

DRAFT

**COLLECTIVE WORSHIP GUIDANCE
FOR COMMUNITY SCHOOLS IN THE
ROYAL BOROUGH OF KINGSTON UPON THAMES**

For consultation with schools - September 2008

PREFACE BY THE CHAIR OF KINGSTON SACRE, MARIA JAMES

Collective worship is an important vehicle for pupils to explore and share beliefs, to consider the importance of prayer, meditation, and silence, and the relevance of ideas and beliefs to their own lives. It is also an important time to think about the needs of others and to develop a sense of community. And it is a time when a sense of the spiritual, of awe and wonder, may be evoked.

In [RE and collective worship - An analysis of 2006 SACRE reports](#) the QCA reported that collective worship often allows for the clearest expression of a school's ethos, affirming the importance of relationships, and the sharing collectively of both joy and sadness. This, like any spiritual reality, is not an experience which can be packaged and marketed - but all of us will remember in school occasions when a communal depth of feeling, or increased sensitivity to others, or reinvigorated moral compass was created by a person, story or image with the power to inspire. Commitment to creating occasions when the school explores the big life themes of love, loss, transience and mortality, suffering and transcendence can make the difference between an occasion which is bland and banal, or an occasion which has character and excellence.

The QCA report advises that best practice in collective worship is usually characterised by thorough planning and evaluation, the use of themes over a term or half term and the use of outside speakers who are able to bring insights directly from their own faith and cultural traditions. We hope this guidance reinforces these messages from the QCA and also underlines the importance which Ofsted places on collective worship as a central focus for the school's development of the spiritual, moral, social and cultural development (SMSC) of its pupils.

An effective curriculum includes a planned and coherent approach to pupils' personal development and to the 'Every Child Matters' framework, which will be reflected in the ethos and values of the school. In addition, each school also now has a duty to promote community cohesion. We hope that school governors, headteachers and staff with pastoral responsibilities will ask themselves how the daily act of collective worship in the school can be integrated as a core element within its planning to fulfil these responsibilities, asking questions such as:

- is there a collective worship policy in the school, with someone taking a lead responsibility?
- how is the worship linked to the life of the school?
- is collective worship allowed adequate time?
- are we planning for a shared and involved experience of all, not just a few?
- do we invite speakers from local faith and other community groups to foster closer links with the local and wider community?
- how is a sense of occasion created (with a clear beginning and ending, separated from administration)?
- how do we ensure we use the right language for the age group?
- and what *is* our theology or philosophy (what is being said about God, people and the world)?

A tall order! A great challenge!

I would like to put on record the SACRE's thanks to: the LB of Croydon and Bolton SACRE whose guidance we found useful in compiling this document; and to Seamus Sheridan of Hollyfield School and Neil D'Aguiar of Richard Challoner School; and the SACRE working group who produced this draft for consultation with schools: Diana Brotherton (Chair), Cathy Davie, Annette Kelly, Marilyn Mason, Beryl Mooney, Ellen Ziriati and Jean Cousens.

INTRODUCTION

'Our fragmented society needs a whole series of reflective pools, places where the very deepest issues of life and death may be explored and understood, away from the market place.' Terry Waite

'The challenge consists in creating an experience which does not compromise belief but recognises the integrity and dignity of all members of the school community; which is essentially educational, and stimulates the possibility of reflecting inwardly, sharing outwardly, and living upwardly.' Angela Wood

Throughout the country school pupils and teachers still refer to 'going to Assembly' when in fact 'assembly' and 'collective worship' are two different and distinct activities:

- an assembly is a gathering together for the purpose of giving information, notices, reiterating school rules etc.
- collective worship is the part of that gathering together where an act of worship takes place.

Between the two activities, which are usually held together for logistical reasons, it is a good idea to have a pause, or to introduce something like a picture or candle for children to use as a focus, so that it is clear when assembly finishes and collective worship begins. Weekly/ termly celebrations of good work could be framed in the context of thanksgiving and celebration, an opportunity to encourage and endorse good work, good behaviour and effort, and also thanking God for the gifts he has given.

It is still the law that pupils (who have not been withdrawn) take part in a daily act of worship, although this can take place at any time of the day. In the busy school timetable, this gathering together is an important community activity and should not be squeezed out or used as a reason for extra free time. The pattern of daily worship may be varied to include whole school, key stage, year group, or class-based worship (see an effective example on [page 27](#)). Class-based worship has the advantage of allowing a theme or 'Thought for the Day' to be more personalised to the particular class, and pupil participation and response can be more focused. Class worship calls for many more staff to be involved - staff who may not always feel comfortable in leading it. The following could be considered:

- change the 'feel' of the classroom for worship, by using space, colour, music, ICT and other media, a change of seating.
- first thing in the morning is the best time, when minds are fresh and able to concentrate on an act of worship.
- pupils can be brilliant resources and could take an active role in leading class worship, with some guidance.
- ideas and collections of thoughts could be displayed in the classroom.

Taking part in collective worship is more than passively attending - the content of the worship should be valued by the pupils. Its educational worth, in contributing to the spiritual, moral, social and cultural development of students, is assessed during Ofsted inspections (see pages 5-6). Within a school's Collective Worship Policy (refer [page 7](#)), it is a good idea to have a definition of collective worship that is true to your own school ethos, reflecting all members of the learning community, whether they have a faith or not. We hope that this document offers helpful guidance, which schools are invited to use flexibly. Examples of local good practice are provided in the Appendices A-C to provide some insights into different approaches – and reflect some of the high quality found in many RBK schools.

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THE LEGAL POSITION

1. What is collective worship?

In its broadest sense, Collective worship reflects that which is felt to be of value and 'worth'. The 1966 Education Reform Act requires that religious diversity, as well as cultural diversity, be recognised in curricular provision, as part of the preparation for life in today's society. Collective worship is where a disparate group meet together for a common practice. Collective worship in schools differs from the corporate worship of believers of a particular faith. The community school in most instances comprises a disparate group of faiths, beliefs and practices amongst staff and pupils.

Collective worship is an educational activity which, whilst recognising diversity, seeks to bring differences together for a common purpose. It should seek to be an occasion valued by the school, through which the identity, aims and values of the school are expressed and celebrated. Collective worship should contribute to this sense of identity and general ethos.

2. What does the law require?

The School Standards and Framework Act 1998 (Section 70) places a duty on community, foundation and voluntary schools (but not nursery schools or Pupil Referral Units) to ensure that each pupil (including sixth formers) takes part in collective worship on each school day . This should take place on school premises, except where the governing body, after consultation with the head teacher, decides to hold it elsewhere on special occasions. Separate acts of worship can be held for pupils of different age groups at any time during the school day. It should be non-denominational and the majority of acts should be 'wholly or mainly of a broadly Christian character, reflecting the broad traditions of Christian belief.'

Parents have a right to withdraw their children from collective worship. Students over the age of 16 and teachers can withdraw themselves.

The school prospectus must include information about collective worship.

3. Who is responsible for the acts of worship in school?

For community schools, responsibility for arranging and organising the acts of collective worship rests with the Headteacher, after consultation with the Governing Body.

4. What is the purpose of collective worship?

Paragraph 50 of Circular 1/94 states that the aims of collective worship are to:

- provide the opportunity for pupils to worship God
- give expression to the common values which underpin the school's existence as a community
- provide experiences which strengthen attitudes and dispositions in all pupils
- provide experiences which allow all pupils to consider spiritual and moral issues and reflect upon their own response to such issues
- provide a time for quiet reflection or prayer, which is an opportunity for pupils to reflect inwardly in their own way

Collective worship makes an important contribution to these central educational aims.

5. What are OFSTED looking for when acts of worship are inspected in school?

The Education Act 1992 provides the legal framework for the inspection of all aspects of school life, including the provision that is made for the spiritual, moral, social and cultural development of pupils to take place (ref. page 6). Collective worship in community schools will be inspected for the contribution it makes to the life of the school and the experiences it provides for pupils, along with how the provision meets legal requirements.

6. What is a determination?

Where the headteacher and governors believe the requirement for worship of 'wholly or mainly of a broadly Christian character' is inappropriate, and an alternative form of collective worship would be more appropriate, they can apply to the SACRE for a determination to lift this requirement for some or all of their pupils, providing evidence and reasons (see Appendix D -page 45ff).

OFSTED DEFINITIONS OF SPIRITUAL, MORAL, SOCIAL AND CULTURAL EDUCATION

To promote pupils' **spiritual development** is actively to encourage:

- the growth of pupils' inner life, their capacity to relate to others and their non-material well-being; for example, their self-respect, their creativity, their will to achieve their full potential and their ability to ask, and try to find answers to, life's major questions, including questions about the existence and nature of God;
- pupils' acquisition of the knowledge, understanding, skills, attitudes and qualities they need to foster their own inner lives and non-material well-being throughout life.

To promote pupils' **moral development** is actively to encourage:

- pupils' understanding of the difference between right and wrong, the will to do what is right and their willingness to consider others with concern and compassion;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to do what is right and to cope with moral conflict.

To promote pupils' **social development** is actively to encourage:

- pupils' understanding of the responsibilities and rights of being a member of families and various communities, local, national and global;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to live up to these responsibilities and exercise these rights.

To promote pupils' **cultural development** is actively to encourage:

- pupils' understanding of the cultural influences that affect them and others, a sense of belonging to local, regional, national, global cultures, and their appreciation and response to a range of aesthetic experiences;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to understand, appreciate and contribute to their own and different cultures.

CREATING A WHOLE-SCHOOL POLICY

The following should be considered when preparing a school policy on collective worship:

- **a mission statement:** the place of worship in the life of the school, status of the school, its community and the implications for worship
- **aims and objectives** for collective worship (see [page 5](#) – no.4)
- **links with SMSC** (see [page 6](#))
- **inclusion** (see [page 4](#) (no.2) for the right of withdrawal by parents, teachers and 16+ students)
- **programme** of themes and festivals (see [page 16](#) for suggested themes and pages [17-22](#) for events & festivals)
- **special school occasions** (particular celebrations, invitations to parents and friends)
- **personnel involved and weekly pattern** (for use of visitors, see [page 12](#))
- **guidance on methods:** delivery, timing and structure (and use of music, story, reflection etc.)
(some suggestions can be found on pages 8-9, and Appendices A-C)
- **resources** in the school (music, books, pictures, artefacts and their location) (see [page 23](#))
- **record keeping and monitoring** (the responsibilities of teachers, headteacher, coordinator, governors) (see [pages 9-10 & 25](#))

PLANNING SUCCESSFUL COLLECTIVE WORSHIP

Like a cake mixture, use a variety of ingredients to create a memorable experience.

