

# Guidelines for Collective Worship 2021-2022

*A concise guide to collective worship for all Halton schools*

This document should be read in conjunction with the Halton SACRE 'Parental right of withdrawal' document



## **Contents**

- 1. Introduction**
- 2. The Law**
- 3. Definitions of Collective Worship**
- 4. Delivering Worship: suggestions that are not legally binding**
- 5. Appendices**

***This document comes with the full support of Halton Standing Advisory Council for RE (SACRE)***

## 1. Introduction

A daily act of collective worship, as well as being a legal requirement, offers a special and important time in the school day in which pupils and staff can share in the spiritual ethos of the school. The Education Reform Act, 1996 as amended by the School Standards and Framework Act 1998 says “each pupil in attendance at a community, foundation or voluntary school shall on each school day take part in an act of collective worship”.

The opportunities presented to a school through the act of collective worship are wide-ranging. Art, music, literature, dance and drama can be used to explore spiritual values. The act of collective worship can make a lively and relevant contribution to the personal growth of each individual pupil. It allows them to explore the richness and diversity of the Christian tradition whilst recognising, and becoming sensitive to, the religious and moral views of other people. Approached in this way the act of collective worship becomes a vital element in the education of the whole person.

### **Collective worship in a school is essentially an educational activity.**

The Education Reform Act of 1988 sets out the law regarding collective worship and Circular 1/94 provides further guidance.

The law states that collective worship in schools should aim to:

- provide the opportunity for pupils to worship God
- consider spiritual and moral issues and to explore their own beliefs
- encourage participation and response, whether through active involvement in the presentation of the worship or through listening to and joining in the worship offered
- develop a community spirit, promote a common ethos and shared values, and reinforce positive attitudes.

Collective worship is part of the education of each child and must be inclusive of, and accessible to, all children. It is important to remember that collective worship is not the same as corporate worship (which happens in a place of worship) and spirituality is not synonymous with religious belief.

It respects the personal integrity and beliefs of pupils. Some will have a religious faith, some will not. Others will be seeking a faith by which to live. For all pupils the act of collective worship should make an effective contribution to their search for meaning and to the development of their own moral and spiritual values.

**The main purpose of this document is to try to identify and clarify some of the principles which underlie the law on collective worship, and to suggest ways in which these principles can be implemented on a daily basis through collective worship in Halton schools.**

## 2. The Law

### What does the law require?

Collective worship has been a statutory requirement since the 1944 Education Act. The 1988 Education Reform Act subsequently relaxed some of the prescription with regard to time and grouping but *affirmed the statutory position*. The requirement for a daily act of collective worship was confirmed in the 1996 Education Act and there has been no subsequent change to primary legislation. The legislation states that:

- **All pupils attending a community, foundation or voluntary school, should take part in daily collective worship.** Pupils in Year 12 and above are permitted to decide for themselves whether or not they will attend collective worship.
- Pupils in special schools should attend “so far as practicable”. Nursery schools and nursery classes are excluded. Collective worship in free schools and academies is determined by the school’s funding agreement.

Parents have a right to withdraw their child from collective worship on the grounds of religious conscience. The child should attend the ‘assembly’ part of the proceedings, i.e. the general school notices and information, but can then withdraw from the worship. Parents might wish to provide some material from their own faith for the child to study. Teachers also have the right of withdrawal on grounds of religious conscience, but not on grounds of needing some free time!

It is not always possible for the whole school to gather in one place, although it is desirable to try to do this at least once a week. Collective worship can take place within the classroom or tutor group, it can be a single class, a year group, a key stage or the whole school community. Collective worship should be appropriate to the family backgrounds, ages and aptitudes of the pupils in each school. The head teacher must determine this **after consultation with the governing body**. If a school is found to be failing to meet statutory requirements, governors must draw up a suitable action plan.

- The responsibility for arranging collective worship at any other maintained state school rests with the head teacher **after consultation with the governing body**.
- The responsibility for arranging collective worship at a voluntary or foundation school rests with the governing body **after consultation with the head teacher**.

