENDIX 1 – The inspection of collective worship by SIAMS (church school inspection)

APPENDIX 2 – The Central Attributes of Collective Worship

APPENDIX 3 – Example Collective worship observation form

APPENDIX 4 – A practical guide to evaluating collective worship

Date Agreed:	Summer 2025

APPENDIX 1 - The inspection of collective worship by SIAMS (Section 48 church school inspection)

What is the impact of collective worship on the school community?

This section deals with the impact of collective worship on all members of the school community. It evaluates how the importance of collective worship is demonstrated in the life of the school and how well it develops learners' understanding of Anglican traditions and practice. It evaluates the extent to which collective worship makes an important contribution to the overall spiritual development of members of the school community.

Evaluation statements

When judging collective worship, inspectors must evaluate:

- the extent to which learners and adults engage with collective worship, its relevance and the way it makes a difference to the lives of members of the whole school community
- the extent to which collective worship is distinctively Christian, setting out the values of the school in their Christian context
- how well collective worship develops personal spirituality within the school community through a range of experiences, including a focus on prayer
- how well collective worship enables participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit
- how effectively the school community is involved in the planning, leadership and evaluation of collective worship

Supporting evidence

Inspectors may take account of:

1) The impact of collective worship and to the extent to which it:
   a) is engaging, inspiring and transformational
   b) informs behaviour, attitudes, relationships and school life
   c) includes a range of creative opportunities e.g. music, silence, symbols, drama

2) The central attributes of collective worship and the extent to which they:
   a) develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants
   b) provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
   c) provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican practice, including the Eucharist/Communion where appropriate

3) The centrality of prayer and reflection and the extent to which:
   a) learners understand the nature and purpose of prayer and reflection
   b) learners understand the part this may play within an individual's life and in the life of the worshipping community
   c) prayer contributes to the spiritual development of the whole school community
   d) appropriate opportunities are provided for prayer and other worship activities, such as Christian reflection, outside collective worship

4) The theological basis of collective worship and the extent to which it:
   a) contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
   b) reflects the Trinitarian nature of Christianity
   c) gives the Bible a significant place in worship

5) The leadership and management of collective worship and the extent to which:
   a) learners regularly encounter a range of worship leaders, including learners themselves, who ensure that worship is creative, alive, inclusive and accessible
   b) worship is planned systematically so that there is continuity, cohesion, variety and a clear focus on Christian beliefs and festivals
   c) planning, monitoring and evaluation involve the whole school community and result in improvement

Criteria that could be used to evaluate collective worship

Excellent

- Across the school community great value is placed on collective worship; its place in school life and its impact on individuals is readily and clearly articulated.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all aspects of relationships and school life.
- Collective worship regularly includes Biblical material and Christian teaching 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 practice, the seasons of the Church's year and Christian festivals.
- 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.
- 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.
- 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. Learners recognise this and talk about it with an impressive degree of understanding.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- A range of leaders, including staff, clergy and representatives from different Christian traditions, together with a variety of settings for acts of worship offer learners a rich experience of worship.
- 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.

Good

- 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.
- Learners recognise the value of worship, respond positively and participate willingly. There is evidence of the impact of collective worship on all aspects of school life including attitudes, behaviour and relationships.
- 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 practice, the seasons of the Church's year and Christian festivals though cannot always articulate these fully.
- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- 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.
- 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 and they are able to talk about this with some measure of understanding.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Staff and clergy are regularly involved in planning the collective worship programme and leading collective worship programme and leading worship in a range of settings, with some involvement of other Christian traditions.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.

Satisfactory

- Collective worship is recognised as important in the life of the school community and is said to be valued.
- There is limited but growing evidence of the impact of collective worship on the wider lives of members of the school community.
- 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 practice and to some Christian festivals.
- 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.
- Learners' experience opportunities for prayer but there is limited understanding of its value and relevance to everyday life.
- 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.
- Learners behave well in worship, are attentive and respond to the different elements. However, they are often passive and do not yet take responsibility for aspects of worship.
- 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. There is limited variation in the pattern and setting for collective worship.
- 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.

Inadequate

Collective worship may be inadequate if more than one of the following apply:

- Learners show at best half hearted or little response to aspects of worship. It does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives.
- Learners have limited awareness of different Christian traditions including Anglican practice. The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
- Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and its key elements have a low profile. As a result learners are frequently not engaged in worship.
- 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.
- Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.

