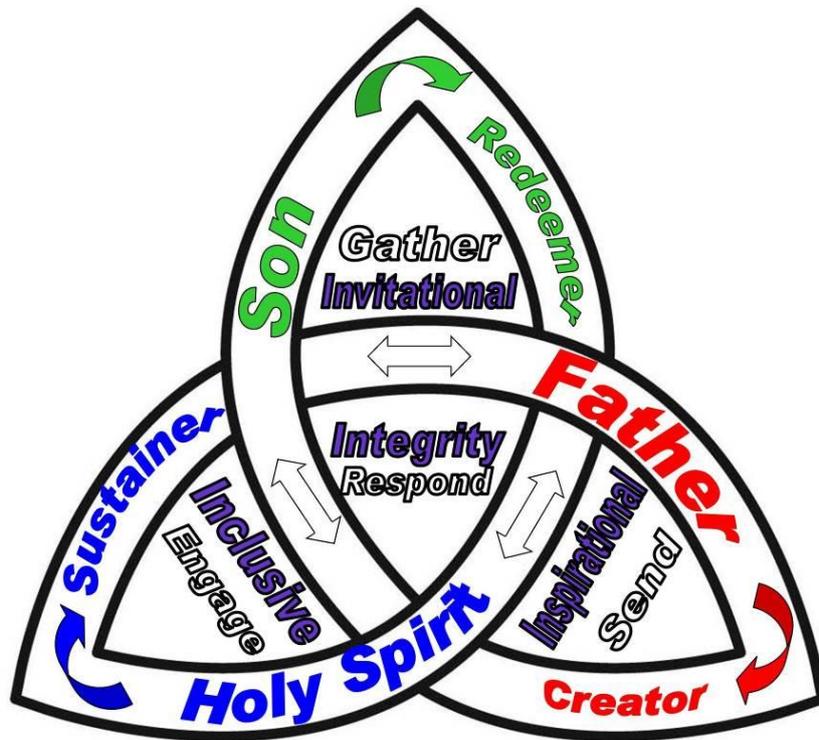


The Priory CE VA Primary School



Collective Worship Policy

Collective Worship Policy			
Approval	Board of Governors	Chairman	Sue Solly
Headteacher	Paul Ruffle	Signature	
Date of last review	November 2016	Date of review	January 2019
Date of next review	January 2021	Maintenance	FGB



This policy has been reviewed in line with the 8 principles set out in the Single Equality Policy and an initial screening Equality Impact Assessment has been carried out’.

Collective Worship

‘To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God and to devote the will to the purpose of God’.

William Temple (1881 – 1944)

A daily act of worship for all our pupils

The legal requirement for Church schools ensures that every child in the school is entitled to an opportunity for daily worship.

The Staff and Governors of The Priory Church of England Primary School, in accordance with our Trust Deed and with the statutory requirements, place Collective Worship at the centre of the school’s daily life.

It is a time when we come together to share Christian values and experiences of our everyday lives, to develop the spiritual, moral, social and cultural understanding of our pupils. Worship is organised on a whole school basis and is led by different members of the teaching staff, a range of visiting church ministers, outside speakers and also the pupils in school. This enables us to provide an exciting and varied approach towards our Collective Worship and greatly enhances the school’s Christian character.

The whole school attends The Priory Church at least twice each term to worship and **to reinforce our foundation as a Church of England school.**

Rights of Withdrawal

Staff in Voluntary Aided schools do not have the right of withdrawal, whatever their own religious stance, and are expected to be sympathetic to the Christian faith. Pupils, by parental request or consent, may exercise the right of withdrawal.

Roles and Responsibilities

Collective Worship is the responsibility of the Governing body in consultation with the Head Teacher and the Priest-in-Charge.