- The majority of acts of worship over a term must be wholly or mainly of a broadly Christian character (character not content) i.e. which reflects the broad traditions of Christian belief and not distinctive of any particular Christian denomination. It is not necessary for every act of worship to be wholly or broadly Christian. During a term a school may have acts of worship which include elements which are wholly Christian, those that are broadly in the tradition of another faith, for instance when celebrating a festival such as Divali or Eid, and some where elements are drawn from a number of different faiths. You can take Christian characteristics that are shared by other faiths and use these as your base. In most of our schools, with their multi-faith population, it is appropriate to bring ideas and festivals of other faiths to the children's attention through collective worship.
- During collective worship there must be a time of quiet reflection or prayer, which is an opportunity for children to reflect inwardly in their own way.
- All acts of worship should take place on the school premises. Community and controlled schools that wish to hold an act of worship off the premises, i.e. a church carol service at Christmas, may do so **in addition** to the statutory daily act of worship on school premises. The governing bodies of foundation, aided and special agreement schools may organise worship elsewhere on special occasions.
- The Human Rights Act 1998 states that a parent's right to have their child educated in accordance with their own religious and philosophical convictions must be respected throughout the entire education programme.
- The local Standing Advisory Council on Religious Education (SACRE) is responsible for ensuring that pupils in maintained schools receive their entitlement to a daily act of collective worship.
- The Halton SACRE guidelines on the right of withdrawal are embedded below. If a withdrawal is put in place please complete the feedback form below and return to the Clerk to Halton SACRE.



HALTON SACRE  
Parental right of withr



HALTON SACRE  
Withdrawal feedback

### **3. Definitions of Collective Worship**

The word worship comes from the Anglo Saxon word 'weorthscipe' and can be defined as either 'the adoration of God or a Supreme Being' or 'to honour, value and praise someone or something of worth'. In the context of worship in school, the aim is to provide experiences which deepen the inner senses and engender feelings of self-worth and the uniqueness of the individual. Giving pupils a purpose and meaning to life, awe and wonder of the natural world, reverence and respect and a sense of belonging to the community.

Your aim is to create an atmosphere in which genuine worship may take place and where pupils' own beliefs are valued and each one has the opportunity to respond in their own way.

Children should be encouraged to reflect on the ways in which worship affects the values, attitudes and spiritual dimensions of themselves, the learning community and society. It should be a celebration and a time for reflecting on things that have worth and meaning to the community.

The 'collective' part can take on different meanings depending on the setting. Ideally the whole school, all pupils and staff would be involved. However it is often not possible to gather all at once and so there are variations in numbers, from small tutor groups to a class to a year group up to the whole learning community. The 1988 Education Act defines a school group as any group or combination of groups in which pupils are taught or take part in other school activities: this is not a group reflecting particular religious beliefs. The main point being that all members should be involved in some way in a daily act of worship, unless withdrawn by parents for reasons of conscience.

To give pupils the message that this is an important time of the school day, adults should also be involved rather than using the time as a 'free period'. No pupil should be kept out of the worship time for extra reading or tidying up, as this is a shared time when the community affirms its worth and togetherness by exploring its shared humanity.

Within your collective worship policy, it is a good idea to have a definition of collective worship that is true to your own school ethos and to make that definition as open as possible to include all members of the learning community whether they have a faith or not.

Taking part in the collective worship is more than passively attending; the content of the worship should elicit some response from the pupils. Ofsted assesses the contribution of collective worship to the spiritual, moral, social and cultural development in the school. The celebration of success and worth is important and should be an integral part of school life.

Parents have a right to withdraw their child from collective worship on the grounds of religious conscience. The child should attend the

'assembly' part of the proceedings, i.e. the general school notices and information, but can then withdraw from the worship. Parents might wish to provide some material from their own faith for the child to study. Teachers also have the right of withdrawal on grounds of religious conscience, but not on grounds of needing some free time!

