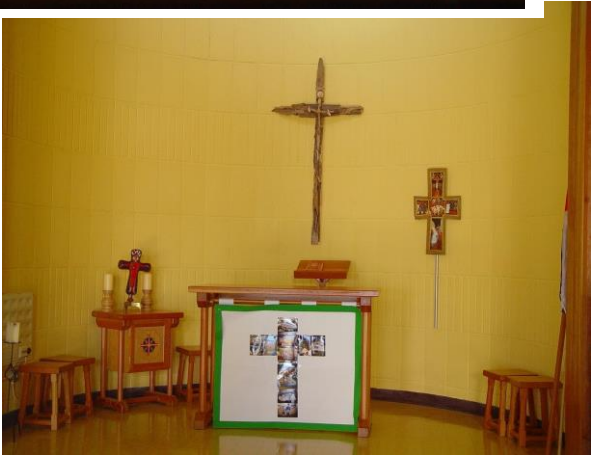


# In spirit and in truth

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## Guidance on Collective Worship in Church of England schools in the Diocese of Chichester



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Sep 2015

## Contents

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Foreword	3
<b>1 What is Collective Worship?</b>	4
Collective or corporate?	
The legal requirements	
Rights and responsibilities	
Recognising Diversity and being inclusive	
<b>2 The commitment to Collective Worship</b>	8
Three Principles of good Collective Worship	
Collective Worship and the Anglican tradition	
<b>3 What makes Collective Worship good?</b>	9
Creating the atmosphere	
Prayer	
Spiritual development	
<b>4 Planning for school Collective Worship</b>	12
Long, medium & short term plans	
Collective Worship Themes	
Group based worship	
Links with the parish	
Visitors at school Collective Worship	
<b>5 Monitoring and evaluation of Collective Worship</b>	15
Annually	
Termly	
Role of the Collective Worship Co-ordinator	
School self-evaluation of Collective Worship	
<b>Appendix 1: Resources</b>	21
<b>Appendix 2: Suggested Themes</b>	23
<b>Appendix 3: Prayers</b>	24

## Foreword

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I am delighted to commend these guidelines on Collective Worship in Church of England schools in the Diocese of Chichester. Collective Worship must be at the centre of the life of a Church of England school whether it be voluntary aided or voluntary controlled. It must be as good as we can possibly make it so that it is meaningful to children and able to take them beyond the world of the everyday and the material and to grow in an understanding of God.

Over the years I have seen many booklets of guidance on Collective Worship but rarely have I seen one which is so clear and so much to the point. Take a look at the table of contents on page 2. Here is laid out the whole process of developing collective worship starting from a concise summary of the legal context in which it is set right through to considering approaches to its monitoring and evaluation. On the way the guidelines offer advice on, among others, Collective Worship policies, on inclusion, on Anglican worship, on creating atmosphere, on shaping acts of worship and on planning.

Two excellent features of these guidelines are their clarity and their sharp focus. They are 'user friendly' not just for headteachers and Collective Worship Coordinators but for all who have a role in the continuing development of Collective Worship in the school including all stakeholders especially governors.

Being present at good Collective Worship in a school is a real joy so I hope and trust that the use of these guidelines will enable many schools to continue to develop and improve their Collective Worship for the benefit of their children.

Revd Derek Bastide

Chairman of the Diocesan Board of Education

# 1 What is collective worship?

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## Collective or corporate?

Legislation requires schools, including voluntary aided and voluntary controlled schools, to conduct daily acts of Collective Worship. However, the legislation does not define what is meant by the term 'Collective Worship'.

### The difference between Corporate and Collective Worship

*"... worship in schools will necessarily be of a different character from worship amongst a group with beliefs in common. The legislation reflects this difference in referring to 'collective worship' rather than 'corporate worship'."*

*(DfE Circular 1/94 para 57)*

Corporate worship assumes a shared set of beliefs and values. Collective Worship, in recognising the collectivity of all participants, can make no such assumption. Collective Worship should be:

*"appropriate to the family backgrounds of the pupils and their ages and aptitudes"*

