



Best Practice in Collective Worship Autumn 2014

Guidance from Cumbria SACRE

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The Bishop Harvey Goodwin School Collective Worship Long Term Three Year Plan

Best Practice in collective worship

Guidance from Cumbria SACRE

What collective worship isn't:	What collective worship is:
<ol style="list-style-type: none"> 1. It isn't a church service (except on specific occasions). 2. It isn't faith worship or a time to convert people to a faith stance. 3. It's not someone imposing their views. 4. It's not authoritarian or top-down. 5. It's not a time for giving out notices or disciplining or telling off. 6. It's not a time to just celebrate success & achievement. 7. It's not a performance, overly ambitious or elaborate. 8. It isn't long or boring. 9. It doesn't have to be at same time every day. 10. It doesn't have to be the whole school together. 	<ol style="list-style-type: none"> 1. It is a daily legal requirement, different from assembly. 2. It's a time to celebrate the communal identity of the school and its values. 3. It is participatory so pupils have a sense of ownership and of it being a separate, reflective time of the day. 4. It is planned, rooted in a theme or concept, and may link to the curriculum. 5. It involves ritual, exploration and celebration of the things the school holds of value and meaning. 6. It is open-ended and exploratory, not dominated by one leader. 7. It is a coming together, an opportunity for talents to be highlighted. 8. It is a joyful, reflective celebration and sometimes a solemn reassurance. 9. It involves responsibility and reciprocity with a variety of different content.

Why bother with collective worship?

Collective worship provides a focus for personal development and reflection. It is an opportunity to reflect on fundamental questions of life and to celebrate things of worth. The things that schools consider to be of worth (i.e. the school's values) are likely to be consistent with Christian and other religious values (e.g. honesty, compassion, trust, forgiveness, humility, courage, service, respect, justice, and generosity etc.) so it's not difficult to ensure that school worship themes are 'broadly Christian' in character. Religions provide lots of useful material to extend pupil's thinking on these values. Schools are encouraged to develop a concept, theme, belief, or text for a week - or a term, exploring it from different faith and non-faith perspectives and what it means for each person, the school and society as a whole.

What is the relationship between RE and collective worship?

Do RE lessons and collective worship present pupils with different opportunities to develop in different ways? Collective worship shouldn't be used to teach RE any more than an RE lesson would entail worship. Collective worship is additional to the legal requirements for curriculum time. RE and worship are separate activities although they may reinforce each other. RE is an academic discipline whereas collective worship enables pupils to approach the threshold of worship. Worship can lead to work in any curriculum area or it can be a vehicle for sharing work from any area. All subjects should have input into acts of worship. All teachers can contribute to pupil's awareness of, and developing ability to reflect on, the less tangible areas of life. Responsibility for worship shouldn't automatically be the concern of the RE subject leader any more than it is the responsibility of teachers from other curriculum areas.

Is there a difference between 'collective worship' and 'assembly'?

Schools often use the term 'assembly' - legally the term is 'collective worship'. There are legal requirements for collective worship on which this document offers guidance. An assembly of some or all pupils is often used for purposes, such as giving out notices, matters of discipline etc., which are different to collective worship. They should be kept distinct from it by, for example:

1. introducing collective worship with music and placing a symbolic item on a table e.g. a lighted candle, or
2. ensuring the collective worship leader is a different person from the assembly leader, or

3. the person leading the assembly moves to a different place to indicate the beginning of the collective worship.
4. sharing notices at the beginning, not the end, so collective worship isn't mixed with matters of discipline giving a negative message and pupils are left with a positive message on which to continue their reflection on the theme.

A school may assemble to share notices or sport successes. Reflecting on these achievements to explore qualities like teamwork, determination, loyalty and courage could constitute collective worship if explored in a religious or spiritual context. Many schools assemble on Fridays to celebrate achievement. This is not necessarily collective worship-but could be if it is linked to religious material which celebrates or affirms appropriate values. It does not necessitate prayer, but does require reflection. Unlike a purely secular assembly, it should include religious views and expression.

You can lead pupils to assembly but you can't make them worship.

What does a collective worship co-ordinator do?

The co-ordinator for collective worship should have a specific job description (distinct from that of the RE subject leader). The job description is working with other members of the school community to:

1. Produce a policy statement for collective worship.
2. Ensure there is a development plan for collective worship
3. Develop long, medium & short term planning which is reviewed on a regular (e.g. 3 yearly) basis
4. Ensure that there is a balance of material from different traditions throughout a term.
5. Ensure that collective worship regularly includes opportunities for silence, reflection & contemplation.
6. Ensure that collective worship is appropriately evaluated by members of the school community.
7. Give all staff the opportunity for INSET support in collective worship.

What does good collective worship planning do?

It supports:

- those who prepare and deliver collective worship
- the conceptualisation and development of ideas and themes
- progression and avoids unhelpful repetition
- a variety of styles and presentation and kinaesthetic learning
- links to the wider curriculum
- participation and leadership by the pupils and involvement with the wider community
- monitoring and evaluation

A 3 or 4 year collective worship plan can be repeated because the pupils– being older - will encounter the same materials again in a different way. If the material used is good then it will stand being repeated after 3 or 4 years when the pupils are more mature. As with all curriculum planning there should be:

- A long term outline/plan which includes the themes for each half term (usually). This is most useful if it includes a context/intended learning outcome for the unit. The long term themes can be linked to the school's values and vision which will be consistent with the legal requirement for the collective worship to be "broadly Christian"
- A medium term plan that identifies for each week (or fortnight) a sub-theme that develops the overall theme progressively and re-visits these ideas from different perspectives which reinforces the learning.
- Daily planning –as planning for each act of collective worship is collected this will build into a useful resource

What might a weekly pattern of collective worship look like?

1. Start the Week whole school collective worship led by Head teacher - Monday

Introduce the agreed weekly or monthly theme (e.g. following a 3 or 4 year cycle). A visitor from a denomination or faith could be asked to explain what the theme means to them or share an artefact or prayer that reflects the theme.

2. Class and year group worship led by teachers and pupils - Tuesday and Wednesday

Build on the theme. Ideally sit in a circle, & have a signal for the start: e.g. a pupil chooses a piece of music and once that is playing there is no more talking. Teachers could facilitate collective worship with their own class or year group

then the following week swap and deliver the same to another class or year group so each teacher is preparing fewer acts of collective worship. One day a week pupils could lead worship in their own and in younger classes.

3. Bring 'Singing Assembly' under the collective worship umbrella - Thursday

By adding a Thought for the Day or a statement at the beginning saying:- *"If you believe in God you may like to reflect that, through these songs, God might help you to discover important values for your life. If you do not have a belief in God, you may like to think how these songs can build a picture of the things that are important to people and to you and are helping to shape the kind of person you are becoming."*

4. End the week whole school collective worship led by Head teacher - Friday

Summarise the weekly theme and include a 'Praising Worship' where pupils receive praising certificates for kind things they have done. Invite parents to attend regularly & ask them to share thoughts on 'If I had 3 wishes'.

Whatever the grouping for collective worship - create a changed atmosphere and appeal to all the senses.

How can pupils be involved in leading collective worship?

In other areas of the curriculum we endeavour to help pupils become 'independent learners'. In collective worship this involves pupils exercising increasing responsibility by taking decisions. The best collective worship is often pupil led. To achieve a greater sense of ownership, we could move away from the model where teachers do collective worship to pupils rather than them doing it. Younger pupils are interested in seeing what the older ones are doing & older pupils like to be given more responsibility. Giving pupils 'something to do' during collective worship is easy so they do often take part - but training pupils to actually lead worship is different.

