How distinctive and effective is the school as a church school?

The Statutory Inspection of Anglican & Methodist Schools

Guidance to support school policy writing

COLLECTIVE WORSHIP
We all need to get the balance right between action and reflection. With so many distractions, it is easy to forget to pause and take stock. Be it through contemplation, prayer, or even keeping a diary, many have found the practice of quiet personal reflection surprisingly rewarding, even discovering greater spiritual depth to their lives.

Her Majesty Queen Elizabeth II, Christmas 2013

Introduction
All Anglican schools are fully aware of the importance of Collective Worship. Prayer and worship underpins the school’s distinctive Christian Character, supports pupils’ spiritual, moral, social and cultural development and offers young people an opportunity to reflect and pray about those things that are important to them.

The new SIAMS framework looks closely at the ways in which schools are engaging with prayer and worship and the difference that this makes to the lives of the whole school community.

This document aims to support schools and help them prepare for the new SIAMS inspection whilst ensuring that they meet their statutory duty to offer a “Daily Act of Collective Worship for all pupils” in accordance with the school’s Trust Deed.

Worship or Assembly?
Schools often refer to Collective Worship as “assembly” but the two are very different. An assembly is a gathering together for various reasons, usually for the giving of information, notices etc. An assembly does not necessarily have an act of “worship”. Church schools should ensure that their documentation shows that they are offering the legal requirement for a daily “Act of Collective Worship”.

What is Worship?
The Bible does not give a definition of “worship”, but the English word comes from the Anglo Saxon word “weorthscipe”, which means “the adoration of God or a supreme being”, to honour something of “worth”.

The Oxford English Dictionary defines worship as “religious rites or ceremonies, constituting a formal expression of reverence for a deity”, “Reverence or veneration paid to a being or power regarded as supernatural or divine; the action or practice of displaying this by appropriate acts, rites or ceremonies”.

The Christian Church illustrates three types of worship:
• worship that involves speaking
• worship that involves listening
• worship that involves doing
What does the Law require?
All maintained schools in England must provide a daily act of Collective Worship. This must reflect the traditions of this country which are, in the main, broadly Christian.

The Law requires that
- all schools including voluntary aided and voluntary controlled schools hold a daily Act of Worship for all pupils: “each pupil in attendance at a community, foundation or voluntary school shall on each school day take part in an act of Collective Worship”
- Collective Worship in church schools and Academies must be in accordance with the school’s Trust Deed
- Collective Worship can be held in any place, any setting or grouping but it must be for all pupils.

The School Standards and Framework Act 1998 requires that
- all registered pupils (apart from those whose parents exercise the right to withdrawal) must on “each school day take part in an act of Collective Worship”
- the daily act of Collective Worship should be conducted in accordance with the provisions of the Trust Deeds of the school and the ethos statement in the Instrument of Government
- the governing body should ensure that all pupils each day engage meaningfully in a real act of Christian worship, which is in accordance with the faith and practice of the Church
- all acts of Collective Worship must be broadly Christian in character “to reflect the broad traditions of Christian belief without being distinctive on any one denomination”
- for Collective Worship, pupils can be grouped in various ways: as a whole school, according to age, or in groups (or a combination of groups) which the school uses at other times. Pupils cannot be put into special groups just for Collective Worship.
- acts of worship must be appropriate for the pupils in that they should take account of the pupils’ age, aptitude and family backgrounds
- the daily act of Collective Worship will normally take place on school premises. Schools are able to hold their act of Collective Worship elsewhere (eg the local parish church).
A Daily Act of Worship for all Pupils

Collective Worship, not Corporate Worship?

Collective Worship is intended to be appropriate for all pupils attending the school regardless of their own personal faith. It differs from corporate worship, which is for the believers of a particular faith. Church schools often represent a variety of faiths and those with no faith and are therefore distinguished from homes and communities where there are a common core of accepted beliefs and practices.

The law now allows for the worship to take place in any place or any grouping. Not all of the pupils have to be together at one time which allows for worship to take place as a whole school, a key stage, a year group or within a classroom or tutor group. It should however be appropriate to the age and background of the pupils.

It is generally accepted that Collective Worship should provide pupils with space for reflection and/or should be evocative and challenging.

