



# Collective worship: SACRE guidelines for schools in Barking & Dagenham

2023

## Promoting pupil development through collective worship

### SACRE guidance on collective worship

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## 1. What are the legal requirements for collective worship?

The legal requirements for collective worship are laid down in the Education Reform Act 1988 (the 1988 Act) and in the Collective Worship Circular 1/94 (1993 – 1994), which was essentially an attempt to explain and enhance the 1988 Act. It states that collective worship:

**‘Should aim to provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs; to encourage participation and response, through listening to and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes’.**

Worship is an old English word which translates to worthiness – often in the past this has always meant recognising the worthiness of God, but in terms of a school context where there are different beliefs about God, time spent focusing on things of worth is what essentially the law is referring to.

The Standing Advisory Council on Religious Education (SACRE) recognises that the term collective worship is not found a helpful term for many schools. It is the term used in the 1988 Act, but schools themselves often refer to these acts as ‘assemblies’. This often helps parents, staff and pupils to understand that what schools are doing is NOT a religious act, but rather a time to help pupils reflect and learn about things of worth.

**The following bullet points give a concise summary of these requirements:**

- All pupils in attendance at a state school shall take part in an act of collective worship each day.

This can take place in groups at any time during the school day. Children under the age of five are not required to take part in an act of collective worship. Children in reception classes are required to take part in a daily act of collective worship. The law applies to all registered pupils, so this includes those over the age of 16 in schools. The law applies to special schools in so far as it is practicable. Maintained voluntary aided and controlled schools are also required to have a daily act of collective worship, however, its character and content is determined by the governing body.

- Collective worship shall be wholly or mainly of a broadly Christian character.

This means it reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination. For example, an assembly themed around how to treat others well, would be broadly Christian. It might also be distinctively Christian if the assembly tells the story of the Good Samaritan. Broadly Christian means that most Christian people would be in agreement with the sentiment or teaching or practice presented to the pupils.

Across a term, the majority of acts of collective worship should be broadly Christian; however not all individual assemblies need to be of this nature. Further guidance is given on this requirement throughout this document.

- Collective worship should be appropriate to the ages, aptitudes and family backgrounds of pupils.

This equips schools with the ability to provide age-appropriate assemblies for their pupils, taking into account the social and cultural background of their cohort.

- SACRE may determine that it is not appropriate for a school to have collective worship of a wholly or mainly broadly Christian character.

The head teacher of a school may apply to SACRE for a determination to consider whether it is appropriate for the requirement for Christian collective worship to apply in the case of their school, after consultation with the governing body. Further requirements and details of determinations may be found on page 36.

- Parents have a right to withdraw their child(ren) from all or part of collective worship.

Further guidance on the right to withdraw is given later in this document.

- Teachers should not be disqualified from employment or discriminated against in terms of pay or promotion on the grounds of their religious opinions or practice in participating or not participating in acts of worship.

This applies to all teachers except those in voluntary aided schools and some in voluntary controlled schools and those who are Assistant Head Teachers (AHT), Deputy Head Teachers (DHT) and of course head teachers themselves. It is part of a teacher's pay and conditions to attend assemblies, but they are not required to lead any prayers or reflections. It is hoped that this document outlines a fully inclusive approach to prayers and reflections within the realms of the law which all teachers will feel able to participate in.

## 2. What is collective worship?

- **The nature of collective worship in schools**

'Worship' is not defined in the 1988 Act. This guidance therefore draws on the DFE circular 1/94 for clarification. This states that:

**'worship must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power... worship in schools will necessarily be of a different character from worship amongst a group with beliefs in common'**

It is not possible to compel people to worship or recognise the 'worthiness' of someone or something, but we can provide opportunities for this to happen in schools, enabling pupils to respond reflectively to these experiences.

As collective worship takes place in schools, its primary function is an **educational one**, that is to promote spiritual, moral, social and cultural (SMSC) – as well as intellectual – development of pupils.

In light of this, collective worship should be:

- a) **active, rather than passive** (e.g. pupils are actively involved in the assembly)

- b) directed towards something (e.g. a value/someone/God)
- c) personal (e.g. time for reflection and or prayer)

- **Collective worship and religious education (RE)**

Collective worship (assemblies) and RE are separate areas of school life. The legal requirements for RE and collective worship are distinct and should not be confused. Time in assemblies cannot contribute to time for RE.

Schools should have separate policies for RE and collective worship.

Schools should not assume that the RE co-ordinator is responsible for collective worship, this should be a matter of negotiation.

The only part of the law which is similar for both areas is that of withdrawal. All other areas including time, the character of collective worship, and determinations, DO NOT apply to RE.

Nevertheless, there may be opportunities for pupils to use their RE work in collective worship or for collective worship to reinforce the learning taking place in RE e.g. at times of religious festivals.

- **Collective worship and assembly**

An assembly is a gathering of part or all of the school. It is concerned with administrative matters and other announcements about school life. Schools often gather for achievement assemblies, singing assemblies and curriculum assemblies. These can be made into an act of collective worship through the addition of an opportunity for reflection or prayer at the end of these times. Without it they stay as an assembly.

Collective worship is a special time for pupils to reflect upon life experiences and ultimate questions and, if appropriate, focus on God. It should allow the pupils to be able to make a spiritual response. Schools should be mindful that the term spiritual does not mean religious. It is possible for someone who does not believe in God to become more spiritual. Ofsted defines spiritual development as:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences

- **Collective worship and fundamental British values**

Collective worship makes an important contribution to developing pupils' understanding of fundamental British values as defined by Ofsted (democracy, individual liberty, rule of law, respect, and tolerance). Effective pupil development can support pupils to be prepared for "the opportunities, responsibilities and experiences of later life." Ofsted handbook <https://www.gov.uk/government/publications/school-inspection-handbook-eif/school-inspection-handbook#part-2> (September 2022)

- **Responsibilities for collective worship**

It is the shared statutory responsibility of the headteacher and governors to ensure there is appropriate provision for collective worship.

### **3. What are the aims of collective worship?**

This lists below are not exhaustive, however, they show how collective worship can contribute to SMSC and the development of pupils. Schools may wish to use these lists as starting points to reflect on their own practice in this area.

#### **Spiritual development**

- Do the pupils have an opportunity to experience worship of God, if appropriate?
- Are feelings such as awe, wonder, thankfulness, mystery and joy evoked through collective worship?
- In what ways can pupils respond to the aesthetic e.g. music, poetry, art, literature?
- How do pupils explore a sense of the sacred?
- Do pupils explore their place in the world and their search for meaning?
- Are pupils given an opportunity for reflection and contemplation?
- Are pupils asked ultimate questions? (Questions around human existence, for example, why is there suffering, what happens when we die?)

