St John and St Nicolas Schools Federation | For the good of all through curiosity, creativity and love

Policy Title:	**D1 12.12.25 Collective Worship**
Policy Reference:	**SJN004**
Description:	Arrangements for collective worship in both schools
Status:	Approved by Governing Board
Category:	Non-statutory
Review frequency:	Every 2 years
Contact:	governors@stjohnandstnicolasschools.org.uk
Version:	**V1.3**
Other relevant policies:	Spirituality Statement
Date for Review:	January 2028

Change Record				
Version Number	**Date Approved**	**Governing Board Minute Reference**	**Description of Amendments**	**Review Date**
1.0	*06.12.21*	*SCC minutes 16.11.21, SIAMS Working Party Notes 17 Nov 21-v4 FGB Minutes 06.12.21*	*Reviewed by Policies working party, SCC and SIAMS, Collective Worship & Vision working party then ratified by FGB*	*Dec 2022*
1.1	*05.12.22*	*FGB Minutes 05.12.22*	*Reviewed by executive head and SIAMS working party: significant amendment to wording throughout. Ratified by FGB.*	*Dec 2023*
1.2	*24.2.26*	*FGB Minutes 24.2.26*	*Number items, update version number, dates and Appendix 1*	*Feb 2028*
1.3			*Updating of long-term plan for worship* *Rewording of some sections*	*Feb 2028*
1.4				

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St John and St Nicolas Schools Federation

Collective Worship Policy

At St John and St Nicolas Schools Federation, our vision is 'For the good of all – through curiosity, creativity and love.' This vision inspires everything that the federation does. It applies equally to all the federation's policies with the intention that our policies impact as fairly and positively as possible to meet the needs of all members of our schools' community.

1: Introduction

In our federation, collective worship is an expression of our federation vision, "For the good of all – through curiosity, creativity and love." Our collective worship explores and celebrates our vision through the liturgical year and through themes and Bible stories, enabling our children to develop their understanding and experience of our vision.

2: Rationale and Aims

The policy and practices are in accordance with the trust deeds of each school and are in line with the Church of England's aim for collective worship to be Inspirational, Invitational and Inclusive.

As a consequence, through collective worship the federation aims to:

- promote opportunities to worship God;
- celebrate Christian festivals, school values and individual and group achievements;

- enable all to grow spiritually through participation in prayer, reflection and worship;
- provide opportunities for everyone to consider spiritual, moral, social and cultural issues and to explore their own beliefs
- be inclusive, and develop a common ethos and identity, by celebrating the diversity and richness of cultures and faiths that exist in our community;
- foster active involvement for pupils, adults and members of the local community in the planning of, participation in, leadership and evaluation of worship (invitational)
- create a sense of togetherness and occasion that is distinct from the rest of the day (inspirational).

In keeping with both schools' Church of England foundation, acts of collective worship are distinctively Christian, although the approach to collective worship is non-denominational. The worship is open to children of all faiths and none (invitational).

3: Collective Worship in Practice in the Federation
There is a time of collective worship each day, using a two-year timetable of termly and weekly themes (see attached Appendix) that are followed throughout both schools at an appropriate level for the age of the children

Each week, there will be a variety of worship opportunities, which will include the following:

Whole school worship – normally led by the executive headteacher
Singing worship – normally led by the head of school
Class reflection – led by class teachers and children, with a focus on the relevance of Jesus' teaching in today's world, through exploration of items from the current news agenda
Clergy worship – normally led by a member of St John's or St Nicolas Churches
Celebration worship – normally led by the executive headteacher via Zoom, across both schools. This act of worship is also open to parents to attend.

At whatever scale, and in whatever context it takes place, our worship reflects our vision in all aspects. Because of this, we will adopt the following procedures during worship sessions:

- Children enter quietly, listening to music – this reflects the 'good of all' and 'curiosity' parts of our vision, as it develops children's understanding of meeting the needs of all, whilst experiencing new musical opportunities.

- Worship opens with a welcome, which reflects and celebrates the diverse nature of our community. This will be one of the following greetings, all of which encompass our school vision, and show respect and acknowledgement to others:
  "Peace be with you" with a response of "And also with you;"
  "As-salamu alaykum" (peace be upon you in Arabic) with a response of "W'alaykum a'salam" (peace be upon you too);
  "Namaste" (I bow to you in Hindi) with a response of "Namaste."

- Following the greeting, the candle is lit using the following words, "Jesus says, I am the light of the world." The whole school community says this at the same time.

