

Guidelines for Schools

Collective Worship in Cambridgeshire

Guidelines for Schools

Collective Worship in Cambridgeshire

© 1999 Cambridgeshire County Council



Contact Address:
Cambridgeshire Advisory Service
HPDC, Lawrence Court, Princes Street,
Huntingdon, Cambs. PE29 3PP

All Rights Reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Cambridgeshire County Council.

Schools and Colleges may photocopy pages from this document for use within their establishment.

Contents

	Page
Key points	2
Introduction.....	3
Aims	4
Legal requirements.....	5
Collective worship in church schools	6
What is worship in the school context?	7
Practicalities	
Planning	8
Festivals	8
Range of activity	8
Sensitive use of language	9
Grouping.....	9
Timing.....	11
Use of space	11
Pupil involvement	11
Record keeping	12
Monitoring and evaluation	12
Leadership and co-ordination	13
Role of governors	13
Role of parents	13
Role of visitors	14
Receiving visits from faith community members and others	15
Policy document	16
Resources	17
Appendices..... i Some themes for collective worship	i
..... ii Legal Requirements - Extracts from the 1998 Act	iii
Acknowledgements	vi

Key points

Worship implies the offering of personal devotion, respect and honour.

- There must be a **daily** act of collective worship in school.
- The majority of worship must be wholly or mainly of a broadly **Christian** character. It may take place in **any educational grouping** and need not be for the whole school together.
- Collective worship in school is **collective** and **inclusive**, enabling all to take part, **not corporate**, as the school is not a faith community.
- Collective worship is part of the life of a school and needs to be **educational** and **planned**.
- Collective worship should provide an **opportunity** for those with a faith commitment to worship appropriately, whilst those who are uncommitted can approach the threshold of worship.
- Worship should evoke a **response** from those who attend.
- Forms of collective worship must be **appropriate** to the ages, aptitudes and home backgrounds of the pupils.

Introduction

Collective Worship occupies a unique place in the life of the school. The word ‘worship’ has a wide range of meanings and forms of expression. For some people this will be personal devotion to God; for others it might mean reflection on and understanding of those elements of life which are of value and worth.

Participating in a variety of rich worship activities, from joyfulness to quietness, from ritual to contemplation, encourages participants to learn about worship, express their own responses to it, and to respect the beliefs and attitudes of others. Good collective worship gives expression to the common values of the community; it enables those with a faith commitment to worship appropriately, whilst those who are uncommitted can approach the threshold of worship.

At its best, collective worship makes a major contribution to the life of the school. It conveys the school’s ethos, and provides a focus for expressing shared experiences of joy and sorrow. It helps to build a community. It focuses or redirects thought and effort towards common goals. It is the forum in which pupils are able to interact with members of other year groups and with staff. It can also be the means by which the school speaks to, and with, the wider community.

For each person, collective worship can contribute to personal development in the widest sense. It gives a variety of opportunities for spiritual, moral, social and cultural development. It is a time when people are valued as individuals. Sensitive planning will ensure that all members of the community can participate without compromising their integrity, personal belief or faith. It should be stimulating, challenging, educational and thought-provoking. In collective worship there is time and space in which to consider one’s own aspirations and goals and, if one so wishes, move forward. Yet there is no expectation on anyone to achieve in collective worship, for it speaks the language of opportunity rather than measured attainment.

Some of the requirements for collective worship may be controversial. However, it is important that schools operate within the law. It is hoped that this document will assist schools in meeting these requirements and encourage good practice.

Aims

The act of collective worship in school should aim to do more than simply keep the requirement of the law. It gives opportunities for reflection; can contribute to personal, spiritual growth and development and an awareness of community.

The list of aims below may be used for guidance in writing a policy document, to reflect the nature of the school community as well as the requirements of the law.

Aims concerning reflection

- to provide an opportunity for pupils to experience worship in which God is the focus
- to foster feelings such as awe, wonder, thankfulness, mystery and joy
- to give memorable and enjoyable experiences
- to respond to the aesthetic - music, poetry, art, literature
- to explore a sense of the sacred
- to enable pupils to encounter the vocabulary of prayer

Aims concerning personal development

- to help pupils discover their place in the world
- to highlight and nurture spiritual development through experiencing worship
- to heighten awareness of the ultimate questions/realities of life and to provide the opportunity to reflect upon these
- to support the search for meaning
- to enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and (where appropriate) prayer
- to enable pupils to experience ritual and the vocabulary of worship

Aims concerning community

- to reflect the school's nature as an inclusive community
- to promote a feeling of community in the school through a sharing of experiences and feelings
- to develop personal relationships and to encourage social and moral development
- to provide an opportunity to empathise with the needs of others
- to provide an opportunity for pupils to become acquainted with people from the local and wider community, including the local churches
- to encourage respect and care for the world by nurturing a positive attitude to both local and global environmental issues
- to provide an opportunity to celebrate Christian and other festivals
- to enable pupils to appreciate their worth and value to the community and, for religious believers, to God
- to celebrate gifts, talents and achievements
- to establish and reinforce the shared values of the school community.

Legal Requirements

(See also Appendix ii)

The act of worship is not the same as an assembly, but it may form part of an assembly. Worship is required in school by law. What follows here applies to County schools; for church schools, please see page 8. Pupils may be withdrawn from collective worship by their parents on religious grounds. Teachers also may withdraw from collective worship.