Employing a range of strategies and stimuli will ensure pupils remain motivated. Below are some ideas you might think about.

Over a period of time there is room for everything.

Prayer and reflection

stillness thought reflection
 dance music beautiful image
 Lord's prayer ancient prayers incl. Celtic prayers
 modern prayers lighting a candle sacred symbols

Music and media

classical, Taize, pop, choral, familiar, spirituals,
 hymns, different cultures, rap
 audio-visual eg video, powerpoint, other ICT

Attitudes

praise
 thanksgiving
 confession
 asking
 respect
 focus on God
 focus on others

Visitors

church ministers
 representatives of different faiths
 Schools Christian Worker Project visitor
 parents
 police
 representatives of local voluntary organisations
 ex pupils

Stories

familiar
 new
 parables
 current news
 from sacred books
 fables
 cliff hangers and serials

Contrasts

| | |
|---------------------|--------------------------|
| slow and deliberate | fast and exciting |
| simple, pure, plain | colourful and passionate |
| familiar | surprising |
| routine | wacky, first time |
| sharing/telling | listening |
| performing | watching |
| active | passive |

Activities

quizzes
 competitions
 comperes
 interviews
 newflash
 drama

PLANNING AN ACT OF COLLECTIVE WORSHIP

| THEME | | DATE | | | |
|---|--|---|---|---|--|
| CAN I USE.....? drama music artefacts pictures words pupils sacred books story video ICT newspapers magazines | | HOW WILL IT CONVEY...? - the theme or concept. - the appropriate atmosphere - - awe, wonder, interest. - values and wisdom. - worship. - opportunity for reflection. | HOW WILL THE METHOD I CHOOSE AFFECT....? pace and timing behaviour listening response community | WHAT IS THE LIKELY OUTCOME? celebration thanksgiving reflection prayer adoration enjoyment discussion encouragement understanding of faith expression of feeling reinforcement of school values enhancement of knowledge | |
| CONCEPT TO CONVEY | | | | | |
| RESOURCES NEEDED | | | | | |
| CONTENT i.e. music, action, reading, story, prayer in the order of events | | 1 | | | |
| | | 2 | | | |
| | | 3 | | | |
| | | 4 | | | |
| HOW DO I THINK IT WENT? | | | | | |

HALF-TERMLY PLANNING SHEET

| | | | |
|--|-----------------|--|---------------------|
| Term (first or second half) | | Day | Time |
| Key Stage | | Place | Year Group/s |
| Likely Outcomes (refer page 10) | | | |
| Week beginning | Leader/s | Possible Theme/ Suggested focus | Evaluation |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

Additional Notes/ Evaluation

This can be adapted to suit your school. (A worked example is attached in the Appendices - at pages 25-26)

After each act of worship a child could be asked to draw a sad/smiley face as their evaluation, or the leader/critical friend could add a brief comment with more detailed feedback on the reverse.

PLANNING REFLECTION AND PRAYER

Best practice allows time for quiet reflection or prayer, which is an opportunity for pupils to reflect inwardly, in their own way.

In the borough, there are pupils from many faiths and beliefs, with very few withdrawals. It is important that pupils are allowed to respond in ways that are appropriate to them. The leader of the collective worship must respect the variety of faiths and therefore mainly Christian prayer is not always suitable.

It is important to remember that it is the private response of each participant that constitutes worship, not the repetition of prayers, special words or the use of a particular deity's name.

Different faith communities pray in different ways and in different positions. Asking children to sit quietly and comfortably, closing their eyes or looking at a visual focus point, would be preferable to telling pupils to close their eyes and put their hands together.

It is necessary to think of a variety of strategies to introduce this important aspect of collective worship. The leader should make it clear when the silent time has come. Listed below are some suggestions and techniques:

What the leader can say:

- 'I am going to say a prayer from thefaith now and I want you to listen and think about what I am saying.'
- 'I am going to say a few words from the inspiring writings of thecommunity which I want you to think about quietly.'
- 'While we are quiet I would like you to listen to the words of a well known prayer.'
- 'I would like you to either say a quiet prayer now or think quietly about what we have heard this morning.'

What the leader can do:

- Sound a gong, chime, or Indian bell, or use a rain stick etc, which acts as a signal for the beginning and end of the silent reflection time.
- Light a candle
- Project a suitable image from an overhead projector

If each person has had the opportunity to make their own response, then no one is excluded by their religious or non-religious beliefs.

Note Use of 'amen' - Amen means 'so let it be'. If 'amen' is used by the leader to end a time of prayer, the children should be reminded of its meaning and invited to join in if they would like to.

PLANNING THE USE OF VISITORS

The guidance provided by the Professional Council for Religious Education in the booklet '**Religious Believers Visiting Schools**' is highly recommended to schools (refer SACRE website www.kingston.gov.uk/education/sacre). The **Kingston SACRE databank of places of worship** (also available on the website) lists contact details for speakers from the different faith communities in the borough, including speakers recommended by schools and contact details for arranging a visit by a **multi-faith panel from the Kingston Inter Faith Forum** for collective worship, assemblies or lessons (recommended for secondary schools).

The use of outside speakers and the help of visitors to extend the range of collective worship leaders are always useful with appropriate planning and clear guidelines. It is important that the credentials and abilities of visitors are checked whenever possible beforehand. A poor speaker, with lack of confidence or understanding about what is required when speaking to young people, may create problems.

A visitor unknown to the pupils or a regular 'friend' of the school can widen and enrich the experience of all those attending collective worship. The 'one off' visitor may be invited in:

- for a special time or celebration in the calendar
- when there may be a special need to reinforce a message
- to make a special contribution to a topic or issue the school is focusing on at the time.

It is essential that any visitor understands the constraints, as well as the opportunities, of collective worship and their personal responsibility to communicate with the pupils in an appropriate manner. Any visitor should be briefed before hand on the following issues:

- age, backgrounds, aptitudes of the pupils including religious and cultural information
- expectations surrounding the theme or topic they have been given to speak about
- the nature of the occasion they are attending
- exactly what their role is
- when and where they will be presenting their item
- what else will be happening in the gathering generally.

If a visitor is representing a faith community or a particular religious group, the following should be clarified with the visitor:

- the difference between corporate and collective worship and the requirements of the law (refer page 4) must be made clear
- what the children already know and understand about that particular faith, such as the concepts and terminology
- what is to be asked of the pupils during the presentation to ensure pupils are not asked to respond in ways inappropriate to their religious allegiance.

Both parties need to feel at ease, so the pupils also need to be prepared for their visitors, reminded about them, even if it is someone they know well, and have some idea about what will be expected of them.

MONITORING COLLECTIVE WORSHIP – GATHERING EVIDENCE FROM STAFF

Questions for staff:

Please read the following statements and circle the comment you agree with:

1 = strongly agree

2 = agree

3 = disagree

4 = strongly disagree

5 = no comment

| Statement | Please circle | Any comment (optional) |
|---|----------------------|-------------------------------|
| Collective worship in my school means a lot to me personally | 1 2 3 4 5 | |
| The structure of collective worship in the school meets the needs of all pupils and staff | 1 2 3 4 5 | |
| The themes for collective worship are good | 1 2 3 4 5 | |
| Leaders of collective worship get sufficient guidance, resources and training | 1 2 3 4 5 | |
| We use a variety of methods and styles to present materials to pupils | 1 2 3 4 5 | |
| Suggestions and ideas about collective worship are considered and acted upon | 1 2 3 4 5 | |

Please complete the following:

| | |
|---|--|
| The best resources I have used for collective worship have been | |
| The resources I would like for collective worship are | |
| Do you have any questions about collective worship? If so, please put them in the box opposite. | |

Thank you for completing this evaluation sheet!

MONITORING COLLECTIVE WORSHIP – GATHERING EVIDENCE FROM PUPILS

Possible questions to ask pupils (individually, in groups, or in class – oral or written):

- In the box below, briefly describe a really good assembly and explain what made it so good:

| |
|--|
| |
|--|

- What would you like to see more of/ less of in assembly?

| I would like assemblies to have more.... | I would like to have less..... |
|--|--------------------------------|
| | |

- Can you think of 2 themes for assembly that would be really good that you have never had before?

1.....
 2.....

- Have you any ideas for people who could lead assembly or visitors we could invite?

.....

- Have you any ideas about how we should pray in school?

.....

WHOLE SCHOOL EVALUATION

| Grade : OUTSTANDING (1) | EVIDENCE: |
|---|------------------|
| • vibrant acts of worship that engage learners and staff interest | |
| • responses are inspiring | |
| • worship includes a variety of styles that are age appropriate | |
| • worship is well planned and shows progression | |
| • learners prepare and lead acts of worship with confidence, skill and enthusiasm | |
| • collective worship makes an excellent contribution to the SMSC of the learners | |
| • collective worship is a part of the whole school self review process | |
| Grade: GOOD (2) | |
| • there is a range of formal and informal opportunities for staff and learners to engage in acts of collective worship | |
| • learners act with respect and are keen to participate | |
| • learners are becoming skilled at preparing and leading acts of worship | |
| • staff regularly review the schools provision for collective worship | |
| • collective worship makes a good contribution to SMSC | |
| Grade: SATISFACTORY (3) | |
| • there is a range of formal and informal opportunities for learners to engage in acts of collective worship | |
| • some acts of collective worship are well structured but this varies between year /class group | |
| • learners have some opportunities to lead and participate in worship but not on a regular basis | |
| • provision of worship is based on key liturgical dates and resources are provided for the staff to lead acts of worship | |
| • SMSC of learners is supported by collective worship but inconsistently | |
| • monitoring of collective worship is informal and focuses on 'being done' rather than quality | |
| Grade: INADEQUATE (4) | |
| • learners' behaviour reflects that they do not understand what is happening or how they should behave in this situation | |
| • worship shows a lack of respect and understanding | |
| • learners have few opportunities to lead or participate in acts of worship and this is reflected in their lack of interest | |
| • collective worship is not monitored or reviewed | |
| • collective worship makes little contribution to the SMSC of the learner | |

