

Guidance from the Diocese

# Collective Worship



DIOCESE OF  
CHICHESTER  
EDUCATION DEPARTMENT

LEARNING WITH MEANING AND PURPOSE  
TO KNOW GOD AND SHAPE THE WORLD

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# Collective worship should lie at the heart of church schools. It is a means by which the religious character of the school can be sustained and developed in accordance with the ethos statement of Church of England schools (The ethos statement is included in Appendix 1 of this guidance).

## Introduction

The Christian foundation of a church school points to worship as a central focus for its ethos: a church school should therefore be a place where individuals experience worship as a quality activity central to the life of the school and to its religious character. Worship is one of the means whereby the Christian vision and associated values of the school are reflected and affirmed.

The church school is an important part of the work and mission of the parish. The school should have close connections with the local parish and worshipping community and enjoy its support and encouragement. In the same way, the church school should contribute to the life of the local worshipping community. Worship is, therefore, an area of church school life which presents special opportunities to promote spiritual and religious development. It also has the potential to contribute to a nurturing of faith, providing a means by which all individuals - those of faith and non-faith backgrounds - may understand more about the Christian faith, experience and learn about worship and what it means to those who take part. How do we measure success?

Quantifiable success is not easy to measure and this is not our top priority.

The most formal measure for success comes from using the SIAMS Inspection Framework which sets clear expectations of how a school is to develop a coherent and bible-based school vision that will impact positively on the lives of our children. The school's partnership with the church is central in achieving this.

We also desire that children receive a deeper and regular experience of worship that offers a strong foundation for further, future spiritual growth. Their experience of faith should come through exposure to a living and distinctively school-based tradition. In so many ways school and church are united and not separate. Church happens within the school context as worshipping communities within the "household of faith".



Informal measures such as positive pupil and parental engagement, stakeholder surveys, increased church attendance, increased participation and opportunities for initiation into the Church of England through baptism, preparation for first Holy Communion and Confirmation can also be useful indicators.

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## What is worship?

Worship can be defined as paying homage to (revering) that which is of worth ('worth-ship.'). Religious worship is the acknowledgement of 'worth' which is attributable to a supreme being. Therefore, in Church of England schools, opportunities should be provided to offer worship to God, through Jesus Christ. We can never make anyone worship because it is an attitude of the heart focused on God; in a school situation we should seek to lead people to the threshold of worship by providing a setting where they may worship God if they so wish. Collective worship is therefore different both to school assembly and to corporate worship. School assembly is a gathering of the school community without religious content. It is often used to celebrate and focus on the life and values of the community or to share information. Corporate worship is a gathering of a body ('corpus') of believers and presupposes a religious commitment. When a school, or groups within a school, meet for worship the activity is unlikely to be corporate worship, where the worshippers are broadly in agreement in their beliefs. Even in a school where the background of the children is Christian, the children may not regard themselves as believers.

### The difference between Corporate and Collective Worship

*"... worship in schools will necessarily be of a different character from worship amongst a group with beliefs in common. The legislation reflects this difference in referring to 'collective worship' rather than 'corporate worship'." (DfE Circular 1/94 para 57)*

Corporate worship assumes a shared set of beliefs and values. Collective worship can make no such assumption. Collective worship should be: "appropriate to the family backgrounds of the pupils and their ages and aptitudes" (DfE Circular 1/94 p 22).