The legal requirement for Church schools ensures that every child in the school is entitled to an opportunity for daily worship however the 1998 Education Act also gave parents the legal right to withdraw their children from Collective Worship.

The Right of Withdrawal

Governors must ensure that this is clearly stated in the school prospectus and the school’s worship policy document. As Anglican schools it is hoped that governors of schools and Academies will phrase their statement on the rights of withdrawal carefully so as to indicate a desire that children will take part in worship as the worship will be an integral and vital part of the school day. Withdrawal does not guarantee exclusion from the religious character of the school.

Parents are not obliged, however, to state their reasons for seeking withdrawal as this can be divisive within the school community. The headteacher will wish to discuss withdrawal with the parents to point out the practical implications of withdrawal, and also to establish

- the elements of worship to which the parent objects
- whether the parent will require any advanced notice of such worship

Schools continue to be responsible for the supervision of any child withdrawn.

NB: Schools must note that they should not instigate withdrawal of pupils from Collective Worship for whatever reason. This is a breach of the law. If it is necessary to withdraw children in order to accommodate, for example, peripatetic music lessons, those pupils must be provided with an opportunity to worship at another stage in the day.

The Rights of Teachers

The rights of teachers and headteachers to withdraw from Collective Worship remains unchanged since the 1944 Education Act. In church schools, however, staff are reminded that they are appointed to respect the foundation and the Christian Character of the school and worship should underpin that foundation.
**Determination Orders**
Non-church schools can seek a “determination” from the Local Authority’s Standing Advisory Committee for Religious Education (SACRE). The determination could allow the daily act of worship to reflect the predominant major world faith found in the school, or indeed the range of faiths. **Church schools may NOT apply for a Determination.**

**Responsibility for Collective Worship**

**Collective Worship in accordance with a Trust Deed in an Anglican or Methodist School or Academy**
Parents must be made aware that the school is a church school or a church Academy and as such Collective Worship will be based upon the foundations and principles of the denomination on which the school was founded.

The governing body should be made aware of their legal responsibilities and be clear of their statutory responsibility to uphold the Christian foundation of the school. This responsibility to uphold the Christian ethos or foundation of the school as stated above, should also be made clear to staff on their appointment.

Governors must also recognise that a school is a community and will reflect the diversity of society and may consist of pupils and staff from a variety of cultural, faith and non-faith backgrounds.

**The Role of School Governors**
The governors hold overall responsibility for ensuring that the legal requirements for worship are met and that the provision and quality of Collective Worship is regularly monitored according to the school’s policy. In a small school the headteacher may wish to take on the responsibility for organising and planning the worship. In a larger school, a working party of staff, perhaps with governors, might be formed. Clergy might also be encouraged to be involved in the planning and preparation of school worship as this will ensure continuity between the worship in the school and in the parish or parishes. It must, however, be made clear to all staff and clergy who lead Collective Worship that they should do so in a way that ensures that all present can take part with integrity. If a school is failing to meet statutory requirements, governors must draw up a suitable action plan to address this.

**Diocesan Boards of Education**
The Diocesan Board should be kept informed of the quality and provision of Collective Worship in diocesan schools through the receipt of SIAMS reports. It is the responsibility of the Diocesan Board to monitor these reports.

**The Role of the Headteacher**
It is the duty of the headteacher in consultation with the governing body to ensure that the statutory duties are met and that the acts of worship are in accordance with the school’s Trust Deed. If the Trust Deed is not available in the school, the Diocese might have a copy. All Trust Deeds state that the worship MUST be in accordance with the foundations and principles of the Church of England.
**Documentation for Worship**

Within a school there should be a named person who co-ordinates the Collective Worship. Often this is the headteacher as they hold overall responsibility. The role should not automatically fall to the RE subject leader as the two are not synonymous even though RE might have close links with the worship.

Governors should ensure that the school provides the following documentation:

- a clear statement on Collective Worship in the school prospectus or on the school website which makes clear the foundation of the school and includes the parents legal right to withdraw their children
- detailed planning documents which state the themes to be covered each year or term
- documents which show evidence of regular monitoring and evaluation of practice.
- a clear and concise policy

**The Timing and Grouping of Collective Worship**

Collective Worship should be given a special period in the school day, a time when various groups within the school can meet together for prayer and reflection. Collective Worship can take place at any time and in any groupings. Schools might consider a variety of groupings throughout the week. Worship can take place in a variety of settings - for example, in the school hall, in a class, outside, in the local church or church hall. The 1998 Education Act allowed schools, to hold their daily act of worship elsewhere than in the school. This was particularly helpful for Controlled Schools who were then able to hold their worship in church.