#### **Moral development**

- How do we encourage respect for others and care for the environment?
- Do pupils understand the importance of commitment in human living?
- How far can pupils foster the virtue of fair-mindedness and a willingness to consider the views and values of others?
- In what ways do we help pupils understand the balance between rights and responsibilities?
- How do we help pupils make informed moral choices?

### **Social development**

- How do we develop the school as an inclusive community through collective worship?
- How do we promote a feeling of community, with a shared ethos and values?
- How do we provide an opportunity for pupils to become acquainted with school governors and other community leaders?
- In what ways do we celebrate gifts, talents and achievements through collective worship?
- Do pupils know a sense of belonging through collective worship?

### **Cultural development**

- How does collective worship reflect the school as a diverse community?
- Do we provide an opportunity for pupils to become acquainted with local leaders, including religious ones?
- How do we celebrate cultural and religious festivals?
- Do we give opportunities for pupils to consider the dynamic nature of culture and how it impacts on society?

### **Pupil development:** *Do our pupils have opportunities to:*

- Empathise with others?
- Interpret beliefs, symbols, stories and poetry?
- Apply insights gained into daily life?
- Analyse beliefs and evidence?
- Evaluate ideas and values and make links between them?

## **4. How do we do understand wholly or mainly of a broadly Christian character?**

This statement means that collective worship must reflect the broad traditions of Christian belief. It does not mean that all acts of collective worship should contain only Christian material. Across a term, the majority of the acts of collective worship should be wholly or mainly of a broadly Christian character.

- **There are religious and human values that many religions and life stances (e.g. Humanism) have in common**

For example, justice, love, peace, charity, sacrifice, morality, saying sorry. Worship with a theme such as 'forgiveness' or 'honesty' is broadly Christian even if specific Christian material is not used.

- **Many Christian beliefs are shared by other world religions**

For example, God as creator, humankind as stewards of the world, goodness overcoming evil. For example, the Jewish festival of Hanukkah celebrates freedom from oppression and the power of God. In collective worship, material based on this celebration would allow those who believe in justice to share, and be broadly Christian too.

- **Just over half the acts of collective worship need to be broadly Christian**

A significant minority can be broadly of the character of other world religions.

- **Specific Christian beliefs should not be ignored**

For example, Jesus as the son of God. The major Christian festivals will give the school an opportunity to reflect on these specific Christian beliefs. Schools may make use of Christian visitors to contribute to this element of the law.

**By using these principles, it is possible to provide collective worship of a broadly Christian character in a school where a large majority of students have a faith other than Christianity or have no faith.**

## **5. What should be in a policy for collective worship?**

Every school should have a policy on collective worship which is regularly reviewed and updated (every 3-5 years) as in line with other policies. This policy should include:

- **The legal requirements**

e.g. the 1988 Act, the distinction between assembly and collective worship, the distinction between RE and collective worship. If the school has a determination this should be clearly stated.

- **The aims of collective worship in the school**

e.g. reference to school ethos or mission statement, reference to SMSC and personal development.

- **How collective worship is organised**

e.g. time of day, year groups, teacher responsibilities. This could be done as a chart – see Appendix One.

- **The use and role of visitors**

e.g. guidelines for inviting in guests, roles of people who frequently lead acts of collective worship.

- **Collective worship and inclusivity**

e.g. meeting the needs of different ages, abilities and backgrounds.

- **Collective worship and the right to withdraw**

e.g. parents'/carers' right to withdraw, a statement about the process for this to happen within your school. This might include a meeting with the head teacher and the need for

this to go to governors/trustees for sign off. For further details on withdrawal see page 49 within the Agreed Syllabus for RE document <https://bdsip.co.uk/wp-content/uploads/2022/07/REAgreedSyllabus2020.pdf>.

- **Evaluation and monitoring of collective worship**

e.g. how collective worship is evaluated and monitored, how frequently this takes place within the school. Reference can be made to the London Borough of Barking and Dagenham (LBBD) SACRE annual monitoring report.

LBBD SACRE will support schools through sharing best practice within the borough.

## **6. Practical matters: Why should we plan and organise collective worship?**

The systematic planning of collective worship is essential if a school is to ensure that the legal requirements are being met i.e. that across a term the acts of collective worship are wholly or mainly of a broadly Christian character.

### **Who should plan it?**

The post holder responsible for acts of collective worship would create the long- and medium-term plans for the delivery of collective worship. It is at the discretion of the school who then puts the plan into action.

### **Examples of long term (termly) planning**

- Theme for the week

Themes for a whole term are devised using festival dates, important events and other publications to create a theme for each week. Best practice sees this developed so that there is a quotation or thought publicised around the school to go with the theme.

- Theme for each month/half term

This allows for an in-depth exploration of a wider theme e.g. the natural world. It may be interspersed with celebration of festivals and other important occasions. It should be made clear in each week which aspect of the theme is being looked at.

See Appendix Two for examples of themes.

### **Examples of medium term (weekly) planning**

See Appendix Three for examples of medium-term planning

### **Short term (daily) planning**

If the long- and medium-term planning is in place, then the short-term planning will become much easier. Schools will do this in a variety of ways, it is recommended for schools to use the structure in section 7 (see below). See Appendix Four for examples of short-term planning.

## Organising collective worship

The legal requirements state that all pupils should have a daily act of collective worship. In many schools this is very difficult because of a lack of suitable spaces. The following are suggestions to help schools meet the requirement in difficult circumstances:

- If the school has a public address system, it could be used daily to share a short reflective passage
- The school could set aside 5 minutes each day for a short reflective time or moment. A different focus could be given to colleagues each week or day through the school bulletin or briefing e.g. a theme or quotation could be read out and pupils given a moment to pause and think about it.
- The school could organise collective worship in small groups e.g. tutor groups in secondary schools. Pupils can lead classroom-based collective worship.

## 7. A structure to support quality acts of collective worship

	<p><b>PLUG IN</b> – this is about awakening the children</p> <p>Using a stimulus e.g. music, picture, quotation, candle, flowers. We need to give the children time to prepare. A well chosen piece of music can help create an atmosphere for worship and reflection.</p>
	<p><b>SWITCH ON</b> – this is about engaging the children</p> <p>It will usually focus on a particular story, article, drama or message. Using different approaches and involving different people will provide variety in worship. The material should be presented in an appealing way and be appropriate to the age group. Visual aids and artefacts can provide useful illustrations of key points and help the children to remember the message.</p>
	<p><b>LIGHT UP</b> – this is about allowing the children to respond.</p> <p>It must include an opportunity for the pupils to reflect and if appropriate for them, to think about God. It may be a prayer, poem or guided reflection. This part must take place for it to be collective worship. Silence can allow time for individual thought and reflection, or prayer as appropriate.</p>

**Note:** It is common for schools to combine an assembly and collective worship. In this case, the 'Plug in' and 'Switch on' parts may be regarded as part of the assembly. The act of collective worship is the 'Light up' aspect.

