



## **St. Joseph's RC Primary Collective Worship Policy**

### **Mission Statement**

*At St. Joseph's we inspire everyone to be the person God intended them to be, by acting justly, loving tenderly and walking humbly with God.*

### **The Nature of Collective Worship**

We believe that Christian worship in a Catholic school names and celebrates God's presence in our lives. It is concerned with giving glory, honour, praise and thanks to God. It is our loving response, in word and action, to God's invitation to enter into relationship, made possible through the work of Jesus Christ and the witness of the Holy Spirit.

'The celebration of Catholic liturgies and prayers as an integral part of the learning and teaching should enable the school community to become reflective, experience the presence of God and should develop a mature spiritual life.'<sup>1</sup>

### **Legal Requirements**

We acknowledge the legal requirement that there must be a daily act of worship for all pupils. (This can take place at any time during the school day and can be either a single act of worship for all pupils, or separate acts of worship in school groups.) We understand that simply holding an assembly that includes a prayer, said either by the teacher or everyone present, does not fulfil this requirement. We also acknowledge that collective worship and assembly are distinct activities. They may sometimes form part of the same gathering, but the difference between the two will always be made clear.

The act of worship is not designated curriculum time under regulations and will not be subsumed under any part of the curriculum, including religious education.

In this school, as with any Voluntary Aided School, responsibility for arranging Collective Worship rests with the Governing Body after consultation with the headteacher.

Parents have a right to withdraw their child from Collective Worship. However, given the importance of Collective Worship in a Catholic school, parents and prospective parents will be made aware of the fact that it can never be confined to 'timetabled slots' but may take place in a variety of contexts other than those which are specifically structured, within Come and See RE curriculum.

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<sup>1</sup> Christ at the Centre Rev Marcus Stock, 2005

## **The Place of Collective Worship in the Life of St. Joseph's R.C. Primary School**

Worship in St. Joseph's R.C. Primary School is more than just a legal requirement. It is an integral part of school life and central to the Catholic tradition.

Collective worship takes into account the religious and educational needs of all who share in it:

- Those who form part of the worshipping community in church;
- Those for whom school may be their first and only experience of church;
- Those from other Christian traditions – or none;
- Those from other faith backgrounds.

## **The Aims of Collective Worship**

Collective Worship in St. Joseph's R.C. Primary School aims to provide opportunities for all pupils and staff:

- To contemplate the mystery of God
- To reflect on spiritual and moral issues
- To explore personal beliefs
- To respond to and to celebrate life
- To experience a sense of belonging and to develop community spirit
- To develop a common ethos and shared values
- To enrich religious experience
- To grow in liturgical understanding and development
- To pray using prayers which are part of the Catholic tradition
- To reinforce positive attitudes
- To participate fully
- To take time out 'to wonder at', 'to come to terms with' and 'to give worth to.'

## **Principles**

All acts of worship in St. Joseph's R.C. Primary School will:

- Give glory and honour to God;
- Be a quality activity, fundamental to the life of the school and its Catholic character;
- Enable pupils to develop skills so that they can prepare, organise and lead worship;
- Give pupils positive liturgical experiences, appropriate to their age, aptitude and family backgrounds in order to prepare them for the liturgical life of the Church.<sup>2</sup> Celebrations will be appropriate to the age and groupings of the children.

## **Planning, content and celebration**

Collective Worship is planned:

- Following a structure with reference to the Church's seasons, Come and See, feast days, the curriculum and significant dates e.g. CAFOD Family Fast Day, Holocaust Memorial Day.
- Parish and parents are invited to participate in some celebrations.
- A variety of prayer styles will be used appropriate to the age of the children and the occasion.
- Involving consultation with appropriate parties and reference to school aims and policies
- with flexibility to respond to changing situations within the school and the wider community

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<sup>2</sup> Directory for Masses with Children, paragraph 9.

- To develop in pupils, skills that enable them to prepare, organise and lead worship rather than always participating or contributing in a token way, through use of the Diocesan Liturgy resources, as well as their own.
- The planning and delivery of liturgy is child led as far as possible, with some direction and guidance from the relevant teacher/s, depending upon the age range.
- Any planning, readings or work done is documented within the children's R.E. books and in teacher's planning.

