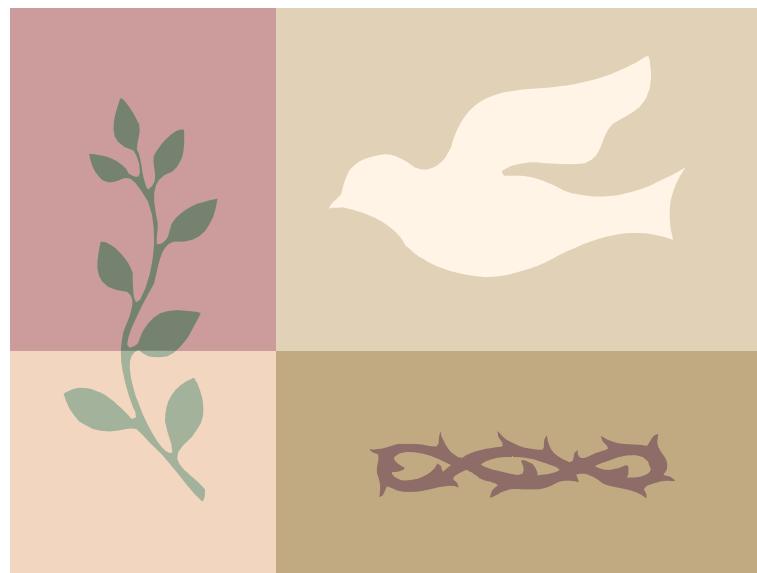


BOLTON-LE-SANDS
CHURCH OF ENGLAND
PRIMARY SCHOOL

WORSHIP POLICY



September 2012

Fundamentals

1. Christian Emphasis

In this Church of England Voluntary Aided School, Collective Worship is in conformity with the rites, practices and doctrines of the Church of England.

In accordance with the 1944 Act (Section 28 [1]) and the 1973 Act (Section 2) the Collective Worship provided in the school, in the absence of a Trust Deed, is in accordance with the worship practice and traditions of the school before the 1944 or before the 1973 Act.

2. Collective Worship contributes to our Mission Statement and the aims and ethos of the school and therefore to the Christian Education we provide. It also contributes to the celebration and exploration of the values of our school.

3. Collective Worship is at the heart of our school life and the Governors see it as an essential part of all pupils' education. As such we are concerned to resource it properly and ensure that it is of the highest standard. The worship and prayer life of the school is not limited to the legally required daily acts of worship. Opportunities will be taken to use prayer in the curriculum generally and at the end of afternoon sessions as well as graces before lunch.

4. The Church of England Heritage

Forms of worship within our denomination(s) differ and these differences enable us to provide a varied range of approaches to worship. As well as drawing on our denominational heritage, we also occasionally expect to draw on the rich tapestry of practice in the worldwide Christian Church.

Whatever the approaches, we expect that pupils will be introduced to the key beliefs and aspects of the Christian faith and helped to explore them. These would include:

- The nature of God as Father, Son and Holy Spirit
- The nature of human beings as children of God, part of his creation and, though sinful, destined for eternal life
- Jesus as the Son of God who, through his life, death and resurrection, broke the power of evil and restored humanity's relationship with God
- The central values of forgiveness, selfless love, redemption, goodness, compassion and charity
- The central place of the Bible as a source of knowledge about God and Jesus and as a source of inspiration and guidance
- The importance of prayer
- The central symbols of Christianity
- The cycle of the Church year

5. Christian Worship

There are many definitions of Christian worship. In this school we subscribe to the following view of Christian worship:

- “that activity which sets the individual in the context of the spiritual, the divine God, and gives expression to the living relationship that exists between God and the one who worships”¹
- “an expression of a relationship with God and a desire to serve and love God and others”²
- “gatherings of adoration, praise and thanksgiving to God through Christ ... the purpose of all worship is the same: to offer praise to God for his grace and glory”³

For Christians, both individually and corporately, worship is a central feature of their life; it is an acknowledgement of God’s glory and presence and a response to God as creator and redeemer. As such it is not primarily concerned with the intellect but with our feelings and deepest aspirations, joys and sorrows.

6. In school we have, and welcome, both children and staff from various denominations.

7. Collective Worship and Assembly

The school meets together for Collective Worship but there will be times when we assemble together for other purposes, e.g. important notices and announcements. Such ‘assembly’ times are legally distinct from Collective Worship and parents’ rights to withdraw their children do not apply.

8. Worship in the school, while reflecting our denomination, will take into account the levels of development of pupils.

9. The provision of collective worship conforms to Diocesan/District policy.

10. The relationship to Denominational Religious Education.

Elements of the syllabus are delivered via school worship. Worship and Religious Education should be closely interconnected.

Responsibility for the Policy

1. The Headteacher and the Collective Worship Co-ordinator are responsible for the review and implementation of the policy, which will be done in consultation with the Vicar and/or Diocese.