*(DfE Circular 1/94 p 22).*

### Collective Worship in the church school context

- Should recognise that the community is a collection of people from a variety of cultural, faith and non-faith backgrounds reflecting the diversity of society.
- Should be inclusive and interpreted in a way which is meaningful and sensitive to the range of communities served by schools.
- Should offer quality experiences of worship which reflect the Christian foundation of the school and provide opportunities for the school community to encounter Anglican traditions.
- Should meet the needs of all members of the school community and allow individuals to respond as individuals, including those pupils with special educational needs and higher achieving pupils.
- Should be planned to meet the needs of all pupils through use of a variety of strategies (including singing and instrumental music; visual stimuli such as artefacts, pictures or special objects; stories, particularly those which enable pupils to come to terms with personal experiences through their capacity to promote self-reflection and understanding of the thoughts and feelings of others and drama, mime or dramatic reading).
- Should provide opportunities for pupils to encounter the traditions and tenets of the Anglican Church.
- Should be explicitly Christian, unlike in community schools where "worship that is broadly Christian" is the norm.
- Should be implemented in a way that is consistent with whole school values, aims and purposes.
- Should *not* pre-suppose shared beliefs, and should not seek uniform responses from pupils.
- Should be separate from Religious Education. Collective Worship is not designated curriculum time under regulations and should not be subsumed under any part of the curriculum. The act of Collective Worship must be distinctive and identifiable if it is to meet the legal requirements.

## The legal requirements for collective worship in voluntary aided and voluntary controlled schools

The School Standards and Framework Act 1998 (Section 70 and Schedule 20) 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, and should be consistent with the beliefs and practices of the Church of England.
- **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 in Church schools must be Christian in character.
- 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 the school premises. Schools are also able to hold their Act of Collective Worship elsewhere (e.g. the local Parish Church).
- Responsibility for the arrangements for Collective Worship rests with the headteacher.

## Rights and responsibilities

### Rights of Parents and Carers

The right of parents to withdraw their children from Collective Worship established in the 1944 Act remains unchanged. Parents also retain this right in voluntary aided and voluntary controlled church schools. This means that:

- If the parent asks that a pupil should be wholly or partly excused from attending Collective Worship at a school, **the school must comply.**
- If parents request alternative worship in accordance with a particular faith or denomination for a child who has been withdrawn, schools should respond positively providing that:
  - **denominational worship does not replace the statutory act of Collective Worship for voluntary schools;**
  - alternative provision would be consistent with the overall purpose of the school curriculum;
  - such arrangements can be made at no additional cost to the school.

## Exercise of the Right of Withdrawal

Parents are not obliged to state their reasons for seeking withdrawal. However, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal:

- the elements of Collective Worship in which the parent would object to the child taking part
- the practical implications of withdrawal
- whether the parent will require any advanced notice of such worship, and if so how much

A school continues to be responsible for the supervision of any child withdrawn from Collective Worship.

Withdrawal does not guarantee exclusion from the religious character of the school and the governors should make clear to parents that in choosing a church school they are thereby committing themselves to their child's participation in the overall religious life of the school.

The school's arrangements for Collective Worship and the rights of parents to withdraw their children should be clearly outlined in the school prospectus. Governors should phrase their statement carefully so they indicate their hope that all children will take part in school worship. However they must make explicit the parental right of withdrawal.

It should be noted that if schools themselves withdraw pupils from Collective Worship for any reason, this is a breach of the law. If it is necessary to withdraw children in order to accommodate, for example, peripatetic music lessons or individual support, those pupils must be provided with an opportunity to worship at another stage during the day. Clearly this would have practical implications for the day-to-day management of the school and is best avoided.

## Rights of Teachers

As with the rights of parents, the rights of teachers and head teachers to withdraw from Collective Worship as described in the 1944 Act remain unchanged. However, in voluntary aided schools where head teachers and teachers have a National Society contract including the clause, "respecting the character of the foundation," teachers will be expected to take part in Collective Worship.

## Assembly

The law does not require schools to hold an assembly, but from a practical perspective it is usually the case that acts of Collective Worship take place in the context of school assembly. However, schools **should** make a distinction between the act of Collective Worship and the assembly. The assembly is often used for administrative purposes, such as giving out notices or sharing information. Schools should consider ways in which they can separate these administrative tasks from the act of Collective Worship. Pupils need to be clear about when the act of Collective Worship begins and ends. Some helpful strategies include:

- use of a symbol to introduce and conclude the act of Collective Worship, e.g. candle, special object, table, etc.
- a period of silence prior to and/or following the act of Collective Worship
- a short piece of music to separate the act of Collective Worship from other school business

## **Collective Worship Policy Guidance**

The policy should include the following headings and could signpost to this guidance.

- Legal requirements
- Withdrawal
- Inclusion
- Monitoring and evaluation

### **Responsibilities of the Diocesan Board of Education**

The Diocesan Board of Education (DBE) should be kept fully informed of all matters relating to Collective Worship in diocesan church schools. Through the receipt of Section 48 reports, the DBE monitors the provision of Collective Worship in all voluntary aided and voluntary controlled schools in the diocese.