Acts of collective worship take place at the beginning and end of the school day and at lunch time. They will usually take place in individual classrooms except when a key stage or the whole school gathers together. There is a wealth of resources to support teachers and children in leading acts of collective worship and these are reviewed and updated regularly.

Collective worship in our school follows the pattern outlined:

Monday	Whole School Collective Worship
Tuesday	in class
Wednesday	KS2 Collective Worship 9.00am-9.20am
Thursday	In class or a class to Mass at St. Joseph's (weekly cycle)
Friday	KS1 Collective Worship 9.00am-9.20am

Key Stage Liturgies, KS1, Y3&4 and Y5&6 are scheduled at the beginning of each new term and dates sent home to parents.

Additionally, end of topic or themed Liturgies take place within each class during curriculum time on a termly basis and parents are invited to these as and when they are scheduled by the pupils and class teacher.

### **Recording**

Collective Worship is recorded using the Diocesan planning framework in KS1 and KS2.

KS1 children plan sections; gather, Word, response, mission, with some guidance from the class teacher. The planning for each section is then recorded on the planning framework and displayed in class books wherever appropriate.

KS2 children may plan sections or whole acts of worship, depending on age and/or ability, using the framework provided. These are then displayed in their class book or within their R.E. books wherever appropriate.

Prayer Group acts of worship are planned and resourced by children in Y6. They keep a record of these planning sheets in their R.E. books and in a 'Prayer Club' folder.

## **Monitoring and Evaluation**

At least once a year the school's provision of worship will be evaluated to consider whether it meets the needs of all pupils and whether pupils are making progress in acquiring skills and abilities in organising and leading worship.

Collective Worship is monitored using Collective Worship monitoring form, (Appendices 1a and b). These enable an overall judgement to be made on the quality of provision of Collective Worship to be made, while highlighting areas for improvement, wherever applicable.

Following monitoring, training needs will be identified and outcomes used to inform SEF 48.

## **Resources**

- Resources are kept on the shelf in the school hall;
- Each class has its own liturgy box, which is kept close to the Collective Worship area within class;
- Liturgy planning resources are readily available within classrooms for children to access;
- Children are asked to bring items for the class focal point personal to them;
- Wednesday Word is sent home each week
- Other seasonal resources are ordered and used within class at specific times of the year – e.g: My Day by Day Junior – Lent
- These resources are monitored regularly by the Collective Worship co-ordinator.

## **The learning environment**

'Symbols and icons of the Catholic faith when displayed in school and throughout its premises will help the school community and visitors to experience the uniqueness and sacredness of this learning environment'

Focal points in each classroom and throughout the school will reflect the liturgical season and will reference Come and See topics. In this way they will be an outward sign of the school's ethos.

## **Retreats**

Year six pupils gather together each year in the Autumn term with pupils from the feeder schools to St. Leonard's. They spend two days with The Diocesan Youth Mission Team at the Youth Village in Allensford.

## **Other opportunities**

St Joseph's School is pro-active in engaging other opportunities for Worship – e.g: Faith 15, The Good Shepherd Mass.

We also work very closely alongside the other schools in the Parish of the Durham Martyrs in terms of shared Liturgies, attendance at Liturgical celebrations and joint Sacramental preparation.

## **Eucharist**

Eucharistic celebrations in school will highlight a special occasion and will normally be celebrated with children whose faith development has reached an appropriate stage. The same general principles will apply to planning a Eucharistic celebration as other acts of school worship, therefore opportunities for children to participate will be maximised. When preparing these celebrations reference will be made to "The Welcome Table. Planning Masses with Children" which contains the complete text of the Church's 'Directory for Masses with Children' as a basis for our practice.

Each class will also attend Mass on a weekly basis, in a cycle across the year.

### **The coordinator for Collective Worship**

The co-ordinator: Mrs Angela Boyle, Headteacher, will be responsible for:-

- Formulating a written policy
- Ensuring that collective worship is appropriate to the age, aptitudes and family backgrounds of pupils
- Ensuring that collective worship takes account of the religious and educational needs of all who share in it and is rooted in the Catholic teachings
- Organising themes for worship;
- Assisting the governors in carrying out their legal responsibilities with regard to collective worship.