Aims

- To produce an environment conducive to worship God through all the senses using Bible stories, prayer, music and the arts.
- To understand, celebrate and develop children's knowledge of Christian beliefs, celebrations, traditions and religious festivals in the Anglican Church's year.
- To encourage the practice of Christian values within the school community and beyond.
- To give opportunity for pupils to share what is meaningful and significant to them, both in loss, suffering and sadness, and also in the celebration of all that is good and lovely in their lives.
- To reflect the Anglican tradition in worship whilst showing the breadth of the global Christian church.
- To appreciate that people, cultures and beliefs differ and to demonstrate respect, tolerance and generosity towards them.
- To provide necessary resources for Collective Worship.
- To develop a caring attitude to others and a sense of community and loyalty.
- To provide opportunities for children to plan, lead, contribute to, monitor and evaluate collective worship.

Organisation of Worship

The weekly Collective Worship timetable is organised as follows:

Themes for the year are based on the Anglican church calendar and Christian values. These are taken from the Roots and Fruits scheme for Collective worship and the urban saints 'Energise' resource.

	Main focus of worship	Worship led by:
Monday	Whole School worship based on the theme for the half-term.	Head teacher
Tuesday	Alternating between class worship (child-led) and whole school 'Big Sing' (learning new worship songs)	Class teachers and pupils
Wednesday	Church Partnership Whole School worship based on the theme for the half-term.	Ministry team from the Priory Church. Introduced by Senior Leadership team on a rota
Thursday	Open the Book Worship, exploring a key Bible story.	Local Christian volunteer group. Introduced by school staff on a rota.
Friday	Celebration Worship	Senior Leadership team

Worship is planned to include these four areas

Gathering ceremony	Making special and significant this part of the day through appropriate symbol and
Engaging	Using the best available techniques to stimulate interest in the content
Responding	Ensuring there is time and opportunity for individual, group reflection and thought, so those attending can respond in a variety of ways
Sending	Summarising the worship in a meaningful short message used to create an opportunity for those attending to implement the ideas covered and to conclude the worship

Worship at The Priory School

As worship:

- creates a time and space where we can come closer to God and God can come closer to us
- Is distinctively Christian
- Uses and promotes the clearly identified core Christian values of the school
- Has integrity as acts of Anglican worship whilst being invitational, inclusive and inspirational
- Is based on Biblical text or themes
- Enables participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit
- Is central in importance to the life of our school community, which is part of a wider community that embraces the whole world
- Reflects on human existence
- Uses the seasons and festivals of the Christian year
- Develops understanding of Anglican traditions and the practice of the local parish church

For people:

- Develops personal spirituality within the school community through a range of experiences including individual and collective prayer
- Engages pupils and adults with collective worship, making it relevant and transformational to the lives of members of the whole school community
- Celebrates the God given gifts and talents of individuals and the whole school community
- Make a significant contribution to the overall spiritual, moral, social and cultural development of members of the school community
- Considers the beliefs and values of others, especially those within the school community
- Raises aspirations of individuals and the school community

To comply:

- Reflects the trust deed
- Is clearly outlined in the school prospectus and documentation
- Involves learners and adults in planning, leading and evaluating Collective worship
- Is monitored and evaluated for the impact it has on the school community by foundation governors

The Centrality of Prayer

During the collective worship there will be a time for response and reflection, to ponder on a question, statement or thought. This may also be reflected in a prayer, offered spontaneously by a pupil or adult, read out or recited.

- Children understand the nature and purpose of prayer.
- Children understand the part prayer may play in their lives and the life of the school community.
- Prayer contributes to the spiritual development of individuals and the whole school community.

There will also be appropriate opportunities for prayer and other worship activities, including reflection, outside of collective worship. Each class has a 'reflective area' to engage and promote individual pupils and adults, in addition to the designated worship table in the hall.

Spiritual Development

Children will develop spiritually with or without a teacher's intervention, but we aim to create opportunities through Collective Worship and across the curriculum to foster an environment that will nurture spiritual development across the curriculum.

We aim

- To provide opportunities for children to reflect, especially upon matters of significance, value and concern, in relation to the meaning of life and ultimate questions.
- To encourage appreciation of the environment, and awareness of humanity's responsibility for its use and misuse.
- To provide opportunities to share thoughts, feelings and experiences – both good and bad.
- To provide adequate sensory resources to aid spiritual thinking.