How can you help pupils to develop independence in collective worship?

1. Maximise opportunities for pupils to take a lead in parts of collective worship to develop confidence and raise pupil's expectations towards leading a whole act of collective worship. Initially the teacher will make most of the decisions but increasingly pupils will take more initiative. Children are exercising leadership when they make a decision so allow them to take decisions traditionally monopolised by adults e.g. in policy, planning, evaluation.
2. Discuss with pupils what collective worship is then ask them to systematically evaluate the current collective worship. Older pupils could survey what pupils want from collective worship-what they like/don't like.
3. Set up a collective worship committee with a group of pupils who help staff choose music, themes, participation, readings etc.
4. Leading class worship in pairs is a good place to begin, because the numbers are less intimidating, voice projection easier, and the atmosphere more supportive. Pupils could develop confidence to lead worship in their own classroom by following a simple format:
 - A pupil selects & organises quiet gathering music while a circle of pupils gathers.
 - A pupil places a candle in the middle. Another makes a simple ceremony of lighting the candle by saying: *'We light this candle to show that some people believe that Jesus is the Light of the World'* or *'We light this candle to celebrate our day together'*.
 - A pupil rings the Mindfulness gong. Pupils share things to be thankful for OR a pupil reads a story.
 - A pupil leads a song or the Lord's Prayer or school prayer, maybe with everyone holding hands.
 - A pupil blows the candle out and puts away other props.
5. Once the older pupils are used to leading class worship they may be ready to lead it for a year group and then the school. Pupils in small groups of 2-4 form 'Worship Teams' and sign up for a termly rota of delivering school worship based on weekly themes.
6. Give the 'Worship Team' a list of approaches for tackling the theme. Section 1 and 3 of the Pupil Planning Sheet in Appendix 5 is mandatory. They can select as many or as few activities from Section 2 as they like. It should not be a mega-production, but the team should be clear about demarcation of jobs and running order. The negotiation and organising could be timetabled as part of Literacy group work; in IT they can choose images for a PowerPoint.
7. Pupils appreciate using pupil-friendly resources to help their planning e.g. themed books of stories, poetry, prayer, meditations, liturgy, appropriate computer software and a selection of artefacts, artwork and drapes.

What are the legal requirements for collective worship?

- ✓ Collective worship must be provided daily for all registered pupils.
- ✓ Parents have the right to withdraw their children from all or part of collective worship. They don't have to give reasons for this and should not be pressed to do so (because of the right to religious freedom).
- ✓ Sixth form pupils have the right to withdraw from collective worship and it is reasonable to expect them to formalise this intention e.g. by writing formally to the governing body.
- ✓ Schools have a responsibility for the supervision of pupils withdrawn from collective worship but may not provide alternative activities. Schools may agree to allow parents to provide alternative worship for their children and occasionally this does happen. Parents may not use this time for extra tuition in other curriculum areas.
- ✓ The requirement is to provide a daily act of collective, not corporate, worship. '**Corporate**' worship is worship appropriate to a body (or corpus) of believers, such as in a church. '**Collective**' worship is worship appropriate to a group with a range of views allowing a variety of responses. It has educational not liturgical foundation.
- ✓ Collective worship must be "*wholly or mainly of a broadly Christian character*". It fulfils this if it "*reflects the broad traditions of Christian belief, without being distinctive of any Christian denomination*". Consideration must be given to "*the family backgrounds of the pupils*" and "*their ages and aptitudes*". Not every act has to be of a "*broadly Christian character*" as long as "*most*" acts of worship "*taking any school term as a whole*" conform.
- ✓ Schools can apply to their local Standing Advisory Council on RE (SACRE) for a "determination" for the requirements of worship which is "*wholly or mainly of a broadly Christian character*" to be lifted. This is intended to allow for worship of a non-Christian faith tradition e.g. where all or most of the pupils come from families from a Sikh or Muslim community.
- ✓ Schools are allowed flexibility of grouping of pupils. Collective worship can take place in any group that exists for normal school purposes. So it can be a combination of the whole school, year groups, key stage groups, class groups, house groups or swimming groups Schools can't form a group purely for collective worship (e.g. all the Muslim children). It is for the school to decide the balance between coming together in larger or smaller groups.
- ✓ Schools are allowed flexibility of timing. Collective worship can be held at any time of the school day. There is no statutory length of time for collective worship. It need not be long or elaborate, "less is more": 5 to 15 minutes with a focus and a period of calm silence is usually plenty.
- ✓ Schools must publish information about the arrangements for collective worship, including the right to withdraw pupils from collective worship, in the school prospectus.

How could collective worship contribute to spiritual development?

1. by celebrating what is pleasing and expressing thanks for the joy of being alive.
2. by allowing pupils to share what is meaningful to them, including the darker side of life.
3. by illustrating a variety of forms of worship-from silent contemplation to exuberant dance, from chorals to guitars.
4. by providing a variety of forms of expression (art, dance, drama, music, silence & story) with the space for pupils to experience these at their own level rather than teachers imposing their meaning.

What are some challenges with the practicalities of collective worship?

If you don't know, ask your School Council to survey pupil, teacher and parental opinions of collective worship.

1. The hall is still being set up as pupils arrive. What impression do you create as pupils enter the hall?

Create a team to set up collective worship– each outgoing team trains the next team. If collective worship is at the start of the day pupils in the CW team self-register and come straight to the hall to set up.

2. Some pupils have to wait a long time so discipline breaks down and boredom sets in before we begin. How can we get pupils into collective worship as close together time-wise as possible?

Ask the school council to advise how to improve the efficiency of traffic into hall. Is the summons for classes staggered – one bell, two bells? Can pupils walk more effectively? Do young children carry an 'assembly' rope to keep them moving together? Do two lines use a door at a time with care? Don't delay the start– let latecomers experience lateness. Have material linked to the theme available whilst people arrive e.g. music, slideshow of pictures or comments, film clip.

3. Pupils find it hard to settle on arrival. Does the collective worship leader create an atmosphere of stillness by sitting still or do they finish setting up or converse with other teachers?

Create a sense of anticipation. What is there to do or look at to stimulate interest? Ensure the focal point is intriguing. How is expectation about behaviour conveyed? Play music as pupils arrive or establish a pattern of quiet as they enter or of singing a 'gathering song'. Older pupils could be appointed to greet, bring in and to sit with each class of younger pupils. Sit in groups rather than years – a pupil from each year to go to a standing older pupil and sit with them. Older pupils become responsible for settling them.

1. Pupils are fidgety and uncomfortable.

Give the first pupil to sit down a stop watch and collect it when collective worship starts & do this for a week to discover how long on average pupils are sitting before collective worship starts. Sit older pupils on chairs or benches. Optional use of mats, cushion pads, or carpet squares which pupils bring to collective worship or take as they enter the hall. Pupils could stand until collective worship starts or stand for singing / praying.

2. The 'good morning everyone' can be painful. Is 'good morning Mrs X, good morning teachers' necessary?

Put 'good morning' or 'welcome' on the projector so it is seen as they come in & dispense with it as a spoken introduction, simply welcome everyone & begin. Or choose a pupil to do the greeting. Try a liturgical greeting-'peace be with you' - 'and also with you.'

