



Policy:	Collective Worship
Reviewed:	March 2022
Next Review:	March 2023
Responsibility:	Headteacher/Governors
Category:	RE/SMSC/PSHE

Nelson St Philip's Church of England PRIMARY School

Policy for Collective Worship

Statement of Safeguarding Children

At St Philip's Church of England Primary School, our school community has a duty to safeguard and promote the welfare of children who are our pupils. This means that we have a Safeguarding Children and Child Protection Policy and Procedures in place which we refer to in our prospectus. All staff including our volunteers and supply staff must ensure that they are aware of our procedures. Parents and carers are welcome to read these on request.

Sometimes we may need to share information and work in partnership with other agencies when there are concerns about a child's welfare. We will always ensure that our concerns about our pupils are discussed with their parents/carers first unless we have reason to believe that this is not in the child's best interests.

Our Designated Child Protection Officer is: Mrs Karen Macdonald - our Deputy Headteacher

Mission Statement

We love to learn. We learn to love. With Christ as our Guide we love and learn together". Guide our children to prepare them for life; Respect themselves and one another; Aspire to achieve their highest potential; Care for the local and wider community; every child is special in God's eyes.

Aims

- ✚ To affirm the Christian faith and Jesus as the son of God
- ✚ To provide the opportunity for all pupils to share in worship in a way that makes sense to them and is appropriate to their age and stage of development
- ✚ Reflect and share Christian values
- ✚ To enable children to explore their faith and the faith of others
- ✚ To provide opportunities to celebrate share and enjoy individual and community achievements, special occasions and festivals
- ✚ Encourage a sense of awe and wonder and develop respect for the world and the different groups of people in it.

Introduction and Legal Background

It is a legal requirement that all registered pupils attending maintained schools should take part in daily collective worship, although parents have a right to ask that a pupil should be wholly, or partly, excused from attending religious worship at school.

As a voluntary aided school we have foundation governors who are appointed 'for the purpose of securing as far as is practicable...that the school is conducted in accordance with the provisions of any trust deed relating' to the school.

Our Collective Worship is based firmly on the Christian values of Love, Friendship, Forgiveness, Justice, Reverence, Wisdom, Thankfulness, Humility, Endurance, Service, Compassion, Trust, Peace, Creation, Hope and Grace and this underpins our Mission Statement.



Policy:	Collective Worship
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Next Review:	March 2023
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The school, in line with the terms of the National Society (Church of England) for promoting Religious Education, ensures that the daily act of worship is consistent with the faith and practices of the Church of England. We are also mindful of the other faiths (particularly Islam) which are evident in our school.

The Trust Deed

This is a conveyance document, setting up the school.

The majority of Church schools were in union with the national Society and the Terms of Union still apply. They have been revised over the years to reflect changes in the law and now say:

“The daily act of collective worship required by law in the school shall be consistent with the faith and practice of the Church of England”

The Parents’ Right to withdraw their children from Worship

Nelson St Philip’s is a Church of England Voluntary Aided Primary School. We have pupils from a practising or non-practising Christian background and the school has strong links to the Church, but children of any religious belief are welcomed and integrated into all aspects of the school. Any request to withdraw a child from attending collective worship, as is a parents’ right, will be discussed with the Headteacher.

When and Where Worship takes place

The act of worship need not take place with the whole school together, but may take place in class groups or other grouping of pupils. The 1998 Education Act allows schools, on special occasions, to hold their daily act of worship elsewhere than in school.

The whole school takes part in collective worship every day, usually in the school hall. The Headteacher, Senior Leadership team, class teachers and Reverend Hilliard lead the school in collective worship each day, according to a rota.

Class worship takes place half termly on a rota basis so that pupils can share and celebrate their learning in class.

The local Church is used as a venue for the celebration of major Christian festivals and all members of our school community are invited to share worship with us at St John with St Philip’s Church.

Parents are invited to join us in celebrating specific acts of worship during the school year i.e. Harvest, Easter and Christmas.

School Commitment to Worship

-  Introducing children to Christian worship and providing for their involvement
-  Providing opportunities for spiritual development
-  Providing an atmosphere of trust and free response from all
-  Celebrating and developing the school’s values and ethos
-  Enabling adults and children to worship together

Five main principles can be seen at the heart of the school worship, and consideration is given to the understanding and aims within each one.



