

## Guidelines for Collective Worship

### What is Worship?

The word 'Worship' comes from the Anglo-Saxon word 'weorthscipe' and can be defined as either the adoration of God or a supreme being or to honour, value and praise someone or something of worth. In the context of worship in school, the aim is to provide experiences which deepen the inner senses and engender feelings of self-worth and the uniqueness of the individual. It can give pupils and staff a purpose and meaning to life, awe and wonder of the natural world, reverence and respect and a sense of belonging to a community.

*"Worship is the submission of all of our nature to God.  
It is the quickening of conscience by His holiness,  
Nourishment of mind by His truth,  
Purifying of imagination by His beauty,  
Opening of the heart to His love,  
And submission of will to His purpose.  
And all this gathered up in adoration is the greatest of human expressions of which we are capable."*

*Archbishop William Temple*

### What is Collective Worship?

Christian worship is an honouring of God. It acknowledges God's transcendence and holiness, worth and value; it is a loving response to God's nature as revealed in Jesus Christ. Worship stems from personal experience; it is a central characteristic of faith communities which are in relationship with God.

We can never make anyone worship because it is an attitude of the heart focused on God; in the school situation, the most we can do is lead people to the threshold of worship by providing a setting where they may worship God if they so wish.

**Collective Worship only takes place in schools/academies.** It is a term which is used only in education, whereas churches and religions usually think of their worship as being corporate. The implication of this is that when a group of people with shared beliefs gather with the intention of sharing worship then this is a corporate activity. No such assumptions about shared beliefs can be made in the case of a school community, even in a church school.

The school is a collection of people who come from a variety of backgrounds and who happen to be together primarily for the purpose of education, not for worship. The family backgrounds of pupils may be very different in terms of beliefs and adherence to religion, from the atheist, secular humanist to a devout background of a faith, either Christian or another world religion.

Where parents have choice about which school their child attends, this is often limited by geographical factors and the church school still cannot claim the right to use school Collective worship as an act of corporate worship. What takes place in Collective Worship must take account of the varied backgrounds of the pupils and staff, as well as their ages and aptitudes.

In Collective Worship children and adults will be responding to the worship on offer in different ways and at different levels. An experience of worship in a church school is an important part of an exploration of faith; some will be passive observers, learning about worship but not participating in

it; some will be at the threshold, interested in the process and participating in it but not full believers; for others the act of Collective Worship may be a time of real worship of God.

**It is the task of Collective Worship to provide a setting in which the integrity of those present is not compromised but in which everyone finds something positive for themselves.**

Collective Worship plays a central role in a church school; it models the school's Christian ethos and values and proclaims its church school identity. As a result, it should:

- have a recognised place in key school documents such as the Statement of Aims or Statement of Purpose
- be well organised, planned, resourced, delivered and evaluated
- be special and different from ordinary classroom activities, offering a sense of occasion
- be both inclusive and unifying, recognising the personal integrity of all members of the school community
- be genuine worship that provides shape for each school day

**All church schools need to:**

- produce a policy statement for Collective Worship and review it regularly
- appoint a co-ordinator for Collective Worship who will have a separate job description from the RE co-ordinator
- plan a cycle of themes for Collective Worship.
- keep a record of Collective Worship, which includes appropriate evaluation
- allocate a realistic amount of money from the annual budget specifically for resourcing Collective Worship.
- ensure that all staff have access to training for Collective Worship
- make a clear distinction between Collective Worship and assembly (see glossary)
- adopt a variety of approaches to the delivery of Collective Worship
- encourage full staff presence and participation
- encourage active pupil participation and leadership
- encourage parents, governors, members of the local community, local churches and other visitors to take part in Collective Worship on a regular basis
- support parents and carers to understand the role of Collective Worship in their children's spiritual development
- ensure that the headteacher, staff and governors regularly consult and review the acts of Collective Worship to ensure that they comply with legislation and trust deed of the school
- ensure that there is liaison with the local parish priest when producing the worship schedule and planning worship
- consider and plan for pupils as they leave a church primary school to know where they might be able to continue to worship if they wish to

**Collective Worship and the Law**

Arrangements for Collective Worship in a church school are the responsibility of the governors in consultation with the headteacher. The main legal requirements for Collective Worship are:

- Collective Worship in a church school should be carried out in accordance with the school's founding trust deed, and in accordance with the school's Ethos Statement, which is to be found in the statutory Instrument of Government
- the school must provide an act of Collective Worship for all pupils every day
- this act of worship can take place at any time of the school day and in any regular school grouping e.g., whole school, key stage or class unit.
- a statement must be included in the school prospectus that makes it clear parents may withdraw their children from Collective Worship on religious grounds. A similar statement should appear in the Collective Worship policy document. The religious grounds do not have to be justified and explained by the parents. Requests for withdrawal should be granted without delay. Should children be withdrawn, the school must provide adequate supervision to ensure their safety. Children should not be withdrawn from Collective Worship for other purposes, e.g., reading, music lessons; to do so is to break the law.

### **Anglican Tradition**

When planning Collective Worship, church schools will want to be aware of their Anglican foundation and consider how this can contribute to the Collective Worship provision - without reproducing something inappropriate to the children's age and experience.

The following may be described as shared Christian elements of Collective Worship:

- using the Bible, either as a source book, or as an inspiration for themes and stories
- observing the cycle of the Church's year - Advent, Christmas, Lent, Easter, Pentecost, saints' days
- learning and saying traditional prayers from a number of sources, in particular the Lord's Prayer and the Grace and simple responses
- singing a wide variety of hymns and songs, from traditional to modern
- using Christian symbols in worship and reflecting on their meaning e.g., cross, crucifix, bread and wine, colours of the church year
- the use of readings, poetry, prayer, meditation, silence and reflection
- using psalms with simple responses
- prayers including thanksgiving, intercession and penitence

### **Whilst these are more distinctively Anglican:**

- using prayers from Common Worship
- using Anglican sentences and responses e.g. The Lord is here / His Spirit is with us / Peace be with you / and also with you / Go in peace to love and serve the Lord / In the name of Christ, Amen / In the name of the Father etc.
- using the collect of the day as a focus for worship
- Eucharist
- encouraging links with the worship of the local parish church

We encourage parish clergy to work closely with the school's leadership to support their aims and objectives for Collective Worship. The Anglican church is a worldwide church with a strong commitment to ecumenism, so church schools/academies should also feel free to draw upon appropriate materials from other Christian churches in their Collective Worship, as well as inviting visitors from other churches to lead Collective Worship on occasions.

## **Aims of Collective Worship**

When planning Collective Worship in your school it is important to ask how the worship is related to the school's theologically rooted Christian vision. It is frequently stated that, by virtue of their foundation, worship in church schools should be of the highest quality and a central activity in the life of the school. Effective Collective Worship is one way in which a church school can give expression to its founding trust deed.

## **Aims of Collective Worship in a Church School**

The aims of Collective Worship are:

- to help children discover their place in the world
- to highlight and nurture the spiritual dimension through experiencing worship
- to provide children with a vocabulary of worship and an experience of a wide variety of worship forms, including symbols and imagery
- to provide an opportunity to celebrate major, and some minor, Christian festivals
- to heighten awareness of ultimate questions of life & provide the opportunity to reflect on these
- to support the search for meaning
- to enable children to appreciate their worth and value to God, and to the community, and to respect the integrity of each individual as a child of God
- to enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and prayer
- to celebrate gifts, talents and achievements
- to establish, explore, and reinforce the common Christian values of the school community such as love, peace, kindness, compassion, forgiveness and reconciliation
- to foster a feeling of community & belonging at school through sharing of experiences and feelings
- to develop personal relationships and to encourage social development
- to provide an opportunity to empathise with the needs of others
- to provide an opportunity for children to become acquainted with the faith of the people from the local and wider community, particularly the local church
- to encourage stewardship, respect and care for God's creation by a positive attitude to both local and global environmental issues
- to foster feelings such as awe, wonder, thankfulness, mystery and joy
- to give memorable and enjoyable experiences
- to provide an opportunity to bring before God in prayer, personal needs and those of others
- to share with participants some of the central teachings of the Christian faith at an appropriate level, and give them the encouragement to explore their own beliefs and understanding of God
- to encounter, by invitation the person of Jesus Christ through prayer and scripture
- To experience worship as 'sending out' where reflections can be taken and applied through the day/s ahead

## **Responsibilities**

*The role of the governing body*

- governors should be aware of their legal responsibilities regarding Collective Worship, and take account of the policy and guidelines of the diocese
- in church schools, governors must take account of the legal requirements, any school Trust Deed and guidelines issued by the diocese