Examples based on this model are given in Appendices Four and Five.

## **8. How can we be sensitive with our use of language?**

### **Should we ask pupils to pray?**

Pupils do not have to be asked to pray, but they must have the opportunity to reflect and respond to God if appropriate for them.

The issues concerning prayer are often to do with language. Pupils should not be asked to pray to their God as they may not have one, and the act of worship should be fully inclusive. Therefore, sensitivity should be shown in the choice of words teachers use.

The following phrases may be useful for teachers:

1. 'We are now going to have a moment of silence. You may want to use this time to pray or think about God, you may want to focus on today's theme or message'.
2. 'I'm going to say a prayer, if you would like to pray please say the words with me in your head. If you do not want to pray, please think carefully about today's message and what it means for you'.
3. 'If you pray please listen to this prayer. If you don't pray think about today's theme carefully'.
4. 'Christians have a special prayer about today's theme. Please listen to it and make it your prayer if you want to'.

The words used will depend on the individual teacher and the nature of the act of collective worship.

Further suggestions on wording and alternatives to prayer are given in the section on reflection.

### **Should we use 'in Jesus' name'?**

Yes, you can, as long as you make it clear that this is a Christian prayer that some Christians may use. e.g. 'Dear Lord Jesus.....in Jesus name, Amen'.

However, you may prefer to use the words 'God' or 'Lord' so pupils can interpret it as they wish. You may wish to omit these words and simply start the prayer 'Thank you for .....', 'Help us...'

'Amen' is an Aramaic word (language older than Arabic) that was spoken 2000 years ago, which means 'let it be so, I agree with that'. Used often in Jewish and Christian prayers, but is not exclusively so. As long as pupils have had an explanation about what Amen means, it can be a useful way to finish a prayer. The Arabic equivalent is 'Amin'.

There are words for God in different languages. People speaking Arabic whether Muslim, Christian, or Jew call God 'Allah', as this is Arabic for God. So here we can use the word 'God' as we are speaking English and it is the word that all English speaking people use. 'Dios' is the Spanish word for God, and 'Theos' the Greek word for God.

Some schools will alter words that pupils are singing/performing to be inclusive, e.g. at Christmas time 'Away in a manger' lyrics may change from 'little Lord Jesus' to 'little baby Jesus'.

## Showing sensitivity

In our acts of collective worship, we want to be inclusive and ensure pupils' own personal beliefs, whether religious or secular, are respected. Some religions have specific rules when it comes to art or drama.

- Representations of the Sikh Gurus in drama are not acceptable.
- In the Qur'an it states that Muslims shouldn't make any representation of those mentioned within it. For schools this means we would want to be careful about who is asked to act the part of Jesus, Mary or the angel Gabriel when preparing a nativity or a drama based on a part of the life of Jesus. Many Muslim families would have no problem with their children acting these parts, but some will and schools should be sensitive to the reason for this in collective worship.

Sometimes it is important that schools set the context and explain that in Christianity it is acceptable to use an image of God or Jesus to help worship or pray to them, whereas in Islam this is not acceptable.

Above all, it is important to be sensitive to the children in the school and local community.



## **9. How do I co-ordinate and lead collective worship in my school?**

### **Co-ordination and management**

It is the joint responsibility of the headteacher and governing body (or equivalent) to ensure that the legal requirements for collective worship are met. Every school should have a person who is responsible for the planning and delivery of collective worship. This person's job description may include the following:

- Creating a policy for collective worship
- Planning themes for each week/term
- Providing resources or a list of resources for the delivery of collective worship
- Devising a rota for the delivery of collective worship
- Making all colleagues aware of the themes, rotas and resources
- Maintaining and updating resources
- Managing an appropriate budget
- Co-ordinating visitors to speak at collective worship
- Monitoring and evaluation of collective worship
- Providing training for others on effective collective worship, or commissioning this from an external provider

### **Monitoring and evaluation**

To ensure that the legal requirements are met, and that collective worship promotes children's SMSC and personal development, it is essential that monitoring takes place on a regular basis. LBBD Local Authority (LA) sends an annual monitoring form to be completed by schools and returned to the LA, meeting the statutory duty for monitoring in this area. This form is to aid a school in their review of collective worship (CW). A review may include:

- Monitoring of plans e.g. taking in daily planning sheets, are the plans clear? Do the acts of worship promote SMSC and personal development? Is there a variety of acts of worship?
- Monitoring of delivery e.g. observing a number of acts of collective worship. See Appendices Six & Seven.
- Using monitoring to inform training needs e.g. providing professional development.
- Monitoring of the number of withdrawals from collective worship.

## 10. Visitors and guest speakers

Visitors enrich the children's experiences and give them different perspectives on beliefs and values. They also show that the school is part of a wider community and that these people are valued and supported whilst within the school, e.g. relevant staff are present in CW with visitor so that learning can be integrated into the school day.

Visitors, whether of a particular faith tradition or not, should be carefully chosen and briefed before the act of worship takes place. The following points should be made clear:

- The nature of collective worship in the school e.g. the educational context, not evangelistic
- The age and aptitude of the children
- The duration of the collective worship
- The type of content or subject matter required
- The ethos and values of the school

Training for school speakers is freely available from RE Hubs at <http://bit.ly/3lqzN91> providing a Kitemark for those who sign up to the principles

Religious Believers Visiting Schools: Guidance and a Code of Conduct at [www.retoday.org.uk/media/display/rbvs.pdf](http://www.retoday.org.uk/media/display/rbvs.pdf)

Before inviting anyone into school, refer to the school's safeguarding procedures and ensure that they are followed.

## 11. Do parents have the right to withdraw their child(ren) from collective worship?

Schools work very hard to ensure that collective worship is inclusive and appropriate for all pupils.

However, in a small number of circumstances, parents have requested that their child(ren) be withdrawn from collective worship and the school must comply with their request. The following guidance is based on DFE circular 1/94, with additional notes (*in italics*).