Over the course of a term the majority of acts of collective worship should have a broadly Christian character. This does not mean all these acts have to include only explicitly Christian material. If, in the majority of acts of collective worship, the values explored have a broadly Christian character, the legal requirements will be met.

If the integrity of pupils and teachers is to be respected at all times, no assumptions should be made about their personal commitment. The school is not a place of worship in the everyday sense of this term and the worship will differ from that of a faith community.

It is possible, through careful selection of themes and approaches, to plan for collective worship which is based on the broad principles and values of Christianity and which is appropriate to pupils whatever their background or personal beliefs, whether Christian or otherwise.

Therefore, exploring themes such as love, honesty, conflict and suffering, although not exclusively Christian, can be considered broadly Christian but they are also central to the teaching of a range of religious traditions.

As well as providing explicitly Christian material, schools will wish to incorporate resources from a variety of religions and invite representatives of a range of faith traditions to contribute to acts of collective worship. This is both appropriate and legally acceptable.

If it is felt by a school that this requirement for Collective Worship to be, in the main, of a 'broadly Christian character' is not really appropriate for all or some of its pupils, the head teacher can apply to the Halton SACRE for a determination. Determination is a legal term for the lifting of the requirement for collective worship to be broadly Christian; however if granted, this does not lift the legal requirement for a daily act of collective worship. Contact Halton SACRE clerk for more details.

#### 4. **Delivering Worship: suggestions that are not legally binding**

##### **What are the principles of worship?**

There are several principles which underpin all collective worship. The following are not in any order of priority, all have equal value. You may wish to add others according to your own situation.

##### **Collective worship should:**

- **be inclusive**

acts of collective worship should be appropriate for all pupils (and teachers), whatever their religious commitments or lack of religious commitments.

collective worship should celebrate and affirm difference and diversity.

pupils (and teachers) should not be placed in positions where they are made to feel uneasy or where their personal integrity is not respected.

pupils (and teachers) should not be asked to pay lip-service to faith statements which they may not understand or to which they do not themselves adhere.

##### **encounter the traditions and beliefs mainly of Christianity but also of other religions**

No one pattern of worship from a particular Christian denomination or religious faith should predominate. The law allows considerable flexibility and freedom. Good practice should include a diversity of worship forms e.g. music, meditation, silence, reflection, story, visiting speakers...

- **provide opportunities to worship**

Participants can be given the space and opportunity to worship. They may choose not to do so. This ensures that collective worship in schools is as appropriate for atheists, agnostics and those with non-religious stances as for believers.



- **establish a sense of belonging to the school community and its values and visions**

Collective worship should be an integrating and enriching element within the whole curriculum. It can be used as a time to make explicit the values and assumptions underpinning the day to day life of the school, fostering a sense of group identity. Themes of justice, tolerance, mutual respect, equality, co-operation and responsibility can be explored.

- **have a sense of occasion**

Collective worship can be a special time with its own distinct atmosphere: a more formal time set apart from the ordinary school activities. It can provide the opportunity to celebrate achievements, festivals and community events. This may be achieved by awareness of appropriate setting, music, seating or lighting.

- **promote spiritual, moral and cultural development**

Spiritual opportunities e.g. questioning, created world of beauty, time to reflect Moral opportunities e.g. stories with a moral theme, discussions about right and wrong Cultural opportunities e.g. stories from diverse cultures nationally and internationally

### **What are the ingredients of worship?**

The ingredients of an effective act or worship should include opportunities for:

- Exploration of a theme or focus
- Reflection
- Celebration
- Pupil participation

Over the course of a year this may be achieved through:

- developing a sense of awe and wonder about the world around us;
- celebrating the beauty of living things;
- searching for meaning;

- experiencing an awareness of the spiritual dimension, self/others etc;
- opportunities for prayer;
- affirming positive value (e.g. honesty, self-sacrifice, courage, human rights);
- being aware of negative behaviour (e.g. cruelty, injustice, exploitation)
- exploring right and wrong;
- reflecting on broader and more lasting concerns;
- valuing things of worth;
- leading towards the threshold of worship;
- creating an atmosphere of reverence and mystery;
- giving thanks;
- experiencing a caring and compassionate community;
- exploring emotions, thoughts and ideas;
- promoting a sense of friendship, acceptance and unity;
- encouraging responsibility for making personal decisions;
- celebrating achievement and special occasions;
- sharing and experiencing similarities and differences.