**The DBE expects every church school to have an agreed Collective Worship policy which is reviewed every three years.**

### **Recognising diversity and being inclusive**

Pupils come from a variety of backgrounds reflecting the plural and secular nature of our society. The school community may include those who have, or who come from:

- families with a commitment to the Christian faith
- families with a commitment to a faith other than Christianity
- families with no particular commitment to any religion

Acts of Collective Worship should take account of the family backgrounds of all pupils as part of the school's commitment to diversity and inclusion. Diversity should be seen as enriching the life of a school community. Particular care should be taken to ensure that in acts of Collective Worship diversity is embraced in positive and sensitive ways through:

- building up positive relationships with families and local faith communities
- encouraging pupils to be present at acts of Collective Worship while ensuring that pupils from other faiths and their parents are aware that they will not be required to say Christian prayers
- ensuring that when some leaders use Christian prayers in the time set aside for prayer, pupils will be encouraged to use their own private devotions by thinking of prayers they have learned in their own faith tradition
- providing opportunities for silent reflection to enable all pupils to make a personal response
- developing a sense of shared values and achievements which cross cultural and religious boundaries
- catering for a diversity of beliefs and points of view, allowing individuals to respond as individuals.

***Above all, the school's approach to Collective Worship should be sensitive to the needs and backgrounds of the communities it serves.***

## **Meeting the needs of pupils of all abilities**

If Collective Worship is to be fully inclusive and benefit all pupils, planning should be varied so that all pupils are engaged. **All** pupils should be given opportunities to plan, lead and participate in Collective Worship regularly.



## 2 The commitment to Collective Worship

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### Three principles for Collective Worship

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Central to the life of the school  
Inclusive  
Stimulating and providing opportunities for reflection

### Collective Worship and the Anglican tradition

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 (c.f. [www.worshipworkshop.org.uk](http://www.worshipworkshop.org.uk)).

In seeking to provide acts of Collective Worship which are both distinctive and inclusive, church schools may wish to consider strategies for exploring the following:

- Observing the major Christian Festivals and the cycles of the Anglican year - Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost and Harvest, and acknowledging major Saints' Days.
- Using the Bible as a source book for inspiration and learning.
- Reflecting upon Christian symbols and their use in worship.
- Identifying a collection of prayers which express the essential beliefs of Christians throughout the ages.
- Drawing on the riches of Anglican liturgy in the *Common Worship* and other seasonal material.
- Participating in aspects of the regularity and set order of Anglican worship. This recognises the central significance of the Eucharist while acknowledging the variety of other forms of worship, which may be decided locally in order to match, as far as possible, the pupil's experience in school and church. There could be special services from time to time e.g. welcoming new pupils to schools; school leavers' service in the Summer Term.
- Using the Collects as a focus for short acts of worship in small groups or for use in the Collective Act of Worship.
- Learning traditional responses and prayers, hymns, and psalms which might create a framework for worship within the school.
- Recognising that the Church of England has a strong commitment to ecumenism which may be expressed when members of other Churches are invited to lead worship.
- Sharing in a commitment to dialogue with other faiths, including recognising their major festivals.

### 3 Elements of Collective Worship

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If Collective Worship is to be of the highest quality it needs to be well-planned, thoughtfully resourced, carefully differentiated and delivered in a way that addresses a variety of learning styles. Worship leaders need to establish an atmosphere in which staff and pupils have the opportunity to be thoughtful and reflective or imaginative and joyful.

*Collective Worship should make everyone think at times. Collective Worship should sometimes be calm, quiet and controlled AND sometimes happy, loud and disturbing!*

#### Creating the atmosphere

The following ideas may help in creating a worshipful atmosphere within a school setting:

- Use music for pupils' entry and exit. Choose suitable music to fit the theme and continue it for a minute or so while everyone quietens themselves.
- Set up a worship table as a focal point and place on it artefacts such as a cross, candle or flowers.
- Ensure that all present will be able to see, especially when they stand up to sing.
- Try to ensure that distracting external sounds are kept to a minimum.
- Make sure that all 'props' are ready beforehand.
- Signal the start of worship with a liturgical response such as:

The Lord be with you  
**and also with you**

- Any activities (e.g dance, drama) should form an integral part of Collective Worship and not be seen just as an opportunity to show off particular talents. If something goes wrong it should be acceptable to repeat aspects, underpinning the idea that worship should be the best it can be because it is being offered to God.
- Applause should be offered at the end of the Collective Worship when everyone can be thanked together.
- Headteachers and governors will need to draw up a school policy on the taking of photos and the use of images of children and ensure that this is communicated clearly prior to the Collective Worship taking place.

There are many excellent resources for planning worship themes and content and some excellent websites – see Appendix 1.