SUGGESTED THEMES AND IDEAS FOR COLLECTIVE WORSHIP (see also pages 29-45)

| | | | | | |
|----------------------|------------------------|------------------------|----------------------|--------------------------|--------------------|
| Achievement | Creation | Good and Evil | Loneliness | Proverbs | The Mool Mantra |
| Admiration | Customs | Good News | Loving | Quiet | The Past |
| Age | Darkness | Grace | Loyalty | Reflection | The Unknown |
| Aims | Day and Night | Greed | Meaning and purpose | Refugees | The Word |
| Ambition | Death | Green Living | Memories | Relationships | The X Factor |
| Anger | Diaries | Handicap | Miracles | Remembrance | Thoughtfulness |
| Animals and birds | Disasters | Happiness | Mistakes | Respect | Time |
| Art | Disciples | Harvest | Music | Responsibility | Tolerance |
| Authority | Discovery | Hearing | Natural World | Rewards | Trials |
| Autumn/Harvest | Discrimination | Heroes and Heroines | Naughtiness | Right and wrong | Trust |
| Awareness | Education | History | Neighbourhood | Risks | Truth |
| Awe and Wonder | Endeavour | Hobbies | New life | Roots | Turning Points |
| Barriers | Endings | Holidays | New Year | Rules | Ultimate Questions |
| Beauty and ugliness | Environment | Holocaust | Old and New | Sacrifice | Understanding |
| Beginnings | Events -national | Home / homelessness | One World | School | United Nations |
| Beliefs | Events - international | Hope | Opportunities | Seasons | Us and Them |
| Birth | Expectations | Humility | Other people's shoes | Secrets | Values |
| Blindness and Sight | Explorers | Ideals | Ourselves | Selflessness | Victims |
| Books | Failure | Imagination | Outsiders | Self worth / self esteem | Victories |
| Bridges | Faith | Influences | Parables | Sense of proportion | Virtues |
| Bullying | Families | Injustices | Parents | Sharing | War |
| Candles | Famous People | Inspiration | Patience | Silence | Water |
| Caring | Fantasy | Inspirational People | Patriarchs | Sins | Ways of Seeing |
| Celebration | Farewells | Inspirational Writings | Patterns | Special things | Wealth |
| Challenges | Fear | Jealousy | Peace | Spirituality | Welcomes |
| Change and changing | Feelings | Jesus | People | Sport | Why are we here? |
| Charity | Festivals | Journeys | Pets | Strength and Weakness | Wisdom |
| Children | Followers | Justice | Pilgrimages | Successes | Wonder |
| Choices and choosing | Food and Fasting | Key People | Poetry | Suffering | Words |
| Christmas | Forgiveness | Kindness | Possessions | Surprises | Work |
| Co operation | Freedom | Language | Poverty | Symbols | Worship |
| Commitment | Friends and friendship | Laughter | Praise | Team work | Xenophobia |
| Communication | Future | Laws | Prayer | Ten Commandments | You and Me |
| Community | Gifts and Talents | Leaders | Prejudice | Thanks | Youth and Old Age |
| Conflict | Giving and Receiving | Light | Promises | The Gurus | Zero Tolerance |
| Courage | God | Listening | Prophets | | |

EVENTS AND FESTIVALS THROUGH THE SCHOOL YEAR

Please note: some festival dates vary from year to year. The following calendars can be used to check the dates of religious and other annual events :

- the 'Festivals of the Faiths Calendar' (colour poster) from Kingston Racial Equality Council, Neville House, 55 Eden Street, Kingston, Surrey, KT1 1BW tel. 020 8547 2332 (price in 2008 £5.00 inc p&p - cheques payable to 'Kingston Racial Equality Council')
- pictorial calendar of world religions from the Shap Working Party on World Religions www.shapworkingparty.org.uk
- interactive calendar from the BBC at [BBC.co.uk](http://www.bbc.co.uk) - [Multifaith calendar](http://www.bbc.co.uk/multifaith)
- excellent calendars of special weeks and days at <http://www.woodlands-junior.kent.sch.uk/customs/questions/specialdays.htm>
- a useful calendar at <http://www.teachers.gov.uk/Eventscalendar/>

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|--------|--------------------------------|--|--|--|
| Winter | September | September | September | September |
| | | 8 The Birth of the Blessed Virgin Mary Late Sept/early Oct – Harvest festival | Hindu - Janamashtami, Ganesh Chaturthi Jewish - Rosh Hashanah, Yom Kippur, Sukkot Muslim - Muhammad's journey to Jerusalem and ascension | World Maritime Day Red Squirrel Week 8 International Literacy Day 10 Death of Mary Wollstonecraft 15 Battle of Britain Day 21 H G Wells born, 1866 21 UN International Day of Peace 21-23 Autumn Equinox 28 Confucius born, 1BCE |
| Winter | October | October | October | October |
| | Week of prayer for world peace | 4 Francis of Assisi, Friar, Deacon Founder of the Friars Minor, 1261 | Jewish - Simchat Torah Buddhist - Kathina Day Muslim - Ramadan starts Hindu - Navaratri, Durga Puja | Black History Month Make a Difference Day National Poetry Day End of British Summer Time World Habitat Day Columbus Day (USA) World Animals' Day & 2 World Farm Animals' Day 5 World Teachers' Day 6 William Tyndale, translator of the scriptures, Reformation martyr, died 1536 12 Elizabeth Fry, prison reformer, 1845 12 Edith Cavell, nurse, 1915 17 International Day for the Eradication of Poverty 21 Trafalgar Day 24 United Nations Day 24 Death of Gene Roddenberry, creator of Star Trek, 1991 31 Martin Luther, reformer, 1546 |

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|---------------|---|---|--|--|
| Winter | November | November | November | November |
| | 1 All Saints' Day Remembrance Day | 2 Commemoration of the Faithful Departed (All Souls' Day) Christ the King (last Sunday before Advent) | Hindu- Divali Sikh- Birthday of Guru Nanak, Martyrdom of Guru Tegh-Bahadur , Divali, Baha'i - Birth of Bah'u'llah | World Philosophy Day Thanksgiving Day (USA) International Buy Nothing Day Road Safety Week 5 Guy Fawkes 6 William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944 9 Fall of Berlin Wall, 1989 11 (or nearest Sunday) Remembrance Day 14 Jawarhalal Nehru born, 1889 16 International Day for Tolerance 20 Universal Children's Day (UNICEF) 21 Voltaire born, 1694 21 World Television Day 22 George Eliot born, 1819 24 Evolution Day - anniversary of the publication of Darwin's 'The Origin of Species', 1859 25 Isaac Watts, hymn writer, died 1748 28 Friedrich Engels born, 1820 |
| Winter | December | December | December | December |
| | 1 Advent starts 24 Christmas Eve 25 Christmas Day | 6 St Nicholas 8 Feast of Immaculate Conception 27 John, Apostle and Evangelist 29 Thomas Becket, Archbishop of Canterbury, Martyr 1170 | Buddhist-Bodhi day Jewish- Hanukah Muslim – Eid ul Adha | 1 World Aids Day 1 Rosa Parks arrested for challenging segregation on Alabama buses, 1955 2 International Day for the Abolition of Slavery 4 Death of Thomas Hobbes, 1679 5 International Volunteer Day 10 Human Rights Day 17 Beethoven born, 1770 20 – 23 Winter Solstice 31 John Wycliffe, reformer, died 1384 31 – 1 Hogmanay / New Year |

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|---------------|---|--|--|---|
| Spring | January | January | January | January |
| | 6 The Epiphany Christmas for Eastern Orthodox, Armenian, & Rastafarian 18-25 Week of Prayer for Christian Unity | Baptism of Jesus (1 st Sunday after Epiphany) 25 The Conversion of Paul 28 Thomas Aquinas, Priest Philosopher, Teacher of the Faith, 1274 | 5 Sikh - Birthday of Guru Gobind Singh Chinese New year Islam – Al-Hijra New Year's Day | National Storytelling Week 13 George Fox, founder of the Society of Friends (the Quakers), 1691 15 Martin Luther King Day 17 Benjamin Franklin born, 1706 19 James Watt born, 1736 25 Burns Night (Scotland) 27 Holocaust Memorial Day ref. www.hmd.org.uk/who/teacher/ 29 Thomas Paine born, 1737 |
| Spring | February | February | February | February |
| | Ash Wednesday/Lent | Presentation of Christ in the Temple Shrove Tuesday (pancake day) | Hindu - Saraswati puja Islam - Eid-ul-Adha Jewish - Tu B'Shevat Buddhist - Parinirvana | Mardi Gras - Pancake Day World Wetlands Day RSPB Big Garden Birdwatch 2 Death of Bertrand Russell 11 Nelson Mandela released from prison, 1990 14 Saint Valentine, martyr at Rome, c.269 12 Charles Darwin born, 1709 15 Jeremy Bentham born, 1748 17 Janani Luwum, Archbishop of Uganda, martyr, 1977 15 Galileo born, 1564 23 John Keats dies in Rome, 1821 |
| Spring | March | March | March | March |
| | Lent Easter - the date is not fixed, and can take place in March or April according to the year | 1 David, Bishop of Menevia, Patron of Wales c.601, Mothering Sunday (middle Sunday of Lent) 17 Patrick, Bishop, Missionary Patron of Ireland, c.460 19 Joseph of Nazareth 25 The Annunciation of Our Lord to the Blessed Virgin Mary | Baha'i - Naw Ruz (New Year) Jewish - Purim Hindu - Mahashivratri, Holi, Birthday of Ramakrishna, Sikh - Holla Mahalla | Mothering Sunday British Summertime begins 7 Women's World Day of Prayer 21 First day of Spring 24 Oscar Romero, Archbishop of San Salvador, martyr, 1980 |

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|---------------|---|--|--|--|
| Spring | April | April | April | April |
| | Palm Sunday Maundy Thursday Good Friday Easter Day | 23 George, Martyr, Patron of England c.304 25 Mark the Evangelist | Jewish - Pesach Sikh - Baisakhi Hindu - Hanuman Jayanti , Rama Navami, Mahavira Jayanti Ch'ing Ming - Chinese Festival of Pure Brightness Baha'i - Ridvan | UN day against racism World Book Day (UK) Commonwealth Day National Science Week 1 All Fools Day 7 William Wordsworth born, 1770 7 World Health Day 8 International Women's Day 9 Dietrich Bonhoeffer, Lutheran Pastor, 1945 11 Death of Primo Levi, 1987 13 Thomas Jefferson born, 1743 14 Death of Karl Marx, 1883 14 Albert Einstein born, 1879 15 Leonardo da Vinci born 1452 18 Death of Einstein, 1955 19 Death of Charles Darwin, 1882 21 International Day for the Elimination of Racial Discrimination 22 World Day for Water 23 Death of Wordsworth, 1850 23 Shakespeare born 1564, died 1660 24 World Day for Laboratory Animals 26 Marcus Aurelius born, 121 27 Mary Wollstoncraft born, 1759 27 Freedom Day (South Africa) 27 World Theatre Day 27 Christina Rossetti, poet, 1894 31 Birth of Descartes, 1596 |