Although schools aim to hold whole school acts of worship this is not always possible, especially in secondary schools. Schools might consider holding some acts of worship in individual classrooms where it is possible to create a more intimate atmosphere. Wherever the worship takes place, it should always be a “special time” and be given a sense of occasion.

**The Planning of Collective Worship**

The best Collective Worship is planned thoroughly, stating the themes to be covered each year or term. These plans should be for at least a term in advance. (It is a good idea to pin the themes up in the staffroom so that other staff might contribute ideas and suggestions.) The Diocese also produces a series of themes to help schools.

Plans should

- be educational and planned as a learning experience
- contribute to pupils’ spiritual, moral, social and cultural development
- contribute to a growth of respect of each other’s beliefs and practices
- reflect a sense of worship being a special time and place
- reflect a sense of occasion
- include the major Christian festivals

Good planning should underpin Collective Worship in the same way that it will underpin all learning in the school.
Long-term planning
This should be clearly linked in to the distinctive Christian ethos and aims of the school. Whether yearly or every other year, the themes should be well balanced and take account of the Church’s year as well as the school year. The long-term planning should also include the groupings for worship – whole school, key stage, year group or class. Consideration should also be given to leadership, visitors, the times of worship and the venue.

Medium-term planning
This will include
- the names of those responsible
- a breakdown of the weekly themes
- a list of readings, books or stories to be used
- possible hymns/music
- visitors taking part or leading worship

Short-term planning
This will be the detailed planning produced by those responsible for those leading the worship.
Guidance on Leading Collective Worship

Worship in all church schools and Academies should

- be taken seriously as central and important part of the school day
- reflect the aims of the school
- underpin the values and ethos of the school
- celebrate the values and worth of the school community
- be clearly outlined in the school prospectus and documentation
- reflect the school’s Trust Deed
- reflect the Ethos Statement and/or Mission Statement of the school
- reflect a clear and concise policy document
- meet the needs of all pupils and members of the school community
- be clearly planned
- be appropriate to the ages, aptitudes and backgrounds of the pupils
- offer opportunities to worship God
- develop the pupils’ understanding of Christian prayer and prayers
- develop pupils’ knowledge and understanding of aspects of the Anglican heritage and tradition
- develop pupils’ understanding of Christian art and music
- be inclusive and an occasion where each individual’s integrity is respected
- offer opportunities for pupils’ spiritual, moral, social and cultural development and help children explore and develop their own spirituality
- reflect some of the practices and traditions of the local church and diocese
- be an opportunity for pupils to reflect on human existence
- enable children to explore and evaluate their own beliefs
- give time to consider the beliefs and values of others, especially those within the school community
- be attended by all staff including support staff where possible
- offer opportunities to share worship with parents, governors and members of the local community
- celebrate special occasions in the church year, those of other faith communities and the life of the community
- offer opportunities for pupils to experience examples of the heritage of the country
- show pupils that Christianity is a world-wide tradition
- show appreciation for the gifts and talents of the school community
- give pupils a greater understanding of the nature of God and the Trinity
- be regularly monitored and evaluated

Links with the parish and diocese

In church schools it is expected that there is a close relationship with the parish church, clergy and the diocese. Forms of worship, prayer and music etc should be chosen in consultation with the local parish and the diocese to ensure continuity of practice and reduce confusion. This is a two-way process. Local clergy will be expected to support the school in its worship and the school should support the parish church
The Distinctive Christian Ethos of the School

Collective Worship should underpin the school's ethos and be linked in to the key values of the school and pupil's spiritual, moral, social and cultural development.