In order for teachers to achieve these aims we will need to:

- Create a happy and harmonious environment!
- Encourage reflection
- To provide opportunities then take the cue from the children
- To listen when children try to express themselves, and try not to interrupt, or erect 'barriers'
- Express enthusiasm, especially for the awe-inspiring aspects of the subjects we teach

Spirituality can be recognised in:

- Comments that indicate reflection / deep thought
- Expression of feelings; respect and sensitivity towards people, places and things
- A sense of awe and wonder in anything (from nature to number!)

Responsibilities

The normal expectation within our church school is for all staff to view daily collective worship as an important part of their own well-being and spiritual development as human beings.

At interview all applicants are informed that the school holds daily acts of collective worship that promote the Christian ethos and values of the school. The normal expectation will be that teaching staff, including student teachers, will participate in and lead collective worship.

The Headteacher is responsible for co-ordinating the programme of induction and training for staff.

The person responsible for collective worship is the Headteacher

Provision for Monitoring and Review

The Worship Policy is reviewed regularly by the Governors and teaching staff.

The monitoring of worship is carried out on a regular basis. The Foundation Governors have a key role in this process to ensure that the legal requirements are met and that the worship offered to the pupils is of the highest quality.

Some strategies used for assessing the outcomes of Collective worship include:

- observation of children's reaction and participation during worship.
- feedback from children in class - written or verbal.
- parents' comments.
- Observation and monitoring by Foundation Governors

Church / School

The Church regularly prays for the school at the Sung Eucharist.

APPENDICES:

Appendix 1 – Questions for staff and Governors

Appendix 2 – SIAMS inspection descriptors

Appendix 3 – Collective Worship observation forms

Appendix 4 – Liturgical colours for the Anglican church calendar

Appendix 5 – Description of the central attributes of Collective Worship

APPENDIX 1 Questions for the staff and Governing Body

QUESTIONS FOR THE STAFF AND GOVERNING BODY

- Is there a clear policy document for Collective Worship?
- Does the school policy relate to the school's Ethos and /or Mission Statement?
- Is the policy for Collective Worship being followed?
- How is the worship organised?
- Is there a governor with responsibility for Collective Worship?
- Does the school prospectus clearly reflect the legal position of Collective Worship?
- Does the school prospectus refer to the school's Trust Deed?
- Does the prospectus and other school documentation reflect the value that the school and the governing body place on Collective Worship?
- Is the Collective Worship clearly planned?
- Is there a budget set aside for Collective Worship?
- Is the worship professionally resourced?
- Have the staff received in-service training on Collective Worship?
- Does the Collective Worship offered in the school underpin the school's Christian ethos?
- Is the Collective Worship provided underpinned by Christian values?
- Is the Collective Worship regularly monitored and evaluated?
- Does the worship take place in a variety of groupings?
- Are the staff present for Collective Worship?
- Are the support staff present for Collective Worship?
- Are there opportunities for governors and parents to be present for worship?
- Are there opportunities for individual class worship within the classrooms?
- Does the pattern of worship reflect the broad spectrum of the Anglican tradition and Christian heritage?

- Does the worship allow the pupils to encounter some of the wide range of art, music and artefacts within the Christian tradition?
- Does the quality and provision of Collective Worship offer opportunities for pupils' spiritual development?
- Does the worship offer opportunities for pupils' cultural and multi- cultural development?
- Does the worship give opportunities for the pupils to explore the worldwide Christian Church?
- Does the worship provide pupils with an opportunity to worship God?
- Does the worship take place in an environment conducive to worship?
- Does the worship offer pupils opportunities to encounter the more challenging experiences of life and death?
- Does the worship provide opportunities for the pupils to share and reflect upon things that are significant and meaningful to them?
- Does the worship provide experiences that are relevant to the pupils' ages, aptitudes and family backgrounds?
- Does the worship give time for silent reflection and an exploration of inner space?
- Does the worship link into other areas of the school curriculum eg. PSHE and circle time?
- Do the classrooms have a 'sacred space' or a table set aside with a cloth and a candle as a vehicle for prayer and reflection?
- Have the school considered other vehicles for prayer and reflection eg an anonymous prayer box?
- Are pupils, governors, clergy or other visitors involved in leading Collective Worship?
- Does the governing body provide guidance for visitors who lead worship?
- Does the school celebrate the Eucharist?
- Has the governing body discussed the possibility of a school Eucharist?
- Are there regular acts of worship for staff, including a Eucharist?
- Does the school have any links with other Christian denominations?
- Does the school have links with other faith communities?
- Is provision made for the spiritual development of those

pupils from other faiths?