APPENDIX 2 - The central attributes of collective worship

Ideas for gathering

Based on the SIAMS inspection schedule for collective worship which references the "central attributes" of worship, Gathering, Engagement, Responding and in addition the Sending or Conclusion. How do we create a ***Gathering*** ceremony that changes the ***space*** used for worship (which is also used for lunch and PE) into a ***sacred place*** that enables children and adults to engage in this very special part of a church school day?

Safeguarding

Make sure that any activity is safe e.g. the use of candles in worship is common, always make sure there are clear and safe guidelines about the lighting, handling and extinguishing of candles.

Some gathering ideas:

- Teach a short prayerful song such as "As we are gathered Jesus is here"
- Light a candle with a prayer – "Dear God, show us who you are and how you want us to be"
- Light a candle with a prayer – "This is a special time of our school day when God can come closer to us and we can come closer to God"
- Light a candle with a prayer – "We light this candle to remind us that Jesus is the light of the world"
- Other greetings:
    - "Peace be with you", "And also with you"
    - "The Lord be with you", "And also with you"
    - "Peace", "Peace"
    - Could be a confession using "Sorry, Thank You and Please"
    - Could be based on the school's Distinctive Christian Values, e.g. "Dear God, help us to Love, Trust and Forgive every day and in every way"
- Use an inspirational or thought provoking image on screen as children arrive
- Use music, playing while the children arrive, that links to the theme
- Create a ceremony – a tee light in a special holder is lit in the classroom, the light is processed at the front of the class as they walk to the hall. As the school gathers all the lights are placed at the front of the hall. When the main candle is lit, the light comes from one of the class candles
- Instead of the children forming rows in their classes, the children arrive and create vertical rows from front to back. This mixes up the classes and creates a more family feel with older and younger children sitting next to each other
- Try to create as much of a circle as possible, in Godly Play it is described as the children's sacred space. It brings the children closer and creates a more intimate feel to the assembly of people
- Get a child to process the school banner accompanied by two candle bearers to the front when all classes are assembled
- Start a Taize chant or other short repeating song in the classrooms and bring the song to the hall
- Ask the children, explain that Gathering is a key part of our school worship, what would make it special for them, see what ideas they come up with
- Vary the gathering each half term – perhaps the gathering can reflect the cycle of the church year

From the SIAMS Schedule for collective worship 2013

The central attributes of collective worship and the extent to which they:

a) develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants
b) provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
c) provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate

Ideas for engaging

Based on the revised SIAMS inspection schedule for collective worship which references the "central attributes" of worship, Gathering, Engagement, Responding and in addition the Sending or Conclusion. How do we ***Engage*** the assembled children and adults so they can focus on the theme / content of our talk / presentation / worship?

Safeguarding

Make sure that any activity is safe e.g. the use of candles in worship is common, always make sure there are clear and safe guidelines about the lighting, handling and extinguishing of candles.

Some engaging ideas:

Rule number 1 do not leave your amazing skills as a teacher at the hall door, unlike Church - school worship does not have a rigid liturgy; we can be incredibly creative in our presentational style

Rule number 2 always know what you want the children and adults to take away, do not get distracted by a stunning presentational idea, find the right style to suit the message you want to convey

- Gathering provided you with the first opportunity to raise the curiosity of those assembled. The imagery the music, perhaps the fragrance you used (burning an incense joss stick) can be used to start the engagement
- Ask questions about the image / music / fragrance
- Find out what the children already know (we sometimes tell a Bible story that most of the children know quiet well, rather than reading or telling it again get the children to help you retell the story, their own words can provide you with profound insights
- Tell a story from your own childhood
- If you can play an instrument or have another skill use it – mine your talents
- If you can paint or draw – use these skills to tell the story
- Use volunteers
- Use simple props, using 4 strips of cardboard held together with paper fasteners you can retell the story of Jesus Healing The Paralysed Man www.youtube.com/watch?v=DX5xUpXHUNE
- Use video clips, try http://jesuswonder.org/ as a resource
- Talk to your vicar / lay ministers about Bible telling resources such as "Open The Book" a dramatic way of telling Bible stories that involves adults and children
- Use props – a closed box that you carefully place behind you, and while you start telling the story you keep looking at over your shoulder – but you don't say anything about it, the children will be desperate to know "What's in the box?"
- Create a sacred space, as much of a circle of children as you can make in the hall and sit on the floor at their level, talk in a low voice so everyone has to work hard to hear
- Use Christian meditation techniques see www.wccm.org for information
- Stand up to sing and use the hymn / song to increase blood flow and energise everyone

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c) provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate

Ideas for responding

Based on the revised SIAMS inspection schedule for collective worship which references the "central attributes" of worship, Gathering, Engagement, Responding and in addition the Sending or Conclusion. How do we allow the children and adults to ***Respond*** to the theme / content of our talk / presentation / worship?