The main requirements are:

- (a) worship should be held daily but may be at any time of day;
- (b) it may be for different age groups or in different school groups and need not be for the whole school together;
- (c) it shall be “wholly or mainly of a broadly Christian character”. However it should still be non-denominational. A broadly Christian act of worship may include material from another faith;
- (d) worship shall be appropriate to the ages, aptitudes and family backgrounds of the pupils;
- (e) where there are substantial numbers of pupils of another faith, the school may apply for a determination from the SACRE - that the requirement for worship to be mainly Christian need not apply;
- (f) until 1998 collective worship had to take place on the school premises; now acts of worship in other venues such as churches are accepted [School Standards and Framework Act 1998 Schedule 20:2 (6) and (7)].

Wholly or mainly of a broadly Christian character ...

1. ‘Wholly or mainly’ suggests that whilst all acts of worship may to be of a ‘broadly Christian’ character, they do not all have to be. Circular 1/94 says that ‘mainly’ refers to a majority of acts of worship in one term. If this is considered on a weekly basis, three out of five acts of worship can be broadly Christian, whilst two a week need not try to meet this requirement. For example, in a school where once each week there is a presentation by a class based on work done, teachers could be released from having to ensure that this was broadly Christian (though in fact it may turn out to be so). Or a school with a number of pupils from another faith could each week have an act of worship for all pupils which was broadly of that faith.
2. ‘Broadly Christian’ refers to the broad traditions of Christian belief, and should be interpreted in connection with the requirement for the worship to be appropriate to the ages, aptitudes and family backgrounds of the pupils. It does not require that inappropriate materials be used just because they are Christian.

Legal Requirements

For pupils under the age of 5

Pupils at nursery schools, or in nursery classes at primary schools, do not have to attend collective worship. The law requires collective worship to be provided for children in reception classes. However, schools will wish to consider carefully how far it is appropriate for children in reception classes to be part of collective worship in large groupings.

For pupils over the age of 16

The law on collective worship in schools applies to all pupils, including those over the age of 16, who attend schools. It does not apply to those attending establishments governed by further education regulations eg sixth form colleges.

For special schools

The law on collective worship applies to pupils in special schools in so far as it is practicable.

Collective worship in church schools

Church schools wishing for further guidance on this matter should consult their Diocesan Director of Education.

Most of what is written in this booklet is applicable to both county and church schools.

Church schools, like county schools, are aware of the need for thorough planning of collective worship, and are open to a wide variety of worship experiences and styles. The chief distinction between church and county schools lies in the legal basis on which their collective worship is founded.

In church schools, whether Roman Catholic or Anglican, Voluntary Aided or Voluntary Controlled, the material used in collective worship will be based on the traditions of the founding community (this is encapsulated in the ethos statement in a school's new Instruments of Government). Thus there is an expectation that the collective worship will be Christian, that it may contain elements specific to the appropriate denomination.

Explicit celebrations of the festivals of other faiths in the context of collective worship would be generally inappropriate to the worshipping life of a church school. It may, however, be appropriate to recognise such celebration.

What is worship in the context of schools?

“Collective worship” and “corporate worship” are not the same thing.

Corporate worship is worship offered by a body of people who share a set of religious beliefs or faith. Because the children attending most maintained schools will come from a variety of faith backgrounds or none, it is not appropriate to offer corporate worship in place of collective worship.

Worship must, in some sense, reflect something special or separate from ‘ordinary’ school activities. It should be provide opportunities for reverence for a divine being, power or personal God..

Worship should be inclusive and respect the integrity of all those taking part. This may affect the choice of material used; it will affect the way material and activities are introduced. for example pupils may be invited to join in a prayer; they should not be required to do so. (See ‘Sensitive use of language’, p.9).

How is collective worship different from an assembly? An assembly is a gathering of the school, or part of it, for any purpose. It may be to share information or give instructions. Although collective worship and assembly may take place as part of the same gathering, the difference between the two should be made clear.

The act of collective worship is an integral part of the life of a school. It should therefore be educational in all its aspects. It should be as carefully planned and thought out as any part of the curriculum. It should be appropriate to the ages, aptitudes and family backgrounds of all pupils. This means that the content and format will reflect the needs and understanding of children and young people.

Can RE be taught through collective worship?

Assemblies, including those incorporating the statutory act of collective worship, may make a contribution to some of the aims of the agreed syllabus; however, religious education cannot be provided adequately through the collective worship programme and should be catered for separately.

Practicalities

Planning

Acts of collective worship, like other aspects of school activity, are more likely to be successful if they are carefully planned. Long-term planning needs to include the themes for a term or year, and the Christian and other festivals which will be built into the collective worship programme. In many schools a theme is chosen for a week or longer. This is explored in different ways throughout the week and makes it easier to give continuity than where a different theme is chosen each day. A list of possible choices for themes is given in Appendix (i). It is important when using these themes for worship to focus on the religious and spiritual elements, not the content of other curriculum areas.

Within the planning there needs to be enough flexibility to allow for response to special events, either tragic or joyful, within and beyond the school community.

Festivals

Festivals are a popular part of many schools' collective worship programme and can provide a celebratory experience and an opportunity to recognise important occasions in the lives of members of faiths, especially when these are represented in the school community. However, there are pitfalls in the use of festivals. There is the danger of overstepping the bounds of conscience, by encouraging pupils to participate in celebrations which are not part of their own faith.

A second pitfall is that of focussing on the cultural aspects of a festival, ignoring the religious meanings.