## Collective Worship in a Church School Context

Members of school communities come from a variety of backgrounds which reflect the pluralistic and secular nature of our society. The school community may include those who have, or who come from:

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

Acts of collective worship in a church school should recognise that the school community is a collection of people from a variety of cultural, faith and non-faith backgrounds. This diversity should enrich the life of a school community so care should be taken to ensure that in acts of collective worship diversity is embraced in positive and sensitive ways through:

- building up positive relationships with families and local faith communities
- encouraging pupils from other faith traditions and of no faith to be present at acts of collective worship, while ensuring that pupils and their parents are aware that they will not be required to say Christian prayers
- ensuring that when some leaders use Christian prayers in the time set aside for prayer, pupils will be encouraged to use their own private devotions by thinking of prayers they have learned in their own faith tradition
- providing opportunities for silent reflection to enable all pupils to make a personal response
- developing a sense of shared values and achievements which cross cultural and religious boundaries
- catering for a diversity of beliefs and points of view, allowing individuals to respond as individuals

Above all, the school's approach to collective worship should be sensitive to the needs and backgrounds of the community it serves.

Collective worship in a church school should be an expression of a school's Christian vision. It should offer quality worship experiences which reflect the Anglican foundation of the school, enable the school community to encounter Anglican tenets and tradition.

## Collective Worship and the Law

In England it is a legal requirement for all maintained schools to hold a daily act of collective worship which is 'wholly or mainly of a broadly Christian character'. However, in Church of England schools **all acts of collective worship should be conducted in accordance with the trust deed and/or with the tenets and practices of the Church of England and should be Christian in character.**

The School Standards and Framework Act 1998 (Section 70 and Schedule 20) requires that:

- all registered pupils (apart from those whose parents exercise the right to withdrawal) must on "each school day take part in an act of collective worship".
- the daily act of collective worship should be conducted in accordance with the provisions of the trust deeds of the school and the ethos statement in the Instrument of Government, and should be consistent with the beliefs and practices of the Church of England
- all acts of collective worship in church schools must be Christian in character

### Summary

Collective worship in the church school context therefore should:

- reflect the Christian foundation of the school
- provide opportunities for the school community to encounter the traditions and tenets of the Anglican Church
- be explicitly Christian
- be implemented in a way that is consistent with the school's context, vision and values
- not pre-suppose shared beliefs and not seek uniform responses
- be inclusive and invitational, recognising that the community is a collection of people from a variety of cultural, faith and non-faith backgrounds
- be interpreted in a way which is meaningful and sensitive to the range of communities served by the school

## Legal Requirements for Collective Worship in Voluntary Aided and Voluntary Controlled Schools

The School Standards and Framework Act 1998 (Section 70 and Schedule 20) requires that:

- for collective worship pupils can be grouped in various ways: as a whole school, according to age, or in groups (or a combination of groups) which the school uses at other times. Pupils cannot be put into special groups just for collective worship
- acts of worship must be appropriate for the pupils in that they should take account of the pupils' age, aptitude and family backgrounds
- the daily act of collective worship will normally take place on the school premises. Schools are also able to hold their act of collective worship elsewhere (e.g. the local parish church)
- all registered pupils (apart from those whose parents exercise the right to withdrawal) must on "each school day take part in an act of collective worship"

Collective worship is separate from Religious Education. Collective worship is not designated curriculum time under regulations and should not be subsumed under any part of the curriculum. The act of collective worship must be distinctive and identifiable if it is to meet the legal requirements.



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## Rights and Responsibilities

### Responsibility for Daily Act of Worship

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The governing board should ensure that all pupils each day engage meaningfully in a real act of Christian worship which is in accordance with the faith and practice of the Church. Arrangements for a daily act of collective worship are therefore the responsibility of the governing board, after consultation with the headteacher. It is the responsibility of the headteacher to ensure that legal requirements are met. Foundation governors have responsibility for ensuring that the character foundation of the school is reflected in worship. The governing board should be made aware of its legal responsibilities and be clear of the statutory responsibility to uphold the Christian foundation of the school. Parents must be made aware that the school is a church school and as such collective worship will be based upon the foundations and principles of the Church of England. The expectation of church schools is that members of staff should uphold the Christian ethos and foundation of the school and this should be made clear on their appointment.