Pupils’ Spiritual, Moral, Social and Cultural Development

When taken seriously and given high priority, Collective Worship can underpin the pupils’ spiritual, moral, social and cultural development. There is general agreement that worship should be an educational activity offering opportunities for spiritual, moral, social and cultural development. As with any effective lesson, the teacher should employ a variety of teaching styles that engage and challenge. This might include

- artefacts
- stories
- music
- images
- video clips
- focal points for prayer and reflection
- different presenters
- visitors from different faiths
- outside groups

The Ofsted Framework September 2013 states that schools should

- provide a broad and balanced curriculum that meets the needs of all pupils and enables all pupils to achieve their full educational potential and make progress in their learning and promotes their good behaviour and safety and their spiritual, moral, social and cultural development
- engage parents in supporting pupils’ achievement, behaviour and safety and their spiritual, moral, social and cultural development

Opportunities for worship can encourage

- a sense of awe, wonder and mystery and the capacity to experience and be moved by beauty or injustice
- a sense of identity and a search for meaning, purpose
- experiencing feelings of transcendence
- the capacity for creativity
- responding to challenging experiences such as suffering and death
- their ability to ask and find answers to life’s difficult questions
- a set of values, principles and beliefs, which may or may not be religious, which inform their perspective on life and their patterns of behaviour
- an awareness and understanding of their own and others’ beliefs
- a respect for themselves and for others
- a sense of empathy with others, concern and compassion
• an ability to show courage in defence of their beliefs
• a readiness to challenge all that would constrain the human spirit, for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination
• self-knowledge, self-acceptance and self-respect
• the growth of pupils’ inner life
• relationships and their capacity to relate to others
• understanding the difference between right and wrong
• understanding rights and responsibilities
• understanding of being members of families and various communities, local, national and global
• the development of beliefs and appreciation of the beliefs of others
• feelings and emotions
• the capacity for creativity
• the engagement of parents in supporting pupils’ spiritual, moral, social and cultural development
• celebration

The Style of Collective Worship
• Collective Worship is an opportunity for children to explore the spiritual dimension of their world.
• Collective Worship will include stillness as well as words, stories, pictures and symbols, prayers and hymns, songs and music. There will sometimes be room for questions and answers - and sometimes the admission that there are no answers.
• There will be expressions of thankfulness, praise and joy. Feelings of sadness and loss will be included when appropriate.
• Collective Worship should allow ethical and moral questions to be explored but never be a time simply for corporate discipline!
• Collective Worship should allow opportunities for corporate information sharing. Care will be taken to differentiate between worship and notices.
• Older pupils should have their thinking challenged
• Every act of Collective Worship should have a clear beginning, shape and ending.
• Words can be very powerful, but they do not always have the desired effect and impact in a world of fast action multimedia presentations.
• Through words, moving and still images, sound, active participation from pupils and well chosen moments of silence and contemplation, make a unique contribution to pupils’ spiritual and moral development and more generally to a positive school ethos
• Collective Worship does not have to be long, but it must be meaningful

Creating an Atmosphere for Worship
Schools might consider the location used for Collective Worship. Is the space used too large or too small? Often whole school worship is delivered in the hall which is also the place for PE and lunch. How is it possible to change the atmosphere? Is it
possible to erect a table with a candle and a cloth or some other visual focus for prayer and reflection? Does the hall have a whiteboard that can be used to project images? Seating arrangements are also important if a sense of “specialness” is to be created. Is it possible to use different lighting by blackout drapes or curtains?

**Involving Pupils**
Collective Worship should be about the pupils. It should be a time when they are able to think, reflect and pray about those things that are important to them as people. Pupils should be involved in meaningful ways, for example:

- Being part of a Collective Worship working group
- Monitoring worship
- Acting out stories
- Reading poems/prayers, etc
- Being encouraged to ask and answer questions
- Playing music
- Displaying their artwork
- Leading worship