These dangers can most easily be avoided by identifying the meanings and significance of the festival for those who are celebrating it, and reflecting on those meanings in a wider context.

Range of activity

Worship leaders will be able to plan a balance of appropriate stories, readings, drama, music, prayer, audio-visual aids, visitors and so on. Planning needs to ensure a reasonable diversity of types of activity over the course of a term, as well as a theme or series of themes or identifiable pattern, so that the collective worship has coherence and is not just a series of one-off occasions planned by different teachers with no communication or liaison. Use of planning sheets will help to make collective worship more purposeful and coherent. It will also provide a useful record to help to ensure diversity and avoid repetition.

Practicalities

Sensitive use of language

Collective worship leaders will need to choose their words with care if they are to honour the integrity of the pupils and adults taking part. For example, they can introduce a prayer within a context and make sure those present are invited, not compelled, to worship, eg “I am going to say a prayer which is a well-loved favourite for Christians. If you would like to join with me, please do so by saying ‘Amen’ at the end.” Another example would be the use of a phrase such as, “Christians believe”, rather than “we believe”.

A further example would be to refer simply to God rather than using language which comes from any one religious tradition.

As well as planning for the content, staff will need to decide how the atmosphere for collective worship is to be set, that is, how the space used will be set apart from its everyday use in the life of the school.

The following examples show some ways of doing this currently used by schools:

1. Have the space set up differently. This could be a responsibility for pupils. It could include use of a table with any of the following: a candle, flowers, a reading stand, religious or other artefacts, models of children or people to symbolise the ‘assembling’ or community aspect of the worship, a special cloth to cover it. Banners could be used. These can be made by pupils; they might include ones for regular use and additional ones made for a particular occasion.
2. Mode of entry and exit. Many schools use ‘coming in music’. This can be particularly effective if the same piece is played every day for a week, with a notice saying what it is and who it is written or performed by. It may have particular religious connotations or may set an appropriate mood for the week’s worship theme.
3. Seating patterns. Can these be rotated to ensure a maximum sense of involvement for both the youngest and the oldest pupils? Can there be both a sense of order and predictability, and the possibility of surprise?

Grouping

Collective worship may take place in any educational grouping. Most schools try to include a variety of groupings such as whole school, year groups or upper and lower school, different key stage groupings, classes or tutor groups.

Practicalities

With small groups it is easier to make the activity suitable for all present. Smaller groups give a chance for teachers or members of a class to present a question for reflection in a more intimate way. Small groups may give less experienced teachers experience in leading school worship in a less daunting setting than a whole school assembly.

On the other hand larger groups give opportunities for different parts of a school to come together. A whole school act of worship allows the links between the youngest and oldest pupils to be articulated. Ideally collective worship over a week or a term will include a variety of groupings.

Pupils under the age of 5

- Small group sessions in the classroom are preferable to involvement in whole school collective worship.
- Sessions should be brief, and may be impromptu, to provide an opportunity for children to reflect about their place in the immediate environment.
- Collective worship provides an opportunity to celebrate achievement together, giving praise and recognition to the whole group.
- Children may be given a choice of presenting something to a large group; this gives the chance for increasing contact and identification with the larger school community in collective worship sessions.

Pupils over the age of 16

- Sixth form pressure can be enormous, so collective worship can provide an alternative experience of times of peace and serenity - a time to draw breath.
- Careful planning can create opportunities for collective worship to be a bridge between the world of school and the adult community.
- Students should be involved as much as possible in the planning and preparation.
- Make opportunities for collective worship to be exploratory, open-ended, critical, challenging.
- Collective worship can make use of the richness of diverse faith positions to bring moments of dialogue.

Special Schools

- Give pupils a starting point to aid understanding - an artefact or a piece of clothing - something to recognise and build on;
- Take worship to the pupils - they may not be able to engage in something "out the front". Move among them taking artefacts, colour, shape and sound. Let them feel, see, hear, smell, taste and take part.

Practicalities

- Be aware of the range of needs being catered for: do pupils have visual, audio, sensory or visual impairment? How will those needs be catered for in the worship to allow them access?
- There may not be quiet for long; some pupils have fleeting concentration. Make sure the worship is organised, and do not keep them waiting.
- Consider practicalities: what would suit the pupils best in terms of lighting and seating? What systems of communication are used (eg microphone or loop systems)? Can pupils who find crowds difficult be placed near the door and join in more over a period of time?
- Revisit themes to build up understanding.

Timing

There is no fixed time when collective worship has to take place - it can be planned for any point in the school day. An act of collective worship at the start or end of the school day can help bring everyone together in a sense of common purpose. Timing it just before break or lunch means pupils do not have to go straight back into lessons and have an opportunity to talk about issues raised, should they wish to. At certain times in the school day or week there may be a greater need to think about how the atmosphere will be set.

There is no required duration for a school's act of collective worship. This allows for a flexible and practical approach. If it takes quite a while to assemble all the pupils in the hall, it makes sense to have a longer and more substantial act of worship then, and perhaps have class acts of worship which last a shorter time.

Use of space

Legislation on collective worship confirms that schools may organise acts of worship in any number of groupings from whole school to individual classes or sets. In schools where large spaces are at a premium and the whole school cannot gather together at one time, this opens up the possibility of the creative use of such rooms as are available. Different sizes of gatherings and different venues create their own special atmospheres and each needs organising with care.