This may incorporate the following elements:

Adults may lead in the following ways through:

- saying prayers
- giving time for quiet reflection
- offering discussion
- leading into silence
- introducing songs/music
- incorporating drama
- showing pictures
- reading poetry
- telling a story
- showing artefacts
- introducing special people/visitors
- showing children's work and achievements
- sharing sacred writing
- showing DVD/media

Children/young people may participate by:

- leading the planning
- acting
- singing
- leading
- dancing
- listening
- thinking
- praying
- questioning
- answering
- laughing
- crying
- reading

Hymn practice alone is not an act of worship. It can become part of worship if time is given for reflection and pupils engage with the meaning of the words.

A 'thought for the day' alone, is also not an act of worship. It can become part of worship if pupils are offered a space for reflection or any other opportunity to develop spirituality.

## Reflection and prayer

As mentioned previously, there must be a time of silent prayer/reflection during the collective worship time for it to comply with legal requirements. Pupils must be allowed to respond in ways that are appropriate to them. In Halton there are children from a huge number of faiths, and relatively few withdrawals. The leader of the collective worship must respect the variety of faiths and therefore mainly Christian based prayer is not always suitable. We cannot pressurise children into praying, therefore you need to think of different strategies to introduce this part of the collective worship. The leader should make it clear when the time to be silent has come.

This can be done in a number of ways:

- The leader can say 'I am going to say a prayer from the..... faith now and I want you to listen and think about what I am saying'
- 'I am going to say some words found in the inspirational writings of the..... community which I want you to think about quietly'
- 'Now, while we are quiet, I would like you to listen to the words of a well-known prayer'
- 'I would like you to either say a quiet prayer now or think quietly about what we have heard this morning'
- Pupils could be trained that a gong, chime or Indian bells are an indication of the beginning and end of a time of silent reflection
- Lighting a candle could also be a sign that this is a time of silent reflection
- Using an overhead projector with a suitable image for pupils to focus on.

Different faith communities pray in different ways and in different positions, telling pupils to close their eyes and put their hands together may therefore not be suitable. It may be better to tell children to sit quietly and comfortably and to suggest that it may help to either close their eyes or focus on a visual aid you have chosen.

It should be remembered that it is the private response of each participant that constitutes the worship and not the repetition of prayers or the use of a particular deity's name. If each person has the opportunity to make their own response then no one is excluded by their religious or nonreligious attitudes.

## Using visitors in Collective Worship

Inviting a visitor from a faith community to lead your collective worship can be a valuable exercise.

A visitor can affirm pupils, particularly if they are of a minority faith in the school or community. They can demonstrate the idea of faith to those who have none and can explain a celebration or festival from a personal point of view.

If your visitor is a leader from a faith then they may bring vestments or artefacts and explain their use and meaning.

A visitor may also be a councillor, a school governor, a parent or one of the youth groups that bring prepared collective worship to your school. Having a visitor involves some preparation on the part of the collective worship co-ordinator but is worth the effort for the added interest a new perspective brings to the pupils.

Information for a visitor:

- the nature of collective worship
- the theme of the proposed worship
- particular subject matter
- approach
- age of the pupils
- length of the worship
- whether they will be expected to lead prayers
- resources you will provide
- an understanding that they are not there to proselytise.

Visitors should be greeted on arrival and shown the arrangements, afterwards it is nice to offer refreshments and to give some feedback on their contribution. It is good practice to arrange for a letter of thanks to be sent, maybe from some of the pupils, particularly if you want the visitor to come back on another occasion.

### **How can worship be planned effectively?**

Planning of collective worship across each school year should ensure coverage is broadly Christian in character and allow for a consideration of a range of themes and content.

