



Collective Worship - PSA Session Two 2021-22



Welcome!

LIVING OUT GOD'S TRANSFORMING PRESENCE



AGENDA

- Introduction & Reflection

Building Confidence in pupil-led worship

- Planning, Leading, Evaluating

Prayer and Reflection & Building Spiritual Literacy

- Small Group Worship (classes/tutor groups)
- Meditation in Church Schools
- Prayerful Reflections

SIAMS Update

Planning ahead, Outdoor worship & Display

- Rogation Sunday & Churches Count on Nature
- The Queen's Jubilee
- Autumn

Reflection





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On the Road to Emmaus Luke 24:13-35

¹³ Now that same day two of them were going to a village called Emmaus, about seven miles^[a] from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognizing him.

¹⁷ He asked them, “What are you discussing together as you walk along?”

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

¹⁹ “What things?” he asked.

“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.”



²⁵ He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?” ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going farther. ²⁹ But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognized him, and he disappeared from their sight. ³² They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, “It is true! The Lord has risen and has appeared to Simon.” ³⁵ Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

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The Road to Emmaus

Luke 24:13-35

1. What would you have talked about with Jesus?
2. What do you think Jesus would say to you about your journey so far?
3. How might He encourage you on your journeying with Collective Worship in your school?

• <https://artandtheology.org/2017/04/28/the-unnamed-emmaus-disciple-mary-wife-of-cleopas/amp/>



Maximino Cerezo Barredo (Spanish, 1932–), *Emmaus*, 2002. Painted mural, 200 × 190 cm. Dining room of the Centro de Formación de Animadores, Gatun Lake, Panama.



Activity

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Pupils planning, Leading and Evaluating Collective Worship





Teachers in school seek to empower children, giving them the opportunity to participate, take ownership of their learning, set their own agenda and give them a real voice in evaluating and planning activities. Children are used to being consulted e.g. in School Council, and used to taking a lead. Asking what their contribution might be to 'leading' Collective Worship is therefore a very natural one.

In a Christian sense it is equally important to look to children as having an important role to play in leading the faith community; Jesus welcomed children and used them as models of faith for his followers, rather than as inferior beings to ignore.



Government circular 1/94 applies to all schools, community and church, and says CW in schools should aim to *'encourage participation and response, whether through active involvement in the presentation of worship or through listening to and joining in the worship offered.'* The law clearly expects pupils to contribute to CW, rather than be passive.

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Planning our Collective Worship

Date of our worship	
School worship theme for this week	
People on our worship team	
Key message we want to include in our worship	

Plan for our worship

Activity	We have chosen	Who is leading this in the worship?
Music as school enters and leaves		
Greeting		
Hymn we are going to sing		
Story or poem we are using and our message		
Activity <u>e.g.</u> drama, quiz		
Prayers		
Sending		

Checklist of Jobs

- Do we need to find anything?
- Do we need to write anything?
- Do we need to prepare anything e.g. a powerpoint?
- Do we need to involve anyone else in an activity?
- What equipment do we need to ask for?
- When are we going to rehearse?

Checklist of Worship Contents

- Have we remembered to include a Biblical or Christian message?
- Will the youngest children in the school understand what we are talking about?

Tick the face which you think is the best answer to the question—you can ask your friends if you like!

Today's Assembly

I thought the assembly was:



Date:

The worship was led by:

I understood everything that was being talked about:



The theme was:

The singing and prayers were:



This form was completed by:

I think everyone else would have said the assembly was:





What other questions might students want to ask?

- I think the main message of today's assembly was:
- The thing I remember best from today's assembly was:
- Different children took part in the worship by:
- I think the assembly would have been even better if:

What will we do with the information?

Prayer and Prayer Spaces...