**Ideas for Worship that is in accordance with the school’s Trust Deed**

- the use of the Bible as a source book for inspiration and learning. (Schools should, however, make every effort to ensure that the story or passage chosen is appropriate for the ages, aptitudes, and backgrounds of the children. Older children will need more challenging texts while the younger pupils will enjoy listening to a story.)
- developing a knowledge and understanding of key Biblical characters
- reflecting upon Christian symbols and their use in worship
- providing a visual focus for prayer and reflection - for example, a thought-provoking image or a special table with a cloth and a visual symbol
- lighting candles as a visual focus for prayer and worship. Jesus is regarded by Christians as “the Light of the World”. Candlelight can also be passed on but the original candle does not lose its luminosity.
- providing opportunities for pupils to discover the value of meditation and silence
- providing an opportunity to reflect on key religious artefacts from the Christian and other religious traditions
- observing the religious cycle of the Christian year, for example Advent, Christmas, and Easter
- observing Saints’ days and other key holy days
- providing an opportunity for prayer and or for quiet reflection. This might include prayers that the pupils have written themselves, as well as the identification of a collection of prayers that governors and staff feel pupils should have encountered before they leave school - for example, the Lord’s Prayer, the Grace
- using traditional Christian responses and greetings - for example “Peace be with you”
- a talk or a story
- developing Christian gospel values - eg forgiveness, respect, honesty, peace
- the reading of a short passage from scripture
• introductory music to create a worshipful atmosphere. This also gives an opportunity to develop pupils’ awareness of music from other religious traditions and cultures.

• developing pupils’ knowledge and understanding of key characters in the history of Christianity - for example, Christian Saints and Martyrs, John Wycliffe, Florence Nightingale, John Wesley, Mother Teresa

• the singing of hymns and or appropriate songs - making a list of traditional hymns that pupils should have encountered before they leave the school. This is also part of pupils’ cultural heritage. (Schools are reminded that hymn practice on its own does not constitute a daily act of worship.)

• participating in the regularity and set order of worship. This recognises the central significance of the Eucharist for church schools while acknowledging the variety of other forms of worship, which may be decided locally in order to match as far as possible pupils’ experience in school and church.

• using poetry, music, and art to provoke a thoughtful response, using video, television clips or slide presentations. It should be remembered that Christianity is a worldwide faith and this can be reflected in the material selected and used.

• drama and role play

• the use of dance to allow pupils to explore their own feelings

• topical issues of a school, local, national or international nature that relate to Christian values

• newspaper articles that promote a thoughtful response

• sharing in a commitment to dialogue with other faiths, shown in the welcome given to all pupils and the celebration of shared values and beliefs. This might include the recognition of other key religious festivals such as Passover, Eid-ul-fitr and Divali.

The Importance of Prayer and Reflection

All acts of worship should include an opportunity for prayer and reflection. Leaders of worship are reminded that they must respect the variety of faiths present and that some Christian prayers might not be suitable for all pupils. All pupils should be given opportunities for personal and communal prayer. These should include opportunities

• for whole school/class/phase/personal prayer

• for focal points for prayer

• to visit the local church for prayer

• to understand the different types of prayer: thanksgiving, repentance, intercession, repentance etc

• to experience prayer at different times and for different reasons within the school day, eg lunch, at the beginning or end of the school day

• to learn and understand the Lord’s Prayer

• to write their own personal prayers or those to be shared

• to understand that people and different faith communities pray in different ways

• anonymous prayer boxes

• for prayer trees

• to reflect and pray on important issues in their own personal life or in the lives of the wider community
• to encounter key Christian prayers for example: the grace, the Magnificat, prayers of St Francis of Assisi, Mother Theresa, St Richard and St Ignatius Loyola etc
• for church schools to develop the pupils’ understanding of the Trinity

NB: It is important to recognise that different faith communities pray in different ways and in different positions. Everyone’s integrity should be respected. Telling pupils to put their hands together and closing their eyes might not be suitable. It is often better to tell pupils to sit quietly and comfortably and perhaps give them a visual focus for prayer and reflection.

Involving Visitors
Involving visitors can enhance the worship provided for the pupils and can help demonstrate a faith to those with a different faith or no faith. It is of course essential that all visitors are vetted carefully as worship is not an occasion for proselytising. It may be that the visitor is a member of the local community - the local doctor or nurse, for example - but it might be a member of the school staff who would lead the prayers not to place the visitor in a difficult position. Members of staff should always be present and it is good practice to monitor and provide feedback to visitors.