Pupil involvement

It is always helpful to involve pupils at an active and appropriate level in an act of collective worship. At one level, they can be given responsibilities in organising the act of worship, by setting up the space, selecting music etc. At a more intimate level they may be worship leaders; providing and reading prayers for the worship, or leading it through drama or music. Whether or not the collective worship includes such pre-prepared involvement of pupils, it is important that their attention is held by the activity, and that they are given the opportunity, should they so wish,

Practicalities

to respond to questions and debates or to internalise and consider the material which is on offer. To make space for the active participation of pupils in collective worship in this way is not to force any individual into worshipping against their will. All present should be made aware that there is no compulsion to proclaim adherence to any particular faith in order to enjoy and benefit from collective worship, or to join in any worship activity with which they personally feel unhappy.

Record-keeping

Record-keeping may simply be a matter of keeping worship leaders' plans together in one place. They will then be available for others to use in the following ways:

- to inform future planning of content
- to give ideas to less experienced colleagues
- to help ensure a variety of forms and activities
- to provide a focus for monitoring and review of school practice
- as a record for interested outsiders such as governors, parents and inspectors.

Monitoring and evaluation

Does the school's collective worship meet legal requirements?

How far has it met the school's stated aims and policy?

Has the content given opportunities for the spiritual and moral development of pupils - frequently? sometimes? rarely?

Over course of a term, has there been a reasonable balance of types of activity which includes:

music	drama	ritual
role play	mime	dance
visual arts	use of artefacts (religious and other)	visitors
film, video and audio tapes	pupil participation and leadership	

Do pupils enjoy collective worship? What improvements would they like to suggest?

Do staff feel it is a worthwhile part of the day? What improvements would they like to suggest?

Practicalities

Leadership and co-ordination

As with any other activity, collective worship is more likely to be successful if there is a co-ordinator who takes responsibility for its organization. This may or may not be the school's head teacher, head of RE or RE co-ordinator. The role should however be recognized as constituting a substantial responsibility. The person who organizes the worship does not have to be the person who leads it. The role of the co-ordinator might include:

- keeping records
- planning the overview of content
- distributing responsibility for organizing particular acts of worship amongst colleagues and classes
- maintaining a list of contacts for suitable visitors to come in and take part
- briefing visitors
- obtaining resources
- producing and reviewing with colleagues school guidelines on worship
- responding to parents who have concerns about school worship
- leading staff inset on school worship

Role of governors

Governors have a shared statutory responsibility with the head teacher to ensure provision of collective worship.

Collective worship offers an ideal opportunity to welcome governors as visitors; they too are part of the school community.

Role of parents

Some schools, particularly in the primary phase, have acts of worship to which parents are invited periodically. This can be particularly appropriate when their own children's classes are involved in leading or contributing to the act of worship.

Parents or governors may on occasion be a valuable resource as visitors. If they have particular skills or expertise they may be excellent contributors.

Practicalities

Role of visitors

School may wish to enhance their collective worship provision by inviting in visitors from a wide variety of backgrounds and experiences. These might include local clergy and other members of faith communities, representatives of charitable organisations and members of the local community.

However, there is no reason why a parent or any other visitor should be expected to have the skills to engage and interest a group of pupils, simply by virtue of their religious faith or their desire to communicate with young people. Such visitors, as in all other parts of school life, should be chosen and briefed with care. Schools will have their own policies or procedures for inviting visitors into schools, which will take account of current legislation. In all cases a head teacher remains responsible for the act of collective worship even when it is being led by someone else. It is inadvisable and discourteous to leave a visitor to lead an act of collective worship without the support of teaching staff.

The checklist on the next page suggests some further points to consider.

Pupils withdrawn from collective worship

The legal arrangements regarding withdrawal are detailed in Appendix (ii). Where pupils are withdrawn from collective worship, responsibility for their supervision remains with the school.

Receiving visits from faith community members and others

CHECKLIST

Preliminaries and selecting a visitor

- Decide upon the reason for inviting a visitor in order to brief him/her properly.
- Find out who is available and select the visitor.
- Make the arrangements well in advance - provide the visitor with date, time, directions, purpose.
- Sort out internal arrangements in advance by tying up financial arrangements; speaking to the Headteacher, Secretary, staff for supervision, Governors and by entering the visit into the school day book.

Briefing the visitor

- Does the visitor have an understanding of collective worship in the school context in this country?
- What will they be talking about?
- Who will they be talking to?
- How does the visit fit into your medium and long term plans for collective worship?
- Do you want them to take a particular approach?
- Will you provide OHP, artefacts, AVA etc?
- How will the pupils have been prepared?
- How will you be following up the visit?
- Would a briefing sheet for the visitor to take away be useful?

Preparing the pupils

- How does the visit fit into their collective worship programme?
- What preparation do they need, to get the most out of the visit?
- Courtesy, respect, sensitivity.

The visit itself

- Is everything ready?
- Is the school reception expecting the visitor to arrive?
- Arrangements for greeting and welcome?
- Vote of thanks?

Giving feedback to the visitor

- Where and when? - offering expenses
- Departure arrangements

'Thank You' letters and paying expenses ...

- ... and completing monitoring forms.

Quoted by kind permission of Bradford Interfaith Centre - see Acknowledgements p.vi

Policy Document

As with all areas of the curriculum and school life there should be a policy for collective worship and this should be separate and distinct from the policy for RE. It should be agreed by all members of staff and the governors.