### Rights of Parents and Carers

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

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

### Exercise of the Right of Withdrawal

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

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

A school continues to be responsible for the supervision of any child withdrawn from collective worship. Withdrawal does not guarantee exclusion from the religious character of the school and the governors should make clear to parents that in choosing a church school they are thereby committing themselves to their child's participation in the overall religious life of the school.

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

It is illegal for staff to withdraw children from collective worship (for intervention groups, music lessons, booster classes, etc) due to the requirement that an act of collective worship must be provided each day for every child.

### Rights of Teachers

As with the rights of parents, the rights of teachers and head teachers to withdraw from Collective Worship as described in the 1944 Act remains unchanged. However, in voluntary aided schools where head teachers and teachers have a National Society contract including the clause, "respecting the character of the foundation," teachers will be expected to take part in Collective Worship. Collective worship cannot be used as part of PPA time.

### Responsibilities of the Diocesan Board of Education

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The Diocesan Board of Education (DBE) should be kept fully informed of all matters relating to collective worship in diocesan church schools. Through the receipt of Section 48 reports, the DBE monitors the provision of collective worship in all voluntary aided and voluntary controlled schools in the diocese. The DBE expects every church school to have an agreed collective worship policy which is reviewed every three years.

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## Aims Of Collective Worship

Collective worship should be inspiring, inclusive and invitational.

Collective worship should:

- enable the school community to explore and celebrate the differences and diversity found in the variety of forms of worship in the Anglican Christian tradition
- share the central teachings of the Christian faith in order for the school community to make an informed choice about their own involvement and to consider their own personal relationship with Jesus Christ
- seek to deepen and widen the experience of those of 'faith' and encourage those of 'no faith', so that they begin to feel for themselves something of what it means to worship
- use celebration, silence, stilling, reflection, contemplation, meditation, prayer, song, symbols and imagery as vehicles for worship and spiritual growth
- provide opportunities for the whole school community to address God directly through Jesus, reflecting upon his character and giving Him praise
- use a vocabulary of worship that encourages the whole school community to attend, participate and lead worship;
- encourage all present to explore their own beliefs and understanding of God within a Christian framework by learning more about the Christian faith and by encountering Christ through worship
- raise awareness through reflection of the ultimate questions of life relating to matters of faith
- explore the school's Christian vision and values and celebrate each unique individual member of the school community as made in the image of God
- encourage respect and care for God's created world by promoting a positive attitude to environmental issues locally, nationally and globally
- seek to provide opportunities for spiritual, social and moral development that is characterised by feelings such as awe, wonder, elation, appreciation, gratitude, respect and reverence
- develop a sense of community within the school and locality (e.g. local church/es) and foster the sense of being part of a wider community through the celebration of achievements, festivals and special occasions
- provide an opportunity to bring personal needs and those of others before God in prayer
- help children discover their place in the world

Adapted, with permission, from Chester Diocese Collective Worship Guidelines

## Collective Worship and the Anglican tradition

Christian worship has always followed patterns. These patterns have become known as liturgy. This is a Greek word which means the 'work of the people'. We use liturgy as a name for the patterns of worship which are found in Christian Churches. In the Church of England there are liturgies for all kinds of worship from the Baptism of Children to the Ordination of Priests (c.f. [www.worshipworkshop.org.uk](http://www.worshipworkshop.org.uk)).

In seeking to provide acts of collective worship which are both distinctive and inclusive, church schools should provide opportunities to reflect the liturgical traditions of the Church of England including:

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

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## Summary of Diocesan Expectations for Collective Worship

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### Worship in our Church Schools should always:

- offer opportunities to worship God
- be based on Biblical teaching and the person of Jesus Christ
- be Christian and reflect Anglican practice and tradition
- be inclusive, inspirational and invitational, respecting individuals' integrity
- offer opportunities for pupils' spiritual, moral, social and cultural development
- offer space for reflection, prayer, meditation and silence
- underpin the Christian vision and associated values of the school
- be carefully planned and appropriate to the ages, aptitudes and backgrounds of pupils

### Worship in our Church Schools should provide the opportunity to:

- reflect some of the practices and traditions of the local church
- celebrate the Christian vision, associated values and worth of the school community
- enable individuals to reflect on human existence
- enable individuals to explore and evaluate their own beliefs
- give time to consider the beliefs and values of others, especially those within the school community
- be shared by all staff
- involve parents, carers, governors and members of the local community
- celebrate special occasions and seasons in the church's year and the life of the community
- show appreciation for the God-given gifts and talents of the school community.