#### Shape of Collective Worship

Collective Worship could be shaped in the following way:

- Call to Worship e.g. music, bells
- Greeting – is a welcome to the Collective Worship
- Engaging – capturing the pupils' interest
- The Bible – a reading/drama/presentation of a Bible passage
- Prayer – an invitation to pray, prayers related to the theme
- Response/Reflection – how could the message make a difference to behaviour
- A Song/hymn – reflects Christian beliefs and relevant to theme
- Sending out – signalling the end of Collective Worship

Further information and resources can be found at: [www.worshipworkshop.org.uk](http://www.worshipworkshop.org.uk).

## Prayer

All acts of Collective Worship in school should include an opportunity for prayer and quiet reflection. Through prayer pupils have the opportunity to develop a sense of trust and a recognition that Christians put their lives, and those for whom they intercede, in the hands of God.

Teaching about prayer should include:

- knowing that prayer can take the form of worship, repentance, petition, intercession and thanksgiving.
- understanding that prayer can take place anywhere and at any time, including grace before lunch and a special prayer at the end of the school day.
- being aware that different people pray in different ways
- the learning of different prayers in the Anglican tradition – see below for some suggested prayers.
- opportunities for children to write their own prayers.
- opportunities for extemporaneous prayer by children and staff.
- prayers using music and repetitive songs such as Taizé songs.
- the use of a focal point, such as the lighting of a candle, to enhance opportunities for prayer, silence and listening.

**The Lord's Prayer:** the choice of the version of the Lord's Prayer that the school uses should be made in consultation with the parish priest. This prayer needs to be taught and talked about regularly. Some schools learn to sign the Lord's Prayer to make it accessible to all learners.

**The prayer of St Richard of Chichester:** this prayer was written by a former Bishop of Chichester, and is an important prayer for our diocese.

**Prayers attributed to St Francis of Assisi and St Ignatius Loyola.**

See Resources (appendix 3) for the texts of these prayers.

## Spiritual Development

Opportunities for spiritual development should be fostered across the whole curriculum. However, acts of Collective Worship provide particular opportunities for promoting the spiritual development of pupils. Although spirituality is at the heart of all the world's major religions, the spiritual area of experience cannot be confined to adherents of faith communities.

In approaching Collective Worship, schools should take an educational approach to spiritual development that might include:

- the recognition that there is something more to life than the ordinary.
- acknowledging the capacity of pupils to reach beyond the everyday experiences of life.
- the development of the inner life of each pupil.
- a search for meaning.
- a sense of values.

- a sense of the transcendent.
- searching for answers to some of life's ultimate questions.

Taking account of the age, aptitude and family background of the pupils, Collective Worship can contribute to spiritual development by:

- giving time for stillness and reflection, and the exploration of inner thoughts and feelings.
- providing opportunities for pupils to share what is important to them.
- celebrating what is worthwhile in pupils' own lives and in the context of the school and the wider community.
- creating an atmosphere conducive to a sense of peace and tranquillity.
- providing opportunities for pupils to use all their senses.
- fostering an atmosphere of mutual respect.
- being pupil centred and beginning from pupils' experiences.
- providing opportunities to develop the imagination.
- using a range of activities such as dancing, drama, singing (see [www.diochi.org.uk/schools](http://www.diochi.org.uk/schools) - Collective Worship document 'Make a Joyful Noise to the Lord').
- providing a special time separate from ordinary school activities.

## 4 Planning for school worship

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### Long term plans

Planning for school worship will usually be undertaken by a small group led by the worship co-ordinator. In a small school that may comprise the whole staff, while in larger schools there may be an appointed worship committee. It is recommended that the parish priest and at least one other foundation governor should normally be part of the planning group; it will also be helpful to include the person who oversees the music for worship and perhaps some pupils.

This group will be expected to consider:

- the programme of worship themes which ensures a balanced and informed approach.
- the special occasions or services the school wishes to mark.
- the use of the Church's Calendar.
- the composition of the group for worship – whole school, key stage, year group or class.
- who will lead worship.
- the venues and booking arrangements for special services.
- links with the pattern and style of worship in the parish(es).

### Collective Worship themes

The themes used in school worship should act as imaginative triggers to a range of ideas and approaches that can enhance children's spiritual development and enable them to come to a deeper understanding of the Christian way of life.

A programme of themes should not be restrictive and the leader must be able to respond to local or national situations and to deviate if they believe the situation warrants it.

When selecting a theme the following qualities should be considered:

- ***It invites reflection*** - it opens up opportunities for prayer, and for children to develop Christian values and to think of matters of worth.
- ***It has multi-dimensional possibilities*** – it has possibilities for a range of deliveries and styles and the Biblical content can be easily understood.
- ***It is relevant*** – it connects with the church, school, local or national calendars and events, and will provide a focus for good planning.
- ***It is appropriate*** – it can be understood by the pupils and excites their interest, and enhances the school's philosophy and ethos.

Suggested themes for use in primary school worship can be found on page 23.