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- governors must be actively involved and familiar with all documentation regarding Collective Worship issued on their behalf and be actively involved in the process of Collective Worship development within the school
- governors should ensure that Collective Worship is appropriately reviewed as part of the school improvement plan and be actively involved in the review process
- governors should be aware of the requirement under Statutory Inspection of Anglican and Methodist Schools (SIAMS) for the inspection of Collective Worship
- it is a statutory requirement that a school prospectus includes details of Collective Worship provided at the school. These details should inform parents of the parental right to withdraw their child from Collective Worship. The arrangements and provision made for those children withdrawn from worship should be clearly stated
- Offering an opportunity to discuss the form of worship provided with parents

#### *The role of the Headteacher*

- Headteachers should be aware of their legal responsibilities regarding Collective Worship and take account of the policy and guidelines of the diocese
- Headteachers should ensure that governors and staff are well informed and receive training to implement the diocesan policy on Collective Worship
- Headteachers may designate the responsibility for co-ordinating Collective Worship to a member or members of staff (a team should include pupils, staff, governors, clergy, parents)

#### *The role of the Collective Worship Co-ordinator*

This will vary depending on the individual needs of the school. In some cases, the co-ordinator or team will be solely responsible for planning worship but may, at times, involve other professionals.

#### **Duties may include the following:**

- assisting the governors and headteacher to carry out their legal responsibilities with regard to Collective Worship
- reporting to the headteacher and governors on matters of review and development
- communicating with members of the school community regarding the significance and content of collective acts of worship
- ensuring that there is a development plan for Collective Worship which is included in the school Improvement Plan and the National Society Toolkit
- developing and maintaining effective procedures for planning, recording, monitoring, evaluating and reviewing collective acts of worship
- being responsive to the needs and views of members of the school community, those of the Christian faith and those of other/no faith
- developing and utilising the resources available for Collective Worship including
  - books
  - posters
  - websites
  - visual aids/artefacts
  - music
  - visiting speakers
  - worship leaders
  - use of the parish church
  - liaising with local church representatives

## Leading Collective Worship

Think in terms of ten to fifteen minutes of worship, you could include some of the following:

- thinking time
- sharing time
- listening time
- reflection and stillness
- involve the pupils by inviting them to participate and lead
- encourage pupils to plan and deliver the worship

10 to 15 minutes does not include time for general administrative tasks and notices

Use the 4 part structure (Gather, Engage, Respond, Send) to base acts of Collective Worship on

- Gather - use a focus which pupils come to recognise and respect: lighting a candle, a picture, a piece of sculpture, a crucifix or cross, a shell or any other natural object or artefact, music
- Engage - try some of the following: read an appropriate Bible passage, a story, drama, a poem, music, a picture, a film clip, a prayer, a hymn or song, an object
- Engage - share a personal story or experience
- Respond - try writing, drawing, drama or painting as a spiritual response to worship
- Respond - learn to use silence, through stilling exercises and guided meditation
- Send – encourage pupils to take away a thought, action or deed in response to the collective worship to share with others
- Send - prepare a termly list of 'Thought for the Day'

## Appendix A - Planning Issues

Collective Worship should be a special occasion, valued by teachers and pupils alike. There are several issues which need to be considered as having a bearing upon the atmosphere of the worship. It is worth reviewing the school's current practice under these headings:

**Venue** In most schools the choice of room for worship lies between the hall or remaining in the classroom with smaller groups. With class-based worship, it is important that efforts are made to differentiate between the time for worship and the other activities of the classroom, perhaps using a special Collective Worship corner or a particular layout of the classroom.

**Preparing for worship** whichever room is used for Collective Worship it is likely to be employed for other purposes. How does the school arrange the room to facilitate the movement into worship? The use of a focal point helps to draw pupils' attention. This may be a particular table, seat or screen. The object of attention may be something fixed such as a standing cross, flowers or a candle, or may vary according to the worship theme. Noticeboards in line with the focal point may be used for displays which will support and enhance the worship experience, showing the theme title, music composer name etc.