3. Behaviour is not as good as it could be.

How many staff are present at collective worship? Agree that all staff need to be present– the impression shouldn't be given that we grow out of the need for reflection. Space out staff seating and use older pupils to help with younger pupils. Give pupils practice in 'silent sitting' at other times e.g. in circle time. Discuss what pupils enjoy in collective worship & what could be done to improve it. Ask the school council to devise a code of behaviour for collective worship.

4. The pupils can't all see the song words or the 'focal point'.

Look carefully at the various options for seating. Increase the size of all notices e.g. the worship 'theme'. Use a data projector and software such as 'Songpro' to display words. Is the 'focal point' big enough? Be proactive in making the venue more attractive as the place for collective worship even if it is also the gym or dining hall.

5. Dismissal isn't orderly and affects the next lesson pupils go to. How can we achieve a sense of purpose to the end of collective worship?

How effective are staff in this process – ensure their presence and define their role. Use older pupils as monitors. Timetable collective worship before break or lunch. Send pupils out with a sense they are going to put something into practice. Leave singing a 'workman-like' song. Or have appropriate music, images or video playing as they leave.

6. Visitors do not always understand the parameters within which schools operate. Have visitors been given any advice, even if they have been coming for years?

Be clear about the termly pattern of collective worship and what your policy says. Establish ground rules with all visitors, regular or otherwise, novice or experienced, vicar or lay. Invite visitors to observe before they take collective worship. Give written guidance. Feedback good points to visitors. Give a pupil the responsibility of presenting a thank you card after collective worship.

What are some guidelines for visitors leading collective worship?

Welcome to our school and thank you for leading collective worship. We hope this guidance will help you.

School collective worship is different from corporate worship in faith communities. Pupils and staff come from a variety of backgrounds and from different religions and from none. Please don't assume that they share your belief. They may have limited knowledge of Christianity, Jesus or Bible stories. This doesn't mean they know nothing.

We would like you to share your beliefs and understanding but do not evangelise-especially when saying prayers. If you express personal beliefs make it clear that is what you believe-not necessarily what others believe. Don't assume pupils will accept religious answers to human questions but encourage them to think about them. Pupil's understanding can be enriched by seeing that a range of religious beliefs and practices are ways to respond to the world around them.

Collective worship usually lasts between 10 and 15 minutes. Please do:

- share one simple and clear point from which we can all learn, whatever our background.
- reinforce the same idea using a variety of media e.g. pictures, video, story and/or music etc.
- use visual aids large enough to be seen by all-preferably using PowerPoint. Small pictures, tiny writing and small objects may cause a loss of interest.
- be friendly but not casual - pupils will see you as a teacher.
- try to involve pupils as much as possible letting them take some leadership where appropriate.
- ensure that pupils are ready for learning at the end of collective worship. It is good to be lively as well as reflective and if pupils are excited during collective worship make sure they are calm before the end of it.
- ask staff for any help in doing this well. We know how challenging it can be.

Please don't:

- undermine the school or staff in the remarks that you make (e.g. never say things like *"We all know how awful school dinners are."*)
- use sexist or racist language or behaviour (e.g. ask girls to help and answer questions as much as boys).
- make or imply derogatory comments about other denominations, faiths, agnostics or atheists.

Practical matters:

- Behaviour issues will be dealt with by members of staff; so do not feel you have to deal with discipline.
- It is part of our good practice to evaluate all that we do so we will from time to time share feedback with you on the worship that you lead. We welcome feedback from you on aspects of school life.

What are some guidelines for staff leading collective worship?

Collective worship should usually:

- last between 10-15 minutes and include a variety of AVA and kinaesthetic learning opportunities.
- engage with the pupil's age, ability and concerns. Avoid explaining the moral of any story but support the children in thinking and making decisions for themselves.
- focus on one idea and avoid over complicating or deviating from it; include a link between the theme and content to Christianity or another major religion; include times of silence and reflection
- be inclusive and don't assume or impose ideas, values or beliefs. Use inclusive phrases like *"Most Muslims/Buddhists believe..."*; *"Some Christians believe that..."*; *"I am going to read a prayer so please listen carefully to the words. Those who wish to can join in with the Amen at the end."* In this way pupils are not joining in prayers against their will but listen respectfully and possibly think about the prayer.
- link to the wider school values and curriculum e.g. use materials that pupils have produced as a resource.
- include opportunities for pupils to be actively engaged in and taking decisions about the worship.

What might be an example collective worship policy?

1. Introduction

_____ School in Cumbria, caters for pupils aged from _____ to _____. This collective worship policy has been designed with our school population in mind and is written in accordance with guidance from Cumbria's SACRE. The school has consulted with staff, pupils and parents. The policy was agreed by the governors on _____

2. Aims

Our collective worship strengthens the community ethos of our school. It is planned to enable all pupils of any religion or none to take part as appropriate. The aim of our collective worship is to:

- make values explicit and develop pupils' thinking so they are able to explore their own beliefs and motivations
- help pupils develop their own spirituality and foster sensitivity to the beliefs, practices and values of others
- build a sense of community so pupils consider their place in the community and what it means to be a citizen
- help pupils know and celebrate who they are and who they might become
- mark occasions of celebration and commemoration
- provide quiet time for reflection upon the fundamental questions of existence
- encourage hope, aspiration, awe, wonder & develop self-understanding, empathy, compassion and wisdom

All present (pupils, staff and visitors) should feel valued whatever their faith or beliefs with no assumption of a shared religious commitment. Collective worship will acknowledge and respect the responses of individual pupils and provide opportunities for them to express their feelings, delight at life, wonder, and joy.

3. Organisation

The school provides a daily act of collective worship which is of a broadly Christian character and which draws inspiration from a range of faiths, beliefs and traditions. Pupils should be prepared to participate, listen, watch, discuss, answer questions, sing and share in quiet times.

On Mondays and Fridays the whole school meets together and collective worship is conducted by the head teacher or an invited visitor to the school. Pupils sit in mixed aged groups.

On Tuesdays collective worship takes place in classes led by class teachers or by HLTAs or by pupils.

On Wednesdays year groups meet together and staff take it in turns to conduct the collective worship.

On Thursdays groups of pupils are responsible for delivering the collective worship under staff guidance.

Usually we gather at 10:15 am and the act of collective worship lasts approximately 10-15 minutes.

4. Content

The content of collective worship is planned on a 4 yearly cycle by the Worship Committee to enhance the spiritual, moral, social and cultural development of pupils. The content provides opportunities for reflection and for celebration and recognition of each pupil's potential. The acts of worship will:

- Be educational - a learning experience for all.
- Be curricular - an integral part of whole school planning.
- Be inclusive - an experience to which all can contribute and from which all can gain.
- Have a sense of occasion and offer something class lessons don't.
- Meet the needs of our particular school community.

5. Evaluation

The school values the impact of collective worship on the wellbeing of all members of the school community and ensures that collective worship is regularly monitored and evaluated by senior leadership, governors, parents, pupils and members of our Worship Committee.

6. Resources

The school budget includes a sum of £_____ per annum for resourcing collective worship. Visual aids (artefacts, posters and books) are purchased regularly. Staff regularly attend CPD to help with delivering quality collective worship.

7. Withdrawal

Parents may withdraw their children from collective worship but we believe our collective worship is inclusive and beneficial for all pupils so it is hoped that no one will be withdrawn. Contact the Head Teacher to discuss any concerns.

Policy written by: _____ Approved by the Governors on: _____ To be reviewed on: _____

What is an example of a collective worship pupil planning sheet?