**See Exemplars in Appendix E**

### **What are the practical points to consider?**

In organising collective worship schools will be faced with a number of issues to consider:

- when it is held and its duration
- who is to lead worship
- the number of pupils and the age of pupils involved
- the size of the room or hall
- the flexible grouping or seating of pupils
- the budget available
- the involvement of outside agencies, members of the community, and other visitors lead worship
- how will it be monitored

Many schools use SEAL assembly materials to support their social and emotional aspects of learning. Although these are suitable for 'assembly' they do not, without modification, provide adequate reflection and depth for collective worship. For further information on suitable resources for collective worship the school can consult local advisers to SACRE.

Each school will find it helpful to review and evaluate their practice and planning regularly so that a freshness of approach is maintained.

As in all educational activities, evaluation is ignored at the peril of all those involved.

## Evaluating Collective Worship

Self-evaluation helps you to focus on an aspect of school life and as a community to set shared goals. Internal self-evaluation should be a built-in and on-going process which staff and pupils are happy to use, and which they believe will bring benefits and enhanced performance leading to school improvement. Evaluation can take place at any time.

Things to consider when evaluating collective worship:

### Time

- Is the programme carefully planned with themes, music and a time for prayer or reflection?
- No set time limit but generally 15 minutes is an acceptable time allocation.

### Aims

- Does your collective worship:
- Contribute to personal development?
- Foster a corporate identity?
- Enrich emotional responses by giving a sense of a 'special' occasion and focusing on matters of worth which are beyond the 'everyday'?
- Enhance spiritual growth?

### Balance

- Is the content of collective worship a balance of Christian teachings from the Bible, celebration and festival, teachings from other faiths and issues relating to spiritual, moral, social and cultural education, matching the ethos of the school?
- Is it educational, inclusive and enjoyable?
- Are you giving the children a message that this is a *very important time of the school day* when all members of the community attend?
- Is there a time when *success and achievement* is celebrated?
- Is there a *variety of leadership* of collective worship? E.g. head teacher, staff, visitors or children?
- Is there a focus for worship with a clearly defined break between *worship* and an *assembly*?

**Resources**

- Planning sheet
- Suitable music CDs and live music
- Pictures
- Candles/artefacts for children to focus on

**Links**

- With other events or celebrations in the school
- Back to the school religious education programme. Although religious education should be treated separately from the collective worship programme, it is good practice to link some of the learning from the religious education syllabus into collective worship.
- Are children of all faiths esteemed by mention of their festivals?



# Appendix A

## **What is the role of the collective worship co-ordinator?**

The role of the collective worship co-ordinator will vary depending upon the individual needs of the school.

*The collective worship co-ordinator may:*

- help the headteacher and governors to carry out their legal responsibilities with regard to collective worship.
- report to governors and headteacher on matters of concern and development.
- make sure there is a development plan for collective worship which may form part of the whole school development plan.
- develop and maintain documentation for effective planning, recording, monitoring and evaluating acts of collective worship.
- respond to the needs and views of other members of the school community.
- develop the resources available for collective worship including new and relevant books, posters, visual aids, artefacts, music, visitors and leaders.

## **Statement of practice for worship**

Elements of a policy statement should include:-

- aims of collective worship
- information about how worship is organised in school and who is responsible for it.
- an explanation of record keeping and evaluation
- mention of the parental right of withdrawal
- a statement about planning worship

NB. There is separate guidance on withdrawal from collective worship from the LA.

## Appendix B - Collective Worship Statement of Practice

As with any other school document the collective worship statement of practice should be devised to suit your school and its needs while also adhering to the legal requirements that are specific to collective worship.

**Collective worship should have its own statement and be treated as a separate issue to the religious education carried out in school.**

The statement of practice needs to be a working document that is practical, relates to and has a similar format to other school policies.