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|---------------|--|---|---|--|
| Summer | May | May | May | May |
| | <p>Christian Aid week Ascension Day Pentecost Trinity Sunday (1st Sunday after Pentecost)</p> | <p>31 The Visit of the Blessed Virgin Mary to Elizabeth</p> | <p>Baha'i-declaration of the Bab, anniversary of the Ascension of Bah'u'llah Islam-Prophet Muhammad's birthday Jewish - Shavuot</p> | <p>International Dawn Chorus Day Be Nice to Nettles Week World Fair Trade Day 1 May Day / International Labour Day 2 May (Yom Ha'Shoah) 3 World Press Freedom Day 6 Sigmund Freud born, 1856 7 David Hume born, 1711 8 World Red Cross / Red Crescent Day 7 & 8 Victory in Europe, 1945 15 International Conscientious Objectors ' Day 15 International Day of Families 20 John Stuart Mill born, 1806 (died 8/4/1873) 24 'Wesley Day' 24/5/1707 spiritual awakening of John and Charles Wesley, evangelists, hymn writers 28 Anniversary of the founding of Amnesty International, 1961 30 Death of Voltaire, 1778 30 Joan of Arc, visionary, died 1431</p> |
| Summer | June | June | June | June |
| | <p>Corpus Christi</p> | <p>24 The Birth of John the Baptist 29 Peter and Paul, Apostles Sacred Heart of Jesus (19 days after Pentecost)</p> | <p>Buddhist - Wesak/ Buddha Day Sikh - Martyrdom of Guru Arjan</p> | <p>Fathers' Day Dragon Boat Festival (Chinese) European Green Week International Refugee Day and Refugee Week 2 Thomas Hardy born, 1840 5 World Environment Day 5 Boniface (Wynfrith) of Crediton Bishop, Apostle of Germany martyred 754 12 Anne Frank Day 12 World Day Against Child Labour 21 Summer Solstice / Midsummer 25 George Orwell born, 1903</p> |

| Term | Major Christian festivals | Other Christian festivals and saints days | Festival days of other faiths | Other anniversaries |
|-----------------|----------------------------------|--|---|--|
| Summer | July | July | July | July |
| | | | <p>Baha'i - martyrdom of the Bab Rastafarian - birthday of Haile Selassie Islam – the Prophet's Night Journey & Ascension</p> | <p>4 Independence Day, USA 6 Thomas More, scholar, and John Fisher, Bishop of Rochester -Reformation martyrs, 1535 8 Shelley drowned at sea, 1822 11 World Population Day 14 Emmeline Pankhurst born, 1858 14 John Keble, priest, tractarian, poet, died 1866 15 Swithun, Bishop of Winchester, died c.862 18 Nelson Mandela born, 1918 30 William Wilberforce, social reformer, died 1833</p> |
| Holidays | August | August | August | August |
| | | <p>6 The Transfiguration of our Lord 15 The Assumption of the Blessed Virgin Mary 29 The Beheading of John the Baptist</p> | <p>Hindu - 29 Raksha Bandhan Sikh - anniversary of the Guru Granth Sahib Islam – The Night of Forgiveness</p> | <p>11 Clare of Assisi, founder of the Minoreesses (Poor Clares), died 1253 13 Florence Nightingale, nurse, social reformer, died 1910 20 William Booth died 1912 (Catherine Booth died 4/10/1890), founders of the Salvation Army 23 International Day for the Remembrance of the Slave Trade and its Abolition 30 John Bunyan, spiritual writer, died 1688</p> |

SOME USEFUL WEB RESOURCES

ON SCHOOL POLICY

Promoting and evaluating pupils' spiritual, moral, social and cultural development Ofsted <http://www.ofsted.gov.uk/publications/index.cfm?fuseaction=pubs>
 Promoting Pupils' Spiritual, Moral, Social and Cultural Development through Collective Worship in the Primary School, J Grove and L Tellam (Solihull SACRE)
 Guidance on Collective Worship (teachernet, at <http://www.teachernet.gov.uk/management/atoz/c/collectiveworshippolicy/>)
 Collective Worship Inset Pack at <http://re-xs.ucsm.ac.uk/cupboard/assemblies/assemblylinks.html>

GENERAL - FOR PRIMARY & SECONDARY

The Assemblies Website (Society for Promoting Christian Knowledge) <http://www.assemblies.org.uk/index.php>
 The Collective Worship Resource (Culham Institute /the National Society <http://cowo.culham.ac.uk> or http://www.natsoc.org.uk/index_fsn.html)
 Christian Aid <http://learn.christianaid.org.uk/>
 Christian Education Movement <http://www.christianeducation.org.uk/index.htm>
 British Humanist Association (schools section) www.humanismforschools.org.uk
 School Assemblies for Busy Teachers <http://www.schoolassemblies.btinternet.co.uk/scripcon.htm>
 RE-XS <http://re-xs.ucsm.ac.uk/cupboard/assemblies/assemblylinks.html>
 Space for Reflection (available to *RE today* subscribers only) <http://www.retoday.org.uk/index.php>

FOR PRIMARY SCHOOLS

The Primary Assembly File (by subscription from www.pfp-publishing.com)
 Circle Time www.circle-time.co.uk
 Creation myths <http://www.bigmyth.com/>
 Kevin Mayhew publishers (assemblies section) <http://www.kevinmayhew.com/>
 Out of The Ark Music <http://www.outoftheark.com/>
 Something to Think About (BBC Schools Radio KS1 assemblies) http://www.bbc.co.uk/schoolradio/collectiveworship/somethingtothinkabout_summer07.shtml
 Spinnaker (Christian assembly resources) <http://www.spinnaker.org.uk/indexmenu.htm>

FOR SECONDARY SCHOOLS

The Secondary Assembly File (by subscription from www.pfp-publishing.com)

SMSC

<http://www.teachernet.gov.uk/teachingandlearning/socialandpastoral/sebs1/seal/> SEAL (Social and Emotional Aspects of Learning) offers a whole curriculum framework for teaching social, emotional and behavioural skills to children, organised into seven themes which can be covered within a school year (New Beginnings; Getting on and falling out; Bullying; Going for goals!; Good to be me; Relationships; Changes)
<http://www.bbc.co.uk/religion/ethics/> includes a list of 13 ethical issues and beliefs with facility to search information on the views of different religions and denominations.

APPENDICES

EXAMPLES OF GOOD PRACTICE:

APPENDIX A: FERNHILL SCHOOL (PRIMARY) pages 25 - 26

APPENDIX B: THE HOLLYFIELD SCHOOL (SECONDARY) pages 27 - 28

APPENDIX C: COOMBE GIRLS SCHOOL (SECONDARY) pages 29 - 44

SCHEME OF DETERMINATION APPENDIX D pages 45 - 53

APPENDIX A: FERNHILL COUNTY PRIMARY SCHOOL: EXAMPLE OF SPRING TERM PLAN

| | | | | | |
|-----------------------|--|----------------------|--|---|---|
| Day/s | Main Focus | Mon & Wed | Time | Mon and Wed | 9.00 KS1 |
| | Subsidiary Focus | Tues, Thurs | | | 11.20 KS1/FS |
| Tues | theme linked to singing (if possible) | | | Place | Hall |
| Thurs | in classrooms or parents visiting | | | | Year Group/s |
| Friday | celebration | | | | All |
| Aims | Main Themes for the term: Thinking about what makes us special, and preparing for Easter (& Lent) | | | | |
| | Main reference books 'Assemblies for Schools' – Autumn Term and Spring Term | | | | |
| Week beginning | Leader/s | | | Special events | Assembly Theme |
| | Mon Main Focus | Wed Main Focus | Thurs - in classrooms or Class assembly for parents | | |
| 7 January | Diana | Sam | In classrooms | Epiphany | gifts, thankfulness |
| 14 January | Diana | Willow | Chestnut | | A1 Our names are special A3 We belong Part of a team |
| 21 January | Diana | Ash | Yew | Healthy eating | Our bodies are like a machine – they need looking after A2 Talents and skills |
| 28 January | Diana | Sycamore | In classrooms | | A4 We are valuable A5 everyone is needed |
| 4 February | Diana | Oak | Elm | Shrove Tuesday/ Ash Wednesday/ Lent | G1 & G2 Lent G3 Shrove Tuesday Ash Wednesday |
| 11 February | Diana | Sam | In classrooms | Arts week/ Water day | Africa – valuing different cultures What we can learn from each other Water – a precious resource |

| Day/s | Main Focus Mon & Wed Subsidiary Focus Tues, Thurs | | | Time | Mon and Wed 9.00 KS1 11.20 KS1/FS |
|---|--|-------------------|--|---|---|
| Tues | theme linked to singing (if possible) | | | Place Hall | Year Group/s All |
| Thurs | In classrooms or parents visiting | | | | |
| Friday | celebration | | | | |
| Aims Main Themes for the term: Thinking about what makes us special, and preparing for Easter (& Lent) | | | | | |
| Main reference books 'Assemblies for Schools' – Autumn Term and Spring Term – 'Key to a good assembly' | | | | | |
| Week beginning | Leader/s | | | Special events in school | Theme for assemblies |
| | Mon Main Focus | Wed Main Focus | Thurs - in classrooms or Class assembly for parents | | |
| 25 February | Diana | Willow | In classrooms | | 26 - Appearances St David – what made him special What makes us special |
| 3 March | Diana | Sycamore | Beech | 1 st St David's Day 2 nd Mothering Sunday | Mothering Sunday Families – different types of family Families help each other |
| 10 March | Diana | Yew | Heather | | Families in the bible e.g. Joseph & 12 brothers, Jacob & Esau, Moses and Miriam |
| 17 March | Diana | Chestnut | Bracken | 16 th Palm Sunday | G4 Palm Sunday G5 Cheating G10 Easter Garden |
| 24 March | | Sam | In Classrooms | 23 rd Easter Day – New Life | G11 Easter Sunday G12 Reconciliation |
| 31 March | Diana | Sam | In classrooms | Performances | New Life |

APPENDIX C: THE HOLLYFIELD SCHOOL: USING ICT TO SHARE MORNING REFLECTIONS

The Hollyfield School and Centre for Continuing Education has developed an innovative approach to providing morning reflections using ICT. Members of the Kingston SACRE visited the school in May 2007 to observe this in practice and considered that this method met the Circular 1/94 requirements in a creative and appropriate way, which other schools might like to consider. The Headteacher, Stephen Chamberlain, is pleased that this approach gives a clear demonstration of the school's commitment to statutory requirements and SMSC for Ofsted inspections.