**Seating** It is customary to seat pupils in classes, either in lines or in a horseshoe shape. Schools may like to experiment with allowing children to sit in friendship groups or in 'family' groupings which cross the age ranges. This is best done by creating artificial families containing one child from each year group - older children taking responsibility for the younger ones. This arrangement has the advantage that Year 6 are not pushed to the back of the room where they are permanently distanced from the Collective Worship leader.

## Appendix B - Acts of Collective Worship Monitoring, Evaluation and Review

| What is being monitored and evaluated?   | Evidence |
|--|----------|
| Is monitoring of Collective Worship part of the School Development Plan and is it included in the SEF?                                       |          |
| Is the monitoring of Collective Worship part of the governors' agenda?   |          |
| Is there an opportunity to involve pupils in the planning, delivery and evaluation?  |          |
| Is there an identified Collective Worship co-ordinator?  |          |
| Is there a team responsible for planning Collective Worship?   |          |
| If there is a team, is there a mechanism for it to meet on a regular basis to plan, monitor and evaluate the impact of Collective Worship?   |          |
| Is Collective Worship well resourced?  |          |
| How will the monitoring process be used to further develop Collective Worship?   |          |
| Is there a policy for Collective Worship and is it regularly updated? Is practice consistent with policy?                                    |          |
| Is there evidence of planning, a Collective Worship schedule or rota, a record kept of each daily act of worship and evidence of evaluation? |          |
| Who observes Collective Worship and ensures that monitoring takes place?   |          |
| Whose views are sought on the content and quality of Collective Worship?   |          |
| Is there a record of staff development/ continuing professional development relating to Collective Worship?                                  |          |
| Have staff training needs been identified in relation to Collective Worship?   |          |
| What is the mechanism for collecting evidence of evaluation of Collective Worship?   |          |

## **Evaluation of Collective Worship: aide memoire for Headteachers and Governors**

Schools could use the following as part of self-evaluation.

Find out what the children and other stakeholders think using a range of questions.

**Use 'why' as a follow-up to probe more deeply.**

- What is your favourite song or hymn?
- What is special about Worship?
- What do you like most about Worship?
- Is there anything you don't like about Worship time?
- Does Worship time make you feel special?
- Tell us what happens in Worship time?
- What happens in celebration /family assemblies, is there Worship?
- Why do you think Worship time is important in your School?
- What makes you think this?
- What is your favourite type of Worship?
- What is it you like? (Whole School/class/church/visitors/vicar)

### **Teaching/Non-Teaching Support Staff**

- How does the school show that Collective Worship is important?
- Does the Collective Worship Co-ordinator help staff with resources and ideas if called upon?
- Does Collective Worship reflect the schools/academies' Christian foundation?
- What if anything, do you gain from Collective Worship?
- Do you value Collective Worship? Why / why not?
- How often do you have the opportunity to attend Collective Worship?
- How often do you have an opportunity to contribute to Collective Worship?

### **Parents**

- Are you happy that the school offers good opportunities for Collective Worship?
- Do you think that it has the right amount of Christian content?
- Does your child enjoy Collective Worship? Are they able to tell you what it was about?

### **Governors**

- What responsibility do you consider the governing body has to school Collective Worship?
- How important is school Worship?
- What would the school lose if there was no Collective Worship?
- Does the worship reflect the school's Christian foundation?
- How do you know what happens in Collective Worship?
- Do you take part in Collective Worship?
- How do governors support Collective Worship?

- Do you find it inspiring/spiritually uplifting?
- Is there an opportunity for children's spiritual development?
- Have you contributed to Collective Worship – would you like to?

## **Community & Church**

How valued and supported by the local churches and community do the schools/academies feel?

### **Evidence**

- involvement of clergy, members of church and community in leading worship
- on the governing body
- Parochial Church Council
- prayer and support for the school
- publicity in magazines/newsletters/social media

School actively supports the local churches and community. Evidence gained from:

- joint ventures e.g., harvest, charity work, sponsor a child
- events for the community, concerts school fairs, parties, shared worship time
- publicity in school newsletter
- contribution to church magazines and community newsletter
- school involvement in services, Education Sunday, festivals
- prayers for church and community
- the children's developing attitudes, relationships, knowledge and understanding of church and community

## Appendix C - Visitors leading Collective Worship

Many schools/academies appreciate the contribution that visitors can make to Collective Worship. They can enrich the school's Collective Worship experience and offer opportunities for pupils to learn from others beyond the school community. Some may be regular visitors, such as the local incumbent or other Christian leaders; others may be occasional visitors, perhaps asked for a particular event. Whether regular or occasional, the visitor does need some help from the school about what is expected of them and may need some guidance about how to approach a group of pupils of a particular age, and what are appropriate topics to use with them. Some guidelines for visitors need to be developed so that the school and the visitor can feel comfortable with the occasion and the possibility for inadvertent disaster is limited.