Does the worship celebrate all that is good and express thankfulness and joy at simply being alive?

APPENDIX 2 - The inspection of collective worship by SIAMS (Section 48 church school inspection) – *to be annually reviewed*

What is the impact of collective worship on the school community?

This section deals with the impact of collective worship on all members of the school community. It evaluates how the importance of collective worship is demonstrated in the life of the school and how well it develops learners' understanding of Anglican traditions and practice. It evaluates the extent to which collective worship makes an important contribution to the overall spiritual development of members of the school community.

Evaluation statements

When judging collective worship, inspectors must evaluate:

- the extent to which learners and adults engage with collective worship, its relevance and the way it makes a difference to the lives of members of the whole school community
- the extent to which collective worship is distinctively Christian, setting out the values of the school in their Christian context
- how well collective worship develops personal spirituality within the school community through a range of experiences, including a focus on prayer
- how well collective worship enables participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit
- how effectively the school community is involved in the planning, leadership and evaluation of collective worship.

Supporting evidence

Inspectors may take account of:

- 1) The impact of collective worship and to the extent to which it:
 - a) is engaging, inspiring and transformational
 - b) informs behaviour, attitudes, relationships and school life
 - c) includes a range of creative opportunities e.g. music, silence, symbols, drama
- 2) The central attributes of collective worship and the extent to which they:
 - a) develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants
 - b) provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
 - c) provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican practice, including the Eucharist/Communion where appropriate
- 3) The centrality of prayer and reflection and the extent to which:
 - a) learners understand the nature and purpose of prayer and reflection
 - b) learners understand the part this may play within an individual's life and in the life of the worshipping community
 - c) prayer contributes to the spiritual development of the whole school community
 - d) appropriate opportunities are provided for prayer and other worship activities, such as Christian reflection, outside collective worship
- 4) The theological basis of collective worship and the extent to which it:
 - a) contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
 - b) reflects the Trinitarian nature of Christianity
 - c) gives the Bible a significant place in worship

5) The leadership and management of collective worship and the extent to which:

- a) learners regularly encounter a range of worship leaders, including learners themselves, who ensure that worship is creative, alive, inclusive and accessible
- b) worship is planned systematically so that there is continuity, cohesion, variety and a clear focus on Christian beliefs and festivals
- c) planning, monitoring and evaluation involve the whole school community and result in improvement.

Grade Descriptors for Collective Worship

Outstanding (Grade 1)

- Across the school community great value is placed on collective worship; its place in school life and its impact on individuals is readily and clearly articulated.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all aspects of relationships and school life.
- Collective worship regularly includes Biblical material and Christian teaching and learners are able to relate this to the school's core values and their own lives.
- Learners can identify clearly the distinctive features of different Christian traditions in worship particularly local Anglican practice, the seasons of the Church's year and Christian festivals.
- Themes raise aspirations, inspire a high level of spiritual and moral reflection and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.
- Learners understand the value of personal prayer and reflection as part of their own spiritual journey. They seek out opportunities for this in their own lives and contribute confidently and sensitively to prayer in worship.
- Collective worship has a strong focus on the person of Jesus Christ and learners understand the central position he occupies in the Christian faith.
- Collective worship has a strong focus on God as Father, Son and Holy Spirit. Learners recognise this and talk about it with an impressive degree of understanding.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- A range of leaders, including staff, clergy and representatives from different Christian traditions, together with a variety of settings for acts of worship offer learners a rich experience of worship.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant improvement.