Such a policy should include:

- a statement about the aims of collective worship and the philosophy which the school adopts towards it. This may include the school's approach to the use of prayers, hymns and meditation; its attitude to the right of the pupil to expect respect for his or her particular faith stance, and the relation of collective worship to the ethos of the school;
- a statement about the conduct of collective worship, its planning and delivery ie if and when there will be whole school assemblies, class assemblies, year groups etc., the time of the school day on which it will be held, and any special features eg regular visitors, such as local clergy or presence of parents;
- the role of pupils within assembly for collective worship as leaders and participants;
- the use and role of visitors in collective worship;
- record keeping and the availability of resources;
- the relationship between collective worship and the ethos of the school and with the content of the curriculum;
- the legal rights of parents to withdraw their children.

The policy should be dated and contain the name of the collective worship co-ordinator. Within the policy there should be an indication about how it is kept under review and within the school management plan there should be time for a review of collective worship on a regular basis. There should also be mention of the in-service training which has been attended or which has been provided within the school.

Resources - General

The list of addresses and resources below is not exhaustive, nor does it imply endorsement by the SACRE. It is simply an indication of materials which were available at the time of publication of the guidance document.

Addresses of organizations which produce useful assembly/collective worship materials

CEM (Christian Education Movement), Royal Buildings, Victoria Street, Derby DE1 1GW; 01332 296655.

Christian Aid, PO Box 100, London ZE1 7RT; 0171-523-2237. Christian Aid produces books and free worship leaflets for schools on a variety of topics from an international Christian perspective.

The National Society, Church House, Great Smith Street, London SW1P 3NZ; 0171-222-1672. Produces a comprehensive list of books on all aspects of collective worship, including resource books for teachers. Primarily from an Anglican standpoint and therefore particularly suitable for C of E Aided and Controlled schools, but much of the material would be very useful in a county school context as well.

CAFOD, Romero Close, Stockwell Road, London SW9 9TY; 0171-733-7900. Catholic focus resources especially on social justice and development; catalogue includes a number of titles which could be useful for schools.

Resources about collective worship for teachers

Collective Worship Reviewed: Report of the 1997 Consultation
Culham College Institute ISBN 0-907957-52-8

School Worship: Perspectives, Principles and Practice
Bill Gent; Christian Education Movement ISBN 1-85100-006-2

Key Stages: Developing Primary School Collective Worship
Jackie Hughes and Yvonne Collins National Society ISBN 0-7151-4860-5

Open the Door: Guidelines for Worship and the Inspection of Worship in Voluntary and Grant-maintained Church Schools
D. Barton, A. Brown and E. Brown; National Society ISBN 0-901819-36-0

Primary School Worship A. and E. Brown; National Society ISBN 0-901819-23-9

Opening Their Eyes: Worship and RE with Children with Special Needs
Erica Brown (Musty); National Society ISBN 0-901819-15-8

Space for Reflection: New Ideas for Quality School Assemblies and Collective Worship 1999
Ed. Lesley Beadle, CEM ISBN 1-85100-137-9

Resources - Primary material

Resource books

Celebrating our Environment	Elizabeth Ashton	Southgate	1-85741-067-X
Celebrating Animals	Catherine Bowness	Southgate	1-85741-056-4
Celebrating with Science	Michael Beesley	Southgate	1-85741-041-6
Celebrating with Music	Clive Kempton	Southgate	1-85741-013-0

Primary Assembly File Available on subscription from:
pfp, 23 Leckhampstead Rd, Wicken, Milton Keynes, MK19 6BY

Sensitive Issues Assembly File (available from *pfp* as above)

Assemblies for Primary Schools:	Margaret Cooling	RMEP	
1. Autumn Term			0-900274-58-1
2. Spring Term			0-900274-60-3
3. Summer Term			0-900274-62-X

Wisdom for Worship	Margaret Cooling	RMEP	1-85175-103-3
---------------------------	------------------	------	---------------

Cracking Assemblies: 72 Christian Assemblies for Primary Schools

Margaret Cooling and Diane Walker	RMEP	1-85175-161-0
-----------------------------------	------	---------------

Assembly Today (magazine) pub. Peacock Press Phone: 01422 882751

CEM Annual School Worship Booklet (See 'Addresses')

Christian Assemblies for Primary Schools	Sharon Swain	SPCK	0-281-04792-8
---	--------------	------	---------------

Tell us a Story (KS1)	A. Brown	Scripture Union	
------------------------------	----------	-----------------	--

Ideas for Assemblies	Alan Millard	Cambridge	0-521-388889-9
-----------------------------	--------------	-----------	----------------

Don't Just Do Something; Sit There	Mary Stone	RMEP	1-897805-01-2
---	------------	------	---------------

Values and Visions	Development Education Project	Hodder & Stoughton	0-340-64412-5
---------------------------	-------------------------------	--------------------	---------------

A Tapestry of Tales	S. Palmer and E. Breuilly	Collins	0-00-31-2000-7
----------------------------	---------------------------	---------	----------------

Infant Assembly Book	S. Palmer and E. Breuilly	Collins	0-00-31-2001-5
-----------------------------	---------------------------	---------	----------------

Junior Assembly Book	S. Palmer and E. Breuilly	Collins	0-00-31-2002-3
-----------------------------	---------------------------	---------	----------------

Scholastic Assembly Book	I. Addis and S. Spooner	Scholastic	0-590-53099-2
---------------------------------	-------------------------	------------	---------------