1. Planning the Message

Date: _____ Theme for the week: _____

People responsible for leading: _____

Key message/intended learning outcome for this collective worship: _____

2. Sharing the Message — choose from the following stimulus

Symbols/artwork to show and talk about: _____

Music to play: _____

Song to sing: _____

Story/Poem to share: _____

Activity (Quiz/Game/Drama...): _____

Liturgy to share: _____

3. Receiving the message

Prayer or Meditation: _____

How can I plan an act of collective worship?

1. Decide on an area of the theme you can sum up in a sentence. What do you want the pupils to reflect on? **Unpack it** - decide what it is really about, explore the core religious significance you want to share. Use Margaret Cooling's concept cracking formula USER (Unpack; Select; Explore; Return) or CARP (Content, Atmosphere, Reflection and Participation)

2. After lighting the candle signifying the start of worship how will you **gain and keep their interest**? The first 15 seconds are crucial. Surprise pupils with an unusual fact connected to your subject, hold an unusual object, or ask a searching question. e.g. 'What is the most deadly weapon known?' (Give examples of how the tongue can destroy, based on James 3 and Proverbs 18:21).

3. A pattern for the content of collective worship might be:

<p>The topic (e.g. responsibility for the environment - secular values will also be 'broadly Christian')</p>	<p>Material from a faith community giving a view on the topic. (e.g. stewardship)</p>	<p>Opportunity for personal reflection on the topic. (e.g. quiet observation of a slide of a close up of a natural object)</p>
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4. How will you **involve** all the pupils? How are you going to **evoke a response** and get pupils to **think**? How can you encourage them to apply it? Avoid the 'hymn sandwich and football results' type of worship. You could ask pupils to hold up letters from the words of the theme or the words in different languages. e.g. cards with the letters in 'Harvest' - rearrange them to make 'starve' or 'share'.
5. Use a '**Worship Board**' or a '**Worship Chair**' as a stimulus with key words written up or an image and ways for pupils to interact with the theme e.g. envelopes where they can put in notes of their ideas about the worship theme.
6. Establish a **balance** between quiet and talking. Include a period of silence in any act of worship which may encourage prayer, awe and wonder. **Teach the skill of stilling so you can incorporate quality quiet time into acts of worship.** Being still, listening, reflecting, are not skills to be taken for granted and they do require learning and practising. Guidance can be found in Mary Stone's Book - "Don't Just Do Something Sit There".
7. **Incorporate the skill of talking partners into acts of worship.** Do you ask questions to be answered by individuals in front of everyone or do pupils discuss in pairs? (When has that happened to you? or What did that remind you of? or What are the implications for your life?)
8. **Incorporate thinking skills/P4C methodology into acts of worship.** Present a story or stimulus then ask 'What questions have you got about this?' In pairs pupils think of at least one big question. Initially you may need to model 'big' questions. They could have the Community of Enquiry in class groups.
9. Faith group material should be introduced with phrases such as '*Christians and Muslims believe that...*'. The **integrity** of pupils should not be compromised.
10. How will you end? Closing remarks should enable pupils to **continue** to reflect on the question. Leave something behind to be reflected upon. Remember to smile and extinguish the candle signifying the end of worship.

How could we maintain integrity if sharing a text or using prayers?

They should be introduced so the tradition from which they come is clearly identified and respected. For example:

'I am going to tell you this story from Aesop's fables which have meaning for many people, including Humanists. We can all reflect on what this story says.'

'We are sharing this hadith which is important for many Muslims so we can understand what it says and let it affect us in a way that is right for each of us.'

'We are sharing this reading from Exodus in the Bible. While this has special meaning for many Jews, Christians and Muslims we can all respond in a way which is right for each of us.'

'I will tell you a story from the Gospel of Luke in the New Testament which has meaning for me as a Christian. You might find something in it which is helpful to you.'

After reading a story lead pupils in a time of calm silence and say:

'Now we can use this quiet that we have made to reflect, meditate or pray according to our own beliefs.'

Collective worship should always include opportunities for reflection. We shouldn't impose prayer on pupils or deny the opportunity of it for those to whom it is an appropriate expression of their beliefs. We can give pupils a choice to opt in or out of prayer, by introducing it in an open ended way. For example:

'I'd like us to be quiet for a time. You may want to think about....'

'Let's reflect quietly. Some of us may want to pray for....'

'Let's be quiet together. You may find it helpful to close your eyes / look at the slide show / listen to the music.'

'We will pause for our own thoughts or prayers. Now is a chance to think about.....'

'I am going to read the words of a Christian prayer. If you want you could bow your head and close your eyes or choose to pray.'

'Let us be quiet and think so those who want to offer a prayer can do so.'

'This is a prayer some Christians (or Hindus etc.) use.'

'If you wish, share this Christian prayer I am going to read.'

'Let us think about today's story (or poem, picture, object). Perhaps it made you think about someone. Let us be quiet and think for a few moments. Some of you may like to talk to God about that person.'

'I am going to say a prayer. I would like you to keep very still, and listen carefully to the words. At the end those of you who wish to can join in with the Amen which means I agree.'

'We'll have a few moments of silence. Some of you may choose to pray and some of you may choose to think.'

How could we introduce a calm and positive silence?

You, and other adults, should model it yourselves.

A simple way to become still is to focus on the breath or on sound. In a lowered pitch, slow pace and calm tone use these words as a guide.

'Sit alert and relaxed. We are going to quieten our minds and still our bodies by listening.....'

Listen to the sounds outside....Listen to the different kinds of sounds ...loud noises....quiet sounds ...'

Now bring your attention to any sounds in the room.....'

Now listen to yourself.... Notice the way your breath enters and leaves..... Concentrate on the tip of your nose and notice your breath go in and out....'

Breathe in loveBreathe out hate'

Breathe in joy and delightBreathe out worries'

Breathe in peace ...Breathe out stress

Breathe in patienceBreathe out impatience.

Become aware of any silence which we have made...Now use the quiet we have made to reflect or pray according to your beliefs.'

Which of these describe your school aims for collective worship?

1. To enable the school community to approach the 'threshold' of worship and to facilitate expressions of reverence, awe, wonder, gratitude, joy, serenity, contrition, expectation, compassion, assurance and respect.	2. To promote respect for the beliefs, practices & values of others within the school & the community & an opportunity for pupils to explore & evaluate their own beliefs, whether religious or not, in relation to those of others.	3. To enable pupils to explore a variety of forms of worship from cultures around the world so pupils with a religious commitment may have their experience of worship broadened & others may feel what it means for others to worship.
4. To provide opportunities for pupils and staff to explore, affirm and celebrate the (broadly Christian) values on which the school is based and to celebrate achievements & significant occasions for individuals, the school & the wider community.	5. To affirm the value and special gifts which each person has & to enable pupils to reflect on themselves and their place in their home, the local and wider community & to provide the opportunity for pupils to consider SMSC issues & to explore their own beliefs creatively.	6. To provide a focus for spiritual development, a break from the busyness of school life & to enable pupils to explore the use of silence for stilling, reflection and if appropriate, prayer.
7. To develop a sense of belonging within the school, of being part of a wider community & to celebrate shared values, a common ethos & to reinforce positive attitudes.	8. To heighten pupils' awareness of questions relating to the ultimate mysteries of life, & to explore the responses people have made to these by people of faith.	9. To explore lives, events, & beliefs which exemplify universal values & to explore how humans use language to convey meaning e.g. symbolism, allegory, analogy, myth & metaphor.

What are some questions for a review of collective worship?