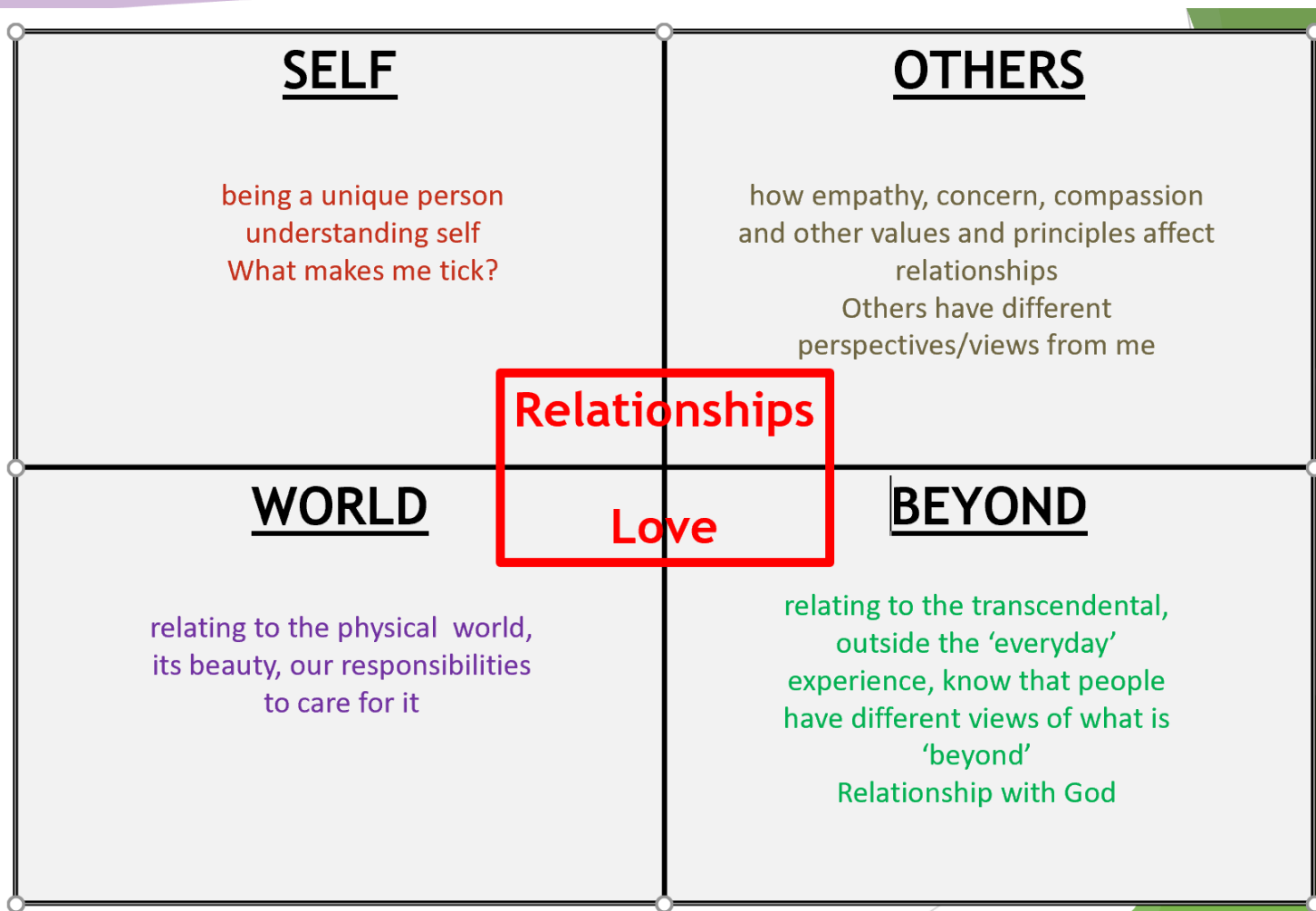


The Prayer is a painting by Alima Newton which was uploaded on March 13th, 2017.

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Evaluation of the impact of Collective Worship



Spirituality – what is your school's definition of spirituality? How does collective worship help those present learn more about themselves, others, the world or about God?