- If a parent asks that a pupil should be wholly or partly excused from attending any collective worship in the school, then the school must comply. If a school has a determination parents can still withdraw their child/ren from collective worship. Parents are not obliged to give reasons for the withdrawal. *It is good to meet with the parents/carers to discuss their concerns and, in many cases, the parents/carers will want their child to continue attending collective worship once the aims have been made clear. On some occasions it is through a lack of understanding that withdrawal is requested, and discussion allows fears to be addressed. In addition, parents may be invited to*

*observe an act of collective worship. In LBBD, advice is available through the SACRE RE consultant. Contact details can be found at the back of this publication.*

- A school continues to be responsible for the supervision of any child withdrawn from collective worship.
- Normally the right to withdraw would be fulfilled by the physical withdrawal of the child from the act of worship, however, if the school and parents agree the child may remain physically present in the act of worship but not take part in it that is also fine. *e.g. watching an act of collective worship about Diwali, but not joining in a song about Diwali.*

## **12. Why would a school apply for a determination?**

A determination allows a school to be able to organise its collective worship in a way that is appropriate to its pupil make up, and lifts the legal requirement for collective worship to be wholly and mainly Christian.

The 1988 Act allows the requirements for 'broadly Christian' worship to be lifted in respect of some or all of the pupils in a school where appropriate. **Before considering this, a school should consider carefully the guidance laid out in this document which shows ways in which the requirements for 'broadly Christian' worship in a multi-faith school can be met without a determination.**

If a headteacher wishes to apply for a determination, they must make an application to SACRE. Before doing so the headteacher **must** consult the school's governing body who in turn will need to seek the views of parents, teachers and pupils. The headteacher and governors should take care to safeguard the interests of any parents of children for whom broadly Christian collective worship is appropriate. In considering whether to apply for a determination the headteacher should take into account the number of withdrawals from broadly Christian worship that have been made.

The headteacher's application may relate either to a clearly described and defined group or to the whole school. The application form can be found on page 36.

In LBBD, the headteacher or their representative will be asked to attend a SACRE meeting to put forward their reasons for application for a determination. On reaching a decision, the headteacher will be notified in writing and informed of the date from which the determination can take effect.

SACRE is obliged by law to review the determination at least every five years and schools will be notified of this review by SACRE.

**In considering an application for a determination the following criteria will be used by SACRE:**

- The number of withdrawals from broadly Christian collective worship (this is the primary consideration by SACRE)

- The family and faith backgrounds of the pupils in the school, including those for whom broadly Christian worship may be appropriate as well as those for whom it may be inappropriate
- That the proposed alternative worship will be educational in nature and affirm the values of the school community, will be nondenominational and will not attempt to indoctrinate or evangelise

Further details and guidelines on applying for a determination can be found in:

- DFE circular 1/94
- Appendix Nine

### **13. Resourcing collective worship**

There are numerous publications on the market for collective worship. The list in Appendix Ten gives links to resources that are available at the time of writing this advice. Schools may want to draw upon RE artefacts and resources to help support collective worship.

## Appendix One

### Organisation of collective worship

<b>Day</b>	<b>Type of collective worship</b>	<b>Time</b>	<b>Location</b>	<b>Teacher responsible</b>
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				

### Organisation of collective worship: Example for a primary school

The school has one main hall that can be used for larger groupings.

<b>Day</b>	<b>Type of collective worship</b>	<b>Time</b>	<b>Location</b>	<b>Teacher responsible</b>
Monday	Whole School	9.15am	Main hall	Headteacher
Tuesday	Class led	9.15am	Main hall	Class teachers on a rota basis
Wednesday	Key stage 1	9.15am	Main hall	Deputy headteacher
	Key stage 2 in class groups	9.15am	In classes	Class teachers
Thursday	Key stage 1 in class groups	9.15am	In classes	Class teachers
	Key stage 2	9.15am	Main hall	Assistant headteacher
Friday	Whole school celebration	9.15am	Main hall	Headteacher

## Organisation of collective worship: Example for a secondary school

The school has one main hall that can be used for larger groupings

Day	Type of collective worship	Time	Location	Teacher responsible
Monday	Year 7	8.45am	Main hall	* see below
	Years 8, 9, 10 and 11 in class	8.45am	In tutor base	**Form tutors
Tuesday	Year 8	8.45am	Main hall	* see below
	Years 7, 9, 10 and 11 in class	8.45am	In tutor base	**Form tutors
Wednesday	Year 9	8.45am	Main hall	* see below
	Years 7, 8, 10 and 11 in class	8.45am	In tutor base	**Form tutors
Thursday	Year 10	8.45am	Main hall	* see below
	Years 7, 8, 9 and 11 in class	8.45am	In tutor base	**Form tutors
Friday	Year 11	8.45am	Main hall	* see below
	Years 7, 8, 9 and 10	8.45am	In tutor base	**Form tutors

\*Headteacher, deputy headteachers and heads of year on a rota basis.

\*\*The head of year provides material for use in these sessions in collaboration with the collective worship co-ordinator.



## Example of a record sheet for themes

### Collective worship: Autumn term Year 20XX

Week Beginning	Theme
2 <sup>nd</sup> September	New beginnings
9 <sup>th</sup> September	Rosh Hashanah and Yom Kippur
16 <sup>th</sup> September	Patience
23 <sup>rd</sup> September	Keep on trying (perseverance)
30 <sup>th</sup> September	Harvest/Sukkot (Jewish)
7 <sup>th</sup> October	Happiness
14 <sup>th</sup> October	Keeping your cool (self control)
Half Term	
28 <sup>th</sup> October	Diwali
4 <sup>th</sup> November	Remembrance
11 <sup>th</sup> November	Interfaith week/ Anti-bullying week
18 <sup>th</sup> November	Guru Nanak's birthday
25 <sup>th</sup> November	Advent
2 <sup>nd</sup> December	Eid-UI-Fitr
9 <sup>th</sup> December	Peace across the world
16 <sup>th</sup> December	Christmas

### Half term themes

#### Autumn term 1

New beginnings: Our Ethos, our values, our mission statement, Yom Kippur, Harvest.

#### Autumn term 2

Light: Remembrance, Anti-bullying, Interfaith week, festivals of light (e.g. St Lucy, Diwali, Hannukah, Advent), Peace.

### Appendix Three

#### Collective worship weekly planning sheet example for a primary school

Week: One

Theme of the week: Honesty

Quotation of the week: 'Honesty is the best policy'

<b>Day</b>	<b>Teacher responsible</b>	<b>Main Input</b>
Monday Whole school	Headteacher	The boy who cried wolf. Time of reflection.
Tuesday Class based	All teachers	To tell or not to tell – story and discussion from the human values programme Time of reflection.
Wednesday Phases	Key stage co-ordinators	Poem: Matilda Time of reflection.
Thursday Singing	Music teacher	A song about being honest or truthful. Time for reflection.
Friday Whole school/well done	Deputy headteacher	Classes share work. Time for reflection.