It should not be too long a document and should consist of:

- A philosophical statement
- The legal requirements, including the right of withdrawal by parents and teachers
- Time: at what time each day will collective worship take place and for how long?\*
- Content of each day and approach i.e. praise through song, visitor, teacher led, praise, class presentation etc.
- Planning: who plans the worship, is there a specific co-ordinator, what are the themes used and what resources and books will be used?
- How staff, pupils and visitors contribute to collective worship
- Music: planning and what type? Live music, selection of CDs classical, modern, jazz, religious etc
- How a record of the themes and content will be kept
- Information for parents on the right to withdraw their child from collective worship, what provision the school is able to make and what the parent might provide for the withdrawn child
- Information on the staff right of withdrawal
- Future plans and date of review
- Not essential, but helpful as an appendix, is a planning pro-forma for members of staff so that planning and delivery are consistent.

**\* There is no nationally agreed length of time for collective worship but 15 minutes is usually a suitable length. Collective Worship can be held at any time during the school day.**

## Appendix C - Festivals through the school year

Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Winter	<b>September</b> 29 Michaelmass Michael and All Angels  Late Sept/Early Oct <i>Harvest</i>	<b>September</b> 8 The Birth of the Blessed Virgin Mary 14 Holy Cross Day 21 Matthew, Apostle and Evangelist	<b>September</b> Hindu-Janamashtami Ganesh Chaturthi Jewish-Rosh Hashanah Yom Kippur, Sukkot Islam-The prophets journey to Jerusalem and ascension	<b>September</b>
Winter	<b>October</b> Week of prayer for world peace	<b>October</b> 4 Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226 18 Luke the Evangelist	<b>October</b> Buddhist-Kathina Day Islam-Ramadan starts Hindu-Navaratri, Durga Puja Jewish- Simchat Torah	<b>October</b> 6 William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536 12 Elizabeth Fry, Prison Reformer, 1845 12 Edith Cavell, Nurse, 1915 24 United Nations Day 31 Martin Luther, Reformer, 1546 Black History Month
Winter	<b>November</b> 1 All Saints' Day Remembrance Day	<b>November</b> 2 Commemoration of the Faithful Departed(All Souls' Day 29 Day of Intercession and Thanksgiving for the Missionary Work of the Church 30 Andrew the Apostle	<b>November</b> Hindu- Divali Sikh- Divali Birthday of Guru Nanak Martyrdom of Guru Tegh-Bahadur	<b>November</b> 5 Guy Fawkes 6 William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944 25 Isaac Watts, Hymn writer, 1748
Winter	<b>December</b> 1 Advent starts 24 Christmas Eve 25 Christmas Day	<b>December</b> 6 St Nicholas 13 Lucy, Martyr at Syracuse, 304 Jewish- Hannukah 26 Stephen, Deacon, First Martyr 27 John, Apostle and Evangelist 28 The Holy Innocents 29 Thomas Becket, Archbishop of Canterbury, Martyr, 1170 31 John Wyclif, Reformer, 1384	<b>December</b> Buddhist-Bohdi day	<b>December</b> 31 Hogmanay