1. What do pupils like / dislike about collective worship in our school? Have you asked them? What impact does it have on them? How does it affect their thinking, attitudes and behaviours?	2. What do parents say about collective worship? How does it develop their children? What do visitors say about worship?	3. What do we do well / do you find positive as a collective worship leader? What do we do less well / do you find challenging?
4. What teaching /learning strategies used in other curriculum areas would promote good collective worship? What do the children say in answer to this question?	5. Does the collective worship planning always support the person leading? What are the difficulties?	6. Do we 'do' collective worship to pupils? What decisions do they take in or about collective worship? What more could they do? What are the levels of participation?
7. Do you think the current weekly pattern of collective worship works? Can you suggest any changes? Are the times of day currently used okay? What would be your ideal timetable for worship?	8. Do we arrange for a variety of pupil groupings? Might different seating arrangements make a difference to the experience of collective worship e.g. in a circle, horseshoe, hollow square, U shape?	9. Does it matter where collective worship takes place? Which locations around school could be used for worship e.g. Christmas, Remembrance Day, Easter; One World Week; Leaver's Assembly.
10. What are the advantages and disadvantages of class based worship? If you lead class based worship do you have a special box for key items? If not, what do you think might be put in it?	11. Do you think collective worship is varied enough in our school? Do the pupils respond with enthusiasm and interest?	12. Is it educational & related to the full curriculum? Do we plan, record and monitor acts of collective worship in order to ensure continuity, progression and variety? Are resources adequate?

<p>13. Are you happy with what we call it? Collective worship? Assembly? Worship time? Pause? Time for Reflection?</p>	<p>14. Do we always make the worship space attractive? How do we develop a sense of occasion? Is there always a focal point & is that a good thing? How do entry & exist from the venue contribute to the occasion?</p>	<p>15. How are pupils encouraged to reflect and to use silence? How do we help them develop these skills?</p>
<p>16. What is the role of music? Is it used effectively as a focus for worship time or just to create a suitable atmosphere? How are the songs chosen? How do pupils access the words?</p>	<p>17. Are notices and administration matters separated from worship? How?</p>	<p>18. Can we involve pupils and parents in our review of collective worship?</p>

What should we consider when evaluating collective worship?

Creating the right atmosphere for worship is essential to ensure that pupils respond in a positive way.

Time

- Is it carefully planned with a theme, music and a time for prayer or reflection?
- Is it too long or too short?
- How do pupils assemble? Do they have to wait around? Are the times pupils leave their classrooms staggered?

Aims

- Does it contribute to personal development?
- Does it foster a whole school identity?
- Does it enrich emotional responses by giving a sense of a 'special' occasion and focusing on matters beyond the 'everyday' to enhance spiritual growth?

Balance

- Is there a balance of music, speech and silence? Is there a balance in the use of all 5 senses?
- Is the content a balance of Christian teachings, 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 pupils given the message that it is an important time of the school day when all the community attend?
- Is there a variety of leadership e.g. head teacher, staff, visitors or pupils?
- Is there a clearly defined break between worship and assembly?

Resources

- Is suitable music used - not just as a background?
- Is there a focus on a table or chair - pictures, symbols, artwork, candles or artefacts?
- Is there a focus for the weekly or termly worship theme in the hall or each classroom, e.g. a display board for prayers, prose, photos, quotations and reflective artwork all contributed by pupils.
- How is available space used? What are the acoustics and sight-lines?
- How are the pupils arranged? In year groups or mixed?
- Are they standing, sitting on chairs, or sitting on the floor? Is pupil comfort considered - the hall floor is hard so are PE mats used to cover the floor if they are sitting?

What are some examples of good practice collective worship?

Example 1: What might Jesus have looked like?

This is a good example of collective worship because:

- It uses religious material to stimulate pupil's reflection on their own experience
- There is a powerful visual stimulus from a non-western culture
- It supports pupils in developing their own ideas and spiritual responses without imposing
- There is opportunity for pupils to participate (but little opportunity to enable them to lead)
- It is appropriately differentiated by outcome because it allows for appropriate responses for all key stages

Resource: "The Christ we Share" – available from CMS (from £5). The 2 pictures can be readily found through Google. http://www.cms-shop.org.uk/mall/productpage.cfm/CMS/_W.PACK004/-/The%20Christ%20we%20Share

Opening: Ask 3 or 4 pupils to choose appropriate music on the theme of "feelings" and ask them to link it to a PowerPoint show of images on the theme – play these as pupils leave.

Presentation: I have a book of pictures there are all different. Different Artists... Different Countries of origin. Yet they are all the same – they are all pictures of Jesus.

No-one knows what Jesus really looked like – there are no photos or videos.

So how did an artist know how to paint Jesus if we don't know what he looked like?

I wonder if you had to paint Jesus what do you think he would look like?

Close your eyes

- I wonder how long his hair would be
- I wonder if he would tall or short
- I wonder what kind of eyes he would have
- I wonder if he looked the same everyday

I am going to show you two pictures of Jesus.

1. We don't know who painted this picture or what country he lived in, would you like to see what this person thinks Jesus looks like?

The Liberator (the laughing Christ)

I wonder if anyone thinks this is a good picture of Jesus.

I wonder what this person thought Jesus was feeling

I wonder what things would make Jesus feel happy

2. This picture is by a man called **Lino Ponteban, The Angry Christ.**

I wonder what this Jesus is feeling?

I wonder if this picture surprises you?

I wonder what sort of things would make Jesus feel angry?

Reflection

I would like you to think about the things that make you feel genuinely happy

I would like you to think about the people who help you when you are upset

A Short Prayer may be appropriate e.g.

I am going to say a prayer. If you want to you can make parts of it into your own prayer - you are welcome to do so – you could just say "Amen" at the end.

How wonderful it would be if I could understand how other people are feeling. Help me to share their joy and to feel their sorrow. May I never be apathetic (heartless? care-less?) when I see wrong things happen. Amen

Close: Music on the theme – it could be for all to sing or to listen to before and as they leave. – it could be chosen in advance by pupils.

Example 2: Remembrance

This is a good example of collective worship because:

- It relates to important festivals in British culture (All Hallows, Bonfire Night, Remembrance Day)
- It uses a powerful stimulus to engage student's imagination and allows kinaesthetic (AVA) input
- It links to contemporary culture (film and stage) which might be familiar to pupils
- There are accessible links to Christianity and Judaism
- It would be suitable for secondary students
- If time is short it could be split in two and adapted to be delivered on consecutive days

Focus: Communion cup and plate [or bread and wine]

Play: Barbara Streisand - Memory from "Cats" or something on the same theme chosen by pupils.

For many people in Britain the month of November is about remembrance. It begins on the 1st with All Saints day – when Christians remember those who have lived triumphantly. Then on the 2nd – All Souls Day – when Christians remember those they have known and who have left their mark. More troubled memories are remembered in England on the 5th November – the gunpowder plot; treason; social division; attempted assassination; would-be terrorist atrocity; Catholics and Protestants; the torture and execution of suspects.

Then the very mixed memories around the 11th November with Remembrance Day -sorrow and loss mixed with admiration and gratitude:

*They shall not grow old as we who are left grow old . . .
At the going down of the sun and at its rising
We shall remember them*

November finishes for Christians as Advent starts – with remembrance of prophets long ago who in times of darkness **reminded** their people of the promise of God's light.