- The theme for the week is explored during worship. This might be through a story, discussion, drama, pictures, videos or songs. It could also involve celebration of children's achievements or quiet reflection.

- A prayer is said at the end of the worship and children are encouraged to participate if they wish. This might be a prayer written by a child based on the theme for the week. The Lord's Prayer is often said – we use the traditional version of this across both schools.

- A song will be chosen that ideally relates to the theme of the worship and which aligns to the federation vision. Children will be encouraged (but not forced) to sing.

- The candle is blown out and everyone says, "Loving father, help us to shine like lights in the world."

- At the end of the worship, the leader will say "Go in peace and act for the good of all."

4: Involvement of Children
We are keen for children to be involved in our collective worship to as great a degree as possible and will adopt the following practices:

- Children to be involved (at an appropriate age level) with the welcome, lighting and blowing out of the candles and the dismissal
- On a rota basis, each class to write the prayer(s) for the week based on the theme for that week.
- Teachers to encourage and support children to take on a leading discussion role during class reflections.
- At St Nicolas School, worship leaders will be chosen, who will take turns in leading worship, leading prayers and facilitating the use of the 'prayer shed'.

In addition, "Quiet Areas" in both schools allow children opportunities for personal reflection.

The federation aims to develop continuity and a strong partnership between worship in the schools, St John's and St Nicolas' churches and the local community.

There are usually special children's services held in St John's and St Nicolas' churches at Harvest, Christmas and Easter, to which parents and friends of the schools are invited, and there are leavers' services at the end of July as well as a joint Pentecost service across both schools.

Each week, a special act of celebration worship involves the whole federation in sharing and celebrating learning, progress and attainment across the school community. This act of worship is also open to parents to attend.

To ensure that collective worship is as inspirational and meaningful as possible, we will include elements such as:

- a time for personal reflection;
- singing hymns and songs;
- listening to music;
- dance
- talks which are thought provoking and deal with spiritual, moral, social and cultural issues;
- the use of artefacts and pictures;
- stories and readings from the Bible;
- encouragement for pupil participation and response.

Leaders of worship are made aware of the wide range of backgrounds, spiritual experience and beliefs amongst children, and they have access to regular training. Pupils from other faith backgrounds and none are respected and the federation's inclusive and invitational approach aims to ensure they all feel comfortable.

5: The Wider Contribution of Collective Worship
Collective worship makes an important contribution to spiritual development by providing opportunities for all pupils and adults to:

- learn about Christian beliefs and practices;
- explore the vision and values which underpin everything that is done;
- understand how beliefs affect the decisions people make in their daily lives;
- learn about key events in the Bible and their relevance to today;
- pray and reflect;
- participate in worship;
- take time to experience 'awe and wonder';
- focus on topical issues and experiences;
- be curious about the mystery of life;
- become more open minded as they discover more about their own beliefs and ideals.

However, collective worship also promotes learning and development in other areas:

1. Moral development is supported through opportunities to:
   - reflect on matters concerning right and wrong;
   - hear about people, occasions and events in which goodness or right is exemplified;
   - learn about religious and other teachings concerning right and wrong.

2. Social development is supported through opportunities to:
   - gather with others for a common purpose;
   - share times of joy and sadness with others;
   - learn how to behave appropriately within a specific social setting;
   - increase self-confidence in public speaking.

3. Cultural development is supported through opportunities to:
   - hear and respond to music from a range of times, places and cultures;
   - reflect upon ideas concerning the concept of beauty;

- appreciate the range of talents and gifts found within each school community and beyond.

4. Intellectual development is supported through opportunities to:
   - actively engage with stimulating, thought-provoking themes;
   - have values confirmed or challenged;
   - reflect on the importance of learning in the context of each school community;
   - consider the power of words.

6: Monitoring

Detailed information about collective worship monitoring is included in Appendix 2 (below).

7: Rights of Withdrawal

By law, collective worship must:

- be provided for every child every day;
- reflect the schools' trust deeds.

This policy sets out clearly the federation's aspiration that collective worship will be a valuable and valued experience for all members of the federation community, whatever their backgrounds and beliefs. It is invitational, inclusive and reflective in nature and never coercive or indoctrinatory.

Parents have a right to withdraw their children from all or any acts of worship. In the first instance parents who may wish to exercise this right to visit school are asked to speak with the executive headteacher.

8: Responsibility for this Document

This policy has been drawn up through a process of consultation and is endorsed by the governing board. Its implementation is the responsibility of the entire teaching staff.

