




**“I have come in order that you might have life – life in all its fullness.”  
John 10:10**

## **Collective Worship Policy**

**“We all need to get the balance right between action and reflection. With so many distractions, it is easy to forget to pause and take stock. Be it through contemplation, prayer, or even keeping a diary, many have found the practice of quiet personal reflection surprisingly rewarding, even discovering greater spiritual depth to their lives.”  
Her Majesty Queen Elizabeth II, Christmas 2013**

<b>Policy accepted by FGB on:</b>	22/2/2017
<b>Next review:</b>	Spring 2020
<b>Signed (Chair of Governors):</b>	
<b>Statutory policy:</b> <u>Yes/No</u> <b>On school website:</b> <u>Yes/No</u>	

# COLLECTIVE WORSHIP POLICY

## 1. Rationale

At Christ Church we are fully aware of the important contribution that collective worship makes to both the spiritual, moral, social and cultural (SMSC) development of children and to personal, social, health and citizenship education (PSHCE).

Prayer and worship underpins our school's distinctive Christian Character and promotes shared Christian values and reinforces positive attitudes. Collective worship offers children an opportunity to worship God, consider spiritual and moral values, and explore their own beliefs.

## 2. Trust Deed

In accordance with the Trust Deed of Christ Church C of E First School, acts of collective worship are Anglican in character and consistent with the foundations and principles of the Church of England. (See Appendix A.)

## 3. Aims

- To allow children to explore their own beliefs and appreciate the spiritual dimension of life.
- To encourage children to respond to the worship offered, either through active participation or through listening.
- To facilitate spiritual growth for individuals and within the community.
- To promote a common ethos and shared values.
- To encourage children to feel a sense of belonging to a safe, caring community.
- To enhance social understanding.
- To enable children to explore beliefs from their own cultural heritage.

## 4. The pattern of collective worship

Collective worship at Christ Church takes place within a variety of settings: the school hall, the classrooms and sometimes outside or at the parish church. We follow the seasons of the Christian calendar, observing significant festivals and other special days. Worship is designed and planned to promote thinking beyond the time given to the worship itself, and themes are followed throughout the week within classrooms.

It is our aspiration that collective worship will be a valuable and valued experience for all members of our school community whatever their backgrounds and beliefs. It is invitational, inclusive and reflective in nature and never coercive or indoctrinatory.

The act of worship takes place each day. Although flexibility is needed at certain times, we aim to follow the following timetable:

<b>Monday</b>	Whole-school collective worship in the hall, based on themes related to our school's Christian values.
<b>Tuesday</b>	Class based collective worship, related to the theme of the week.
<b>Wednesday</b>	Whole-school collective worship in the hall: hymn singing.
<b>Thursday</b>	Class-based collective worship, related to the theme of the week.
<b>Friday</b>	Whole-school collective worship in the hall, celebrating the children's achievements over the week.

## **5. Father, Son, Holy Spirit and the Bible**

Our whole school collective worship opens with a welcome and song linked to the Holy Trinity. Children from different classes will take turns to bring the worship objects – a Bible (representing God the Father), a cross (representing God the Son: Jesus) and a candle (representing God the Holy Spirit) to the front table as they sing.

Acts of worship at Christ Church may include the following aspects, as a means of enabling understanding and reflection:

- Bible stories and readings
- stories from other faiths and traditions
- songs, hymns and music
- dance and drama
- prayer and meditations
- sacred/secular readings
- artefacts and natural materials
- children's contributions

## **6. Leading worship**

Collective worship will have a variety of leaders, both from within the school and from the wider community. Predominantly, the Headteacher will lead whole-school collective worship and, if unavailable, a member of the Senior Leadership Team (SLT) will lead.

We provide opportunities for children to plan, lead and evaluate acts of collective worship in order to enrich their understanding of and participation in worship.

We greatly value links with our local parish church: Christ Church in the Benefice of Christ Church with St Mary's in the Diocese of Bath and Wells. Clergy are encouraged to be involved in the planning and preparation of school worship as this ensures continuity between the worship in the school and in the benefice. Whole-school worship takes place at Christ Church parish church when appropriate.