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## Shape of Collective Worship

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Collective worship should provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching. Using the framework of gathering, engaging, responding and sending is a practical and helpful way to plan collective worship. This four-part model for worship is unpacked below and is based on a very helpful resource called 'Flippin Praise' (Available from Diocese of St Edmundsbury & Ipswich). The principles can be applied to whole school, phase and class worship.

### The Shape of Collective Worship

#### Gathering

A distinctive atmosphere and a clearly visible focus point are important. There should be a feeling of expectation as people gather for worship. We gather together and greet each other. We all come to play a part in this community. We are preparing to meet with God.

#### Engaging

This may be the main part in an act of worship. In a Church school, it should encourage children to engage with the Bible, Christian teaching, and most importantly, with God. We engage with the big things and the little things in life. We encounter Jesus and the stories of the Bible. We are listening for God's message to us.

#### Responding

For every child and adult present, some response should be possible. All should understand that this is time set aside for deep thought and for each to respond in an appropriate way. We respond to what we have heard and seen. We respond together and as individuals. We are given the opportunity to worship God.

#### Sending

The ending of the act of worship should be full of purpose, as people are sent out to be different and to 'do' differently. We are sent out to love and serve one another and to make a difference in the world. We are all dismissed with God's blessing.



## Group based worship

Many schools will want to devise different ways of programming the daily worship so that different experiences can be offered to pupils and staff. Group based worship can often be included but should follow the whole-school themes and be well-planned. Natural groupings for worship could include class, year or key stage. Leaders of group worship should apply the same principles to planning and leading as for whole-school worship. The essentials of worship should be just as evident regardless of the size of the group participating. Monitoring and evaluation of the provision and impact of collective worship should take place whatever the size or type of the group.

### Advantages and Disadvantages of Group Based Worship

#### ADVANTAGES

- more intimate
- opportunity to pitch the content at the children's level more accurately
- opportunity for the safe involvement of children
- utilisation of focal points peculiar to that group
- extend the ethos of the school
- develop the response to worship
- develop teacher input and involvement

#### DISADVANTAGES

- dislocated from whole school worship
- greater diversity of input leading to a possible lack of continuity
- the legal right of withdrawal of teachers and children

## Prayer In Worship

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

Teaching about prayer should include:

- knowing that prayer can take the form of worship, repentance, petition, intercession and thanksgiving
- understanding that prayer can take place anywhere and at any time, including grace before lunch and a special prayer at the end of the school day
- being aware that different people pray in different ways
- learning a variety of prayers in the Anglican tradition including The Lord's Prayer, the prayer of St. Richard of Chichester and prayers attributed to St Francis of Assisi and St Ignatius Loyola
- opportunities for children to write their own prayers.
- opportunities for extemporaneous prayer by children and staff.
- prayers using music and repetitive songs such as Taizé songs.
- the use of a focal point, such as the lighting of a candle, to enhance opportunities for prayer, silence and listening.

Appendix 3 provides the texts of these prayers.