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Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Spring	<b>January</b> 6 The Epiphany Christmas for Eastern Orthodox Armenian, Rastafarian 18-25 Week of Prayer for Christian Unity	<b>January</b> 1 The Naming and Circumcision of Jesus 25 The Conversion of Paul 26 Timothy and Titus, Companions of Paul 28 Thomas Aquinas, Priest Philosopher, Teacher of the Faith, 1274	<b>January</b> 26 Hindu-Saraswati puja 5 Sikh-Birthday of Guru Gobind Singh Chinese New year	<b>January</b> 13 George Fox, Founder of the Society of Friends (the Quakers), 1691 15 Martin Luther King Day 27 National Holocaust Day 30 Charles, King and Martyr, 1649
Spring	<b>February</b> 2 The Presentation of Christ in the Temple (Candlemas) Ash Wednesday/Lent	<b>February</b>	<b>February</b> Islam-Eid-ul-Adha Al-Hijra Jewish-Tu B'Shevat	<b>February</b> 14 Valentine, Martyr at Rome, c.269 17 Janani Luwum, Archbishop of Uganda, Martyr, 1977
Spring	<b>March</b> Lent Mothering Sunday- middle Sunday of Lent (The date of Easter is not fixed, and can take place in March or April according to the year)	<b>March</b> 1 David, Bishop of Menevia, Patron of Wales, c.601 17 Patrick, Bishop, Missionary, Patron of Ireland, c.460 19 Joseph of Nazareth 25 The Annunciation of Our Lord to the Blessed Virgin Mary	<b>March</b> Baha'l-Naw-Ruz Jewish-Purim Hindu-Birthday of Ramakrishna Holi Sikh-Holla Mahalla	<b>March</b> 8 Geoffrey Studdert Kennedy, Priest, Poet, 1929 21 First day of Spring 24 Oscar Romero, Archbishop of San Salvador, Martyr, 1980
Spring	<b>April</b> Palm Sunday Maundy Thursday Good Friday Easter Day	<b>April</b> 23 George, Martyr, Patron of England c.304 25 Mark the Evangelist	<b>April</b> Jewish- Pesach Sikh-Baisakhi Hindu-Hanuman Jayanti Ch'ing Ming, Chinese Festival of Pure Brightness	<b>April</b> 1 All Fools Day 9 Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945 25 Shakespeares birthday 27 Christina Rossetti, Poet, 1894

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Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Summer	<b>May</b> Christian Aid week Ascension Day Pentecost	<b>May</b> 1 Philip and James, Apostles 14 Matthias the Apostle 31 The Visit of the Blessed Virgin Mary to Elizabeth	<b>May</b> Baha'i-declaration of the Bab Islam-Prophet Muhammad's birthday Jewish-Shavuot	<b>May</b> Bab 1 May day 24 John and Charles Wesley Evangelists, Hymn Writers, 1791 & 1788 30 Josephine Butler, Social Reformer, 1906 30 Joan of Arc, Visionary, 1431
Summer	<b>June</b> Corpus Christi	<b>June</b> 11 Barnabas the Apostle 24 The Birth of John the Baptist 29 Peter and Paul, Apostles	<b>June</b> Buddhist-Wesak Sikh-Martyrdom of Guru Arjan	<b>June</b> 5 Boniface (Wynfrith) of Crediton Bishop, Apostle of Germany, Martyr, 754 12 Anne Frank day 21 Midsummer solstice
Summer	<b>July</b>	<b>July</b> 3 Thomas the Apostle 22 Mary Magdalene 25 James the Apostle 26 Anne and Joachim, Parents of the Blessed Virgin Mary	<b>July</b> Baha'l-martyrdom of the Bab Rastafarian-birthday of Haile Selassie	<b>July</b> 6 Thomas More, Scholar, and John Fisher, Bishop of Rochester Reformation Martyrs, 1535 14 John Keble, Priest, Tractarian, Poet, 1866 15 Swithun, Bishop of Winchester, c.862 30 William Wilberforce, Social Reformer, 1833
Summer	<b>August</b>	<b>August</b> 6 The Transfiguration of our Lord 15 The Blessed Virgin Mary 24 Bartholomew the Apostle 29 The Beheading of John the Baptist	<b>August</b> Hindu-29 Raksha Bandhan Sikh- anniversary of the Guru Granth Sahib	<b>August</b> 7 John Mason Neale, Priest, Hymn Writer, 1866 11 Clare of Assisi, Founder of the Minoreesses (Poor Clares), 1253 13 Florence Nightingale, Nurse, Social Reformer, 1910 14 Maximilian Kolbe, Friar, Martyr, 1941 20 William and Catherine Booth, Founders of the Salvation Army, 1912 & 1890 30 John Bunyan, Spiritual Writer, 1688