Policy:	Collective Worship
Reviewed:	March 2022
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1. Worship should aim to be inclusive: *good worship engages everyone present in his/her own way.*
2. Worship should aim to be linked to pupil learning: *good worship shows appropriate links with the curriculum, RE policy and class work*
3. Worship should aim to be educational: *good worship develops children's ideas about God*
4. Worship should aim to be stimulating and reflective: *good worship increases children's awareness of God through varied experiences*
5. Worship should aim to be central in school life: *good worship gathers together and offers to God, the ethos, life and work of the school.*

Setting the Scene

CREATING AN ATMOSPHERE FOR SCHOOL WORSHIP is very important and this will aim to include, at various times:

-  be welcoming
-  be peaceful and calm
-  be vibrant and alive
-  enable all to express and share thoughts and feelings – if they so choose; allow for a secure and comfortable knowledge that each person will be valued and respected
-  The atmosphere for collective worship has its roots in the school's ethos.

The Presence of Adults participating with children in worship gives a positive message and underlines its importance in the life of the school. This enables teachers who are present to ensure the content is sensitively followed up.

The Space for Worship gives clear messages about the special nature of the occasion. A focal point – a cross, a bowl of flower, a candle or other artefact can be used. We have a worship board, a large central display hanging, a cross, the Lord's Prayer, our Christian values and our school prayers.

Stillness and Quiet are important parts of worship, and children are expected to enter quietly while music is playing. The children need to develop an understanding that this time together is complementary to the activities of the classroom, and to appreciate the reflective nature of the worship. A period of silence during worship enables those present to make their own conversation with God.

Worship and Assembly have different purposes and are distinct from one another. We have a clear change in style for the various assembly items, e.g. notices to be given out, or the school reminded of behaviour expectations.

The Anglican Tradition

The following areas are explored in worship during the child's time at school:

-  using the Bible as a source of inspiration and learning:
-  reflecting on Christian symbols and their use in worship:
-  observing the cycle of the Church's year and the holy days:
-  using the parish church and its priest as resources:
-  making a collection of prayers and hymns, thus creating a framework for worship in school:
-  providing opportunities to discover the value of meditation and silence within worship
-  recognising our strong commitment to ecumenism (e.g. inviting members of other Christian denominations to lead worship):
-  welcoming all pupils of whatever faith and celebrating shared values and beliefs



Policy:	Collective Worship
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Next Review:	March 2023
Responsibility:	Headteacher/Governors
Category:	RE/SMSC/PSHE

The Bible in School Worship

For Christians the use of the Bible is central to worship.

Examples of the ways in which the Bible is used are:

-  individual verses chosen and carefully explained to the children
-  particular bible characters and stories selected to exemplify a specific focus
-  verses committed to memory
-  selected readings linked to the Church Calendar or to a theme

The inclusion of a Bible passage in worship can be included for a variety of reasons:

-  to enrich worship
-  to enhance the theme
-  to give context to the worship e.g. a passage from the Psalms used to illustrate the purpose of worship
-  to develop an awareness of how Christians use the Bible

At different points in school worship the use of a Bible passage has a variety of potential values:

-  at the beginning, to set context and give meaning and/or focus to the worship
-  in the middle, to expand the focus of worship or to change the pace or the atmosphere and refocus the children's mind
-  at the end, to encapsulate and draw together the threads of worship

The Eucharist in Nelson St Philip's Church of England Primary School

The majority of our pupils, families and staff do not attend Church regularly.

Bearing this in mind and the very young age range of our pupils, we have agreed as a staff, that it is appropriate to include celebrations of The Eucharist in our **whole school** worship.

However, exploration of the important elements within The Eucharist is included in RE lessons for KS2 pupils.

Prayers

How we encourage children to explore the experience of prayer is of vital importance as we can influence their perception of faith well into their adult life. It is hoped that through prayer children will develop a sense of trust and recognition that Christians put their lives, and those for whom they interceded, in the hands of God.

Prayer is a natural part of school life and contributes to the whole Community. Children are helped to develop an understanding of prayer by a flexible approach and by recognising that different people pray in different ways.

Prayer is not confined to the acts of worship:-

Grace is said every lunchtime and also prayers are said at the end of every school day. Each class has a collection of prayers which includes prayers composed by the children themselves. Each morning, children say 'GRACE' which is linked to our vision.