A programme of daily acts of worship has been drawn up by the Head of RE at the school, Seamus Sheridan, which reflects key religious calendar events and uses material from a variety of sources such as the Culham Institute. Presentations have been produced for each day of the school year, for example providing a text with supporting commentary.

This programme and supporting material is centrally stored (as part of the Managed Learning Environment). Presentations can be accessed by each teacher through their laptops to project on to an electronic white board in each class anywhere in the school. The presentations last a few minutes each and can be followed by a class discussion.

Although assemblies are taking place in various classrooms, all pupils are doing the 'Thought for the day' at the same time, since a bell for 'Thought for the day' rings at 9am. Thus each year group can follow the same daily act of worship as if the whole school were in the same room, which solves one of the problems of the Circular 1/94 requirement for collective worship, namely the physical difficulty of how to bring all a schools' students together in the same space.

The presentation material is accessible for staff and students to view at other times, and staff and student feedback on how the sessions have gone is welcomed.

Just over 50% of the programme content relates to Christian worship and this therefore meets the Circular 1/94 requirement for collective worship to be 'predominantly Christian'. A careful record (extract of log below) is kept of which sessions have been delivered to ensure that other faiths are represented during the year. One positive aspect of the collective worship reported by the school is that no student has voiced any dislikes or concerns about the 'Thought for the day'. For example, the school reports that children are happy to have special Christian presentations on saints' days such as Saint Andrew's; Saint David's, Saint George's; or Saint Patrick's day, and are similarly happy to listen to another faith's prayers on the relevant festival day, for example a Muslim prayer on Eid.

If RBK colleagues who have responsibility in their schools for collective worship would like to find out more about the Hollyfield approach to morning reflections, Seamus Sheridan has kindly agreed to answer queries.

EXTRACT (FOR AUTUMN TERM ONLY) TAKEN FROM AN ANNUAL LOG (WHICH USES AN EXCEL SPREADSHEET) TO PLAN A BALANCE OF FAITH REPRESENTATION THROUGH THE ACADEMIC YEAR

| TERM/ WEEK/ NOTES | DAY | FAITH | FOCUS/ FESTIVAL /EVENT | |
|----------------------------|----------|------------------|-------------------------------|-------------------|
| AUTUMN 1ST HALF | c Wed | Christian | God | for start of year |
| 1 | b Tues | Christian | Lord | for start of year |
| Inset day | a Mon | | | |
| | d Thurs | Christian | Christ /God | |
| | e Friday | Islam | God | |
| 2 | d Thurs | Christian | Christ/God | Holy Cross Day |
| | c Wed | Jewish | Rosh Hashanah (Jewish New Yr) | |
| | a Mon | Hinduism | God | |
| | e Friday | Christian | Christ / God | |
| | b Tues | Hinduism | none | |
| 3 | c Wed | Christian | Christ / God | |
| | e Friday | Jewish | Yom Kippur (Day of Atonement) | |
| | d Thurs | native American | God | |
| | a Mon | General | God | |
| | b Tues | Christian | Jesus / heaven and hell | |
| 4 | a Mon | Buddhism | none | |
| | d Thurs | Chinese | God | |
| | b Tues | General | God | |
| | e Friday | General | God | |
| | c Wed | General | none | |
| 5 | d Thurs | Christian | God | autumn prayer |
| | c Wed | Christian | Adam, Eve, God | |
| | a Mon | Christian | Ezekiel, God | |
| | b Tues | General | none | |
| | e Friday | Russian folktale | none | |
| 6 | e Friday | Islam | near to Eid ul Fitr | |
| | b Tues | Christian | God | |
| | c Wed | Christian | God | |
| | a Mon | Ancient Indian | none | |
| | d Thurs | Christian | none | |
| 7 | e Friday | General | God | |
| | a Mon | Christian | lord | |
| | c Wed | General | none | |
| | d Thurs | General | none | |
| | b Tues | Hinduism | none | |

| TERM/ WEEK/ NOTES | DAY | FAITH | FOCUS/ FESTIVAL /EVENT | |
|----------------------------|------------|-----------------|-------------------------------------|-------------------------|
| AUTUMN 2ND HALF | a Monday | Christian | God | All Saints' Day |
| 8 | e Friday | Hinduism | God | peace /remembrance week |
| | d Thursday | Christian | Lord | All Saints' Day |
| | c Wed | Christian | Lord | All Saints' Day |
| | b Tuesday | Christian | none | All Saints' Day |
| 9 | d Thursday | Hinduism | | Divali |
| | b Tuesday | General | God | |
| | c Wed | Jewish | God | |
| | a Monday | Christian | Lord/ God | |
| | e Friday | General | none | |
| 10 | a Monday | General | 'In Flanders Field' Remembrance Day | |
| | c Wed | General | none | war poem |
| | b Tuesday | General | war story- remembrance | |
| | d Thursday | General | God | |
| Inset day | e Friday | | | |
| 11 | e Friday | Sikhism | Birthday of Guru Nanak | |
| | b Tuesday | Christian | God | |
| | a Monday | Islam | Allah | |
| | d Thursday | Christian | God | |
| | c Wed | General | none | |
| 12 | a Monday | General | God | |
| | e Friday | Ancient Chinese | none | |
| | b Tuesday | Christian | Lord | |
| | c Wed | Islam | none | |
| | d Thursday | Christian | for Saint Andrew's Day | |
| 13 | a Monday | General | God | |
| | e Friday | Christian | | Advent |
| | c Wed | Christian | God | Advent |
| | b Tuesday | Christian | God | Advent |
| | d Thursday | Christian | Lord | Advent |
| 14 | a Monday | Christian | | Advent |
| | b Tuesday | Christian | Lord/ God | Advent |
| | c Wed | Christian | God | Matthew 25:40 |
| | d Thursday | Islam | for Eid ul Adha | |
| | e Friday | Christian | Jesus | |

APPENDIX B: COOMBE GIRLS SCHOOL: EXAMPLES OF 'THOUGHT FOR THE DAY'



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term

Theme for the Week: New Year

Tuesday 8th January 2008

January was established as the first the first month of the year by the Roman Calendar. It was named after the god Janus (Latin word for door). Janus has two faces which allowed him to look both backwards into the old year and forwards into the new one at the same time. He was the 'spirit of the opening'.

In the very earliest Roman calendars there were no months of January or February at all. The ancient Roman calendar had only ten months and the New Year started the year on 1 March. To the Romans, ten was a very important number. Even when January (or Januarius as the Romans called it) was added, the New Year continued to start in March. It remained so in England and her colonies until about 200 years ago.

New Year is always a time of looking back and forward. We look back with many happy memories and we are thankful for all that gave joy. We also look back on things which are best forgotten - those which would have been better left undone. But we cannot change what has happened. We can only try not to repeat our mistakes in the New Year. That is why people make New Year resolutions.

Many have found encouragement in the words of M.L. Haskins:

And I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown!'

And he replied: 'Go out into the darkness and put thine hand into the hand of God. That shall be to thee better than light and safer than a known way.'

So I went forth and finding the hand of God trod gladly into the night.



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term



Wednesday 9th January, 2008 - A Light to Encourage

In the Bible it says, "Blessed is the man who perseveres under trial, because, when he has stood the test, he will receive the crown." (James 1 v 12) A great illustration of this is Abraham Lincoln. His life reads like the biography of a failure. He had less than one year of formal schooling and failed miserably in business in 1831. He was defeated for the legislature the following year. He failed again in business a year later. His fiancée died in 1835. He was defeated for Speaker of the House in 1838. He married into what historians call 'a living misery' in 1842. Only one of his four sons lived past the age of 18. He was defeated again for Congress in 1843, elected to Congress in 1846, defeated for Congress in 1848, defeated for the Senate in 1858, but became one of America's greatest presidents in 1860. *The road to victory is often through multiple defeats.*

Without pain and problems, what real joy is there in progress? If it costs nothing, it means nothing. Learning to overcome adversity and failure is an inevitable part of achieving success. The key is - perseverance.

Thursday 10th January, 2008 – Focus on your Future, not on your Past

*Your future is a big adventure.
Prepare for your future, don't live in the past.
Savour your good memories,
use any bad ones as lessons in life.*

*Carve out a niche for yourself in your imagined future.
Think, feel and see yourself as successful.
To achieve any goal in life, you need to project your end result.
Think of the elation, the satisfaction, the joy you'll feel.
Carry these ecstatic feelings with you every day
and they'll bring your desired goals into view.*

*Sooner or later, you can win if you think you can.
The cards you are dealt in life
are less important than the way you play them.
Every day you're offered a new deal and new cards.*

Success is in your future if you're willing to work for it.



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term

Friday 11th January, 2008 - Resolutions and Determination

At midnight, November 20, 1988, a 19 year-old woman who had fallen asleep behind the wheel, plunged her car through a crash barrier. It dangled 60 feet in the air. Some motorists stopped, grabbed ropes, tied them to the back of the woman's car and hung on till emergency units arrived. A ladder was extended from below to help stabilise the car while firemen chained the vehicle to two trucks. Every time her car moved, she screamed. It took over two hours for passers-by, the Police, tow-truck drivers and firemen - about 25 people in all - to pull her to safety. "It was kind of funny," said Fire Chief, Ross Marshall recalled later. "She kept shouting, 'I'll do it myself!'"

Are you like that? Trying to do it all on your own? On his office wall, Alex Haley, the author of *Roots*, has a picture of a turtle sitting on top of a six foot fence post. The caption reads, "You can be sure he had help getting up there!" Haley says, "Anytime I feel too proud to ask for help, I look at that picture."

Somebody within your reach knows something you need to know - something you will never learn on your own, never be too proud to ask for help, learn to take other people's help when you need to.