## Collective worship weekly planning sheet example for a secondary school

Week: Four

Theme of the week: Real Friendship

Quotation of the week: 'A friend in need is a friend indeed'

Day	Group	Teacher responsible	Main Input
Monday	<b>Year 7</b>	<b>Headteacher</b>	<b>The Good Samaritan</b>
	Years 8 and 9	Tutors	Jonathan and David (Jewish/Christian example)
	Years 10 and 11	Tutors	Oskar Schindler
Tuesday	<b>Year 8</b>	<b>Deputy headteacher</b>	<b>The Good Samaritan</b>
	Years 7 and 9	Tutors	Guru Nanak and Mardana - faithful friends.
	Years 10 and 11	Tutors	Oskar Schindler (cont.)
Wednesday	<b>Year 9</b>	<b>Assistant headteacher</b>	<b>The Good Samaritan</b>
	Year 7 and 8	Tutors	Simon Weston – the forgiving friend
	Years 10-11	Tutors	Jesus and the tax collector - acceptance
Thursday	<b>Year 10</b>	<b>Head of year</b>	<b>A Tale of Two Cities (Dickens)</b>
	Years 7-9	Tutors	Oskar Schindler
	Year 11	Tutors	Captain Scott and Lawrence Oates – sacrificial friendship
Friday	<b>Year 11</b>	<b>Headteacher</b>	<b>A Tale of Two Cities (Dickens)</b>
	Years 7-9	Tutors	Oskar Schindler (cont.)
	Year 10	Tutors	Captain Scott and Lawrence Oates – sacrificial friendship

## Appendix Four

### Short term planning for collective worship

*The suggested structure for the act of collective worship is:*

<b>Plug in</b>	<p>Music can be a useful way of setting the right <b>atmosphere</b>. Welcome children as they arrive, encourage pupils to sit silently to show respect.</p> <p>Pupils should have something to <b>focus</b> on e.g. a candle, vase of flowers, a projection of an illustration, a sculpture, a cross, a natural object e.g. a shell, a symbol, a phrase, a bible. If possible, it should be linked to the theme. The same image could be used every day during a 'theme'.</p> <p>The collective worship could start by asking pupils to focus on the picture/item.</p>
<b>Switch On</b>	<p>Some examples of the <b>main content</b>:</p> <p>Passages should be short e.g. a piece from the Bible, a story, poem, piece of literature</p> <p>A personal account – that is relevant to pupils</p> <p>A role play</p> <p>A newspaper article</p> <p>Try to draw out a key point that could apply to everyone, as well as a specifically Christian idea or value.</p>
<b>Light Up</b>	<p>Pupils must have an opportunity to <b>respond</b>. Ask questions about the passage. Expect a few responses. This could involve a 'brainstorm' or discussion (this may come at any time during the collective worship).</p> <p>There should be an opportunity to <b>reflect</b> on God. This could be a silent reflection, a 'meditation', a prayer, listening to music, a poem....</p> <p>Pupils should reflect on feelings, attitudes and beliefs.</p> <p>A final thought may be shared as pupils leave. Music could be played. The collective worship should end on a positive note.</p>
<b>Resources Required</b>	<p>e.g. music playback system, laptop, image or object, book or passage, names of any pupils involved, prayer</p>

**Example: short term planning for collective worship**

*Date:*

*Theme: Making sacrifices*

**Luke 4 v1-13 Jesus is tempted/fasting (key stage 1)**

<b>Plug in</b>	<p>Music – relaxing piano music</p> <p>A bowl of sweets and a candle. 3 chairs.</p>
<b>Switch On</b>	<p>Talk about the bowl of sweets. Need 3 volunteers to come up and take part.</p> <p>Ask them to come and sit and look at the sweets but not touch them. Ask them some questions – would they like one? How long could they sit there and just look at them?</p> <p>Introduce word ‘tempted’. Use slide presentation.</p> <p>Show picture of Jesus. Explain that he was tempted, but stopped before he did anything he shouldn’t. Talk about the fact that everyone is tempted to do things they shouldn’t.</p> <p>Show pictures of bullying etc. Ask questions about them.</p> <p>We have to stop and think before we act.</p>
<b>Light Up</b>	<p>Show a picture of a stop sign. Ask the children to look at the stop sign. Close their eyes and picture it in their head. When you are tempted to do something you shouldn’t, remember the stop sign. Introduce the prayer and invite participation or the opportunity to use the time to reflect on today’s theme.</p> <p>‘You may want say this prayer in your head as I say it.’</p> <p>Dear God, I know that I will be tempted to do things wrong. Help me to stop and think before I do anything.</p> <p>Now you may open your eyes. Let’s say together ‘stop and think’ so we can remember it all through the day. After three... stop and think!</p>
<b>Resources Required</b>	<p>Music- The Wings of an Eagle by Charles Timberlake</p> <p>Bowl of sweets and candle.</p> <p>Slide presentation – tempted, Jesus, bullying etc</p> <p>Stop sign</p>

**Example: short term planning for collective worship**

**Date:** \_\_\_\_\_ **Theme: A wonderful world**

**God as creator Jewish story of creation (key stage 2)**

<b>Plug in</b>	Play the song: What a Wonderful World by George Davis and George David Weiss (made famous by Louis Armstrong).  Children to listen and look at an image of the world and a plant/flowers.
<b>Switch On</b>	<ol style="list-style-type: none"><li>1. Children to share ideas about what makes our world wonderful. Words of the song may be a prompt.</li><li>2. Where do all these wonderful things come from?</li><li>3. Read the creation story (simplified version of Genesis 1). Use supporting images on a slide presentation.</li><li>4. Response: Ask children where the wonderful things come from according to this story.</li><li>5. Explain the Judeo-Christian view about God as creator. Link to other religions. Explain that it is important for us all to look after the world as it is special.</li></ol>
<b>Light Up</b>	Reflection – close their eyes, imagine themselves in a beautiful place. Think about their feelings and thoughts in that place.  Prayer – ‘Christians say the following prayer. You may want to make it your own prayer or continue to think about your special place.’  A prayer about Creation: Thank you God for the world you made. It is very beautiful and special. Help me to look after it and treat it with respect. Amen.  Think about for next time/this week: As you walk around the local area... remember that the world is special
<b>Resources Required</b>	Recording of the music  Plant/Flowers, Creation stories, Creation PPT  Prayer