Safeguarding

Responding can include information from children that reveals sensitive personal information. Be ready to stop the child before they say too much. You must make sure the headteacher (or designated member of staff) is informed, takes note and you have confidence that there will be appropriate follow up.

Some responding ideas:

- When you ask a question, responding can be:
    - think about this in your head
    - talk to the person beside you (talking partner) give the children 20 seconds and swap
    - gathering an answer from year R then year 1 then year 2 and so on
    - holding your answer in your head and see if you had the right idea as the story continues
    - expecting the unexpected and allowing for these obscure responses
- Responding can be quiet – is this your preferred style? What will work best for the subject / children?
- Responding can be noisy – is this your preferred style? Can you successfully restore calm?
- Responding can be allowing the children to tell the story for / with you
- If you are using a well known Biblical story, rather than telling it all yourself ask the children what comes next, this is both engaging and responding
- Can the response be an action rather than words? How can you show compassion to this person, show me in a mime?
- The response could be a spontaneous prayer said out loud to a partner or to everyone
- Singing an appropriate song could be the best response possible
- Responding might be private as we all listen to a piece of music or look at an image or at a candle flame
- A collective response might be asking what we can do as a school to make a difference in the context of the theme, gathering the ideas and offering them to the school leadership might be appropriate, do ask first if this would be acceptable
- Asking the children to show work that they have done in class the week before, you have to set this up in advance

From the SIAMS Schedule for collective worship 2013

The central attributes of collective worship and the extent to which they:

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c) provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate

Ideas for sending or the conclusion

Based on the revised SIAMS inspection schedule for collective worship which references the "central attributes" of worship, Gathering, Engagement, Responding and in addition the Sending or Conclusion. What message will you ***Send*** the children out with. How do we ensure the children leave the worship with a simple / single thought that could have an impact on the rest of their day or even their life?

Safeguarding

Make sure anything you ask the children to do as a response, does not put them at risk.

Some sending or concluding ideas:

Sending or the conclusion should be your starting point for every worship. Always ask yourself

- "What do I want the children / adults to take away?"
- "What impact do I want the content of the worship to have on the lives of the children and adults?"

- Remember that church schools are not church, remaining invitational and inclusive means that whilst we share the message of Christianity, school worship may not be a gathering of Christians. Sending them off to do God's work or saying "Go in peace to love and serve the Lord" could be inappropriate and / or offensive.

- Some sending may be personal to the individual and some may be outward to others and involve a school wide response.

You could:

- ask children to share a smile with someone they know or like
- ask children to share a smile with someone they don't know or don't like
- use a final prayer to sow the seed you want – make sure the language you use can be understood by children of all ages present
- empower the children "Remember, although you might be small or very young compared to us adults, you can change the world by what you do today."
- reference the way you gathered the children "Dear God, show us who you are and how you want us to be." As you leave today, what have you learned about how God wants human beings to be. Does it affect you?
- ask them to think how they treat others while they work, play in school and how they behave in school
- ask them to be courageous in defending others in class against unkindness from others
- ask them to spot others being kind and be courageous enough to tell them
- ask them to organise a chart in class to catch all the times when kindnesses are spotted
- ask them to look out for a charity that might need support
- ask then to think of ways in which the school could help others in the local or world community
- ASK THE CHILDREN WHAT THEY THINK THE SENDING MESSAGE SHOULD BE TODAY

From the SIAMS Schedule for collective worship 2013

The central attributes of collective worship and the extent to which they:
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-provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
-provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate

APPENDIX 3 - Collective worship observation form

School: _____Leader: _____ Observer: _____

Worship Theme: _____Time Allocation: _____ minutes

Collective worship in Church of England Schools should at its simplest create a time and space where we can come closer to God and God can come closer to us.