Appendix 1

The two-yearly timetable of themes, to be followed across both schools:

Term	Season	Values to be Explored
Spring 1 2026	New Year	Resolutions Beatitudes
Spring 2 2026	Lent Palm Sunday Easter	Lent/Pancake Day Meaning of the Lord's Prayer Palm Sunday and Easter
Summer 1 2026	Easter Ascension Pentecost	New life Stories of Jesus after resurrection Mission Pentecost Service
Summer 2 2026	Moving On	Fruits of the spirit School Life Memories
Autumn 1 2026	New School Year Black history month Harvest	New beginnings – vision Creation/creativity Our world Thankfulness Responsibility Great black lives and their contributions
Autumn 2 2026	Remembrance Anti-bullying week Advent	Remembrance Anti-bullying Individuality Expectation Promise Christmas Story
Spring 1 2027	Epiphany Mental health and wellbeing	Epiphany and Candlemas Revelation Miracles Mental wellbeing
Spring 2 2027	Lent	Temptation Confession Forgiveness Community Holy Week
Summer 1 2027	Easter Ascension Pentecost Coronation	Parables of Jesus Events of Pentecost Service and Mission
Summer 2 2027	Moving on	Lives of the apostles (Acts) Letters
Autumn 1 2027	New School Year Black History Month Harvest	School vision Old testament stories: Noah, Jacob, Joseph, Moses, David, Solomon

Autumn 2 2027	Remembrance Anti-Bullying Week Advent	Stories of the saints Anti-bullying Advent Christmas Story

Appendix 2: Collective Worship Monitoring

Monitoring Worship

Just as, in a church school, worship is to be experienced by the whole community, so worship should be monitored by a range of people from the community which will include governors, teachers, parents and children. This may well necessitate some level of training so that monitoring is consistent and to ensure that the evidence collected will be helpful in making evaluations.

Headteacher Monitoring

Headteacher monitoring of worship will take place at least termly and will be fed back to staff and the governing board. This will include speaking with children, staff and parents as well as observing/participating in class reflections during the term.

Worship Rose

The Worship Rose is a tool that gives an indication of the proportion of worship accorded to these dimensions of worship:

- Spiritual – how well the worship considers identity, belonging, purpose of life and awe and wonder
- Moral – how well the worship considers the issues of right and wrong and ways of behaving
- Social – consideration of relationships between people as well as different cultures and backgrounds
- Cultural – how well the richness and diversity of different cultures and backgrounds is explored
- Religious – how much the worship uses stories and texts from Christianity (and occasionally other religions);

The rose is to be used over a series of acts of worship, say a season or a theme. Whoever is using the rose fills in the squares to give an indication of the balance of each, use a separate rose for each act of worship. This is not exact but gives a rough guide. Each individual act of worship may have very great differences in proportion of each but over time they should show an appropriate level of consistency. Users should note that in multi-ethnic contexts the proportion of cultural content/reflection may well be very high.