### Medium term plans

These plans should include:

- weekly themes and associated Christian concepts.
- resources which might be used.

- opportunities for reflection.
- possible hymns and songs and other specific music ideas.
- visitors to be invited to take part in school worship.
- the involvement of children in the various acts of worship.
- a focus for evaluation (e.g. content, atmosphere, music, pupil response).

### Short term plans

These plans will be developed by the individuals responsible for the acts of Collective Worship and should be included in the planning file for reference and inspection purposes. If several worship leaders are covering a single theme it is important to ensure continuity and lack of repetition for the pupils. It is advisable to keep a simple, brief record of acts of Collective Worship and records of evaluation. These records will assist with the review of the school's provision and thus inform future planning.

### Group based worship

Many schools will want to devise different ways of programming the daily worship so that different experiences can be offered to the children. Group based worship can often be included but should follow the whole-school themes and be well-planned. Natural groupings for worship could include class, year or key stage.

<b>ADVANTAGES</b>	<b>DISADVANTAGES</b>
<ul style="list-style-type: none"> <li>• more intimate</li> <li>• opportunity to pitch the content at the children's level more accurately</li> <li>• opportunity for the safe involvement of children</li> <li>• utilisation of focal points peculiar to that group</li> <li>• extend the ethos of the school</li> <li>• develop the response to worship</li> <li>• develop teacher input and involvement</li> </ul>	<ul style="list-style-type: none"> <li>• dislocated from whole school worship</li> <li>• greater diversity of input leading to a possible lack of continuity</li> <li>• the legal right of withdrawal of teachers and children</li> </ul>

Leaders of group worship should apply the same principles to planning and leading as for whole-school worship. The essentials of worship should be just as evident regardless of the size of the group participating. Monitoring and evaluation of the provision and impact of Collective Worship should take place whatever the size or type of the group.

### Links with the parish

In voluntary aided and voluntary controlled schools it is expected that there will be close links with the local Anglican church(es) and clergy. This is a two-way process – school worship can influence parish worship for example in the songs used. Forms of worship, hymns and music and themes should be chosen in consultation with the local parish church(es), providing continuity for pupils in school and in church. If it is possible to invite members of the congregation to services held in the church this helps to inform and involve members of the local community in the life of the school.

## Visitors at school worship

The use of visitors can add to the value of pupils' experiences in worship. Visitors can bring their own perspective and be an expert source of information, thus supporting the work of the school. However, the worship co-ordinator must be sure to communicate clearly regarding the purpose of the visitor's attendance and the extent to which they will be involved in the act of worship. Ideally clergy and leaders of other denominations within the local community will be invited to contribute to school worship in recognition of the Church of England's commitment to ecumenism.

### The school should:

- be as sure of the credentials and suitability of visitors to worship, as of any visitor (ie. Safeguarding).
- try to know what talents and assets the visitor has.
- be clear what benefits are wanted.
- make sure that the visitor is briefed on the way their contribution fits into the life of the school encouraging him/her to talk from their faith perspective, rather than on behalf of their religious community.
- show/tell the visitor what happens, where, when and why, preferably in writing, - so they know what to expect.
- ask if there is anything the visitor needs.
- ensure that someone welcomes and also thanks the visitor and says farewell at the appropriate moment.
- NEVER leave the visitor alone with the pupils but ensure that a qualified teacher remains in overall control.
- be prepared to give some feedback, pointing out the good things and helpfully pointing towards ways in which the contribution could have been of greater value.

### The visitor should:

- be on time and be well prepared.
- make sure someone appropriate knows you have arrived.
- refrain from altering arrangements at the last minute.
- make sure you know who is in the audience that day.
- pitch it at their level and be prepared to receive questions.
- try to be relevant to the day if possible.
- keep to the time agreed.
- remember that this may also be the only chance some adults have to worship.
- make your farewells and leave when you have finished.
- be aware of the need for feedback, perhaps at a later time not immediately afterwards.
- leave the school to advertise or publicise your events/organisation – only if they wish.
- visit before your first occasion so you know what happens and so that you can avoid making last minute extra work for staff.

## 5 Monitoring and evaluation of collective worship

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### Annually

The monitoring of the planning and provision of worship should be done on a regular basis by the headteacher and worship co-ordinator, the governors and the ex-officio governor/incumbent, who have responsibility for Collective Worship (this will include at least one foundation governor). The Self-evaluation Toolkit is of considerable importance to church schools as they evaluate their Collective Worship. The section on Collective Worship seeks to assess the *impact* of worship on the school community. The following five sub-areas should be explored:

- **How far does Collective Worship make a difference to the life and work of the school?**
- **How effectively is this difference monitored and evaluated?**
- **How well does Collective Worship inspire and enhance the spiritual development of pupils and staff, of all faiths or of none?**
- **How positive are the pupils' attitudes to Collective Worship?**
- **How well does Collective Worship develop pupils' understanding of Anglican tradition and practice?**

Each of the above has a set of prompts to enable the worship co-ordinator and governors to examine planning and practice in worship and to identify areas for development.