Prayer can often be simple expressions of petition and thanks: it should also include such elements as repentance and the simple sharing of interests and enjoyment. Children can be encouraged to look beyond the recitation of familiar prayers by use of different methods of prayer:

Prayer and silence; prayer of listening; prayer alone and the use of a time



Policy:	Collective Worship
Reviewed:	March 2022
Next Review:	March 2023
Responsibility:	Headteacher/Governors
Category:	RE/SMSC/PSHE

of quiet. Postures for prayer – hands together or on laps.

There are artefacts in and around the school that act as aids to reflection. During whole school and small groups worship, the lighting of a candle or the provision of another focal point often enhances prayer and reflection. Each class has a Worship Reflection area.

Set Prayers

During their time in school, it is hoped that children will become familiar with a number of the great prayers and appropriate local prayers. The traditional format of **the Lord's Prayer** is used. We have a School Prayer which will be reviewed and revised by the School Council and School Worship group as appropriate.

Hymns and Music

Music is an important part of the school worship time and can help to create an atmosphere that will lead children to a deeper sense of worship. The music provided encompasses many forms: listening, performing, singing.

This aspect of worship is planned to complement and contribute appropriately to the cycle of themes. Various areas are considered when selecting the hymns or songs:

-  singing during worship allows children to become involved rather than passive observers of the worship;
-  the repertoire of hymns/songs is carefully considered to include a variety from all traditions of Christian and other faith worship;
-  the music is selected to match the age range of the children and their vocal abilities;
-  special consideration is given to the use of choruses or hymns with refrains for KS1 children and other non- readers;
-  regular practice and learning of hymns/songs is built into the school timetable in order to prepare for quality worship;
-  an understanding and enjoyment of the music adds to the success of the worship.

A regularly updated list of known hymns is kept to aid the planning process and the copyright arrangements observed.

Hymn practice on its own does not constitute a daily act of worship but time put aside to include a reading, reflection or a prayer to complement the hymns being practised make this acceptable as fulfilling daily obligation.

All pupils have a regular hymn practice, and practise hymns when needed for special services or events.

Music to be listened to is carefully considered to include a variety from all traditions and to enhance the atmosphere of the worship.

We aim to:-

-  build up a repertoire and lists of suitable music;
-  use both recorded and live music;
-  use visiting musicians to add to the variety of musical expressions and enliven worship;
-  use pupils to play entrance and exit music as well as to accompany the singing of hymns.



Policy:	Collective Worship
Reviewed:	March 2022
Next Review:	March 2023
Responsibility:	Headteacher/Governors
Category:	RE/SMSC/PSHE

Drama

Drama can provide a rich and meaningful dimension to worship. It is often used to retell and interpret passages from the Bible and other stories, but it can also be a very powerful way to convey feelings, attitudes, information and symbols.

The children involved have an opportunity to express their feelings in a creative and imaginative way. This experience deepens and develops their spiritual understanding. It allows pupils to investigate and reflect upon their own beliefs and values.

For those children watching it provides a focus and inclusive feel to the worship which can develop insight, empathy, inspiration and a search for meaning. Drama provides active learning situation for all present, and allows each one to be totally engaged, both in mind and emotion. The preparation will vary from a spontaneous short practice with a group of children to the more rehearsed worship. The following are considered when drama is used in worship:

-  guard that the drama is clearly part of the worship and does not become a 'performance' or 'play';
-  ensure that the drama is possible and suitable for the place of worship;
-  make sure the words and actions are clear and visible so that those watching are able to follow the message.

Children who take part in the drama should feel a sense of well being and happy to be involved. Teachers should prevent any child feeling threatened or having a loss of self-confidence while taking part in the worship.

Good drama will stimulate the children and they may well need time to talk about the experience afterwards. Teachers may need to follow up worship times with classroom discussion.

At Nelson St Philip's, drama is used on special occasions such as Harvest Festival, Mothering Sunday , Easter etc.

Planning for School Worship

The Worship Lead undertakes planning for school worship supported by the Worship

Ambassadors and Reverend Lorelli Hilliard.

Plans include:-

-  the programme of worship themes which ensures a balanced and informed approach
-  the special occasions or services the school wishes to mark
-  the use of the Church Calendar
-  the leadership of the worship times
-  the venues and booking arrangements for special services

Included in these plans will be:-

-  the possible hymns and other specific music ideas to allow for the planning of the necessary practices
-  visitors to be invited to take part in school worship
-  the involvement of children in the various acts of worship



Policy:	Collective Worship
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Next Review:	March 2023
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Monitoring

The monitoring of the planning and provision of worship should be done on a regular basis. The foundation governors have a vital part to play in this area, both as a support and as a visitor sharing in school worship.