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SPIRITED ARTS & POETRY



LOSS SADNESS

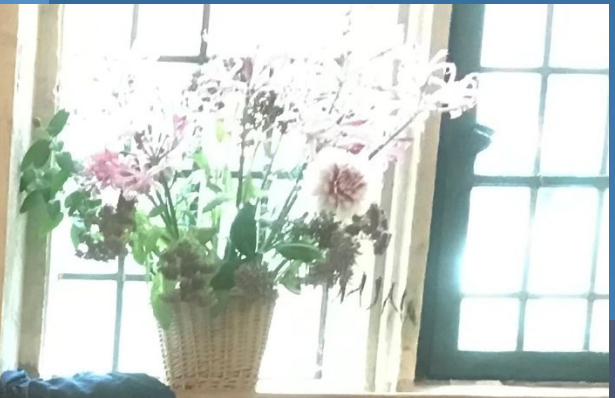
Life is sometimes
TOUGH...
Things may make us
FEEL SAD
Jesus felt sad too sometimes.

God understands our
SADNESS...
The Bible says:
'You keep track of all
my sorrows. You have collected
all my tears in your bottle.'
Psalm 56:8

You might like to...
- Think of a time you have
felt sad.
- Take a glass pebble. As you
hold it, feel how it wobble up.
Think about your feelings.
- Drop your pebble 'down' into
the water. Let your sorrow
go with it.
- Write or draw or name your
sorrow onto a tear drop and
pin it up.
Your pebbles and tear
drops will be prayed for.

GOD
IS MY
COMFORTER

You could...
Say a prayer and
give your sadness
to God as you
drop a pebble 'down'
into the water.



Using the
Outdoors...





ARCO IRIS LEARNING - Maria Wojciechowska-Caneda



Arco Iris Learning

- a rainbow of creative opportunities -

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PRAYER SPACE DAYS

<https://sway.office.com/cABh6F3C4L6AFcyQ?ref=email>



"The human body has many parts, but the many parts make up one whole body.

So it is with the body of Christ ... we have all been baptized into one body by one Spirit, and we all share the same Spirit."

1 Corinthians 12:12-14

We are all different to one another and when we come together we can be something beautiful.



Pom Pom People



HOW DID THIS PRAYER SPACE WEEK MAKE YOU FEEL?

Year 2: Happy because it was relaxing; Relaxed, Calm, Joyful, Peaceful, a bit sad; Calm and happy and loved; Happy because it was peaceful

Year 3: I felt calm and relaxed because I knew I was with God and the sounds were very calming; The prayer space made me feel a part of God; Relaxed, peaceful and thankful; It made me feel generous because we don't often go on the field and sit with our eyes closed; I felt calm and to believe in God more and more; Happy and peaceful as it was really quiet and there was a lot of space; noticed that I felt calm and new

Year 4: I felt calm and relaxed because I felt safe and happy; Lucky because I am not homeless and they have no food or toys; The waterfall made me feel peaceful; The prayer space made me feel relaxed and calm because you could let your fears wash away

Year 6: The prayer space made me feel happy, calm and at one with God; I felt mindful and it helped me connect with God





TAKE A BREAK



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SIAMS Update

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SIAMS Update

Strand 6: The impact of collective worship

In a Church school, collective worship should be inclusive, invitational, and inspiring.

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IN THIS STRAND THE FOLLOWING MUST BE EXPLORED:

- **The ways in which collective worship is an expression of the school's Christian vision.**

In developing collective worship that is inclusive, invitational, and inspiring, the school community needs to evaluate the extent to which worship:

- a) Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship, and reflection **whether they are engaged in learning in school or at home.**
- b) Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist.

- c) Helps pupils and adults to appreciate the relevance of faith in today's world, to encounter the teachings of Jesus and the Bible and to develop their understanding of the Christian belief in the trinitarian nature of God and its language.
- d) Enables pupils as well as adults to engage in the planning, leading and evaluation of collective worship in ways that lead to improving practice. Leaders of worship, including clergy, have access to regular training.
- e) Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.