CRITERIA	ASPECT	COMMENT
Central Attribute 1 **Gathering**	Is there a real sense of a marking the start of a very special time in the school day? Immediate impact, relevant, welcoming, stimulates interest or dull, uninteresting, lacks focus.	
Central attribute 2 **Engaging**	Does the worship leader capture the attention of the children and staff so they become actively engaged in the content? Excellent - well expressed, stimulating or poor communicator Convincing, enthusiastic, warm or lack of rapport.	
Central attribute 3 **Responding**	Does the leader allow for a response from the children and adults – whether active or passive, noisy or quiet?	
Central attribute 4 **Sending**	Does the leader send us out with a clear "thought for the day" something that changes our behaviour in some way? Clear summary, learners given opportunity to reflect or unclear what the message was.	
In addition		

Content	Clear Christian / Biblical content and teaching. Woolly, lack of structure, largely secular.	
Summary		

Observation form pointers for consideration - NB not a check list.

Collective worship in Church of England Schools should at its simplest create a time and space where we can come closer to God and God can come closer to us.

Gathering	Music (entry/exit)	appropriate / random, linked to theme, creates atmosphere, delivers a message
	Welcome	whether greetings exchanged and introduction made
	Atmosphere	extent to which act of worship is portrayed as special and important
Engaging	Focus	table, cloth, Bible, cross, candle, artefacts ICT / Visual / drama provides appropriate, linked relevant visual/factual information
	Awe and Wonder	sense given of marvel of world / creation
	Conviction	extent to which message is clear and compelling or words lack power and appear as paying lip service
Responding	Participation	extent to which learners involved in responding, partner talk, opportunities for some to participate directly
	Singing	whether there was appropriate hymn / song, quality, enthusiasm of participation
	Reflection	learners given time to pause and reflect
	Prayers	extent to which prayers are appropriate and learner friendly, whether learners are invited to respond
Sending	Dismissal	whether the person takes charge, smiles, engages with some learners, says 'thank you'
Other aspects	Distinctively Anglican	clear reference is made to the Bible and Anglican Christian teaching and belief e.g. the Trinity - God, Jesus and Holy Spirit
	Inclusive	the worship reflects the multi faith / cultural nature of the world and feels inclusive to those of other and no faith
	Dynamism & Theatricality	was it a performance rather than an act of worship
	Open or Closed	does the leader give room for the children to build their own meanings / connections / links or are they told what to think?
	Age Appropriateness	are the language, concepts, ideas appropriate? Is it meaningful for the youngest yet appropriate for the oldest?

APPENDIX 4 - A practical guide to evaluating collective worship

Self evaluation by pupils and staff

This is an example of how a school could ensure pupil and staff engagement with the process of evaluating and developing collective worship. It exploits pupil voice and makes the process manageable.

Step 1 – Whole school worship

Led by a senior leader in the school, head, deputy, assistant head, parish member (clergy and lay), appropriate visitors, children.

Step2 – Class worship

Class teachers may use class worship as an opportunity to discuss the previous week's worship with the class using the 4 simple questions below.

- The class teacher does not have to prepare more material but be prepared to review openly what took place and the impact and influence of the worship from the previous day
- The purpose is to discover what the pupils have remembered, understood and learned from the worship
- If the children did not understand – the class teacher is in an ideal position to develop the ideas at an appropriate level for the class
- Simply discussing the worship – gives it relevance and importance and for some, a better and / or deeper understanding

Step 3

The class teacher now has information that can be shared verbally with the leadership at the next staff meeting. It should only take a few minutes to gather feedback from the classes. The minutes of the staff meeting with capture the evaluations as written evidence.

Outcomes

The children will soon realise that the school is interested in their views on worship and that worship and their views matter.

- After a couple of weeks they may well be taking more note of the Monday worship – they know it will be discussed the next day
- The school is giving voice to the pupils. It is also providing them with a vocabulary and language to discuss worship
- Over time the school will be more informed about what works – has impact and influence
- The pupils and staff will better understand what the purpose of worship is and what it can become
- The pupils and staff will be more confident to prepare and lead worship for a class or school
- Worship will develop in the school through pupil voice and be a demonstrable aspect of the school that is both Christian and distinctive