### Tips for Headteachers regarding visitors

- give them plenty of notice - don't assume that a visitor who wears an RE or religious 'hat' can produce an assembly at a few moments notice!
- invite them to attend an act of Collective Worship beforehand so that they may see how the school conducts them, or, if this is not practical, give them a copy of the Collective Worship policy document
- some visitors may also need to be told that Collective Worship is not an appropriate vehicle for hard sell evangelism, and that language which makes assumptions ('we all believe...') is to be avoided
- are familiar with the school and class, e.g., through a prior visit
- are clear about their brief and stick to it
- have prepared their material thoroughly
- know where they stand in relationship to other members of their community
- arrive promptly
- provide prior notice about the equipment they require
- are articulate and easily heard, use words and materials at a level appropriate to the age ranges and pause at various points
- are pupil friendly, i.e., not patronising, aware of the cultural sensitivities of some pupils about touch gestures or eye contact, are visible to all pupils, convey a sense of enjoyment and a sense of humour, and use artefacts and visual aids
- are prepared to receive questions from pupils some of which might be awkward and are sensitive to the nature of the response of the pupils to what is being taught
- do not use the opportunity to influence listeners unfairly, or attempt to win them over to their faith stance
- are aware of the need to break down some of the stereotypes about their own faith community
- receive feedback from staff and pupils on positive points about their contribution and those which might be developed or altered

**NEVER leave a visiting speaker to take an act of Collective Worship alone, it is bad manners, and poor educational practice.**

**The following guidelines could form the basis of a conversation between the Headteacher and visitor. It is not intended that this advice is handed out as checklist!**

**Do find out:**

- who will attend the Collective Worship - the whole school, or just part of it
- how long you are allowed to speak for (and don't over run)
- which theme the school is presently following in Collective Worship, what they have done already and will do in the rest of the term
- whether pupils and staff are used to being involved in activities, should you wish them to be

**Do prepare thoroughly**

- a ten-minute presentation which addresses the needs and variety of backgrounds of pupils has to be carefully thought out, and should always begin by making a real connection with the children's world, make it relevant to them

**Do help pupils**

- by allowing them time for silence in which they may think, reflect and respond at their own level
- by inviting pupils to join in worship

**Do remember**

The difference between Collective and Corporate Worship. School collective worship is not the appropriate venue for strong evangelism.

**Do adopt**

A variety of approaches in each act of worship or within each series of acts of Collective Worship. Introduce them on a variety of occasions to the breadth of Christian experiences and practices.

**Don't**

- talk too much
- forget that pupils are used to a variety of learning styles
- talk down to them
- merely entertain them
- talk over the children's heads
- assume that pupils' presence at worship signifies their personal commitment or involvement. Your task is not to compel worship, but to enable it
- conduct an act of worship without visiting the school first. Arrange to meet the Headteacher for a discussion of the school's/academy's policy and procedures, and if possible, be present at an act of worship in the school
- make the Worship into a pageant, concert or show and tell, it is Worship

## Appendix D - Children Participating in the Organisation & Planning of Collective Worship

Obviously good Collective Worship is worship where children are not just passive spectators but enthusiastic contributors. Do they actually do more than sing the hymns and songs and answer questions in Collective Worship? SIAMS Inspection reports comment on pupil participation and involving the pupils in the planning and provision and evaluation of worship. Ways of doing this can include:

- engagement or evoking a response, setting a mood and creating a worshipful atmosphere is an important part of Collective Worship. Talk with pupils about the effectiveness of music and allow older children to be involved in the selection process
- when telling stories as part of Collective Worship do not follow up with information seeking questions but encourage children to empathise with the characters e.g. 'How do you feel about what happened in this story?' 'Were you like \*\*\* in the story?' 'Does the story remind you of anything in your own life?'
- if you are sure you can 'get them back again' give the children a few moments to allow them to talk with their neighbours about what they thought of the story and its meaning
- allow time for quiet reflection and/or silent prayer on the theme of the story, you may like to think shower possible prayers first
- have an established procedure for allowing children to contribute their personal prayer needs to the time of worship. example: a prayer tree or plant (real or man-made) where children leave their topics for intercession written on leaf shapes on the tree
- individual classes or year groups have a set day of the week on which they can recommend the topics for prayer
- a book of prayers is kept in which pupils can write prayers which will be used in worship
- even if the worship is not class-led children may occasionally read their own prose or poetry, perform drama or mime, make music etc
- frequently schools/academies are asked how they are assessing Collective Worship. Why not hand this over to your pupils for a time and ask them to record short comments on the acts of worship?