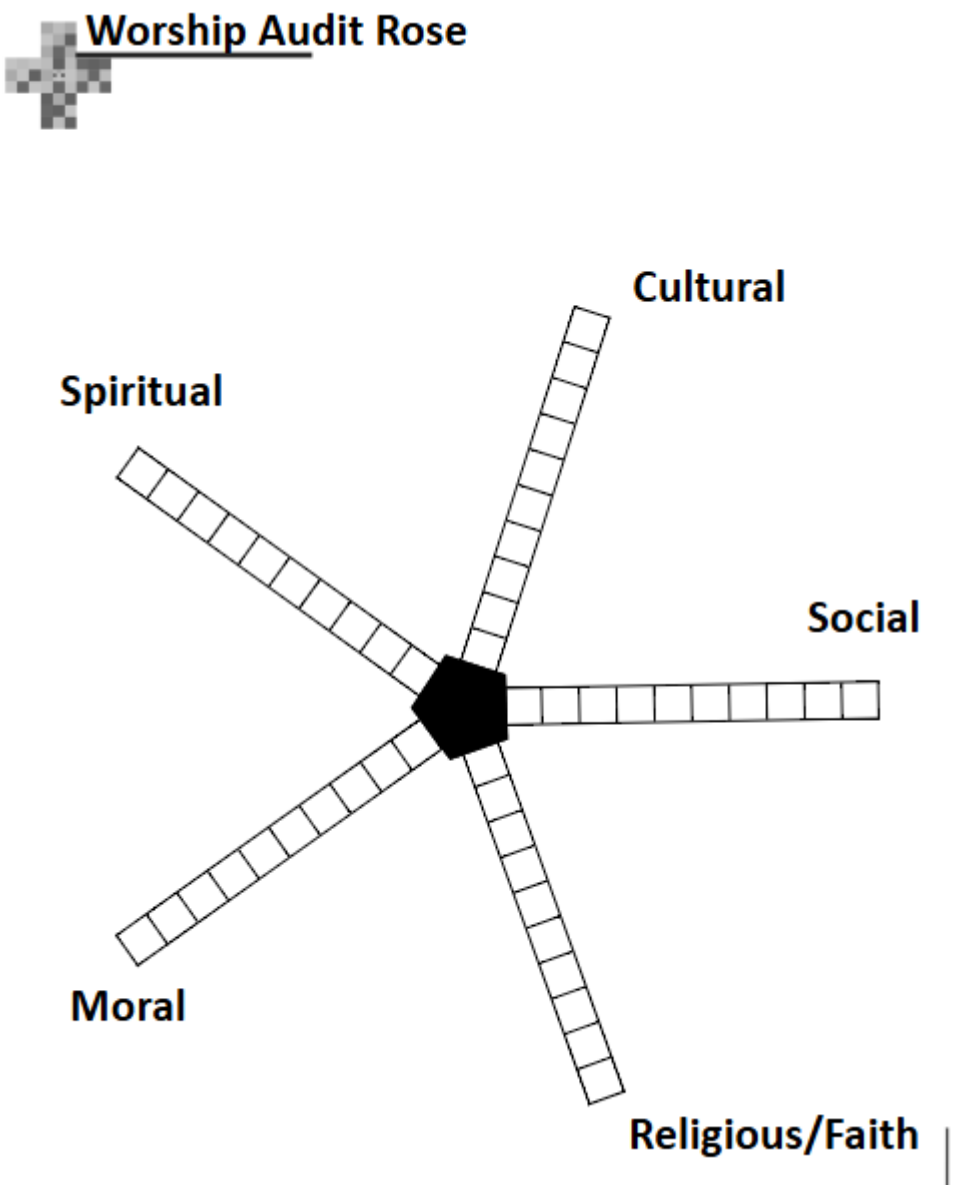
At the end of the season you can gather all the roses together to see what picture emerges. If, for example, you find that the level of cultural experience is low[1] you may need to

consider why this might be. In reviewing the roses it would be appropriate to consider the contribution to British Values made by worship.

Use of Worship Rose at St John and St Nicolas School

Whenever a governor participates in an act of worship in either school, they should fill in a Worship Rose and email it to the executive headteacher. These will then be compiled over time and an annual report to governors/SIAMS working party will be given on evaluation of worship, using the outcomes from Headteacher monitoring and governor monitoring.

An example Worship Rose is printed below:



The worship rose template is a subjective one and outcomes may be different for different governors. However, the principle that should be followed is as follows:

- When observing an act of worship, make a judgement on which aspects of the worship rose are covered during that act of worship – spiritual, cultural, etc.

- Make a decision to what degree an aspect has been covered and shade in the rose to that degree for each spine.
- If you would like to, put a short note underneath the rose to add to your thoughts about the act of worship. This could include consideration of the three Is:
    - Inclusive: Was the act of worship inclusive of all – including those from different faiths or no faith?
    - Invitational: Did the act of worship allow all members of the community to participate?
    - Inspiring: Did the act of worship leave people inspired by it with the opportunity to think about big questions?

For example, on the day I am writing this, my collective worship was about the Parable of the Wise and Foolish Builders.

I got two children to build towers using Duplo. One on a solid floor and one on top of a cushion to see who could build the tallest tower. I then told the parable to the children and linked it to moving on to another school. I explained that Jesus was talking about belief in God providing a strong foundation to Christians, but also linked it to our federation providing a strong basis in learning and in life – linking to the school vision and how children will remember our school as they get older including the friends they have made and the learning they have done.

Following this, there was a prayer and a linked song.

Personally, I would evaluate the act of worship as follows:

- Religious/Faith: Quite high – perhaps 8 as a Bible story was specifically referred to
- Spiritual: perhaps 6; there were a number of potentially spiritual moments in the assembly including the awe created when the second person had to build their tower on a cushion, the reflection time thinking about their time in school, the linked song and the prayer.
- Cultural: Fairly low, as there was little specific cultural content.
- Moral: Quite high – maybe a 7 – as children were thinking about the moral provision given to them by the school and the foundations this has given them.
- Social: In the middle – maybe 5 – as the social aspects of school were referred to, including moving on to another class or setting.