So today we're reflecting on the power of memory. Memory plays tricks on us. **Memory plays tricks on us.** Late one night I switched the TV on at random – Channel 4 - and heard this interview. It was so gripping that I grabbed a pen and began to write it down. A man was speaking so slowly and deliberately that it was easy to write down what he said:-

I was walking . . .
A car came passed and stopped at some lights. . . .
Suddenly the back door opened and a lady got out and rushed away. . . .
She was screaming *Help me Help me*
A man got out of the car and chased her. He caught her and started to beat her
All the time she was screaming *Help me Help me*
I went to help her . . .
As I passed the car I noticed that there was another man – the driver . . .
He looked at me and said *Be careful. He's got a knife*
The woman was still sobbing for help. I looked around, the place was deserted . . .

The interviewer gently asked: *What did you do?*
What did I do? What could I do?
I walked away (long silence)

Later in the interview the man said

I think about that woman all the time. What happened to her? Did she survive?
I wish I knew where she was today. I'd go and ask her to forgive me
When did this happen?
17 years 17 and a half years ago
Will you ever put it behind you? (the man shakes his head)
I've talked to you about it – but it doesn't help it to go. I'm an old man now and one day I'll die and then it will be gone. But it's not much to look forward to is it?

Memory plays tricks on us – and not always pleasant tricks. But not always disempowering tricks either. The musical "**Les Miserables**" is based on the novel by Victor Hugo. It tells the story of Jean Val Jean who was imprisoned as a

young man for stealing bread to feed his hungry nephew and niece. He is finally released after many years of brutal servitude but this is not the end of his troubles. The law requires him to report to the gendarme and disclose his criminal record whenever he arrives in a new village. This means that he can never get a job or any accommodation. Finally he breaks his parole, conceals his identity and manages to establish a factory that prospers.

Many years later he is respectable, he is a kind and decent employer to most of the people in the town where he now lives. But he is still wanted by the police for breaking his parole. Then he discovers that, in a neighbouring village, a poor, destitute man has been arrested. The police have mistaken him for Jean Val Jean. Jean realises that he is finally free from fear of sudden arrest because the long search for him will end with the imprisonment of the vagrant.

In a song in the musical he confronts his dilemma. If he tells the truth to save the poor man from gaol he will be imprisoned and he knows that a return to the hardship of prison will destroy his soul but if he saves himself from gaol at the expense of someone else – then his soul will be damned in hell

What saves Jean Val Jean is a memory. In his anguish he calls to mind a village priest he met for a few hours in the days when he was released from prison and was hounded by the gendarmes from town to town. The priest was the only person who offered him kindness. He shared his poor supper of soup and bread with him. He gave him a bed for the night. But in the night Jean sneaks out and taking the golden candlesticks that he has seen in the presbytery, he flees.

Next morning the gendarmes drag him back to the priest. They've spotted the candlesticks and have recognised where they came from. They are returning the candlesticks on their way to throw Jean back into prison. The priest thanks them – he says that he was upset when Jean left without saying farewell – he says that he had wanted Jean to take the communion cup and the plate as well as the candlesticks and to everyone's shock he gives them to Jean and tells him to go with God's blessing.

It is this **act of forgiveness and grace** that enables Jean to forge a new identity and set up the business which makes his fortune and other people's. But it is **the memory** of that act of kindness that gives him the strength to own up to the truth about who he really is.

Song or clip from the movie Who am I / The Trial

(In a school setting there is no infringement of copyright when using a film clip)

It is no accident that the priest chooses to give Jean the communion cup and plate. At the centre of the Communion (and the Passover on which it is based) is an **act of remembrance** of an act of divine love so powerful that the memory of it is sufficient to transform all our failures and to give us the freedom to choose new ways to life

Let us be silent

Welcome your memories - particularly your memories of love; of kindnesses in times of need; of people whose belief in you transformed your life. **Silence**

Today may be a day when you create a memory that will enrich or impoverish your life. **Silence**

Today may be a day when you leave a memory in someone else's life that will enrich or impoverish their life. **Silence**

Memory plays tricks on us all

Sometimes they are magic tricks

Magic full of power and light

I believe that memory's magic tricks are a gift from God

The Bible and Jewish Torah command people to REMEMBER:

The Lord your God is the one God

And you shall love the Lord God with all your heart, and mind and soul

Play: Barbara Streisand - Memory from "Cats" – start at 2.00 minutes in if possible.

Example 3: The 10th Best Thing – what is of real value?

This is a good example of collective worship because

- It's funny and creates a lively atmosphere in worship
- It arouses pupil's curiosity
- The long introduction – though apparently unnecessary – stimulates pupils to reflect on what is the most important thing and only hints at possible answers
- It makes a strong claim for the importance of silence that some pupils will find appropriately challenging
- There are lots of stimuli which speak in different ways to primary children so that they all get something from it

Opening: Ask a small group of pupils to pre-prepare a PowerPoint of pictures of things they think are special. Let them play it as pupils come in. They could also play a compilation of short extracts of their favourite music.

Presentation: *Arrive with a large bag full of stuff.* I've brought something special to share with you – its the 10th best thing in all the world. Pretend to **reach into bag as if to get it out.** I know what you're thinking – you're thinking why didn't he bring the very best thing in the world? Well – I was going to then I thought – what happens if there's a crash and it gets damaged? So I've brought you the 10th best thing instead. Pretend to **reach into bag as if to get it out.** I know what you're thinking – You're thinking why didn't he bring the 2nd best thing in the world? Don't be silly – how was I going to get it here – it wouldn't fit in the car would it? Pretend to **reach into bag as if to get it out.** And before you ask about the 3rd best thing – I've lent it to my mum and she's still got it. Anyway I've brought the 10th best thing in all the world, so stop complaining! **Bring out a cuddly toy - I use a gorilla. (surprised)** What are you doing here? **Pretend to listen to whispered reply.** But I told you that you're not allowed to come with me any more – you remember what happened to the jelly? Anyway sit there and be good . . . and don't pull faces at the pupils
Now where was I? – Oh yes – the 10th best thing in all the world. To the gorilla – if you're here who's cooking the dinner? Anyway sit there and be good . . . and don't pull faces at the pupils.

The 10th best thing. **Rummage deep in the bag as if you can't find it.**

Bring out a "second hand comic" - get an old one from a charity shop – a scruffy looking one gets a bigger laugh.

(puzzled) This doesn't look like the 10th best thing

Ask about how much it's worth – original price – second hand price ask if it's the 10th best thing in the world. **The one I use has the price 2p on it but also 10p clearly written in pencil – the price it cost 2nd hand**

That shows how much you know – because this was printed on 23rd September 1973. Before it got taken away to be sold there was a fire which completely destroyed the print works where it was made. Only this comic and seven others remain in all the world. If you took this to the antiques roadshow they would tell you that it's not worth 10p it's worth £3250. Can you believe it - £3250? Well you shouldn't because I just made it all up.

It's just a comic – but that goes to show you never know how much a things worth – unless you know the story about it. Only if you know the truth about something – you may know its values

People probably look at you (**point to one or two**) and say – you're not worth very much – but they can't see everything about you – they don't know the full story. I wonder what your mum thinks you're worth? Or your friends?

I wonder what Christians think God thinks you're worth? Anyway we're not here to talk about you!

I'm here to share the 10th best thing with you. **Rummage deep in the bag as if you can't find it.**

Bring out old greetings card – I use an old valentine card. This is special – oh yes it is – this is the first valentine card my wife ever sent me – before we were married. It says.... And look she's put some kisses on the bottom.