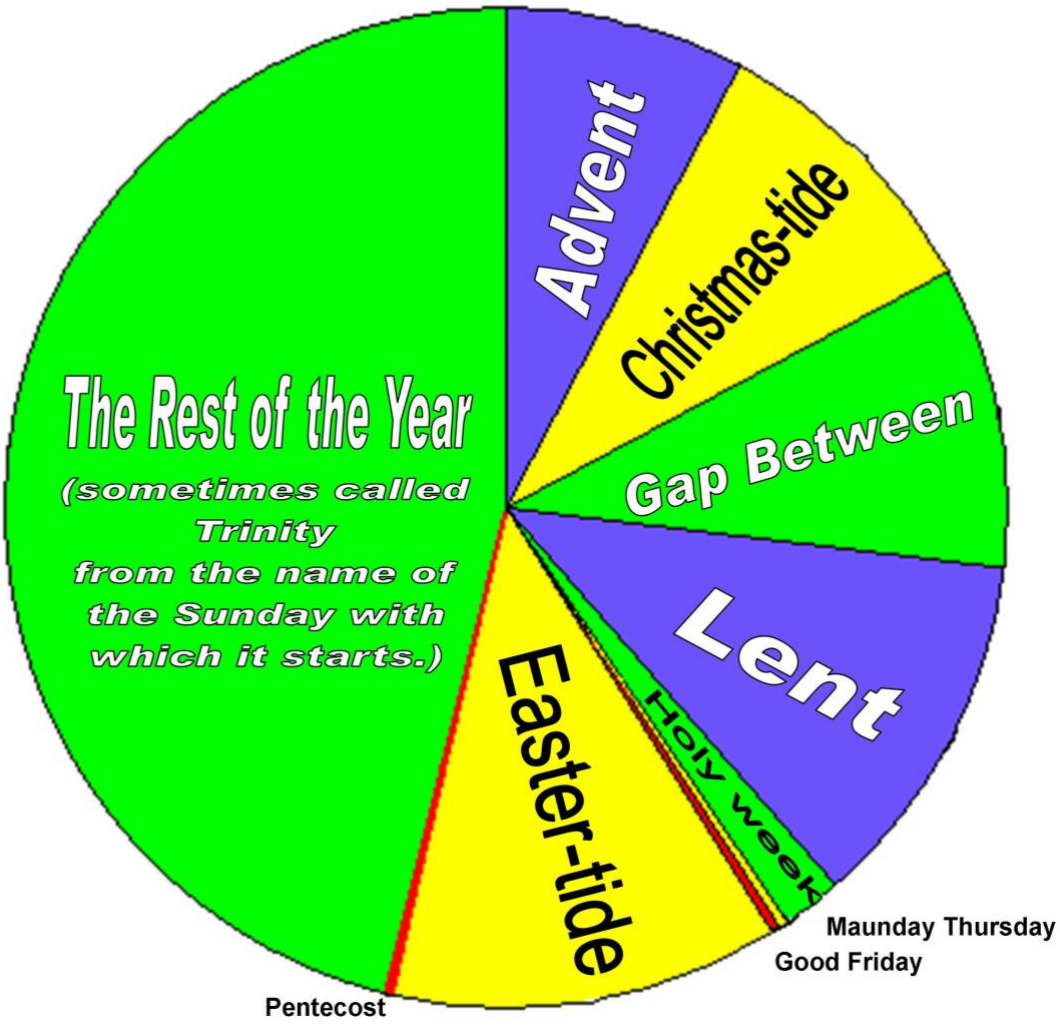
The 4 simple questions to ask pupils

1. Tell me one thing you liked about the collective worship you have just been in?
    a. *This is a personal idea just about your feelings or thoughts.*
2. Tell me one thing that would have made it better for you?
    a. *This is a personal idea just about your feelings or thoughts.*
2. Tell me what it was about?
    a. *This is about factual recall.*
3. Tell me why did the person leading the worship do what they did?

(How you phrase this depends on the age of the pupils)

a. *So what was the point?*
b. *What do you take away?*
c. *What do we learn about how we live our lives?*

Liturgical Colours and seasons of the Christian year



Season	Liturgical Colour	Description
Advent	Purple	The period covering the four Sundays before the 25th December: Period of preparation for Christmas.
Christmas-tide	White or Gold	25th December to 2nd February
Gap Between	Green	Gap of Green until Tuesday before Ash Wednesday

Lent	Purple	The 40 days of preparation for Easter
Maundy Thursday	White or Gold	The Last Supper
Good Friday	Red	The Crucifixion
Easter-tide	White or Gold	Easter Day until Pentecost
Pentecost	Red	50 Days after Easter (lasts a week)
The Rest of the Year	Green	From Pentecost to Advent

Meaning of the colours	Purple	Penitence, preparation
	White or Gold	Joy, purity, innocence, Saints who are not martyrs
	Red	Fire & Blood, therefore Holy Spirit and Martyrdom
	Green	Everything else

In some places	Blue	The Blessed Virgin Mary
	Pink	Mothering Sunday (4th in Lent) and 3rd in Advent

There are different versions of the colours used.