Visitors need clear guidance - for example
• that the worship will need preparation
• the nature of the worship
• the theme of the worship
• the time available
• the age of the pupils. (Sometimes it is easier to invite visitors and clergy into a smaller group such as a class worship where they might find it easier to focus on an age group.)
• the resources available
• an understanding that it is not their role to proselytise
Writing a Collective Worship Policy

This should not be too long but include the following:

- a philosophical statement about the worship in the school
- the legal requirements for church schools, including a statement on the right of withdrawal by parents and teachers
- the centrality of worship to the life of the school
- how the worship underpins the ethos and values of the church school
- the school’s aims and principles
- the school’s commitment to worship
- how the church school’s worship will reflect the Trust Deed and Christian heritage
- the extent to which Collective Worship is distinctively Christian, setting out the values of the school in their Christian context
- the extent to which the worship enables participants to develop an understanding of Jesus Christ and a Christian understanding of the Trinity - God as Father, Son and Holy Spirit
- the extent to which the Collective Worship develops personal spirituality within the school community through a range of experiences, including a focus on prayer
- the school’s commitment to pupils’ spiritual, moral, social and cultural development
- the educational value of worship and the possible links made with other areas of the curriculum
- the arrangements and practice within the school
- where and when the worship takes place
- any links made with the local churches and the clergy
- advice to visitors and clergy when leading Collective Worship in a school context
- the date of review
The Evaluation and Monitoring of Collective Worship

The Evaluation of Collective Worship
Following the planning of worship, the evaluation and recording need to be an integral part of the process. Worship can be evaluated by those leading the worship, other staff, the pupils for whom the worship is intended or members of the governing body. Feedback from any of these groups will help to improve the quality of worship offered to the pupils.

The Monitoring of Collective Worship
The monitoring of the planning and provision of worship should be carried out on a regular basis. The foundation governors have a key role in this process to ensure that the legal requirements are met and that the worship offered to the pupils is of the highest quality.

It is advised that staff review Collective Worship once a term. The Governing Body should then receive a report once a year so that the Collective Worship policy can be reviewed regularly.

For church schools the questions in the SIAMS framework should be part of the monitoring.

It is important that the following areas are monitored regularly:

- the centrality of worship in the life of the school
- that there is a clear policy which is agreed by governors
- that the agreed policy is being implemented
- that all staff are aware of the legal requirements for church schools
- that worship takes place on a daily basis
- the school’s Trust Deed is upheld
- that staff appointed are prepared to support the ethos of the school in terms of Collective Worship
- the planning of worship reflects the Trust Deed in church schools
- the themes are well balanced throughout the year
- the regular provision of worship
- links with the local parish and community
- that finances are available to develop the school worship
- that resources are available to support the worship

Reporting back to the governing body should be part of this process, as it would be with any other curriculum area.
**SIAMS Inspections**

Schools should read the following guidance to inspectors and ensure that the answers to these questions are covered within their policy and support materials.

**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.

Inspectors may take account of

- **the impact of Collective Worship and to the extent to which it**
  - is engaging, inspiring and transformational.
  - informs behaviour, attitudes, relationships and school life.
  - includes a range of creative opportunities, e.g., music, silence, symbols, drama.

- **the central attributes of Collective Worship and the extent to which they**:
  - develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants.
  - 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.

- **the centrality of prayer and reflection and the extent to which**
  - learners understand the nature and purpose of prayer and reflection.
  - learners understand the part this may play within an individual’s life and in the life of the worshipping community.
  - prayer contributes to the spiritual development of the whole school community.
  - appropriate opportunities are provided for prayer and other worship activities such as Christian reflection, outside Collective Worship.

- **the theological basis of Collective Worship and the extent to which it**
  - contributes to learners’ understanding of Christian theological concepts and beliefs at an appropriate level.
- reflects the Trinitarian nature of Christianity
- gives the Bible a significant place in worship

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

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COLLECTIVE WORSHIP
Questions for the Staff and Governing Body

Is there a clear policy document for Collective Worship?

Does the school policy relate to the school’s Ethos and/or Mission Statement?

Is the policy for Collective Worship being followed?

How is the worship organised?

Does the school have a named person responsible for Collective Worship alongside the Head Teacher?

Is there a governor with responsibility for Collective Worship?

Does the school prospectus or website clearly reflect the legal position of Collective Worship?

Does the school prospectus/website refer to the school’s worship?

Do the prospectus, website and other school documentation reflect the value that the school and the governing body place on Collective Worship?

Is the Collective Worship clearly planned?

Is there a budget set aside for Collective Worship?

Is the worship professionally resourced?

Have the staff received in-service training on Collective Worship?

Does the Collective Worship offered in the school underpin the school’s ethos?

Is the Collective Worship provided underpinned by Christian values?