And if you've ever had a kiss on the bottom it's a very special thing **[pretend to dry tear]**

But it's not the 10th best thing – this is – and bring it out. **[I use a jewellery box which looks like it might be a music box – it is metal – so I can bang it and prove that the contents won't get damaged even if there was a car crash on the way.]**

Don't shout out – but put your hand up if you think you know what's in here **but don't take any answers** (quickly) Well of course you know – I've already told you – it's the 10th best thing in all the world.

But some people don't know what it is. So I'm going to show them. But you mustn't shout out what it is because that will spoil it. **Prepare to open the box** You must be very quiet. You'll have to look carefully & listen very carefully or you might miss it. **Open the box slowly** The 10th best thing is silence. Hopefully, most of them will eventually realise and enjoy the moment. – but don't tell them – if they don't work it out themselves leave them guessing.

(with a sense of contentment) Ah . Wonderful – Lets enjoy the quietness a bit longer

You might want to think about all the gifts you've been given

You might want to think about something special you could do or give to someone

Close A suitable song e.g. Come and Praise 59 – "The Best Gift" Play the slide show and music as pupils leave.

Example 4: Toy Story: Why forgive and why ask to be forgiven?

This is a good example of collective worship because

- There's a strong AV stimulus
- It challenges pupils to reflect more deeply on a familiar film and links to their experience of conflict
- It connects to Christian ideas on forgiveness and provides for reflection and prayer inclusively
- It works with all key stages. Though KS1 children won't understand all the presentation it will be appropriate for them in a whole primary school setting. In a KS1 setting the material can be adapted to that level
- In a school setting the video clips may be used without infringing copyright
- It facilitates children leading worship by follow up supporting pupils to choose film clips on a theme

Opening: play appropriate music as pupils enter

Presentation:

1a Introduction to the first clip

We're going to watch a short clip and I want you to think about - What is going wrong? What needs to change?

1b Watch 28.24 - 31.40 "at the Dinoco station" until "Farewell you loony"

1c Buzz groups pupils talk to a partner

1d Plenary collect in some of the ideas in response to the original questions

2a Introduction to the second clip

We know now what needs to change – so the question now is: What happens to make things change?

2b Watch 54.20 - 57.00 (11 chapter jumps after the previous clip)
Rain by bedroom window - Woody looking shocked at Buzz's disappearance

2c Buzz Groups

2d Plenary

(One thing they will say is that Buzz and Woody start working together - but this misses out the important things that effect the change in their relationship – the clip is very subtle at showing the specific processes that lead to reconciliation – if you push the pupils some of them will begin to articulate some of these.)

You may need to watch the final bit of the second clip again

Point out that what happens is that Buzz admits that he was wrong and Woody was right. Then Woody recognises that he was also wrong and that Buzz is a special kind of toy [person]. They both start to recognise the good in the other and the not so good in themselves

3 Connecting to the "Broadly Christian" themes

Christians call this confession - owning up to the truth about yourself and seeing the good in others. Christians believe that if you don't do this then you can't forgive the other person because you will always blame them for what's wrong.

Christian believe that Jesus said:

If you do forgive other peoples sins, then your sins will be forgiven

But if you do not forgive other people's sins then your sins cannot be forgiven.

from the Sermon on the Mount [Matthew chapter 6] just after he teaches the Lord's Prayer.

4 Invitation to Reflection

Let's be very quiet and reflect. Who are the people that you need to forgive? Who are the people whose forgiveness you need?

I will recite a prayer for anyone who wants to join in: The Lord's Prayer says:

Forgive us our sins as we forgive the sins of others.

Father God (or other suitable opening)

Help me us to see the good in others and to see how we could be better

Help this to become a reality in my life, in my home, in our school.

Amen

Close

A suitable song (chosen in advance by 2/3 pupils on the theme of forgiveness)

Play the film clips as pupils leave.

Example 5: Is Water wonderful?

This is a good example of collective worship because

- It uses a simple but powerful kinaesthetic stimulus for awe and wonder
- It supports pupils in using long periods of quiet observation during the activity
- It links simply and strongly to Christian theology
- There is a powerful visual stimulus from non-western cultures
- There are some opportunities for pupil's leadership in selecting appropriate images and music at the end

Opening Focus: 2 identical transparent jugs - one is empty one is full of water
Pupils arrive to suitable music – e.g. Albatross by Fleetwood Mac

Presentation: This is amazing – you'll really like it. Just listen.

Pick up the jug of water.

Just listen - and watch carefully – it's wonderful. You have to be really quiet or it won't work

Pour water from one jug into another – take your time raise the jug high and low – pour it and different speeds – you may even be able to catch the sounds of individual drops

The purpose of the exercise is to make as many different sounds as possible – but it's also fascinating for the audience because they can see all the different bubbles it is making

When you have finished – pause for a moment to savour the moment.

Wasn't that amazing? Did you hear it?

I wonder how many different sounds the water made? Did you see all the different bubbles?

(with wonder) Wasn't it great? Can someone come and help me? Choose someone.

Are you worried? – you should be because you don't know what I'm going to ask you to do. It's really difficult.

I want you to pour the water from this jug – back into the one where it started – can you do that?

Ah – but this is the challenge – you have to make exactly the same sounds that I made in exactly the same order that I made them. Do you think you can do that? – try your best

(to the audience) you'll have to listen really carefully to see if she made exactly the same sounds in exactly the same order. Off you go

Make sure that you model how to watch and listen really carefully. Then give a round of applause.

Thank you very much that was brilliant? Wasn't s/he brilliant?

BUT – did she make exactly the same sounds – in exactly the same way - as I did?

Lower primary will think she did – because they were the same sort of sounds – some upper primary children will be able to realise that the sounds are not exactly the same and will be able to articulate this.

You emphasise the point then say something like this:-

I could pour the water from one jug and back to the other – a hundred, hundred times – and it would be different every time. I could pour the water to and fro a million, billion, trillion, giga-zillion times and it would be different every time.

I could pour the water till the handle fell off the jug, till my arms wore out and fell off, till the sun stopped shining and the universe comes to an end – and it would be different every time.

(Please note – given the number of different sounds that can be made when pouring 2 litres of water and the infinite number of different ways of sequencing these – this claim is literally true)

Let's be quiet for a moment. Silence

Some people believe that God made the whole universe and everything in it..... including water

If , as some people believe, God did make water so that it never ever sounds the same way twice - what might that tell people about God?

Silence. If, as some people believe, God made water so that it sounds different every time, and also made people . . . like me and you - what does that tell you about me – and you?

Reflection: I am going to say a Christian prayer now – and if you want to make it your own prayer you could say "Amen" at the end.

Thank you for filling the world with such amazing and beautiful things - and such wonderful and different people.

Help me always to see how special everything – and everyone – is.

Close: Play music associated with water. Play a slide show of pictures of water [Google "pictures of water"] or ask pupils in advance to set these up.