Worship is invitational, offering everyone the opportunity to engage, whilst allowing the freedom for those of other faiths and none to be present with integrity. All who wish to are actively engaged in worship, **whether they are engaged in learning in school or at home.**

Prayer is a natural and valued part of the culture of the school. It is not compulsory or forced. All who wish to will have regular opportunities to pray and reflect. Pupils talk about the value of prayer and reflection both in formal and informal contexts and how being still and reflective in their own lives can be helpful. As appropriate to context, pupils speak of their personal use of prayer and reflection.

Pupils recognise that worship provides meaningful opportunities to contribute to their spiritual development. Statutory obligations are met in context.

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Worship is creative and pupils talk about how it often inspires them to action. It has variety, for example, involving music and liturgy, silence, story and reflection and, where appropriate, the Eucharist.

Staff and pupils talk about how worship causes them to reflect on their behaviour, values and attitudes. Worship ~~ensures~~ enables pupils to develop an appreciation of the variety of elements and styles found in the diversity of liturgical and other traditions of the worldwide Anglican/Methodist Church and its diversity of expression within the UK.

Worship provokes thoughtful and respectful responses from pupils. They are aware of the central importance of the Eucharist/Communion to Christian worship. Planning for collective worship ensures that pupils have opportunities to encounter the teachings of Jesus and explore the relevance of his teaching in today's world. Pupils talk about the meaning of the different elements of Christian worship including belief in the trinitarian nature of God.

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An effective shared approach to planning allows appropriate opportunities for pupils to gather (**either face to face or online**), engage and respond.

The planning, monitoring, and evaluation of collective worship involves a range of members of the community. Pupils are actively involved in this process, often taking a consultative role. Most leaders of worship, including clergy, have access to regular training. The local church community is regularly involved in collective worship, providing practical support and encouragement.

If collective worship falls short of being inclusive, invitational, and inspiring an inspector may judge it to require improvement or to be ineffective.



Features of excellence to be found across all strands



Some other key things to note from statutory guidance:

- **The word 'opportunity'** – provision of an opportunity to worship God is part of law for ALL schools
- **The expectation that collective worship is for 'all pupils and adults'** – it is to involve the whole school community; no-one should be taken out of CW except by parents.
- **The understanding of collective worship as a place for spiritual growth** (Ofsted also sees it as a place for Spiritual Development) – It is an occasion with a purpose.
- **The words describing levels of engagement** - 'opportunity', 'experience' and 'appreciate'. Planning should take into account different backgrounds and ages.



- Collective worship is a significant moment in each day in which all pupils and adults take part. During COVID this was moved online and the high quality meant that the school shared these as part of the wider diocesan offer. Pupils delight in crafting class worships and using drama to enact stories from the Bible. At present pupils do not routinely evaluate acts of worship or have the opportunity to learn more about how to use different worship styles.
- There are many rich experiences for spiritual reflection. Pupils are enthusiastic about these moments and they add depth to the academic curriculum. However, at present there is not a shared understanding of spiritual development.
- Ensure that pupils and adults develop a shared language to talk about spiritual development so that all pupils are able to flourish more fully.
- Involve pupils regularly in evaluating whole school worship. Broaden their experience of worship so that they have a wider range of Christian traditions to draw on when planning and leading acts of worship themselves.