# Appendix D

Themes					
Achievement	Conflict	Good News	Memories	Remembrance	Ultimate Questions
Advent	Courage	Greed	Miracles	Respect	Understanding
Age	Creation	Green Living	Mistakes	Rewards	United Nations
Aims	Customs	Handicap	Music	Risks	Us and Them
Ambition	Darkness	Happiness	Natural World	Roots	Values
Anger	Day and Night	Harvest	Naughtiness	Rules	Victims
Animals	Death	Hearing	Neighbourhood	School	Victories
Art	Diaries	Heroes and Heroines	New life	Seasons	Virtues
Authority	Disasters	Hobbies	New Year	Secrets	War
Autumn/Harvest	Disciples	Holidays	Old and New	Selflessness	Water
Awareness	Discovery	Holocaust	One World	Sharing	Ways of Seeing
Awe and Wonder	Divali	Homelessness	Opportunities	Sins	Wealth
Barriers	Easter	Honesty	Ourselves	Slavery	Why are we here?
Beginnings	Education	Hope	Outsiders	Sorry	Wisdom
Beliefs	Endings	Humility	Parables	Spirituality	Wonder
Birth	Environment	Ideals	Parents	Strength and Weakness	Words
Blindness and Sight	Expectations	Imagination	Patience	Sukkot	Work
Books	Explorers	Influences	Patriarchs	Surprises	Worship
Bridges	Failure	Injustices	Patterns	Symbols	Xenophobia
Bullying	Faith	Inspiration	Peace	Team work	You and Me
Candlemass	Families	Inspirational Writings	People	Temptations	Youth and Old Age
Candles	Famous People	Jealousy	Pilgrimages	Ten Commandments	Zero Tolerance
Caring	Fantasy	Jesus	Poetry	Thanks	
Celebration	Fear	Journeys	Possessions	The Gurus	
Challenges	Feelings	Justice	Poverty	The Mool Mantra	
Change	Festivals	Key People	Praise	The Past	Faith Festivals
Charity	Followers	Kindness	Prayer	The Unknown	from all faiths
Children	Food and Fasting	Language	Prejudice	The Word	(see appendix C).
Choices	Forgiveness	Laws	Prophets	The X Factor	
Christmas	Freedom	Leaders	Proverbs	Thoughtfulness	
Co operation	Friendship	Lent	Quiet	Time	
Commitment	Future	Light	Ramadan	Tolerance	
Communication	Gifts and Talents	Listening	Reflection	Trials	
Community	Giving and Receiving	Loneliness	Refugees	Trust	
	God	Loving	Relationships	Truth	
	Good and Evil	Loyalty		Turning Points	

## Appendix E – Planning

Here is one example of a planning sheet: Group: \_\_\_\_\_  
Date: \_\_\_\_\_  
Topic/theme: \_\_\_\_\_

Staff: \_\_\_\_\_

Aim: \_\_\_\_\_

### **Content:**

- a) Introduction: \_\_\_\_\_
- b) Story/activity \_\_\_\_\_
- c) Prayer or reflection \_\_\_\_\_
- d) Conclusion \_\_\_\_\_

Music: \_\_\_\_\_

Resources: \_\_\_\_\_

Comments: \_\_\_\_\_

## **An alternative Collective Worship planning sheet**

A grid designed to trigger ideas when planning a single collective worship or a series on a particular theme.

---

Issues to raise

---

People to involve

---

Activities to include

---

Experiences to share

---

Values to reflect on

---

Stories to use

---

Music to play

---

Ideas to explore

---

Words to use

---

Opportunities to reflect

---

Things to tell

---

Focus

---

Sayings to repeat

---

Any other ideas:



**Collective Worship Record**

<b>Date</b>	<b>Theme Reflection</b>	<b>Content</b>	<b>Music</b>	<b>Leader</b>
<b>Resources</b>				
<b>Suitable comments/notes</b>				

**Exemplar of planning Across School Year**

**KS1 Assembly Planning Themes Year.....**

	<b>Autumn 1</b>	<b>Autumn 2</b>	<b>Spring 1</b>	<b>Spring 2</b>	<b>Summer 1</b>	<b>Summer 2</b>
<b>Monday</b>						
<b>Tuesday</b>						
<b>Wednesday</b>						
<b>Thursday</b>						
<b>Friday</b>						
<b>Notes</b>						