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term

Monday 14th January, 2008 - Winter

Many people who love the warmth of summer, cannot understand how anyone can love the ice and snow, but a person who did was Roald Amundsen, one of the great polar explorers.

He was born in Norway in 1872 and soon formed the ambition of becoming a polar explorer. First he travelled to Antarctica as mate on a Belgian ship and then, using his own fishing boat, he sailed to the Arctic, continuing round the north of America to the Pacific Ocean. He abandoned an attempt to reach the North Pole when he learned that the American explorer, Peary, had already reached it and, instead, developed his plans to be the first to reach the South Pole.

He set up his base camp in Antarctica and from there made a successful dash for the Pole, reaching it before his rival from Britain, Captain Robert Falcon Scott. He finally reached the Pole on 16 December 1911 (about the middle of the Antarctic 'summer'). Scott, of course, arrived later and then perished with his men on the return journey.

Later, Amundsen travelled over the North Pole in an airship. He was lost when he flew to the rescue of the Italian explorer, Nobile, and was never seen again. Shortly before, he had said, "If you only knew how splendid it is up there! That is where I want to die; and I wish only that death will come to me chivalrously, will overtake me in the fulfilment of a high mission, quickly, without suffering." He had his wish.

Tuesday 15th January, 2008: Emily Bronte – ‘Song’

‘Fall, leaves, fall; die; flowers away,
 Lengthen night and shorten day,
 Every leaf speaks bliss to me;
 Fluttering from the Autumn tree.’

Activity-

Cut out a leaf shape and in groups pupils write out their feelings about winter, display on Notice Board.



Coombe Girls' School
 Thought For the Day - 2007/08
 Spring Term

Wednesday 16th January, 2008 - Listen to each other

Let us stop for a few moments to reflect on our way of life. We rush from task to task, always watching the clock. We speak to each other in headlines, trying to catch a moment's attention. We have to cope with a media bombardment of news and views, dramatised to bring out every scrap of sensation, conflict or novelty. It is not easy to get behind any of these headlines and listen to the hidden story. These stories, once we hear them, command the attention of both mind and heart, for in them we hear of the struggle of a brother or sister to make sense of life, to bear its burden, to reach out from its loneliness.

This small print of our life-story is precisely where precious truth is to be found; there are laid down and recorded the first and formative experiences of love or betrayal, of honesty or deceit, this is where our personal story is being written.

To fail to attend to this dimension of life is to race across its surface, buffeted by every wind without anchor or direction. But it need not be so. An approach to life that makes space for others and, at its core, is open to that still small voice, is within the grasp of all. Our health and survival depend on it.

Thursday 17th January, 2008

'One machine can do the work of 50 ordinary men.

No machine can do the work of one extra ordinary man'

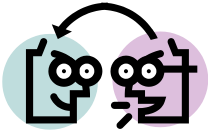
Friday 18th January, 2008 - Solve the riddle

In marble walls as smooth as silk
Within a fountain crystal clear,
A golden apple doth appear,
No doors there are to this stronghold,
Yet thieves break in and steal the gold'

Clues:

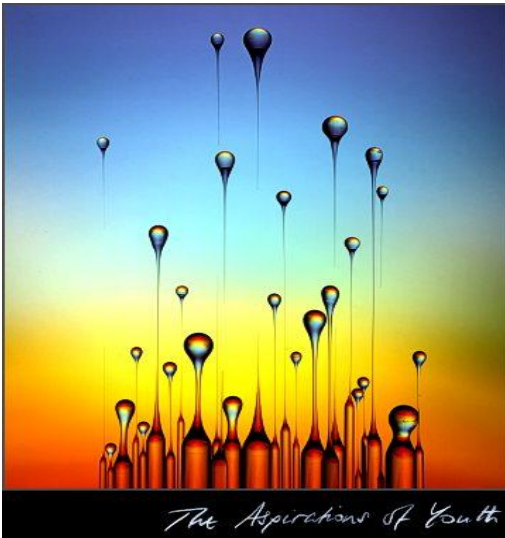
- It is a thing you see/find in your house.
- You normally encounter it in the morning but it could be at other times.
- It is something you cook.

Answer – An egg



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term

Monday 28th January, 2008: Successful people make decisions



It's your life. You decide what you're going to do with it.
If you don't run your own life, someone else will.
You're in control of your life to the degree that you make decisions.

To control the outcome of anything,
you control the action at the point of decision making.
If you let others make decisions for you, you give up control.
When you control the decisions, you control the actions.

Take charge of your life,
so there is no longer a need to ask permission of others.
When you ask permission,
you're giving someone "veto" power over your life.

Only you are responsible for your life.
Take control and start making those decisions.



Coombe Girls' School



Thought For the Day - 2007/08
Spring Term

Monday, 4th February, 2008 – All knowledge is power

The most successful people in life are the ones with the best information. People with power are people who know how to get things done. Knowing how to do something is sometimes virtually the same as having done it.

Knowledge will come to you when your eyes and mind are always open. There is no knowledge that is not power. Power is the product of understanding. You'll build the power to accomplish your goals by educating yourself.

This power comes from knowing how to do something. In the land of the blind, the one eyed man is king.

Tuesday 5th February – Shrove Tuesday

Shrove Tuesday



Shrove Tuesday is the day before Lent starts: the Tuesday before Ash Wednesday. It's a day of penitence, to clean the soul, and a day of celebration as the last chance to feast before Lent begins.

Shrove Tuesday is sometimes called Pancake Day after the fried batter recipe traditionally eaten on this day.

But there's more to Shrove Tuesday than pigging out on pancakes or taking part in a public pancake race. The pancakes themselves are part of an ancient custom with deeply religious roots.

Penitence

Shrove Tuesday gets its name from the ritual of shricing that Christians used to undergo in the past. In shricing, a person confesses their sins and receives absolution for them.

When a person receives absolution for their sins, they are forgiven for them and released from the guilt and pain that they have caused them.

In the Catholic or Orthodox context, the absolution is *pronounced* by a priest. This tradition is very old. Over 1000 years ago a monk wrote in the Anglo-Saxon Ecclesiastical Institutes:

In the week immediately before Lent everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him. *Anglo-Saxon Ecclesiastical Institutes*

Shrove Tuesday celebrations

Shrove Tuesday is a day of celebration as well as penitence, because it's the last day before Lent.

Lent is a time of abstinence, of giving things up. So Shrove Tuesday is the last chance to indulge yourself, and to use up the foods that aren't allowed in Lent.

Giving up foods: but not wasting them

During Lent there are many foods that some Christians - historically and today - would not eat: foods such as meat and fish, fats, eggs, and milky foods.

So that no food was wasted, families would have a feast on the shricing Tuesday, and eat up all the foods that wouldn't last the forty days of Lent without going off.

The need to eat up the fats gave rise to the French name *Mardi Gras* ('fat Tuesday'). Pancakes became associated with Shrove Tuesday as they were a dish that could use up all the eggs, fats and milk in the house with just the addition of flour.

Wednesday 6th February – Ash Wednesday



Ash Wednesday is the beginning of Lent for Western Christian churches. It's a day of penitence to clean the soul before the Lent fast.

Roman Catholic, Anglican, and some other churches hold special services at which worshippers are marked with ashes as a symbol of death, and sorrow for sin.

Ash Wednesday services

The service draws on the ancient Biblical traditions of covering one's head with ashes, wearing sackcloth, and fasting.

The mark of ashes

In Ash Wednesday services churchgoers are marked on the forehead with a cross of ashes as a sign of penitence and mortality.

The use of ashes, made by burning palm crosses from the previous Palm Sunday, is very symbolic.

'God our Father, you create us from the dust of the earth.

Grant that these ashes may be for us a sign of our penitence, and a symbol of our mortality.'

Traditional Ash Wednesday prayer



The minister or priest marks each worshipper on the forehead, and says *remember you are dust and unto dust you shall return*, or a similar phrase based on God's sentence on Adam in Genesis 3:19.

The modern practice in Roman Catholic churches nowadays, as the ashes are being administered, is for the priest to say something like *Turn away from sin and believe the gospel*.

Thursday 7th February - Lent

Lent is the period of forty days which comes before Easter in the Christian calendar. Beginning on Ash Wednesday, Lent is a season of reflection and preparation before the celebrations of Easter. By observing the forty days of Lent, Christians replicate Jesus Christ's sacrifice and withdrawal into the desert for forty days. Lent is marked by fasting, both from food and festivities.

Whereas Easter celebrates the resurrection of Jesus after his death on the cross, Lent recalls the events leading up to and including Jesus' crucifixion by Rome. This is believed to have taken place in Roman occupied Jerusalem.

The Christian churches that observe Lent in the 21st century (and not all do significantly) use it as a time for prayer and penance. Only a small number of people today fast for the whole of Lent, although some maintain the practice on Ash Wednesday and Good Friday. It is more common these days for believers to surrender a particular vice such as favourite foods or smoking. Whatever the sacrifice, it is a reflection of Jesus' deprivation in the wilderness and a test of self-discipline.

Why 40 days?

40 is a significant number in Jewish-Christian scripture:

In *Genesis*, the flood which destroyed the earth was brought about by 40 days and nights of rain.

The Hebrews spent 40 years in the wilderness before reaching the land promised to them by God.

Moses fasted for 40 days before receiving the Ten Commandments on Mount Sinai.

Jesus spent 40 days fasting in the wilderness in preparation for his ministry.

Most Christians regard Jesus' time in the wilderness as the key event for the duration of Lent.

Why is it called Lent?

Lent is an old English word meaning 'lengthen'. Lent is observed in spring, when the days begin to get longer.

The colour purple

Purple is the symbolic colour used in some churches throughout Lent, for drapes and altar frontals.

Purple is used for two reasons: firstly because it is associated with mourning and so anticipates the pain and suffering of the crucifixion, and secondly because

purple is the colour associated with royalty, and celebrates Christ's resurrection and sovereignty.

Friday 8th February-No planes during Sunday worship

An airport has agreed to ban flights for an hour on Sundays so a chapel service does not get disturbed. A £5m redevelopment at West Wales Airport to include a 48-bedroom hotel, a new terminal and a control tower has been backed by Ceredigion councillors. But they urged its owners in Aberporth to halt flights between 1030 and 1130 GMT, while a service is held at nearby Blaenannerch Methodist Chapel. Airport managing director Ray Mann said they would meet the chapel's needs.