The Toolkit also contains grade descriptors for each question, ranging from 1 – outstanding to 4 - inadequate. Governors may find it helpful to consult these when making their evaluations.

Areas to be evaluated will include the following:

- The centrality of worship in the life of the school.
- The quality of planning for Collective Worship.
- The quality of resources used.
- Participation in worship by adults and children and their perceptions of worship.
- Opportunities for prayer and quiet reflection.
- The extent to which pupils develop an understanding of the Anglican tradition.
- The involvement of visitors and the local community.
- The impact of Collective Worship on the life and work of the school.

### Termly

The worship co-ordinator together with members of the governing body should be responsible for the regular evaluation of worship, keeping brief records and involving other staff, parents/carers and pupils. Evaluation should be manageable and carried out as regularly as possible without becoming burdensome.

In conducting the self-evaluation, the following evidence might usefully be included:

- documentation e.g. policy, planning records and evaluations.
- observations of acts of Collective Worship as part of routine monitoring activity.



- discussions with foundation governors, collective worship co-ordinator, staff, pupils and, if appropriate, parents.
- discussions with representatives of the parish community and where relevant diocesan representatives.
- budget allocation and expenditure for Collective Worship.
- evaluation of worship arising from discussions with pupils in circle time or PSHE.
- involvement of the School Council in planning and evaluating worship.
- evaluation of worship as an item on the agenda of staff meetings once or twice a year.
- school worship as the focus of a governors' monitoring visit and discussed termly at governors' meetings.

Some examples of evaluation formats follow.

### **The role of the collective worship co-ordinator**

Within these guidelines the role of the worship co-ordinator would be to:

- Monitor the evaluation of school provision for worship as outlined in the first table.
- Collate and draw conclusions from responses from children, staff, governors and other adults on the quality of acts of worship as outlined in the second table.
- Report to headteacher, staff and governors on the findings on a scheduled, regular basis.
- Suggest developments for worship in the school.
- Set up the structures to implement and evaluate these.

## School Self-Evaluation of Collective Worship

These Guidelines from the Diocese of Manchester give suggestions as to how schools can evaluate worship provision and individual acts of worship as part of their regular procedures.

<b>FOCUS</b>	<b>CRITERIA</b>	<b>PEOPLE INVOLVED</b>	<b>FREQUENCY</b>	<b>OUTCOME</b>
Policy	In line with trust deed and mission statement and having considered Diocesan Guidelines	Governors, headteacher, staff and clergy	Every three years approximately	Regularly reviewed worship policy
Provision	Regular, well understood pattern of worship that meets legal requirements	Headteacher, staff and clergy	Each day	Worship provided each day for whole school, Key Stage or class groups
Planning	Outline and detailed planning along the lines suggested in Diocesan Guidelines but with flexibility to respond to events	Headteacher, worship co-ordinator, clergy and staff leading worship	Outline planning at least half a term in advance	Each act of worship planned to a high standard to include a variety of activities and pupil participation
Recording	Records which demonstrate a variety of experiences for pupil participation	The member of staff or clergy leading worship	Each day	High quality records which inform future planning
Church links	Church involvement in worship such as visits from clergy and lay members to lead worship, services in church or Christian elements in worship	Clergy, lay members of the church, headteacher and worship co-ordinator	Visit by clergy or church member preferably each week, services in church - possibly each term	Regular involvement of school and church
Resources	Resources, visual focus for worship and staff trained and confident in leading worship	Governors, headteacher, worship co-ordinator, Diocesan Board of Education	Reviewed annually in combination with budget allocation and Board of Education training package	Good quality resources appropriate to the ages, abilities and backgrounds of pupils. Good quality acts of worship

## **Guidance for the evaluation of worship**

As with other areas of the curriculum, staff will be generally reflective about worship. These guidelines, however, relate to more formal evaluation, including written records.

- Evaluation should be manageable and as little of a burden as possible.
- Evaluation should be carried out by as many people as is realistic and not just by the person leading worship. Pupils should be involved.
- Evaluation should be carried out regularly, its frequency planned in advance and according to school and worship policies.
- Evaluation should focus on a limited number of specific criteria each time.

With these principles in mind, there will be various opportunities for written evaluation.