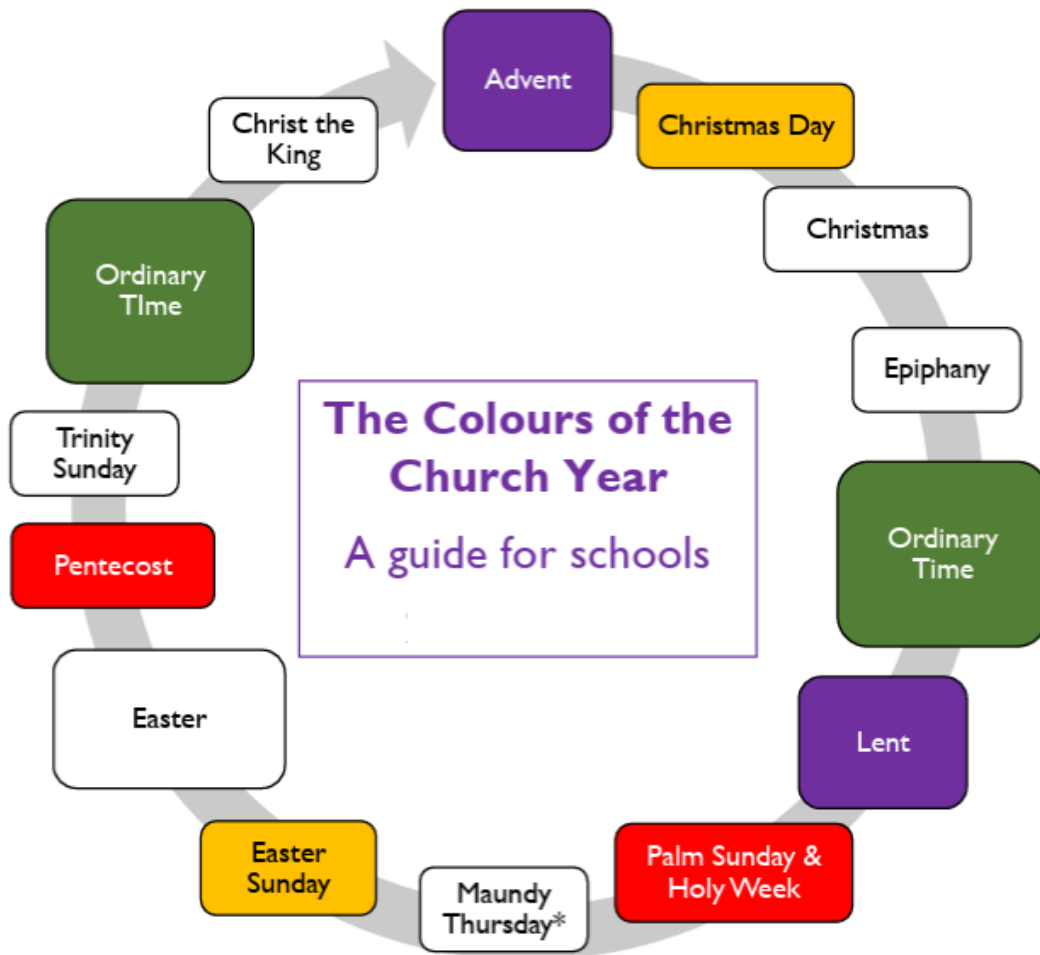
The two forms of assembly which make most use of the pupils' talents are the 'Good Work Assembly' and the class led 'Show and Tell'. On these special occasions the question needs to be asked '**Are these assemblies or Collective Worship?**' It is very easy for these activities to turn into displays of work; such assemblies are important sharing times and contribute to the building-up of the school community, but it is important to be certain that some of the elements of Worship are present, such as prayer, reading and a time for reflection. Many such assemblies can be reconfigured as acts of Collective Worship given time and thought.