### **Policy Monitoring and Review**

This policy is monitored by the Collective Worship coordinator and is evaluated and reviewed by the whole school staff and governors every two years. The Foundation Governors in particular will play a most important role.

Year Group:

Monitoring of Collective Worship

Date:

Appendix 1a

Focus	Comments
<b>Planning (discussed with teacher before or after celebration)</b> <ul style="list-style-type: none"> <li>Have the children been involved in the planning?</li> <li>Has the Act of Worship been planned around a theme/feast?</li> </ul>	
<b>Structure (If Liturgy)</b> <ul style="list-style-type: none"> <li>Can the four parts (Gather, Word, Response, Mission) be distinctly identified?</li> <li>How did children gather?</li> <li>Was the Word appropriate and treated reverently?</li> <li>How did children respond to the Word?</li> <li>Was there a clear Mission, an evident message at the end of the liturgy?</li> </ul>	
<b>Leadership</b> <ul style="list-style-type: none"> <li>Child or adult led?</li> <li>Depending on the age of the children were they as involved as possible in leading?</li> </ul>	
<b>Engagement</b> <ul style="list-style-type: none"> <li>Were children fully engaged and participating enthusiastically?</li> <li>Was it a prayerful experience?</li> </ul>	
<b>Creativity</b> <ul style="list-style-type: none"> <li>How creative was the Act of Worship?</li> <li>Did it include different prayer styles/dance/music etc to enhance the experience?</li> </ul>	
<b>Prayer Space</b> <ul style="list-style-type: none"> <li>Were children able to create focal point, atmosphere for prayer, appropriate for their age?</li> </ul>	
<b>Resources</b> <ul style="list-style-type: none"> <li>Were liturgical resources used appropriately eg correct liturgical colours, artefacts?</li> </ul>	
<b>ICT</b> <ul style="list-style-type: none"> <li>Was ICT used to support and enhance the Act of Worship or was it a distraction?</li> </ul>	
<b>Agreed areas for development</b>	

A copy of this monitoring sheet has been given to the class teacher

Coordinator ...

Class Teacher ...

Appendix 1b

**CW1 Differentiated Judgement descriptors**

How well pupils respond to and participate in the schools' Collective Worship

	1 (outstanding)	2 (good)	3 (requires improvement)	4 (inadequate)
<b>Pupil engagement</b>	Acts of worship engage all pupils' interest and inspire in them deep thought and heartfelt response. There is a palpable enthusiasm for collective worship, reflected in the quality of communal singing, the quality of prayerful silence and the depth of participation in community prayers.	Pupils act with reverence and are keen to participate. They sing joyfully, reflect in silence and join in community prayers appropriately and with confidence.	Pupils take part in the regular prayer life of the school, although not always readily. They participate in opportunities to sing, to pray quietly and to join in community prayers although not all pupils are engaged.	The majority of pupils are not engaged by the school's Collective Worship. Most pupils are restless during acts of worship and are uninterested in the prayer life of the school
<b>Pupil leadership</b>	Pupils take the initiative in leading Collective Worship. They are creative and resourceful in their planning of liturgy and they want it to be the best it can be.	Pupils regularly prepare and lead worship with confidence, enthusiasm and a degree of independence.	Pupils rarely prepare and lead acts of worship and/or this preparation is superficial, does not engage pupils creatively and is overly reliant on the adults in school.	Pupils never lead the planning and delivery of Collective Worship.
<b>Creativity and Variety</b>	They display confidence in their use of a variety of approaches to prayer such as prayer which uses scripture, religious artefacts, liturgical music and other forms of prayer, both traditional and contemporary.	Pupils use a variety of approaches to prayer which include scripture, religious artefacts, liturgical music and other forms of prayer.	Pupils use only a basic variety of approaches to prayer and whilst prayer may include scripture, artefacts or music, the selection of these is limited and repetitive	Pupils do not use of a variety of approaches to prayer. Prayer has become monotonous.
<b>Creating space for prayer</b>	Appropriate to their age and ability, many pupils are able to create an atmosphere conducive to prayer through the skilful use of prayer focuses, music and silence.	Appropriate to their age and ability, some pupils are able to create an atmosphere conducive to prayer, using silence and visual prompts.	Pupils' ability to create an atmosphere conducive to prayer is limited and whilst attempts are made to use silence and other visual aids to create the right atmosphere, this has mixed success.	Pupils are unable to create the correct atmosphere for prayer; the space for prayer is untidy and/or distracting.