Monitoring includes the following:

-  the planning file
-  the themes
-  the balance of leaders worship
-  the use of stimuli to enhance the atmosphere and encourage spiritual development
-  the encouragement children are given to worship
-  the centrality of worship and how it encompasses the other areas of school life the community involvement
-  the music and hymns used
-  the finances available to develop the worship
-  the resources

The school worship will be inspected regularly by an accredited Section 48 Inspector in order to assist the school in monitoring.

Resources

Resources of suitable materials can be found in the staff room and RE cupboard to assist with preparation of collective worship.

Review

This policy will be reviewed according to the timescales of policy reviews in the School Improvement Plan.



Policy:	Collective Worship
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Next Review:	March 2023
Responsibility:	Headteacher/Governors
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Appendix One

Evaluating Collective Worship

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

Things to consider when evaluating collective worship:

Time

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

Aims

Does your collective worship:

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

Balance

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

Resources

- ✓ Planning sheet (see Appendix 3)
- ✓ Suitable music CDs and live music
- ✓ Pictures
- ✓ Candles/artefacts for children to focus on

Links

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

Resources – There are also several good web sites that have ideas for collective worship. These are often arranged by theme and usually have ideas for specific festivals for all faiths. The National Society (www.churchofengland.org)

, Culham (<http://www.cstg.org.uk>) , RE Today (<http://www.retoday.org.uk>) and Big Start assemblies



Policy: Collective Worship
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 Next Review: March 2023
 Responsibility: Headteacher/Governors
 Category: RE/SMSC/PSHE

Appendix Two

Festivals through the school year

Term	Day	Major Christian Festivals	Day	Major Saints Days	Day	Festival days of other faiths	Day	Other anniversaries
Winter	29th	September Michaelmas	8th	September The Birth of the Blessed		September Hindu- Janamashtami Ganesh Chaturthi Jewish-Rosh Hashanah Yom Kippur, Sukkot Islam- The prophets journey to Jerusalem and ascension		September
Winter		October Week of prayer for world peace	4 th 18 th h	October Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226 Luke the Evangelist		October Buddhis-Kathina Day Islam- Ramadam starts Hindu-Navaratri Durga Puja Jewish – Simchat Torah	6 th 12 ^h 12 ^h 24 ^h 31 ^s t	October William Tyndale, Translator of the Scriptures, Reformation Martyr 1536 Elizabeth Fry, Prison Reformer, 1845 Edith Cavell Nurse, 1915 United Nations Day Martin Luther, Reformer 1546 Black History Month
Winter	1 st	November All Saints' Day	2 nd	November Commmemoration of the Faithful Departed (All Souls' Day)		November Hindu – Divali Sikh – Divali Birthday of Guru Nank	5 th 6 th	November Guy Fawkes William Temple, Archbishop of



Policy: Collective Worship
 Reviewed: March 2022
 Next Review: March 2023
 Responsibility: Headteacher/Governors
 Category: RE/SMSC/PSHE