No flights will interrupt the chapel's Sunday service

Coombe Girls' School

Thought For the Day – 2007/08

Spring Term



Monday 25th February, 2008

"Look to this day
For yesterday is but a dream,
And tomorrow is only a vision,
But today, well lived,

**Makes every yesterday a dream of happiness
And every tomorrow a vision of hope.**

Look well, therefore, to this day."

-Sanskrit Proverb

Tuesday 26th February: A Sanskrit Shlok on the importance of careful planning

चाणक्य नीति - १०.२

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं पिबेज्जलम् ।

शास्त्रपूतं वदेद् वाक्यः मनःपूतं समाचरेत् ॥

While walking we should put our foot down after our eyes have inspected the area. While drinking water, we should pass it through cloth to cleanse it (from floating dirt). When we talk, the words must pass through the filter of logic .

When we take up any activity, we must think through it thoroughly before starting it.

Wednesday 27th February

"You can make yourself happy or miserable - it (takes) the same amount of effort." Ray Bradbury

Thursday 28th February

What's in the News Today? – Take a moment to reflect on how we are part of a global community – do our actions have an effect on our community? How?

Friday 29th February

What about those children in the world who do not have a Mother to celebrate Mother's day with? Celebrate how special your Mother is today.



Coombe Girls' School
Thought For the Day - 2007/08
Spring Term

Monday 3rd March

'That best portion of a good man's life - His little, nameless, unremembered acts of kindness and of love. '

William Wordsworth

Tuesday 4th March: Alfred Nobel

Alfred Nobel was always shy and lonely. He found it difficult to make friends when he was at school, and as he grew up and became rich and famous he always preferred to stay in the background. He did not like going to parties and would not have his photograph taken. Alfred's father was a scientist and businessman who made and sold powerful chemicals.

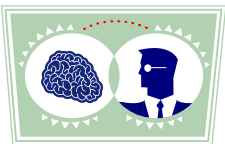
Alfred followed his father's interest in chemistry. By 1867, he had invented a new and very dangerous explosive called 'dynamite'. Every country wanted to buy dynamite from him and he developed factories where it could be produced all over the world. He became extremely rich but was just as lonely and unhappy as he had been many years earlier at school.

When Alfred died on 10 December 1896, his relatives expected him to have left them all his money and thought that they would soon be very rich. They were shocked and annoyed to discover that he wanted by far the greatest part of his wealth to be given away to others. In spite of his discovery of dynamite, which he knew could be used to kill thousands of people, Alfred hated war. In his will he ordered that each year after his death some of his money should be given away with a medal to people who, in outstanding ways had brought benefit to the whole of mankind. There were to be five awards: three were for people who had made the greatest discoveries in science and medicine; one was for literature; the last one was for the person who had done most to bring peace and friendship between nations. The first prizes were awarded by the Crown Prince of Sweden on 10 December 1901, the anniversary of Alfred's death. The award of the money and the medal was called 'The Nobel prize.'

Since then some five hundred men and women from all over the world have been awarded the Nobel Prize. They include Marconi, inventor of radio, Röntgen, the discoverer of the X-ray, Albert Einstein, the famous mathematician, Martin Luther King, the American Civil Rights leader, Marie Curie, the scientist, and Mother Teresa who worked among the poorest of the poor in Calcutta.

Alfred Nobel, the unhappy man who had invented one of the most dangerous weapons of war, eventually used his wealth to try to encourage peace and happiness in the world.

Coombe Girls' School



Spring Term



Thought For The Day

Monday 10th March

Imagination is more important than information. -Albert Einstein

Tuesday 11th March

An assault upon Jews is an assault upon difference, and a world that has no room for difference has no room for humanity itself.

Dr Jonathan Sacks

Wednesday 12th March -Thousands of Homeless in London

Thomas Barnardo, 21 years old, had arrived in London from Dublin in 1866. He planned to go to China as a missionary. Instead, he stayed in Stepney, in London's East-End, working for a Christian mission. The area had decayed into slums. In winter, with no work, no wages and no such thing as State welfare, families went hungry. Housing conditions were appalling.

In 1868, Barnardo set up his own mission, offering Bible classes, mothers' meetings, girls' sewing classes and a school. At night poor children came for lessons. One evening, as they drifted away around 9.30 pm., a new boy named Jim Jarvis hung behind. "Hurry home!" they urged him. "Your mother will be worried." "I ain't got no mother," retorted the boy. "Then where do you live?" they asked. "Don't live nowhere." They did not believe him. Barnardo and his helpers knew nothing of children who lived on the streets. When he had finished, Barnardo asked quietly if there were any others like Jim. His heart sank as the boy answered eagerly, "Oh, yes sir, lots, 'eaps of 'em! More 'n I could count."

That night, when, guided by Jim, he saw the homeless boys on the roof top, changed Barnardo's life. He gave up for good the idea of going to China, to work instead for the homeless boys and girls of London. His guiding principle was that no destitute child of whatever nationality, creed or handicap should be refused shelter or care by his organisation.

More than 30,000 children were said to be roaming the London streets when Barnardo started his work. At his death in 1905, few of these 'gutter children' were still to be seen. The first Barnardo home for boys was opened in 1870. Today the Barnardo organisation continues his work in Britain, Australia, and New Zealand. It raises funds for children's homes, helps families in need, and cares for children who are sick, handicapped or mentally ill.



Coombe Girls' School



Spring Term
Thought For The Day

Monday 17th March: Theme for the Week: Preparing for Easter

The God of the Universe

'I have just come across some physiological facts. They are given as being true of the average woman, but I suppose that in general they will also be true of man. The average woman owns 750 moveable muscles, 500 of which work in pairs. Her skin covers an area of 20 square feet. 'In any piece of her skin the size of a postage stamp, there are four yards of nerves, a hundred sweat glands, fifteen oil glands, a yard of blood vessels, and three million assorted cells!' When you think of that, you can only say that in truth we are fearfully and wonderfully made. (Psalm 139 v 14).

Now this is what we might call God working in a square inch; this tells us of the detailed marvel of creation; this is seeing God in the infinitesimally small things.

But then we go on to the other end of the scale, and we look at the universe. The astronomers measure the distance that stars are away in light years. A light year is the distance that light travels in a year. Light travels at 186,000 miles per second. Therefore, in one year, light travels 186,000 multiplied by 60 for minutes, multiplied by 60 for hours, multiplied by 24 for days, multiplied by 365 for years.

Now the nearest star in the heavens (apart from the sun) is Proxima Centauri in the Alpha Centauri system, which is four and a third light years away. The Pole Star is 400 light years away.

Put this another way. The light we see shining from the Pole Star left that star just about when Shakespeare was writing his plays, when the Authorised Version of the Bible was being written, and has been travelling ever since at 186,000 miles per second to get here. And when we think of that, we can say with far more amazement than ever the Psalmist could, "When I look at the heavens, the work of thy fingers, the moon and the stars which Thou hast established; what is man that Thou art mindful of him, and the son of man that Thou dost care for him?" (Psalm 8 vv 3,4).

The point about all this is that we see God in two ways. First we see in God the most detailed care. Nothing is too small for God. God's love of detail can be seen in the delicate tracery of every snowflake. The very structure of the universe shows us a God for whose care nothing is too small. We need never fear that, as far as God is concerned, we are lost in the mass. The very form of the universe makes it easy to believe in a God whose love is over every creature whom His hands have made.

Secondly, we see a God of infinite power. Nothing is too great to be beyond the control of God. The immensities of the universe obey the laws of the universe just as much as the atom or the molecule do. Just as the issues of the individual life are in the hands of God, so are the issues of the universe.'William Barclay

Tuesday 18th March: He is Risen

In Jesus' day, when a carpenter completed a job, he would wash his hands and face and dry them on a linen cloth. Then he folded the cloth neatly and left it on top of his work. The cloth was his trademark; whoever inspected his work knew it was finished. On Easter Sunday, after Mary Magdalene told Peter the grave was empty he "saw the burial cloth that had been around Jesus' head. The cloth was folded up by itself..." John saw also and believed. He knew instantly that Jesus had risen. His work was finished.

Science says that 'infallible proof' comes from getting the same result from repeated experiments. Here are five 'experiments' that prove Jesus rose from the dead.

1. **Mary Magdalene encountered Him.**
2. **The women at the grave saw Him.**
3. **The disciples talked with Him.**
4. **The apostles met Him.**
5. **Five hundred people witnessed Him, all at the same time and place.**

Christians accept these proofs and believe that Jesus rose from the dead.

Wednesday 19th March

Science without religion is lame, religion without science is blind.

Albert Einstein

Thursday 20th March: Hope of Life at Easter

John, like his father before him, was an extremely fine cricketer. John's father never missed a game in which his son played. During a game, he clapped every run and listened with extreme interest to all the comments uttered around him. After every game, he and John discussed each ball and each stroke in minute detail. But John's father never actually saw John play, because John's father was blind. One day John's father died. John had been chosen to play in an important match the day after, and everyone expected that with such a heavy loss on his mind, he would not be up to his usual form. They were mistaken. He played brilliantly. At last he came out after a magnificent innings, and a close friend said to him, "How could you play so well at a time like this?"

John replied, "Because that was the first time my father has ever seen me play."

ROYAL BOROUGH OF KINGSTON UPON THAMES AGREED SCHEME FOR SEEKING A DETERMINATION

A) COLLECTIVE WORSHIP

(i) A summary of the law on collective worship

The delivery of collective worship in community schools is guided by the law which states that:

- collective worship must be provided daily (separate arrangements may be made for nurseries and special schools);
- collective worship may take place at any time of the school day;
- schools may decide on the age/groupings of pupils and these may vary from day to day;
- the times decided for the delivery of collective worship may vary for different groups from day to day;
- generally collective worship should take place on the school premises;
- the content of the majority of acts of collective worship in a term should be wholly or mainly of a broadly Christian character, reflecting the broad traditions of Christian belief.";
- the choice of content should have regard for the family backgrounds, ages and aptitudes of pupils;
- parents may withdraw their children from collective worship;
- teachers may withdraw from collective worship;
- in a community school the responsibility for managing the provision for collective worship is with the head teacher after consultation with the governing body; and
- every maintained school is required under the Education (Schools Information) Regulations 1996 to include in its annual prospectus information about the collective worship provided by the school and how parents may withdraw their children from it.

(ii) What is collective worship?