On the Story Mat: Shepherds and Angels	Brian Ogden	BRF	1-84101-01809
---	-------------	-----	---------------

Lion Storyteller Bible	Bob Hartman	Lion	9-780745-929217
-------------------------------	-------------	------	-----------------

Join with Us: Stories for Primary School Assembly	Jeanne Jackson	RMEP	
--	----------------	------	--

Book 1			1-85175-087-8
---------------	--	--	---------------

Book 2			1-85175-088-6
---------------	--	--	---------------

Resources - Primary material

Starting Out	Gordon Aspland	Southgate	1-85741-028-9
Situations	Gordon Aspland	Southgate	1-85741-043-2
Feelings	Gordon Aspland	Southgate	1-85741-091-2
Choices	Gordon Aspland	Southgate	1-85741-077-7
Red Letter Days (stories for the Christian year)	Jeanne Jackson	RMEP	1-85175-102-5
Jump up if You're Wearing Red (action songs)	National Society		0-7151-4868-0
Under Fives - Alive! J. Farley, E. Goddard and J. Jarvis	National Society		0-7151-4886-9
Big Blue Planet: Songs for Worship J. Jarvis	Stainer and Bell		0-85249-827-6
Light the Candles: Songs of Praise and Ceremony from around the World	J. Tillman	Cambridge	0-521-33969-3
Someone's Singing, Lord (hymns for 4+ year olds)	A and C Black		0-7136-1730-6
Allelujah (music edition) (religious and secular songs for age 9+)	A and C Black		0-7136-1997-X
Green Umbrella (environmental stories, songs and poems)	A and C Black		0-7136-3390-5
Tinderbox Assembly Book	Sylvia Barrett	A and C Black	0-7136-2169-9
Infant Assembly Book	Doreen Vause	RMEP	0-356-11191-1
Lion Book of Children's Prayers	May Datchelor	Lion	9-780745-927947
Prayers for Children	Chris Herbert	National Society	0-7151-4816-8
101 Creative Prayers	J. Merrell	Scripture Union	
A Child's Book of Celtic Prayers	Joyce Denham	Lion	0-7459-3774-8
A Child's Book of Prayer in Art	Sister Wendy Beckett	Dorling Kindersley	0-7513-5276-4
Share our World	Jeanne Jackson	Stanley Thorne	0-7501-0522-4
Autumn Assembly Book	Redvers Brandling	Stanley Thorne	0-7487-2379-X
Spring Assembly Book	Redvers Brandling	Stanley Thorne	0-7487-2806-6
Summer Assembly Book	Redvers Brandling	Stanley Thorne	0-7501-0619-0
One More Step	W. J. Wilcock	Stanley Thorne	0-7501-0521-6
A World of Light	M. Price and R. Parmiter	Scholfield and Sims	0-7217-3045-0
Active Assemblies for the National Curriculum	A. Tracey and S. Dinsdale		
Scholfield and Sims			0-7217-3044-2
Active Assemblies through the Year	Ian Addis	Longman	0-582-30255-2A
Themes for Infant Assembly	Lynne Burgess	Hodder and Stoughton	0-340-53185-1

Secondary material

Starting Points	Sister Judith Russi Geoffrey Chapman	0-225-66634-0
Challenges for Living: 50 Assemblies for Secondary Schools	I. Stuart RMEP	1-85175-110-6
Reflections	Veronica Williams CEM	
Values and Visions	Development Education Project Hodder & Stoughton	0-340-64412-5
Pocket Prayers	ed. C. Herbert National Society	0-7151-4825-7
Pocket Graces	ed. P. Robertson National Society	0-7151-4837-0
Secondary Assembly File	Available on subscription from pfp, 23 Leckhampstead Road, Wicken, Milton Keynes MK19 6BY	
52 Ideas for Secondary Classroom Assemblies	ed. J. King Lion	1-85424-141-9
More Great Ideas for Secondary Classroom Assemblies	ed. J. King Lion	1-85424-292-X
Soundbites for Collective Worship	R. Karin Hodder and Stoughton	0-340-64373-0
New Gatherings	Bronwen Wild Hodder and Stoughton	0-340-57685-5
Charities. An Assembly Book	Jan Thompson Hodder and Stoughton	0-340-58796-2
Many Thoughts	Jan Thompson Hodder and Stoughton	0-340-54438-4
Reflecting - Complete Assemblies for the Secondary School	Jan Thompson Hodder & Stoughton	0-340-42954-2
The Broadly Christian Assembly Book	David Self Heinemann	435-30247-7
Themes and Readings for Assemblies	Susanna Reid Heinemann	435-30251-5
50 Active Assemblies	Peter Norton Heinemann	435-30242-6
50 More Active Assemblies	Peter Norton Heinemann	435-30238-8
50 Stories for Assembly	David Self Heinemann	435-30249-3
The Practical Assembly Guide	Ann Lovelace Heinemann	435-30240-X
Weekly Themes for Assemblies	Phil Grice Heinemann	435-30246-9
100 Readings for Assemblies	David Self Heinemann	435-80041-8
Moments of Reflection	J. Howarth and M. Walton Heinemann	435-30243-4
80 More Practical Assemblies	Ann Lovelace Heinemann	435-30241-8
Assembly Solutions	Ann Lovelace Heinemann	435-302377-X

Video/Audio

Something to Think About BBC (tapes, teacher's notes, assembly resource book)

Some themes for collective worship

A calendar of religious festivals and special events might be used to give the basic framework. In most schools these include the new school year, Harvest, Remembrance Sunday, Advent, Christmas, New Year, Mothering Sunday, Easter, and the end of the school year. To these could be added other Christian festivals such as Pentecost, saints' days or special days associated with a local church. Schools could add selected festivals or special times from other faiths, as well as significant secular events such as One World Week.