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## Spiritual Development

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

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

- the recognition that there is something more to life than the ordinary
- acknowledging the capacity of pupils to reach beyond the everyday experiences of life
- the development of the inner life of each pupil
- a search for meaning
- a sense of values
- a sense of the transcendent
- searching for answers to some of life's ultimate questions

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

- giving time for stillness and reflection, and the exploration of inner thoughts and feelings
- providing opportunities for pupils to share what is important to them
- celebrating what is worthwhile in pupils' own lives and in the context of the school and the wider community
- creating an atmosphere conducive to a sense of peace and tranquillity
- providing opportunities for pupils to use all their senses
- fostering an atmosphere of mutual respect
- being pupil centred and starting from pupils' experiences
- providing opportunities to develop the imagination
- using a range of activities such as dancing, drama, singing
- being a separate and distinct part of the school day



## Links with the parish

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

## Visitors

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

The school should:

- follow all safeguarding protocols
- be clear about the aims of the visit
- brief the visitor and make clear how their contribution fits into the life of the school, its vision and values
- brief the visitor about organisation and pattern of worship
- be welcoming and hospitable
- say thank you and farewell
- ensure that the visitor is NEVER left alone with pupils
- provide constructive feedback

**We strongly recommend that schools will prepare guidance for visits and visitors so that all visitors are clear about school protocols and expectations**

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## Planning Collective Worship

Long-term planning of collective worship will ultimately be the responsibility of the Collective Worship Co-ordinator. However, planning may be undertaken in consultation with other individuals such as local clergy, headteacher, pupils and staff. Some schools establish worship groups to undertake this role. Where this is the case, we recommend that the parish priest and at least one other foundation governor be part of the planning group; it will also be helpful to include the person who oversees the music for worship and some pupils. Involving pupils in the planning and leading of worship is integral to inclusive worship.

Long term planning should consider:

- the programme of worship themes
- the special occasions or services the school wishes to mark
- the Church Calendar
- who will lead worship
- the venues for special services
- links with the pattern and style of worship in the parish(es)

Termly worship and individual acts of collective worship should be planned thoroughly and with the care and attention that would be given to curriculum areas.

### Collective Worship themes

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

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

When selecting a theme the following qualities should be considered:

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



### Writing a Collective Worship Policy

The governors should agree a collective worship policy and review it every three years.

A collective worship policy should contain the following sections:

- Introductory Statement
- Legal Requirements and Right of Withdrawal
- Aims
- Inclusion and Equal Opportunities
- Pattern and Organisation of collective worship
- Visitors
- Planning of collective worship
- Resources
- Leadership of collective worship and responsibilities
- Monitoring and evaluation of worship
- Signature and date

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## Monitoring and evaluation of Collective Worship

The quality of collective worship is independently inspected under Section 48 of the Education Act 2005. At the inspection the inspector will make a judgement about the impact of collective worship across the school community. In order to make this judgement they will observe an act of collective worship, look at the planning of worship, talk to the collective worship co-ordinator and to clergy, governors, staff and pupils and parents. In the current schedule less emphasis is placed on the quality of the act of worship observed. The inspector is interested in the value of worship across the school community, the difference collective worship makes to the lives of members of the school community and the priority given to collective worship by school leaders. It is therefore important that the school's own monitoring and evaluation of worship focuses on its impact as well as its quality.

Monitoring and evaluation of worship should be built into the monitoring and evaluation cycle of the school and be undertaken on a regular basis. Responsibility for monitoring and evaluation of worship lies with the collective worship co-ordinator and senior leaders are accountable for ensuring this monitoring and evaluation is effective. The Diocese recommends that other key individuals, including governors and the ex-officio governor/incumbent are involved in monitoring and evaluating worship.

Evaluation of worship should take regard of the SIAMS key questions (Strand 6 of the SIAMS Evaluation Schedule) and should focus on three core areas:

- the extent to which collective worship is inspiring, inclusive and invitational
- the difference collective worship makes to pupils, staff and the wider school community
- the priority given to collective worship by school leadership (see Strand 1 of the SIAMS Evaluation Schedule)

Monitoring of worship should include regular observations, scrutiny of planning documents, scrutiny of questionnaires and feedback, regular pupil conferences and conversation with staff, parents and visitors to worship.