Is the Collective Worship regularly monitored and evaluated?

Does the worship take place in a variety of groupings?

Are the staff present for Collective Worship?

Are the support staff present for Collective Worship?
Appendix 1

Are there opportunities for governors and parents to be present for worship?

Are there opportunities for individual class worship within the classrooms?

Does the pattern of worship reflect the broad spectrum of the Christian tradition and heritage?

Does the worship allow the pupils to encounter some of the wide range of art, music and artefacts within the Christian tradition?

Does the quality and provision of Collective Worship offer opportunities for pupils’ spiritual, moral and social development?

Does the worship offer opportunities for pupils’ cultural and multi-cultural development?

Does the worship give opportunities for the pupils to explore the worldwide Christian Church?

Does the worship provide pupils with an opportunity to worship God?

Does the worship take place in an environment conducive to worship?

Does the worship offer pupils opportunities to encounter the more challenging experiences of life and death?

Does the worship provide opportunities for the pupils to share and reflect upon things that are significant and meaningful to them?

Does the worship provide experiences that are relevant to the pupils’ ages, aptitudes and family backgrounds?

Does the worship give time for silent reflection and an exploration of inner space?

Does the worship link into other areas of the school curriculum - eg RE, Literacy, PSHE and circle time?

Do the classrooms have a “sacred space” or a table set aside with a cloth and a candle as a vehicle for prayer and reflection?

Have the school considered other vehicles for prayer and reflection - eg an anonymous prayer box?

Are pupils, governors, clergy or other visitors involved in leading Collective Worship?
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<tr>
<th>Question</th>
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<tr>
<td>Does the governing body provide guidance for visitors who lead worship?</td>
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<td>Does the school have any links with other Christian denominations?</td>
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<td>Does the school have links with other faith communities?</td>
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<td>Is provision made for the spiritual development of those pupils from other faiths?</td>
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</tr>
<tr>
<td>Does the worship celebrate all that is good and express thankfulness and joy at simply being alive?</td>
<td></td>
</tr>
<tr>
<td><strong>Church Schools</strong> - Does the school celebrate the Eucharist?</td>
<td></td>
</tr>
<tr>
<td>Has the governing body discussed the possibility of a school Eucharist?</td>
<td></td>
</tr>
<tr>
<td>Are there regular acts of worship for staff, including a Eucharist?</td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX 2: COLLECTIVE WORSHIP PLANNING FORM

<table>
<thead>
<tr>
<th>Date:</th>
<th>Theme:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grouping:</th>
<th>Whole School</th>
<th>Class</th>
<th>Year</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Creating atmosphere</th>
<th>How will you create an atmosphere in which worship can take place?</th>
</tr>
</thead>
<tbody>
<tr>
<td>introductory music</td>
<td>What music will be used for pupils’ entry</td>
</tr>
<tr>
<td>greeting</td>
<td>How will you greet the pupils to show that worship has begun?</td>
</tr>
<tr>
<td>the main focus</td>
<td>Will this be a story, a Bible story / drama etc?</td>
</tr>
<tr>
<td>pupil participation</td>
<td>How will the pupils be engaged?</td>
</tr>
<tr>
<td>hymn/song</td>
<td>Will the pupils be singing a hymn/song ? Will the pupils be reflecting on the words of a hymn/song?</td>
</tr>
<tr>
<td>visual focus for prayer &amp; reflection</td>
<td>What will be your visual focus for prayer / reflection? Will you have a table with a cloth and a candle? What other focus?</td>
</tr>
<tr>
<td>prayer/reflection</td>
<td>What prayer(s) will you use to link to the theme? Will these be written by the pupils? Will they be traditional prayers etc?</td>
</tr>
<tr>
<td>closing hymn/song</td>
<td>Will there be a final hymn?</td>
</tr>
<tr>
<td>final music</td>
<td>What music will be used to send the pupils out reflecting on the theme?</td>
</tr>
<tr>
<td>opportunities for pupils’ SMSC development</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evaluation/Comments</th>
<th>Assessment:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 Outstanding</td>
</tr>
<tr>
<td></td>
<td>2 Good</td>
</tr>
<tr>
<td></td>
<td>3 Satisfactory</td>
</tr>
<tr>
<td></td>
<td>4 Inadequate</td>
</tr>
<tr>
<td>School:</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Date:</td>
<td>Monitored by:</td>
</tr>
<tr>
<td>Group:</td>
<td>Whole school</td>
</tr>
<tr>
<td>Theme:</td>
<td></td>
</tr>
</tbody>
</table>

**Purpose and Development**

- Is the purpose of the Act of Worship clear to all present?
- Is the theme developed effectively?
- Is the worship integral to the school's Christian ethos?
- Are artefacts, visual aids or different elements used effectively?
- Are they of good quality?