			29th	Day of Intercession and Thanksgiving for the Missionary Work of the Church Andrew the Apostle		Martyrdom of Guru Tegh - Bahadur	25th	Canterbury, Teacher of the Faith, 1944 Isaac Watts, Hymn Writer 1748
Winter	1st 24th 25th	December Advent starts Christmas Eve Christmas Day	6th 13th 26th 27th 28th 29th 31st	December St Nicholas St Lucy, Martyr at Syracuse, 304 Stephen, Deacon, First Martyr John, Apostle and Evangelist The Holy Innocents Thomas Becket, Archbishop of Canterbury, Martyr, 1170 John Wyclif, Reformer, 1384		December Buddhist-Bohdi Day Jewish - Hannukah	31st	December Hogmanay
Spring	6th 18th– 25th	January The Epiphany Christmas for Eastern Orthodox, Armenian, Rastafarian Week of Prayer for Christian Unity	1st 25th 26th 28th	January The Naming and Circumcision of Jesus Conversion of Paul Timothy and Titus, Companions of Paul Thomas Aquinas, Priest, Philosopher, Teacher of the Faith 1274	26th 5th	January Hindu-Saraswati puja Sikh-Birthday of Guru Gobind Singh Chinese New Year	13th 15th 27th 30th	January George Fox, Founder of the Society of Friends (Quakers), 1691 Martin Luther King Day National Holocaust Day Charles, King and Martyr, 1649
Spring	2nd	February Presentation of Christ in the Temple (Candlemas) Ash Wednesday / Lent		February		February Islam – Eid-ul-Adha Al- Hijra Jewish-Tu B'Shevat	14th 17th	February Valentine, Martyr at Rome, c269 Janani Luwum, Archbishop of Uganda, Martyr, 1977
Spring	Day	March	Day	March	Day	March	Day	March
		Lent Mothering Sunday – middle Sunday of Lent (The date of Easter is not fixed, and can take place in March or April according to the year)	1st 17th 19th 25th	David, Bishop of Menevia, Patron of Wales, c.601 Patrick, Bishop, Missionary, Patron of Ireland, c.460 Joseph of Nazareth The Annunciation of Our Lord to the Blessed Virgin Mary		Baha 'l-Naw-Ruz Jewish- Purim Hindu- Birthday of Ramakrishna Holi Sikh – Holla Mahalla	8th 21st 24th	Geoffrey Studdert Kennedy, Priest and Poet, 1929 First day of Spring Oscar Romero, Archbishop of San Salvador, Martyr, 1980
Spring		April Palm Sunday Maundy Thursday Good Friday Easter Day	23rd 25th	April George, Martyr, Patron of England, c.304 Mark the Evangelist		April Jewish – Pesach, Sikh- Baisakhi Hindu-Hanuman Jayanti Ch'in Ming, Chinese Festival of Pure Brightness	1st 9th 25th 27th	April All Fool's Day Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945 Shakespeares Birthday Christina Rosetti, Poet, 1894
Summer		May Christian Aid Week Ascension Day Pentecost	1st 14th 31st	May Philip and James, Apostles Matthias the Apostle The Visit of the Blessed Virgin Mary to Elizabeth		May Baha'i-declaration of the Bab Islam-Prophet Muhammad's birthday Jewish-Shavuot	1st 24th 30th 30th	May May day John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788 Josephine Butler, Social Reformer, 1906 Joan of Arc, Visionary, 1431



Policy: Collective Worship
 Reviewed: March 2022
 Next Review: March 2023
 Responsibility: Headteacher/Governors
 Category: RE/SMSC/PSHE

			24 th 29 th h	The Birth of John, the Baptist Peter and Paul, Apostles		Sikh-Martyrdom of Guru Arjan	12 th 21 st t	Crediton, Bishop, Apostle of Germany, Martyr, 754 Anne Frank Day Midsummer Solstice
Summer		July	3 rd 22 nd d 25 th 26 th	July Thomas the Apostle Mary Magdalene James the Apostle Anne and Joachim, Parents of the Blessed Virgin Mary		July Baha'l-martyrdom of the Bab Rastafarian-birthday of Haile Selassie	6 th 14 th h 15 th h 30 th h	July Thomas More, Scholar and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535 John Keble, Priest, Tractarian, Poet, 1866 Swithun, Bishop of Winchester, c.862 William Wilberforce, Social Reformer, 1833
Holidays		August	6 th 15 th h 24 th h 29 th	August The Transfiguration of our Lord The Blessed Virgin Mary Bartholomew the Apostle The Beheading of John the Baptist	29 th	August Hindu-29 Raksha Bandhan Sikh – anniversary of the Guru Granth Sahib	7 th 11 th h 13 th h 14 th h 20 th h 31 st	August John Mason Neale, Priest, Hymn Writer, 1866 Clare of Assisi, Founder of the Minoresses (Poor Clares), 1253 Florence Nightingale, Nurse, Social Reformer, 1910 Maximilian Kolbe, Friar, Martyr, 1941 William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890 John Bunyan, Spiritual Writer, 1688

Muslim Festivals fall on different days each year following the cycle of the moon.

[Appendix Three](#)



Policy: Collective Worship
 Reviewed: March 2022
 Next Review: March 2023
 Responsibility: Headteacher/Governors
 Category: RE/SMSC/PSHE

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



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Appendix Four

Example of Collective Worship Planning Sheet

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

Issues to raise	
People to Involve	
Activities to include	
Experiences to share	
Values to reflect on	
Stories to use	
Music to play	
Ideas to explore	
Words to use	
Opportunities to reflect	
Things to tell	
Focus	
Sayings to repeat	
Any other ideas	