### Example: Short term planning for collective worship

Date: \_\_\_\_\_ Theme: *Courage*

#### Festival of Baisakhi (key stage 3)

<b>Plug in</b>	Music from the Carnival of the Animals by Saint-Saëns A picture of a lion on the screen. Ask pupils what words come to mind when they see the picture of the lion.
<b>Switch On</b>	<ol style="list-style-type: none"><li>1. Explain that when male Sikhs are baptised they are named Singh (lion). This is to show the courage they have to defend their faith.</li><li>2. Tell the story of Guru Gobind Singh and the first 5 members of the Khalsa</li><li>3. Ask the children how the men showed courage.</li><li>4. Give an example of ways people show courage today, or ask pupils to suggest examples.</li></ol>
<b>Light Up</b>	We are going to have a moment of silence. Ask pupils to close their eyes and think of a time when they have shown courage. They may want to talk to God about it. Ask them to think of another animal that shows courage and to picture it in their mind. Think about how they can show courage like this animal today.
<b>Resources Required</b>	Recording of the music Baisakhi story. Picture of a lion

## Appendix Five

Examples of class based worship

**Date:** \_\_\_\_\_ **Theme: Ecology**

### **The sea (key stage 1 or 2)**

<b>Plug in</b>	<p>Play some 'sounds of the sea'</p> <p>Have a shell or collection of shells as the focus point.</p> <p>Pass round a shell(s) so that pupils can hold or feel them. What do shells remind them of?</p>
<b>Switch On</b>	<ol style="list-style-type: none"><li>1. Show a picture of the seaside. What emotions come to mind? How do pupils feel? What do people do at the seaside? Have any of them been to the seaside? Talk about their ideas.</li><li>2. Show a picture of the sea polluted with plastic.</li><li>3. Make a class collection of words or phrases about the sea.</li></ol>
<b>Light Up</b>	<p>Silent sitting/Stilling using focus time to aid concentration.</p> <p>Visualisation – being by the seaside. Focus on smells, sights and sounds of the seaside. Ask pupils to consider what they could do to make a difference to the quality of our seas. At the end give the children an opportunity to think about what actions they could take to make a difference to pollution. Think about the power of people to help keep our planet clean.</p> <p>Give time for children share responses, and give a time for quiet reflection and/or prayer.</p>
<b>Resources Required</b>	<p>Music of sea sounds/waves or something like the 'BBC Blue Planet title music'</p> <p>Shells</p> <p>Picture of the seaside</p>

### Example of class based worship

Date: \_\_\_\_\_ Theme: *Self discipline*

#### The start of Ramadan (key stage 3 -possibly over two form times)

<b>Plug in</b>	<p>Use some calm music</p> <p>Show a picture of a person who is poor or suffering from famine.</p> <p>Pupils to write ideas about the picture in their reflective diaries</p>
<b>Switch On</b>	<p>Discuss their thoughts.</p> <p>What is the longest time they have had to go without food? How did they feel?</p> <p>Why do some people fast? Talk about Muslims beginning the fast of Ramadan. Use short passage from the Qur'an about this to help explain its purpose.</p> <p>Why is it important to remember the poor?</p> <p>Possible development – how does fasting encourage self-discipline?</p>
<b>Light Up</b>	<p>Look at the picture again.</p> <p>Ask pupils to think about those who are less fortunate than themselves. Ask them to think about one thing they could give up even just for a day to remember these people. Give them the opportunity to talk to God about this if they want to.</p>
<b>Resources Required</b>	<p>Famine picture</p> <p>Music</p> <p>Ramadan passage</p>

### Example of class based worship

Date: \_\_\_\_\_ Theme: Harvest

#### Harvest time (Key stage 4 - or use over two form times)

<b>Plug in</b>	Calming music Picture of loads of food and food banks
<b>Switch On</b>	Discuss the fact that Harvest festivals take place in schools, churches and other places of worship. Ask them to share their own experiences.  Is it important to remember harvest time as most of us live in cities? Isn't it a bit outdated now? Wouldn't it be better to remember people who do not have enough food?  Talk about food banks in our society and whether this is a positive or negative development.  Possible development – read passage about Sukkot, or discuss organic products in supermarkets, Fairtrade items or locally sourced food. Pupils could be given a sample.
<b>Light Up</b>	Read the poem about harvest time and ask them to think about what it means to them. They may want to think about God's response to the poor or harvest time or continue to reflect on today's theme.
<b>Resources Required</b>	Music Picture of food Sukkot passage or organic, Fairtrade or locally sourced food items

## Appendix Six

### Self-evaluation questions for schools to consider annually

Teacher: \_\_\_\_\_ Date: \_\_\_\_\_

<u>Questions</u>		<u>✓ or X/comment</u>
<b><u>General focus and educational aims</u></b>		
1	Are the acts of collective worship (CW) different from other activities during the school day?	
2	Which core values are reinforced through collective worship?	
3	Does the event encourage reflective and analytical thinking?	
4	Is CW appropriate to all those attending?	
5	Is CW well managed?	
6	Are religious or value-based materials used?	
7	What contribution does CW make to school life?	
8	Does CW help pupils to engage their being? Does it have an application to their lives?	
9	Do pupils have their ideas and beliefs confirmed or challenged?	

<u>Questions</u>		<u>✓ or X/comment</u>
<b><u>SMSC development</u></b>		
<b>Spiritual Development</b>		
10	Does CW reflect upon the value, purpose and meaning of things?	
11	Does CW allow experiences of times of quiet?	
12	Do pupils hear stories and words from religious and/or other literature which suggest that there is more to life than meets the eye?	
<b>Moral Development</b>		
13	Does CW help pupils to reflect on matters of right and wrong?	
14	Do pupils hear of incidents in which, and people in whom, goodness or rightness are exemplified?	
15	Do pupils learn about religions and other teachings concerning right and wrong?	
<b>Social Development</b>		
16	Is there a common purpose running through CW?	
17	Do pupils share times of joy and times of sadness?	
18	Do pupils learn to behave appropriately within a social setting?	
<b>Cultural Development</b>		
19	Do pupils hear music from a range of times, places and cultures?	
20	Do pupils reflect upon ideas concerning beauty?	
21	Do pupils appreciate the range of talents and gifts found within the school community and beyond?	
<b><u>Broadly Christian character</u></b>		
<i>NB 22-27 only relevant if your school <b>does not</b> have a determination</i>		
22	Are there opportunities for pupils to become more familiar with Christian traditions?	
23	Does CW encourage a positive and responsible attitude to the world?	