Areas for particular focus across the academic year could include:

- the centrality of worship in the life of the school
- effectiveness of collective worship leadership
- collective worship themes and the shape of worship
- the quality of resources used
- participation in worship by adults and pupils and their perceptions of worship
- opportunities for prayer and quiet reflection provided in worship and at other times
- the extent to which individuals are developing an understanding of Anglican traditions and practice
- the involvement of visitors and the local community
- talking to pupils and staff about the difference worship makes to them

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

- documentation e.g. policy, planning records and evaluations, feedback and suggestions
- collective worship action plan
- observations of acts of collective worship
- discussions with foundation governors, collective worship co-ordinator, staff, pupils and parents
- discussions with representatives of the parish community and diocesan representatives
- budget allocation and expenditure for collective worship
- discussion with the School Council, worship teams etc
- staff meetings minutes – collective worship focus
- Governing board minutes – committees and whole governing board meetings with collective worship focus

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## Role and responsibilities of Collective Worship Co-ordinator

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The role of the collective worship co-ordinator should have a high profile within school. Schools leaders should ensure that they allocate sufficient time and sufficient budget for the collective worship co-ordinator to undertake their role effectively.

The collective worship co-ordinator should ensure that all the legal requirements for worship are met and that worship is inspiring, inclusive and invitational.

The collective worship co-ordinator should:

- assist governors and headteacher in fulfilling their legal responsibilities with
- respect to collective worship and provide an annual report, regular updates to the governing board
- ensure that collective worship maintains a high profile in the life of the school
- write and review the school's collective worship policy in consultation with the Headteacher, staff and appropriate governors. Please See Diocese of Chichester Collective Worship Policy template
- ensure staff and governors are aware of and use the policy document
- plan a programme of worship for the year, in consultation with others
- work with staff, children and visitors to support the planning & delivery of worship
- evaluate and review provision for collective worship with governors and staff
- contribute to and update the schools' self-evaluation for SIAMS
- develop an action plan for collective worship
- develop documentation for planning, monitoring, evaluating and recording acts of worship
- maintain and develop the range of resources for worship
- attend relevant training & disseminate information to staff
- support colleagues and provide CPD
- liaise with a variety of people, including the parish clergy, diocesan advisers and
- visitors who can advise and support the delivery of collective worship

## Resources And Support

The Diocese of Chichester education department website provides further guidance, support and resources for collective worship.

<https://schools.chichester.anglican.org/collective-worship-resources/>

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# Appendices

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## Appendix 1 - Ethos Statement

‘Recognizing its historic foundation, the school will preserve and develop its religious character in accordance with the principles of the Church of England/Church in Wales and in partnership with the Churches at parish and diocesan level. The school aims to serve its community by providing an education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith and promotes Christian values through the experience it offers to all its pupils.’

## Appendix 2 – Additional Online Resources

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

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

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

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

<http://www.christian-aid.org.uk>

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

<http://www.culham.ac.uk>

[www.cofesuffolk.org](http://www.cofesuffolk.org) (Diocese of St. Edmundsbury and Ipswich)

<http://www.themiraclemaker.co.uk/>

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

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## Appendix 3 - Prayers

### The Prayer of St Richard of Chichester

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

**Amen**

### The Prayer of St Ignatius of Loyola

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

**Amen**

### A Prayer attributed to St Francis of Assisi

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Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy;

O Divine Master, grant that I may not so much seek to be consoled as to console;

to be understood as to understand;

to be loved as to love.

For it is in giving that we receive;

it is in pardoning that we are pardoned;

and it is in dying that we are born to eternal life.

**Amen**



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## Appendix 4 - Christian Festivals

The education department website contains a liturgical calendar with dates to major festivals and celebrations.

Key Festivals include:

- Advent
- Christmas
- Epiphany
- Candlemas
- Lent
- Holy Week
- Easter
- Ascension
- Pentecost
- Trinity
- Harvest
- All Saints and All Souls
- Remembrance

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