- Collective worship is invitational, inclusive and often moving. Pupils enjoy worship and are actively involved. Not all of them have the opportunity to plan, lead or evaluate worship.
- Collective worship is invitational and is a clear expression of the school's Christian vision. However, there are limited opportunities for children and adults to experience stillness and silence during worship. **Develop the use of stillness and silence in collective worship. This is so there are more structured opportunities for reflection on behaviour, Christian values and attitudes within collective worship.**



Collective worship is invitational and offers a space for all to be present and not feel excluded. The school community is invited to join in with the prayer, to pray in their own way or to listen respectfully. During worship on the inspection day, children made links between the season of Lent and helping those in need through charity days. Worship themes are biblically based and are carefully planned by the leader, in conjunction with the headteacher. They reflect broader themes that are agreed by the governors' 'vision and values' committee in order to develop the school's Christian vision. Care is taken to refer back to the theme of the week by different leaders of worship. Children on the worship team can talk about changes that had been made as a result of their feedback. The strong and established partnership with the local church ensures that worship is regularly supported and led by the clergy and other volunteers. These connections ensure that children are introduced to the breadth of Christian traditions. During the most recent national lockdown, video recordings were made of collective worship which were shared with the school community. This approach was sensibly chosen to enable children and their families to access the worship at a time convenient to them. Teachers often provide reflection time in classrooms to allow pupils to think about the worship they have just experienced and to ask questions that arise. However, the regular use of stillness and silence during collective worship is not well-established.

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Picture News – Award & Courageous Advocacy



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Planning Ahead...



Term 5		
	St. George's Day, 25 th April School Hall 10am	Worship led by Worship Leader Team.
	Ascension Day 26 th May School Hall 9am	Whole School Collective Worship focused on Ascension Day - why it's important and how it is celebrated.
	Pentecost creative activities afternoon, 16 th June	Collective Worship and afternoon creative activities are focussed on Pentecost - why it's important and how it is celebrated.
 	Pentecost Celebration and Community Walk, 17 th June School Hall followed by countryside walk 9am	You are all warmly invited to join us for our traditional Pentecost Celebration service followed by (age-appropriate) countryside ramble. Wear your brightest flame-coloured clothes and your well-behaved four-legged friends are very welcome too!
Term 6		
	Prayer Space Week 27 th June - 30 th June Celebratory Service School Hall Thursday 30 th June 2.30pm	Collective Worship throughout the week will focus on the blessings of prayer. During the week all staff and children will be invited to the prayer space being held outside. You are all welcome to join us for our end of Prayer Space week celebratory service.
	Leavers' Service, St. Mary's Church, Wednesday 21 st July 1.15pm	A warm invitation to all (especially Year 6 parents) to our special service of thanksgiving and blessing for our Year 6 children.

Bishop's
Cannings
School
Annual
Newsletter
for parents –
Term 5 and 6
Content



ROGATION

In 2022: Rogation Sunday is on 22nd May



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Archbishop of York Youth Trust

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#PlatinumJubilee



Platinum Jubilee Challenge

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1926-Present

QUEEN ELIZABETH



‘For me the teachings of Christ and my own personal accountability before God provide a framework in which I try to lead my life.’

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Parting Gifts

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Diversity in Christian Art



Jesus Christ Images Jesus Art Blk >



African Artwork African Art Paintin >



African American Art African Art >



Virgin Mary Art Jesus Mary >



<https://www.pinterest.co.uk/FearlessFaith82/diversity-in-christian-art/>

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Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. . . . Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

—John 6:35, 49–51

<https://artandtheology.org/tag/diversity/>

LIVING OUT GOD’S TRANS



Sanaguano



<https://artandtheology.org/>

Lu Lan (Chinese, 1972–), *Resurrection*, 1996. Tempera on cardboard, 50 × 50 cm.

Parting Gift - The weaver

I weave into my life this day

The Presence of God upon my way

I weave into my life this hour

The mighty God and all his power

I weave into my sore distress

His peace and calm and no less

I weave into my step so lame

Healing and helping of His name

I weave into the darkest night

Strands of God shining bright

Joy and hope of the Risen Son

Tides & Seasons By David Adam





Introduction & Hub Lead Practitioners



School Improvement Adviser
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<https://us4.campaign-archive.com/home/?u=13775daf7f4cffbb5e976438a&id=696fdcf179>



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