Good (Grade 2)

- Members of the school community see the importance of worship in the life of the school and are able to talk about what it means to them.
- Learners recognise the value of worship, respond positively and participate willingly. There is evidence of the impact of collective worship on all aspects of school life including attitudes, behaviour and relationships.
- Collective worship often includes Biblical material and learners are able to make some links between this and their own lives and to the school's core values.
- Learners have an understanding of different Christian traditions in worship, particularly local Anglican practice, the seasons of the Church's year and Christian festivals though cannot always articulate these fully.
- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- Learners understand the purpose of prayer and reflection in both formal and informal contexts. Many make use of prayer in their own lives and regularly contribute relevant and appropriate prayers to school worship.
- Collective worship often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.
- Learners are aware of God as Father, Son and Holy Spirit in worship and they are able to talk about this with some measure of understanding.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Staff and clergy are regularly involved in planning the collective worship programme and leading collective worship programme and leading worship in a range of settings, with some involvement of other Christian traditions.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.

Grade descriptors for collective worship (continued)

Satisfactory (Grade 3)

- Collective worship is recognised as important in the life of the school community and is said to be valued.
- There is limited but growing evidence of the impact of collective worship on the wider lives of members of the school community.
- Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's core values is not always explicit.
- Learners have some understanding of a few different Christian traditions in worship mainly related to local Anglican practice and to some Christian festivals.
- Themes support the school's core values, particularly in the area of moral development. Spiritual development may be more limited because planning for this is less focused. Occasionally learners are prompted to respond in service to others.
- Learners' experience opportunities for prayer but there is limited understanding of its value and relevance to everyday life.
- Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.
- Reference is made to God as Father, Son and Holy Spirit on occasions but the significance of this has not been made explicit to learners.
- Learners behave well in worship, are attentive and respond to the different elements. However, they are often passive and do not yet take responsibility for aspects of worship.
- Planning provides a basic structure for collective worship but insufficient consideration is given to the coherent development of Christian themes. The main Christian festivals are usually included. Responsibility for planning lies with a few members of staff with little involvement from other members of the school community. There is limited variation in the pattern and setting for collective worship.
- Some feedback on collective worship is gathered that prompts small changes to the arrangements for worship although there is limited analysis of its impact on the school community.

Inadequate (Grade 4)

Inspectors should use their professional judgement in making this judgement. Collective worship may be inadequate if more than one of the following apply:

- Learners show at best half hearted or little response to aspects of worship. It does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives.
- Learners have limited awareness of different Christian traditions including Anglican practice. The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
- Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and its key elements have a low profile. As a result learners are frequently not engaged in worship.
- There is little to raise learners' spiritual awareness or to directly inspire them in the service of others. Prayer and reflection play a limited role in the pattern of school life so learners derive little spiritual benefit.
- Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.

APPENDIX 3 - Collective worship observation form

School: _____ Leader: _____ Observer: _____

Worship Theme: _____ Time Allocation: _____ minutes

Collective worship in Church of England Schools should at its simplest create a time and space where we can come closer to God and God can come closer to us.

CRITERIA	ASPECT	COMMENT
<p>Central Attribute 1</p> <p>Gathering</p>	<p>Is there a real sense of a marking the start of a very special time in the school day?</p> <p>Immediate impact, relevant, welcoming, stimulates interest or dull, uninteresting, lacks focus.</p>	
<p>Central attribute 2</p> <p>Engaging</p>	<p>Does the worship leader capture the attention of the children and staff so they become actively engaged in the content?</p> <p>Excellent - well expressed, stimulating or poor communicator</p> <p>Convincing, enthusiastic, warm or lack of rapport.</p>	
<p>Central attribute 3</p> <p>Responding</p>	<p>Does the leader allow for a response from the children and adults – whether active or passive, noisy or quiet?</p>	
<p>Central attribute 4</p> <p>Sending</p>	<p>Does the leader send us out with a clear “thought for the day” something that changes our behaviour in some way?</p> <p>Clear summary, learners given opportunity to reflect or unclear what the message was.</p>	
In addition		
<p>Content</p>	<p>Clear Christian / Biblical content and teaching.</p> <p>Woolly, lack of structure, largely secular.</p>	