- Sometimes it will be appropriate to evaluate a specific act of worship e.g. if it is very different from the usual pattern or if it is particularly successful or disastrous.
- Evaluation of worship could be a focus for children as part of circle time or PSHE.
- There are opportunities in literacy for children to report, comment, describe experiences, share ideas and put their ideas into sentences at Key Stage 1. At Key Stage 2 they will be able to look at worship in the context of qualifying, justifying and evaluating ideas. In writing they should be taught to inform and explain, persuade, review and comment; school worship can be the subject of these. Each class could undertake one or two evaluations each year.
- The School Council could debate worship each year.
- The worship co-ordinator should have the opportunity to undertake evaluations with the same degree of frequency as subject co-ordinators.
- Evaluation of worship could be an item on the agenda of staff meetings once or twice each year.
- Outside visitors e.g. clergy, link governor or chair of governors could provide an evaluation which is timetabled to ensure overage of different types of collective worship.
- When opportunities for parents/carers to attend collective worship arise, consideration should also be given as to how to involve parents/carers in evaluating collective worship.

If these opportunities are combined there would be sufficient evidence to evaluate worship about twice each half term. Younger children could look at one act of worship, whilst older ones review one or two week's experiences and adults take a longer view.

As well as evaluating worship over a shorter period of time younger children would focus on fewer aspects than older ones or adults. These could include:

<b>ASPECTS FOR EVALUATION</b>	<b>QUESTIONS / ACTIVITIES FOR CHILDREN</b>
Place where worship takes place	Where in school do you like to sing hymns / say prayers? Why? Do you like the sitting arrangements for worship? How would you change them? Is that practical? Is the place clean and tidy? Is it comfortable? How could we use the space for worship better? How can we make it look better?
Visual focus	What is on the worship table / display? Is there anything which tells you it is Christian? Is there anything we could add? Why? Should we change parts of it more often? Draw what you think should be on the table / display during worship.
Atmosphere	How should you behave during worship? Why? Does everyone come in sensibly? Do visitors behave well? Should we have more or fewer visitors? Why is it good to be quiet when we come in to the hall for worship? Act out how people should behave during worship. Does it feel good to be involved in school worship? Why?
Music	What music has been played recently? Do you prefer some types of music rather than others? Which? Which music is best for getting us ready for worship to start? Why? Should we use more or less music in worship? Why?
Pupil involvement	Do you like to be involved in leading worship? Why? Do you like to see other children leading worship? What do you like to do when you are leading worship? Do you enjoy singing / talks / acting things out / praying / reading / coming out to the front / showing work / receiving awards / .... ? What else would you want to do in worship? Are children involved enough in worship? Write a prayer which you could use in worship.
Staff involvement	Do you prefer your teacher to be at the worship? Why? Do you like to see teachers leading worship? Why? Do you like to see teachers joining in worship? Why? Do you like to see other adults leading worship? Why?
Pupil response	What do you remember best about worship? Why? Does worship make you feel better or happier? Why? Does worship make you think more about God / Jesus / the world / other people / yourself? What do you think about? Why? What do you learn in worship? Do you learn more about God / Jesus / the world / other people / yourself?

Variety of activities	Can you name the different things we do in our worship? Which of these do you like best? Why? Are there any that you don't like? Which and why? Which are you best at? Why? Work in a small group to make up an activity for an assembly next week on the theme of ...
Suitability to age, ability, family and faith background	What do you not understand in worship? Why? What do you find hard to understand? Why? What do you find easy to understand? Why? Do you learn some of the same ideas at home? Which? Do any of you worship outside school? Where? Do you learn some of the same ideas where you worship? What has most surprised you from worship at school? Why?
Songs and hymns	What songs and hymns do we sing in school worship? How many do you know well? Which would you like to know better? Do you enjoy singing? Why? Do we practise songs and hymns enough / too much? Are there any suitable songs you know which you would like to sing in worship? What are the differences between ordinary songs and worship songs? Make up some worship words to a well-known tune.
Reflection	Do you like time in worship to reflect on what someone has said or done? Why? Do we have long enough / too long for reflection? What do you mainly think about during reflection? Do you ever think about God / Jesus / the world / other people / your family / friends / yourself during reflection time? Can this be good even if you are supposed to think about something different? Why? Do you sometimes find it hard to reflect on what has been said or done? Why? Would anything (e.g. quiet music) help you to reflect?
Prayer	Do you like saying prayers? Why? Do you like writing your own prayers? Why? Is it easy to pray? Why? What are prayers? Who or what do you mainly think about in prayers? Write a prayer for worship next week on the theme of ....
Aims for worship	It may not be easy for children to think of worship in relation to the aims set out in the school's worship policy. However, if schools wish to involve them in this, the appropriate questions would be along the lines of "Do you think worship helps to ...?"
Church school ethos	Evaluation of worship in relation to this area is mainly for staff or other adults. The questions would be phrased in terms of sections from the school mission statement, ethos statement and school aims. Areas which might be included could be: pupil and staff morale, job satisfaction, relationships, equality and justice, discipline, relationships with parents and carers, church and community links and Christian leadership.