What are some web resources for collective worship?

www.assemblies.org.uk	8 new acts of worship per month for primary and secondary. Mainly Christian.
www.angelfire.com/trek/annegordon/	All the Culham worship resources are now here.
www.barnabasinschools.org.uk	Christian acts of worship for primary schools.
www.bbc.co.uk/schoolradio/collectiveworship/	Christian acts of worship for primary schools.
www.bdeducation.org.uk/collective-worship.html	BBC School Radio collective worship
www.churchschoolseast.org.uk	Christian acts of worship for primary & secondary schools.
www.christian-aid.org.uk/learn	Acts of worship for primary schools.
www.cafod.org.uk/resources/	Monthly collective worship focussing on a global case study with PowerPoints.
www.collectiveworship.com/	Collective worship resources focusing on global issues with PowerPoints.
www.ely.anglican.org/education/schools/collective_worship	Welsh site with lots of PowerPoints for acts of worship
www.fischy.com	6-8 new Christian acts of worship per half term for primary
www.gloucester.anglican.org/schools/values-worship-re/collective-worship/	Music resources for primary worship linked with spiritual wellbeing & SEAL.
www.hibbert-assembly.org.uk	Christian resources for primary & secondary including 'Values for Life', a 3-year programme with support materials.
http://humanismforschools.org.uk/case-studies/three-primary-assemblies/	Material provided by a Unitarian trust on topics for school worship, PSE & RE.
www.imaginor.co.uk	Humanist resources for primary schools.
www.inspirationalstories.com	Christian resources for KS1 & 2 collective worship
www.outoftheark.co.uk/	A multi-faith collection of motivational stories, poems, parables, quotations.
www.prayerspacesinschools.com	Music resources for primary worship.
www.salisbury.anglican.org/schools/collective-worship/diaries-of-reflection	Interactive ideas for Christian reflection not specifically for collective worship.
www.stapleford-centre.org	an approach to class collective worship.
www.spinnaker.org.uk	Some free downloads for collective worship based on Proverbs.
www.worshipworkshop.org.uk	Christian resources for primary schools.
	Planning materials for Christian collective worship for primary and secondary.

The Bishop Harvey Goodwin School - Collective Worship Long Term Three Year Plan

Our Core Values- Respect, Forgiveness, Friendship and Hope

Devised through the Christian calendar, pupils/parents voice, our school needs and our core values. Third year has a further focus on Celebrations.

$\frac{1}{2}$ term	Cycle 1	$\frac{1}{2}$ term	Cycle 2	$\frac{1}{2}$ Term	Cycle 3
Autumn 1	Theme - Thankfulness (Values)	Autumn 1	Theme - Respect (Core Values)	Autumn 1	Theme - Creativity (Values)
Wk1	SEAL New Beginnings	Wk1	New start	Wk1	New start
Wk2	Thankfulness	Wk2	Respect	Wk2	Creativity
Wk3	Thankfulness	Wk3	Respect	Wk3	Creativity
Wk4	Thankfulness	Wk4	Respect	Wk4	Creativity
Wk5	Thankfulness	Wk5	Id-ul-Fitr	Wk5	Diwali 23 rd Oct - Hinduism
Wk6	Harvest	Wk6	Harvest	Wk6	Harvest
Autumn 2	Theme - Peace (Values)	Autumn 2	Theme - Hope (Core Values)	Autumn 2	Theme - Generosity (Values)
Wk1	Remembrance	Wk1	Remembrance	Wk1	Remembrance
Wk2	Peace	Wk2	Hope	Wk2	Generosity
Wk3	Peace	Wk3	Hope	Wk3	Generosity
Wk4	Advent/Customs	Wk4	Advent/Light	Wk4	Advent/Light
Wk5	Peace	Wk5	Hope	Wk5	Hanukkah - Dec 17 th Jewish
Wk6	Christmas - Love and Peace	Wk6	Christmas - Hope and Joy	Wk6	Christmas - Hope and Joy
Spring 1	Theme -Getting on & Falling out (SEAL) Responsibility (Values)	Spring 1	Theme - Relationships (SEAL) Responsibility (Values)	Spring 1	Theme -Truthfulness (Values)
Wk1	New Year New Start	Wk1	New Year/Epiphany	Wk1	New Year/Epiphany
Wk2	Getting on and Falling out	Wk2	Relationships	Wk2	Truthfulness
Wk3	Getting on and Falling out	Wk3	Relationships	Wk3	Truthfulness
Wk4	Responsibility	Wk4	Relationships	Wk4	Truthfulness
Wk5	Responsibility	Wk5	Responsibility	Wk5	Chinese New Year 31 st Jan
Wk6	Responsibility	Wk6	Responsibility	Wk6	Truthfulness
Spring 2	Theme - Forgiveness (Core Values)	Spring 2	Theme- Courage (Values)	Spring 2	Theme - Humility (Values)
Wk1	Lent - Saying Sorry	Wk1	Lent	Wk1	Lent
Wk2	Forgiveness	Wk2	Courage	Wk2	St David's Day
Wk3	Forgiveness	Wk3	Courage	Wk3	St Patricks day
Wk4	Forgiveness	Wk4	Courage	Wk4	Mother's Day
Wk5	Forgiveness	Wk5	Courage	Wk5	Humility
Wk6	Easter	Wk6	Easter	Wk6	Easter

Summer 1	Theme - Justice (Values)	Summer 1	Theme - Trust (Values)	Summer 1	Theme - Wisdom (Values)
Wk1	Justice	Wk1	Trust	Wk1	April 15 th - Pesach - Jewish
Wk2	St Georges Day/Buddha Day	Wk2	St Georges Day	Wk2	St George's Day - April 23rd
Wk3	Justice	Wk3	Trust	Wk3	May 14 th Wesak - Buddhism
Wk4	Justice	Wk4	Trust	Wk4	Wisdom
Wk5	Ascension	Wk5	Ascension	Wk5	Ascension
Wk6	Pentecost	Wk6	Pentecost	Wk6	Pentecost
Summer 2	Theme - Perseverance (Values)	Summer 2	Theme - Friendship (Core Values)	Summer 2	Theme - Compassion (Values)
Wk1	Perseverance	Wk1	Friendship	Wk1	Holy Trinity - June 15th
Wk2	Perseverance	Wk2	Friendship	Wk2	Ramadan 28 th June Islam
Wk3	Perseverance	Wk3	Friendship	Wk3	Compassion
Wk4	Perseverance	Wk4	Friendship	Wk4	Compassion
Wk5	Perseverance	Wk5	Friendship	Wk5	Compassion
Wk6	Moving on	Wk6	Moving on	Wk6	Moving on

THE BISHOP HARVEY GOODWIN SCHOOL- Collective Worship Action Plan June 2014

Leader/Manager: SN/SD		Aim: To develop the impact of Collective Worship on the school community			
Action/Project/Task	Responsible	Resources	Time	Success Criteria (Indicators to assess progress)	Evaluation
Collective Worship will have a stronger focus on God as Father, Son and Holy Spirit so pupils can express ideas about the trinity with understanding.	SD Clergy All staff	Time to meet with Clergy.	2014-2016	After each Worship teachers will discuss & confirm the learning and encourage further consolidation. They will complete a weekly poster: This week in Worship we learnt about.... Jesus as a healer, God as Father, A story Jesus told etc. Children's understanding of the trinity will be deepened so they can articulate this more fully.	
Each ½ term each year group to take their turn to plan and deliver their own class worship following on from last year's successes. Child led.	SD Teachers Values bags.	Time to create further bags.	2014-2016	Children will use Values bags to plan worship once a half term for own Year group. Values bag to move up the school over the ½ term so each year group can access. Continue to develop Values bags as effective resource so pupils are confident in using them to deliver worship to their class/unit.	
Pupils can clearly identify features of different Christian worship traditions - Anglican, Methodist etc.	SD SN Clergy	Time to meet with Clergy. Staff training.	2014-2016	Rev Jones will visit designated year groups to deliver sessions. Children will be able to articulate some differences in traditions.	
A range of members from the school community and local clergy contribute to planning.	SD/SN Pupils Clergy Niscu	Time for clergy support in writing worship plans.	2014-2016	SD will meet with AJ/JH, once per half term so clergy are contributing to the planning on a regular basis.	