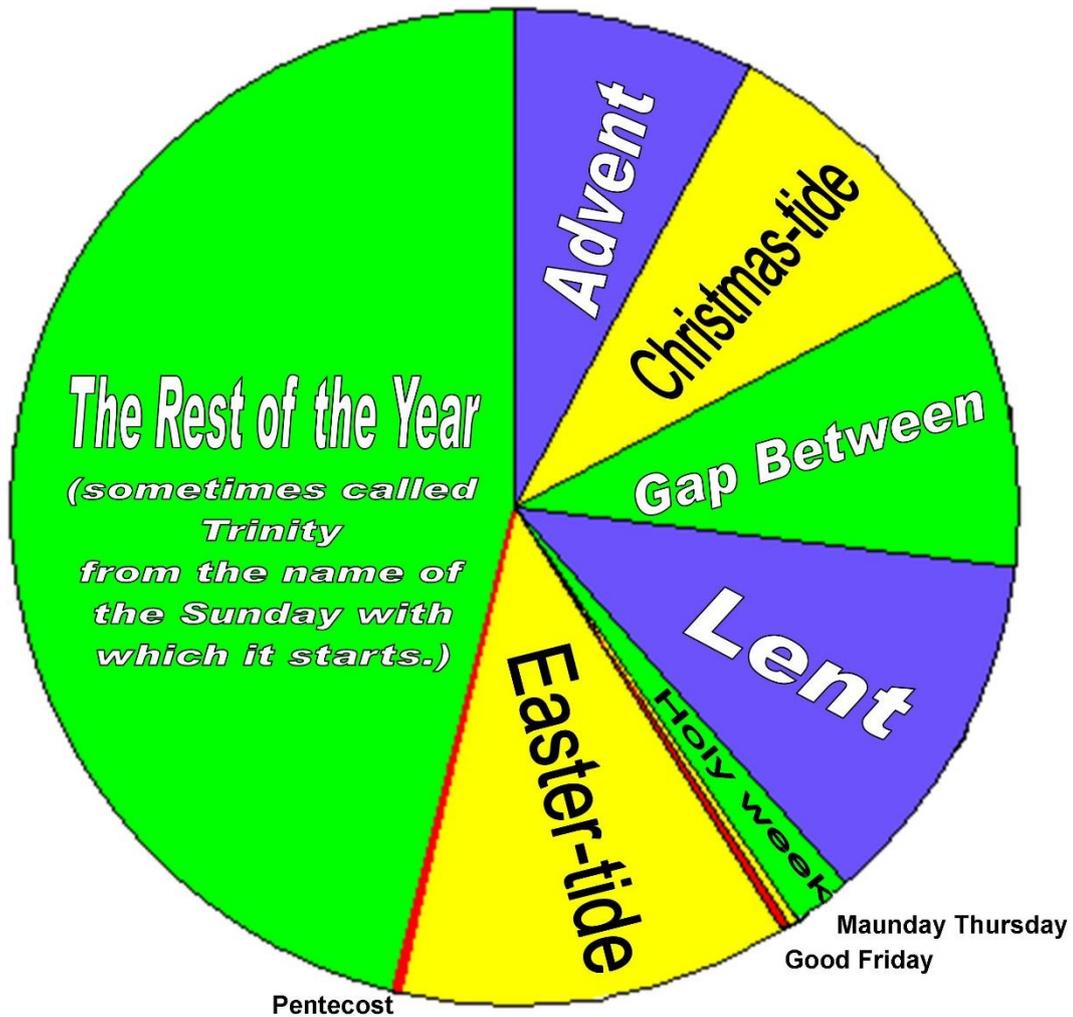
Summary	
---------	--

Observation form pointers for consideration - NB not a check list.

Collective worship in Church of England Schools should at its simplest create a time and space where we can come closer to God and God can come closer to us.