Themes could be linked to provide a coherent programme for a term's collective worship sessions. One theme, interpreted in several ways, would give the basis for the plans of a week or more.

The following list includes themes which may be interpreted in a variety of ways and at levels appropriate to different age groups. It is important when using these themes for worship to focus on the religious and spiritual elements, not the content of other curriculum areas.

A good example	Don't judge by appearances	Kindness
A time for everything	Duty	Knowing your limits
Accepting people as they are	Endings	Leaders and leadership
Achievement	Environment	Life on earth
Age	Equality	Light and darkness
Art	Eternity	Living together
Autumn	Famous hymns	Loneliness
Barriers	Famous prayers	Looking on the bright side
Beauty	Food	Losing
Beginnings	Forgiveness	Love
Being true to myself	Freedom	Messages
Believing in yourself	Gifts and giving	Music
Bravery	Good and evil	Mutual support
Building bridges	Grief and loss	Neighbours
Caring	Growth	One world
Celebration	Happiness	Ourselves
Challenges	Haves and have nots	Past and future
Chance	Health	Patterns
Change and decay	Helping others	Peace
Charities	Heroes	Pollution
Choices	Heroines	Power
Communicating	Holding on and letting go	Prayer
Community	Home and family	Prejudice
Cooperation	Hope	Promises
Creation	Ideas about God	Rewards and punishments
Despair	Infinity	Right and wrong
Destroying and repairing	Injustice	Rights and responsibilities
Difference	Journeys	
Discovery		

continued overleaf

Some themes for collective worship

continued

Rules	Struggle
Sacrifice	Summer
Saying you're sorry	Survival
Sayings of Jesus	Taking risks
Searching	Teamwork
Second chances	Testing our limits
Sharing	Thankfulness
Signs and symbols	The Lord's Prayer
Silence and reflection	The senses
Special books	The world I would like
Special occasions	Time
Spring	Transformation
Stepping stones and stumbling blocks	Trust
Stories	Waste
Stories by Jesus	What's it worth?
Strength and weakness	Why are we here?
Stress	Winning
	Winter

Legal Requirements

Extracts from: School Standards and Framework Act 1998

SCHEDULE 20 COLLECTIVE WORSHIP

Introductory

1. In this Schedule “the required collective worship”, in relation to a school, means the collective worship in that school which is required by section 70.

General provisions as to collective worship

2. — (1) This paragraph applies to any community, foundation or voluntary school.

(2) The arrangements for the required collective worship may, in respect of each school day, provide for a single act of worship for all pupils or for separate acts of worship for pupils in different age groups or in different school groups.

(3) For the purposes of sub-paragraph (2) a “school group” is any group in which pupils are taught or take part in other school activities.

(4) Subject to sub-paragraph (6), the arrangements for the required collective worship shall be made —

- (a) if the school is a community school or a foundation school which does not have a religious character, by the head teacher after consulting the governing body;
- (b) if the school is a foundation school which has a religious character or a voluntary school, by the governing body after consulting the head teacher.

(5) Subject to sub-paragraph (6), the required collective worship shall take place on the school premises.

(6) If the governing body of a community, foundation or voluntary school are of the opinion that it is desirable that any act of collective worship in the school required by section 70 should, on a special occasion, take place elsewhere than on the school premises, they may, after consultation with the head teacher, make such arrangements for that purpose as they think appropriate.

(7) The powers of a governing body under sub-

paragraph (6) shall not be exercised so as to derogate from the rule that the required collective worship must normally take place on the school premises.

Nature of collective worship in community schools and foundation schools without a religious character

3. — (1) This paragraph applies to —

- (a) any community school; and
- (b) any foundation school which does not have a religious character.

(2) Subject to paragraph 4, the required collective worship shall be wholly or mainly of a broadly Christian character.

(3) For the purposes of sub-paragraph (2), collective worship is of a broadly Christian character if it reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination.

(4) Not every act of collective worship in the school required by section 70 need comply with sub-paragraph (2) provided that, taking any school term as a whole, most such acts which take place in the school do comply with that sub-paragraph.

(5) Subject to sub-paragraphs (2) and (4) —

- (a) the extent to which (if at all) any acts of collective worship required by section 70 which do not comply with sub-paragraph (2) take place in the school,
- (b) the extent to which any act of collective worship in the school which complies with sub-paragraph (2) reflects the broad traditions of Christian belief, and
- (c) the ways in which those traditions are reflected in any such act of collective worship,

shall be such as may be appropriate having regard to any relevant considerations relating to the pupils concerned which fall to be taken into account in accordance with sub-paragraph (6).

(6) Those considerations are —

continued overleaf

Legal Requirements

- (a) any circumstances relating to the family backgrounds of the pupils which are relevant for determining the character of the collective worship which is appropriate in their case, and
- (b) their ages and aptitudes.

SCHEDULE 20 COLLECTIVE WORSHIP *contd.*

(7) In this paragraph references to acts of collective worship in the school include such acts which by virtue of paragraph 2(6) take place otherwise than on the school premises.