<u>Questions</u>		<u>✓ or X/comment</u>
24	Does CW encourage a quest for honesty, integrity, truth and justice?	
25	Does CW encourage pupils to look beyond the obvious material world?	
26	Does CW encourage love and respect for self and for the other person?	
27	Does CW encourage service to others and the community?	

Any Other Comments:

Signed: \_\_\_\_\_

Any Action to be taken:

## Appendix Seven

*LBB SACRE are grateful to Newham SACRE for allowing us to adopt their self-assessment grades for collective worship*

### **Outstanding (1)**

- Themes give precise and highly appropriate opportunities to raise aspirations, inspire a high level of spiritual, moral, social and cultural reflection and challenge learners to take responsibility for their own conduct and charitable social actions.
- Learners demonstrate excellent progress in their learning about the value of personal prayer and reflection as part of their own spiritual and moral journey. This is evident in that many seek out opportunities for this in their own lives.
- The frequent inclusion of and reference to resources and exemplars with high moral values in collective worship (CW) allow learners to relate to the school's core values and application to their own lives. Different religious traditions are widely explored and compared, offering learners a rich experience of CW.
- Learners regularly make high quality contributions to CW and can take responsibility for particular aspects independently.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant ongoing improvement of CW.

### **Good (2)**

- Themes are relevant and pay close attention to learners' spiritual, moral, social and cultural development, providing clear guidance for learners to take responsibility for their conduct and social actions.
- Learners' strong development in recognising and articulating the purpose of prayer and reflection in both formal and informal contexts is evident.
- CW often includes resources and references with strong moral values and learners can make clear links between these and the schools core values. Different religious traditions are explored and their impact on individual's development is evident in their responses to CW.
- Learners enjoy contributing within CW and are increasingly taking responsibility for particular aspects.
- Regular monitoring and evaluation identifies where improvement is needed and clearly informs development planning. Stakeholders are consulted and their contributions and feedback are used to inform the development of CW.

### **Requires improvement (3)**

- Themes support the school's core values and some consideration is given to the coherent development of themes. Spiritual, moral, social and cultural development may take place, but is limited where planning is inconsistent or lacks focus.
- Learners experience opportunities for prayer and reflection but not enough opportunities are available to describe or evaluate its value and relevance to everyday life.
- CW sometimes uses stories with morals but the relation to learners' lives and the school's core values is not always explicit. Different religious and worldview traditions are acknowledged and may be explored, but this lacks depth and rigour in some cases.
- Learners behave well when taking part in CW, are attentive and respond to the different elements. However, they are often passive and do not yet take responsibility for aspects of worship.
- Some feedback on CW is gathered that prompts small changes to the arrangements although there is limited analysis of its impact on the school community.

**Inadequate (4)**

- Themes are not sufficiently well planned, and spiritual, moral, social and cultural development is lacking or missing.
- CW does little to raise learners' spiritual awareness or directly to inspire them in the service of others. Prayer and reflection play a limited role in the pattern of school life, so learners derive little spiritual benefit.
- CW inconsistently uses resources with morals and the relation to learners' lives and the school's core values are not always explicit enough.
- Learners have limited awareness of different religious traditions and gain little understanding of how to apply these to their own lives.
- Learners display poor behaviours and attitudes and are frequently not given opportunities to engage fully in CW.
- Little monitoring and evaluation of CW occurs, and no account is taken of learners' views. There is insufficient impact from acts of CW on pupils understanding.

## Appendix Eight

### Governors' check list for collective worship

The governors are responsible for ensuring a school is legal in carrying out its duty to ensure:

- All pupils in attendance at the school receive a daily act of collective worship. (CW)
- CW to be wholly or mainly of a broadly Christian character. If the school wishes to seek a determination to lift the requirement for its collective worship to no longer be broadly of a Christian character it must apply to SACRE (see appendix 9 for further details)
- CW is appropriate to the ages, aptitudes and family backgrounds of pupils in their school
- There is a system in place for parents to be able to exercise their right to withdraw their child(ren) from CW.
- Teachers are not disqualified from employment or discriminated against in terms of pay or promotion on the grounds of their religious opinions or practice in participating or not participating in acts of worship
- There is a CW policy that has been passed by governors within the last two years
- The monitoring form sent by the Local Authority to the Religious Education (RE) and CW subject leaders is filled in and returned to SACRE before the end of each academic year signed by the chair of governors
- CW contributes to the schools spiritual, moral, social and cultural education

It is best practice for a governor/s to visit acts of collective worship during the school year.

## Appendix Nine

### Application for a determination

**Pro-forma to be completed by the headteacher and sent, with supporting documentation, to:**

**SACRE RE consultant & LBBB SACRE clerk**

## **APPLICATION TO SACRE FOR A DETERMINATION**

### **1. DETAILS ABOUT SCHOOL**

1.1. Name of school: .....

1.2 Type of school (please tick appropriate boxes):

Special	<input type="checkbox"/>	Infant	<input type="checkbox"/>	Junior	<input type="checkbox"/>	Primary	<input type="checkbox"/>
Sec., 11-16	<input type="checkbox"/>	Sec., 11-18	<input type="checkbox"/>	Community	<input type="checkbox"/>	Foundation	<input type="checkbox"/>

1.3 Number of pupils on roll: .....

### **2. REASONS FOR SEEKING A DETERMINATION**

2.1 Family religious background:

RELIGION	NO. OF PUPILS	% PUPILS
Buddhist		
Christian		
Hindu		
Jewish		
Muslim		

Sikh		
None		
Not known		
Others (specify if known)		

2.2 (a) Current number of pupils who are withdrawn: .....

(b) Family religious background of pupils who are withdrawn:

(c) Current provision for pupils who are withdrawn: **DETAILS MUST BE SUBMITTED**

2.3 (a) Determination being sought for whole school

(please tick appropriate box)

Determination being sought for part of school

(b) If 'part' actual number of pupils for whom alternative worship is being sought:.....

If 'part', % pupils for whom alternative worship is being sought:.....

**DETAILS MUST BE SUBMITTED.**

3.4 Reasons for applying for a determination, including an explanation of why collective worship that is wholly or mainly of a broadly Christian character is inappropriate in respect of the family backgrounds of the pupils for whom alternative worship is being sought: **DETAILS MUST BE SUBMITTED**

### 3 EVIDENCE OF CONSULTATION

3.1 People consulted (*please tick appropriate boxes*):

Governing body	<input type="checkbox"/>	Teachers	<input type="checkbox"/>	Parents	<input type="checkbox"/>
Faith communities	<input type="checkbox"/>	Pupils	<input type="checkbox"/>	Others	<input type="checkbox"/>

3.2 Details of the consultation process: **DETAILS MUST BE SUBMITTED**

3.3 Documentation providing evidence of consultation, e.g. relevant extracts from governing body minutes: **COPIES OF RELEVANT DOCUMENTATION MUST BE ATTACHED.**

### 3.4 PLANS FOR ALTERNATIVE COLLECTIVE WORSHIP

(Please note that collective worship and assembly are distinct activities, although they may take place as part of the same gathering. It is details of plans for collective worship only which are requested here).