Gathering	Music (entry/exit)	appropriate / random, linked to theme, creates atmosphere, delivers a message
	Welcome	whether greetings exchanged and introduction made
	Atmosphere	extent to which act of worship is portrayed as special and important
Engaging	Focus	table, cloth, Bible, cross, candle, artefacts ICT / Visual / drama provides appropriate, linked relevant visual/factual information
	Awe and Wonder	sense given of marvel of world / creation
	Conviction	extent to which message is clear and compelling or words lack power and appear as paying lip service
Responding	Participation	extent to which learners involved in responding, partner talk, opportunities for some to participate directly
	Singing	whether there was appropriate hymn / song, quality, enthusiasm of participation
	Reflection	learners given time to pause and reflect
	Prayers	extent to which prayers are appropriate and learner friendly, whether learners are invited to respond
Sending	Dismissal	whether the person takes charge, smiles, engages with some learners, says 'thank you'
Other aspects	Distinctively Anglican	clear reference is made to the Bible and Anglican Christian teaching and belief e.g. the Trinity - God, Jesus and Holy Spirit
	Inclusive	the worship reflects the multi faith / cultural nature of the world and feels inclusive to those of other and no faith
	Dynamism & Theatricality	was it a performance rather than an act of worship
	Open or Closed	does the leader give room for the children to build their own meanings / connections / links or are they told what to think?
	Age Appropriateness	are the language, concepts, ideas appropriate? Is it meaningful for the youngest yet appropriate for the oldest?

Appendix 4 - Liturgical Colours and seasons of the Christian year



Season	Liturgical Colour	Description
Advent	Purple	The period covering the four Sundays before the 25th December: Period of preparation for Christmas.
Christmas-tide	White or Gold	25 th December to 2 nd February
Gap Between	Green	Gap of Green until Tuesday before Ash Wednesday
Lent	Purple	The 40 days of preparation for Easter
Maundy Thursday	White or Gold	The Last Supper
Good Friday	Red (sometimes bare)	The Crucifixion
Easter-tide	White or Gold	Easter Day until Pentecost
Pentecost	Red	50 Days after Easter (lasts a week)

The Rest of the Year	Green	From Pentecost to Advent
----------------------	-------	--------------------------

Meaning of the colours	Purple	Penitence, preparation
	White or Gold	Joy, purity, innocence, Saints who are not martyrs
	Red	Fire & Blood, therefore Holy Spirit and Martyrdom
	Green	Everything else

APPENDIX 5 - The central attributes of collective worship

Ideas for gathering

Based on the revised SIAMS inspection schedule for collective worship which references the “central attributes” of worship, Gathering, Engagement, Responding and in addition the Sending or Conclusion. How do we create a **Gathering** ceremony that changes the *space* used for worship (which is also used for lunch and PE) into a **sacred place** that enables children and adults to engage in this very special part of a church school day?

Some gathering ideas:

- Teach a short prayerful song such as “As we are gathered Jesus is here”
- Light a candle with a prayer – “Dear God, show us who you are and how you want us to be”
- Light a candle with a prayer – “This is a special time of our school day when God can come closer to us and we can come closer to God”
- Light a candle with a prayer – “We light this candle to remind us that Jesus is the light of the world”
- Other greetings:
 - “Peace be with you”, “And also with you”
 - “The Lord be with you”, “And also with you”
 - “Peace”, “Peace”
 - Could be a confession using “Sorry, Thank You and Please”
 - Could be based on the school’s Distinctive Christian Values, e.g. “Dear God, help us to Love, Trust and Forgive every day and in every way”
- Use an inspirational or thought provoking image on screen as children arrive
- Use music, playing while the children arrive, that links to the theme
- Create a ceremony – a tee light in a special holder is lit in the classroom, the light is processed at the front of the class as they walk to the hall. As the school gathers all the lights are placed at the front of the hall. When the main candle is lit, the light comes from one of the class candles
- Instead of the children forming rows in their classes, the children arrive and create vertical rows from front to back. This mixes up the classes and creates a more family feel with older and younger children sitting next to each other
- Try to create as much of a circle as possible, in Godly Play it is described as the children’s sacred space. It brings the children closer and creates a more intimate feel to the assembly of people
- Ask the children, explain that Gathering is a key part of our school worship, what would make it special for them, see what ideas they come up with
- Vary the gathering each half term – perhaps the gathering can reflect the cycle of the church year

Ideas for engaging

How do we **Engage** the assembled children and adults so they can focus on the theme / content of our talk / presentation / worship?