Whenever other visitors (e.g. members of the local community, representatives of a national charity, healthcare professionals) are invited to contribute to, or lead, acts of collective worship, they are given guidance beforehand by the Headteacher. All visitors are vetted carefully and are told that school collective worship is not an occasion for proselytising. Visitors may feel more comfortable with a member of school staff leading the prayers rather than doing this themselves. In any case, members of staff should always be present and it is good practice to monitor and provide feedback to visitors. Visitors need clear guidance, for example:

- that the worship will need preparation;
- the nature of the worship;
- the theme of the worship;
- the time available;
- the age of the pupils (sometimes it is easier to invite visitors and clergy into a smaller group such as a class worship time where they might find it easier to focus on an age group);
- the resources available;
- an understanding that it is not their role to proselytise.

## **7. Monitoring and evaluation**

Monitoring and evaluation should involve a range of stakeholders including the staff, governors, parents and children.

It is the duty of the Headteacher, in consultation with the Governing Body, to ensure that the statutory duties are met and that the acts of worship are in accordance with the school's Trust Deed.

The Headteacher and governors should pay close attention to the grade descriptors set out in the SIAMS (Statutory Inspection of Anglican and Methodist Schools) evaluation schedule when conducting monitoring and self-evaluation of collective worship. Attention will be paid to the impact of worship on the life of the school community so that it leads directly to improvement in:

- children's SMSC development;
- children's behaviour and relationships; and
- children's learning outcomes.

## **8. A legal note**

### **Parental right of withdrawal**

We acknowledge that all parents have a legal right to withdraw their child from collective worship. (Exercising the right of withdrawal will mean a child is not physically present at the act of worship.) If such a request is received, the Headteacher will talk with the parents in order to understand the basis on which they object to the worship and discuss the practical implications of withdrawal.

It should be noted that in all circumstances collective worship at Christ Church, whilst necessarily Anglican in nature, is intended to be appropriate for pupils and adults of all faiths and none.

### **The rights of school staff**

We note that the right of teachers and Headteachers to withdraw from collective worship remains unchanged since the 1944 Education Act. All staff are reminded, however, that they are appointed to respect the school's Christian foundation, character, ethos and values, and worship should underpin that foundation.

## **9. The role of the Collective Worship Leader**

It is the responsibility of the Collective Worship Leader to ensure all teachers aware of this policy and able to plan and teach lessons accordingly.

## **10. Policy review**

This policy will be reviewed every three years by the Collective Worship Leader and Foundation Governors.

## **APPENDIX A: THE TRUST DEED**

We The Right Honorable Alexander Baron Ashburton and The Most Honorable Harriet Marchioness of Bath (the Guardians of The Most Honorable John Alexander Marquis of Bath as Infant of the age of eleven years or thereabouts) under the authority of an Act passed in the fifth year of the reign of Her Majesty Queen Victoria, intituled An Act for affording further facilities for the conveyance and endowment of sites for Schools Do in consideration of the sum of Fifty pounds to us the said Alexander Baron Ashburton and Harriet Marchioness of Bath (as such Guardians as hereinafore is mentioned) -paid, grant alienate, and convey to The Rev<sup>d</sup> Richard John Meade Minister of Christ Church Frome Selwood in the county of Somerset All that piece or parcel of ground containing in length from the North side thereof to the South side thereof Ninety feet and in breadth from the East side thereof to the West side thereof Ninety feet and which said piece or parcel of ground is bounded on the West side thereof by the Church Yard of Christ Church aforesaid in the said parishes of Frome Selwood and on the other side thereof by garden ground and a yard in the occupation of Mr William Harold coach builder And also All that piece or strip of ground containing in length 188½ feet and in breadth 20 feet extending from the Swinquitte road to the aforesaid piece or parcel of ground hereby conveyed and bounded on the West side thereof by the said Church yard and on the East side thereof by the said Yard and which said last mentioned strip of ground is intended for a roadway from the said Swinquitte road to the said piece or parcel of ground firstly hereinbefore described and hereby conveyed which said pieces of ground respectively being together less in quantities than one acre are intended for the site for schoolrooms to be attached to Christ Church aforesaid and are for greater certainty of description delineated in a plan thereof drawn in the margin of this deed and therein coloured Red And all the right title and interest of the said John Alexander Marquis of Bath to and in the same