3.5 What will be the character of the alternative collective worship?

3.6 (a) The school's broad plans for the alternative collective worship over a year, in terms of (i) style and character, and (ii) management and organisation: **DETAILS MUST BE SUBMITTED**

(b) The school's detailed plans for the alternative collective worship over a term: **DETAILS MUST BE ATTACHED** (see 4.3 below).

3.7 A checklist relating to the school's plans for the alternative collective worship  
(please tick appropriate boxes):

- Content
- Style and character
- Appropriateness of the alternative worship for relevant pupils  
(in terms of ages, aptitudes and family backgrounds)
- Management and organisation
- Provision for pupils' entitlement to daily collective worship
- People who are willing and able to lead the alternative worship
- People who are both willing and able to lead the alternative worship
- Arrangements for pupils who may be withdrawn

**This application is submitted by:**

.....(Head Teacher)                      **Date:** .....

.....(Chair of Governors)                      **Date:** .....

## Appendix Ten

### **Resources for collective worship**

*Don't just do something sit there*: Mary K Stone ISBN 1 85175 105 X (RMEP 1992): An excellent book for helping teachers to develop stilling and visualisation. Aimed at the primary school, but equally useful for secondary teachers.

*On-line festival calendar*: [www.reonline.org.uk/supporting/festivals-calendar](http://www.reonline.org.uk/supporting/festivals-calendar) shows all major and minor festivals going on annually for each year.

*Buddhism For bedtime* ISBN 1844838806 by Dharmachari Nagaraja

*The Lion storyteller Bible* ISBN 9780745964331 by Bob Hartman has stories that are short enough for primary school assemblies, but well-written and engaging

*Spirited Poetry* go to [www.natre.org.uk](http://www.natre.org.uk) and click on spirited art, and then search for spirited poetry winners. Amazing range of thoughtful poetry written by children and young people across the UK

*Secondary assemblies for community cohesion* ISBN 9781905538713 by Jan Thompson

*We are family* ISBN 1898255318 by Geoff Davies

*Multi faith activities* ISBN 0415303591 by Elizabeth Pierce

Secondary assemblies for community cohesion

*What's the story?* ISBN 9781848676756 by Claire B-Evans – an instant years' worth of primary Christian based assemblies

*Sensitivity and Awareness: A guide to interfaith relations in schools* ISBN 0 85100

### **Websites**

[www.assemblies.org.uk](http://www.assemblies.org.uk) A good source of assemblies for use in all schools. Though some aspects may need adapting in more multi-cultural schools e.g. use of prayers with the word Jesus.

[www.assemblytube.com](http://www.assemblytube.com) is packed with clips and ideas to support assemblies at primary and secondary schools

<https://www.cdbe.org.uk/schools/collective-worship-resources> A good source for ideas from Chelmsford Diocesan Board of Education

[www.blackburn.anglican.org/education](http://www.blackburn.anglican.org/education) A good source of collective worship, particularly for church schools. However, much material can easily be adapted for use in multi-faith settings

[www.natsoc.org.uk](http://www.natsoc.org.uk) A useful website, particularly for those looking for more explicit Christian material e.g. biblical stories. Has a good range of themes and topics.

[www.christian-aid.org.uk/learn](http://www.christian-aid.org.uk/learn) A variety of resources for use in whole school and class based collective worship. Links to a range of different themes including Christian festivals, poverty, justice and the environment.

[www.cafod.org.uk/schools.htm](http://www.cafod.org.uk/schools.htm) Very similar to the Christian Aid site.

[www.re-xs.ucsm.ac.uk/assemblies](http://www.re-xs.ucsm.ac.uk/assemblies) Gives background to collective worship and the law. Useful tips for staff training and development as well.

[www.truetube.com](http://www.truetube.com) Set up by teachers, it is like YouTube but has no adverts and covers RE, PSHE and CW

[www.collectiveworship.com](http://www.collectiveworship.com)

[www.literacysshed.com](http://www.literacysshed.com) Gives you stories and themes for use in English, but can be useful for collective worship

<https://www.bbc.co.uk/teach/school-radio/primary-school-songs-songs-for-collective-worship-and-assemblies/zmgwkmn> There are daily acts of collective worship for schools as part of the BBC charter (mainly used by schools abroad and in the Hebrides).

<https://classroom.thenational.academy/assemblies> Oak Academy has a number of assemblies created via videos that can be played.

[Assemblies for All](#) Humanist UK's website for FREE access to hundreds of high quality, inclusive assemblies for both primary and secondary schools.

<https://www.brf.org.uk/resources/> Bible Reading Fellowship website, has Christian based collective worship resources.

## Music

Do remember that schools must have a licence to sing or perform music, but most resources come with this.

Soundtracks to films often provide uplifting and inspirational music.

Charles Timberlake composes music which is calming and reflective. Contact at [www.charlestimberlake.co.uk](http://www.charlestimberlake.co.uk)

*Out of the Ark*: provides well known and highly regarded support with singing assemblies, and songs that are meaningful. A good example is *Songs for every assembly* ISBN 9780951911631 by Mark and Helen Johnson. They produce resources to support singing in schools around assemblies. See their website for a full range of resources [www.outoftheark.co.uk](http://www.outoftheark.co.uk)

Brian Beresford was a primary headteacher who now writes and produces reflective music to be used in collective worship, as well as a whole lot more!

<http://www.onemoretime.biz/index.htm> is his website and there you can find his CDs – wanderweg and others.

Fishy Music – [www.fishymusic.co.uk](http://www.fishymusic.co.uk) produces CDs and supports for classroom-based mediations with God each day – has a Christian focus.

## Thanks to:

LBBB SACRE would like to formally thank Newham SACRE and LA for allowing us to work from and use their collective worship advice document.

### **The working Party**

Avril Carnelley – LBBB representative

Clare D’Netto – Headteacher representative

Claire Clinton – SACRE consultant

Emma Anderton – Church of England representative

Rev Katie Miller - Church of England representative

Margaret Haig – LA Governor representative

LBBB SACRE members for their input

For further support do contact LBBB SACRE RE consultant

Claire Clinton at [claire.clinton@rematters.co.uk](mailto:claire.clinton@rematters.co.uk)

Phone number: 07950 701933

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