## Appendix 1: Resources

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### Websites

<http://www.assemblies.org.uk/>

<http://www.assemblies.org.uk/rapid/> (for "rapid response" to major events)

<http://www.barnabasinschools.org.uk/> (resources and inset for collective worship)

[www.biblesociety.org.uk/products/bycategory](http://www.biblesociety.org.uk/products/bycategory)

<http://www.biblesociety.org.uk/> (look at Reel Issues for ideas for using film clips)

<http://www.cafod.org.uk/resources/primary/assemblies>

<http://www.christian-aid.org.uk/> (a collection of free ideas for collective worship)

<http://www.cofeguildford.org.uk/school-life/> (Pause day resources)

<http://www.culham.ac.uk/cw/index.php> (a site for everything to do with Collective Worship)

<http://www.culham.ac.uk/cw/search/prayers.php> (a collection of prayers)

<http://www.reep.org/cw/index.php>

<http://www.refuel.org.uk/>

<http://www.request.org.uk/> (lots of resources including quizzes, photos of people and Christian celebrations)

[http://www.stapleford-centre.org/process\\_request.php](http://www.stapleford-centre.org/process_request.php) (a list of books of ideas for Collective Worship)

[www.stedmundsbury.anglican.org](http://www.stedmundsbury.anglican.org)

<http://www.themiraclemaker.co.uk/> (activities based around the popular RE video)

[www.worshipworkshop.org.uk](http://www.worshipworkshop.org.uk)

### Publications

Assemblies that count  
16-2

M Cooling & C O'Connell (1-902234-  
)

Be Bold! Inspiring primary school collective worship 4004-3)	Alison Seaman	(0-7151-
Christian assemblies 07-X)	Jan Thompson	(1-904677-
Christian assemblies for primary schools 04792-8)	Sharon Swain	(0-281-
Celebrating with Science 041-6)	Michael Beesley	(1-85741-
Collective Worship, Issues and Opportunities 05586-6)	Richard Cheetham	(0-281-
Collected Works for Collective Worship 494-2)	Gordon Raggett	(0-86071-
Don't just do something, sit there 105-X)	Mary Stone	(1-85175-
Flippin Praise	Jumping Fish	
Moments of Reflection 30243-4)	Jean Howarth and Mike Walton	(0-435-
One Hundred Readings for Assembly 80041-8)	David Self	(0-435-
Secondary Assembly File publishing.com)	Jan Thompson (www.pfp-	
Themes and Readings for Assemblies 30251-5)	Susanna Reid	(0-435-
Wisdom for Worship 3-3)	Margaret Cooling	(0-9516537-

## Appendix 2: Suggested Themes

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This is not an exhaustive list and should be planned over a two year cycle.

### **Key Christian festivals including:**

- **Advent**
- **Christmas**
- **Epiphany**
- **Candlemas**
- **Lent**
- **Shrove Tuesday**
- **Ash Wednesday**
- **Holy Week**
- **Easter**
- **Ascension**
- **Pentecost**
- **Trinity**
- **Harvest**
- **All Saints and All Souls**
- **Remembrance**

**Achievement**

**All things new**

**All you need is love**

**Barriers and bridges**

**Beginnings and endings**

**Bereavement and Loss**

**Books**

**Caring for Creation**

**Celebration**

**Choices and decisions**

**Christian values for schools**

**Communication**

**Co-operation**

**Courage and bravery**

**Deep thought**

**Families**

**Forgiveness**

**Friends**

**Gifts and giving**

**Gratitude**

**Grieving**

**Growth**

**Happiness and sadness**

**Honesty**

**Jesus**

**Light and darkness**

**Looking back - looking forward**

**Memories**

**Moving on**

**Neighbours**

**One world**

**Peace**

**People who help us**

**Praise**

**Prayer**

**Promises**

**Reflection**

**Self-Awareness**

**Suffering**

**Thankfulness**

**The Trinity**

**Wonder**



## Appendix 3: Prayers

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### Prayers

#### **The Prayer of St Richard of Chichester**

Thanks be to you, my Lord Jesus Christ, for all the benefits which you have given me; for all the pains and insults which you have borne for me, O most merciful Redeemer, Friend, and Brother. May I know you more clearly, love you more dearly, and follow you more nearly. **Amen.**

#### **The Prayer of St Ignatius Loyola**

Teach us, good Lord, to serve You as You deserve; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do your will; through Jesus Christ our Lord. **Amen.**

#### **A Prayer attributed to St Francis of Assisi**

Lord, make me an instrument of your peace,  
Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy;

O Divine Master, grant that I may not so much seek to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.

For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life.



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