	1 (outstanding)	2 (good)	3 (requires improvement)	4 (inadequate)
Quality of pupil led worship	The worship opportunities pupils create are imaginative, varied and inspirational. Most other pupils are visibly uplifted by the worship opportunities created by their peers.	The worship opportunities pupils create are varied and well-planned. Other pupils are engaged by the worship opportunities planned by their peers.	Pupil-led collective worship is formulaic, lacking variety or interest both for those who plan it and for those who participate in it.	If pupils do lead collective worship, they do so with evident reluctance. These worship opportunities are at best merely tolerated by their peers.
Liturgical Sensitivity	Almost all pupils have an excellent understanding of the Church's liturgical year, its seasons and feasts. Accordingly, in a way that is appropriate to their age and ability, they are able to prepare collective worship which reflects this understanding.	Most pupils have a good understanding of religious seasons and feasts and the different demands this makes on the planning of appropriate worship opportunities.	Many pupils have a limited understanding of the Church year and have little appreciation of the effect of this on planning appropriate types of worship.	Pupils are almost wholly ignorant of the Church year and have no liturgical expertise in planning worship appropriately
Inclusivity	There is a deep sense of respect for different faiths and this is reflected in the inclusive manner in which pupils prepare the liturgy. Pupils are confident enough to celebrate difference and act with integrity when praying with others who do not share their beliefs.	In the planning of liturgy the needs and sensitivities of those of other faiths are respected and accommodated. Pupils are at ease in sharing prayer experiences with those of different faiths.	Whilst pupils are never disrespectful towards others of different beliefs, they do not have any real awareness of the existence of difference or the need to accommodate it.	Some pupils are openly critical of the faith commitments of other pupils. Some pupils disrupt others when at prayer and/or ridicule pupils for whom prayer is an important activity.
Impact on personal development	The experience of living and working in a praying community has had a profound and visible effect on the development of all pupils, irrespective of ability or faith background.	Pupils are able to clearly articulate the difference that a community of prayer has made to their own sense of identity, security and growth.	Whilst never rejected, prayer opportunities are not always fully appreciated. Some pupils speak positively about the school's prayer life but find it difficult to articulate the effect it has had on their personal development.	Collective worship has been irrelevant to the development and growth of many pupils



## Appendix 2

### **The Role of the Coordinator for Collective Worship**

- Formulating a written policy for Collective Worship
- Ensuring that there is a development plan for Collective Worship included in the school development plan
- Ensuring that Collective Worship is appropriate to the age, aptitudes and faith backgrounds of pupils
- Ensuring that Collective Worship takes account of the religious and educational needs of all who share in it and is rooted in the principles of the 'Directory for Masses with Children'
- Organising themes for Worship
- Assisting the governors and headteacher to carry out their legal responsibilities with regard to Collective Worship
- Developing staff confidence and expertise e.g. through modelling different prayer styles

#### **Planning, recording, monitoring and evaluating**

- Maintaining and developing effective procedures and documentation
- Observing Acts of Collective Worship and providing feedback
- Informing the headteacher of standards and developments in Collective Worship

#### **Communication**

- Communicating to members of the school community the significance and content of Collective Worship
- Reporting to and consulting with the governors and headteacher regarding matters of concern and development
- Acting as consultant to colleagues
- Encouraging positive attitudes towards Collective Worship
- Informing newly appointed colleagues of school policy regarding Collective Worship
- Communicating with parents, governors and the parish community
- Liaison with the school chaplain
- Liaison with the Diocesan Department for Education

#### **Professional development / Ongoing formation**

- Leading and organising in-service training and ongoing formation for Collective Worship
- Attending appropriate in-service courses, reporting back and leading staff training
- Keeping up to date by personal reading

#### **Resources**

- Evaluating existing resources
- Developing the resources available for Collective Worship including visual aids, artefacts, drapes, music, visitors, leaders, new and relevant books, posters etc.
- Budgeting efficiently

*[Consideration should be given to the establishment of a planning group, which might include, the coordinator, the headteacher, deputy, staff, pupils, governors and school chaplain. It would be part of the role of the coordinator to lead this group]*