The law has never clearly defined collective worship. It is known, however, that it is not the same as faith community worship (corporate worship) because:

- a community school is not a faith community;
- a community school contains pupils and staff from many different faith backgrounds as well as those who have no religious beliefs or no faith background; and
- a school community contains a wide range of people with different views on what 'worship' might mean and what or whom may be worthy of worship.

Neither is collective worship the same as an Assembly, because staff and pupils do not have the right to withdraw from Assembly. Assembly may be taken to mean the time when members of the school are gathered together to pass on information and move forward matters of secular business (notices).

(iii) What is a determination?

If the headteacher of a school feels that the provision of collective worship within the broadest interpretation of the law is still not suitable for that particular school, then the headteacher needs to investigate whether it might be appropriate to ask the SACRE to grant a "Determination~ in accordance with the law. (See Circular 1/94).

The determination is the decision of the SACRE as to whether it is appropriate for the requirement for Christian collective worship to apply in the case of the school, or in the case of any class or description of pupils at the school, having regard to any circumstances relating to the family background of the pupils at the school. The SACRE must review the determination if the school so requests and, in any event, within five years of the date when the determination was made or last reviewed.

Part B of this document sets out guidance on the process of the determination procedure.

B) GUIDANCE

The purpose of this guidance is to support a headteacher:

- (a) in clarifying whether seeking a determination is appropriate to the school; and
- (b) in collecting the evidence base and other documentation that will be needed in order to make an application to SACRE.

1. Seeking a determination

- 1.1 The law states that the majority of acts of collective worship in a term should be wholly or mainly of a broadly Christian character and it is considered that this should be appropriate for most pupils across the country.
- 1.2 In schools where the head teacher and the governors believe that this requirement is inappropriate for their pupils the school may apply to its local SACRE (Standing Advisory Council on Religious Education) for a "determination" that the wholly or mainly broadly Christian criterion will not apply.
- 1.3 This may be in respect of the whole school or in respect of a particular group of students within the school. However, the school must continue to make provision for collective worship for all pupils.
- 1.4 Factors which may inform a head teacher's decision to make an application to the SACRE are:
 - (a) the number of withdrawals from broadly Christian acts of collective worship; and
 - (b) where there are significant numbers of pupils from non-Christian backgrounds
- 1.5 The determination procedure allows this requirement to be lifted in respect of some or all of the pupils in a school where the requirement is inappropriate.
- 1.6 The head teacher of the school must first decide:
 - (a) why wholly or mainly broadly Christian collective worship is not appropriate; and
 - (b) what alternative form of collective worship would be appropriate, and why.
- 1.7 The head teacher will need an evidence base for the school's proposals which should be submitted with the application. It could include:
 - Pupils' faith (or other relevant) backgrounds;

- Information from the school's most recent OFSTED inspection;
- Evidence of the number of withdrawals and the reasons for them;
- Evidence of the views of governors, teachers and parents.

1.8 There must be consultation with governors, parents and staff, all of whom will need the following information to guide their decisions:

- a statement from the school as to why the "wholly or mainly broadly Christian character" of collective worship is not appropriate (for all or part of the school);
- clear information about what the alternative form of collective worship would be and to whom it will apply;
- the SACRE's guidance on collective worship. Every school has been sent a copy of this and further copies may be obtained from the Clerk to the SACRE;
- an outline timetable of the determinations procedure; and
- any other information that the head teacher considers may be appropriate to supporting their application, e.g. relevant paragraphs from the school's OFSTED report, the school's current policy on collective worship.

1.9 Governors, parents and staff must be consulted on the proposals. Governors and parents must also be given the opportunity to see collective worship in the school, should they wish. Governors must vote at a meeting of the full governing body. Parents and teachers must be given the opportunity to vote in a secret ballot which must be time restricted (i.e. there must be a published deadline).

2. Timetable

2.1 SACRE will consider determinations annually. This will normally be at **SACRE's first meeting of the summer term**. SACRE may consider an application at other times if it considers that an earlier decision should be made.

2.2 In order to ensure that SACRE members have sufficient time to consider them, any applications for a determination must be sent to the Clerk to the SACRE **no later than the half term holiday in the spring term**.

2.3 Applications received after the spring half term holiday will not normally be considered until the following year, unless there are special circumstances that may require an earlier decision.

2.4 Therefore, schools will need to organise their consultations with governors, parents and teachers so that they allow reasonable time for them make a proper consideration of the head teacher's proposals. If a school wishes to make an application, SACRE recommends that the **consultation process should begin during the autumn term**. It should be remembered that parents and governors should be given the opportunity to see collective worship in the school should they so wish.

2.5 The headteacher and a governor of the school or their representatives should attend SACRE's determinations meeting to answer any questions or to provide supplementary evidence.

3. What if a determination application is agreed by SACRE?

- 3.1 Where a determination has been granted in respect of all or some of the pupils in the school, daily collective worship must still be provided for them. This will be in the form agreed by the SACRE to be more suitable for their needs.
- 3.2 Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion.
- 3.3 Parents continue to have a right to withdraw their children from the collective worship. The parental right should be freely exercisable and a school must give effect to any such request. Parents are not obliged to state their reasons for seeking withdrawal.
- 3.4 Where a single determination has been granted for the whole school, it is not permissible for pupils to be divided into faith groups for worship.
- 3.5 Where a determination, covers only part of the school, or where more than one determination has been granted in respect of different pupils at a school, a single act of worship may be provided for each group of pupils covered by a single determination. Where such a group has been defined in respect of the pupils' faith background, it follows that the single faith worship may be provided for the pupils involved.
- 3.6 Each group in respect of which a determination has been made may, of course, be further subdivided by school or age group if that is felt to be appropriate.
- 3.7 Information about new arrangements for collective worship in the school should be published in the school prospectus. This information should also be made available to OFSTED.

Please Note:

- (I) If the Secretary of State is satisfied, either on complaint by any person or otherwise that any SACRE:
- (a) has acted or is proposing to act unreasonably in determining whether it is appropriate for the requirement for Christian collective worship to apply in the case of a school or group of pupils; or
 - (b) has failed to discharge its duty in this respect;
- the Secretary of State has the power to direct the SACRE to revoke the determination, withdraw the proposed determination or, as the case may be, to discharge its duty.
- (II) Determinations last for no longer than five years.
- (III) Kingston SACRE is concerned that seeking a determination for some of the school may be divisive and conflict with the desire that the school will have to create a cohesive community. In such cases, SACRE hopes that headteachers will be able to reassure them as to how and why this will not be the case in their particular school.
- (IV) In this guidance the term Parents should be understood as including pupils' legal guardians.

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| <h1 style="margin: 0;">SACRE</h1> <h2 style="margin: 0;">(Standing Advisory Council on Religious Education)</h2> |
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Part C Application

Please use additional sheets if there is not enough in this section.

Qualifying information

1. Do you wish the requirement to be lifted for: (please tick)

some of the pupils in the school? Or
all of the pupils in the school?

2. **In what ways do you consider the requirement for collective worship to be of a wholly or mainly broadly Christian collective worship to be inappropriate for the pupils indicated?**

3. The SACRE must have regard to any circumstances relating to the **faith backgrounds** of the pupils which are relevant for deciding what type of collective worship is appropriate. If the Headteacher of school considers that the requirement for collective worship to be "wholly or mainly of a broadly Christian character" conflicts with what is appropriate to the **family backgrounds** of the pupils, their **ages** and their **aptitudes** they can apply to the SACRE to lift or modify the requirement. Therefore:

what circumstances relating to the faith backgrounds, ages or abilities of the pupils in your school are relevant to your request?

how many pupils are currently withdrawn from collective worship? / (Please state why, if the reason is known)

Please provide a breakdown of the faith groups represented in the school.

as your request may be related to either a clearly described and defined group or to the whole school, which group(s) are to be included in your case?

4. **What type of collective worship do you consider to be appropriate to your school and why?**

Consultations

Consultation 1 – Governing Body

Before making an application for a determination, the head teacher must consult the school's fully governing body. The governing body must be issued with the following paperwork set in paragraph 1.8 (above):

A majority of the governing body must agree in order to proceed.

5. **Have you formally consulted the full governing body?** Yes/No
6. **Is the governing body in agreement with your request?** Yes/No
7. **How have you consulted the full governing body and what was the response? (e.g. provide a copy of the minute)**

Consultation 2 – Parents

SACRE expects schools to seek the views of parents (or other guardians if appropriate). Parents must be given the same information as governors – see paragraph 1.8 (above) – and must be offered the opportunity to see the collective worship currently provided in the school. The parents' vote must be by secret ballot. At least two thirds of the parents of pupils for whom an alternative form of collective worship is proposed must respond to make the ballot valid. A majority must be in agreement with the headteachers proposals in order to proceed.

Parents will still have the right to withdraw their children from collective worship under any new arrangements.

8. **Have you formally consulted parents?** Yes/No
9. **Are the majority in agreement?** Yes/No
(please provide evidence of the ballot)

Consultation 3 – Teachers

SACRE expects that teachers will be formally consulted (as with parents and governors) on whether they agree with the headteachers proposal(s) and receive the paperwork, as set out in paragraph 1.8 (above). The teachers' vote must be by secret ballot.

Teachers will still have the right to withdraw from collective worship under any new arrangement.

10. **Have you consulted with teachers at the school?** Yes/No
11. **What was their response?**
(please provide evidence of the ballot)

Other requirements

12. Before applying for a determination in relation to the whole school, care should be taken to safeguard the interest of any parents of children for whom broadly Christian collective worship would still be more appropriate.
- 12.1 How have you safeguarded the interests of such parents and their children?**
13. SACRE expects the Headteacher will wish to take appropriate steps to notify the governing body, school staff and the parents of the new arrangements.
- 13.1 How do you intend to notify the governing body, school staff and parents should the determination be made?**
14. It is essential for the head teacher to keep sufficient records to enable them to reply to any parental enquiry about the reasons for applying or not applying for a determination for a group of pupils.
- 14.1 Are you already keeping such information and how do you intend to inform parents of their existence?**

Supporting information

Please list what supporting information is enclosed with this application.

Date:

Signature: _____

Headteacher

Signature: _____

Chair of Governors

Name of School: _____

SACRE's use only

| | |
|--|---|
| Date received | Date of Determination |
| Agreed/Not agreed | Signed _____ Chair of SACRE _____ Clerk to the SACRE |
| Details of the SACRE's decision may Be obtained from the Clerk to the SACRE | |