Pupils will be able to organise and plan Collective Worship with different degrees of independence. This will depend on the age of the children involved and the experiences they have had previously.

## Appendix E - Colours of the Christian Year

### Introduce the Seasons

Christians have seasons in their Worship and each season has a colour. They don't change 4 times a year like the weather, they change with the pattern of Worship. The cloth on the altar, pulpit, and priests' vestments are all changed to fit the Season of Worship.



### *White*

- There are some days and seasons full of joy and light
- White or Gold
- Used Christmas (birth), Easter (rising from the dead), also Epiphany, Ascension, All Saints – it says rejoice!

### *Purple*

- Thinking deeply and waiting patiently.
- Dark and deep colour – a colour for thinking
- Used Advent and Lent – the 2 great Seasons
- Purple says stop, be still, make time to think!

### *Green*

- Many days and seasons are not big celebrations, these are ordinary days.
- Green reminds us of plants and trees – a time to grow
- Gives Church members time to grow.

### *Red*

- Red is bright and strong
- Red reminds us of a beautiful fire and also of pain and suffering
- Some days are joyful, some are sad.

The most important sad red days are in the week before Easter – Holy week. This is when we remember how Jesus was arrested and how his friends ran away and left him. Red here is suffering.

A joyful red day called the Day of Pentecost is to celebrate the coming of the Holy Spirit – filled the disciples with courage and joy.

White, purple, green and red – different moods and patterns of Christian Worship. Together they weave into the seasons of the church's year.

## Appendix F - Glossary of Key Terms

### Assembly

The legislation gives a clear distinction between a daily act of Collective Worship and an assembly. It is a requirement that schools/academies provide a daily act of Collective Worship for all registered pupils, except those withdrawn by their parents or, if sixth form students withdrawing themselves. An assembly which need not be daily, is separate and distinctive from an act of Collective Worship, although there is no reason why it might not immediately precede or follow Collective Worship. While the act of Collective Worship, involves worship in some shape or form, the assembly is devoid of worship.

It is possible for assembly and worship to be combined. A report on sporting achievement may come under the banner of assembly but using the pupils sporting achievement to reflect on God given talents and to explore human potential could be the stimulus for a worshipful response.

It is worth noting that although parents can withdraw their children and sixth formers can withdraw themselves from worship, all registered pupils in full time education must attend assemblies.

### Collective Worship

Collective Worship is distinct from 'corporate worship'. The term Collective when used in relation to worship in schools/academies refers to the gathering together of a school group or groups for Worship; it does not in any way suggest an act of worship which involves a group meeting to subscribe to any particular faith or denomination of a faith. Collective Worship does not presuppose shared beliefs and should not seek uniform responses from pupils.

**Collective Worship caters for a diversity of beliefs and points of view, allowing individuals to respond as individuals.**

The school community will include people of a variety of cultural and faith, and non-faith backgrounds reflecting the diversity of society. If Collective Worship is to be inclusive it must be interpreted in a way which is meaningful to the communities served by schools/academies.

Collective Worship should be: *'appropriate to the family backgrounds of the pupils and their ages and aptitudes'* (DfE Circular 1/94 p22)

### Corporate Worship

Corporate Worship describes the nature of worship found within a religious community. During corporate worship a body of believers the corpus, meets voluntarily and for reasons of shared commitment. They know what the worship entails and everyone can join in because of shared commitment.

### Determination

The requirements for collective acts of worship that are wholly or mainly of a broadly Christian character may be lifted in respect of some or all pupils in a school where the requirement is deemed inappropriate. Where a Headteacher considers that requirements are inappropriate, application can be made to SACRE for a determination. Before making such an application the Headteacher must consult the governing body.

### Trust Deed

The trust deed is a legal document which outlines how the school was set up and how it should be managed.

### Withdrawals

Parents have the right to withdraw children from their children from acts of Collective Worship and sixth form students have a right to withdraw themselves.

Parents and sixth formers should make their wishes known in writing to the Headteacher who will ensure that pupils are withdrawn and appropriately supervised whilst the Collective Worship takes place.

**Schools need to be aware that it is improper to be removed from Collective Worship to engage in other alternative activities.**