Some engaging ideas:

- Gathering provided you with the first opportunity to raise the curiosity of those assembled. The imagery the music, perhaps the fragrance you used (burning an incense joss stick) can be used to start the engagement
- Ask questions about the image / music / fragrance
- Get the children involved. Find out what the children already know (we sometimes tell a Bible story that most of the children know quite well, rather than reading or telling it again get the children to help you retell the story, their own words can provide you with profound insights

- Tell a story from your own childhood
- If you can play an instrument or have another skill use it – mine your talents
- If you can paint or draw – use these skills to tell the story
- Use volunteers
- Use simple props, using 4 strips of cardboard held together with paper fasteners you can retell the story of Jesus Healing The Paralysed Man www.youtube.com/watch?v=DX5xUpXHUNE
- Use video clips, try <http://jesuswonder.org/> as a resource
- Use props – a closed box that you carefully place behind you, and while you start telling the story you keep looking at over your shoulder – but you don't say anything about it, the children will be desperate to know "What's in the box?"
- Create a sacred space, as much of a circle of children as you can make in the hall and sit on the floor at their level, talk in a low voice so everyone has to work hard to hear
- Use Christian meditation techniques see www.wccm.org for information
- Stand up to sing and use the hymn / song to increase blood flow and energise everyone

Ideas for responding

How do we allow the children and adults to **Respond** to the theme / content of our talk / presentation / worship?

Safeguarding

Responding can include information from children that reveals sensitive personal information. Be ready to stop the child before they say too much.

Some responding ideas:

- When you ask a question, responding can be:
 - think about this in your head
 - talk to the person beside you (talking partner) give the children 20 seconds and swap
 - gathering an answer from year R then year 1 then year 2 and so on
 - holding your answer in your head and see if you had the right idea as the story continues
 - expecting the unexpected and allowing for these obscure responses
- Responding can be quiet – is this your preferred style? What will work best for the subject / children?
- Responding can be noisy – is this your preferred style? Can you successfully restore calm?
- Responding can be allowing the children to tell the story for / with you
- If you are using a well known Biblical story, rather than telling it all yourself ask the children what comes next, this is both engaging and responding
- Can the response be an action rather than words? How can you show compassion to this person, show me in a mime?
- The response could be a spontaneous prayer said out loud to a partner or to everyone
- Singing an appropriate song could be the best response possible
- Responding might be private as we all listen to a piece of music or look at an image or at a candle flame
- A collective response might be asking what we can do as a school to make a difference in the context of the theme, gathering the ideas and offering them to the school leadership might be appropriate, do ask first if this would be acceptable
- Asking the children to show work that they have done in class the week before, you have to set this up in advance

Ideas for sending

What message will you **Send** the children out with. How do we ensure the children leave the worship with a simple / single thought that could have an impact on the rest of their day or even their life?

Safeguarding

Make sure anything you ask the children to do as a response, does not put them at risk.

Some sending or concluding ideas:

Sending or the conclusion should be your starting point for every worship. Always ask yourself

- “What do I want the children / adults to take away?”
- “What impact do I want the content of the worship to have on the lives of the children and adults?”
- Remember that church schools are not church, remaining invitational and inclusive means that whilst we share the message of Christianity, school worship may not be a gathering of Christians. Sending them off to do God’s work or saying “Go in peace to love and serve the Lord” could be inappropriate and / or offensive.
- Some sending may be personal to the individual and some may be outward to others and involve a school wide response.

You could:

- ask children to share a smile with someone they know or like
- ask children to share a smile with someone they don’t know or don’t like
- use a final prayer to sow the seed you want – make sure the language you use can be understood by children of all ages present
- empower the children “Remember, although you might be small or very young compared to us adults, you can change the world by what you do today.”
- reference the way you gathered the children “Dear God, show us who you are and how you want us to be.” As you leave today, what have you learned about how God wants human beings to be. Does it affect you?
- ask them to think how they treat others while they work, play in school and how they behave in school
- ask them to be courageous in defending others in class against unkindness from others
- ask them to spot others being kind and be courageous enough to tell them
- ask them to organise a chart in class to catch all the times when kindnesses are spotted
- ask them to look out for a charity that might need support
- ask them to think of ways in which the school could help others in the local or world community
- **ASK THE CHILDREN WHAT THEY THINK THE SENDING MESSAGE SHOULD BE TODAY**