¹ Northamptonshire LEA Worship Guidelines

² The Edge of Wonder Christopher Herbert, CIO

³ A New Dictionary of Christian Theology Edited by Alan Richardson and John Bowden SCM Press

Statement of Broad Aims

1. To contribute to the Mission Statement and aims of the school.
2. To create an environment in which children and adults have the opportunity to worship.
3. To develop knowledge and understanding of the Christian faith.
4. To develop links with the local Church and introduce pupils to the worship heritage of the Church of England and especially by celebration of the Eucharist in the school from time to time.
5. To worship God through Jesus.
6. To contribute to the spiritual and moral development of pupils.

Organisation and Delivery

1. The agreed pattern of worship is daily for the whole school, apart from Tuesday when there is separate and alternate KS1 and KS2 singing, and Wednesday when there is separate and alternate KS1 and KS2 worship in the Hall or classroom. On alternate Tuesdays there is a short class assembly and prayer. Grace is said before lunch and a prayer is said at home time.
2. All the staff lead acts of worship. The Headteacher, Deputy and the Vicar lead whole school acts of worship.
3. Though worship is not designated as curriculum time under current DfE regulations, it is a major aspect of the whole curriculum provided by the school. Worship is a vehicle for exploring aspects of the National Curriculum and Religious Education and frequently involves teaching and learning activities such as discussion and question and answer. Pupils may be read to or instructed or they may be asked to listen to readings or to think about and respond to a stimulus such as a work of art.

Worship is also concerned with the celebration of the curriculum, with pupils displaying or recounting details of what they have learnt. Frequently pupils are involved in leading worship or performing through dance, drama or music.

Worship is an essential part of school life and due consideration is given to this within the school timetable. In our school, worship and learning are seen as a seamless whole even though, for the purposes of recording teaching time, we distinguish between the two.

4. There is an open invitation for governors to attend worship and there are child led acts of worship to which parents are invited and, where appropriate, parents are invited.
5. A worshipful atmosphere is created by playing music as the children enter the hall, the use of artefacts and overhead projections of hymns, and by the example set by the staff.

6. There is a termly act of worship in Church which is jointly organised by the Headteacher and the Vicar.
7. Whenever possible children will not be withdrawn for extra tuition, music lessons etc. because of the importance placed on the worshipping life of the school. If the peripatetic music teachers cannot teach at any other time, then pupils are withdrawn for the minimum amount of time.
8. On occasions, visitors are invited in by the Headteacher, Deputy Headteacher and Worship Co-ordinator to lead worship. All staff will share in that act of worship.

Contents and Approaches

1. In a school year, there are opportunities for varied themes and subjects including sharing and exploring common experiences and values, topical events, stories illustrating faith themes, Christian Faith and history.
2. There will be a fourfold approach consisting of: the observance of the Church Year, the celebration of curriculum work, weekly (or longer) themes and acts of worship which stand alone.
3. Various approaches are used e.g. adult, adult/pupil led story telling, music, drama (rehearsed and improvised), visual aids, role play etc.

Resources

1. The purchasing policy for resources for worship is as required and dependent upon finance availability and fairness to other subject areas.
2. Books, artefacts and posters are kept in the Resources room.
3. Money is allocated to resource worship after annual discussion with all staff when the budget is being prepared.

Consultation, Management, Recording and Review

1. The Collective Worship Co-ordinator is responsible for the policy, leading worship, resourcing, attendance at courses and Inset of staff when necessary.
2. There is a weekly pattern of worship and a record book of collective worship is kept by the RE/Worship Co-ordinator.
3. Provision for staff development for the Co-ordinator and for other staff, and any governor training for Collective Worship, is included in the School Development Plan.
4. Methods of planning of Acts of Worship is at the discretion of the individual teacher.
5. Monitoring and evaluating the quality and content of Collective Worship, reporting to the Governing Body, and reviewing the policy are all included in the School Development Plan.

The Legal Requirements for Collective Worship in our School

1. Legal Basis

Collective Worship in Church Schools is governed by both the 1944 and 1988 Education Acts. The Collective Worship provided by the school must be in accordance with the tradition before we became an Aided school.

2. Daily Worship

Daily Collective Worship has to be provided for every pupil. This worship may take place in various groupings such as the whole school, separate Key Stage groups, year groups or house groups or in classes or tutor groups, but not faith groups. Worship may take place at any point in the school day.

3. Worship in Church Aided Schools

Worship should normally take place on the school premises, but may take place in Church on special occasions.

4. Parental Rights of Withdrawal

Parents may withdraw their children from Collective Worship and this provision and its limitations are indicated in the school prospectus.

5. Complaints about the provision of Collective Worship

It is hoped that any complaint will be resolved informally by the Headteacher, in consultation with the Governors, and possibly with advice from the Diocese or District. However, if the complaint is not satisfactorily resolved, then formal procedures come into play and the matter will be adjudicated by a specially constituted sub-committee of the Diocesan Board of Education acting on behalf of the Bishop of the Diocese.