Disapplication of requirements under paragraph 3(2)

4. — (1) This paragraph applies where a standing advisory council on religious education have determined (under section 394 of the Education Act 1996) that it is not appropriate for the requirement imposed by paragraph 3(2) to apply in the case of any school to which paragraph 3 applies or in the case of any class or description of pupils at any such school.

- (2) While the determination has effect —
 - (a) paragraph 3 shall not apply in relation to the school or (as the case may be) the pupils in question, and
 - (b) the collective worship required by section 70 in the case of the school or pupils shall not be distinctive of any particular Christian or other religious denomination;

but paragraph (b) shall not be taken as preventing that worship from being distinctive of any particular faith.

Nature of collective worship in foundation schools with a religious character and voluntary schools

5. In the case of a foundation school which has a religious character or a voluntary school, the required collective worship shall be —

- (a) in accordance with any provisions of the trust deed relating to the school, or

- (b) where —
 - (i) provision for that purpose is not made by such a deed, and
 - (ii) the school has a religious character,
 in accordance with the tenets and practices of the religion or religious denomination specified in relation to the school under section 69(4).

PART II Chapter VI

Religious worship

70. — (1) Subject to section 71, each pupil in attendance at a community, foundation or voluntary school shall on each school day take part in an act of collective worship.

(2) Subject to section 71, in relation to any community, foundation or voluntary school —

- (a) the local education authority and the governing body shall exercise their functions with a view to securing, and
- (b) the head teacher shall secure,

that subsection (1) is complied with.

(3) Schedule 20 makes further provision with respect to the collective worship required by this section, including provision relating to —

- (a) the arrangements which are to be made in connection with such worship, and
- (b) the nature of such worship.

Exceptions and special arrangements etc.

71. — (1) If the parent of a pupil at a community, foundation or voluntary school requests that he may be wholly or partly excused —

- (a) from receiving religious education given in the school in accordance with the school's basic curriculum,
- (b) from attendance at religious worship in the school, or
- (c) both from receiving such education and from such attendance,

continued overleaf

Legal Requirements

the pupil shall be so excused until the request is withdrawn.

(2) In subsection (1) —

- (a) the reference to religious education given in accordance with the school's basic curriculum is to such education given in accordance with the provision included in the school's basic curriculum by virtue of section 352(1)(a) of the Education Act 1996, and
- (b) the reference to religious worship in the school includes religious worship which by virtue of paragraph 2(6) of Schedule 20 takes place otherwise than on the school premises.

PART II Chapter VI *contd.*

(3) Where in accordance with subsection (1) a pupil has been wholly or partly excused from receiving religious education or from attendance at religious worship and the local education authority are satisfied —

- (a) that the parent of the pupil desires him to receive religious education of a kind which is not provided in the school during the periods of time during which he is so excused,
- (b) that the pupil cannot with reasonable convenience be sent to another community, foundation or voluntary school where religious education of the kind desired by the parent is provided, and
- (c) that arrangements have been made for him to receive religious education of that kind during school hours elsewhere,

the pupil may be withdrawn from the school during such periods of time as are reasonably necessary for the purpose of enabling him to receive religious

education in accordance with the arrangements.

(4) A pupil may not be withdrawn from school under subsection (3) unless the local education authority are satisfied that the arrangements there mentioned are such as will not interfere with the attendance of the pupil at school on any day except at the beginning or end of a school session (or, if there is only one, the school session) on that day.

(5) Where the parent of a pupil who is a boarder at a community, foundation or voluntary school requests that the pupil be permitted —

- (a) to receive religious education in accordance with the tenets of a particular religion or religious denomination outside school hours, or
- (b) to attend worship in accordance with such tenets on Sundays or other days exclusively set apart for religious observance by the religious body to which his parent belongs,

the governing body shall make arrangements for giving the pupil reasonable opportunities for doing so.

(6) Arrangement under subsection (5) may provide for making facilities for such education or worship available on the school premises, but any expenditure entailed by the arrangements shall not be met from the school's budget share or otherwise by the local education authority.

(7) Regulations shall make provision for securing that, so far as practicable, every pupil attending a community or foundation special school —

- (a) receives religious education and attends religious worship, or
- (b) is withdrawn from receiving such education or from attendance at such worship in accordance with the wishes of his parent.

Acknowledgements

Members of the SACRE¹

Councillor L. McGuire
Councillor B. Bhalla
Councillor A. Bowen
Councillor A. Orgee (Chairman)

Rev. Tim Elbourne
Rob Fox
Dr Shirley Hall*

Frances Image
Dr. A. Mabud
Cathy Michell
Maira Middleton*
Richard Potter
Prof. S. Reif
Rosemary Scarrow
Janet Scott*

Rosemary Farren
Norma Neeson
Mark Neighbour
Jim Pannell*
Andrew Pickering
Anthony Reynolds

* member of the Collective Worship writing group

Gill Ambrose

Edited by Sarah Smalley, Adviser for RE and SACRE, Cambridgeshire LEA

Thanks to Bradford Inter-Faith Education Centre for permission to reproduce the guidelines on visitors on page 15.

Thanks to Homerton College for accommodation and hospitality to the working group during its meetings.

¹ The SACRE (Standing Advisory Council on RE) is the statutory body in each LEA which is required to provide guidance on RE and collective worship. It is made up of four committees representing different groups: the local authority, teachers, the Church of England, and other denominations and faiths.