**The Spiritual Dimension**

- Does the candidate create an atmosphere in which spiritual development can take place?
- Are there sensory elements employed to engage the pupils?
- If used is the choice of story effective?
- Are there sufficient opportunities given for prayer / reflection / silence?
- Are these used effectively?

**Integrity**

- Is there a sense of respect for individuals?
- Is there an openness or compulsion in the invitations to pray or sing?
- Does the occasion engender ease or discomfort to those present?

**Atmosphere**

- Is there a sense of order on entering or leaving?
- Does the leader use a Christian greeting or dismissal?
- Are candles / flowers / Christian artefacts / images used effectively?
- Is the school’s technology used effectively?
- Is there a relaxed and prayerful atmosphere created?
- Does the leader contribute to the atmosphere with their language, attitude and tone?
- Is there a clear distinction between an Act of Worship and an assembly?
## Sound, Silence and Visual Art

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is there the right balance of music, speech and silence?</td>
<td></td>
</tr>
<tr>
<td>How great a part does non-verbal communication play?</td>
<td></td>
</tr>
<tr>
<td>Is visual art or children's own work used, shown or celebrated?</td>
<td></td>
</tr>
<tr>
<td>Is the choice of hymns or the words used appropriate for the pupils?</td>
<td></td>
</tr>
<tr>
<td>Are they appropriate for the theme?</td>
<td></td>
</tr>
<tr>
<td>Is the use of music appropriate?</td>
<td></td>
</tr>
</tbody>
</table>

## How well does the worship contribute to pupils’ understanding of the schools’ Anglican heritage?

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>To what extent does the worship reflect the school’s Anglican tradition?</td>
<td></td>
</tr>
<tr>
<td>Does the worship contribute to pupil’s understanding of traditional Anglican Christian prayers?</td>
<td></td>
</tr>
<tr>
<td>Does the worship offer a opportunity for pupils to understand the Trinitarian nature of Christianity?</td>
<td></td>
</tr>
<tr>
<td>Does the worship contribute to learners understanding of key Christian concepts?</td>
<td></td>
</tr>
<tr>
<td>Does the worship offer pupils an opportunity to gain an understanding of the Eucharist?</td>
<td></td>
</tr>
</tbody>
</table>

## Pupil/student involvement

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How wide is the age range?</td>
<td></td>
</tr>
<tr>
<td>Are the pupils engaged throughout?</td>
<td></td>
</tr>
<tr>
<td>If not why not?</td>
<td></td>
</tr>
<tr>
<td>Does the delivery take sufficient account of the ages, ability and backgrounds of the pupils?</td>
<td></td>
</tr>
</tbody>
</table>

## Timing

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has the timing been good?</td>
<td></td>
</tr>
<tr>
<td>Has the occasion affirmed Christian values and the ethos of the school?</td>
<td></td>
</tr>
<tr>
<td>Has it given those present food for thought and offered the pupils something to take away with them into their lives?</td>
<td></td>
</tr>
</tbody>
</table>

## Those present

<table>
<thead>
<tr>
<th>Role</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Staff</td>
<td></td>
</tr>
<tr>
<td>Governors</td>
<td></td>
</tr>
<tr>
<td>Clergy</td>
<td></td>
</tr>
<tr>
<td>Parents</td>
<td></td>
</tr>
</tbody>
</table>

## To what extent did the parish clergy contribute to the worship?
### Additional Comments

Eg links to RE/SMSC/PHSEE etc

### Overall Grade:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Outstanding</td>
</tr>
<tr>
<td>2</td>
<td>Good</td>
</tr>
<tr>
<td>3</td>
<td>Satisfactory and requires improvement</td>
</tr>
<tr>
<td>4</td>
<td>Inadequate</td>
</tr>
</tbody>
</table>